

GENESIS

Lesson 1

In the beginning God ...

Genesis is the first book in a group of writings called the Pentateuch (Five Scrolls) or Torah (Law) which make up the first five books of the Bible. These books are sometimes called the Law or writings of Moses in the New Testament (Luke 24:27; John 5:46, 47).



A study of Genesis is one of the most fascinating and important any Bible student can undertake. This is the story of an infinite God who designed and created the world and all that is in it. In Genesis, God reveals the creation of man, the entrance of sin into the world, and the introduction of a law code for man to follow. In Genesis, we begin to see God's ultimate plan to redeem men and women from the corruption of sin. James Smith writes, *"The importance of Genesis 1 for the biblical world view cannot be overestimated. The teaching of this chapter is foundational to all the Bible teaches."*¹

1. As you begin this study, what do you think are the most important lessons found in Genesis?

Since Genesis contains 50 chapters, it is not possible for us to cover the book in a verse by verse format in these lessons. Instead in this series of discussions, we will concentrate on some of the main themes found in Genesis. For those who want to dig deeper into the rich treasures of Genesis, additional study resources will be suggested.

THE CREATION

Genesis 1:1 - 2:3

All people want to know about their origins and this is where God's revelation in Genesis begins. It will be our view in this study that Genesis provides an accurate account and that God has revealed all that we need to know about the creation in Genesis. It is our

¹ Smith, James E. *Biblical Protology: Commentary on Genesis 1-11*. 2007.

further conclusion that man *cannot* resolve the question of origins accurately apart from God's special revelation.

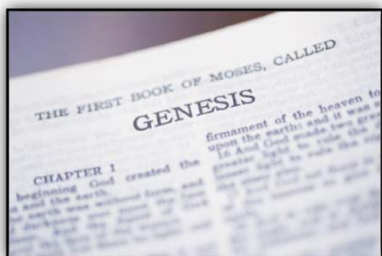
In the Western world it was the commonly held belief that God created the world and that Genesis was a reliable account of that Creation until the latter half of the 19th century.



For further research into Creation vs Evolution please go to Answers in Genesis at: <http://www.answersingenesis.org/>

The writings of Charles Darwin and his theory of evolution brought doubt that God created all life in its present form. The research of Hermann Gunkel compared ancient creation accounts from many sources and concluded that the Biblical account was not unique and therefore not inspired. Julius Wellhausen proposed the theory that the book of Genesis included two creation accounts that were inconsistent and contradictory. These men and those who have espoused, promoted, and further developed their teachings have brought doubt in the minds of many in our world (and even in the lives of Christians) as to the trustworthiness of the creation accounts.²

2. How would our world be different (and how might our job of evangelism be different) if these theories had not been developed?



Traditionally Moses has been identified as the author of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (the Pentateuch). New Testament writers also attribute these books to Moses (Mk 12:19, 26; Jn 8:5; Acts 15:21.)

Moses was born nearly three hundred years after the *last* event in the book of Genesis, so where did he get his information?

The answer must be that God revealed this information to Moses and perhaps he learned some of the later details from oral tradition. Whatever the case, we understand that Moses wrote as one inspired by the Holy Spirit, so we can accept the writings of Genesis as accurate (2 Pet 1:21; 2 Tim 3:16.)

3. Read Genesis 1:1. This is a short, but profound verse. What do we learn about God in this verse?

² Smith, James E. *The Old Testament Survey Series (Electronic Edition)*. Joplin, MO: College Press.

WHAT GOD MADE ON EACH DAY OF CREATION (GENESIS 1:3-2:3)	
Day 1	
Day 2	
Day 3	
Day 4	
Day 5	
Day 6	
Day 7	

C.C. Crawford defines creation as “*that free act of God by which in the beginning He made, without the use of preexisting materials, the whole visible and invisible universe.*”³ God created something from nothing. This act of creating matter from nothing is sometimes referred to by the Latin term *ex nihilo* which means “out of nothing” (Heb. 11:3).

Creation *ex nihilo* means that man and everything else in Creation is dependent upon God. Without God, nothing could exist. The Hebrew verb *bara* is used in Gen 1:1 and translated as “created.” This word is only used only with God as the agent of creation. *Bara* is used five times in Genesis (1:1, 21, 27 (3 times); 2:3-4; 5:1-2; 6:7).⁴

4. What words besides “created,” demonstrate the power of God in Genesis 1? (1:7, 16, 25, 26; 1:4, 6, 7; 1:17)?

³ Crawford, C.C. *Survey in Christian Doctrine*, Vol. 1. Joplin, MO: College Press, 1977. p. 47.

⁴ Mounce, William D. ed. *Mounce’s Complete Expository Dictionary of Old and New Testament Words*. Grand Rapids, MI: Zondervan, 2006, p. 145.

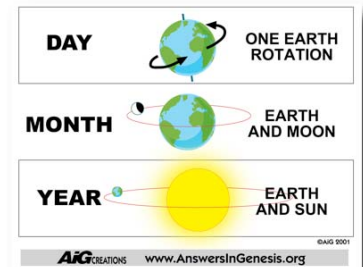
The phrase, “*in the beginning God*” indicates God’s priority in **time** and **position**. God *existed* before anything else and as Creator, He is greater than any part of His creation. As Creator, He *named* His creation again showing His priority in position over what He made. God created by the spoken word. We understand that this does not mean that God had to speak in any human language, but that He is a God who communicates. God broke the silence of nothingness to bring this world and everything in it into being (Ps. 33:9).

