

## Genesis

Introduction:

**Name** means *beginnings* or *origins*

**Purpose** – Genesis reveals the origin of the universe, order and complexity, solar system, atmosphere, life in all forms, marriage, evil, languages, government, culture, worship, the chosen people through whom God would ultimately bring salvation in Christ.

**Author** – In both Jewish tradition and conservative scholarship, Moses is considered the human penman. Genesis is part of the **Pentateuch** (the five books) and they are all considered to be “The Law of Moses.”

- Matthew 19:8
- Luke 24:27, 44
- John 7:19-23
- The continuity from Genesis 50 to Exodus 1

**Interpretation** – There are those who attempt to allegorize, especially chapters 1-11, the book of Genesis. For example, Adam is not considered a real person, but a symbolic representation of all mankind. The “fall of man” was not an actual event, but a figurative expression of the common experience of mankind with temptation and sin. However, we are told that the rest of the book is a historical narrative.

### **Events of Genesis 1-11...**

- Creation of everything *ex-nihilo* in 6 24-hour days. Latin for “out of nothing.”
- Creation of laws of nature (according to its kind).
- Creation of animal kingdom.
- Creation of mankind.
- Origins of temptation and sin.
- Propagation of humanity.
- The flood and the collateral damage/effects.
- Origins of language and culture.

Allegory – a story, poem, or picture that can be interpreted to reveal a hidden meaning, typically a moral or political one.

What in the text demands a poetic or allegorical interpretation?

Psalm 104

A look at the historicity (historical authenticity) of the book through the individuals in the first 11 chapters. While these chapters have been labeled as allegorical, the remainder of Scripture references these individuals and the events as actual history.

- Adam – 1 Chronicles 1:1; Job 31:33; Luke 3:38; Romans 5:14; 1 Corinthians 15:22, 45; 1 Timothy 2:13-14; Jude 14
- Eve – 2 Corinthians 11:3; 1 Timothy 2:13
- Satan’s temptation of Eve – 2 Corinthians 11:2-3; 1 Timothy 2:14
- Cain – Hebrews 11:4; 1 John 3:12; Jude 11
- Abel – Matthew 23:35; Luke 11:51; Hebrews 11:4; 12:24
- Noah – 1 Chronicles 1:4; Isaiah 54:9; Ezekiel 14:14, 20; Matthew 24:37-38; Luke 17:26-27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5; 3:4-6
- Enoch – Luke 3:37; Hebrews 11:5; Jude 14
- Abraham – mentioned in 217 verses in the Bible and from Genesis-Joshua, 1 Kings-Nehemiah, Psalms, Isaiah, Jeremiah, Ezekiel, Micah, Matthew-Romans, 2 Corinthians, Galatians, and Hebrews-1 Peter
- Lot – Deuteronomy 2:9, 19; Luke 17:28-29, 32; 2 Peter 2:7

1:1-2 – The Initial, Miraculous Creative Process.

- “*In the beginning*” – of what?
- Psalm 33:6-9; Romans 4:17; Hebrews 11:3
- Five scientific truths in verse 1 – Time (*beginning*), Space (*heavens*), Matter (*earth*), Force/Cause (*God*), Motion (*created*).
- In the initial phase, the earth was without form (*shapeless, without arrangement*) and was void (*empty*).
- The *Gap Theory* is the idea that there are billions of years between the initial creation (v. 1) and the orderly arrangement that came to be.
- The purpose of the *Gap Theory* is to harmonize the Bible’s chronology with the evolutionary dependence upon the geologic ages.
- Some attempt to squeeze Satan’s rebellion, the existence of beings on earth before Adam, and the destruction and recreation of the earth between verses 1 and 2.

1:3-5 – Division of Day and Night (Day 1).

1:6-8 – Creation of Firmament and Water Barrier (Day 2).

1:9-13 – Division of Dry Land from Water; Creation of Grass and Trees (Day 3).

1:14-19 – Creation of Light Sources (Day 4).

1:20-23 – Creation of Birds and Sea Creatures (Day 5).

1:24-31 – Creation of Animals and Man (Day 6).

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1:3-5 – Division of Day and Night (Day 1).

- The Day-Age theory and 2 Peter 3:8. Peter was refuting scoffers who denied the Lord's return. They believed in uniformitarianism and thought that since the Lord had not yet returned, He was not going to return at all. This verse contains a simile: "*a figure of speech that compares one thing to another using 'like' or 'as.'*" Matthew 10:16; 13:33. "*Suppose the writer of Genesis wished to teach his readers that all things were created in six literal days, then what words would he use to best convey the thought?*"
- The *day* involved both light and darkness. It involved *light*, but the *lights* were not created until day four. By "dividing" the light from the darkness, each seems to be positional in space.

1:6-8 – Creation of Firmament and Water Barrier (Day 2).

- *Firmament* means, "*expanse, space.*" Synonymous with *heaven* (v. 8). Comes from the Latin Vulgate *firmamentum*. Heaven can mean our atmosphere (Matt. 6:26), space (Ps. 19:4-6), or God's place (Heb. 9:24).
- This expanse divided the waters under it from the waters above it (v. 7).
- The "*waters above the firmament*" and Genesis 2:4-6; 7:10-12. If there was a water vapor canopy that surrounded our atmosphere, what would that have done to temperatures and vegetation around the globe?

1:9-13 – Division of Dry Land from Water; Creation of Grass and Trees (Day 3).

- The USGS says, "*From about 300-200 million years ago (late Paleozoic Era until the very late Triassic), the continent we know as North America was contiguous with Africa, South America, and Europe. They all existed as a single continent called Pangea.*" We are told that Pangea broke up about 194,000,000 years before the first ancestors of humans were on earth. We are told that the break-up process took 30-120 million years.
- "According to its *kind...*" – populations that can interbreed and still maintain variations.
- Evolution says *fish --- amphibians --- reptiles --- mammals --- human.*
- Change in the biological world has limits!
- God created fully matured vegetation that possessed the ability to reproduce. These had "apparent age" on the day they were created. Evolution demands an ancient earth. What does 4.6 billion years old look like?

1:14-19 – Creation of Light Sources (Day 4).

- If on day 3 God created vegetation and, if its survival and reproduction is dependent upon photosynthesis, how would one explain the Day-Age theory?
- The sun is the source of light and the moon is a reflector of light from the sun. Matthew 16:1-4.
- The presence of seasons implies the tilt of the earth, its rotation, and its orbit around the sun.
- Constellations in the Bible – Job 38:31-32; Psalm 147:4; Isaiah 13:10; Amos 5:8.

1:20-23 – Creation of Birds and Sea Creatures (Day 5).

- The last two days of creation involve the creation of conscious life. Verse 20 – “*the moving creature that hath life*” (KJV). “*living creatures*” (NKJ).
- God’s creation set limits on compatibility and reproduction.
- Evolution tells us that life on earth began deep in the ocean, in or near hydrothermal vents, with a “simple,” single-celled organism.
- If all life began deep in the ocean, how and when did it decide to crawl onto dry ground and begin to breathe air?
- The principle of consciousness is not possible by the mere existence of physical elements.

1:24-31 – Creation of Animals and Man (Day 6).

- Evolution teaches that the universe is approximately 14 billion years old. It also teaches that man has been around for only 300,000 years.
- Before the foundation of the world – Jn. 17:24; 1 Pet. 1:20; Eph. 1:4.
- According to evolution, man has been on the earth eons after the foundation of the world.
- Jesus and Paul – Luke 11:49-51; Mark 10:6; Romans 1:18-20.
- Psalm 33:6-9.
- God’s commands – 1:28. Psalm 8:6-8
- Man’s initial food source – 1:29-30. Genesis 9:1-3
- “*In the image of God*” – “...aspects of human nature which are not shared by animals – attributes such as moral consciousness, the ability to think abstractly, an understanding of beauty and emotion, and, above all, the capacity for worshiping and loving God.” Henry Morris in *The Genesis Record*, page 74.

