

The Book of Genesis

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[Also see chronology chart and Genesis brochure]

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Chapter 1

- Verse 1—"In the beginning." The question is, the beginning of what? Clearly not the beginning of God. He had no beginning. It is also not the beginning of creation, since angels were created earlier (Job 38:6-7). Also notice that Satan poses as a serpent (according to Revelation 12), so he seems to be already created, at least by chapter 3. It seems to me that this is the creation of the 3-D universe which we observe. "Heaven" = all the 3-dimensional universe and the earth is the part He is focusing on.
- "God" is literally *Elohim*. It's interesting that Moses (the first historian and monotheistic writer) uses a plural word for God. He could have easily used the singular *El*. He also uses the plural pronoun "Us" in verse 26.
- The Hebrew use of "and" is not usually "in addition to" but "and, in particular" or "and, as a part of" or just "that is."
- "God created"—The main point of verse 1 is:
- Moses is telling us how this three-dimensional universe got here—namely, that it was "created" by God as the original cause, creating it from nothing.
- Moses is also telling us our origin. Life only makes sense when we know our *origin* and our *destiny*. Most Christian organizations today no longer discuss origins and destinies because they are controversial subjects. Yet they are the biggest shaping of your philosophy, of your ministry, and they form your morality.
- By saying the 3-D universe is created, Moses is saying that Judeo-Christianity is a linear religion not a cyclical one. Man did not exist before he was created. He will die, not be continually reincarnated. He is not infinite. He came into being.
- There is no time given for 1:1, but beginning with 1:2, we have a specific time given. If there is a time gap between 1 and 2 (and I don't think there is), this gap does not indicate a destroyed creation recreated in verse 2. In other words, the initial creation was formless and empty, a condition soon remedied. The phrase means that at this point in God's creative activity, the earth was yet unfashioned and uninhabited.
 - Verse 2—The earth was:
 - formless and void
 - darkness was over the surface
 - of the deep (i.e., covered with waters)
 - and the Spirit of God was moving over the surface of the waters
- Verse 3—*Then God said, "Let there be light"*—Not the sun (which was created on the fourth day, v. 16), but some fixed light source outside the earth. In reference to that light, the rotating earth passed through a day-night cycle.
- Verse 4—God separated the light from the darkness via rotation of the earth, apparently.
- Verse 5—*And there was evening and there was morning, one day* (better, "day one"). Later Jewish reckoning began the day with evening (Leviticus 23:32). That may be the reason for the order here. At any rate, it simply means that one day-night cycle was completed. Since daytime closes at evening and the night ends with the morning, the phrase indicates that the first day and night had been completed. Evening and morning cannot be construed to mean an age, but only a day. Everywhere in the Pentateuch the word *day*, when used (as here) with a numerical adjective, means a solar day (now calibrated as 24 hours).
- Verses 6-7—God created an expanse—lit. to "spread out," separating the waters above from the waters below, creating a vast body of water in vapor form over the earth, a canopy or tent effect. It caused conditions on earth to resemble those inside a greenhouse. This may account for the longevity of human life (Genesis 5) and for the tremendous amount of water involved in the worldwide flood.
- Verse 8—This expanse God called "heaven" and it was evening and morning, a second day.
- Verse 9—God gathered the waters below into one place and let dry land appear. (This dry land did not split into numerous continents until the flood of chapter 6.)
- Verse 10—God called the dry land "earth." God called the waters "seas." The act of naming this and other parts

of creation was, in the Semitic world, an evidence of lordship (see 2 Kings 23:34). Note the significance of this in 2:19.

- Verse 11—Then the earth sprouted vegetation, plants yielding seeds and fruit trees bearing fruit after their kind with seed in them. They were created with age, i.e., ready to reproduce.
- Verse 12—“After their kind”—Notice they don’t evolve into another kind. It’s never ever happened, and it never ever will happen in nature. We can make a mule, but it doesn’t reproduce a mule, and it didn’t happen naturally, by itself.

- Verse 14—God created lights as:
- Signs (by which men get their bearings, as well as signs of judgment—Matthew 24:29)
- To mark off the seasons
- And to give light to the earth
- Verse 16—The greater light (sun) to govern the day, and the lesser (moon) to govern the night (as a light switch governs the light in the room).
- Verse 20—Day 5, the waters teem with living creatures and birds fly above the earth. Notice that water creatures were created after the trees (opposite of the theory of evolution) and on the same day as the birds. Large and small creatures were created on the same day.
- Verse 21—God created the great sea monsters (dinosaurs)
- Verse 24—God created living creatures, cattle and creeping things and beasts of the earth—Notice that the cattle and creeping things are created the same day. Actually, the cattle are mentioned first two times. This contradicts evolution, which says creeping things preceded cattle and birds.
- Verse 25—“After their kind”—Notice on day 6, five times God says they are made after their kind to emphasize they do not change from one kind to another kind. They were not made to change kinds but to maintain their own kind.
- Verses 26-30—*Then God said, “Let Us make man in Our image...”* So man was different from animals in three ways:
 - He looked physically like God. He had two legs and two arms, not four legs, for example.
 - He would be able to rule over all things.
 - He was a spiritual creature in that he had the capacity to keep commandments beyond his instincts. There are at least seven commandments for man:
 - Be fruitful and multiply, i.e., reproduce
 - Fill the earth, i.e., spread out beyond Eden to the whole earth
 - Subdue the earth
 - Rule over the fish of the sea and the birds of the sky and over every living thing that moves on the earth
 - They were to eat every plant yielding seed and every tree yielding fruit, i.e., they were to be vegetarians
 - They were to cultivate and keep the garden of Eden (2:15)
 - From the tree of the knowledge of good and evil they were not to eat (2:17)
 - Verse 31—God saw all that He had made, and behold, it was very good—so no evolution was required. It could not get better. It could only be ruined. No new creature has ever developed. Most have died off and continue to die off due to the sin of man.
- An overview of the days of creation:
 - Day 1—Creation of light
 - Day 2—Atmosphere
 - Day 3—Dry land and trees
 - Day 4—Sun and moon and stars
 - Day 5—Water and air creatures
 - Day 6—Land creatures and man
 - Day 7—Rest

Chapter 2

- Verse 4—The focus is on man. Some have suggested this is a different creation account than the first one. But it is just Moses changing his focus from the days of creation to man. “In the day” should be translated “at that time

of." That is, "day" is not in 24-hour sense because there is no article with it and no number with it. If you put a number with "day," it always means a 24-hour day (also in the Hebrew language). If I say, "In my grandfather's day ..." I may mean an indefinite time. But if I say, "My grandfather was baptized on the eighth day," I now mean a 24-hour period. Yahweh *Elohim* (Lord God) is introduced here.

- Verse 5—There were no plants of the field yet sprouted. In 1:11, the shrubs and plants of the field had not yet sprouted. These plants of the field needed care by man, water, etc. to sprout. More evidence that only six 24-hour time periods had elapsed.
- Verse 6—The whole earth was watered by a mist. Apparently it did not rain until Noah.
- Verse 7—Man was created in a unique way. He was formed from the dust in the ground and God breathed into man, and he became a living being. Being made out of the ground is not unique to man, the same is said of animals in v. 19. Unique to man is that "God breathed" into him.
- Verses 8-9—God planted a garden (Iraq area today). In the middle of the garden was a unique tree, of the knowledge of good and evil.
- Verses 10-14—Out of the garden flowed a river, which divided into 4 rivers. The only rivers we know anything about are the Tigris and Euphrates Rivers. The 2nd river went into Cush, that is, Egypt, perhaps part of the Nile today. We know very little of what the pre-flood earth looked like.
- Verse 15—Yahweh Elohim put man in the garden to cultivate it and keep it. The perfect garden needed to be cultivated and kept. So perfection is not complacent inactivity. We can assume that heaven will not be a place of inactivity. Man was given the purpose of work before the fall. In 1:28 there was also work implied. In v. 20—The woman, who was created, was to be a helper suitable for the man. She will focus on her relationship with the man. So because of his nature, she will focus on work also. Work is not part of the curse. It is the uselessness and severity of work that is part of the curse. Work became toil as a result of the curse.
- Verse 16—They could freely eat from any tree.
- Verse 17—But they could not eat from the tree of the knowledge of good and evil, for in the day they ate from it, they would surely die. Some say this is spiritual death, separation from God, because Adam and Eve did not physically die that day. But the context is physical. So I suggest this should be taken physically. At the time of their sin, their bodies began to die. They were judged to die on that day. Just as Christ defeated Satan at the cross but he isn't destroyed yet, in the same way our sin nature is condemned but it is still alive and well. In the same way, Adam and Eve were judged to die physically on that day, and they began to die.
- Verse 18—God says for the first time about His creation that "It is not good for the man to be alone." God is going to make a helper that is suitable for him.
- Verses 19-20—God interrupts His creation of Eve with Adam naming the animals. The purpose was so Adam would realize he was alone. Adam named the animals. But in the process of naming all the animals, he saw there were 2 animals (male and female) but only one of himself. There was not found a suitable helper for him. This showed Adam that he was different.
- Verse 21—God put Adam to sleep and took a rib and made a woman. That does not mean that men have one less rib. It was not a genetic change. He simply took one of Adam's ribs.
- Verse 22—The word for "man" here is "Adam."
- Verse 23—The "Adam" said, "This is now bone of my bones and flesh of my flesh." She shall be called *esha* because she was taken out of *esh*.
- Verse 24—For this cause the *esh* shall leave his mother and father and cleave to his *esha*. The most basic step of manhood is to leave mother and father. The first step is leaving and the last step is cleaving to his wife. For a man, that's two distinct steps. Leaving the parents is for independence. He establishes himself as a man of God. Then he invites a wife into that establishment. It's not true of a woman. A woman moves from her parents to her husband. It's one step for a woman—two steps for a man.
- Verse 25—Adam and his wife were both naked and not ashamed. That is, they had no conscience. Conscience is born in 3:7. What separated them from animals is that they were capable of keeping commandments beyond their instincts. They did not have an inward knowledge of good and evil at this point.

Chapter 3

- Verse 1—The serpent is more crafty than any beast of the field. He spoke to the woman. It doesn't seem to surprise her. She was probably not aware that animals did not speak. It seems like a short amount of time to me

that they were in the garden.

- Verses 1-5—The serpent's temptation of Eve:
- He turned a command into a question. “God has said” into “Has God said?”
- He focused on the negative command. He didn’t talk about what they could do, he focused on what they couldn’t do.
- He misstated the negative command in order to make it look absurd.
- He denied God’s warning, saying they would not die, which is interesting, because the serpent was right in the short-term, and he usually is. Satan will get you to give up the future for the present. Did she add that she couldn’t “touch” it? We don’t know.
- He denies the goodness of God. He said they would be like God, knowing good from evil. That was true.
- That’s the last we hear of the serpent. The devil is only part of the temptation problem. There is no mention that Satan is the serpent until Revelation 12:9, 14-15 and 20:2.
- Verse 6—The woman sinned because she focused on the creation instead of the Creator. We’re reminded of Romans 1 where Paul says that’s what the Gentiles have done. She decided that God did not have her best interest in mind. She thought it would be in her best interest to eat the fruit and become wise.
- Verse 7—The beginning of conscience, their eyes were opened, they saw they were naked, they sewed fig leaves to cover themselves.
- Verse 8—They heard the sound of Yahweh Elohim. (Satan only called God “Elohim.” In chapter 4, Eve and the author use only “Yahweh” for God. Yahweh was a personal word for God.) God is walking in the garden in the cool of the day (probably the same day). They hid themselves.
- Verse 9—Lord God called to them.
- Verse 10—Adam said, “I heard You, but I was afraid because I was naked.”

