

Genesis – Chapter Outlines

Introduction [1]

This material on **GENESIS** is taken from *One Year Through the Bible*, a study compiled by Pastor Bob Bolender, Austin Bible Church, Austin, Texas. Pastor Bob taught this series over the course of one year, teaching five lessons per week, and providing a thorough overview of every chapter of the Bible.

An MP3 audio file was recorded of each of the 250 lessons in the series.

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GENESIS

Genesis is the book of beginnings. The seed of every Bible Doctrine can be found in this book, and indeed this book should be referred to in any doctrinal study. The foundation for the total depravity of man, and the universal salvation in Christ is established in the first three chapters of this

Title

Genesis is a Greek word meaning “origin, source, generation, or beginning.” The original Hebrew title bere’shiyth means “In the Beginning.”

Author

Moses is unquestionably the author of Genesis (and all the Penteteuch). Only in modern times have the anti-Christian Bible-haters made “scholarly” attempts to discredit Mosaic authorship as a part of their overall attempt to deny Divine authorship of the Bible.

1 Grace Notes is a ministry of Austin Bible Church, Austin, Texas: <http://www.austinbiblechurch.com>
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Chapter Titles

- 1-2. Creation & Recreation
3. The Fall of Man
4. Cain Murders Abel
5. Genealogies
6. The Flood
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9. The Rainbow & Capital Punishment
10. Genealogies
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14. The Kidnapping of Lot
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42. Joseph's 10 Brothers to Egypt to buy corn
43. Joseph's 11 Brothers to Egypt to buy corn
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46. Jacob and family move to Egypt
47. Joseph sells corn for land for Pharaoh
48. Joseph's Sons, Double Portion
49. Jacob's Evaluation of His Sons
50. Bones of Joseph (Jacob & Joseph Die)

Chapter Outlines

Genesis 1

1. In the beginning, God created the heavens and the earth (Gen. 1:1). The first statement of Scripture is a direct assertion of Divine Creation. No Bible-believing Christian can accept any form of evolution. Darwinism, and every other manifestation of Secular Humanism, will be repeatedly rejected throughout this Bible survey in accordance with 2nd Cor. 10:5.
2. The creation of angelic beings is not dealt with in Genesis. Angels were on-hand to observe the creation of the Earth (Job 38:7), and it is therefore a natural conclusion to place their creation between the creation of the heavens (2nd & 3rd) and the creation of the earth.
3. The earth was formless and void (Gen. 1:2). It was not created this way (Isa. 45:18), but came about because of the angelic rebellion and war (Isa. 14:17; Jer. 4:23-26). It is therefore a natural conclusion to place a gap between Gen. 1:1 & Gen. 1:2.
4. בָּרָא *bara'* #1254: *to create* is used in vv.1&21, and 3 times in v.27. This is creation *ex nihilo* (out of nothing).
5. אָסַח *'asah* #6213: *to make, fashion* is used in vv.7,25,26,&31.
6. The work of God in Gen. 1:2ff. is the restoration of the Earth to habitable

conditions, and the creation of man to occupy and have dominion within the physical realm. 7. Adam & Eve were literal people (Matt. 19:4), and the human race is descended from them (1st Cor. 15:22). This is a fundamental issue, and cannot be treated lightly.

Genesis 2

1. Gen. 2 is not a contradictory account of creation, but a supplementary account. It goes back to the specific details of the creation of man.
2. The seventh day as a (Sabbath) day of rest was established as a **principle** for the human race, long before the codification of the Sabbath day. The Law of the Sabbath, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of Sabbath rest certainly does, as it comes from the creation itself (Gen. 2:2,3).
3. Man's body is a physical part of this physical creation (Gen. 2:7a).
4. Man's soul and spirit is a spiritual part of God's spiritual creation (Gen. 2:7b).
 - a. The breath of "lives" is plural. God imparted physical life to the body, soul life to the soul, and spiritual life to the human spirit of Adam.
 - b. Eve was taken out of Adam and fashioned with physical, soul, & spiritual life. There is no mention of a second "breathing" by God into Eve.
 - c. There is also no Scripture which indicates a newborn baby receives God's direct "breathing" of the breath of lives.
 - d. Human babies receive bodies, souls, & (dead) human spirits from their parents. At salvation the spirit is made alive (Eph. 2:5; 1st Pet. 3:18).
5. The Lord planted a garden in Eden and assigned work responsibilities to the man (Gen. 2:8-25).

Genesis Chapters 3

6. The Lord also established standards of righteous obedience, and tested the faith of man (Gen. 2:16,17).

a. The One Commandment was to not eat from the Tree of the Knowledge of Good & Evil.

b. The penalty for sin was death (Gen. 2:17b cp. Rom. 6:23).

7. The Lord made provision for man's help-mate, to assist man in carrying out his work-assignment (Gen. 2:20ff.).

Genesis 3

1. The Adversary, Satan, took the form of a serpent, and worked to deceive the woman, and bring about the volitional fall of man (Gen. 3:1-7; Rev. 12:9).

a. He cast doubt upon the content of God's revealed word (Gen. 3:1).

b. He observed Eve's lack of understanding of God's revealed word (Gen. 3:2,3).

c. He put forth a lie in contradiction of God's revealed word (Gen. 3:4,5).

2. Adam & Eve attempted to cover for their sin through human effort (fig leaves) (Gen. 3:7).

3. The Lord taught them that only through the shedding of blood, and the offering of a blood sacrifice could sin be covered (Gen. 3:21).

4. The first promise of a Redeemer is given in the promise within the curse (Gen. 3:15). The Seed of the Woman will crush the serpent's head.

5. The curse upon the earth is man's judgment for his volitional rebellion against the Lord (Gen. 3:17-19).

6. The Lord drove Adam & Eve out of the garden so that they might not achieve everlasting physical life apart from everlasting spiritual life (Gen. 3:22-24).

Genesis 4

1. The first human birth recognizes God's Sovereignty in the gift of grace to parents (Gen. 2:1).

a. Cain. קַיִן qayin ^{#7014}: *possession*. fr. קָנָה qanah ^{#7069}: *to get, acquire, buy, possess*.

b. Abel. הֶבֶל hebel ^{#1893}: *breath*. Same as ^{#1892}: *vapour, breath, vanity*.

2. Abel's sacrifice was accepted by the Lord (Gen. 4:4), as an offering by faith (Heb. 11:4), according to the revealed Word of God (Rom. 10:17).

3. Cain's sacrifice was rejected by the Lord (Gen. 4:5), as an offering without faith (Heb. 11:6), under the influence of Satanic teaching (1st Jn. 3:12).

4. Even after the murder, the Lord provides Cain with the opportunity to repent and confess (Gen. 4:9).

5. Even in Divine judgement, the Lord shows mercy to Cain (Gen. 4:15).

6. Cain's civilization flourished apart from the presence of the Lord (Gen. 4:16-24).

7. God graciously provides a Godly son for the blessing of Adam & Eve (Gen. 4:25,26; Ps. 127:3; Prov. 23:24,25). Seth שֵׁת sheth ^{#8352}: *compensation*, fr. שָׂת shiyth ^{#7896}: *to put, set*.

Genesis 5

1. Genesis 5 tracks 2000+ years of Gentile history, from Adam to Noah's 3 sons.

2. Adam was made in the likeness of God, but Adam's sons were born in Adam's image (Gen. 5:3).

3. Summary of Generations: A.M. = Anno Mundi

Adam b. d. 930 A.M.

Seth b. 130 d. 1042

Enosh b. 235 d. 1140

Kenan b. 325 d. 1235

Mahalalel b. 395 d. 1290

Jared b. 460 d. 1422

Enoch b. 622 d. 987

Methuselah b. 687 d. 1656*

Lamech b. 874 d. 1651

Noah b. 1056 d. 2006 A.M.

4. Enoch becomes the Gentile type of Church-Age believer when he is "raptured" to heaven (Gen. 5:21-24).

* The year of the flood, perhaps 2348 B.C.

Genesis 6

1. The sons of God are (fallen) angels (Job 1:6; 2:1; 38:7).
2. The daughters of men are human women.
3. Their offspring are Nephilim “fallen ones” (Gen. 6:4). These giants are committed enemies of the Lord, and servants of their fallen angelic parents (Num. 13:33).
4. The pollution of the entire human race was nearly achieved (Gen. 6:12). The adversary nearly corrupted the “seed of the woman” that God promised would bruise his head.
5. Noah became the object of God’s grace (Gen. 6:8).
6. Noah’s family was preserved through the flood as an expression of God’s grace in delivering believers through their trials (2nd Pet. 2:5,9).
7. God instructed Noah to construct an Ark for the preservation of his family, and the animals of the world (Gen. 6:14-22).
 - a. The ark was 450’ long, 75’ wide, and 45’ high, with a displacement of 13,960 tons. (The Mayflower was only 90’ long).
 - b. The ark was a vessel of three decks with a capacity of 1,396,000 cubic feet, and a deck area of 95,000 square feet.
 - c. For a discussion on the thousands of animal species, and the ark’s capacity to contain these animals, see John C. Whitcomb, Jr., and Henry M. Morris, *The Genesis Flood*, pp.65–70.
8. The flood of the world was a universal flood, that destroyed the entire human race except for Noah, his three sons, and their four wives (Lk. 17:27; 2nd Pet. 2:5).
9. The preservation of the animal realm was achieved by taking a mating pair of each bird, animal, and creeping thing (Gen. 6:20-22).

Genesis 7

1. Noah’s family was delivered as Noah was the *only* believer in his generation on the face of the earth (Gen. 7:1).

2. The preparation for man’s animal sacrifices, and man’s new carnivorous diet was achieved by taking seven mating pairs of each clean animal and bird (Gen. 7:2-5; 8:20-22; 9:3,4).
3. Noah & his family entered into the ark after 100 years of preparation (Gen. 7:6-9; 13-16).
4. After waiting within the ark for 7 days, the water came (Gen. 7:10-12). The day was the 17th day of the 2nd month, in the 600th year of Noah’s life.
5. The flood was a world-wide flood, with the waters exceeding the highest mountains by 15 cubits (Gen. 7:19,20).
6. The waters came from above and below (Gen. 7:11), fell for 40 days (Gen. 7:12,17), and prevailed upon the earth an additional 150 days (Gen. 7:24).