1:26-31 – Creation of Man.

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- God placed man over all His creation, but man tends to reverse that status – Romans 1:18-32.
- Psalm 8:3-8
- Man did not lose “the image of God” when he sinned.
- Genesis 9:6; 1 Corinthians 11:7
- Man was not divided up into “kinds.” We are simply male and female.
- Man can speak, write, create, reason, determine right from wrong.

#### 2:1-3 – The Miraculous Creation Completed.

- The work is stated as finished and ended. God did not need a break, He was done.
- Moses was writing history. The Sabbath Law was not made until Sinai – Nehemiah 9:13-14.
- The Sabbath was a sign between God and Israel – Exodus 31:15-17.
- The Sabbath was given as a memorial to Israel – Deuteronomy 5:12-15.

#### 2:4-6 – Conditions of the Pre-Adamic Earth.

- This is not a new or secondary creation after the fall of angels and the war in heaven. This is a historical account of the events in relation to the creation of man and his habitat.
- It seems that verses 5-6 describe the earth’s condition on days 1-2.

#### 2:7 – The Creation of Man.

- 1 Corinthians 15:46-49
- While animals are called “living creatures” in 1:30, they did not have the breathing of God within them as stated about man.
- Ecclesiastes 12:7; Psalm 103:14

#### 2:8-14 – Man’s Original Habitat.

- Eden means delight or pleasant.
- The precise location of Eden is unknown. Hiddekel is the Hebrew word for Tigris (Dan. 10:4).
- The tree of life – 3:22-24; Rev. 2:7; 22:2, 14.
- Tree of knowledge of good and evil. “*The disaster to Adam and Eve did not come from the fruit of the forbidden tree, but from their eating of it in violation to the commandment of God*” (JB Coffman).

- *“Adam must have known between good and evil since God told him not to eat of the forbidden tree. He must have been able to distinguish between knowing to eat of the tree or not to eat of the tree. However, Adam did not know evil in the sense of participating in such”* (Billy Bland).

#### 2:15-17 – Man’s Purpose.

- He was put there to dress/tend (work) and keep (care for) God’s creation.
- Work was not a part of the curse when man sinned. The work would become more difficult.
- It seems the trees were named for their relation to man and their effect after eating of them.
- There are two views of the death in verse 17 – physical or spiritual.

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#### 2:18-25 – The Creation of Woman.

- *“To tamper with the roles of men and women or to distort the nature of marriage is to make a fundamental attack on God Himself.”*
- Verses 19-20 – One of the many differences between man and animal is the capacity for language.
- It is good for both men and women to have a lawful relationship with a member of the opposite sex.
- God has designed that one’s mate be helpful in the marriage union.
- The Bible is the true liberator of woman. While different, she is equal.

- Verse 24 is a statement of God’s purpose for marriage. The “one flesh” refers, in part, to the sexual union (1 Cor. 6:16). The sexual union is exclusively for marriage (Heb. 13:4).
- The NT confirms the historicity of the creation of man and woman (1 Tim. 2:13; 1 Cor. 11:8).
- Jesus based His teaching on marriage on the account recorded in Genesis 2 (Matt. 19; Mk. 10).

#### Genesis 2:21-25 – About Man’s Helper.

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#### Genesis 3:1-5 – The Serpent and the Woman.

- Genesis doesn’t set out to prove the existence of God or Satan.
- Scripture reveals the origin of Satan, evil, and suffering – 2 Peter 2:4; Jude 6.
- We do not know who he was prior to his being cast out. He is a spirit being, not physical. Genesis 2:1.
- 2 Corinthians 11:2-3; 1 Timothy 2:13-14
- Eve viewed God restriction as protective, not punitive. This is an instance of a naïve mind encountering an evil mind.
- By adding to God’s word (v. 3), she diminished it!
- Satan told her the exact opposite of what God had said.
- Satan accused God of trying to hold His monopoly on being God.
- World religions are often based on man possessing the capacity to become a god.
- Genesis 3:1-5 is a good example of interpreting the OT in light of the NT. You cannot understand one without the other.
- Man’s first test of loyalty to God was with obedience to a simple command.

#### 3:6-7 – The Sin.

- Verse 6 outlines Satan’s approach: good for food (lust of flesh), pleasant to the eyes (lust of eyes), make wise (pride of life). 1 John 2:15-17.

- The woman was deceived and the man allowed himself to be tempted by the woman.
- Did this tree look any different from the other trees? Was its fruit more appealing than all the other fruit? Or, was the real temptation in what Satan claimed in verse 5?
- James 1:13-16
- The root of every sin is selfishness.
- Notice the contrast between 2:25 and 3:7.
- Adam and Eve were not blind prior to their sin. They became self-conscious. They attempted to cover their nakedness which was not an issue previously.
- Coverings/aprons – a sash, belt, loin-cloth.

### 3:8-19 – The Consequences.

- Verse 8 is anthropomorphic – ascribing human characteristics to nonhuman things.
- God was not seeking information in verses 9 and 11.
- Who hides when they get in trouble? This seems to indicate the state of innocence prior to their sin.
- The origin of the blame-game (v. 12-13). Neither Adam nor Eve was willing to accept personal responsibility.
- The curses to the serpent (v. 14-15). We do not know what the serpent looked like prior to the curse, but it was obviously different. We can infer from verse 15 that, prior to the sin, there was no enmity between animals and man. The “seed promise” was extended to Abraham and his family (Gen. 12:1-3) and fulfilled in Christ (Matt. 1:20-21; Gal. 3:16).
- The curses to woman (v. 16). The verse implies that the initial process of childbearing was to be pain free. Throughout Scripture the processes of childbirth are used to illustrate events that were both surprising and painful (1 Thes. 5:3). Woman was also subjugated to man.
- The curses to man (v. 17-19). Caring for the garden was man’s initial responsibility (2:15). Now that work would be much harder and life-long.

### 3:14-19 – The Consequences of the Sin.

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3:20-24 – God's Righteousness.

- Verse 20 – Romans 5:18; Acts 17:26
- Verse 21 – the sashes/loin-cloths were not sufficient coverings.
- Verses 22-24 – "The moral effect was in the conduct of man regarding the tree as a thing that had been prohibited."
- Not doing evil does not mean that one is good. We might do nothing at all.

Genesis 4:1-2 – Cain and Abel.

- Abel – Matt. 23:35; Lk. 11:51; Heb. 11:4; 12:24.
- Cain – Heb. 11:4; 1 Jn. 3:12; Jude 11.

4:3-5 – The Sacrifices.

- Cain sacrificed from that which he had produced. There is nothing inherently wrong with "the fruit of the ground." Up to this point in Scripture, there is no recorded demand for a blood sacrifice.
- A difference – "an offering of the fruit of the ground" vs "the firstlings of his flock."
- However, we must also understand that God is not arbitrary in what He accepts as an offering. God is also no respecter of persons.
- Respect = regard, to look upon with favor. The only other passage that comments on this event is Hebrews 11:4.

4:6-7 – God's Response to Cain's Response.

- God was not asking for information.
- Well = pleasing. Pleasing to whom?
- "Sin lieth at the door." Sin is pictured as an animal that is crouched and waiting to pounce. Desire = longing, craving. Sin is pictured as an being allowed to perform its copulative desire. James 1:13-15.

