

Genesis "The Beginnings"

The Division of Genesis

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The Planks Chapters 1-11

Plank One: The God of Creation Ch. 1

Verse 1

Foundations

"In the beginning..."	Time
"God..."	Prime Mover
"Created..."	Force
"Heavens..."	Space
"Earth..."	Mass

Verses 2-5

Forces

"..earth.." molecular energy

"..Spirit hovered [Deut. 32:11] over the surface of the deep.." [Prov. 8:27] gravity

"..light.." electro-magnetic energy

"..good.." God's creation is good in that it is glorious unto God and benevolent for His creations. [Psalm 104:27-28]

"..evening and morning, one day.." as the earth turns on its axis

DAY ONE

Verses 6-10 **Forms**

vv. 6-8 Atmosphere or "firmament"

DAY TWO

vv. 9-10 Land and sea

DAY THREE

Verses 11-25 **Fullness**

vv. 11-13 Vegetation

vv. 14-19 The heavens—
for: sequence, signs, seasons, safety

DAY FOUR

vv. 20-23 Fish of the sea

DAY FIVE

vv. 24-25 Land animals and man

DAY SIX

Note: "seed": There will be no more creation. God put within all living things the ability to reproduce. Thus man will not observe creation. He will have to take it on faith. [Heb. 11:2]

Note: "after its kind": Creatures will not cross over. They will only bring forth their own.

Verses 26-31 **The Foreman: Man**

v. 26 "...Us.." an allusion to the plurality in God's nature, hence His personableness.

"..image..likeness.." Man reflects God's nature as having conscience or the knowledge of good and evil, thus will and responsibility.

"..rule.." [Ps. 8] Man is made "vice-regent" — Supreme over the creatures as uniquely in God's image.

v. 27 "...female.." The woman is equal to man in all respects. Authority and responsibilities will be established, but the woman is seen as equal in dignity.

v. 28 "...subdue.." Man is given a task. He must obey, envision, plan, initiate, and persevere — in a lesser sense he creates.

v. 29 His nourishment is from the hand of God. [1 Tim. 4:4-5] Man is thankful.

Ch. 2:1-3 Man is also to worship.

DAY SEVEN: The Sabbath

One day a week man is to stop and rest. [Mark 2:27] Thus the Sabbath is for man's good and also to worship the God of creation. [Rom. 1:18-23; Rev. 4:11; 10:6; 14:7] It distinguished the Hebrews. [Exod. 31:13]

Plank Two: Man Ch. 2

Verse 4 "This is the 'toledote' ("Generations") of the heavens and the earth..."
i.e. Chapter 2 begins the account of the history of man.

"..Lord God.." The covenantal name is first introduced: "YHWH" or "Jehovah".
It is His name as he discloses Himself to man.

"..in the day that the Lord God made earth and heaven.." Though seven days were taken, Chapter 2 sees it in a singular act. It is not stressing the chronology of the creation week but its thematic sense with man as central.

Verses 5-6 A summary of Day 1: "These preliminary verses are saying from the special angle of this chapter what was declared in Ch. 1:2, namely that when God made the earth it was not initially the hospitable place that we know. Not even the wild growth had appeared, much less the edible crops. Even the familiar sky with its clouds and rainfall was not yet in evidence, only a 'continual upsurging' (the verb is imperfect) of 'mist' or probably 'flood,' so that the whole scene was a watery waste."

(Derek Kidner; Genesis. Tyendale O.T. Comm pp. 59-60)

Verse 7 This retells the creation account but is far more tender.

- ◆ God only forms one.
- ◆ the man first, then woman [I Tim. 2:13]
- ◆ not just "God said.." but "God formed" i.e. His personal involvement.
- ◆ "YHWH"
- ◆ "..breathed into.." The sacrificial giving of life [John 20:22] "The intimacy of a kiss." (Kidner)
- ◆ "..from the dust.." Man is finite as all of creation. He cannot be a standard of truth.

Verse 8 This arrangement makes Eden appear to be subsequent to man's creation, thus contradictory to Chapter 1.

Solutions?

- a. Verses 8-9 are speaking of Eden specifically, not the total creation
- b. or "had planted" is the correct translation
- c. or though the garden is already created, it is mentioned here after man's creation as that was the garden's purpose.

Verse 9 "Garden..." beauty and life

pleasing to the sight	-	aesthetic needs
good for food	-	physical needs
tree of life	-	spiritual needs
tree of the knowledge of good & evil	-	a test to demonstrate love

Verse 10 Eden is the source of blessing for all the earth.

Verse 12 Objects of beauty and a means of commerce.
Both are "good".

Verse 17 A command, warning and promise — death for sin!

Verses 18-25 The Creation of Woman

- v. 18 The man is created first for the purpose of leadership, dominion and rule.
The woman is his "help". [1 Tim. 2:12-13; 1 Cor. 11:7-9]
- vv. 19-20 Man exercises his rule but sees that there is no "help suitable".
- v. 21 The woman does not come from the earth but from the body of man to be "nourished and cherished". Her origination is in dignity and tenderness.
- v. 22 "..fashioned.." Her femininity is divinely ordained.
"..brought to man.." She is a divine bestowment.
"a fellow-heir in the Grace of life" [1 Peter 3:7]
- v. 23 "Woman" is "*Ishshah*". Man is "*Ish*". Thus the woman is "from man", thus indicative of the above ideas. Also the word "soft" is similar.
- v. 24 Such is the reason for the command of verse 24...
The married couple is to live in sensitivity, care, service, sacrifice, love, harmony, and tenderness.
- v. 25 There was total trust and innocence.

This is called the Edenic Covenant.

Plank Three: Sin or "The Fall..." Ch. 3

Verse 1 "The serpent" [Rev. 12:9] Satan is present. Where did he come from?
Satan inhabits the most intelligent of beasts.
He approaches the woman who is not as familiar with God.
He attempts to quote God. "...hath God said.." He deftly twists Ch. 3:16-17.
He drops the covenantal name "Lord".

Verses 2-3 The woman is in dialogue. She adds a word - "touch".
She deletes a word - "surely".

Verse 4 He denies God's justice, holiness, and wrath. He challenges the veracity of His word.

Verse 5 He denies the love of God. "His way is not best! He does not love you. Obedience is to his honor but to your being demeaned. Rebellion will carry you to the true delight of life which is experienced by freeing yourself from Him."

Verse 6 Her eyes move to the temptation...
"the lust of the flesh, the lust of the eyes, and the pride of life".

Verse 7	"..their eyes were opened.."	They experienced evil.
	"..they knew they were naked.."	They experienced guilt.
	"..they sewed fig leaves.."	They invented religion.