- Verse 11—God said, “Who told you that you were naked?” (My speculation that this is God the Son he is talking to, based on John 1:18.) “Did you eat from the tree that I told you not to eat from?”
- Verse 12—“The woman You gave me ...” So Adam says it is either her fault or God’s fault.
- Verse 13—God turned to the woman. She turned to the serpent. “He deceived me.” In 1 Timothy 2:12-14, Paul said that a woman is not allowed to teach or be in authority over man because of (1) the order of creation and (2) she is more easily deceived. What was she deceived about? Not about the fruit being a delight to the eyes. I suggest that it was about the value of knowing good and evil.
- Verse 14—God turned to the serpent and said that because the serpent has done this, it will be more cursed than the other animals. It seems that justice is not only a matter of intentions but also of actions. We can make the argument that the serpent was just being used by Satan, but God cursed the serpent. He cursed him to crawl on his belly. Apparently he was able to be quite erect before this. Now he will live in the dust.
- Verse 15—God will put enmity between the seed of the woman and the seed of the serpent. People and snakes won’t like each other. The only thing here is snakes and people. It’s very hard to find people who like snakes, it’s not common. There’s a lot of snakes who are dangerous and bite humans on the heel, but man can have the upper hand and destroy them. There is no evidence in the Bible that this describes enmity between Christ and Satan, as is traditionally taught.
- Verse 16—To the woman, God says she will have two parts to her curse—First, she will have greatly multiplied pain in childbirth. Second, her desire shall be for her husband but he shall rule over her. “Desire” is for her to rule over her husband because it is the same word as in 4:7 where sin desires to rule over Cain. But she will not be able to accomplish that. The man will rule over her. Before the fall, she had no desire to rule over the man, so there was no need for him to rule over her. So the man ruling over the woman is part of the curse not part of creation.
- Verse 17-19—God’s emphasis is not on the tree itself, being a tree of the knowledge of good and evil, but on the disobedience—because Adam listened to the voice of his wife, instead of the voice of God, and ate from the tree God commanded him not to eat from. The curse is because of the disobedience. The curse on the man was a curse on the ground—it would now produce useless things like thistles, not just useful things. Just as serpents are cursed because of Satan, so the ground is cursed because of Adam. The consequences of sin are never restricted to the one sinning. It affects others also.
- Verse 19—Now there will be toil, useless work, because he will return to the ground—death.
- Verse 20—Man called his wife “Eve” because she was the mother of all living people. There’s no human being that is not a child of Eve.
- Verse 21—Apparently God killed animals to get skins to cover them.
- Verse 22—God said in a discussion within the Godhead, “Man has become like one of Us, knowing good and evil.” How had man become like God, knowing good and evil? It could not be by experiencing evil because that’s not

like God. It's not by disobeying, for the same reason. It was the fruit of the tree, not the disobedience, that gave them the knowledge. The curse was because of the disobedience. The knowledge of good and evil was because of the fruit—which is an awareness of morality, that is, conscience. It's morality, not spirituality, that came from the fruit. Spirituality came when God breathed into Adam the breath of life. With the fruit came the inward knowledge of morals. God already had that knowledge because He is good and anything else, other than God, is evil. So how does God know good and evil? By contrast. By what He was not. The angels had the knowledge of good and evil by observation of the fall of the angels. But Adam and Eve did not have it until they ate the fruit. So we must conclude that God designed them to be spiritual creatures capable of obedience and disobedience but without morals. And with a command to stay that way. Without shame or fear. So Paul's statement in Romans 2:14-15 that they have the law of God written in their hearts, came from the fruit, i.e., that was not true before the fall.

- In the second part of v. 22, God says now man may stretch out his hand and take from the tree of life and live forever. We don't know anything else about this tree. (There is a tree of life in the New Jerusalem in Revelation 22.) So they were sent out of the garden of Eden to cultivate the ground. So death, which was a curse, now becomes a blessing. Now death is the only way out of the curse. If we had stayed in Eden, we would always be on trial, living in probation. If we live outside of Eden without death, we would live in a state of being cursed. Because of redemption in Christ, death removes us from both the probation and the curse.
- Verse 24—He put an angel with a flaming sword to guard the way to the tree of life, so they couldn't get back in. I speculate that the garden stayed until the flood and then was destroyed in the flood.

Chapter 4

- Verse 1—Adam had relations with his wife, and she gave birth to Cain. There's no indication in the Bible that they had sexual relations before this. They were commanded, before the fall, to reproduce.
- Verse 2—She gave birth to Abel. Abel was a shepherd and Cain was a farmer.
- Verse 3—They brought offerings to God. Cain brought an offering of the fruit (not the best fruit).
- Verse 4—Abel brought the first and the best of his flock. No indication in the Bible that they had any prior instructions of what to bring. Right and wrong is defined by God, not by people. Pleasing God means satisfying His expectations, not just His commandments.
- Verse 7—You must do well. If not, sin is crouching at the door waiting to rule you, but you must master it. This is a good statement of the spiritual life. Sin desires you and you must master it. Sin is anything contrary to the character of God. God defines what is right and wrong about the sacrifice. So by God's definition, Cain's sacrifice was wrong.
- Verse 8—God defined right and wrong vertically. But Cain defined it horizontally. He decided the problem was his brother, so he killed his brother Abel. Cain was expected to offer the right sacrifice. He was expected to correct his wrong sacrifice. He was to master the sin from not meeting God's expectations. From Hebrews 11:4, there was an attitude difference between Cain and Abel, that Abel's sacrifice was offered in faith. From 1 John 3:12-15, we learn that Cain's hatred for Abel was based on his own evil. We can conclude we should not:
 - Disobey a command of God
 - Disappoint an expectation of God
 - Or Disregard a new understanding about God.
 - Our attitude is important, our actions are important, and our corrections are important.
- Verse 12—As a punishment, God told Cain he would not be able to be a farmer anymore. He will be a vagrant, a wanderer on the earth.
- Verse 13—Cain said his punishment was too great. God took him away from his occupation, away from God, and becomes a wanderer, and people will want to kill him.
- Verse 15—So God takes away the last one—So taking life is the job of God (and later government) but not the job of the individual.
- Verse 16—Cain went from the presence of the Lord and had relations with his wife. Obviously his wife came from Adam and Eve. In 3:20, Eve is called the mother of all living. In Genesis 5:4, Adam had sons and daughters for over 800 years. His wife could have been a sister, a niece, or a grand-niece.
- Verses 17-24—Cain's family. In v. 19—Lamech was the first one to practice polygamy. Polygamy itself is not condemned anywhere in the Bible. But it was never God's idea. Usually today monogamy is part of the marriage vow. Some descendants were keepers of livestock, some were musicians, technology in v. 22.
- Verses 25-26—Adam has another son, Seth.
- Verse 27—After Seth, men began to call upon the name of the Lord. Cain's line of people did not call on the

name of the Lord.

Chapter 5

- Verse 1—The development of the line of Seth.
- Verse 24—Enoch “walked with God; and he was not, for God took him.” 2 Kings 2:2, 5, same said of Elijah. Enoch did not die. Apparently the same thing as what happens at the rapture in 1 Thessalonians 4:17.
- Verse 27—Methuselah, the oldest man in the Bible.
- Verse 28—Lamech was father of Noah.
- Verse 32—Noah became the father of Shem, Ham, and Japheth.

Chapter 6

- Verse 1—Men began to multiply.
- Verse 2—They had beautiful daughters. The “sons of God” are the godly line of Seth. We’ve just talked about the Cain line (chapter 4) and the Seth line (chapter 5). No evidence that the “sons of God” were demons.
- Verse 3—“My Spirit shall not strive with man forever”—God is going to give up on them. God wrestles with man, as Paul describes his new and old nature wrestling (Romans 7). The greatest tragedy for mankind is when God gives up on the struggle (Revelation 22:11). Grace and mercy are not attributes of God. Love and justice are attributes of God. Grace and mercy come to an end. They are works of God. Here God says His grace and mercy are over, and it is time for judgment.
- Verse 4—Nephilim (giants) were on the earth. “Nephilim” in Hebrew means “to fall” maybe because they would fall on others. There are also mighty men of renown, different from the Nephilim. They develop independently from other children of Adam and Eve. These mighty men came from the union of the sons of God and the daughters of men. The Nephilim came from some other group.
- Verse 5—The most condemning verse in Scripture. Grace and mercy come to an end. God stops wrestling with man. Morality is both an act and an intention of the heart that is going on continually.
- Verse 6—God was sorry He made man and grieved in His heart. God was emotionally hurt by the condition of the world.
- Verse 7—God would blot out the man He had created. Along with them, the animals, the creeping things, and the birds of the sky would also be destroyed. We’re reminded that sin and the effects of sin and the judgment on sin are never restricted to the sinner.
- Free will of God—Even though God is sovereign and unchangeable, He is sorry and grieved. He’s not just a great spirit but a living person, a real being, with spiritual, moral thinking.
- Verse 8—Great salvation verse—But Noah found grace in the eyes of the Lord. Here’s the whole story of the Bible. It’s the fulfillment of Isaiah 66:1-2. In the midst of a whole world of evil (v. 5), one man was willing to obey God.
- Verse 9—Noah was a righteous man, blameless in his time, who walked with God. Noah did all that God commanded him. His righteousness was not a product of an organization or government but was in spite of all those things. The same could be said of every major biblical character (Abraham, Joseph, Moses, David, prophets, Ruth, Rahab, Deborah, John the Baptist, Christ and the apostles). God’s heroes are not those who are part of the culture but those who overcome the culture. Religion is designed to control the masses. God looks for the one who steps apart from the masses.
- Verse 10—Father of Shem, Ham, and Japheth.
- Verses 11-12—Earth was corrupt in the sight of God (but not in their own sight), filled with violence.
- Verses 13—in Matthew 24:37-39, Jesus the coming of the Son of Man will be like in the days of Noah—eating and drinking and giving in marriage. What were the conditions then?
 - Preoccupation with physical appetites (Luke 17:27)
 - Focus on advances in technology (Genesis 4:22)
 - Materialism (Luke 17:28)
 - No concern for God in belief or conduct (Jude 15)
 - Disregard for the sacredness of marriage (Genesis 6:2-4)

- Rejection of the inspired Word of God (1 Peter 3:19, if you understand that to be preaching in the days of Noah)
- Population explosion (Genesis 6:1, 11)
- Widespread violence (Genesis 6:11, 13)
- Corruption throughout the society (Genesis 6:12)
- Preoccupation with sexual activity (Genesis 6:2)
- Widespread blasphemy (Jude 15)
- So the end of all flesh has come before God.
- *Verse 14*—So make an ark. Carrying capacity of 522 standard railroad stock cars, each of which could hold 240 sheep-size animals. Only 188 cars would be required to hold 45,000 sheep-size animals, leaving 3 trains of 104 cars each for food and for Noah's family and range for the animals. Today it's estimated there are 17,600 species of animals, which would make 45,000 a likely approximation of what Noah took on the ark. The point is, there is plenty of room on the ark for the animals. It had 3 decks.
- *Verse 17*—God will bring a world-wide flood. It is a prominent subject in the Bible—Job 12:15; 22:16; Psalm 29:10; 104:6-9; Isaiah 54:9; Matthew 24:37-39; Luke 17:26-27; Hebrews 11:7; 1 Peter 3:20; 2 Peter 2:5. God will destroy all flesh in which is the breath of life. The creatures who did not need to breathe (creatures who survived in water) were not taken on the ark.
- *Verse 18*—God will establish His covenant with Noah. This is the first covenant of the Bible. It's the rapture concept. As with Lot in Sodom and Gomorrah, Rahab in Jericho, and with the church at the Rapture, God removes the righteous before destroying the unrighteous.