Genesis 8

1. After the destruction of all life on earth, God remembered Noah, and allowed the waters to drain (Gen. 8:1-3).
2. On the 17th day of the 7th month, the ark rested upon the mountains of Ararat (Gen. 8:4).
3. Water continued to drain until Noah and his family were able to leave the ark on the 27th day of the 2nd month, in the 601st year of Noah’s life (Gen. 8:14-19).
4. Noah offered a sacrifice to the Lord, and the Lord promised to never again destroy the population of the world by means of flood (Gen. 8:21; 9:11).

Genesis 9

1. Noah, his sons, and their wives are commanded to repopulate & fill the earth (Gen. 9:1,7).
 2. A new fear of man is imputed into the animal kingdom, as man and animals are given carnivorous diets (Gen. 9:2-4).
 3. The significance of man’s blood is highlighted and capital punishment is mandated (Gen. 9:5,6).
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Genesis Chapters 5

4. God established a covenant with Noah, and fixed the rainbow as its sign (Gen. 9:8-17).
5. Noah's Drunkenness (Gen. 9:18-27).
 - a. An unknown period of time passes between Gen. 9:17&18. By the time of this incident, Ham is the father of Canaan (Gen. 9:18,22) his fourth son (Gen. 10:6).
 - b. Noah's father, Lamech, prophesied that Noah would provide rest for the human race's toil upon the earth (Gen. 5:29). Noah's "invention" of wine (Gen. 9:20) is the fulfillment of that prophecy (Jdg. 9:13; Ps. 104:15; Prov. 31:6; Ecc. 10:19), and the snare of drunkenness is immediately recognized (Gen. 9:21; Prov. 20:1; 23:29-35; Isa. 28:7&8; Eph. 5:18).
 - c. Ham "saw the nakedness of his father" (Gen. 9:22). This was a deed "had done" of Ham's against Noah ("to him") (Gen. 9:24).
 - d. Semitic and Japhetic blessings are granted by Noah because of Shem & Japheth's reverence (Gen. 9:26&27). Hametic blessings are forfeited
 - e. Canaan's curse is a prophetic oracle against the *people* of Canaan, as their sexual perversions are reflections of their "father" Ham (Lev. 18:24,27).
6. The blessing of YHWH as the God of Shem (Gen. 9:26), and the tents of Shem (Gen. 9:27), are indicative that the "seed of the woman" blessing is going to come from the line of Shem (Lk. 3:36).
7. The blessings of Japheth are temporal life blessings so long as Japheth is oriented to the tents of Shem.
8. Ham is blessed by God (Gen. 9:1), and is not cursed by Noah (Num. 22:12; 23:8).

Genesis 10

1. The Japhetic peoples are the northern and western Eurasian races and nations (Gen. 10:2-5).
2. The Hametic peoples are the southern, African races and nations (Gen. 10:6,7,13-20).

3. The Semitic peoples are the eastern, Asian races and nations (Gen. 10:21-31).
4. The prominent King and Empire following the flood was the Hametic Babylonian empire of Nimrod (Gen. 10:8-12).
5. Languages, families, and nations are God's divisions for the orderly function of the human race under the Laws of Marriage, Family, & Nations (Gen. 10:5,20,31).
6. God will enforce His will for the division of the human race at the judgment of Babel (Gen. 11:7-9), during the days of Peleg (Gen. 10:25).

Genesis 11

1. Nimrod's empire attempted to thwart the intentions of God, by establishing one world government and one world religion (Gen. 10:8-12; 11:1-4).
2. God ended that rebellion by confusing man's languages (Gen. 11:7,9), scattering man's populations (Gen. 11:8,9), and dividing men from one another (Gen. 10:25).
 - a. Confuse. בָּלַל *balal* #1101.
 - b. Scatter. פָּרַץ *puwts* #6327.
 - c. Divide. פָּלַג *palag* #6385.
3. The line of Shem is traced down to Abraham (Gen. 11:10-26) as God's faithfulness to preserve the "seed of the woman", "line of Christ" is manifest (Lk. 3:34).
4. The Generations of Adam (Gen. 5:1), The Generations of Noah (Gen. 6:9), The Generations of Shem, Ham, & Japheth (Gen. 10:1), and The Generations of Shem (Gen. 11:10), are succeeded by the Generations of Terah (Gen. 11:27).
5. The families of Abraham & Lot set the stage for the remainder of Genesis, and much of the Old Testament (Gen. 11:27-32).

Genesis 12

1. The Abrahamic Covenant is a vital study to the Bible student. It consists of *land*, *seed*, & *blessing* (Gen. 12:1-3).
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Genesis Chapters 6

- a. The land promise is the land of Canaan, which Abraham sojourned in, and God promised.
 - b. The seed promise is the provision of many descendants to Abraham, and specifically the “seed of the woman” lineage through him.
 - c. The blessing promise is an eternal blessing to all the human race through Abraham’s seed, the Lord Jesus Christ.
2. The Abrahamic Covenant guarantees temporal life blessings and cursings upon the nations that bless and curse the Jewish people (Gen. 12:3).
 - a. The Abrahamic Covenant will be confirmed to Isaac (Gen. 26:3,4). Ishmael is not considered to be a part of God’s “chosen people.” Neither are the Arabian descendants of Keturah.
 - b. The Abrahamic Covenant will be reconfirmed to Jacob (Gen. 28:13,14). Esau is not considered to be a part of God’s “chosen people.”
 - c. Thus, God is the God of Abraham, Isaac, and Jacob (Ex. 2:24; 3:6), and only the Jews are God’s “chosen people” as an earthly nation among other earthly nations.
 3. The Abrahamic Covenant is **unconditional**. There are no stipulations, or requirements for Abraham to keep, and thus, there is no way for Abraham to violate the covenant.
 4. Abraham was commanded to separate himself from his idolatrous family (Gen. 12:1; Josh. 24:2&3). His nephew, Lot, was a believer (2nd Pet. 2:7), and thus followed Abraham’s spiritual leadership.
 5. Abraham dwelt in the land of Canaan, among the Canaanites (Gen. 12:5-9), and worshipped the Lord Who was promising him the land.
 6. Abraham departed from God’s geographic will when he feared the famine, and fled to Egypt (Gen. 12:10-20).
 - a. His fear motivated his lies (Gen. 12:12).

- b. His lies brought evil to Sarah (Gen. 12:14,15).
- c. His lies brought Divine discipline to Pharaoh (Gen. 12:17).
- d. None of Abraham’s failures ever will, or ever can break the Abrahamic Covenant.

Genesis 13

1. Abraham returns to God’s geographic will for his life, and faces division within his own family (Gen. 13:1-7).
2. Abraham blesses Lot, and grants him the choice of lands within his Divine land grant (Gen. 13:8-13). Lot chooses the valley of Sodom, and becomes a leading figure in Sodom. Lot’s descendants, the Ammonites & Moabites, will be objects of God’s mercy & grace because of Abraham’s grace gift to Lot (Jer. 48:47; 49:6).
3. The Abrahamic Covenant is again declared to Abraham, after his separation from Lot (Gen. 13:14-18).
 - a. In Gen. 14:16 the illustration of Abraham’s descendants is given as dust of the earth.
 - b. In Gen. 15:5 the illustration of Abraham’s descendants is given as stars in heaven.
 - c. Abraham will have both earthly descendants, and spiritual (heavenly) descendants.

Genesis 14

1. Lot and his family are caught up in the midst of Hametic/Semitic warfare (Gen. 14:1-12).
 2. Abraham receives word of Lot’s capture while he is living by the oaks of Mamre (Gen. 14:13).
 - a. Mamre, Eshcol, & Aner are Amorite brothers who submit to Abraham’s spiritual stewardship under the Abrahamic Covenant.
 - b. These brothers forsake the Iniquity of the Amorite (Gen. 15:16), and are blessed for blessing Abraham (Gen. 14:24).
 3. Abraham leads a military expedition against the 4 kings and their armies, and
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Genesis Chapters 7

rescues Lot, and all the Sodomite captives (Gen. 14:14-16).

4. Two kings greet Abraham after his great feat (Gen. 14:17-24).

a. Melchizedek [King of Righteousness], King of (Jeru)Salem [King of Peace] greets Abraham, and they worship the Lord together with bread and wine (Gen. 14:18-20).

1) Melchizedek is a King & Priest, and a type of Christ (Gen. 14:19; Ps. 110:4; Heb. 5:10; 6:20; 7:1-17).

2) Abraham gives a grace-gift tithe to Melchizedek in support of Melchizedek's priestly ministry (Gen. 14:20).

3) The **principle** of grace giving for believers is established long before the codification of the tithe. The Law of the Tithing, as incorporated into the Law of Moses does not apply to Church Age believers, but the principle of grace-giving certainly does (2nd Cor. 9:6-15).

b. Bera [Son of Evil], King of Sodom, greets Abraham and attempts to enrich him with the wages of Sodom (Gen. 14:2,17,21-24; Deut. 23:18).

Genesis 15

1. The third affirmation of the Abrahamic Covenant is given to Abraham as he starts to think through his lack of offspring (Gen. 15:1-5).

a. God promises a son from Abraham's own body (Gen. 15:4).

b. God illustrates the number of descendants by using the stars of heaven for an example (Gen. 15:5).

2. Gen. 15:6 is an outstanding illustration of salvation by grace through faith. Abraham believed the the Lord, and God's Righteousness was imputed to Abraham's account.

a. God's judicial imputation of Righteousness (Positional Justification) is His action on man's behalf when man is saved from eternal

condemnation in the lake of fire (Rom. 4:5,13,16,24).

b. Experiential Justification comes about when a believer makes application of God's Word to his life and bears fruit accordingly (Jms. 2:14-26).