4:8-15 – Abel Murdered, Cain Punished.

- Why did Cain murder his brother? What did that accomplish?
- Are we our brother's keeper?
- There would be economic and social consequences to Cain's behavior (v. 12). Proverbs 28:1

- Cain plays the victim (v. 13-14) even though he murdered a righteous man out of envy and rage.
- “Defiance grows with sin and punishment keeps pace with guilt.”
- Instead of being remorseful for his sin, Cain expressed fear of his punishment.

#### 4:16-18 – Cain’s Descendants.

- Three questions arise from this section:
  - Who would kill Cain?
  - Who did Cain marry?
  - Where did all these people come from?
- Two verses to help answer – Genesis 3:20 & 1 Corinthians 15:45
- Another thing to consider is that Genesis 1-11 covers approximately 2,000 years of history.
- In the first four chapters there are no specific time/year references to the propagation of humanity.
- Some have a problem believing that Cain married a sister, but who else would it have been if the above is true?
- While the Law of Moses forbade the marriage of close relatives, that law was not made for approximately 2,500 years after Adam and Eve.
- The Hebrew word translated as Nod means “wandering.” Probably not a reference to a literal city, but to a manner of living.

#### 4:19-24 – The Development of the Descendants of Cain.

- This text shows the development of human civilization – social and cultural development.
- Livestock/domesticated animals (v. 20).
- Music (v. 21).
- Metal works (v. 22).

#### 4:25-26 – The Birth of Seth.

#### 5 – The Family of Adam through Seth.

- Three significant points: (1) God was preserving and recording the line of the promised seed (3:15); (2) The command to “be fruitful and multiply” was being carried out (1:28); (3) God’s curse for sin was enacted (2:17).
- There appear to be no gaps in the genealogy and it is repeated in 1 Chronicles 1:1-4 and Luke 3:36-38.
- This list is unique in that it gives the age of each father at the time of the son’s birth for ten generations and it begins from the creation of man (5:1-2).
- Jude 14 confirms the historicity and chronological continuity of the list.

- From Adam to the flood is 1,656 years.

Other places mentioned in Scripture...

- Adam – Genesis, 1 Chronicles, Job, Luke, Romans, 1 Corinthians, 1 Timothy, Jude
- Seth – Genesis, 1 Chronicles, Luke
- Enosh – Genesis, 1 Chronicles, Luke
- Cainan – Genesis, 1 Chronicles, Luke
- Mahalalel – Genesis, 1 Chronicles, Luke
- Jared – Genesis, 1 Chronicles, Luke
- Enoch – Genesis, 1 Chronicles, Luke, Hebrews, Jude
- Methuselah – Genesis, 1 Chronicles, Luke
- Lamech – Genesis, 1 Chronicles, Luke
- Noah – Genesis, 1 Chronicles, Isaiah, Ezekiel, Matthew, Luke, Hebrews, 1 & 2 Peter

Noah's father, Lamech, was aware of the curse (5:28-29). This indicates a concerted effort to pass down the events of the past.

Two significant problems presented to Bible skeptics in Genesis 5...

- The age of the antediluvian people.
- That there is only 1,600 years from creation to flood.

Genesis 6:1-7 – Why the Flood?

- This chapter presents the intermingling of two lines of people – the descendants of Seth (4:25-26) and the descendants of Cain (4:16-24).
- Three views on “sons of God” (v. 2, 4)...
  - Men who became leaders of people (princes).
  - Angels who were cast out of heaven.
  - Descendants of Seth.
- Option two is not plausible based on Jesus' words – Matthew 22:29-30.
- Contextually, option three makes the most sense. Jesus verifies the historicity of this account – Matthew 24:37-39.
- Verse 3 – It seems to mean that God put a time limit on how long He would strive with that particular generation (120 years). It is during that time that Noah did his preaching – 1 Pet. 3:20; 2 Pet. 2:5.
- The progeny of sons of God and daughters of men were giants. The term in Hebrew is Nephilim (ASV). There are a few words translated as “giants” in the OT. Nephilim (Gen. 6:4; Num. 13:33), Gibbor (Job 16:14), and Rapah (Deut. 2:11, 20; 3:11, 13).
- Notice, the “giants” were already in the land and, as such, they were not the progeny of supposed fallen angels and human women.

- The corruption of humanity by sin was so complete that God regretted having created them (v. 5-7).
- With the growth of earth's population came the growth of sin. Man is not born corrupt and depraved; he becomes that way.
- Ezekiel 18 is an integral passage of Scripture on the debate between corruption versus innocence.
- KJV says that God "repented." NKJ says that God "was sorry."
- This passage should help us appreciate the gravity of sin and God's view of it!

#### Genesis 6:8-12, 22 – Noah Contrasted with the Earth.

- God's people can live faithfully under any circumstance.
- The account of the flood (God's judgment on the ungodly world) is a clear display of the interplay of grace, faith, and works.
- Noah was just (righteous because of conformity to a given standard) and perfect (blameless, complete, without blemish).
- Notice that the earth had corrupted "his way" (v. 12). There is no connection to the sin of Adam.
- Verse 22 – Noah's pattern of being "righteous" and "perfect" continue.

#### 6:13-17 – God's Decision for the Wicked and for Noah.

- God revealed many times to the righteous that a time of judgment was coming (Gen. 18:17-18).
- Aspects of the ark...
  - Gopher wood – most linguists believe the word refers to cypress.
  - Rooms – specifically nests, constructed animal houses.
  - Pitch – a covering that would seal the wood.
  - Cubits (approximately 18") 300L x 50W x 30H (450'x75'x45').
  - A window – a space for light.
  - The door – opening, doorway.
  - Three stories – decks.

#### 6:18-21 – God's Covenant with Noah.

- The parties of the covenant are not equal, but both have a part to fulfill.
- Verse 18 is the first use of "covenant." An agreement between two or more parties. Noah did as God required and God did as He promised.
- Noah neither earned nor deserved this agreement. This text is a great commentary on grace.
- Bring two of every "sort" for reproduction (v. 19-20). The Hebrew text simply says "two of every."

- The ark's storage capacity would have been approximately the same as 450 semi-trailers.

#### 7:1-6 – Loading the Ark.

- The extent of the flood is reemphasized in verse 4.
- Righteousness is visible (v. 1).
- If this were a localized flood, as some claim, verse three would make no sense.
- This is the first time that “clean” animals are distinguished from “unclean.” This should cause us to see that not everything God communicated is recorded.

#### 7:7-12 – The Beginning of the Flood.

- The period of grace and longsuffering had come to an end (6:3; 7:4). Only eight souls were saved by water (1 Pet. 3:20).
- If we follow the dating of life in Genesis 5 precisely, the time of the flood is 1,656 years after the week of creation. Why should we doubt the literal timeline? Genesis 5:18; 1 Chronicles 1:1-4; Jude 14. Genesis 7:11 and 8:13-14 are very specific as well.
- Rain was on the earth for 40 days and nights (7:12).

#### 7:11, 13-24 - About fountains and windows...

- Psalm 104:6-9; 2 Peter 3:5-6.
- Notice the language – 7:19-20, 23.
- Purpose of flood – 6:13.
- Depth of flood – 7:20.
- Duration – 40 days/nights rain fell (7:12). 110 days waters continued to prevail, making 150 days total (7:24). Waters decreased from 7<sup>th</sup> month and 17<sup>th</sup> day until 10<sup>th</sup> month and 1<sup>st</sup> day, making 74 days (8:4-5). 40 days passed and a raven was sent out (8:6). 21 days pass as doves are sent out (8:8-10). A total of 285 days.
  - Next event recorded is on 1<sup>st</sup> day, 1<sup>st</sup> month of 601<sup>st</sup> year (8:13). From 7:11 to 8:13 is 314 days, meaning 29 more days passed.
  - 57 more days pass before the earth was dried (8:14).
- Genesis 1:6-8 and 7:11b.
  - No rain before flood – 2:5-6. The rainbow was post-flood (9:13).
  - Results of a “canopy” of water vapor surrounding the earth – (1) world-wide even temperature/climate, (2) a barrier to harmful UV radiation from the sun. with uniform temperatures there would have been no ice caps or barren deserts.