Chapter 7

- *Verse 1*—Noah to enter the ark with his household. Only Noah is righteous in this time.
- *Verse 2*—Of clean animals, seven pairs. Of the rest, unclean animals, two pairs. Clean animals are those which could be sacrificed (8:20).
- *Verse 4*—In 7 more days it will rain for 40 days and 40 nights. During this time, waters comes from within the earth and from the sky. Before the flood, there was a canopy of water vapor with an atmosphere inbetween. Radiation from the sun would bounce off the canopy. The whole earth was the same temperature, like a greenhouse effect. After the flood, the earth is divided into continents with no canopy. Now many lands. Now radiation from the sun intensifies and decreases the longevity of life. (It goes from over 900 years to down around 150 years. At the time of Moses, life is 70 years—Psalm 90.) It immediately froze at the poles, taking up much of the water. It also accounts for the sudden disappearance of the dinosaurs.
- *Verse 6*—Noah was 600 when he got on the ark, so his sons were around 100.
- A sample of the schedule of dates on the ark:
- If on February 10 [on our calendar], in the 600th year of Noah, they got on the ark.
- It began to rain on February 17.
- It stopped raining on March 27.
- The ark came to rest on July 17
- The tops of the mountains appear on October 1
- The raven is sent out on November 10
- The first dove is sent out on November 17
- The second dove is sent out on November 24
- The third dove is sent out on December 1
- Noah looks out onto the land on January 1 (8:13)
- He got out of the ark on February 27.
- Noah was on the ark for a little over a year.

Chapter 8

- *Verse 20*—Noah builds an altar. He took of the clean animals. The smell of the animals of the burnt offering ascended to God, and God said He would never curse the ground and will never again destroy every living thing “as I have done.” Peter says the next time it will be with fire.
- *Verse 21*—The intent of the heart of man is evil from their youth (age of accountability). God is not

rewarding the evil of man's heart. He is honoring the sacrifice of Noah in spite of the evil of man's heart. Every intent of the heart of man was evil in the people God had destroyed. Here Noah is righteous, but he still had evil in his heart (and his sons, also). Noah had demonstrated that man, with a sin nature, can ask for mercy, repent, be thankful and worship God. This is not something God learned, it's something man learned. On his own, a righteous man, with a sin nature, built an altar and sacrificed some of his own potential food to God. The whole earth was cursed by Adam's act of disobedience, and the whole earth was preserved through Noah's act of worship. Yet both were in the sovereign plan of God. But the main value in Noah's sacrifice is that it expresses a desire of a man to remain in fellowship with God and seek God's favor.

Chapter 9

- Verse 1—God blessed Noah and commanded him to be fruitful and multiply and fill the earth.
- Verse 2—The Noatic Covenant has 3 commands and 3 promises—
 - Three commands—
 - Multiply and fill the earth (9:1, 7)
 - Not to eat blood (9:4)
 - Don't kill people (9:5-6), except you can kill people who kill people
 - Three promises—
 - The animals will fear man (9:2)
 - There is no penalty for eating animals
 - There will be no universal flood (9:11-17)
- The commands were replaced for Israel at Mt. Sinai. The promises are for us all. They will not be repealed because of man's sin.
- Verses 6-7—For the first time, man has the right and responsibility of capital punishment. This is not a permission for personal revenge. But a command to carry out justice. Martin Luther said this was the beginning of civil government. Most agree with them. But no civil government being described. This was carried out by family leadership until government was established. Today it is only a function of government (Romans 13:1-5). Personal punishment in what Christ forbid (Matthew 7:1). Justice is the job of the government not individual people.
- Verse 20—Ike Abraham, and others who were shepherds, Noah was a farmer. He made a vinyard, harvested the wine, drank it, and got drunk. This is the first mention of drinking mentioned in the Bible, but Matthew 24 tells us they were drinking before the flood.
- Verse 23—Noah became drunk, took off his clothes, and Ham (his son) looked on him with delight. He told his brothers. But they covered him up.
- Verse 24—When Noah awoke, he made predictions for all of his sons. He cursed Canaan, the son of Ham. We don't know if Canaan was personally involved with Ham's sin or not. Ham is punished for his dishonor to his father by having his son dishonored. It also restricts the curse because the curse is not on all the Hamites but only on the Canaanites. The Canaanites were the inhabitants of Palestine who were driven out of the land all the time between Joshua and Solomon. One reason God wanted them to wipe out the Canaanites was because of this curse. The Canaanites have been extinct a long time now. There are no Canaanites left. Don't hear anything of them after Solomon. Ham's family is the only one that's not blessed.
- Verse 26—The blessing on Shem and Japheth is vague but interesting. Blessed be the Lord, the God of Shem, and let Canaan be his servant. This indicates that the blessing would come only through the God of Shem. Yahweh is the blessed one, and Shem would have the advantage of having the revelation of Yahweh.
- Verse 27—May God enlarge Japheth—Europeans, Russians, and North Americans are Japhethites. Let him dwell in the tents of Shem. All three monotheistic religions originate with the Shemites. They all come from Shem through Abraham. From Ishmael comes Islam, and from Isaac comes Judaism and Christianity. The statement seems to indicate that the Japhethites will dominate the Shemites (Jews and Arabs) physically but will be under their influence spiritually, morality, and philosophically, as one would be living in another one's tent.
- Verse 28—Noah lived 350 years after the flood and died at 950.

Chapter 10

- Verses 2-5—Japhethites are Gomer (Eastern Turkey), but some immigrated north to Britain and Wales. Magog is Russia. (Ezekiel 38:2). Madai are the Medes. Javan is Greece. Tubal and Meshech and Tiras we don't know for sure, but in Ezekiel they are identified as being in the north.
- Verse 3—The sons of Gomer as those went to the furtherest northern oceans of the furtherst limits of the earth (Josephus). British probably.
- Verse 4—Sons of Javan are Thessalonians of northern Greece and from Sicily. Tarshish is located Spain and Syria. Kittim is Cyprus. Dodanim is of northern Greece.
- Verse 5—Separated according to language (tower of Babel in chapter 11).
- Verse 6-20—Sons of Ham
- Verse 7—Cush = Ethiopians and Nimrod are Babylonians and Nineveh of Assyria
- Verse 13—Mizraim = Egyptians and the Philistines
- Verse 14—Put = Lybians
- Verse 15—Canaan = Canaanites, the Jebusites (from Jerusalem), Amorites, Hivites, Gaza, Sodom and Gomorrah
- Verse 20—According to their languages—described in chapter 11
- Verses 21-30—Sons of Shem
- Verse 23—Aram's sons = Aram becomes Syria area, Uz (land of Job)
- Verse 24—Arpachshad = Peleg (see chapter 11:10), in his lifetime is the scattering after the tower of Babel
- Verse 32—Out of these nations were separated on the earth after the flood.

Chapter 11

- This chapter takes place in the middle of chapter 10—Japhethites in v. 5, Hamites in v. 20, and for the Shemites in v. 25
- Verse 1—The whole earth used the same language and the same word, as descendants of Noah. No way today to trace languages back to a common beginning. Which fits with God creating many different languages here. This is a major curse in the Bible. The fall, the flood, and the dispersion, all of which added to the deterioration of life on earth.
- Verse 2—They journeyed from Mt. Ararat in the north (border of Turkey and Russia) southeast to Shinar (Babylon area) and settled there.
- Verse 3—Made mud bricks. Tar (asphalt) natural for the area.
- Verse 4—Let's build three things: a city, a tower, and a name for ourselves, not to God. The city is the city of Babylon. Their motive was to make a name for themselves so they would not be scattered. Then they would be a group of people related to an institution. An institution represents everybody. By relating to this institution, they would have an identity for themselves apart from God, which would keep them together and give them a basis for pride. The same has been true for institutions ever since. In 1 Samuel 8, the elders of Israel wanted a king instead of the judges. The Pharisees wanted synagogues. The believers in Corinth formed independent local churches ("I am of Paul," "I am of Cephas," etc.). It's our pride to make ourselves independent of God which tempts us to gather instead of scatter, (2) to build structures for the purpose of (3) making a name for ourselves. That is national, social, and cultural pride. Pride is the root of all evil. That's what the Babylonians were up to.
- Verse 5—The Lord came down to see the city. It's the direct involvement of God.
- Verse 6—They are one people, with the same language. This is what they began to do. Now nothing which they purpose to do will be impossible for them. Humility will be the mode of life in the millennial kingdom. Zephaniah 3:9-11 says "They will gather in humility." Numbers 12:3 we read Moses was the most humble man on earth. I believe God has designed everything (in general) to not work. Everything God has designed between the fall and the New Jerusalem is made in such a way that man will not be able to use it to solve his problems and set up a system or structure in place of God. God wants man to be dependent not independent.
- Verse 7—Let Us (plural) go down and confuse their language. The true divider of mankind is not race or origin, it is language.
- Verse 8—Yahweh scatters them all over the earth, and they stop building the tower.
- Verse 9—The name of the place was called Babel (confusion, babble) because the Lord confused the

language.

- Verses 10-26—The descendants of Shem. Through Arpachshad down to Terah, the father of Abram, Nahor, and Haran.
- Verse 27—The generations of Terah. Haran became the father of Lot.
- Verse 28—Then Haran died in Ur (southeast of Babylon).
- Verse 30—According to 20:12, Sarah was the daughter of Abraham's mother but not of his father. So she was his half-sister.
- Nahor's wife was his niece.
- Acts 7:2-3 God called Abram when he was still in Ur.
- Verse 31—They left Ur and went to Haran.
- Verse 32—Terah died in Haran at the age of 205. Abraham lived to be 175, so he appeared to be about 30 years old at this point.
- Pivot point in the book. Chapters 1-11 are the beginning of the world. Chapters 12-50 are the beginning of the Jewish nation. Now the author no longer focuses on mankind but on Abraham and his descendants.

Chapter 12

- Verse 1—Only requirement of the Abrahamic Covenant was for Abraham to go to the land God would show him.
- Verses 2-3—God's promises:
 - I will make you a great nation
 - I will bless you
 - I will make your name great
 - You will be a blessing
 - I will bless those who bless you
 - I will curse those who curse you
 - In you all the families of the earth shall be blessed
- This is the most basic covenant of the Bible. To understand the Abrahamic Covenant is to understand the rest of the Bible. We can summarize it as land, people, and blessing. The land of Palestine will be for Abraham's descendants from now on. His people will never disappear. Blessing is a major theme.
- **Blessing**—Blessing in the Old Testament is always physical and earthly. There's no greater difference between the Old Testament and New Testament than in the subject of blessing. In the OT there is only earthly blessing. In the NT there is only heavenly blessing. "Blessing" is defined as "prosperity." In the OT, the prosperity is on earth. In the NT the prosperity is in heaven. The big difference is when and where we get the prosperity. In the OT, it is on earth and usually in Israel. In the NT it is not here and now but is in heaven after this life. If you are a Christian following the teaching of Christ and the apostles, you should never understand that your prosperity is here and now. It is the hope of future reward, never present physical prosperity. Some people God does make prosperous in this life, but that is a stewardship, not a reward. See "*Blessing*" brochure.
- For Abraham, he was given no promise of heavenly reward. All his promises were for here on earth. (He did go to heaven—Luke 16.)
- Is there a future for Israel on earth? Has the church replaced Israel? See *Replacement Theology* brochure.
- Verse 4—So Abram went forth as the Lord had spoken to him.
- Verse 6—Abraham went to the land of Canaan to the oak of Moreh at the site of Shechem (between Gerizim and Ebal).
- Verse 8—He went from More to Bethel and Ai area where he pitched his tent and built an altar to God and called upon the name of the Lord.
- Verse 9—Then he journeyed south to the Negev.
- Verse 10—There was a famine in the land, so Abram went down to Egypt..
- Verse 11—He told Sarah that she was a beautiful woman, so the Egyptians would take her and kill Abraham, so say that she was his sister.
- Verse 14—The Egyptians think she was very beautiful. She was about 65 years old.
- Verse 15—Pharaoh took Sarah into his house and treated Abraham well.
- Verse 17—The Lord struck Pharaoh with plagues.