3. The Abrahamic Covenant is ratified when God Himself passes between the animal sacrifices (Gen. 15:7-21).

a. The Lord passes between the animals, but Abraham is sleeping and does not pass between them.

b. The bondage of Israel in Egypt is prophetically revealed to Abraham, as is his own peaceful death (Gen. 15:13-16).

Genesis 16

1. Sarah begins to doubt the Lord's promises to Abraham, and finds a human solution to their childless circumstances (Gen. 16:1&2).

a. An Egyptian maid. שִׁפְחָה מִצְרַיִת.

שִׁפְחָה shiphchah #8198: *maid, maid-servant* (Acquired in Gen. 12:16).

b. Hagar. הָגָר hagar #1904: *flight. deriv.* uncertain.

c. The practice of "surrogate" mothering was acceptable in Nuzi law, and likely other cultures of the ancient world.

2. Abraham listened to the voice of his wife, and failed to seek the will of God (Gen. 16:2b).

3. Abraham married Hagar as a concubine/wife (Gen. 16:3). אִשָּׁה 'ishshah #802: *wife, woman.* פִּלְגֶשֶׁת pilegesh #6370: *concubine* (Gen. 25:6).

4. Hagar developed Mental Attitude Sin against Sarah after Hagar conceived (Gen. 16:4).

5. Sarah responded with Mental Attitude Sin, and Overt Sin against Hagar (Gen. 16:5,6).

6. Hagar flees from Sarah, and encounters the Lord (Gen. 16:7-14).

a. This is the first appearance of the Angel of the Lord (Gen. 16:7,9,10,11), and yet previous encounters with the Lord may have also been appearances of the Angel of the Lord (e.g. Gen. 12:1,7).

Genesis Chapters 8

- b. He addressed her as Hagar, Sarai's maid (not Hagar, Abram's wife) (Gen. 16:8).
 - c. The Lord instructs the runaway slave to return and submit to unjust authority (Gen. 16:9).
 - d. The Lord prophesies blessings upon Ishmael (Gen. 16:10-12).
7. Abraham fathered Ishmael at the age of 86. He will wait another 14 years before Isaac will be born.

Genesis 17

1. Abraham receives the final confirmation of the Abrahamic Covenant at the age of 99 (Gen. 17:1).
 - a. God reveals Himself as אֱלֹהֵי שַׁדַּי El Shaddai.
 - b. God expects Abraham to walk before Him and be blameless.
2. God gives the name of Abraham to Abram, and renames Sarai as Sarah (Gen. 17:5,15).
 - a. Abram. אֲבְרָם^{#87}: *exalted father*.
 - b. Abraham. אֲבִרְהָם^{#85}: *father of a multitude*.
 - c. Sarai. שָׂרַי^{#8297}: *princess*.
 - d. Sarah. שָׂרָה^{#8283}: *noble woman*.
3. God establishes physical circumcision as the sign of the covenant between Him and Abraham (Gen. 17:9-14,23-27).
4. Abraham laughed at the promise of God and desired for Ishmael to be the Son of Promise (Gen. 17:17,18).
5. God answered Abraham's specific request with a "no" but his heart's desire with a "yes." Ishmael will be blessed as a son of Abraham (Gen. 17:20,21).
6. Isaac "laughter" is a son of promise, named by God before his birth (Gen. 17:19,21). יִצְחָק^{#3327}: *he laughs*.

Genesis 18

1. The (Angel of the) Lord appeared to Abraham, along with two other angels in human form (Gen. 18:1,2,22; 19:1).
2. Though the three "men" appear to be travelling, Abraham convinces them to stay

- and enjoy his hospitality (Gen. 18:3-8; 2nd Cor. 8:4).
3. The Lord repeats his previous promise of a son in Sarah's hearing, and she laughs even as Abraham had done (Gen. 18:9-15).
 4. Abraham was sexually dead, and yet he and Sarah had faith in the promise of God (Heb. 11:11,12; Rom. 4:19).
 5. The Lord determined that He would not conceal His purpose from His steward (Gen. 18:16-19), although there are times when He must do so (Deut. 29:29; Acts 1:7).
 6. The defiled land of Sodom and Gomorrah demanded investigation and annihilation (Gen. 18:20,21; cp. Gen. 4:10; Lev. 18:25; Num. 35:33; Rom. 8:19-22).
 7. Abraham understands the Lord's intention, and undertakes an intercessory prayer ministry on behalf of his nephew, Lot (Gen. 18:22-33).
 - a. Abraham is incredulous that the Lord's Divine discipline would also impact the righteous alongside the wicked (Gen. 18:23,25; Mt. 5:45).
 - c. The Lord agrees to spare Sodom on account of 50 believers, which causes Abraham to fear that he had estimated too generously (Gen. 18:26-28).
 - d. Abraham continues to "auction" his prayer request a total of six times.
 - e. Abraham limits his own prayers to a "final answer" (Gen. 18:32).
 - f. The Lord answered Abraham's "final" prayer and departed (Gen. 18:32,33), and yet had regard for the desire of Abraham's heart when he answered the request Abraham never stated (Gen. 19:29).

Genesis 19

1. Lot is seated in the gate of Sodom "acting like a judge" (Gen. 19:1,9).
 2. Lot was oppressed, and his righteous soul was tormented day after day (2nd Pet. 2:7,8).
 3. When the two angels arrived, Lot vehemently urged them to not stay in the city square (Gen. 19:2,3).
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Genesis Chapters 9

4. In the evening, the men of Sodom demanded that Lot surrender his two guests into their hands for homosexual activity (Gen. 19:5), and Lot counters their demand with an offer of his two virgin daughters (Gen. 19:6-9).
5. The angels rescue Lot, and deliver his family out of Sodom (Gen. 19:10-26).
 - a. Lot's married children are not rescued (v.14).
 - b. Lot's wife looks back, and joins in the Divine judgment (v.26; Lk. 17:32).
6. Lot established a residence in a mountain cave, and comes into even greater evil with his two daughters (Gen. 19:30-38).

Genesis 20

1. Abraham sojourned in the land of Gerar (Gen. 20:1). Abimelech, King of Gerar, was one of the earliest Philistines to inhabit the land of Canaan (Gen. 21:34; 26:1).
2. Abraham fails another test of fear for personal safety (Gen. 20:1,2,11; 12:12,13).
3. God appears to Abimelech and pronounces judgment upon him (Gen. 20:3-7).
 - a. Abimelech addresses God as Adonai.
 - b. Abimelech describes his nation as righteous.
 - c. Abimelech pleads his integrity and innocence.
 - d. God and Abimelech bear witness to Sarah's sexual purity.
4. Abraham is then required by God to pray for Abimelech, and the Philistine kingdom (Gen. 20:8-18).
 - a. Abimelech fears God (v.11).
 - b. Abimelech is mindful of sin in his life and in his kingdom (v.9).
 - c. Abimelech provides temporal-life blessings to God's prophet, Abraham (vv.7,14-16).
 - d. All of Abimelech's people are called to witness Sarah's purity (vv.8,16).
 - e. Abraham intercedes for Abimelech and the Lord opens the wombs of Abimelech's household (vv.17,18).

Genesis 21

1. The Lord faithfully provided for the birth of Isaac, even as He had promised (Gen. 21:1-8).
2. Sarah's Mental Attitude Sin of jealousy prompted her continued hatred for Hagar & Ishmael (Gen. 21:9-11).
3. Abraham was grieved over Sarah's hatred, because he had developed a love for Ishmael (Gen. 21:11-14; 17:18).
4. The Lord provides for Hagar as a single-mother (Gen. 21:15-21).
5. Abraham will bestow gifts upon Ishmael after Sarah's death, and Ishmael will join with Isaac in burying Abraham at his death (Gen. 25:6,9).

Genesis 22

1. God tested Abraham (Gen. 22:1). נִסָּה ^{#5254}; *to test, try* (Ex. 16:4; Deut. 8:2; Jdg. 2:22; 2nd Chr. 32:31; Ps. 26:1-3).
2. The test was a test of Abraham's faith and fear of God (Gen. 22:12).
3. Abraham was instructed to take his "only begotten son," the son that he loved, and sacrifice him (Gen. 22:2).
 - a. This is the first use of "love" in Scripture.
 - b. The "only son" does not disavow Ishmael's existence, but affirms Isaac's prominence.
 - c. Abraham becomes a type (picture) of God the Father, Who sacrifices His only begotten son (Jn. 3:16), Whom He loves (Jn. 3:35).
4. Human sacrifice, and specifically child sacrifice was a feature of pagan, Satanic religions (Lev. 18:21; 20:2; Jer. 19:5; 32:35; 2nd Kgs. 3:27; 16:3; 17:17; 21:6; Ps. 106:37,38; Ezk. 16:21).
5. Mt. Moriah will later be the sight for Solomon's temple (2nd Chr. 3:1).
6. "On the third day" after pronouncing death for Isaac, God provided for Isaac's life (Gen. 22:4), picturing an even greater resurrection life that will occur on the third day (Matt. 16:21; 1st Cor. 15:4).

7. Abraham confidently told his servants that both he and Isaac would worship and return (Gen. 22:5; Heb. 11:17-19).

Genesis 23

1. Sarah's lifespan is the only recorded lifespan in Scripture given for a woman (Gen. 23:1). Her life was relatively short, as her father Terah lived 205 years (Gen. 11:32); her ½ brother & husband Abraham lived 175 years (Gen. 25:7); her son Isaac lived 180 years (Gen. 35:28); her grandson Jacob lived 147 years (Gen. 47:28); and her great-grandson Joseph lived 110 years (Gen. 50:22).