Verses 8-13 **The Nature of Fallen Man**

v. 8 They hide from God but still want Eden.

v. 9 God seeks man not vice-versa.

v. 10 Men are afraid of God.

v. 11 God demands confession.

v. 12 The man failed in his position of love and responsibility.
He attempted to shift the blame to others and ultimately to God.

v. 13 It is the woman who acted in honesty and responsibility.

Verses 14-19 **The Curse**

v. 14 The serpent and the animal realm is cursed.

v. 15 Man becomes a child of Satan... "your seed.."

v. 16 The woman will have pain in childbirth and will rebel against her husband. Submission is now ordered.

vv. 17-19 The man will labor on a cursed earth.
The result will finally be physical death.
Man is brought into a state of "total depravity".

His Estate: An unchangeable position of condemnation.

The Extent of Sin: His mind is darkened.
His soul is at enmity.
His will is in bondage.
His body will fail.

He is "dead" to God.

The Effect of Sin: He is "dead" in sin, only a "monergistic" act of divine power will save him.

Plank Four. The Plan of Salvation Ch. 3:15

"The Prote-evangelion"

"I will put "enmity" between your seed.." natural man [John 8:44; Eph. 2:1-3]

"..and the seed of the woman.." Messiah primarily and all who are born into God's family through him. [Rev. 1:1-17; Rom. 16:20]

"..He (Messiah) shall bruise you on the head.." Christ will crush Satan.

"..You (Satan) shall bruise Him (Christ) on the heel.." Christ would be physically wounded.

Verse 20 Adam believes. He names Eve as the source of life.

Verse 21 As a symbol of the gospel: God kills an animal in the place of the couple.
Their "religion" or human covering is denounced.
God clothes them.

Verses 22-23 They will have to die in faith and hope as an immortal yet fallen state is refused them.

The period of Innocence is failed.
The Adamic Covenant is now established.

Plank Five: Civilization Ch. 4-5

- Verses 1-2 Two sons are born. One reflecting Adam before the Fall -- Abel the shepherd.
One reflecting Adam after the Fall -- Cain the tiller of the earth.
i.e. Here are the two races of Ch. 3:15.
- Verses 3-5 Sacrifice has become an institution and religion.
Two sacrifices are offered. One is rejected. One is accepted.
The reason? [Hebrews 11:4] The attitude of the worshippers.
- Verses 6-7 Cain is confronted (v. 6) and warned to repent or to be destroyed in his sin (v. 7).
[c.f. 1 Peter 5:8]
- Verse 8 He refuses to repent and obey. He would rather murder the one who convicts him.
- Verse 9 God confronts once again. Cain lies.
- Verse 10 But God knows and justice calls for Cain's execution, but....
- Verses 11-12 Rather than be executed he will be an example to all the earth of the curse of sin,
loneliness of sin,
and failure of sin.
- Verse 13 Cain has a problem with judgement.
- Verse 14 He has a problem with punishment equaling the crime.
- Verse 15 God is good even to the lost. [Matt. 5:45]
- Verse 16 Cain refuses to wander and settled. His talents are bent on succeeding without God.
- Verse 17 "Enoch" — "consecration" This is the first "city..." It is a "new beginning" for Cain.
A "Genesis II" or "man without God".
- Verse 18 The fifth generation from Cain (7th from Adam) is Lemech.
- Verse 19 He violated marriage as God ordained it — he is a polygamist.
- Verse 20 His children bring agriculture.
- Verse 21 ..the arts..
- Verse 22 ..and industry.. All three are essential to civilization. But as technology goes up...
- Verses 23-24 ..morality goes down.
He is a murderer.
He holds God's justice in contempt.
- Verses 25-26 "Seth" ("the appointed one") replaced Abel. [Luke 3:38]
Seth has Enosh ("frailty"). A lineage is begun parallel to the Cainite line who "proclaim
the name of YHWH". Thus the races of Ch. 3:15 exist side-by-side in a fallen world.

The profile of the Godly or "Sethite" or "children of God" line is in Chapter 5.

Chapter 5: Civilization cont'd.

This chapter looks at the attributes of the people of God and their influence on a wicked world.

1. They had a reliable tradition of "Genesis" because of their great ages and the "overlapping" of generations.
2. They lived holy lives. (v. 22) [Heb. 11:5; 1 Thess. 2:12]
3. They had the word of God [Jude 14-15] and preached it.
4. They had a knowledge of coming judgement. ("Methuselah" = "when he dies, judgement")
5. They lived under the knowledge of God's patience. [2 Peter 3:8, 9, 15]
6. They awaited the promise of Messiah. (v. 29)
7. They understood that they lived on a fallen earth. (v. 29)

—The dispensation of conscience has failed.

Plank Six: Judgement Ch. 6-9 [2 Peter 3:5-6; Matthew 25:37-39]

Ch. 6:1-13 The Cause of the Flood
"..sons of God..daughters of man.."

Is this....

1. The Seth line and Cain line that intermarried?
2. Kings or political leaders that took harems? [Ps. 82:6]
3. Demons that took human form and took women?
1 Peter 3:18-20
2 Peter 2:4
Jude 6
Rev. 9:1
Luke 8:31
4. Or a combination of numbers 3. and 1. or 3. and 2.? i.e. Demons tempting men to immorality.

v. 3 "strive" may be "abide" Was there an offer of immortality? i.e. to "abide forever"
But God said "no" because man is flesh, i.e. cursed and dying.
"120 years..." The patience of God before the flood.

v. 4 "Nephilim..." Lit. "fallen ones" or "those who fall" They are "mighty" and "wealthy".

v. 5 There is corruption.

v. 6 "..Grief.."

v. 7 "..and wrath.."

v. 8 But there is grace...or favor. ("CHEN"—to stoop down)

v. 9 "..and a method of salvation.."

The Ark and the Flood Salvation and Judgement

v. 14 An ark has no guidance. It just floats

It is of wood—as is the cross.
It is sealed and safe. The word “cover” is the word for “atonement”.

v. 15 It is huge—room for all. So is grace!

v. 16 With light and ventilation. It had three levels...possibly men, animals, and food.

v. 17 It saves from certain judgement.

v. 18 Noah has a promise from God.

vv. 19-20 The ark will be the basis of a new world.

Ch. 7:1-24 Only the righteous enter and are saved. Noah enters one week before the flood. (v. 4)
He is removed before wrath.

v. 2 Clean animals were in sevens...one animal was for sacrifice.

vv. 6-9 The animals were drawn by God to enter the ark. (v. 16)

vv. 10-12 The judgement came like a thief in the night to all the earth.

v. 17 God's promise and saving method are shown to be true.

vv. 18-24 Nothing escaped!

v. 24 Forty days of rain and 110 days of drifting....5 mos!