- Verse 20—Pharaoh sends him away.
- Two sins on Abraham's part:
 - He did not trust God to protect him from Pharaoh.
 - He did not honor Sarah and his marriage
- But God punished Pharaoh, not Abraham. Again spoken of in chapter 20 when Abraham does it again with Abimilech.
- Ignorance of the truth is no excuse. Even though it was Abraham's fault that Pharaoh was sinning, Pharaoh was still sinning. Sin is anything contrary to the character of God. God's justice requires judgment. The lesson is that you will be judged for your sin even though you don't know it's wrong or if someone else caused you to do it.

Chapter 13

- Verse 1—Abram went back up to the Negev with Sarah and Lot and his belongings. He is very rich.
- Verse 3—He goes all the way up to Bethel.
- Verse 6—They have so much stuff that Lot's herdsmen were arguing with Abram's herdsmen.
- Verse 9—Abram told Lot to separate from him.
- Verse 10—Lot chose the well-watered Jordan valley.
- Separation is forbidden in our husband and wife relationship and our relationship with God, but other than that, it may be necessary to maintain peace. As far as it is up to you, be at peace with all men. But Paul found it necessary to separate from Barnabas.
- Notice Abraham's priorities.
 - Peace is better than strife.
 - Separation is better than compromise.
 - To be wronged is better than to be at war.
 - To give the other person first choice is better than to have first choice.
- Immaturity never makes those conclusions. For example, if two of your children are fighting, they'll never make the decision Abram did. Notice Lot chose physical prosperity over moral impurity. He seemed to decide that prosperity could overcome moral impurity. He couldn't do it (2 Peter 2:7-8).
- Verse 12—Lot settled in Sodom.
- Verses 14-17—God comes back to Abraham and renews His covenant with him. Originally this covenant (according to the NT) was given in Ur, then in Haran (Genesis 12:1-3), then in Shechem (12:6-7), and now in Bethel (13:14-17).
- Verse 18—Now Abraham moves to oaks of Mamre, which are in Hebron. There he built an altar to the Lord.

Chapter 14

- Verse 1—There's a war of five kings vs. four kings. The four kings are from Mesopotamia come into Canaan area and take over the five kings of the Dead Sea area. For 12 years they serve the four kings. But in the 13th year they rebel.
- Verse 9—The five kings defeat the rebellion of the four kings and they return to Mesopotamia and take people and goods from Sodom back to their homes.
- Verse 12—They also took Lot and his possessions, for he was living in Sodom.
- Verse 13—Someone escaped and came to tell Abram in Hebron. The people there were allies with Abram.
- Verse 14—Abram took 318 men born in his household and pursued the kings to get Lot back. He pursued them as far as Dan in the north and then north of Damascus.
- Verse 16—And Abram brought back all the goods and Lot and his possessions and women and the people.
- Verse 18—The king of Salem, Melchizedek, brought out bread and wine to the Kidron Valley next to Jerusalem. He was priest of God Most High. He blessed Abram. He said God is the possessor of heaven and earth and the one who delivered Abram.
- Verse 20—So Abram gave Melchizedek a 10% (tithe) to Melchizedek.
- Who was Melchizedek. Salem is where Jerusalem is now. The word means "peace." Hebrews 7 says he had

no beginning, mother or father. He represented a priesthood from which Christ came. Psalm 110:4 mentions that again. That is, Christ was not a priest after the order of Levi and Aaron. Jesus was from the tribe of Judah, but His priesthood was from Melchizedek.

- Verse 22—King of Sodom wants the people and says Abram can keep the goods.
- Verse 23—Abram will only take what they have already eaten, lest this king would say that he made Abram rich. Abram believed God owned everything (v. 22) and gave Abram the victory. So Abram wanted to do the right thing according to God as revealed by Melchizedek.
- Abram is not focused on his rights because the good were rightly his by military conquest and even by the permission of the King of Sodom. Instead, he focused on three things:
 - Worship, that is, giving back to God
 - Giving to others, those who helped him and those whom he helped
 - Long-term thinking. He didn't want to give the Sodomites in the future an opportunity that they gave Abram his wealth instead of God giving it to Abram.

Chapter 15

- Verse 1—The word of the Lord came to Abram for the fourth time in Genesis (12:1-3; 12:6-7; 13:14-17; and 15:1-6).
- Verse 2—Abram calls God “Lord, Lord” (Adoni Yahweh).
- Verse 3—Abram says Eliezer of Damascus would be Abram's heir.
- Verse 4—God tells Abram that Eliezer will not be the heir but one from Abram's own body.
- Verse 5—God tells Abram to count the stars. So shall Abram's descendants be.
- Verse 6—Often called the John 3:16 of the Old Testament. Abram believed in the Lord, and God reckoned it to him as righteousness. For the first time, faith is declared to be the path to righteousness. Abram believed = “amen-ed” the Lord, (so be it).
- Verse 7—God identifies Himself as the One who brought Abram out of Ur to this land.
- Verse 8—How will Abram know that he will possess the land?
- Verse 9—God told Abram to bring a 3-year-old heifer, 3-year-old female goat and ram, a turtledove, and a young pigeon.
- Verse 10—He cut the animals in two, laying each half opposite the other, but he did not cut the birds.
- Verse 13—God told Abram that his descendants would be strangers in a land that was not theirs. They will be slaves. It will last 400 years.
- Verse 14—But they will come out with many possessions.
- Verse 16—After the fourth generation, they will return to Canaan. For the iniquity of the Amorite is not yet complete, i.e., the Amorites are not quite bad enough yet for God to wipe them out.
- Verse 15—God promises Abram he will live to an old age and die in peace.
- Verse 17—A torch passed between the pieces, indicating a covenant from God to Abram. (Abram's only requirement was to leave Ur and go to Canaan, which he had already done.)
- Verses 18-21—God restates His covenant with Abram, describing the land. It will be from the river of Egypt (Nile) as far as the Euphrates River. Israel has never possessed this land so far. It is still to be fulfilled.

Chapter 16

- Verse 1—Sarah is now 75 and Abraham is 85. She said that Yahweh has prevented her from bearing children. True. God always is stretching our faith.
- Verse 2—Sarah suggests Abraham go into her handmaid Hagar and give Sarah children through Hagar. Abraham listened to his wife and did what she suggested. A man is more easily deceived from his wife than a wife is from her husband. So Abram listened to his wife, just like Adam.
- Verse 4—After living in the land for 10 years, he went into Hagar and she conceived. So the Arabs are half Semitic and half Egyptian (Hamites).
- Verse 5—When Hagar saw she was pregnant, she despised Sarah. Apparently, Hagar thought she could be superior to Sara. The sin in the situation was that Abram listened to Sarah instead of to God. Sarah blames Abram, and rightly so.

- Verse 6—But Abram said that Hagar was Sarah's maid, so Sarah could do what she wanted with Hagar. So she treated Hagar harshly, so Hagar fled.
- Verse 7—The angel of the Lord (*Molech-Yahweh*), a messenger of God. This is God the Son, in a preincarnate appearance.
 - Verse 9—The angel of the Lord tells Hagar to return and submit herself to her mistress.
 - Verse 10—God tells Hagar He will multiply her descendants to more than she can count.
 - Verse 12—Prophecy about Hagar's descendants through her child:
 - He will be a wild donkey—You don't control a wild donkey
 - His hand will be against everyone—Always at war
 - Everyone's hand will be against him
 - He will live to the east of all his brothers—Literally, He will live “in the face of his brothers.” Usually, this means be against someone, here his brothers the Jews.
 - There will be continual hostility between the Arabs and the Jews but also between the Arabs and everyone. The Muslims gave the Arabs a religion that calls for a holy war (Jihad), which feeds their desire for war.
 - Verse 13—Hagar calls the Lord “the God who sees.” She uses the word “El” not “Yahweh.”
 - Verse 14—The well she calls Beer-lahai-roi, the well of the God who sees.
 - Verse 15—She bears Abram a son named Ishmael.
 - Verse 16—Abram is 86 when Ishmael is born.

Chapter 17

- Verses 1-2—God appears to Abraham (12:3; 12:6-7; 13:14-17; 15:1f; 17:1f; 18:1; 22:11-12). The only assurance Abraham had that he would have the Land was God's Word.
 - Verse 5—God was to change his name from Abram (great father) to Abraham (father of a great multitude).
 - Verse 6-8—God gave him five promises: (a) he will be fruitful, (b) nations will come from him, (c) kings will come from him, (d) his covenant will be established forever, (e) he will receive all the land of Canaan.
 - Verses 9-14—The only requirement was that Abraham and his descendants be circumcised. Every male, slave, foreigner living among them. Any uncircumcised male was to be cut off from the people because he broke the covenant.
- Application—We should insist that those in our household or church group or job keep God's commandments. If I were in the police department, I would insist that everyone under my command not use blasphemous language, for example.*
- Verses 15-16—Sarah's name was changed from “my princess” (Sarai) to Sarah “princess” of all the Jews.
 - Verse 17—Abraham now 100 and Sarah 90. They probably looked younger than their ages if living today. They were beyond child bearing years.
 - Verse 18—Abraham doesn't believe Sarah can have a child, so he asks God that Ishmael might live before God.
 - Verse 19—God said, “No.” Sarah will have a son named Isaac and God will establish His covenant with Isaac.
 - Verse 20—God will answer Abraham's prayer in part, though, and will bless Ishmael and multiply him (Genesis 25).
 - Verse 21—But God's covenant will be with Isaac.
 - Verses 23-27—So Abraham, Ishmael, and all the sons were circumcised that day, when Abraham was 99 and Ishmael was 13.

Chapter 18

- Verse 1—The Oak of Moreh is up by Gerizim and Ebal. Oaks of Mamre is in Hebron. Abraham is sitting in the door of his tent during the heat of the day. Abraham lived in tents in Canaan. He was very wealthy, but did not live in luxury.
- Verse 2—Two angels, who appear as men, and YHWH appear before Abraham.
- Verse 6—He hurried to prepare a meal for them.
- Verse 10—YHWH tells Abraham again that he will have a son.
- Verse 12—Sarah laughed when she overheard.
- Verse 13-14—YHWH accuses her of laughing.
- Verse 15—Sarah denies she laughed. YHWH said, “Yes, you did laugh.” Sarah was guilty of doubt and lying. God let it go unpunished but not unnoticed. The justice of God requires sin to be punished. What we don't pay for,

Christ paid for on the cross. But God may have punished Sarah in ways we are not told (for example, Sarah died 48 years before Abraham, and she did not see her son receive the inheritance or his wife Rebekah).