2. Sarah died in Kiriath-arba (Hebron) (Gen. 23:2).

3. Abraham considered himself as a stranger and sojourner within the land that God had promised him (Gen. 23:4).

4. Abraham will purchase the burial place for Sarah within the land that God had promised him (Gen. 23:4-20).

a. Some of the Hittite inhabitants of Canaan have an orientation to Elohim, and understand that Abraham is God's mighty prince (v.6).

b. The cave of Machpelah becomes the burial place for Abraham, Isaac, Rebekah, Jacob, & Leah (Gen. 49:31).

c. 400 shekels of silver is a vast sum of money in that day. A common laborer would only earn 1/30th of a shekel in a day, or 8-12 shekels each year (Code of Hammurabi, #273-277).

d. In the next generation, these Hittites will become grievous to Isaac & Rebekah (Gen. 26:34,35; 27:46; 28:8).

Genesis 24

1. Abraham observes the snare that the pagan Canaanite women would be for his son, and so he arranges for Isaac's wife from his own kinsmen (Gen. 24:1-4).

2. Abraham also insists that Isaac must remain within the land of promise (Gen. 24:5-8).

3. Abraham's servant travelled to the city of Abraham's brother Nahor, and allows God to bring the right woman to him (Gen. 24:10-14).

a. He prays to the Father on the basis of God's chesed lovingkindness (v.12).

b. He looks for a grace-oriented woman, and allows God to send the right one (v.14).

4. The servant's prayers are answered beyond what he could ask or think, when God directs Rebekah to the right place at the right time (Gen. 24:15-27; Eph. 3:20).

a. God provides a beautiful, pure woman.

b. This woman is grace-oriented, in her watering of the camels, and her offer of hospitality.

c. She is of Abraham's family, the granddaughter of Abraham's brother, Nahor.

5. Rebekah's brother, Laban, takes a prominent role in the marriage contract (Gen. 24:29-60).

a. Laban takes action based upon the display of wealth that Abraham's servant adorned Rebekah with (v.30).

b. Laban refers to Abraham's servant as the "blessed of YHWH" (v.31). He and his father seem to be respectful of YHWH, and yet not worshipful (vv.50-52).

c. Laban focuses on temporal-life details, but the servant goes immediately to the spiritual-life assignment at hand (vv.32,33).

d. Abraham and his servant each understood that this activity would involve both the Sovereignty of God, and the freewill of man (vv.7,8,40,41,49).

e. The servant understood that God sovereignly appoints one woman for one man (v.44).

f. With the marriage arranged, the servant bestowed Abraham's gifts upon Rebekah's family (v.53).

g. Rebekah's family attempts to delay her departure, but Rebekah is ready to fulfill the Lord's will for her life (vv.54-58).

Genesis Chapters 11

6. The servant returns to Isaac with his new bride, and their marriage is blessed by the Lord (Gen. 24:59-67).

Genesis 25

1. Abraham truly became the father of a multitude of nations (Gen. 17:5).
 - a. By Hagar, he fathered Ishmael and the twelve princes of the Ishmaelites (Gen. 21:13,18; 25:12-18).
 - b. By Keturah, another concubine, he fathered six additional sons, which formed seven nations (Gen. 25:1-4).
 - c. Isaac's firstborn, Esau, will father the Edomite nation (Gen. 36:9-43).
 - d. Esau's twin, Jacob, will be renamed Israel (Gen. 32:28; 35:10), and father the twelve tribes of God's chosen people (Gen. 49:2-28).
2. Abraham understood the significance of Isaac's inheritance, and made a deliberate distinction between him, and his other brothers (Gen. 25:6).
3. Abraham died at the age of 175 (Gen. 25:8).
 - a. He was an old man and "satisfied." Dying grace allowed Abraham to finish his course with confidence.
 - b. He was "gathered to his people". Physical death means the soul is reunited with those who have gone before.
4. Isaac settled in Beer-lahai-roi, and enjoyed the blessings of the Lord (Gen. 25:11; 16:14; 24:62).
 - a. Isaac's temporal-life blessings did not include children for twenty years (Gen. 25:20,26).
 - b. Isaac & Rebekah must be tested in their generation, even as Abraham & Sarah were tested in theirs.
 - c. Isaac & Rebekah learned the benefit of marital prayers through their time of testing (Gen. 25:21,22; 1st Pet. 3:7).
 - d. God's answer to their prayers taught the clear gracious choice of the younger over the older (Gen. 25:23; Rom. 9:10-13).

5. The twins brothers, Esau & Jacob, were like night and day (Gen. 25:26-28).

- a. They were physically different, in hair and voice (v.26; cf. Gen. 27:22).
 - b. Esau was the outdoorsman (v.27a).
 - c. Jacob was the indoorsman (v.27b).
 - d. They were especially loved by their two parents for temporal-life reasons (v.28).
6. Esau sells his birthright to Jacob (Gen. 25:28-34).
 - a. The hunter experienced failure in his temporal-life area of expertise (v.29).
 - b. The godless man thought only of his own bodily appetite (v.30,34; Heb. 12:16; Phil. 3:19).
 - c. Jacob sought to achieve by human effort what God promised to give by grace (vv.31,33).

Genesis 26

1. Isaac remains obedient to the geographic will of God, and dwells where YHWH tells him to (Gen. 26:1-6).
 2. The Lord confirms the Abrahamic Covenant to Isaac (Gen. 26:3,4), henceforth becoming known as the God of Abraham and the God of Isaac (Gen. 28:13; 32:9).
 3. Isaac failed the personal-safety test, and lied about his wife, in the exact same manner that Abraham failed (Gen. 26:7-11; 20:1-18).
 4. The Lord blessed Isaac with agricultural profits of miraculous proportions, prompting mental attitude sin on the part of the Philistines (Gen. 26:12-17).
 5. Isaac was also blessed with abundant water resources, and repeatedly suffered loss in the course of his life (Gen. 26:18-22; Phil. 3:7,8; 1st Cor. 6:7), and yet the Lord was continually with him (Gen. 26:23-25).
 6. Abimilech and Phicol realize that their only source for Divine blessing will come from their righteous dealings with Isaac (Gen. 26:26-33).
 7. Godless Esau makes marital decisions apart from the will of his parents (Gen. 26:34,35).
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Genesis Chapters 12

- a. He chooses a polygamous life, following the troubled example of his grandfather Abraham, and his uncle Ishmael.
- b. He chooses Canaanite women, rejecting the example of his grandfather Abraham.

Genesis 27

1. Isaac grows old, and becomes physically and spiritually blind (Gen. 27:1-4).
 - a. He becomes preoccupied with a physical death that will not occur for another 43 years!
 - b. He allows his temporal-life love of Esau cloud his spiritual judgment in attempting to bless him over Jacob.
2. Rebekah devises a scheme to thwart Isaac's intentions (Gen. 27:5-17).
 - a. It is a scheme of deceit.
 - b. She fails to inquire of the Lord, or remind Isaac of the Lord's previously revealed Will.
 - c. She is willing to accept any curse, and pay any price for accomplishing her will in the matter (v.13).
 - d. Like Isaac, parental love blinds Rebekah to spiritual-life issues (see also Bathsheba to David regarding Solomon, 1st Kgs. 1:17).
3. Jacob must lie to his father repeatedly in his theft of Isaac's blessing (Gen. 27:18-30).
 - a. The initial lie (v.19).
 - b. The blasphemous explanatory lie (v.20).
 - c. The supplementary lie of contrived physical evidence (vv.22,23,27).
 - d. The repeated lie (v.24).
4. Isaac prophetically blesses Jacob with God's intended blessing, even though Isaac intended to bless Esau (Gen. 27:28,29).
5. When Esau returns from hunting, the treachery is revealed (Gen. 27:30-40).
 - a. Esau's great and bitter cry was not motivated by any spiritual repentance (v.34; Heb. 12:17).
 - b. Esau blames Jacob for doing him wrong, and fails to recognize the Sovereignty of God (v.36).
 - c. Esau fails to recognize that the blessing is not from Isaac, but from the Lord; and he also

fails to recognize that there are not any additional blessings beyond what the Lord has blessed (v.38).

- d. Isaac recognizes God's sovereignty, and repents of his evil (v.33).
 - e. Isaac's prophetic announcement to Esau is in fact a prophetic curse in declaring what the future doom of Edom will be (vv.39,40).
6. Esau finds comfort in his murderous intentions (Gen. 27:41,42).
 7. Once again, Rebekah develops a scheme of human effort to preserve Jacob, and implements that scheme through deceit (Gen. 27:43-46).

Genesis 28

1. Isaac charges Jacob to be mindful of his spiritual inheritance, as the heir of the Abrahamic Covenant (Gen. 28:1-5).
2. Esau tries to use human viewpoint to solve his temporal-life problems (Gen. 28:6-9).
3. Jacob departs from God's geographic will, under deceptive conditions, with no recognition of God's presence, or work (Gen. 28:10-22).
 - a. God appears to Jacob, and confirms the Abrahamic Covenant to him (vv.12-15).
 - b. Henceforth, the Lord is called the God of Abraham, Isaac, & Jacob (Ex. 3:6,15,16).
 - c. Jacob confesses his spiritual ignorance to God's presence and work (Gen. 28:16,17).
 - d. Jacob names the place Bethel: house of God (Gen. 28:19).
 - 1) Bethel will become a place of worship (Jdg. 20:18; 1st Sam. 10:3).
 - 2) It will be one of Samuel's places of circuit ministry (1st Sam. 7:16).
 - 3) It will become a center for idolatry under Jeroboam (1st Kgs. 12:28,29).
 - e. Jacob's immaturity is likewise observed in the blasphemous vow he then takes (Gen. 28:20-22; 31:13).