Ch. 8:1-19 This is an echo of Ch. 1:2...a re-creation. The wind moves over “the face of the deep”.

vv. 2-3 These verses echo Ch. 7:24.

v. 4 After five months the ark rests on Ararat, 17,000 feet above sea level.

v. 5 Noah stays in the ark for 2_ more months.

vv. 6-7 Forty days later he sends out a raven but it did not return. The raven, a scavenger, only had an appetite for dead things of the old life. The raven gives us no hope.

v. 8 The dove cannot rest on things of death. The saved must patiently wait until the dove rests on the clean, and a new world dawns.

(c.f. Jesus' baptism)

vv. 13-19 The creation mandate is re-issued.

Ch. 8:20-9:17 The Noahic Covenant

v. 20 Sacrifice is continued.

v. 21 An oath of mercy is made because of the irremediable condition of man's heart...

v. 22 ...which will continue through all time.

Ch. 9:1-2 The creation mandate is re-issued.

vv. 2-4 Man can now eat animal flesh. There is possibly a change in all the animal realm because of the loss of land area in the post-flood world. As animals become predatory, man is given protection.

v. 6 No longer will murder be tolerated. Man has the responsibility of government and capital punishment. The basis of government is the authority of God and the dignity of man as being in the image of God.

vv. 8-17 The rainbow (which ends every storm) is given as a remembrance of God's mercy.
[c.f. Rev. 4:3; Ezek. 1:28]

Ch. 9:20-29 **The Failure of Noah & The Prophecy Toward the Coming Nations**

v. 20 Another garden.

v. 21 Another forbidden eating and another man guilty in his nakedness.

v. 22 Ham delighted in his father's sin.

v. 23 Another animal skin covers the sinner. His obedient sons refuse to participate in dishonoring their father.

v. 24 Another curse. A son dishonored a father so the punishment will rhyme with the crime.

v. 25 Canaan will someday (as the Canaanites) be subjugated by Jew (Shem) and Indo-European (Japheth). (Note: How would the Jew upon the Exodus deliverance have perceived this?!)

v. 26 The Semites will bear the name of Jehovah. ("Shem" means "the name". God would glorify his "name" through Shem). He will subdue the Canaanite someday.

v. 27 "Japheth" means "enlargement". The Japhethites would spread into Europe, Russia, India, and North America. He would "dwell in the tents of Shem". i.e. Blessings would come through the God of the Semites or he would join with the Semite in subjugating Canaan or a reference to the church age and the inclusion of Gentiles of which Japheth predominates.

The dispensation of Government is now established.

Plank Seven: The Arisal of the Nations Ch. 10-11

Ch. 10 The 70 nations (which came from Ch. 11) are given. [note Luke 10:1]

Verses 6-12 Gives the impetus of the rebellion against God at the tower of Babel.

◆ A Hamite

◆ "Nimrod" i.e. "Let us rebel". He is all the world calls great.

- ◆ "A mighty one", a man of power. (A far cry from Ch. 9:25!)
- ◆ "A mighty hunter before the Lord." A man of skill who enjoys a new relation to the animals.
- ◆ "The beginning of his Kingdom." A man of authority.
He reminds us much of Cain!

Ch. 11 Nimrod and the earth make themselves "gods". The Tower of Babel

Verse 1 The earth had unity.

Verse 2 They journeyed to "Shinar" or "Babylon". [Daniel 1:2]

Verse 3 "The elements of the story are timelessly characteristic of the spirit of the world."
(Kidner)

- ◆ They are excited about the prospects of greatness! It is as if this will be the ultimate achievement.
- ◆ That with which they build looks good but is weak.
- ◆ But many follow in their dreams.

Verse 4 ◆ Theirs is the Kingdom - "a city"
the Power - "a tower into heaven" Twice it is said "for ourselves".
and the Glory - "a name"

- ◆ But their crowding together betrays their insecurity. "Lest we be scattered.."
- ◆ Man replaces God: "Bab-ili" means "the gate of God".
"Etemenanki" means "the meeting of heaven and earth". This is the name of the tower or "Ziggurat" today.

Verse 5 Note the contrast: "the Lord came down..." How small are man's achievements!

Verse 6 The language is a father's concern, not a rival's jealousy.
Because of their replacing God with man the possibility of evil is before them.
Because they are united, their evil is limitless.

Verse 7 ♦ Their humanistic enterprise ends in "confusion" ("Balal") not "glory" ("Babel").
They are separated and as they intermarry they form the nations, races, and finally religions.

Verse 8 ♦ God will always "scatter" and defeat what opposes Him.

Babylon in scripture is the place of pretension [Gen. 11], persecution [Dan. 3], sin and superstition [Is. 47], and doom [Rev. 17-18].

The dispensation of Government is flawed and will fail.

The Patriarchs Chapters 12-50

Abraham Ch. 12-25

How is Abraham seen in scripture?

1. A model of saving faith. [Rom. 4; Gal. 3]
2. A model of true works. [James 2]
3. A model of trusting God's word. [Heb. 11]
4. A model of perseverance. [Heb. 6]
5. A model of dying faithful. [Heb. 11]

The Call in Ur Ch. 11:27-31 [c.f. Acts 7:2-4]

God called him in Mesopotamia. He came to Haran until his father died there.

The 2nd Call in Haran Ch. 11:32-12:3 The Abrahamic Covenant

The promise God makes is unconditional. Note the "I will" repetitions. Abraham must be brought to obedience to see the covenant enacted, but its fulfillment rests upon God.

He promises:

1. "land" (v. 1)
2. "seed" or descendants (v. 2)
2^b is literally a command: "...be a blessing.."
3. "blessing" (v. 3)
The blessing upon man will depend on his honoring of Abraham, his people, and his God.
All the earth is promised blessing through the singular person of Messiah who will come through Abraham.
Note Acts 3:25-26 for how Peter interpreted this verse
and Galatians 3:8 for how Paul interpreted it.

The covenant affects Abraham, _____ Personal
his nation, _____ National
and the entire world _____ Universal

Abraham's Obedience Verses 4-9

- v.4 He took Lot because Lot believed [2 Peter 2], and possibly to be his heir
- v. 5 He also brought all that made him great in his former days.
- vv. 6-9 Abraham makes his stand, builds his altar, and proclaims his God. He lives separate from the Canaanites. [Heb. 11:9]

His First Test Ch. 12:10-13:4 Faith in God to provide my basic needs

Verse 10 "...famine.." Basic physical needs. His initial reaction — "Egypt!" But Egypt results in problems...

Verses 11-13 Assuming the worst, he relies on another worldly solution —lies!

- Verses 14-15 His plan backfired!
- Verse 16 His logic proved wrong!
- Verse 17 But God is faithful, though we are faithless.
- Verses 18-20 But "whom the Lord loves He chastens". Compare Pharaoh's response with God's to Adam and Cain.
- Ch. 13:1-4 His response. Go back to square one and thank God for His mercy.