Application—You cannot predict God's response. God is consistent but not predictable. If God is seen as predictable, then you will get the idea that you control God, you use Him. Maturity is to understand that God is not in this for you. He is in this for Himself. God did not write the Bible to get you saved. He wrote it to display His own glory. The purpose of ministry is not to reach the world for Christ. If it is, you will tolerate sin because it might offend people. Your goal will control the message. God is not in this for your glory. He is in it for His glory.

- Verse 17—God wonders if He should tell Abraham what He is going to do.
- Verses 18-19—God decides to tell Abraham because He chose Abraham to keep the way of the Lord.
- Verse 20—An outcry has come to God from Sodom—possibly from Lot.
- Verse 22—The two angels leave, and YHWH (in Hebrew) stays with Abraham.
- Verse 23—Abraham asks God if He will sweep away the righteous with the wicked.
- Verse 24—Supposed there are 50 righteous?
- Verse 25—“Shall not the Judge of all the earth deal justly?”
- Verse 26—if God finds 50 righteous in the city, He will spare the whole city for them.
- Verses 27-32—He asks about 45, 40, ... finally ten.

Both Abraham and God had the same compassion and same justice: (1) sinners must be destroyed and (2) righteous saved. Abraham was too optimistic about the morals of Sodom. This is very common with good people like Abraham. They have compassion for righteous people living in an unrighteous world. They understand the righteousness of God, that is, that God's righteous character must judge sin and punish sinners. They also understand the rapture concept. The righteous should be removed before the sinners are judged. But like Abraham, they are often naïve about the extent of sin. Only one family got on the ark. Only one family was taken out of Sodom.

Chapter 19

- Verse 1—Lot meets the angels at the gate.
- Verse 2—They indicate they will spend the night in the square.
- Verse 3—Lot urges them not to and takes them home to his house.
- Verse 4—The homosexual men want to have sexual relations with the angels.
- Verse 7—Lot condemns homosexual behavior as wicked (*Leviticus 18:22, 29; 20:13; Romans 1:26; 1 Corinthians 6:9; 1 Timothy 1:10*).
- Verse 8—Lot offers them his daughters, but they refuse and want the men.
- Verse 9—Like homosexuals today, they accuse Lot of being judgment, of not being tolerant.
- Verse 11—The angels blind the men.
- Verse 12—The angels tell Lot to leave the city.
- Verse 14—Lot tried to convince the men betrothed to his daughters to leave with them. But they refused.
- Verse 18—Lot leaves the city. Angels told them not to look back.
- Verses 22-23—Lot requests that they go to Zoar, a small city nearby.

Application—2 Peter 2:5-9 gives us a different view of Lot. Peter calls him “righteous Lot.” Genesis 19 seems to not present Lot as righteous. This is an example of why we should not judge people—we can't know their motives. I would be like Abraham and be too compassionate on the people. I would assume they were better than they were. On the other hand, I would be too critical of Lot. To offer his daughters to protect the angels seems wrong. I can judge his actions living in Sodom and his words offering his daughters, but that is all I can judge. God judges the intentions of the heart. In 2 Peter we find out: (1) that Lot was oppressed by the filthy conduct of the homosexuals, (2) he was tormented day and night by seeing their wicked ways, and (3) he had a righteous soul, he was a righteous man.

There are also things we can learn about angels from Genesis 19. (1) They can eat (v. 3). (2) They looked like men. (3) They are not omnipotent (all-powerful) or all-knowing. They aren't God, they are angels. It seems they misread the danger of staying in the city square for the night. (4) They can perform miracles. The miracle they performed was not healing but making the men blind. (5) They are messengers of God. (6) They can carry out the judgment of God (v. 13). (7) Whether they have compassion or not themselves, they are certainly aware of the compassion of God because in verse 16 they refer to the compassion of the Lord. (8) They can make creative decisions. They wanted to take Lot out of the city, but Lot wanted to go to Zoar, so they made the decision that he could do that.

- Verse 26—Lot's wife looks back and turns into a pillar of salt.

Application—When God delivers you from some sinful situation, don't look back.

- Verse 27—Abraham sees in the morning that Sodom is burning.
- Verses 30-38—Lot and daughters go up into the mountains. The daughters think there will be no man for them. They make their daughter drunk. One night one daughter has sex with Lot and the next night the other daughter does. They both get pregnant. Verses 33 and 35 say that Lot did not know it. One child was the Ammonites and the other was the Moabites. Later when the Israelites come into the land, God told them not to hurt the Ammonites or Moabites because they were Lot's descendants.

Chapter 20

- Verse 1—Abraham goes to Gerar (near Gaza).
- Verse 2—For the second time, Abraham says that Sarah is his sister.
- Verse 3—God comes to Abimelech in a dream saying he was a dead man because of Sarah.
- Verses 5-6—God has kept him from sinning.
- Verse 7—God calls Abraham a prophet.
- Verse 8—Abimelech gets up early and goes to Abraham and asks him why he lied to him.
- Verses 11-13—Abraham's poor excuses: (1) there is no fear of God in this place, (2) she actually is his sister, (3) when God took Abraham from UR, they made an arrangement that they would say that.
- Verses 14-15—Abimelech gives Abraham lots of things and says he can stay anywhere in the land he wants.
- Verse 17—Abraham prays for Abimelech to be healed (perhaps God put some punishment on him).

Applications—(1) What is wrong by God's standard is wrong, even if you don't think it is wrong because you have justified it in your mind. (2) Having another man's wife (therefore, household, i.e., you have more control over her than her own husband) under your control is wrong, even if you are not having sex with her. A wife should not be romantically attached to a man other than her husband. (3) Polygamy is never ideal but not sinful (if it is legal). Abimelech taking another wife was a thing of integrity (verses 5-6). (4) When in the process of maturity (and maturity comes from knowledge of the Word of God), you learn what you are doing is sinful, change your sinful situation so you will not suffer for it. For example, if you are not treating your wife in a godly way, and you learn in Scripture that you are not, change. (5) When the sin of someone is causing you to be tempted to sin, or you are being put in a potentially sinful situation, as Abraham did to Abimelech, then you should go to them and discuss their sin. (6) Don't accept flimsy poor excuses for other people's sin. Instead, change the sinful situation. That's true whether the one initiating the sin changes or not. Abimelech changed the situation unilaterally. (7) When you are aware of your sin and the problems you've caused, pray for those whom you've wronged and do what you can do to give to them, even if they don't deserve it.

Chapter 21

- Verses 1-8—Sarah has a son named Isaac (laughter) because God has given her laughter.
- Verses 9-21—Sarah noticed that Ishmael was mocking Isaac. Abraham was distressed because Ishmael was also his son. But God told him to listen to Sarah because God would fulfill His covenant with Abraham through Isaac. So Abraham sends them away.

Application—Now we see the problem of polygamy. Ishmael was making fun of Isaac, which was a 14-year-old making fun of a 2-year-old. Abraham loved Ishmael, too. Sarah's motive was to gain the inheritance. This was potentially deadly for Hagar and Ishmael. Abraham had a responsibility for them. But God would disagree with him. God agreed with Sarah and her motive for receiving the inheritance because God was fulfilling His promise to Abraham through Sarah. The point is that humanitarian compassion is a good basis for moral decision-making if, and only if, it is not in conflict with the will of God and the plan of God, determined by the Word of God. For example, it might seem that all the world religions help people, and therefore they should be supported. But God says there is only one way, through Christ.

- Verses 14-21—God protects Hagar and Ishmael in the desert of Paran. Hagar (an Egyptian) gets an Egyptian wife for Ishmael. There is a lot of Egyptian blood in the Arabs. Not today's Egyptians but the old pyramid Egyptians.
- Verses 22-34—Abraham and Abimelech decide to live near each other, and Abraham moves to Beersheba.

Chapter 22

- Verses 1-8—God tested Abraham. God tests people. He tests His own people. He tests faithful people. The purpose of His tests is to demonstrate their faith and give them an opportunity to develop their faith by exercising it. God does not tempt people, but the only difference between tempting and testing is the motive. A temptation may be the same as a test, except the motive of a test is to prove and develop faith. The motive of temptation is to disprove and destroy faith. That's why God and Satan could agree on what Job's trouble would be. They just disagreed about the outcome of that trouble.
- Verses 9-19—Mt. Moriah, the same place the Temple was built later by King Solomon. Abraham tells the young men with him that Isaac and Abraham will return from the sacrifice because he believed God would be raising Isaac from the dead (Hebrews 11: 1)
- As they walked up the mountain, Isaac asked where the lamb for the offering was. Abraham said God would provide for Himself the lamb.

Application—Here's our religion. Here's our church. Here's our confession. Here's our liturgy. Here's our songs. Where's the sacrifice? Where can we find the sacrifice to appease God and pay for our sin? None of our religious actions, no matter how sincere, will count one single bit towards the answer to the question. The basis of our salvation and the essence of our hope is that God has provided for Himself a sacrifice. As John the Baptist said, "Behold, the Lamb of God Who takes away the sin of the world (John 1:29).

- Verse 15—The one who calls from heaven is molech-YHWH, i.e., messenger of YHWH, i.e., Jesus. He said for Abraham to not kill Isaac, for now He knows Abraham fears God. What does He mean, "For now I know..."? It's the same as overcoming evil. Potential good which becomes actual is better than potential good that does not become actual. James 1 says to consider it all joy when you encounter various trials, knowing that it produces endurance and maturity. It is in this sense that works justified faith. They show or demonstrate our faith. A demonstration of faith is better than a non-demonstration of faith. James 2:21-22 says that Abraham was justified by works, i.e., to declare or demonstrate his faith. Genesis 15:6, Abraham believed and it was reckoned to him as righteousness. But in Genesis 22, his faith was demonstrated, which is what James means by justified. That's why there is not just heaven for those who believe but there is rewards for those with good works (Ephesians 2:8-9 and 10).
- Verse 14—Calls the place "The Lord will provide."
- Verse 15-16—Molech-YHWH calls Himself YHWH and repeats the Abrahamic Covenant.
- Verse 19—Abraham returns and lives in Beersheba.
- Verses 20-24—Where will a wife come for Isaac? It is told that Lot's sister Milcah bore children through her uncle Nahor.

Chapter 23

- Verses 1-2—Sarah lived to be 127 and died. She died in Hebron, where Abraham lived after Beersheba. He bought a cave in which to bury Sarah.
- Verses 3-16—Very detailed explanation of making a business deal in the ancient world. The "mighty prince" probably indicates Abraham's wealth and influence. Wants to buy the cave for full price. He buys it for 400 shekels of silver. Six people eventually buried here: Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob (Rachel died and was buried in Bethlehem). There is still a building in Hebron commemorating this place.

Chapter 24

- Verses 1-9—Abraham is old. He tells his servant to go get a wife for Isaac from his relatives back in Haran. (1) Do not take a wife from the Canaanites, rather go back to his relatives. (2) Do not take Isaac back to Haran. The God who gave him the Abrahamic Covenant, this God of Heaven will send His angel before you to direct you to a specific woman. This is not true of us. There is not an angel going before us. You cannot use this to show the leading of God in your life, as many have done. The servant took 10 camels and some men to go back to Haran.
- Verse 14—The servant prays that the girl who offers to water his camels will be the one.
- Verse 16—Beautiful virgin girl.
- Verse 18—She tells him to drink and she offers to water his camels as well. This was an answer to his prayer.

But he also wants to know about her family. He finds out she is Abraham's relative. So he knows she is the right one.

- Verses 28-49—Her brother Laban takes over. The servant explains the whole thing to Laban. There's a lot of narrative, which often shows the heart of the people.
- Verse 50-60—The men decide she should go. She decides she should go immediately. She leaves with her nurse Deborah (Genesis 35:8). She stayed with Rebekah the rest of her life.
- Verse 61—Apparently there were other maids as well.
- Verse 63-67—Isaac is out in field meditating when he sees the camels coming. He's 40 years old (lived to be 180). She becomes his wife, and so he is comforted after the death of his mother Sarah.