Genesis 29

1. God will be with Jacob in his sojourn, because He is the faithful one to bring about His promises (Ps. 139:10; Heb. 6:13-18).
2. Jacob arrives at the Haran well, but takes no time for prayer, as Abraham's servant had done (Gen. 29:1-8; 24:12-14).
3. Jacob has no understanding of the ways of the Arameans (Gen. 29:7,8). The limited water supply is carefully guarded, and only opened in the presence of everyone. Nobody trusts anybody here.
4. Jacob sees Rachel, and immediately "falls in love" (Gen. 29:9-11,18,20).
 - a. He disregards the local customs & laws, and personally waters Laban's flock (v.10).
 - b. He views Rachel as God's wonderful provision (v.11).
5. Jacob then encounters Laban—an even craftier wheeler-dealer than Jacob (Gen. 29:12-20).
 - a. Laban receives Jacob, and immediately notices differences between Jacob's arrival and the mission of Abraham's servant in obtaining Rebekah (vv.12-14).
 - 1) Jacob brings no gifts.
 - 2) Jacob is not a trusted servant negotiating on Isaac's behalf, but a willful son looking for his own wife.
 - b. Laban turns Jacob's stay from a family visit into an employment situation (vv.15-20).
 - c. Jacob bargained for his birthright, lied for his blessing, and will now work to "earn" his wife—human effort by means of human viewpoint in every instance.
6. Laban betrays his contract with Jacob, and tricks him into marrying the "wrong" daughter (Gen. 29:21-30).
 - a. Jacob is deceived in the darkness, and does not realize his error until his marriage to Leah is consummated (v.25). What a Divine judgment for Jacob's deception of Isaac!
 - b. Laban admonishes Jacob for his ignorance of local customs, and his helplessness in the local conditions (v.26). Jacob is out of place in Laban's territory "our place" and Abraham's

wisdom in not sending Isaac to Haran is vindicated.

- c. Laban identifies Jacob's desperation, and renegotiates the marriage contract (vv.27-30).
 - d. Jacob fails to recognize God's overruling will, in giving him his "appointed wife" (Gen. 24:44), and insists that his will is better than God's will.
7. The Lord blessed Leah in her undeserved suffering, and rewarded the faithful believer with children (Gen. 29:31-35).
- a. Jacob committed great evil in his polygamous marriage, by loving one wife, and hating the other (v.31a). Note that his hatred for Leah didn't keep him from using her for his own sexual pleasures.
 - b. God exerted His Sovereignty in opening and closing the women's wombs (vv.31b,35b).
 - c. Upon delivering her first son, Leah gives the glory to YHWH, and names Reuben with a spiritual significance to his name. She knows that YHWH has "seen" her affliction, and she names her son "See, a Son" (v.32).
 - d. Leah likewise gives a spiritual name to her other three sons.
 - 1) YHWH has "heard" her prayers, so the baby is named Simeon: "heard" (v.33).
 - 2) She desires for her husband to be joined to her soul as well as her body, so she names her third son Levi: "joined to" (v.34).
 - 3) Leah's prayers begin to be answered as Jacob begins to love her, and she praises YHWH for her fourth son Judah: "praised" (v.35).

Genesis 30

1. Rachel's lack of children produced terrible mental attitude sin against Leah, to the point of her becoming suicidal (Gen. 30:1).
 2. Jacob rebukes Rachel for her failure to recognize God's sovereignty (Gen. 30:2).
 3. Rachel insists on her own "motherhood" in competition with Leah, and chooses to put her handmaiden to that task (Gen. 30:3,4,8).
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Genesis Chapters 14

- a. Rachel's wordly viewpoint motivates her naming of Bilhah's children.
 - 1) She views her "victory" in motherhood as God's favorable judgment, and names Bilhah's firstborn Dan: "he judged" (v.6).
 - 2) She views her competition with Leah as a wrestling struggle, and names Bilhah's second son Naphtali: "wrestling" (v.8).
- b. Human effort only produced half of what God graciously gave Leah.
 4. Leah is now "outnumbered" two wives to one, and gives Jacob her maid Zilpah to even the score (Gen. 30:9-13).
 - a. Leah sees this fifth son as fortunate, and names Zilpah's firstborn Gad: "fortune" (v.11).
 - b. Leah is caught up in human happiness, and names Zilpah's second son Asher: "happy" (v.13).
 5. Reuben makes a mandrake discovery, and Leah finds that she now has bargaining power over Rachel (Gen. 30:14-16).
 - a. Rachel had "taken" Jacob's attention away from Leah (v.15), and Leah had been praying to the Lord to return her husband back to her (v.17a).
 - b. Rachel becomes so desperate in her lust for motherhood that she will attempt to use mandrakes to improve her fertility (v.14).
 - c. Leah purchases Jacob's bed services from Rachel in exchange for Reuben's mandrakes (vv.15,16).
 6. Leah regrets her actions in giving Zilpah to Jacob, and repents of her mental attitude sin, as reflected in the names she gives her next three children (Gen. 30:18-21).
 - a. She realizes that she has reaped wages for her sin, and names her fifth son Issachar: "wages" (v.18).
 - b. She anticipates that her husband will honor her, and names her sixth son Zebulun: "honor" (v.20).
 - c. Leah's logic for the naming of Dinah is not given, but the feminine form of Dan means "judgment" and likely reflects Leah's spiritual recognition of the Divine judgment that Jacob's family will face.

7. God mercifully gives Rachel a son (Gen. 30:22-24).
 - a. Rachel celebrates that her reproach is gone (v.23).
 - b. Rachel immediately expresses a desire for more children and names her firstborn son Joseph: "may He add" (v.24).
8. Upon completion of his second marriage contract, Joseph declares his intention to depart, but Laban once again cuts a deal (Gen. 30:25-34).
 - a. Laban knows that he is reaping temporal-life blessings so long as Jacob stays with him (vv.27,30).
 - b. Laban continues to push the sale, and closes the deal with a third work contract (vv.31-34).
 - c. Jacob strikes a bargain that seems foolish, but he apparently does so under Divine inspiration.
9. Jacob undertakes six years of animal husbandry, manipulating the mating habits of Laban's flock, and making a fortune for himself (Gen. 30:35-43).
 - a. Externally, Jacob utilized a mysterious colored rod method to control the color of the offspring.
 - b. The reality of the matter, though, was that Jacob was simply following God's guidance on a daily basis, as the Lord communicated instructions to Jacob by means of his nightly dreams (Gen. 31:10-12).
 - c. Ten times in the course of the third contract, Laban changed the terms of the agreement (Gen. 31:7,8).
 - d. Jacob is finally learning how to leave his dealings in God's hands, and how to walk by means of grace through faith (Gen. 31:9).

Genesis 31

1. Jacob observes a growing hostility on the part of Laban and his sons (Gen. 31:1,2).
 2. The Lord informs Jacob that the time has come for his return to Canaan (Gen. 31:3,13).
- Note: God calls himself the God of Bethel,
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Genesis Chapters 15

and holds Jacob to his foolish vow (Gen. 28:20-22).

3. Jacob summons his two main wives, and plans the escape (Gen. 31:4-16).
 - a. They make their plans in the field, away from Laban's sons or servants.
 - b. Rachel and Leah agree that they can no longer remain with their father (vv.14-16).
4. Jacob arrived in Haran fleeing from one hostile brother, and he now departs Haran fleeing from many hostile brothers-in-law and a hostile father-in-law (Gen. 31:17-22).
 - a. He flees as fast as he can with four wives, twelve children, and great numbers of camels & livestock (vv.17,18).
 - b. Rachel, unbeknownst to Jacob, steals Laban's teraphim (household idols) (v.19).
 - c. Jacob gets three days away from Laban before the escape is discovered (v.22).
5. Laban chases Jacob, and catches him on the seventh day (Gen. 31:23-55).
 - a. The night before catching Jacob, Laban is visited by God, and commanded to not "speak to Jacob either good or bad" (vv.24,29; Gen. 24:50).
 - b. Laban demanded an explanation from Jacob for his secret departure (vv.26-28).
 - c. Laban claims that he is only sparing Jacob because of God's interference on Jacob's behalf (v.29).
 - d. Laban also demands that Jacob explain himself for the theft of the teraphim (v.30). In the Mesopotamian culture, those teraphim could be used by Jacob in an inheritance dispute.
 - e. Jacob confesses his flight was motivated by fear, but denies that he took the teraphim (vv.31,32).
 - f. Laban ransacked Jacob's encampment, but was out-Labanned by his daughter Rachel (vv.33-35).
 - g. After Laban's unsuccessful search, Jacob can freely make accusations against Laban's unfair treatment over the past 20 years (vv.36-42).

- h. Laban concludes his side of the argument by claiming that everything of Jacob's is really his (v.43).
- i. Laban & Jacob part ways by entering into their fourth contract—an obligation on Jacob's part to take no more wives, and treat Laban's daughters well, and a mutual contract to remain apart from one another (vv.44-55).

Genesis 32

1. Jacob encountered the angels of God on his way out of Canaan, and he now encounters them again on his way back into Canaan (Gen. 32:1; 28:12).
 2. Jacob names the place Mahanaim: "two camps" in recognition of the angelic camp along-side his human camp (Gen. 32:2).
 - a. Mahanaim was briefly the capital of Ish-bosheth's kingdom after Saul's death (2nd Sam. 2:8,12,29).
 - b. David fled to Mahanaim during Absalom's revolt (2nd Sam. 17:24,27).
 3. Jacob sends emissaries ahead of his main caravan body, in an attempt to reestablish contact with Esau (Gen. 32:3-5).
 4. Jacob's servants report back that Esau is enroute with 400 men (Gen. 32:6).
 5. Jacob divides his camp into two companies, in a human effort to preserve some of his possessions (Gen. 32:7,8).
 6. Jacob then prays to the God of Abraham and Isaac, and confesses his sinful fear (Gen. 32:9-12).
 7. Jacob sent an elaborate procession of emissaries and gifts ahead of him to meet Esau, and to attempt to buy his favor (Gen. 32:13-21).
 8. Jacob finally sent his wives and children across the Jabbok, while he remained outside of Canaan for a night of prayer (Gen. 32:22-34).
 - a. He wrestled with God in his prayers (Hos. 12:3,4).
 - b. He wrestled with the Angel of the Lord in his body (v.24).
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Genesis Chapters 16

- c. Jacob understood that letting go of the angel would mean a forfeiture of blessings (v.26).
- d. The Lord blesses Jacob with the new name of Israel (v.28).
- e. Jacob goes even further by requesting a greater intimacy with the Lord (v.29; cp. Jdg. 13:17,18).
- f. Jacob named that place Peniel/Penuel in commemoration of seeing the Lord face to face (v.30).
- g. Jacob will live with a physical disability, apparently for the rest of his life (vv.25,31,32).