Lesson: "There is a way that appears right unto a man, but the end is death."

His Second Test: Lot Ch. 13:5-18 "Trust in God and lean not on your understanding"

- Verses 5-6 Wealth brings problems. Another result of Egypt!
- Verses 7-9 Abraham acts in faith, kindness, and integrity.
- Verses 10-13 A problem surfaces in Lot that will prove deadly later on — greed! He flew near the flame of sin for the sake of wealth.
- Verses 14-16 No man can out give God. God repeats the covenant.
- Verse 17 But the gift will be future. Now, unlike Lot, Abraham will be a sojourner.
- Verse 18 Abraham deepens in worship.

Lesson: Faith and love will always prove successful and blessed as opposed to self-seeking and greed.

His Third Test: Ch. 14 The temptation of the world

- Verses 1-12 A civil war erupted in Canaan. A northern coalition of Canaanite kings descended upon the uprising of southern Canaanite kings. The South lost and Lot was captured.
- Verses 13-16 Abraham acts in mercy toward his covetous nephew.
- Verses 17-18 Two kings meet Abraham,
the king of Sodom
and the king and priest of Salem (ancient Jerusalem).

- Verses 19-20 Melchizedek brings sustenance and blessing. Abraham tithes a tenth of the spoils of war.
- Verse 21 The king of Sodom offers Abraham great wealth , and in so doing, will make Abraham an ally of Sodom.
- Verse 22 Abraham has no price. He will not ally himself with evil...
- Verse 23 ..lest evil have any claim on him.
- Verse 24 He will only pay off faithful allies.

Lesson: "I would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness."

God Re-affirms His Covenant Ch. 15

- Verse 1 God immediately encourages this man who has given up so much and made himself an enemy of the world.
- Verses 2-3 Abraham thinks only of the spiritual glory of the covenant — his heir. He hints at a possibility of an heir — his servant Eliezer.
- Verse 4 God says "no". The impossible will happen.
- Verse 5 God promises...
- Verse 6 Abraham says "Amen". His faith is declared as righteousness. Abraham was saved by faith!!
- Verses 7-11 God will give Abraham a sign that He will fulfill His promise. God will "pass between the parts".
- Verse 12 A semblance of the terror of Egyptian bondage surrounds Abraham...
- Verse 13 ...that is a picture of what will happen to the whole nation..
- Verse 14 ..But God would remember His promise..
- Verses 15-16 ..and the nation would return to conquer the Canaanites in an act of divine justice.
- Verse 17 God passes between the parts — not Abraham... the covenant is based on God alone!
- Verses 18-21 The covenant is again restated.

Lesson: God can be trusted to fulfill His promises even if it appears impossible. and...the example of saving faith is "father Abraham".

Test Four: Ch. 16

The test of patience

From v. 16 Abraham is now 86... in Ch. 12:4 he was 75 when called... He has had to wait 10 years and the birth of a child has not come. [c.f. v. 3]

- Verses 1-2 Sarah suggested a culturally accepted custom — a surrogate mother. Abraham, like Adam, “listened to the voice of his wife”.
- Verses 3-4 The plan worked initially.
- Verse 5 But it backfired.
- Verse 6 Abraham sought to dodge responsibility. Sarah acted in hostility. Both are in disobedience to God. But God acts in mercy...
- Verse 7 This is the first mention of “the angel of Jehovah”. It is a “theophany”. (theos–God; Phaneroó–appear)
It is a pre-incarnate appearance of the Son of God.
Note that His first appearance is to seek the lost; a Gentile slave woman.
- Verses 8-9 He will let none of the three avoid responsibility; “Return...”
- Verses 10-11 But because she is the bearer of Abraham's child, there is a promise of blessing. His name is called “God hears”. The angel of the Lord came in response to her prayers. What a rebuke this was to Abraham who would not pray, but acted on his instincts and his culture.
He is predicted as being in hostility to Abraham's descendants all of his days.
- Verse 13 Hagar understands now the compassion of God, “a God who sees”.
- Verse 14 The well is called “the well of the Living One who sees”.
(compare this to the idols of Ps. 115:5-7)

*Lesson: Patience can be the greatest test. Wait on His word.
“God makes time. Men make watches.” Chuck Swindoll
But God is also there to help us in our failures.*

God Re-affirms His Covenant in the Sign of Circumcision Ch. 17

- Verse 1 Thirteen years later God re-appears. Abraham had to raise his “problem”. God re-asserts his might as “El-Shaddai”. Shaddai is from a related word meaning “mountain”.
God is overpowering and almighty. Abraham's responsibility is to walk in faithfulness and trust.
- Verse 2 God once again promises.
- Verse 3 Abraham immediately yields to God in obedience.
- Verse 4 God now amplifies His promise. Abraham will be father to “a multitude of nations”. The meaning is that a multitude of Gentiles would call Abraham their father through Jesus Christ. [Rom. 4:11]
- Verse 5 His name is changed to reflect the breath of God upon him.
- Verses 6-8 God reiterates the covenant.
- Verses 9-14 God institutes circumcision as the sign of the covenant.
In Romans 4:11 circumcision is defined. It is a “seal of the righteousness of the faith”.

A "seal" is a certainty or guarantee. "...the righteousness of the faith.." is that righteousness which comes from God on the basis of Jesus' death. Thus, circumcision is a sign of the certainty that the child would come that was the basis of salvation.

Verses 15-16 Sarah's name is changed accordingly.

Verses 17-18 Abraham laughs at the idea of a physical child between two century-old people. So the child is named "*he laughs*" — "Isaac".

Verse 21 God puts a terminus on their wait..."next year.."

Lesson: "If we are faithless, He remains faithful."

God's Exhortation to Sarah Ch. 18:1-15

The key to this chapter is "where is Sarah...?" We dealt with Abraham in Chapter 17, but Sarah is skeptical.

Verse 1 He waits patiently in his tent (compare the worldly Lot in Ch. 19:1). He has obeyed Ch. 17:1.

Verse 2 Three men approach — one of which is a theophany. (vv. 13, 17)

Verses 3-5 Abraham acts in hospitality and faithfulness (in contrast to inhospitable and godless Sodom in Ch. 19).

Verses 6-8 A meal is eaten as a covenant sign of fellowship and faithfulness. The promise will now be reiterated.

Verse 9 He knows her promised name — "Sarah". And he knows where she is.

Verse 10 The promise is made for her benefit and encouragement.

Verses 11-12 She too was skeptical. "Shall I have pleasure?..." Intimacy had possibly ended.

Verses 13-14 The promise will rest on God who is "wonderful". ("PALA") He reiterates His promise.

Verse 15 We all seek to hide our lack of belief, but God knows.