- There are even many evolutionists who hold to some form of a water vapor canopy around 100,000,000 years ago.
- After the flood, according to the Biblical data, man's life-span was greatly reduced. The average age of the antediluvians (leaving out Enoch) was 912.
- It certainly would have been possible for God to have brought about the flood miraculously. However, with the descriptions of the original creation and the statements of 7:10-12, it seems that God used what was in nature to cause this world-wide flood.

8:1-12 – The Decrease of the Flood. Notice the action of verses 1-3.

8:13-14 – The Drying of the Earth.

8:15-19 – Leaving the Ark.

8:20-22 – Noah's Sacrifice and God's Promise.

- If Noah's flood was local, God has broken His promise many times.
- The NT uses *kataklysmos* instead of the Greek word for flood. It means, "inundation, deluge."
- Things changed – 8:22; 9:13-14; 9:2.
- Life-spans decreased rapidly.
- Many Biblical authors write about the flood and Noah.

The Mariana Trench, near Guam, is 36,000 ft. deep (6.8 miles). Mount Everest is 29,032 feet high (5.5 miles).

### **Geologic Evidence for the Flood**

1. Sea creature fossils high above sea level.
2. Rapid burial of plants and animals.
3. Rapidly deposited sediment layers across massive areas.
4. Folded sediment layers.

9:1-7 – Post-Flood Life.

- The command initially given to Adam is now repeated to Noah (1:28).
- There is a fundamental change in the relationship between humans and animals (9:2-3; 1:28-30). Subdue (1:28) means to bring into bondage or make subservient. Dominion (1:28) is to rule over or subjugate. Humans are higher than animals.
- Now, the dread (terror) of humans is within animals. It seems to have been instilled by God.
- Animals are now a source of food, except the blood (v. 4). Repeated in the Law of Moses and the New Covenant (Acts 15:19-20). Blood is the source

of physical life (Lev. 17:10-12). Blood, representing life, is sacred and this seems to be an issue of reverence toward the giver of life (v. 5).

- The authority to execute capital punishment is delegated to man in verse 6. Murder is a capital offense (a crime so severe that the death penalty is an appropriate form of punishment). Reaffirmed in Mosaic Covenant (Ex. 21:12-14) and the New Covenant (Rom. 13:1-4).

9:8-17 – God’s Covenant with the Earth.

- With whom the covenant is made (v. 8-10).
- The covenant (v. 11).
- The sign of the covenant (v. 12-17).
- This is an unconditional, perpetual covenant.

9:18-29 – Earth’s Population and a Curse.

- The earth repopulated from Ham, Shem, and Japheth (v. 18-19). Expounded on in Genesis 10.
- Whatever happened with Ham happened partly because Noah got drunk and got naked.
- We are not told what Ham did to Noah, but we are told that he went out and gossiped.
- Canaan being singled out (v. 18, 22, 25) is significant for the rest of the story of redemption.
- “Scripture does not hesitate to call attention to the failures of even the most saintly of men.”

10 – The Descendants of Noah.

10:1-5 – The Descendants of Japheth.

10:6-20 – The Descendants of Ham.

10:21-31 – The Descendants of Shem.

Notice that the ages (when compared with 11:10-26) decline quickly. Average age is 332. Genesis 5 average age is 907.

11 records the ages of Shem’s descendants. Eber, his great-grandson, lived to be 464 (11:16-17).

Japheth had seven sons. Coastlands, Gentiles.

Ham had four sons. Nineveh, Philistines, Canaanites.

Shem had five sons. Abraham was a descendant and the Bible follows this lineage after chapter 11.

Chapters 4, 5, 10, 11 show us that the earth is not nearly as old as “scientists” would have us believe.

11:1-9 – The Tower of Babel.

- If the prior events (Gen. 6-9) are actually historical events, 11:1 makes perfect sense. It seems that this passage is an explanation of 10:25.
- The Septuagint (Greek translation of the Hebrew OT, translated in Alexandria, Egypt in 250 BC) has Babylonia instead of Shinar.
- *“The evolutionist is utterly unable to explain the unbridgeable gulf between the chatterings of animals and human language. The unique and fundamental essence of speech in the very nature of man is underscored in the revelation of God to man through His word.”*
- The sin in this event is stated in verse 4 – “Let us make a name for ourselves.” Pride.
- God came down to see (v. 5). This speaks of God as related to His conduct toward the actions of men. Anthropomorphism – the interpretation of nonhuman things in terms of human characteristics. God was taking note of man’s actions and acted as judge.
- The punishment was exactly what they feared (v. 7-8, 5).
- Babel = confusion.

11:10-26 – The Family of Shem to Abram (1 Chr. 1:17-27).

11:27-32 – The Family of Terah to Abram and Sarai.

- Abram had two brothers and a nephew (Lot, v. 27).
- Sarai is barren (v. 30).
- Terah took Lot, Sarai, and Abram from Ur and went to Haran.

Genesis 12:1-6 – Abram Called Out.

- The Biblical narrative now narrows to a tracing of the seed-line of Christ beginning with Abram.
- Galatians 3:26-29.
- It is with the choosing of Abram that we begin to see the doctrine of election. Why did God choose Abram and not Nahor or Haran?
- Acts 7:1-4; Joshua 24:1-3.
- God’s choice (election) is not capricious. Why did God choose Noah?
- To a land – Joshua 21:43-45.
- Great nation – Deuteronomy 10:22.
- Seed – Genesis 22:15-19; Galatians 3:15-18.

Genesis 12:7-9 – The Promise Extended.

- Genesis 15:13-16.



Genesis 12:10-20 – Abram Goes to Egypt.

- There is no indication that God wanted him to go to Egypt. The promised land was a specific area and that was where he was called to go (12:6-7).
- He attempted to cover himself by telling a lie. While it was true that she was his half-sister (20:12), he made a deliberate attempt to deceive.
- The decision to go to Egypt could have ended his life and it certainly effected the Egyptians (v. 17-20).

Genesis 13:1-4 – Abram Returns to the Promised Land.

Genesis 13:5-9 – A Problem Arises.

Genesis 13:10-13 – Lot's Fatal Decision.

- Upon what was Lot's decision made (v. 10)?
- Notice the reputation of Sodom (v. 13).

Genesis 13:14-18.

- The land promise and great nation promise repeated.

Genesis 14:1-7 – Battle of the Kings.

- This is a continuation of the narrative in 13. Lot's choice placed him in a politically volatile environment.
- The four kings of verse 1 make war with the five kings of verse 2.
- Notice the parenthetical statements. If this were an allegorical account, why bother with name clarifications?
  - Zoar – Gen. 19; Deut. 34; Isa. 15; Jer. 48.
  - Salt Sea – Num. 34:12; Deut. 3:17; Jos. 3:16.
  - Kadesh – Gen., Num., Deut., Jud., Ps., Eze.
  - Shinar (v. 1) later became known as Babylon.
  - Rephaim (v. 5) – 2 Sam., 1 Chr., Isa.
  - Zuzim (v. 5) – Deut. 2:22.
  - Horites (v. 6) refers to Edomites – Deut. 2:22.