Genesis 33

- 1. Jacob encounters Esau with a fresh element of courage, standing in front of his wives and children (Gen. 33:1-3).
- 2. Esau greets Jacob in a tearful, joyful reunion (Gen. 33:4-7).
- 3. Esau inquires about the abundant gifts, and expresses no desire in keeping Jacob's blessings, but Jacob insists on sharing the grace gifts of God's lovingkindness (Gen. 33:8-11).
- 4. Esau & Jacob part ways, with Jacob promising to come to him in Seir (Gen. 33:12-16).
- 5. Jacob, however, settled his family first in Succoth (Gen. 33:17), then in Shechem (Gen. 33:18-20).
 - a. He and his family remained in Succoth for a number of years (8-11, probably 10).
 - b. Jacob built a house, but there is no mention of an altar being built in Succoth. Succoth is NOT in Canaan.
 - c. After a period of time, Jacob moves into Canaan, and settles at Shechem. Reuben is 21-24 years old. Simeon is 20-23 and Levi is 19-22 years old. Joseph is 14-17. Dinah is 13-16 years old.

Genesis 34

- 1. Dinah became involved with the Canaanite women (Gen. 34:1).

- 2. Shechem (the person) prince of Shechem (the city) Shechem has sexual relations with Dinah against her will (Gen. 34:2). Shechem loved Dinah, and he spoke tenderly to her (Gen. 34:3). The Hebrew here does not speak necessarily in any kind of sequence. This was evidently a seduction, over time, but was consummated prior to marriage, and without Dinah's consent.
- 3. Shechem's soul was bonded to Dinah's soul, and he requested his father to arrange for their marriage (Gen. 34:3,4). Dinah is likely kept in Shechem's home the entire time (Gen. 34:26).
- 4. Jacob receives news of Dinah's rape, but fails to take leadership in dealing with the situation (Gen. 34:5).
- 5. Hamor makes a gracious plea to Jacob and his sons, and tells them to name their price for the bridal payment (Gen. 34:6-12).
- 6. Jacob fails again to take the leadership, and surrenders the negotiations to his sons (Gen. 34:13-17).
 - a. The sons answer with deceit (v.13).
 - b. They claim their obligations under the Abrahamic Covenant will not permit intermarriage with any uncircumcised gentiles (v.14), and stipulate that they will agree to the marriage if the Shechemites become circumcized like them (vv.15-17).
- 7. Hamor and Shechem agree to the terms, and convince the Shechemites to agree with the plan (Gen. 34:18-24).
- 8. The lie of Jacob's sons is followed by murder, as Simeon & Levi take advantage of the Shechemites' weakness and massacre the city (Gen. 34:25-29).
- 9. Jacob again fails in his spiritual responsibility and stewardship, when he does not judge his sons for their great evil (Gen. 9:6). Jacob is too preoccupied with his own insecurities that he tolerates his sons' wickedness (Gen. 34:30,31; cf. Deut. 21:18-21; 1st Sam. 3:13).

Genesis 35

1. Jacob relocates his house from Shechem to Bethel in obedience to the revealed Will of God (Gen. 35:1-15).
 - a. Jacob makes it a priority to remove all forms of idolatry from his house (vv.2-4).
 - b. God graciously placed fear upon the Canaanites, and Jacob's family travelled in peace (vv.5,6).
 - c. During Jacob's stay at Bethel, he will bury Rebekah's nurse, Deborah (v.8). We are left to assume that Rebekah is dead by this time, and that Jacob never does see her again after he flees from Canaan (Gen. 28:10).
2. At Bethel, Jacob enjoys the greatest fellowship with the Lord that he has ever had (Gen. 35:9-15).
 - a. God reminded Jacob of his new name—Israel (v.10).
 - b. As El Shaddai, He reconfirms the Abrahamic Covenant to Jacob (vv.11,12). This time, Jacob is on his way *into* the promised land, and walking by faith.
 - c. Jacob sets up a pillar of stone, and offers a drink offering without any foolish vows (vv.13,14).
3. Jacob moves from Bethel to Ephrath (Bethlehem) (Gen. 35:16-21).
 - a. Along the way, Rachel will die giving birth to Ben-oni: "son of my sorrow" (v.18).
 - b. Jacob renames the baby Benjamin: "son of the right hand."
 - c. Jacob buries Rachel on the road to Ephrath (vv.19,20; 1st Sam. 10:2).
 - d. After Rachel's death, Reuben commits adultery with Rachel's maid (and Jacob's concubine) Bilhah (v.22).
4. Jacob is finally reunited with his father Isaac shortly before Isaac's death at the age of 180 (Gen. 35:27-29).

Genesis 36

1. The entire chapter is given over to a description of Jacob's twin, Esau.

2. Esau is renamed Edom, and his descendants become the nation of the Edomites.
3. They are given land and an assortment of chiefs centuries before Israel will enjoy a kingdom in the land of promise (Gen. 36:31).
4. There are some name similarities in this chapter with the book of Job.
 - a. It is a mistake to place Job within an Edomite framework. It is better to identify Job with the Jobab of Joktan's line (Gen. 10:29), rather than the Jobab of Esau's line (Gen. 36:33,34).
 - b. Esau's son Eliphaz had a son named Teman (Gen. 36:11), but he should not be identified with Eliphaz the Temanite who came to comfort Job (Job 2:11).
 - c. Seir's grandson Uz is sometimes thought to be the founder of the land of Uz (Job 1:1), but the better Uz is the son of Aram, and grandson of Shem (Gen. 10:23).

Genesis 37

1. Following the death of Isaac, Jacob lived in the land of promise, as the heir to the promise (v.1).
2. Jacobs sons worked his flocks, near and far (vv. 2,12-17).
3. There was a distinction at this point in their family life between Leah and the two concubines (vv. 2,10).
4. Jacob considered Joseph his favorite son (v.3).
 - a. *As Israel*, he loved Joseph more than all his sons. This reflects Jacob's spiritual life priorities, and Joseph's participation in assistance to his father.
 - b. Joseph was the son of his old age. בן־זְקִינִים Ben-z^cquniym. Years later, Benjamin will be described in this way (Gen. 44:20), as Isaac was to Abraham (Gen. 21:2,7). Joseph was born when Jacob was 91 years old, so Jacob is now 108 years old at this point.

Genesis Chapters 18

- 1) He was the young man who loved to learn from his elderly father (Philem. 9; 2nd Jn. 1; 3rd Jn 1).
- 2) He was the son with the greatest spiritual eagerness (vv. 5-7,9-10,14; 39:2,3,8-10).
- c. Joseph was given the full-length robe (priestly garment). כַּתְּנֵת פָּסִים. פַּס pas #6446: n.m. *flat* (of the hand or foot), *palm*, *sole*; of the tunic reaching to the palms and soles. Used 5x5vv. (Gen. 37:3,23,32; 2nd Sam. 13:18,19).
5. Jacob received spiritual appraisals from his son, Joseph (v.2).
6. Joseph has two prophetic dreams about his family (Gen. 37:5-11).
 - a. Joseph's brothers react with hatred and jealousy (vv.8,11).
 - b. Jacob reacted to Joseph's dream with a rebuke, and yet kept it in mind as one who respected his son's dreams (vv.10,11).
7. Jacob, *as Israel*, sent Joseph on a family priesthood work-assignment (vv.12-14).
8. Jacob's brothers conspire to kill "the dreamer" (Gen. 37:18-30).
 - a. Reuben speaks up and convinces the brothers to throw Joseph into a pit instead (vv.21,22), intending to return and rescue the young man (vv.29,30).
 - b. Judah speaks up and convinces the brothers to sell Joseph into slavery, thus preserving Joseph's life (vv.25-28).
9. Jacob, the deceiver, is now deceived by his own sons (vv.31-35).

Genesis 38

1. Following the betrayal of Joseph, Judah separated himself from his brothers, and lived with Hirah the Adullamite (Gen. 38:1).
2. Judah married a Canaanite woman, Bathshua, and while living in Chezib, fathered three sons: Er, Onan, & Shelah (Gen. 38:2-5).
3. Judah arranges for his son Er to marry Tamar, but Er died the sin unto death before fathering any children (Gen. 38:6,7).
4. Judah arranges for Onan to marry Tamar and father a child in Er's name (Gen. 38:8-10).

- a. This practice is called Levirite Marriage, and was codified under Mosaic Law (Deut. 25:5-10).
- b. This practice gave rise to the Sadducees' ludicrous question to the Lord (Matt. 22:23-28).
- c. In Onan's case, he used Tamar for his own pleasure, but didn't allow her to become pregnant (v9). Thus, he also died the sin unto death (v.10).
5. Following the death of Onan, Judah was unwilling to give Tamar to his final son, Shelah (Gen. 38:11,14b).
6. Bathshua dies and the widower Judah finds support with Hirah the Adullamite (Gen. 38:12,13).
7. Tamar disguises herself as a harlot, and has sex with her father-in-law, in order to become pregnant (Gen. 39:14-23).
 - a. Tamar obtained Judah's seal, cord, and staff as a pledge for the promised price of her harlotry (v.18).
 - b. When Judah sent Hirah to pay the harlot, Tamar was nowhere to be found (vv.20-22).
 - c. Judah intends to replace his missing items, and not allow his harlotry to become public knowledge (v.23).
8. Tamar's harlotry, and Judah's harlotry with her are exposed (Gen. 38:24-26).
 - a. Judah intends to burn Tamar as a harlot (v.24). This will later become the law in Israel for the daughter of any priest (Lev. 21:9).
 - b. Tamar confesses her harlotry to Judah, and then identifies him as the father of her child (children) (v.25).
 - c. Judah confessed his own guilt, and her "greater" righteousness. He spared Tamar's life, but kept her as a widow rather than a wife, from that time on (v.26).
9. Tamar gave birth to twin sons, Perez and Zerah (Gen. 38:27-30).
 - a. The scarlet thread was supposed to mark the firstborn son (v.28).
 - b. Perez: "breach" came out first, however (v.29). Judah is the Tribe from which the

Genesis Chapters 19

Christ will come (Gen. 49:10), and Perez is the line through which that occurs (Matt. 1:3).

c. Zerah: “rising, dawning” became the second son (v.30).