*Lesson: The mighty deeds of God rest on Him, not us.
[c.f. Jer. 32:17, 27]*

Test Five: Ch. 18:16-13 The test of compassion and intercession

Verses 16-19 A privilege of being God's is knowing the future (v. 17) as well as being a blessing (v. 18) by living righteously (v. 19).

Verses 20-21 God will judge evil!!!!...and Lot is there! God has created a prayer in Abraham's bosom.

Verses 8-10 Again Abraham is rebuked by a Gentile.

Verses 11-13 Abraham, like all of us, had his reasons:

- v. 11 self preservation or pragmatics
- v. 12 self-justification or rationalizing sin
- v. 13 earlier conceived ideas and habits

Verses 14-16 God preserves Abraham's reputation. He also preserves Isaac's.

Verses 17-18 Again God uses His sinful servant.
"Aren't you glad?!"

Lesson: We can all—at any point—repeat our former stupidity.

Test Seven: Ch. 21:1-21 Giving up precious things that can prove detrimental

Verses 1-2 God is faithful and true!

Verses 3-7 The laughter of unbelief is now the laughter of joy.

Verses 8-9 But problems arise between the child of the slave and the child of the promise.
In Galatians 4:29 Paul saw an analogy of law and grace not being able to co-habit.
One must go.

Verses 10-11 Ishmael (law) must go..

Verse 12 ..and God agrees.

Verse 13 He also remembers His promise in Ch. 16:10 to protect and bless Ishmael..

Verses 14-21 ..and acts in faithfulness.

Lesson: Law and grace cannot co-habit.

Nothing can be treasured that endangers God's blessings.

Test Eight: Ch. 20:22-34 Co-existing with unbelievers

Verse 22 The unbeliever sees the supernatural hand of God on Abraham..

Verse 23 ..and wants to live in peace — as do unbelievers.

Verse 24 Abraham commits to live in peace.

Verses 25-26 Problems may arise.

Verses 27-31 It is the believer who goes the second mile to preserve peace.

Verse 33 A tree is planted as a continual testimony to God's faithfulness and care. [c.f. Ch. 13]
Thus Abraham can "proclaim the name of Jehovah—the Everlasting God".

Verse 34 .."many days" approx. 25 years.. He moves no more, but enjoys his child.

Lesson: "If possible, as far as it depends on you, be at peace with all men." [Rom. 12:18]

Test Nine: Ch. 22:1-24 Total devotion

- Verses 1-2 The supreme test of faith.
- Verse 3 Abraham has learned of God's faithfulness.
- Verse 5 "...We will return.." [Heb. 11:19]
- Verse 6 "Can you see Calvary here?!"
- Verses 7-8 Abraham is convinced that God will intervene in some way...
- Verses 9-10 Heb. 11:17.. "by faith, Abraham, when he was tested, offered up Isaac.." In God's sight he did it.
- Verses 11-12 The test was done: God was Abraham's supreme love!
- Verse 13 God did provide!
- Verse 14 This statement is both proverbial and prophetic. God will care for us when we need Him. And on Mt. Moriah — which would become the temple mount — provision would be made for sin.
- Verses 15-18 The fulfillment of the covenant would now occur..
- Verses 20-24 ..as a wife was already being prepared.

Lesson: Nothing can rank above God in our affections and devotion.

Test Ten: Ch. 23 Faith in the shadow of death

- Verses 1-5 Abraham desires to buy land for Sarah's burial.
- Verse 6 But the sons of Heth would rather give him land.
- Verses 7-9 Abraham protested. He wanted to own this peace of land.
- Verses 10-11 Ephron re-protested!
- Verses 12-13 Abraham re-re-protested!
- Verses 14-15 "Alright already! Buy it!"
- Verses 16-20 A legal transaction was made. Why? He would never think of going back to Ur for burial. He believed the promises of God [12:1] all the way to the grave. This tomb linked him to the land forever.

Lesson: Our lives must die in hope, though our faith is not fully realized.

Test Eleven: Ch. 24

Faith to the next generations [Ps. 71:18]

- Verses 1-2 A most serious of vows is made.
- Verses 3-4 Marry my son off to a believer! (1) Marry a Christian.
- Verse 5 What if she won't fully act on the promises and be willing to leave her past.
- Verse 6 "No Plan B!!!" (2) It must be a committed believer.
- Verse 7 "If God can save me, then He can take care of a marriage." (3) Trust God to bring the right mate to you.
- Verse 10 He heads to Mesopotamia..
- Verse 11 ..and goes to where faithful virgins would be. (4) Go where the faithful go.
- Verse 12 He prays and trusts God's faithfulness. (5) So we pray for guidance.
- Verses 13-14 His standard? A servant. (6) Look for the right things.
- Verses 15-16 God is good!
- Verse 17 He ran! (7) Run!
- Verses 18-21 He waits to see if her works measured to her words. (8) Learn to be unimpressed.
- Verses 22-27 Rebekah is given an earnest of blessing. She responds in hospitality.
- Verses 28-32 Uncle Laban is excited to host a wealthy man.
- Verses 33-35 The servant boasts of Abraham..
- Verse 36 ..and of the only begotten son.
- Verse 49 He calls for a decision.
- Verse 55 Rebekah is tempted to linger.
- Verse 58 She says "No!" She leaves her father's house for the inheritance of God. "I will go!"
- Verse 61 She must follow the servant on the long trip to the son.

- Verse 63 Isaac is always looking for his bride.
- Verse 65 She is presented pure and holy.
- Verse 66 The servant witnesses to her faith.
- Verse 67 A place is prepared in the father's house.

Lesson: The test of our faith is whether we will take it to the next generation. Their marriages are crucial to the enjoyment of God's promises. Extreme wisdom and care must be taken to preserve their well being.

Test Twelve: Ch. 25 Abraham's faith beyond the grave

- Verse 1 Abraham remarried...
- Verses 2-4 ..and was blessed with many sons.
- Verse 5 But the promises were in Isaac.
- Verse 6 There was no rival to Isaac. Abraham made all the provision he could for Isaac to lead a faithful life.
- Verses 7-8 God had been good in every way. He is faithful in life and also in death...
 "...to his people.." The faithful who rest in peace awaiting the death of Christ.
 This is an early life-after-death passage.
- Verses 9-11 He too follows Sarah in faithfulness until death.
- Verse 11^b But God's blessing continues ..."the word of the Lord abides forever".

Lesson: The believer is called to be faithful all the way until death. Just as God has been faithful to him.