Genesis 14:8-17 – This account gives us a historical context for Abram, Lot, and Melchizedek.

- Hebrew – traced back to Eber and Shem. These are the Semitic people (Gen. 10:21; 11:10).
- Dan/Damascus (Syria) is on Northern Israel (v. 14-15). The battle of the kings (1-7) occurred in Southern Israel, near the Dead Sea. On his return from rescuing Lot, this is how Abram met Melchizedek, King of Salem.

Genesis 14:18-20 – Abram Meets with King of Salem.

- Melchizedek, king of Salem. Mentioned in Psalm 110:4; Heb. 5:6, 10; 6:20; 7:1, 10-11, 15, 17, 21.
- Parallels with Christ: (1) His name means “king of righteousness” (1 Jn. 2:1); (2) Salem means “peace” (Isa. 9:6-7); (3) He was king and priest (Heb. 1:1-3); (4) He had no beginning or end (genealogical record – Heb. 7:1-3).

#### Genesis 14:21-24 – Abram Meets King of Sodom.

- Verse 21 refers to Abram’s victory (v. 15-16). Abram recognized his victory and wealth did not come from himself – Deut. 8:17.
- **Types and Antitypes** – Biblically, a type is a figure or example of something future and prophetic, called the antitype. **Shadow** is another word used (Col 2:17; Heb. 10:1). **Copy** is also used (Heb. 9:23). **Figure** (KJV) or **antitype** (NKJ) is used in 1 Pet. 3:21. The flood was a type of baptism.

#### Genesis 15:1-5 – God’s Promise to Abram.

- God makes a statement of reassurance (v. 1). The promise has already been made and Abram has already been through a lot (13:15-16).
- Shield = protection, reward = wages, benefit. Abram immediately connected that idea to not having a son.
- Eliezer of Damascus mentioned only here by name. Possibly referenced in 24:2.

#### Genesis 15:6 – Abram’s Faith.

- JB Coffman wrote, “One may only be astounded at the amount of nonsense written about this verse, which is hailed as the plan of salvation for sinners of all ages, some even claiming that Abram was ‘saved by faith only,’ and trying to find here a corroboration of the great Lutheran heresy.”
- Quoted three times in NT – Rom. 4:3; Gal. 3:6; Jam. 2:23.
  - When stated, Abram already a faithful follower of God (12:4).
  - When stated, already a worshiper of God (12:8; 13:4).
  - Genesis 15:6, and the corresponding quotes, have nothing to do with how a person is saved by faith only.

#### Genesis 15:7-21 – The Land Promise Confirmed with a Dream.

- What would have happened if Abram had refused to offer the animals and just had faith alone?
- The land promise is reiterated, but with time specificity.
- Exodus 6:2-8.

- 400 years – Exodus 12:40.
- I will judge that nation – Exodus 12:12.
- Great possessions – Exodus 12:35-36.
- Acts 7:5-7.
- Abraham’s death – Genesis 25:7-8.
- The iniquity of the Amorites. A reference to the inhabitants of Canaan before it was given to the Israelites. Gen. 48:21-22; 1 Kg. 21:25-26; Lev. 18:24-28. This is a reference to the longsuffering of God.
- The extent of the land promise (v. 18-21). 1 Kg. 4:20-21.

#### Genesis 16:1-6 – Ten Years In.

- The initial remedy to Abram’s problem was Eliezer of Damascus (15:2-3). These accounts remind us that while both Abram and Sarai were “heroes of faith,” they were not perfect (Heb. 11:8-12).
- The Code of Hammurabi permitted this kind of solution. “The most complete and perfect extant collection of Babylonian laws, developed during the reign of Hammurabi (1792–1750 BC) of the 1st dynasty of Babylon. It consists of his legal decisions that were collected toward the end of his reign and inscribed on a diorite stela set up in Babylon’s temple of Marduk, the national god of Babylonia. These 282 case laws include economic provisions (prices, tariffs, trade, and commerce), family law (marriage and divorce), as well as criminal law (assault, theft) and civil law (slavery, debt). Penalties varied according to the status of the offenders and the circumstances of the offenses.”
- Problems with their solution?
  - It violated the concept of monogamy.
  - It presumed that God failed.
  - It was a sinful use of a servant.
  - Compare Genesis 16:2 with 3:17.

#### Genesis 16:7-16 – Hagar and Ishmael.

- Genesis 25:12-18.
- Galatians 4:22-31.
- Hagar refers to Jehovah as “El-Roi,” the Strong One who sees.

#### Genesis 17:1-8 – From Exalted Father to Father of Many Nations.

- A reaffirmation of the covenant. Why would God need to refer to Himself as “Almighty?”
- The Abrahamic covenant was conditional (v. 1b).
- Abram = exalted father; Abraham = father of a multitude.
- Romans 4:16-18.

- Kings (v. 6) – Matthew 1.
- Everlasting (v. 7) = time beyond the immediate sphere; a span of time in which Jehovah is to be obeyed.
- The land of Canaan promise was always conditioned upon the people remaining faithful to God’s covenant.

Genesis 17:9-14 – Circumcision, the Sign of the Covenant.

- Notice, “As for Me” (v. 4) and now “As for thee” (v. 9).
- Circumcision of all Jewish males was a sign/token of the covenant God made (v. 11b).
- When you get to the NT, it is obvious that the Jewish people falsely regarded circumcision as necessary for salvation (Acts 15).
- Verses 12-13 show the extent of this practice. If they failed to follow this, the covenant was broken (v. 14).

Genesis 17:15-22 – About Sarah.

- The focus is often on Abraham, but Sarah is just as integral to God’s plan. Nations and kings (v. 16b).
- Abraham’s response – Romans 4:18-22. Initially, Abraham was looking at the immediate reality of the situation (Gen. 17:17-18).
- God’s timing (v. 21).

Genesis 17:23-27 – Abraham’s Obedient Faith.

- “The same day” (v. 23b, 26).
- Faithful obedience to the commands of God was the pattern of Abraham’s life (Jam. 2:22-24).

Genesis 18:1-8 – Abraham’s Hospitality.

- Notice, the LORD appeared to Abraham, three men appeared (18:1-2). Later (18:16; 19:1), two angels go to Sodom. Abraham still stood before the LORD (18:22).
- Is there a contradiction between this event and John 1:18?
- Exodus 33:18-23.
- Abraham’s hospitality (18:3-8). Probably referenced in Hebrews 13:2.
- Hospitality – Rom. 12:13; 1 Pet. 4:9.

18:9-15 – The Reaffirmation of the Promise.

- Sarah had the same initial response of Abraham (17:17).
- From the human point of view, the promise was impossible (v. 11-12).
- Is anything too hard for the Lord? Matt. 19:26; Rom. 4:17-18. If there is an Almighty, All-Knowing God, what can He not do (Ps. 138:2)?

#### 18:16-33 – God Informs Abraham About Sodom.

- This is a reason that God chose Abraham (v. 19).
- Why stop at 10? Lot, his wife, two unmarried daughters (19:8), at least two sons (19:12), and at least two married daughters and sons-in-law (19:14).
- Remember Genesis 13:12-13. 2 Peter 2:7-8.
- This passage speaks to us of the longsuffering and mercy of God.