- 1) Zerah may also mean “scarlet” if it comes from a Canaanite word rather than a Hebrew word.
- 2) The Zerahites were one of the four clan divisions of Judah (Perez had two clan divisions) (Num. 26:20,21).
- 3) Achan was a Zerahite (Josh. 7:1).

Genesis 39

1. Joseph is bought as a slave by Potiphar, Captain of Pharaoh’s guard (Gen. 37:36).
2. The Lord was with Joseph (Gen. 39:2). Joseph was spiritually prosperous even while he was temporally enslaved.
3. Potiphar recognized the Divine blessing upon Joseph, and entrusted the young man with his entire house (Gen. 39:3-6a).
4. Potiphar’s wife directly and repeatedly tempted Joseph to commit adultery (Gen. 39:6b-10).
 - a. Joseph resisted the temptation (v.10a).
 - b. Joseph avoided the woman (v.10b).
5. Potiphar’s wife laid a trap for Joseph, and he was forced to flee without his garment (Gen. 39:11,12).
6. Potiphar’s wife then accused Joseph of attempted-rape, and Potiphar had Joseph imprisoned for his crime (Gen. 39:13-20).
7. The Lord was with Joseph (Gen. 39:21a). Joseph was spiritually prosperous even while he was temporally imprisoned.
8. The chief jailer recognized the Divine blessing upon Joseph, and entrusted the young man with the entire jail operation (Gen. 39:21b-23).

Genesis 40

1. God the Father sovereignly arranged for Pharaoh’s cupbearer and baker to be imprisoned with Joseph (Gen. 40:1-4).
2. God the Father sovereignly provided for Pharaoh’s cupbearer and baker to have troubling dreams for Joseph to interpret (Gen. 40:5-19).

- a. Joseph was sensitive to their troubled demeanor (vv.6,7).
 - b. Joseph uses the opportunity to give glory to God (v.8).
 - c. Joseph interprets the cupbearer’s dream, and asks that the cupbearer remember him before Pharaoh when he is released (vv.9-15).
 - d. Joseph also interprets the baker’s dream, but doesn’t bother to ask for the baker’s assistance ☺ (vv.16-19).
3. Joseph’s dream interpretations were accurate (Gen. 40:20-22).
 4. The cupbearer failed to remember Joseph’s ministry, and failed to make mention of him to Pharaoh for an additional two years (Gen. 40:23; 41:1,9-13).

Genesis 41

1. God the Father sovereignly provided for Pharaoh to have two troubling dreams in the same night (Gen. 41:1-7).
 2. Pharaoh’s Satanically-empowered magicians and wise men were unable to interpret the dreams (Gen. 41:8).
 3. God the Father sovereignly chose this precise time for Pharaoh’s cupbearer to remember Joseph in prison (Gen. 41:9-13).
 4. God the Father sovereignly chose Joseph as His Hebrew steward to communicate Bible doctrine to Gentile Pharaoh (Gen. 41:14-32).
 - a. Pharaoh highlights the human (Satanic) inability to understand the matter (v.15).
 - b. Joseph uses the opportunity to give glory to God (v.16).
 - c. The two dreams contain the same message (v.25), and the repetition is for certainty and urgency (v.32).
 - d. Egypt will be blessed with seven years of plenty, followed by seven years of famine (vv.25-31).
 5. Joseph recommends a course of action for Pharaoh to follow (Gen. 41:33-37).
-

- a. Wisdom from God is freely given, but must be volitionally acted upon through faith (Prov. 8:1-11).
 - b. God's wisdom may be compared and contrasted with the world's wisdom (Jms. 3:15,17).
 - c. There may be an advantage to an abundance of counselors (Prov. 11:14), but they must be Godly counselors, and not worldly counselors (2nd Sam. 17:1-14; 1st Kgs. 12:6-11).
6. Pharaoh recognized the Divine blessing upon Joseph, and entrusted him with the survival of his nation (Gen. 41:38-45).
- a. Pharaoh recognizes that no human (Satanic) wisdom can compete with Joseph's wisdom (vv.33,38,39).
 - b. Pharaoh imparted virtually all his national authority to Joseph, placing him in the office of vizier (vv.40-44).
 - c. Pharaoh renamed Joseph Zaphenath-paneah: "God speaks, he lives" (v.45a).
 - d. Pharaoh arranged a powerful marriage alliance for Joseph (v.45b).
7. Joseph's faithfulness as a shepherd, family priest, house steward, and prison warden prepared him for even greater responsibility—ruling the Egyptian empire (Gen. 41:46-57).
- a. Joseph worked with great diligence, and enjoyed career success (vv.46-49).
 - b. Joseph was also blessed in his family life, and never lost sight of God's faithfulness in his life (vv.50-52).
 - c. Joseph has the spiritual maturity to pass a prosperity test of world-wide proportions (vv.53-57).

Genesis 42

1. Jacob (not as Israel) is preoccupied with his physical death, and sends his ten oldest sons to obtain Gentile provision from outside the land of promise (Gen. 42:1,2).
 - a. He does not seek the Lord's will.
 - b. He won't risk sending Benjamin (v.4).

2. The ten brothers don't recognize Zaphenath-paneah as the young Joseph they sold over 20 years ago (Gen. 42:3-8).
3. Joseph recognizes the fulfillment of his childhood dreams (Gen. 42:9a; 37:5-11).
4. Joseph interrogates his brothers (through an interpreter, v.23), and inquires about Jacob and Benjamin (Gen. 42:9b-13).
5. Joseph proposes a test to prove that the brothers are not spies (Gen. 42:14-20). In reality, he is desirous to see young Benjamin (vv.15,16,20; Gen. 43:7).
 - a. He imprisons them all for three days to sweat it out, and think it over (vv.16,17).
 - b. He keeps one brother as a hostage, and releases the rest to prove their innocence (vv.18-20).
6. God the Father sovereignly designated the brothers' memories to recall their evil against Joseph (vv.21-23). This nearly brings about Joseph's emotional breakdown (v.24a).
7. Joseph keeps Simeon as his hostage, and sends the brothers back to Canaan (Gen. 42:24b-38).
 - a. Joseph provided for their food, and secretly refunded the entire sum of money (vv.25-28).
 - b. The brothers' reported to Jacob, and he responded with the human viewpoint of despair (vv.29-36).
 - c. Reuben's offer is no comfort, and Jacob intensifies his depression (vv.37,38).

Genesis 43

1. Jacob's food supply is exhausted, and once again he must look to Egypt to provide (Gen. 43:1,2).
 2. Judah offers comfort and encouragement to Jacob by emphasizing *life* rather than death, and reminding Jacob of his responsibility to the grandchildren & great-grandchildren (Gen. 43:3-10).
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Genesis Chapters 21

3. Jacob, *as Israel*, responds to the encouragement, and blesses the journey to Egypt (Gen. 43:11-15).
 - a. He designates a gift to Zaphenath-paneah (vv.11,12).
 - b. He allows Benjamin to go (v.13).
 - c. He commends them to the compassion of El Shaddai (v.14).
4. Joseph observes Benjamin with his brothers, and orders the brothers to his house for a noon meal (Gen. 43:16-25).
 - a. The brothers are fearful that Zaphenath-paneah's invitation has ulterior motives (v.18).
 - b. Joseph's house steward put their fears to rest (vv.19-25).
5. Joseph greets his brothers (Gen. 43:26-).
 - a. He questions them concerning their father (vv.27,28).
 - b. Joseph's closer examination of Benjamin nearly brings about another emotional breakdown (vv.29-31).
 - c. They dine at separate (small) tables because of the Egyptians' racial prejudice (v.32).
 - d. The brothers are amazed when they realize that Joseph has seated them from Reuben to Benjamin in age-order (v.33).
 - e. The brothers were relaxed by Zaphenath-paneah's generosity, and Benjamin was especially blessed (v.34).

Genesis 44

1. Joseph sends his brothers back to Canaan (Gen. 44:1-3).
 - a. He again has each man's money returned (v.1).
 - b. He also has his silver cup planted in Benjamin's sack (v.2).
2. Joseph dispatches his house steward to arrest the brothers for stealing his silver cup (Gen. 44:3-13).
3. Back in the house of Zaphenath-paneah, Judah takes the leadership, and pleades for

the life of his brother Benjamin (Gen. 44:14-34).

- a. Judah expresses compassion for the sorrows of his father Jacob (vv.30,31).
- b. Judah accepts the responsibility he had previously taken (v.32; Gen. 43:9,10).
- c. Judah offers to bear the penalty as a substitute for Benjamin, sacrificing himself for the benefit of his father (vv.33,34).

Genesis 45

1. Judah's expression of sacrificial love was too much for Joseph, and he finally broke down in his emotions (Gen. 45:1-3).
 - a. He ordered all Egyptian servants out of their presence (v.1).
 - b. He wailed in his grief, and could not believe that his father was still alive (vv.2,3a).
 - c. The brothers had no answer for him, as they were caught up into and by his emotional outburst (v.3b).
2. Joseph pulls himself together, and draws his brothers near (Gen. 45:4-15).
 - a. Joseph urges them to not dwell upon past failures, but to rejoice in God's overruling will (vv.5-8).
 - b. Joseph recommends a course of action for his brothers to follow (vv.9-13).
 - c. With all the secrets and deceptions past, Joseph and his brothers are able to have a true reunion and fellowship (vv.14,15).
3. Pharaoh rejoices with Joseph's rejoicing, and eagerly provides for Joseph's family to relocate to Egypt (Gen. 45:16-23).
4. The brothers return to Canaan and share the good news with their father (Gen. 45:24-28).
 - a. The good news is sufficient to revive Jacob's soul (v.27).
 - b. The revival of soul reminds Jacob that he truly is Israel (v.28).