Application—The Patriarchs were the law in the beduin community. You have the sexual unity of the marriage, but the marriage was approved by Abraham long before this. And Abraham was the law.

Chapter 25

- Verses 1-11—Abraham took another wife after Sarah's death. Keturah bore Abraham 6 children. One was Midian. They were the people of the wife of Moses in Saudi Arabia. So Moses' wife was related to Abraham via Katura. Abraham gave all he had to Isaac. He gave his other children gifts, but Isaac got the inheritance. "Concubines" probably means Hagar and Katura. The difference between a concubine and a wife was that both were supported by the husband, but the children of the concubines had no inheritance. (For Jacob, he gave inheritance to all his children, but his concubines could not demand it for her children.)
- Abraham was old, satisfied with life, and gathered to his people. Who are "his people"? The Shemites. Other believers who preceded him.
- We see Abraham in Luke 16:19-31 when Jesus tells the story of the rich man and Lazarus. The rich man is in a place of suffering and Lazarus is in Abraham's bosom (2000 years later). He is the same as he was on earth. Seems to be in charge of the good part of the afterlife. He was not reincarnated.
- Verses 12-18—Toledot is the Hebrew word for "generations." The word occurs 12 times in Genesis. This word ties the book together one end to the other and indicates a common author.
 - 2:4 (toledot of heavens and earth)
 - 5:1 (toledot of Adam)
 - 6:9 (toledot of Noah)
 - 10:1 (toledot of Shem, Japheth, and Ham)
 - 11:10 (toledot of Shem)
 - 11:27 (toledot of Terah)
 - 25:12 (toledot of Ishmael)
 - 25:19 (toledot of Isaac)
 - 36:1 (toledot of Esau)
 - 37:2 (toledot of Jacob)
- Verses 19-34—Toledot of Isaac.
- Two controversies: one between Jacob and Esau and one between Leah and Rachel.
- Verses 1-11—Isaac prays for Rebekah to get pregnant. The only Patriarch who prayed for his wife. Sons born to barren women are considered to be of special destiny (as with Isaac, Jacob, Joseph, and Samuel).
- Verse 23—God gives specific revelation to Rebekah. We don't know how He did it. Two nations are in her womb. Out of which will come two nations. One people will be stronger than the other. One shall serve the other.
- Verse 30—Esau means in Hebrew "red."
- Verse 26—Jacob holding Esau's heel at birth, so his name was.
- Esau is a hunter. Jacob is a cook. Esau wants Jacob's soup. So Jacob sells it to him for his birthright. It's not official. Isaac has to do that. This reveals the priorities of Jacob and Esau. Esau made three typical mistakes of those who are foolish and immature: (a) he gave up the future for the present, (b) he focused on feeding his appetite rather than controlling his appetite, and (c) he focused on what he was doing rather than what God was doing. The difference between Jacob and Esau is that Jacob wanted the same thing God wanted.
- Verse 34—Esau despised his birthright.

Chapter 26

- Verses 1-17—There's a famine in the land. So Isaac goes to Gerar to live with Abimelech and the Philistines.

God appeared to him and told him to not go to Egypt because God is going to give him this land of Israel because Abraham obeyed God. So Isaac lives in Gerar. When the men ask about his wife, he said she was his sister. Like father, like son. (At least with Abraham it was a half lie. This with Isaac was a complete lie.) But Abimelech saw him caressing his wife Rebekah (v. 8), and Abimelech said that was not what one does to his sister. (So, therefore, it must be custom that men do not marry their sisters.) So Abimelech told all his men not to touch Isaac's wife. Both Abraham and Isaac come out prosperous because of it. Isaac became a farmer and became very wealthy. He became so wealthy that the Philistines become envious of him. So he leaves.

- Verses 18-22—Isaac digs some wells. Philistines give him trouble.
- Verses 23-33—Finally he ends up near Beersheba and builds an altar.
- Between chapters 26 and 27 it skips the rest of Isaac's life until he becomes old.

Chapter 27

- Verses 1-4—Isaac is now old and he doesn't know the time of his death (although he lives another 43 years). He tells Esau to go hunt and fix a savory dish for Isaac to eat. Then Isaac would bless him.
- Verses 1-17—Rebekah, who likes Jacob better, tells Jacob to get a goat, and she would prepare a dish. He worries because he is not hairy. She said that the curse would be upon her. [Jacob fled, and she never saw him again.]
- Verses 18-29—They dress up Jacob. Isaac can't see well. Jacob lies three times to his father: (a) v. 19; (b) v. 20; (c) v. 24. Jacob told three lies to get the birthright. God said nothing about the lies and honored Jacob attaining the birthright that God predicted in 25:23. Obviously Jacob and his mother should have come to Isaac with the revelation which she received. The lies were a lesser evil but not a greater good. We need to notice that God had a greater priority—which was to fulfill the promise of 25:23 and have Jacob, not Esau, carry the Abrahamic Covenant. “Jacob I've loved, Esau I've hated” (Romans 9). For reasons all His own which He has not revealed to us, He determined Jacob to be the father of Israel.

Applications—(1) Don't ever think that just because God uses you that He approves of you. (2) Don't think that God is predictable, else you will think you control God, like a genie in a bottle. He is consistent but not predictable.

- Verse 40—See also Hebrews 11:20. Isaac blessed both Esau and Jacob. But Esau was to serve his brother.
- Verse 41—Esau threatens to kill Jacob.
- Verses 42-45—Rebekah sends Jacob to her brother for a few days. He stayed there 20 years, and she died and never saw him again.
- Verse 46—Rebekah tells Isaac that Jacob should not get a wife from the Canaanites because Esau did that and his wives were driving Rebekah crazy. She said, “I'm tired of living” because of them.

Applications—Some evaluations of the life of Isaac. Some positives: (1) He trusted the God of his father Abraham. (2) He left home and became a man, establishing his own household. (3) He was a man of meditation 24:63. (4) He was faithful to his wife. He was not an adulterer. (5) He was faithful to God. He was not an idolator. (6) He believed in the sovereignty of God. (7) He believed in the power of prayer. (8) He responded to the wisdom of his wife (27:46). (9) He wasn't lazy when it came to work (26:12-14). (10) He was generally a man of peace (26:16-22). (11) He was a man of worship (26:25). (12) He believed in the Word of God (26:2, 6). (13) He kept his word (of the blessing).

Some negatives: (1) He loved the son God hated. His choices did not conform to God's choices. (2) He also followed his fathers sins and weaknesses (lying about his wife). (3) He had a tendency to put his own interests over God's interest (27:8-10). (4) He was insensitive to the details of the Word of God. (5) He didn't disciple his sons. (6) He didn't do much. He wasn't called upon to do much either. He didn't initiate, he didn't take a stand, he didn't even go anywhere. About the farthest he went from home was where Abraham took him as a boy to be sacrificed.

Chapter 28

- Verse 10—Jacob goes toward Haran, but he comes to the place where Abraham had built an altar many years before. He spends the night there.
- Verses 12-14—He has a dream, seeing a ladder with angels going up and down the ladder and the Lord YHWH at the top of the ladder.
- Verse 16—Surely God was in this place, and I did not know it. It is a conclusion we should all make about

every place.

- Verse 19—Calls the place “Bethel” which is “house of God.”
- Verse 16—Makes a vow with following conditions: (1) if God will be with him on the journey, (2) if God will take care of his physical needs (food and garments), and (3) if I return to my father’s house. Then YHWH will be my Elohim.
- Verse 22—Then he sets up pillar and promises to tithe. Second time tithing is mentioned in the Bible. (The first is Abraham with Melchizedek.)

Chapter 29

- Verses 1-12—Jacob meets Rachel. Or, love at first sight. When he gets to Haran, he sees some men and asks them if they know Laban. They said they do know him. In fact, Rachel is coming with the sheep. Apparently he wants the men to leave before Rachel gets there. But she comes with her father’s sheep. Jacob kissed Rachel (greeting kiss).
- Verse 17—Rachel was beautiful of form and face. Jacob loved Rachel.
- Verse 20—Jacob makes an arrangement to work for Laban for 7 years to marry Rachel. They just seemed a few days because of his love for Rachel. They must have been together a lot. Maybe something comparable to our dating.
- Verses 21-31—At the time of the wedding, Laban made a big feast. Laban brought Leah instead of Rachel to Jacob. In the morning, Jacob discovers he is with Leah instead of Rachel. It must have been dark in those tents. He was also probably drunk from the wedding feast. Imagine the turmoil Rachel went through. Leah was part of this whole deception. Laban’s excuse was that it was not the practice to marry off the second born before the first born. Laban told Jacob to work another 7 years for Rachel, plus work 7 years for Laban.
- Verses 31-35—Jacob loved Rachel more than Leah. The Lord saw that Leah was unloved. So God opened Leah’s womb. God does not like to see a wife unloved. God said nothing about Jacob’s love for Rachel except it caused him to not love Leah. Jacob wanted to get romantic attention from Rachel. When we focus on getting rather than giving, we will tend to ignore whatever we are not going to get something from. Romantic love is a focus on getting and the person we want to get it from. Agape is a focus on giving itself and hopes for a reward from God. True love (agape, hesed), I’m trying to get something from God. In romantic love, I’m trying to get something from my partner. Marriage gets started with romance. That’s what romance is for—to start marriages. In every situation, the one doing the most giving is the one with the most authority. In a romantic situation, a getting situation, and the one most in love is doing the most getting. So the one least in love will always be in charge of the situation. But whether it is for good or bad, whoever does the most giving will be in charge.
- It took Jacob out of control. He was looking for what he could get from Rachel and ignored Leah. Now the women controlled him.
- Verses 31-35—Leah had four boys: Reuben, Simeon, Levi, and Judah. Reuben had sex with Jacob’s concubine, so he lost the right of the firstborn. Simeon sort of disappears inside of Judah. Levi is the priestly tribe, and the tribe of Moses and Aaron. Judah becomes the leader, from which come David and Jesus. Each time she has a child, she says, “Perhaps now my husband will pay attention to me.” She keeps looking at Jacob instead of God for her security.

Chapter 30

- Verses 1-8—Rachel is jealous because she has no children. Rachel gives Jacob her maid Bilhah to have children. Bilhah had Dan and Naphtali. Dan is an idolatrous tribe up north in Israel. Dan is the only tribe not mentioned in the 144,000 of Revelation. Naphtali is Galilee, where the Messiah comes from.
- Verses 9-13—Leah gives Zilpah to Jacob. She has Gad and Asher.
- Verses 14-24—The women make a deal and control Jacob. Rachel, Bilhah, and their children were living in one area and Leah and Zilpah and their children were living in other tents. But Jacob usually lived with Jacob. Leah then gets pregnant with Issachar. Then Leah has Dinah (the only daughter).
- Verses 22-24—Then Rachel finally gets pregnant with Joseph.
- Verses 25-36—Jacob wants to go home. So they divide the property from Laban. Jacob takes the speckled flocks. True to his character, Laban takes out all non-speckled animals to begin with so there won’t be as many to reproduce.
- Verses 37-43—Jacob cuts stripes in the trees and puts them where the animals mate. Jacob’s method was based on a stupid idea that whatever is seen visually during conception will be reproduced in the child. This was a

false idea. The truth is that God caused the results in spite of Jacob's false methods. Jacob also practiced selective breeding. He also acknowledge that the result was of God (31:9). The point is—thank God, not your methods, for your results. God may use some totally stupid methods to bring about His results.