Isaac Ch. 25:19-Ch. 26

- Verses 19-21 He started well in that he prayed for his barren wife.
- Verses 22-23 Of the twins, God sovereignly chooses the younger for blessing.
[Malachi 1:2-3; Rom 9:12]
This is the basis of Paul's later teaching on divine election.
- Verses 24-26 The boys look like their character and destinies.
One is "hairy" and animal-like in his passions.
One is deceptive, "tripping" his older brother and supplanting [Ch. 27:36] him.
- Verses 27-28 The boys are total opposites...One is physical and successful by skill. The other is a thinker. (This is possibly the idea of "peaceful".) Isaac fails to carry out God's command because of his flesh. His action leads to Jacob's temptation to deceive and a divided home.
- Verses 27-34 This event shows the contrasting spiritual makeup. Esau is careless in the spiritual as seen in his scorning of his spiritual rights as firstborn. The fleshly appetites are paramount. Jacob is concerned with spiritual things, but he does not rest in the promise of verse 23. Rather he catches his brother's heel.
- Ch. 26** This chapter shows the continuity of the Divine covenant and faithfulness to Isaac.
- Verse 1 Another trial in trusting God for daily bread — just as with Abraham.
- Verses 2-4 God commands him to trust Him (v. 2) and repeats His covenant of land, seed, and blessing.
- Verse 5 But to enjoy the covenant, God had to be obeyed.
- Verses 6-7 But Isaac resorts to lying, just like his father!
- Verses 8-9 But again man's plans backfire.
- Verse 10 And again he is rebuked by a pagan.
- Verse 11 But once again God proves faithful to protect...
- Verses 12-14 ...and to bless his people.
- Verses 15-22 And once again God's people must learn to flex with the unbeliever in the land. And again God is El-Olam — Everlasting in faithfulness — as He provides and protects. The turmoil is such, however, that (v. 22) Isaac returns home to Beersheba.
- Verses 23-24 God repeats the covenant to assure Isaac that no harm will come to him.
- Verse 25 Once again God's name is proclaimed.
- Verses 26-33 Once again the non-believer seeks peace. He knows God is with Isaac. A peace is made.

Verses 34-35 Esau has lived out his fleshly, disobedient ways and brought grief to the holy family.

Jacob Ch. 27-36

Ch. 27 This chapter looks at the effect of a father's disobedience. It also looks at the seeming victory of a sinful life, which suddenly collapses in despair.

Verses 1-4 Isaac challenges God's will and seeks to bless Esau. Isaac's flesh guides him. His sense of taste dictates.

Verses 5-17 Rebekah acts in deception against her husband. She will appeal to his sense of touch.

Verses 18-27 Jacob acts in deceit against his father and Esau. He appeals to taste, touch, sound (v. 22), and smell (v. 27). The phrase "The voice is the voice of Jacob, but the hands are the hands of Esau" is key. This is what happens when God's elect use worldly wisdom to attain God's blessing.

Verses 28-29 It looks like Jacob and Rebekah have won! Of course Isaac thinks he has won!

Verses 30-31 Esau comes and thinks he has won!

Such is the way of sin...

Verses 32-33 Isaac's world collapses.

Verses 34-40 Esau's world collapses.

Verses 41-42 Jacob's world collapses.

Verses 43-45 Rebekah's world collapses.

How much better for all to have sought God...

Ch. 28 This chapter looks at the faithfulness of God as it continues to Jacob.

Verses 1-5 Isaac blesses Jacob and bestows the Abrahamic blessing.

Verses 6-9 Esau continues in his fleshly ways. He will add believing wives, but not put away heathen ones.

Verses 10-15 God encounters Jacob in a time of failure and fear. The vision states that God is watching over Jacob. God also repeats the covenant (vv. 13-15) and thus promises to bring Jacob home.

Verses 16-18 The place of fear is now the place of grace and glory.

Verse 19 It is called the "house of God".

Verses 20-22 Jacob, in his Jacob-like way, makes a deal with God.

Amazing how God can bless us and keep us when there is so much work in us that needs to be done — but is God finished?

Keep Reading!

Ch. 29 This chapter sees the outworking of God's faithfulness to Jacob in providing a wife and children. It also watches the chastening hand of God as Jacob meets a greater deceiver than himself.

Verse 1-12 Once again we are at the well. Once again a wife is provided.

Verses 13-14 Laban cares for Jacob as his own son. Life is Sweet! But God is about to perfect His child.

Verse 15 A seemingly innocent question is asked. But if Jacob accepts money, he is then a hired worker.

Verses 16-18 Jacob trumps Laban and asks for Rachel, the younger daughter.

Verse 19 Laban trumps Jacob in his non-committal answer.

Verse 20 Jacob trumps Laban in that the years were short because of his love.

Verses 21-25 But Jacob is "Jacobed" by his uncle.
The sense of touch makes the firstborn feel like the second born and a non-reversible commitment is made.

Sound familiar? "How does deceit feel now, Jacob?"

Verse 26 Laban's excuse? "custom"

Verses 27-30 Laban has married off both daughters, plus has an added seven years of service.

Ch. 29:31-30:24

This section is the blessing of God of the holy family. And yet there is rivalry, faithlessness, and superstition. God blesses in spite of the parents. God is never spoken of or to by any of the family.

Verses 31-35 Leah tries producing children to earn love until she rests in God.

Ch. 30:1-8 Rachel responds in jealousy, rivalry, and a faithless use of custom in the place of prayer.

Verses 9-21 Superstition now takes the place of prayer.

Verses 22-24 As in verse 31; God is the only faithful part of the family.

Ch. 30:25-43 This section watches God's provision and protection of Jacob in keeping with Jacob's vow. [Ch. 28:20-22]

vv. 25-27 Jacob wants to leave, but Laban doesn't want to lose a good thing.

- Verses 22-23 Then he sends his family.
- Verse 24^a Then awaits — all alone!
- Verse 24^b Then he is attacked by a man (v. 24), the angel of Jehovah [Hosea 12:3-4], God (v. 30).
He wanted something like a robber — He wanted Jacob.
The “match” was a symbol of their struggle. Jacob would not trust God.
- Verse 25 When Jacob would not submit, God disabled him with a touch!
He still can to make us submit.
- Verse 26 As dawn comes, a divine claim is made — He cannot be looked upon.
Jacob now seeks blessing in defeat, pain, fear, and prayer. [Hosea 12:3-4]
- Verses 27-28 As a result, he is renamed. He is God's.
- Verse 29 He should know this individual's name — it's in verse 28 — “God”.
- Verse 30 As Jacob affirms
- Verses 31-32 He now is weak and in that weakness strong. The place of God's touch and defeat of him is sacred.
- Ch. 33:1-3 Jacob grants great deference to Esau.
- Verse 4 God is good in changing hearts!! [note Luke 15:20]
- Verses 5-9 Esau even gives back the presents.
- Verses 10-11 Jacob presses the gift to testify of God's goodness.
- Verse 12 Esau offers to lead them to his home in Seir. (v. 16)
- Verses 13-16 Jacob refuses the accompaniment of Esau and even the protection of his men. He states he will join Esau at Seir, but does not go there. He made a vow to return to Bethel.
[Ch. 28]
- Verse 17 But Jacob tarries and builds “booths” for his cattle.
- Verse 18 Then he came to Shechem, just one day's journey from Bethel.
- Verse 19 But “the city” and its possibilities cause him to stop short.
- Verse 20 He justifies his sin by religion.