Genesis 46

1. Israel set out to sojourn in the land of Egypt, after determining that the move was according to the will of God (Gen. 46:1-7).
 - a. He offered sacrifices at Beersheba, a prominent place in Isaac's spiritual life (v.1; Gen. 26:32,33).
 - b. The assurance that the Lord offered matched the prophetic vision He had previously given to Abraham (vv.2-4; Gen. 15:12-16).
 - c. Jacob and the entire nation of Israel (67 men, including Jacob, v.26) migrated to Egypt (vv.5-7).
2. The Seventy who Descended (Gen. 46:8-27).
 - a. At the time of the Exodus, Jacob is 130 years old (Gen. 47:9), and Joseph is 39 (Gen. 41:46, plus 9 years). Jacob's ten older sons, Reuben through Zebulun are therefore 40-46 years old, and Benjamin is 23-25 years old.
 - b. Moses records the Sons of Israel by their tribes and families as they enter into Egypt, and will do so again when they depart (Num. 26:5ff.).
 - c. 70 is a significant number in Biblical numerology.
 - 1) The nations of the earth are divided into 70 divisions (Gen. 10; Dt. 32:8).
 - 2) The families of Israel are divided into 70 divisions (Num. 26:5ff.). Consequently, Israel has a body of 70 elders (Ex. 24:1,9; Num. 11:16,24,25).
 - 3) The Lord will appoint 70 disciples to go forth and preach the gospel (Lk. 10:1-17).
 - d. Some scholars are skeptical that all 70 listed here are actually alive at this time, but the Scripture record is consistent (Dt. 10:22).
3. Judah lead the tribes into Goshen, where Joseph was reunited with Israel (Gen. 46:28-34).
 - a. Judah exercises leadership once again, and will shortly be prophesied over

concerning the rulership of the nation (Gen. 49:8-12).

- b. Joseph recommends a course of action for his father and brothers to follow when they are presented before Pharaoh (vv.31-34). His advice: *stress livestock, downplay sheep.*

Genesis 47

1. Joseph presents his brothers and father before Pharaoh (Gen. 47:1-10).
 - a. The brothers followed Joseph's advice poorly, stressing their flocks rather than their herds, and Pharaoh granted them the land of Goshen to settle in (vv.3,4).
 - b. Pharaoh provided beyond what they could ask or think, and offered them positions in his own house, to care for his own livestock (vv.5,6).
 - c. Jacob blessed Pharaoh upon his arrival, and at his departure (vv.7,10).
 - d. Jacob confesses that his sojourn has been 130 "few and unpleasant" years (Gen. 47:8,9).
2. Joseph settles his family in the land of Goshen/Rameses (Gen. 47:11,12).

The Septuagint identifies Goshen with Pithom, which is identified today with Tell er-Ratabeh in Wadi Thumeilat. The Bible also refers to the land of Goshen as the 'land of Rameses' (Gen. 47:11), which was the later name for Zoan (Tanis), to the north. Egyptian sources also mention the granting of grazing rights in the region of Pithom.*
3. Joseph purchased all the land of Egypt for Pharaoh's private ownership, and the Egyptian people's feudal working (Gen. 47:13-26).
 - a. As the famine was prolonged, the Egyptian people no longer had money to purchase grain (vv.14,15).
 - b. Livestock became the medium for exchange until Joseph possessed all the livestock of Egypt (vv.16,17).

* The archaeological encyclopedia of the Holy Lands / Avraham Negev.

- c. Land became the medium for exchange until Joseph possessed all the land of Egypt (vv.18,19).

It is recognized that for some reason during the reign of Sesostri III (1878–1843 B.C.) the provincial nobles were shorn of their traditional rights and privileges and the provinces became administered by appointed officials (Williams C. Hayes, “The Middle Kingdom in Egypt,” CAH, rev. ed., fasc. 3, pp. 44 f.).**

- d. Joseph humbly exercised all his stewardship in Pharaoh’s name (vv.20-26).
4. Israel and the Sons of Israel prospered under Joseph’s rule for the remaining 17 years of Israel’s life (Gen. 47:27-31).
 - a. Whereas the Egyptians were moved from lands to cities, in their service to Pharaoh, Israel prospered in their own land of Goshen (vv.27,28).
 - b. Israel charged Joseph with burying him in the land of promise (vv.29-31).

Genesis 48

1. Jacob’s terminal illness worsens, and Joseph takes the opportunity to present Manasseh and Ephraim to their grandfather (Gen. 48:1,2,9-11).
2. Jacob reviews the Abrahamic Covenant for Joseph, and then adopts Manasseh and Ephraim as his own sons with equal standing to Reuben, Simeon, and the other Tribes of Israel (Gen. 48:3-6).
 - a. Thus, Joseph is blessed with double portion, the blessing normally reserved for the firstborn (Gen. 48:22; 1st Chr. 5:1,2).
 - b. All of Joseph’s subsequent children are considered Ephraimites or Manassites, and do not have their own Tribe within Israel (Gen. 48:6).
3. Israel blessed the sons of Joseph, and exalted the younger over the older (Gen. 48:13-20).

4. Israel prophetically teaches that God would deliver his sons back to the land of Canaan, and he blesses Joseph with an extra portion of land (Gen. 48:21,22).
 - a. This is the only reference to a military conflict by Jacob against the Amorites.
 - b. The word for “portion” is a wordplay on the name of the town Shechem. שֶׁכֶם sh^ekem #7926: *shoulder* cp. #7927: *Shechem*.
 - c. Joseph will later be buried in Shechem, and this territory was bequeathed to Joseph’s sons (Josh. 24:32).

Genesis 49

1. Following the special blessing of Joseph, Israel delivers twelve prophetic blessings upon his twelve sons.
2. The twelve patriarchs are summoned and commanded to assemble themselves for prophetic messages of the end of days (Gen. 49:1).
3. Judah is the first of two focal points in these prophetic messages.
 - a. Judah is eternally promised the scepter, and the coming of Shiloh (the Messiah; Shiloh, like Solomon, from Shalom, meaning peace) (Gen. 49:10).
 - b. Although Joseph will be granted the birthright aspect of “double portion,” Judah is the tribe that is granted the birthright aspect of “rulership” (1st Chr. 5:1,2).
 - c. Judah is promised the praise from his brothers, and victory over his enemies. Judah will be noted for their military achievements, both under David, and under the Lord Jesus Christ (Rev. 5:5).
4. Dan has a Satanic inference, with its comparison to a serpent (Gen. 49:17).
 - a. Dan instituted an alternative priesthood (Judg. 18).
 - b. The Tribulational False Prophet (beast from the earth, Rev. 13:11) likely is a jew from the tribe of Dan. Dan is omitted

** Wycliffe Bible Encyclopaedia

Genesis Chapters 24

- from the Divine protection of the sealed remnant of 144,000 (Rev. 7:4-8).
5. Joseph is the second focus of the chapter (Gen. 49:22-26).
 - a. Joseph's future fruitfulness is seen by the booming populations of the tribes of Manasseh and Ephraim.
 - 1) In Num. 1, the total population of Ephraim and Manasseh (i.e., the *tribe* of Joseph) is 75,900, compared to the 74,600 of the next largest tribe, Judah.
 - 2) In Numbers 26, their total population was 85,200 while Judah's was 76,500. Jacob prophesied that the tribes of Ephraim and Manasseh would "grow into a multitude in the midst of the earth" (Gen. 48:16).
 - b. The promise of blessings is seen in both tribes of Ephraim and Manasseh.
 - a. Manasseh had the largest territory of any tribe, and extended its boundaries on either side of the Jordan river.
 - b. Ephraim became so prominent, that in many of the later prophets, the northern ten tribes of Israel are referred to as Ephraim (Hos. 11:3; 12:1; Jer. 31:9,20).
 6. Benjamin
 - a. Benjamin the wolf is prophetically noted for his vicious, warlike nature.
 - b. This prophecy is fulfilled in such examples as the Judge, Ehud (Judg. 3:12-30), King Saul (1st Sam. 9:21; 11:1-11; 14:47b), Prince Jonathan (1st Sam. 14), Esther & Mordecai (fighting for their people) (Est. 2:5), and Saul of Tarsus (Rom. 11:1; Phil. 3:5; Gal. 1:13; Acts 8:3; 9:1,2; 22:4; 26:9-10).
 7. Israel's last living action was to charge his sons with burying him in the Cave of Machpelah (Gen. 49:28-33).
- a. Jacob was mummified and mourned by the Egyptians for 70 days (v.3).
 - b. Jacob was transported to Machpelah with a significant Egyptian guard of honor (v. 9).
 - c. Canaanite observation of Egyptian activity is important here (v.11), but will be more important later (Ex. 15:14,15).
2. Joseph's brothers grow fearful of Joseph's revenge, and this becomes yet another opportunity for Joseph to teach a Bible class on the Will of God, and forgiveness (Gen. 50:15-21).
 - a. The brothers' fear of murder motivates their lie to Joseph (vv.15-18).
 - b. Joseph teaches them the principles of vengeance (v.19), God's overruling will (v.20), and God's logistical grace supply (v.21).
 3. At Joseph's death, he charges the Sons of Israel to carry his bones out of Egypt when God delivers them back to their own land (Gen. 50:22-26).

Genesis 50

1. Joseph and his brothers faithfully fulfill their charge in burying Jacob in Machpelah (Gen. 50:1-14).
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