Chapter 31

- Verse 1-16—Jacob calls his wives and said they are going home. They don't give him any problem with that. They're willing to leave. Rebekah was eager to leave Laban. Now his daughters want to leave him.
- Verses 17-19—Rachel stole the household idols. I suggest these were not worshipped but she stole them because of their monetary value.
- Verses 20-32—Jacob didn't tell Laban he was leaving. So Laban chased Jacob. Asked Jacob why he left secretly (because he thought Laban wouldn't let him leave). Laban also asked why Jacob stole the household gods. Jacob said whoever had the idols would die.
- Verses 33-35—Laban searched. Rachel was sitting on the idols and wouldn't get up because she was having her menstruation. So Laban never found the idols.
- Verses 36-42—So Jacob leaves. Laban goes back home.
- Verses 43-55—They pile up stones, make a sacrifice, have a meal, and part ways, agreeing to not cross the stone boundary.

Chapter 32

- Verses 1-12—Jacob's concern is now with his brother Esau, who 20 years before tried to kill him. He sent messenger, who returned saying Esau was coming with 400 men. Jacob prays. (1) He identified God as the God of his fathers. (2) He is obeying God by returning to the country. (3) He reminds God of His promise. (4) He acknowledges his personal unworthiness. (5) He acknowledges the blessing of God in his wealth. (6) Then he gets to his request that God deliver him from the hand of Esau.
- Jacob seems to mature and grow more humble and dependant on God as his life goes on.
- Verses 13-23—Spent the night. Next morning he crosses the Jabbok River with his children and wives and possessions.
- Verses 24-32—Then Jacob was alone on the east side of the Jabbok. A man faces him and will not let him cross. The man wrestles with him all night long. It is a literal physical wrestling (see also Hosea 12:3-4). As he wrestles, Jacob realizes while the man is in the form of a man, He is not a man. He is God. He is YHWH, that is, Jesus.
- When Jesus saw He had not prevailed over Jacob, Christ touched the socket of Jacob's thigh, so Jacob's thigh was dislocated. Christ said, "Let me go." But Jacob said he would not let Christ go unless He blessed him. So Christ changed his name from Jacob to Israel. Because Jacob had wrestled with God and with man and had prevailed. "Israel" means to "wrestle with God." "Ishara" = wrestle and "El" = God.
- God has appeared in many forms through history. He walked with Adam. He was in a burning bush to Moses. He was a military commander to Joshua. He was in a whirlwind to Job. He was a still small voice to Elijah. Here He is a wrestler.
- How did Jacob prevail over God and men? According to the text, it was by hanging on and forcing God to bless him, thus revealing that his real problem was with God not Esau. God is telling Jacob, "Your problem is not Esau. I can handle Esau. Your problem is Me." Whenever you have a problem or conflict, your conflict is with God. You are actually wrestling with God. God can govern the situation and the other person. He actually planned it into your life. The problem is a vertical one not a horizontal one. Remember, in heaven you will not regret your situation on earth. Only your sin and unbelief. All of your spiritual life is a wrestling match with God. To prevail is to come to the place where instead of going in your direction, you hanging on to God and asking for a blessing. Jacob entered this conflict thinking his problem was Esau. Sometime in the middle of the night he realized his problem was with God. He asked God for help with Esau. He asked God to help him fulfill the promise of being back in the land.
- He left the place limping from where God touched him. He left the place less able to deal with Esau physically than the night before, but he had the blessing of God.

Chapter 33

- Verses 1-17—Esau is coming with 400 men. Jacob divides his family up. He puts Rachel and Joseph in the back. Jacob goes ahead of them all (the most dangerous place to be). Esau greets him warmly. Jacob introduces his family. Jacob gives Esau a gift. Esau wants to go before them. Here is the process of Jacob separating himself from Esau. He wants to go slower, away from Esau. Keeping the Israelites separate from the Edomites.
- Verses 18-20—Jacob heads toward Shechem.

Applications—(1) Pray for the protection of God, then do your best to protect your family and yourself from your enemies. Sovereignty of God did not mean neglect on the part of Jacob. He still did the best he could. (2) Separate yourself and your family from ungodly influence, even if it comes from friendly people. “Friendly” is not necessarily “godly.” (3) Wherever you live, settle your family into a stable atmosphere and worship God.

Chapter 34

- Verses 1-17—Dinah is the only daughter or sister in the family. She seems to be about 12-years-old here. She goes for a walk in Shechem. (Shechem is both the name of the town and the name of Hamor’s son.) He rapes Dinah. He also wants his father to get her as a wife for him. He also keeps her in his house. Jacob finds out but does nothing until the brothers get home. The brothers are very angry. They plan. They come to Hamor and say the Israelites are circumcised, so if the Shechemites will get circumcised, they will agree to the marriage.
- Verses 18-31—They make their case on economic grounds. They want to do business with Jacob’s group. So the people in the town become circumcised. On the third day, while they were still in pain, Simeon and Levi (Dinah’s brothers) lead their group in killing the men from Shechem while they were in pain from the circumcision. Jacob is mad at the brothers. Now he can’t live there anymore. The brothers didn’t want Shechem treating their sister as a harlot.
- God intervenes. Jacob at his most mature time.

Applications—(1) A violent or aggressive act against someone will produce a violent response. (2) A violent or aggressive response is not a good response, even if it is a just response. (3) Try to right a wrong situation, but don’t seek revenge. (4) Just because it is economically valuable and socially acceptable does not make it right.

Chapter 35

- Verses 1-8—God tells Jacob to go to Bethel and make an altar to God there. Jacob tells his whole household to put away the foreign gods, purify themselves, change garments, and go to Bethel. They gave the foreign gods and the rings that were in their ears to Jacob. He buries them in Shechem. Here he acts like a true Patriarch, similar to the elders of 1 Peter 5, shepherding the flock among them. He addresses his household and all who are with them (women and children from Shechem, slaves born in his household). He told them to get rid of every sign of possible idolatry. Removing the earrings had to do with not looking like the cultures around them.
- Deborah, Rebekah’s nurse, died.
- Verses 9-15—God appears to Jacob and confirms the Abrahamic Covenant with Jacob.
- Verses 16-22—They are approaching Bethlehem, moving south. Rachel (his favorite wife) is in labor with Benjamin. She dies having Benjamin. Description of death in verse 18—“her soul was departing.” She is buried in Bethlehem, not Hebron where the Patriarchs and wives are buried. Editorial (perhaps by Samuel) comment (not by Moses) saying the marker is there until this day. Samuel uses this marker when he anoints Saul as king (1 Samuel 10:2).
- Verse 22—Reuben laid with Bilhah, Jacob’s concubine. This causes Reuben to lose blessing/inheritance later on.
- Verses 28-29—Isaac dies. Esau comes from Edom to help Jacob bury Isaac.

Applications—(1) Press on to maturity. After a selfish start, Jacob became a God-fearing Patriarch, obeying God and helping his family obey God. (2) Avoid the appearance of evil (v. 4). Death is where our soul departs our physical body and we are gathered to our people (fellow believers). Two funerals in the chapter: Rachel and Isaac, Jacob’s wife and father. (5) Generally, as you get older, life gets harder. Jacob will have a hard but very eventful end to his life.

Chapter 36

- Verses 1-43—The toledot of Esau. Esau moved away from The Land and became the Edomites, a strong wealthy people, seemingly more than Israel at times. They lasted all through Old Testament history. Herod the Great (at the time of Jesus) was the most famous Edomite. They became a pagan and godless people. Finally they disappeared. No Edomites today. If you leave God for the world, you may become powerful and numerous, but you'll also become pagan and disappear from God's working in the world.

Chapter 37

- Verses 1-4—This last section of the book is about Joseph. It starts with Joseph being 17-years-old. Eleven years have passed since they entered Canaan. Joseph was born 6 years before they left Haran. He brought back a bad report of his brothers to his father. He told the truth. Jacob still loved Joseph more than his other sons. He made Joseph a multi-colored coat or tunic. So the brothers hated him even more.
- Verses 5-11—Joseph has a dream, and in it both his mother and father and brothers are bowing down to him. Jacob rebuked Joseph for the dream. His brothers were jealous of him. Some say Joseph was proud and boastful, but I don't see any of that here. He was simply telling the truth. His position he was born into caused him to be hated before he had any revelational dream. Joseph did not provoke their hatred. He just ignored it when it came to revealing the truth. We don't know Joseph's personal relationship with God at this time. But we know it later. Joseph was committed to truth, obedience, and making known the revelation of God, even when his father rebuked him for making it known.
- Verses 12-17—Jacob sends Joseph to Shechem where they are taking care of the sheep. They are not there. He finds them at Dothan (the southeast pass through the Carmel Ridge).
- Verses 18-24—They see him coming, so they decide to get rid of him: (1) because of their jealousy and (2) to prove that the dreams would not come true. Reuben doesn't want to kill Joseph. So they throw him into a pit, that is, a water cistern.
- Verse 25-35—A caravan of Midianites come. Judah has an idea to sell Joseph to these Midianites: (1) we can get rid of him, (2) we can make money on him, and (3) we won't be guilty of murder. So they sell Joseph. They take Joseph's coat and kill a goat and put goat blood on it. They take it to Jacob and say Joseph must have been killed. So Jacob mourns many days for his son Joseph. The brothers were very cruel to their father. Sin causes many people to suffer.
- Verse 36—The Midianites sold Joseph to Potiphar, the captain of Pharaoh's bodyguard.

Applications—(1) Be truthful, honest, obedient and true to the Word of God. (2) In the long run, you cannot hurt anyone else and they can't hurt you. You can only hurt yourself. (3) Sin usually requires more sin and hurts everyone around the sinner.

Chapter 38

- While they are living in Hebron. Judah visits a friend in Adullam. Judah marries girl named Shua and they have three sons. He finds a wife for the firstborn. Her name is Tamar. Er does evil, so God takes his life. So Judah gives Tamar to the second son. But Onan knew the child would not be his (they'd be the firstborn's). So Onan wastes his seed on the ground. God takes his life also. So Judah told Tamar to wait until the youngest son grows up and he will be the husband. But Judah doesn't really intend to do that. After some time, Judah's wife dies. The youngest son grows up, but Judah does not give him to Tamar for a husband. Realizing she won't get a husband, she dresses as a temple prostitute. She waits by the side of the road for Judah to pass by. He does. He has sex with her. She asks what her payment will be. She wants a pledge. He gave her: (1) his seal, (2) his cord, and (3) his staff. These were his personal identity items. She gets pregnant. Then they can't find her. Three months later, when it is obvious she is pregnant, it is told Judah, who says she should be burned. She produced Judah's pledge items. Judah recognizes them and says, "She is more righteous than I" (v. 26). She had twins. One is Perez, who is in the line of the David and the Messiah (Matthew 1:3).

Applications—(1) The sin of people is in the plan of God. Judah and Tamar's fornication was used by God to connect the Messiah to Abraham. (2) What's evil for us might not be evil from God's perspective. God killed two men and used fornication to bring about His plan. (3) When you recognize your sins, confess it, admit it to the people you've wronged, and do the right thing.