What happens when we stop short of devotion because of worldliness?
Read on.

- Ch. 34 God is not mentioned in this chapter. This is “Pilgrim's Regress”.
- Verses 1-2 When you live among the Canaanites, you are affected by them.
- Verses 3-4 The divine nation is now placed in a precarious position.

Verses 5-17 Because of Jacob's failure to act, his sons act in deceit and anger.
Verses 18-23 The pagans adopt the external sign of God's people for the purpose of commerce.
Verses 24-26 They did not act in justice but wrath.
Verses 27-28 They pillage...
Verse 29 ...and capture...
Verse 30 ...and ruin their reputation and endanger their lives.
Verse 31 The question remains enigmatic and unanswered.

Ch. 35 This chapter looks at the renewal of God's blessing once repentance has occurred.

Verse 1 Jacob was commanded to keep his word and oath made 26 years earlier.

Verses 2-3 He obeyed.

Verse 4 Note what they had picked up in Canaan while "fitting in".
They are to be "buried".

Verse 5 Once obedient, God protects from uprisings.

Verses 6-7 Here is the altar God wants.

Verse 9 Once again God appears in blessing.

Verses 10-12 The covenant is once again reiterated.

Verses 13-15 Now Jacob is home.

Verses 16-18 A final son is born — Benjamin.

Verse 22 As his parents grow old, Reuben makes a proud immoral play for the blessing.

Ch. 36 This chapter brings this portion of the Patriarchs to an end. We see the great temporal might and expansion of the people of Esau. But in contrast, Jacob "sojourns" with his small band. The child of God must live in hope and expectation of the promise even though the children of the world may seemingly flourish. [Ps. 73]

Joseph Ch. 37-50

- Ch. 37** This chapter shows the failure of the dispensation of Promise. Though chosen and promised, the sons of Abraham fall into the worst of evils. God however will use evil for good in saving His people.
- Verse 2** The "toledote" of Jacob's sons begins.
Joseph was a good shepherd who reported to Jacob of his brothers' evil deeds.
- Verse 3** Joseph received the blessing of firstborn because of his servant's heart. His robe sets him apart.
- Verse 4** It also engendered hatred in his sinful brothers.
- Verses 5-11** Joseph also had a prophetic revelation of his future exaltation to rule the people of God. Such knowledge brought hatred and wonder.
- Verses 12-17** He is made overseer of his brothers. When he goes to seek their welfare, he finds they are not where they should have been, so he pursues his wayward brothers.
- Verses 18-20** The sight of this good shepherd, the father's firstborn, is such as to arouse their hatred. His claims of rulership anger them even more so they seek to kill him to thwart his claims.
- Verses 21-24** Reuben recognizes the evil of the deed, but will not stand alone in resistance. Joseph is thus cast down to die of starvation and thirst. He is stripped, wounded and scorned—surrounded by his tormentors as he slowly dies.
- Verses 25-28** Judah however sees a way to make money off of his death. He sells Joseph to the Gentiles. Thus he seeks innocence from murder by having the Gentiles ultimately slay Joseph.
- Verses 29-30** Reuben realizes that his sin is such that he will be exiled from Jacob.
- Verses 31-35** They sought to dodge guilt by a lie. Joseph's death broke his father's heart.
- Verse 36** But the good shepherd is not dead. He is alive from the dead and exalted among the Gentiles.

- Ch. 38** This chapter watches God pursue and chasten Judah, the future leader among the nation who sold his brother.
- Verse 1** Judah is in fellowship with the Canaanite.
- Verse 2** He marries outside the faith and tradition of Abraham.
- Verses 3-5** Like Jacob his father, he also has sons. His sins will show up in and be visited upon his sons.
- Verses 6-7** And like Jacob he grieves over a dead son.
- Verses 8-10** He also grieves over a greedy son.
- Verse 11** He withheld his next son from Tamar because the fear of God is now in Judah.
- Verses 12-19** So frightened is he that he will not care for his daughter-in-law who now must fend for herself. She seduces Judah, secures his identification, and awaits her pregnant state to show.
- Verse 24** Judah is ready to inflict justice on others.
- Verses 25-26** When his sin is revealed, however, he readily admits not merely his immorality but his unfaithfulness in fulfilling his word to care for Tamar.
- Verses 27-30** Twins are born to Tamar. Once again the younger is chosen as firstborn.

But during this period while Judah is being brought down, Joseph is slowly being exalted upward.

- Ch. 39** This chapter sees Joseph's rise because of his faithfulness and yet he again is done wrong. And yet even in prison he is found faithful and trusting.
- Verses 1-4 God is with Joseph in his hardship and watches over him and elevates him.
- Verse 5 Genesis 12:3 is still in effect!
- Verses 7-11 Though in Egypt, Joseph maintains a biblical testimony and morality.
- Verses 12-20 But for the second time the very cloak that evidenced his righteousness is used to perpetuate a lie.
- Verse 21 But once again God watches over him...
- Verse 22 ...and once again he is elevated
- Verse 23 ...and once again the covenant holds.. the jailer is blessed.
- Ch. 40:1-8** Joseph encounters two other "civil servants" in prison. Both have dreams of Divine revelation. How do you think any other man would have treated a Divine dream granted Joseph's history with "dreams"?
- Verses 9-23 Joseph is the communicator of life and death. All he asks is for a man to remember him—which he did not.
Once again, though doing right, Joseph is done wrong.
- Ch. 41** Though we may suffer in our righteousness, God always has the last word. So with Joseph. "In due time we will reap if we do not grow weary." [2 Thes. 2:13]
- Verses 1-13 Pharaoh has a dream of death and judgement. The problem is that he does not know how to respond.
- Verses 14-16 Joseph is "raised from the dead" in a sense. His exaltation has begun. He remains faithful to his God and trusting in His word.
- Verses 17-36 He gives the interpretation — "Judgement is coming—prepare yourself!"
- Verses 37-41 He is exalted as Prime Minister of Egypt. He will carry out Pharaoh's word.
- Verse 42 He is exalted in might and glory...
- Verses 43-44 ...and authority..
- Verse 45 He takes a Gentile bride.
- Verses 46-52 But though he ministers faithfully he still remains at heart a Jew.
- Verses 53-57 His word proves true, but he proves to be the "bread of life" to a dying world.