#### 19:1-11 – The Moral Depravity of Sodom.

- The events of this chapter are mentioned by Ezekiel (16:44-50), Jesus (Lk. 17:28-32), Peter (2 Pet. 2:6-8), and Jude (Jude 7). Sodom mentioned in Gen, Deut, Isa, Jer, Lam, Eze, Amos, Zeph, Matt, Mk, Lk, 2 Pet, Jude, Rev.
- Sitting in the gate was an indication of prominence and leadership (Job 29:7-17).
- Shows the same type of hospitality as did Abraham.
- “Know them” is a Biblical euphemism for sex (1 Sam. 1:19-20; Matt. 1:25; Lk. 1:34). Notice the universality of the corruption in verse 4!
- The Bible thoroughly condemns homosexuality. Do not use the OT as a law for today – Rom. 1:24-27; 1 Cor. 6:9.
- Verse 8 reveals the impact that culture had on Lot!
- The men of Sodom struck by the angels (v. 9-11).

#### 19:12-22 – Lot’s Hesitation.

- Verse 12 implies Lot had sons-in-law, sons, and daughters. We know he had at least two unmarried daughters (v. 8) and two sons-in-law (v. 14). The only people to escape were Lot and two of his daughters (v. 30).
- While 2 Peter refers to Lot as *just* (KJV) or *righteous* (NKJ), it is obvious that his surroundings had impacted him.
- Lot wanted to compromise with angels (v. 18-22). He was warned ahead of time by the mercy of God and still tried to stay close to Sodom.

#### 19:23-29 – The Destruction.

- Deuteronomy 29:23. Notice the extent of the devastation (Gen. 19:25).
- It seems the preservation of Lot was connected to God’s favor for Abraham (v. 29). The faithful can never underestimate the value of their influence!

#### 19:30-38 – Lot and His Daughters.

- The result of this sinful behavior was the birth of two nations – Moabites and Ammonites.

- Numbers 25; 1 Kings 11:5.
- There is absolutely no justification for drinking alcohol!

Genesis 20:1-1-2 – Abraham’s Subterfuge.

- Subterfuge – “deceit used in order to achieve one’s goal.”
- Should have learned a lesson from his time in Egypt (12:10-20).
- The third time Abraham and Sarah have taken things into their own hands.

20:3-13 – Abimelech, God, and Abraham.

- Did Abimelech know about Sodom (v. 4)?
- In some manner God intervened (v. 6, 17).
- First time prophet is used in the Bible (v. 7). Abraham lied and needed some self-reflection (v. 9-10). Abraham tried to justify his lie (v. 11-13).

20:14-18 – Abimelech’s Right Treatment of Abraham.

- This should have been humiliating to Abraham. Abimelech did not act out of malice, suffered some ailment, and then gave gifts to the man who lied to him.

21:1-7 – The Birth of Isaac.

- Hebrews 11:11-12; Romans 4:19-22.
- Isaac = laughter. Abraham did as God commanded (v. 4; 17:9-14).
- The birth was prophesied (17:21) and both Abraham and Sarah were beyond the age of being able to reproduce.

21:8-21 – The Banishment of Hagar and Ishmael.

- Ishmael is approximately 15 at the time (16:3-4). These events are the result of bad decisions in the past (v. 11).
- Verse 13 is similar to 19:29.
- Paul used this event to illustrate the difference between Judaism and Christianity (Gal. 4:21-31).
- God’s covenant with Ishmael (v. 17-21).

21:22-34 – Abraham, Abimelech, and Beer-Sheba.

- Beer-Sheba = well of the seven.

22:1-2 – God’s Next Call To Abraham.

- *Tempt* (KJV), *test* (NKJ), or *prove* (ASV) is a Hebrew verb that appears almost 40 times. It refers to a test of faith/faithfulness people (Gen. 22:1) and the nation of Israel (Ex. 15:22-25). The Queen of Sheba “tested”

Solomon's wisdom (1 Kg. 10:1). Daniel was "tested" after he chose his diet (Dan. 1:12-14). David "tested" Saul's armor (1 Sam. 17:39). Testing does not refer to God tempting Abraham to sin.

- Notice the emphatic nature of verse 2! Abraham waited for twenty-five years for Isaac.

22:3-10 – Abraham's Response.

- There seems to be no hesitation in his response (v. 3).
- Why did he have to travel to a different location? Why not right then and there?
- Hebrews 11:17-19; James 2:21-23
- Notice Abraham's confidence in verse 5!

22:11-12 – Abraham Stopped.

- Verses 2, 12, and 16 refer to Isaac as Abraham's "only son." Why?
- It is not that God did not know the type of faith Abraham had. Verse 12 is a statement of what Abraham learned about himself.

22:13-14 – God's Provision.

- Isaac's question – v. 7. That verse also implies that Isaac was used to seeing this process.

22:15-19 – God's Promise.

- Hebrews 6:13-18
- While Isaac did not die, the angel said "Since you have done this thing."
- The blessings reiterated because Abraham obeyed God's voice (Gal. 3:16).

22:20-24 – Nahor's Family.

- Introduced to Rebekah (v. 23).

Genesis 23 – The Death and Burial of Sarah.

- She is a prominent figure in Scripture. She is used in the allegory about the church in Galatians 4. She is help up as a model for Christian wives in 1 Peter 3. She is one of the Heroes of Hebrews 11.
- This is the first plot of land that Abraham has owned in Canaan. The land was promised by God to his descendants (Gen. 15:12-20).
- Abraham's insistence on buying the property follows from earlier (14:21-24). There are some people to whom you do not want to be in debt!

Genesis 24 – A Wife for Isaac.

24:1-9 – The Oath.

- The sign of the oath (v. 2) is not really understood today (Gen. 47:29).
- Verse 3 contains an important principle for marriage.
- Verse 7 is another indication of Abraham's faith.

24:10-14 – The Journey and Prayer.

- Abraham's servant is also a man of faith (v. 12-14).
- There is nothing wrong with a generalized prayer, but we must also be specific.

24:15-49 – The Message Relayed to Rebekah's Family.

- We learn about Rebekah's character (v. 16-20).

24:50-61 – The Response.

- The recognition of the providence of God (v. 50-51).
- Acts 5:38-39.

24:62-67 – The Marriage.

Genesis 25 – Abraham's Marriage, Death, and Descendants.

25:1-6 – Abraham and Keturah.

25:7-11 – Abraham's Death. "Gathered to his people" – 25:17; 35:29; 49:33; Num. 20:24-26; Deut. 32:50. The narrative now shifts to focus on Isaac.

25:12-18 – Descendants of Ishmael.

25:19-28 – Birth of Jacob and Esau.

- This passage is often cited by Calvinists to argue that God chooses whomever He wills to be saved. This passage is not about salvation, but the choosing of a nation through whom the Messiah would come.
- Malachi 1:2; Rom. 9:10-15. While God is sovereign, He is not capricious.

25:29-34 – Esau Sells His Birthright.

- This event is explained in Hebrews 12:14-17.

26:1-11 – Isaac and Abimelech.

- The promises reiterated, but it was based on Abraham's faith (26:4-5).
- Isaac lied about his relationship with Rebekah (26:6-11).

26:12-25 – Isaac Prospers.

- His prosperity is in connection with the "great nation" promise made to Abraham.



- The Philistines attempt to shut him out of the land (26:17-25).

26:26-33 – A Covenant Between Isaac and Abimelech.

- It seems the Philistines think they might benefit from Isaac (v. 28a, 29b).

26:34-35 – Esau’s Wives.

- Quite a different experience from Isaac’s (24).

27:1-29 - Rebekah and Jacob Deceive Isaac.

- God had already revealed that the elder (Esau) would serve the younger (Jacob). Isaac attempting to bless Esau seems like an effort to circumvent that plan.
- Jacob’s only fear seems to be getting caught (27:11-12).
- Lie 1 (v. 19), Lie 2 (v. 20), Lie 3 (v. 24).
- Verse 29 should be tied to 25:23.