Chapter 39

- Verses 1-6—*Joseph is sold to Potiphar in Egypt in 1875 B.C. God is with Joseph, and he became successful. God made him successful, prosperous, and favored in the eyes of Potiphar. And he was handsome. But notice that Joseph was hardworking, industrious (worked smart), and he was responsible. But that has to do with Joseph's character and his favor with God. But his success came from God. Soon he is running Potiphar's house.*
- Verses 7-18—*Potiphar's wife is after Joseph. At this point, Joseph has been there 11 years. That makes him 28 years old now. She grabbed Joseph and demanded he lie with her. But Joseph said, "How could I do this great evil, and sin against God?" She tried it again. He fled. She told Potiphar that Joseph was after her. So Joseph is thrown into prison. Joseph never once blamed Potiphar or Potiphar's wife for his imprisonment.*

Application—(1) The temptation to sin could also be a test from God (although we don't know that). Either way, it is the same event. The proposition to sex by Potiphar's wife could be either a temptation or a test. No way for Joseph to know which it was, and no need for him to know which it was. He just needed to know the right response. So never mind whether what you are going through is a temptation or a test. Just do the right thing. Never figure out why you are suffering. Because it doesn't matter. (2) Notice that the sin of adultery is called a "great evil." (3) The sin was a sin against God not against Potiphar (as David said in Psalm 51). All sin is against God.

- Verses 19-23—*In prison, God is with Joseph, and he starts running the prison.*

Applications—(1) Bear the cross Christ has given you. We all have a life situation God has given us. We are not held responsible for our life situation. We are held responsible for how we respond to it. (2) Success and prosperity are a work of God, not a function of obedience. Prosperity today is a stewardship from God not a blessing from God. In the Old Testament blessings were always on this earth and usually in the land of Israel. In the New Testament, the blessings of God are never on this earth and are in heaven. (3) Sin is sin because it is sin against God. God is the one who makes up the rules, so all sin is against Him. You can only hurt yourself. If you shoot me—I go to heaven, you pay for it. You are not in charge of my circumstances. God is.

Chapter 40

- Verses 1-23—*A cupbearer and a baker are thrown into prison with Joseph. They both have dreams. Joseph interprets the dream. To the cupbearer he says he will be restored to his job in three days. Joseph tells the baker he will be put to death in 3 days. Both things come true. He told the cupbearer that when he is restored to his job, to remember Joseph to Pharaoh, because Joseph had been kidnapped and had done nothing wrong to deserve prison. He was in prison two years more.*

● Applications—(1) There is nothing wrong with trying to improving your situation as long as you don't sin to do it. He was innocent and suffering—good reasons to try to improve your situation. Go to the doctor if you are sick, get legal advice, ask people to help if you need it, but don't sin and don't listen to advice that says you can improve your life situation by sinning. (2) Remember your life situation is also pre-determined by God. It's a product of the free will of people. Joseph was in prison because of the sin of his brothers, but it was also God's plan, and God left him there for two full years. (3) Verbal revelation comes only from God, not from dreams or visions. When the Gentiles had visions outside of the Land of Israel, they had to go to God's prophet to get the verbal meaning.

Chapter 41

- *Joseph is in prison for two full years, although God never told Joseph. After two years, Pharaoh has dreams. No one can interpret the dreams. Finally, the cupbearer finally remembers Joseph had interpreted his dream. So Pharaoh sends for Joseph. Pharaoh says he hears Joseph can interpret dreams (v. 15). Joseph says, "You're wrong." Joseph cannot interpret dreams. Only God can do that (v. 16). Humility realizes that all value virtue comes from God. From God's sovereignty, Joseph was released from prison in order to bring the Israelites down to Egypt. Joseph was also released because he interpreted the cupbearer's dream. Joseph said the interpretation of the dream is 7 good years followed by 7 bad years of famine. Joseph was in prison until the date of the 7 good*

years begins.

- Verses 33-36—Joseph also gives Pharaoh some advice. (1) Let Pharaoh look for a wise man to set over Egypt. (2) Let Pharaoh appoint overseers. (3) Take 20% of all of the produce. (4) Put this produce in the cities which Pharaoh owns.
- Verses 37-45—Pharaoh gives Joseph: (1) You are going to be over Pharaoh's house. (2) He will command all the people. (3) He gives Joseph a signet ring. (4) He gives him fine clothing. (5) He will ride in the 2nd chariot, only behind Pharaoh. (6) Without your permission, no one will raise his foot in Egypt. (7) He gave Joseph a wife.
- Imagine what goes through Potiphar's mind when Joseph is put in control. One word from him, and she will be history. But Joseph never mentions it.
- Verse 46—Joseph is 30 years old.
- Verses 50-52—Joseph has 2 sons during the 7 years of plenty. He forgets all his trouble because He saw it being in God's plan. Fruitfulness also helps forgetfulness. It doesn't mean Joseph forgot his former condition but that he no longer suffered because of the memory of it.

Applications—(1) Humility is the root of all virtue. (2) Make all decisions based on the Word of God and well-thought-out plans to apply the Word of God. (3) Accept from the world success or promotions as an assignment or stewardship from God. (4) Use current events in your life to help you forget past hurts.

Chapter 42

- After 7 years of plenty there were 7 years of famine, which extended up into Israel. So Joseph's brothers had to come down to Egypt.
- Joseph was 40 years old when he first faced his brothers. Jacob had sent them down to get food. Joseph recognized them, but they did not recognize him. And Joseph could understand them because they spoke Hebrew. They could not understand Joseph because he spoke Egyptian.
- Joseph jerks them around. It forces them to deal with their sin. The only way back to God is for them to understand and confess their own sin. If people are unwilling to face their own sin, they cannot come to God.
- Verse 9—Joseph accuses them of being spies.
- Verse 11—They deny they are spies. They say they are honest men. (Except they lied to Jacob for 20 years about selling Joseph.)
- They give a lot of information. Honesty gives more information than what is asked for.
- Joseph still accuses them of being spies. So they will be tested.
- Verse 19—if they are honest, one brother will stay in prison, and they will bring their youngest brother to Joseph. Of course, Joseph wants to see his only real brother.
- Verses 21-24—Truly, we're guilty about Joseph. Now his reckoning is coming upon us. They are speaking to one another in Hebrew, and Joseph understands them and weeps.
- Verses 25-28—Joseph puts their money back in their sacks. So they are convicted. They tell Jacob about it.
- Verses 35-38—Jacob doesn't want to send Benjamin.

Applications—(1) Conversations should be prominent in our teaching and in our daily relationships because, unlike lectures, they reveal the motives and intentions of the heart. (2) The claims of a previous dishonest person cannot be trusted, but they should be given an opportunity to prove they have become honest and can be trusted. (3) We tend to look for the involvement of God in our lives when we get in trouble. The reality is, He was involved all the time, even when we sinned to get into trouble. (4) God holds us responsible for the sin He plans for us to commit.

Chapter 43

- Verses 15-16—The famine continues, so Jacob is forced to send Benjamin. Joseph sees Benjamin for first time. He invites them to a meal. He seats them according to their ages. He asks about their father.
- Six times in this account it tells us Joseph weeps. Joseph is a man of emotions as well as decision making.

Applications—(1) If you don't fear God, you should fear for your salvation (1 John 2:4). When we sin, we don't fear God, and when we don't fear God (and when we get into trouble) we always end up fearing someone or something else. (2) A man of God is emotionally involved in his calling (his life situation, his cross assignment).

Chapter 44

- Sends the men away, but put Joseph's silver cup in Benjamin's sack. Then accuses them of stealing it. They all come back to Egypt.
- Verse 16—Judah begins to take leadership initiative. Says God knows the iniquity of the brothers.
- Verse 31—If they keep Benjamin in Egypt, Jacob will die when he doesn't return.
- Judah wants to stay instead of Benjamin.

Applications—Is there such a thing as a good lie? Yes—if it has three characteristics: (1) It is short-term. There is no intention of keeping the truth secret forever, or even for very long. (2) It's an attempt (i.e., a maneuver) to bring about a victory, as in a military strategy which deceives the enemy into a compromising position for the sake of carrying out a good victory in a good war. (3) It's for a greater good. Actually, in this case it was to force the brothers to tell the truth. Joseph used a short-term deception which he intended to reveal to force his brothers to tell the truth about a deception they planned to never reveal.

Chapter 45

- Joseph finally tells his brothers the truth and says it's from God (v. 7), to preserve his family.
- Verses 14-15—Joseph weeps on Benjamin's neck.
- Now they are forced to go back and tell Jacob the truth about what they did to Joseph.
- Verse 28—Jacob wants to see Joseph alive. He lives 17 years more after this.

Applications—(1) A man of God is a man of truth. Truth may be withheld for a while, if that fits the purpose of making the point or accomplishing a godly objective, but never keep truth hidden. Before long, truth must be revealed. (2) From the perspective of the sovereignty of God, God is responsible for everything. He doesn't just allow it, He directs it.

Chapter 46

- God appears to Jacob and tells him it's okay to go to Egypt. There were 70 people who went down to Egypt. They live in Gosen (the northern Nile River area). Judah seems to be the new leader of the people.
- Joseph weeps when he sees his father.

Applications—Romans 8:28 says God causes all things (even sin) to work together for good to those who love God, to those who are called according to His purpose.

Chapter 47

- Jacob visits Pharaoh. They talk about the decreasing longevity of life. Jacob says he's lived 130 years. But he hasn't lived as long as his father.
- Joseph settles them in Goshen. It's also called the land of Ramses.
- Joseph made Pharaoh wealthy by collecting the produce. He also made the people responsible. They had to buy the grain, they didn't simply give them the grain.
- Verse 28—Jacob lived in the land 17 years and lived to be 147.

Applications—(1) Honor your mother and father includes financially taking care of them. (2) Being responsible for people means (a) making sure they have what they need and (b) making sure they are responsible for what they get.

Chapter 48

- Joseph is told his father is sick. So Joseph took his sons to Jacob for a blessing. Jacob adopts Joseph's two sons as his own sons, giving Joseph a double inheritance.
- He crossed his hands, giving the greater blessing to the younger son and the lesser blessing to the older son.

Ephraim will be more powerful than the tribe of Manasseh.

Applications—Blessing is always prosperity in the Old Testament. It is only earthly and physical. In the New Testament, it is only heavenly and spiritual.

Chapter 49

- *The blessings of Jacob on all the tribes of Israel. Blessing all 12 sons shows they all have inheritance, not just the sons of his wives but also the sons of his concubines.*
- *Reuben—because he had sex with Bilhah, Jacob's concubine, he won't be prominent, even though he is the firstborn.*
- *Simeon and Levi—because of their killing the people in Shechem, they will be dispersed.*
- *Judah will be the leader. It is the dominant tribe of the Southern Kingdom. Both David and Christ come from Judah.*
- *Dan is an idolatrous tribe in the far north. The only tribe not mentioned as part of the 144,000 of Revelation.*
- *Ephraim and Manasseh replace Joseph, thereby giving Joseph two tribes.*
- *King Saul and the Apostle Paul come from Benjamin.*

Applications—(1) Whatever a man sows, that shall he also reap (Galatians 6:7). Jacob said the future of his sons was based on their actions. (2) The consequences of our sins are not erased in this life or the next. Forgiveness erases our sins but not their consequences.

Chapter 50

- *Jacob dies. They take him back to Israel and bury him in the cave with Leah, Abraham and Sarah, and Isaac and Rebekah.*
- *Now the brothers are afraid Joseph will have vengeance on them.*
- *Verse 20—The key verse of this half of the book. 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.*
- *Joseph dies at 120 years. He is mummified and kept in Egypt. It stayed in Egypt the whole 430 years of exile in Egypt. When the Israelites return to Israel, Joshua buries it in Shechem. Joseph's tomb serves as a reminder during those years in Egypt. Someday they won't be slaves but they'll leave Egypt and go back to their land because Joseph said so.*

Applications—