- Ch. 42-44** These chapters watch the hand of God sovereignly work in the lives of the brothers bringing them to the point of repentance that Joseph might bestow his blessings upon them...
- 1) vv. 1-5 **The creation of need that will bring them to Joseph.**
God sends famine that will force the brothers to Egypt.
They will not look at Jacob because their conscience is touched at the very idea of Egypt.
 - 2) vv. 6-13 **A harsh word of accusation.**
"You are enemies!" "No, we are honest!"
They immediately defend their honor and continue in their lie concerning Joseph.
 - 3) vv. 14-24 **The quickening of guilt and conscience.**
He puts them in prison just as they cast Joseph into the pit. Their thought is, "it's time for punishment".
 - 4) v. 25 **The creation of a "terrible thing" to insure their return to Egypt.**
Simeon is bound and detained and Benjamin is demanded to appear. (v. 15)
 - 5) vv. 26-38 **The terror of retribution.**
Joseph gives them back the money they paid. Their immediate thought is that they will be seen as thieves. They are surrounded by the remembrance of guilt, the need of justice, and the terror of God. (v. 28^b)
 - 6) 43:1-15 **A refusal on God's part to give blessing and happiness until repentance is enacted.**
The famine will not go away. They must return with Benjamin.
 - 7) vv. 16-34 **The surprise of grace and love.**
Joseph greets them with kindness, a servant's attitude, concern, and care.
They are "astonished" (v. 33) at his knowledge of their order of birth and of Benjamin's innocence.
 - 8) 44:1-13 **The creation of repentance.**
Joseph creates the same scenario with Benjamin the favored child of Rachel as was the scenario years earlier with himself. Will the brothers put him to death or will they admit they are the guilty ones deserving death?
 - 9) vv. 14-34 **The advocacy of Judah.**
Judah, already dealt with in earlier days [Ch. 38], admits the guilt of all (v. 16), pleads his love of the father (vv. 30-31), and offers his life as a substitute (vv. 33-34).

Ch. 45 **The revelation of the "resurrected" firstborn, Joseph—King of the Land**

- Verses 1-2 So impassioned is Joseph that he wants no bystander to see the depth of this reunion.
- Verse 3 As Jesus said to Saul, so Joseph reveals who he is. The second sentence lets them understand all of the mysterious previous actions. Jacob is his father. The brothers are "pulverized". They can say nothing.
- Verse 4 He allays their fears in summoning them closer. He means them no harm.
- Verse 5 Though it was an evil act it was used for God's purposes.

- Verses 6-8 The holy family was fed in famine by God's use of an evil act.
- Verses 9-15 They are to go and proclaim that Joseph is alive and tell of his exaltation and splendor. They are to command Jacob to leave the famine of his day and to come and enjoy Joseph's blessing.
- Verses 16-20 Joseph is in total unanimity with Pharaoh.
- Verses 21-28 Joseph sent evidence and proof of his glory and support for their claims. He also provided for their sustenance. He also commanded them to be at peace. Thus their witness was received.
- Ch. 46-47** These two chapters show the art of living as a child of God in a foreign and hostile culture. The actions of these Jewish "fathers" will serve as an example to God's people for all time.
- Verse 1 Jacob is naturally frightened at leaving his homeland. He is old, the culture is pagan, Abraham had bad experiences in Egypt, and there is a dark prophecy of Egypt. [Ch. 15:13] Thus he sacrifices and calls on God.
- 1) v. 2 God knows Jacob by name. He does us also.
 - 2) v. 3 He is also a God of faithful promises who will fulfill them.
 - 3) v. 4 He also promises to be with us and to enact his purposes.
- Verses 5-7 So Jacob trusted God with his entire family.
- Verses 8-27 The early family is enumerated. They are the "Mayflower" from where the nation will spring. Seventy. Just as the number of nations at Babel. It's as if a new world order is beginning.
- 4) vv. 28-34 Do all you can to be of good reputation to the natives of the land.
 - 5) 47:1-4 The brothers say they are shepherds but only intend on "sojourning" not on staying. So all of God's people are "strangers and aliens".
 - 6) vv. 5-7 The brothers also live distinct and separate in Goshen.
 - 7) vv. 8-10 Be bold in your witness. Jacob invokes God's blessing upon this supposed deity—Pharaoh.
 - 8) vv. 11-12 Trust Joseph to provide for all your needs.
 - 9) vv. 13-17 As the world suffers in famine [Ch. 13-26], God's people should flourish as an example. [Ch. 27]
 - 10) vv. 28-31 Let all your future hope rest not in the world but in the future promises of God.

- Ch. 48** This chapter is the fulfillment of the blessing of the firstborn upon Joseph. Both of his sons become large tribes in the nation. The principle of election is continued.
- Verses 1-7 Jacob, near death, seeks to put his blessing upon Joseph's sons.
- Verses 8-13 Joseph places his firstborn on Jacob's right hand, the second on Jacob's left.
- Verse 14 But as always God chooses based on His own sovereign pleasure.
- Verses 15-16 The spiritual blessing of the Abrahamic covenant does not come to Joseph's sons (rather it is for Judah) but he does receive great blessing.
- Ch. 49** This chapter is the Prophetic blessing which comes to the 12 tribes. It also depicts the Messianic blessing through Judah.
- Verse 1 A claim of prophetic revelation is made.
- Verses 3-4 Reuben is passed over because of lack of self-control.
- Verses 5-7 As are Simeon and Levi for their violence. Simeon's tribe was absorbed into Judah. Levi's curse becomes a blessing through the devotion of the Levites at Sinai. They become the priests and Levites "scattered" in 48 Levitical cities.
- Verse 8 Judah will be praised by Jews. His enemies will be destroyed.
- Verse 9 Judah is compared to an invincible lion.
- Verse 10 The Messianic scepter belongs to him and will not pass from him until "Shiloh comes". "Shiloh" means "him to whom it belongs". The Gentile will obey Him.
- Verses 11-12 The Kingdom age will be brought in by Him. (wine and milk)
- Verse 13 Zebulum would deal in sea trade.
- Verses 14-15 Issachar would be strong but lazy. As a result he would go into slavery.
- Verses 16-18 Dan would judge (deliver) his people. Though small like a serpent he will cause a mighty warrior to fall. Such a salvation would come by God's might.
- Verse 19 Gad would know the discord of raiders because of where he would dwell.
- Verse 20 Asher would enjoy great wealth in international trade.
- Verse 21 Naphtali like a doe would be beautiful and free and give beautiful words. From Naphtali would come the disciples.
- Verses 22-26 Joseph would bring forth the most fruitful and largest of tribes, Ephraim and Manasseh.
- Verse 27 Benjamin would be known for his successfulness in war.
- Ch. 50:1-14** Looks at the first funeral in the Bible. How is the saint of God to perceive death?