27:30-40 – Esau Returns with the Food.

- Verse 33 reveals that Isaac was truly deceived.
- While Esau claims that Jacob had taken away his birthright, 25:34 says he “despised” it. Despised means he considered it worthless.
- Edom came out from under the oppression of Judah (2 Kg. 8:20-22).

27:41-45 – Jacob Flees for Haran.

- God said that Esau would serve Jacob (25:23). It seems that Isaac and Esau attempted to circumvent that (27:2-4). 25:28 is important.
- We cannot evade God’s revealed will in favor of our family.

28:1-9 – A bride for Jacob and Another for Esau.

- Just like Abraham’s request for Jacob (24:4). Should also be connected with 27:46.
- The Abrahamic promises extended.
- Esau seemingly attempts to correct his problem (26:34-35) by going to the descendants of Ishmael.
- While Ishmael was a descendant of Abraham, he was not the family lineage with whom to seek marriage.

28:10-22 – Jacob’s Vision.

- The journey from Beersheba to Bethel was about 50 miles. From Bethel to Haran was about 450 miles.
- This event is mentioned by Jesus (Jn. 1:50-51). Notice that God is “above” the ladder (v. 13). The implication is that through the promises

made to Abraham, a direct path to God in heaven would be made.  
Hebrews 12:22-24; 8:1-2; 9:24.

- “If” is used in the sense of “since God will be with me” (v. 20). This was an expression of faith that God would keep His promises.

29:1-14 – Jacob Meets Rachel.

29:15-30 – Laban’s Deceit.

- The supplanter is supplanted (v. 21-25).
- Everyone had to be involved in this deception against Jacob.
- Jacob leaves this sequence with Leah, Zilpah, Rachel, and Bilhah.

29:31-35; 30:17-21 – The Children of Jacob and Leah.

- Leah’s children – Reuben, Simeon, Levi, Judah, Issachar, Zebulun.

30:1-8 – The Children of Jacob and Bilhah.

- Bilhah’s children – Dan, Naphtali.

30:9-13 – The Children of Jacob and Zilpah.

- Zilpah’s children – Gad, Asher.

30:22-24; 35:16-20 – The Children of Jacob and Rachel.

- Rachel’s children – Joseph, Benjamin.

Genesis 30 – Jacob’s Descendants and Laban.

30:1-24 – Jacob’s Children Through Bilhah (v. 1-8), Zilpah (v. 9-13), Leah (v. 14-21), and Rachel (v. 22-24).

- “Upon my knees” indicates the legal connection between the children and Rachel, even though Bilhah gave birth (Gen. 30:22-23).
- The mandrakes (v. 14-16). Traditionally it was called the “Love Apple” and was thought to be an aphrodisiac or to help with fertility.

30:25-43 – The Arrangement Between Jacob and Laban.

- Laban permits Jacob to set his own wages (v. 28) and Jacob prospers.
- These events are further explained in 31:4-13. Notice the emphasis on God’s blessing and revelation throughout that passage.

Genesis 31 – Jacob Leaves.

31:1-21 – Jacob and His Family Departs.

- Because of Laban’s abuse of Jacob, God told Jacob to leave (v. 3, 12-13).
- Throughout these events we are seeing the providence of God.

- Rachel took some things into her own hands (v. 19).

31:22-42 – Laban Trails Jacob.

- God’s active involvement is again seen (v. 24).
- Jacob has finally had enough (v. 36-42).

31:43-55 – A Covenant.

- This is a nonaggression agreement on both sides.
- Verses 42 and 53 refer to God as “The Fear of Isaac,” another way to refer to Jehovah.

Genesis 32 – Esau Meets Jacob and Wrestles with God.

- They have been separated for twenty years. Jacob’s faith is evident (v. 10-11).
- An appeasement is sent to Esau (v. 13-21).
- The reconciliation and Jacob’s return to Shechem – 33:1-20.

Genesis 32:22-32 – Jacob Wrestles with God.

- Some try to allegorize this event into prayer.
- Hosea 12:4-5.
- Seems Jacob was permitted to prevail, but it was because of his striving.
- “Jacob may have thought that his struggles were with Esau and Laban, but if he did, he was wrong. Jacob had been striving with God. He emerged victorious through his maturing faith that had made him a changed man.” Edwin Jones’ commentary on Genesis, pg. 175.
- His name changed to Israel – He Who Struggles with God.
- Verse 32 shows the author (Moses) was familiar with practices of Judaism. While this practice is not recorded in Scripture, Rabbis have written about it.

Genesis 34 – Dinah and Shechem.

34:1-4 – Shechem took (lit., *seized*) her and humbled (raped) her. From the information we have in this chapter it seems he raped her and then took her by force to live with him (v. 26).

34:5-12 – Hamor and Shechem’s Offer.

34:13-29 – A Deceitful Response and Action.

34:30-31 – Jacob’s Response. Notice the emphasis on “me” and “I.”

Genesis 35 – Jacob Returns to Bethel.

35:1-7 – God Instructs Jacob to Return to Bethel. There had been the influence of idolatry, probably from Laban (31:19, 34). Jacob had vowed to return to Bethel (28:18-22), but had not yet done it.

35:8 – Death of Rebekah’s nurse, Deborah (24:59).

35:9-15 – God Appears to Jacob. This is a renewal/reminder of Jacob’s name change and the promises given to Abraham and Isaac. God reveals Himself as El-Shaddai, like He did to Abraham (17:1).

35:16-20 – Death of Rachel in Birthing Benjamin.

35:21-26 – Family of Israel. Verse 22 is significant. Mentioned again in 49:3-4 and 1 Chr. 5:1. He lost his birthright and it was given to the sons of Joseph, Manasseh and Ephraim.

35:27-28 – Death of Isaac.

Genesis 36 – The Family of Esau.

Esau is Edom – 36:1, 8-9, 43.

36:10-11 – Eliphaz, Esau’s son and Teman, Esau’s grandson – Job 2:11.

Genesis 1-4 – Adam and his family.

Genesis 5 – Genealogy.

Genesis 6-10 – Noah and his descendants.

Genesis 11 – Babel, the beginning of languages and cultures.

Genesis 12-25 – Abraham, 21-35 – Isaac, 25-49 – Jacob, 37-50 – Joseph.

Genesis 37 – Joseph and His Brothers.

37:1-11 – Introduction and Joseph’s Dreams.

- Two statements about the tension – v. 2b and 3.
- 25:27-28 is similar to 37:3.
- His dreams – 37:5-8 and 37:9-11. Verses 4b, 8b, and 11 show why what would soon happen, happened.

37:12-30 – The Plan to Get Rid of Joseph.

- Kill him (v. 20). Reuben, the oldest, saved his life (v. 21-24). Judah decided to make some money (v. 26-28).
- Jealousy and hatred – 1 John 3:10-15; 4:20-21.
- Apparently Reuben was not around when Joseph was sold.

- Ishmaelites or Midianites (v. 25-28). The Ishmaelites lived in Midian, East of the Gulf of Aqaba (Jud. 8:24-26). They are both descendants of Abraham (16:15; 25:2).

37:31-36 – Jacob Is Misled.

- While his brothers didn't verbalize the lie, they allowed Jacob to believe it.

Genesis 38 – Judah's Bad Behavior.

38:1-5 – Judah marries a Canaanite, just like Esau (26:34-35). Judah is listed in the lineage of Christ (Matt. 1:3).

38:6-11 – Jacob's eldest son, Er, married Tamar but was killed because he was evil. The next eldest, Onan, was to raise up children for his brother. He intentionally failed to do so and was killed. This process became part of the Law of Moses in connection with the land inheritance (Deut. 25:5-10; Num. 27) as a system of protection and provision for women.

38:12-19 – Judah visits what he thought was a prostitute after his wife dies. Judah lied to her (v. 11). Verse 15 shows that dress matters (1 Tim. 2:9-10)! He does not know that this is his daughter-in-law.

38:20-30 – Judah's hypocrisy. He was afraid he would be exposed (v. 23). Verse 24 shows his hypocrisy. He acknowledged his sin (v. 26). Verses 27-30 – Matthew 1:2-3.

Genesis 39 – Joseph in Egypt.

39:1-6 – A repeated emphasis on God being with Joseph (v. 2-3, 5, 21, 23). The account of Joseph is a great lesson in the providence of God. Joseph is new on the scene, becomes successful, and powerful – and he's handsome.

39:7-10 – He's probably in his early to mid-twenties and they're alone. No one else would know! Proverbs 15:3; Matthew 5:27-30. Notice the severity of the temptation (v. 10a) and his reaction (v. 10b). how do we avoid sinning?

39:11-18 – "Hell hath no fury like a woman scorned." Should we believe all women who make accusations?

39:19-23 – The consequences on a godly man because of a liar.

Genesis 40 – Joseph, the Baker, and the Butler.

40:4 – God's providence. Butler's dream (v. 9-15). Baker's dream (v. 16-22).

Genesis 41 – Pharaoh's Dream and Joseph's Rise.

41:1-8 – Pharaoh's dreams. Cows (v. 1-4). Grain (v. 5-7).

41:9-13 – The butler remembers Joseph.

41:25-36 – Joseph’s interpretation. Gives credit to God (v. 16, 25, 32).

41:37-45 – Pharaoh’s decision.

41:46-57 – Joseph’s administration. He was 17 when sold into slavery (37:2). Thirteen years passed before he “stood before Pharaoh (41:46), making him 30 at the time of his promotion. 7 years of plenty (v. 47) and 7 years of famine (v. 53-57) means that Joseph was about 44 years old. It has been 27 years since his father had seen him!

Genesis 42 – Joseph’s Ten Brothers Sent to Egypt Because of Famine.

42:1-5 – The 10 – Genesis 29:31-35; 30:3-13.

42:6-24 – The Initial Contact. It had been 27 years (v. 8)! Verses 6 and 9 are significant. Joseph demanded to see the youngest brother (Benjamin – v. 14-17), who was his full brother (30:22-24; 35:16-20; 43:29) by Rachel. The principle of reaping what you have sown (v. 21-22).

42:25-38 – The brothers, except Simeon, return to Israel. God had not done this thing to them (v. 28). Jacob feared he had lost three sons (v. 35-36).

43:1-14 – The second trip for food to Egypt. Reuben (42:37) and now Judah (43:8-10) offer to accept any blame for a bad outcome. Israel prepared a gift as a last resort to save his boys (v. 11-14). Having done everything he knew to do, Israel placed his trust in Almighty God.

43:15-34 – Taken to Joseph’s House. Joseph’s servant revealed the truth about the money (43:23). The money did not appear miraculously in their bags. God was using Joseph to save lives (50:19-21). There seems to be no doubt that Joseph spoke to the Egyptians about Jehovah during his time there (41:16, 25, 28, 32, 38-39). 43:28 is significant.

44:1-17 – The attempted return to Israel. The arranged events seem to be a test by Joseph of his brothers’ integrity. They had no reason to be afraid of a search (v. 11). Verse 16 indicates they are at the end of their rope.

44:18-34 – Judah’s honest speech to Joseph. Notice verse 27. Rachel was Jacob’s love – 29:21. Judah’s ultimate argument is that they could not do this again to their father. Benjamin, the youngest, was set to become the slave of Joseph (44:17).

45:1-8 – Joseph reveals his true identity. Joseph reveals the providence of God (v. 5-8).

45:9-15 – The instruction to go get the whole family. Stephen summarized all these events in Acts 7:9-16.

45:16-20 – Pharaoh’s response.

45:21-28 – The brothers go home and get Israel.

46 – Jacob and His Family Travel to Egypt.

46:1-3 – God’s promise in a vision. Extends back to Abraham – 15:12-14.

46:5-27 – The caravan.

46:28-33 – Joseph and Israel are reunited. It had been approximately 30 years!

47:1-12 – Israel meets Pharaoh. 47:5-6 is a statement about the providence of God. 47:9 is interesting!

47:13-26 – Joseph deals with the famine. He collected money (v. 13-15), livestock (v. 16-17), and land (v. 18-22). He then levied a 20% tax on the produce of the land (v. 23-26). Perhaps the introduction of feudalism.

47:27-31 – Israel lived in Egypt for 17 years. By the time they leave Egypt, there are 603,550 warrior men who were 20 years or older (Num. 1:44-46).

48 – Jacob Blesses Ephraim and Manasseh. While Reuben was Israel’s firstborn, his birthright was given to Joseph’s sons (1 Chr. 5:1). Israel essentially adopted Joseph’s two sons as his own and they would have equal rank among the “tribes” of Israel (v. 5-7). The first-born blessing is again given to the younger son (v. 8-20). “Ephraim” is used as another name for the Northern 10 tribes of Israel (Isa., Jer., Eze., Hos., Oba., Zec.).

49 – Jacob Blesses His Children and Dies.

49:3-4 – Reuben. Firstborn by Leah (29:32). Committed adultery/incest with Bilhah (35:22; 1 Chr. 5:1). The tribe failed to fight with Deborah and Barak (Jud. 5:15-16).

49:5-7 – Simeon and Levi. Their cruelty with Shechem is remembered (34). They were divided/scattered. Levi didn’t receive a portion of land, but 48 cities throughout the other tribes. Simeon was later absorbed into Judah (Jos. 19:1).

49:8-12 – Judah. Became dominate among the tribes (1 Chr. 5:2). He is portrayed as strong and courageous (v. 9). The most significant part is verse 10. Scepter = king, lawgiver = one who decrees, Shiloh = he whose it is. The one who comes from Judah will have a scepter (king) and will be a lawgiver. The people will gather unto Him. Judah would be a tribe of kings and Christ was the King of kings (Heb. 7:14; Rev. 5:5). When this ruler comes there would be peace and prosperity.

49:13 – Zebulun. Joshua 19:10-16. Their inheritance was between the Mediterranean Sea and the Sea of Galilee.

49:14-15 – Issachar. This tribe was destined to slavery.

49:16-18 – Dan. Strong, but snake-like. Judges 18. They “officially” introduced idolatry among the tribes.

49:19 – Gad. A warrior tribe. 1 Chr. 5:18; 12:8.

49:20 – Asher – Location made it very wealthy.

49:21 – Naphtali – Only thing about them in Scripture is Barak (Jud. 4-5).

49:22-26 – Joseph – Pictured as prosperous and troubled. His blessings would be realized ultimately with Ephraim and Manasseh. Ephraim would become representative of the 10 Northern tribes and Judah would be the Southern tribes after the death of Solomon. The primary manifestation of this is presented as Israel versus Judah throughout the prophets.

49:27 – Benjamin. Known for Ehud (Jud. 3:15) and Saul (1 Sam. 9:1-2).

49:29-33 – Jacob’s Death

50:1-14 – The Embalming and Burial of Jacob.

50:15-21 – Joseph and His Brothers. In the absence of Jacob, the brothers plead for mercy (v. 15-18). Joseph’s response is amazing (v. 19-21).

50:22-26 – The Death and Embalming of Joseph