It should also be noted that God created by a command of His own free will. God was not compelled to create. God did not lack anything that required Him to create. God created because God wanted to create. He is sovereign in all his decisions. In Genesis 1, God simply says, “*let there be*” and then we read, “*and it was so.*” God created effortlessly (Heb 11:3; 2 Pet 3:5; Ps 33:6,9; Ps 148:5?)

5. For what reason or reasons do you think God created?

God speaks nine times in Genesis 1. In His speech God accomplishes four things: 1) He reveals His heart, desire, and will. 2) God gives evidence of His intelligence. 3) God demonstrates His authority and power. 4) God establishes that He can and will communicate with man.⁵

The Hebrew word for day in Genesis 1 is *yôm*. Not only does Genesis use this Hebrew word for day, but it is coupled with the phrase: “*there was evening, there was morning*” indicating that a normal 24 hour day was in view. The word *yôm* literally means “*the period of light in a day and night cycle*” or “*the normal designation of a 24-hour period of time.*”⁶



The importance of the word *yôm* is that it must mean that the Creation took place over six 24 hour periods of time while on the seventh 24 hour period, God rested. When Moses commented on the creation in Ex. 20:11, he uses the plural word *yamin* which always refers to natural days.⁷

6. If God created in six twenty-four hour days, only a few thousand years ago, how do we account for fossil and geological data which seem to indicate the earth is millions of years old?

⁵ Smith, James E. *Biblical Protology*, p. 109.

⁶ Mounce, William D. ed. *Mounce’s Complete Expository Dictionary of Old and New Testament Words*. Grand Rapids, MI: Zondervan, 2006, p. 157.

⁷ Smith, Ibid. p. 102.

GENESIS

Lesson 2

Let us make man ...

THE CREATION OF MAN

Genesis 1:26 - 2:25

The six days of creation reached their climax on day six, when God created the animals and then man. Of all God's creation, man is unique. God even uses a different phrase when He creates man. God says, "Let **us** make man..."



1. Who is the "us" of Genesis 1:26? (See also Gen 1:2; John 1:1-3; Col 1:16)
2. In what way or ways is man made in the image of God? (Gen 1:26,27; 5:1; 9:6; James 3:9)

For further research into how man is made in God's image see: Jack Cottrell. The Faith Once For All: Bible Doctrine for Today. Joplin, MO: College Press, 2002. pp. 134-158.



Man is made of both body and spirit. God designed man's body as He wanted it to be and afterwards observed His creation that "it was very good" (Gen 1:31). Our bodies are important, and are a part of our nature, but it is our spirit that is made in the image of God. The Creator does not have a body of flesh and bone for God is Spirit (John 1:18; 1 Tim 6:16).

Man is both a physical and spiritual being. Our spirit cannot be observed with our eyes, and it cannot be measured by size, or shape, or weight, but it is just as real as our physical body. The God who made our body also created our spirit. In Gen 2:7, God creates the physical body and then "*breathed into his nostrils the breath of life, and the man became a living creature.*"



In Genesis 1:27, God created both male and female. From God's creation of gender and in the reading of Genesis 1 and 2 we can learn some important lessons about human sexuality.

1. Gender was God's idea and the way He wanted man to be. Furthermore, God expected the male and female to "*be fruitful and multiply*" (Gen 1:28).

2. God does not mention the sex of any other part of this creation though the animals are also made male and female. This tells us that human sexuality is of a different quality and nature from the animals. While animals only pair for the purpose of mating; the human sexual relationship has a deeper meaning and more profound purpose than procreation alone.

3. God is not a sexual being, so this is *not* one of the ways that man is made in God's image. God created male and female and both are made in the image of God which tells us that both genders have equal value and worth. After their creation as man and woman God blessed them (Gen 1:28).

3. What is man's relationship to the rest of creation (Gen 1:26-29)?

In Genesis 2:2-4 God institutes the Sabbath Day (or seventh day). On the seventh day God "*rested*" from all the work He had done. We understand that God did not rest because He was tired or needed a break. We could translate this simply as God "*ceased*" creating. God also "*blessed*" the seventh day and "*made it holy*." This day was to be set apart from the normal six days of work. This is also the origin of the seven day week.

There are two major implications of God blessing the seventh day: 1) By making the seventh day holy, God shows that rest as well as work can be noble and holy. 2) By resting on the seventh day, God establishes a pattern of work and rest for those who are made in His image.¹

In Genesis 2:4-25 we have a second recording of the events of creation and primarily those of day six. These accounts are complementary and not contradictory. The amount of space in the Scriptural account of the creation of man compared to all other parts of creation show us that man is at the centre of why God created.

In Genesis 2, the Creator is referred to as the LORD God. This is Yahweh Elohim. The word *Yahweh* means "he who is" or the Eternal, while Elohim means "all powerful."²

¹ Smith, *Biblical Protology*, pp. 174-176.

² Smith, *The Old Testament Survey Series*.

4. How was the earth watered prior to rainfall? (Gen 2:5-6)

Man (Hebrew word *adam*) was formed from dust of the ground (Hebrew word *adhamah*). In this respect man is like other living creatures (Gen 2:19). Where man greatly differs is that God breathed into man the breath of life. This is the creation of the spirit or soul and is unique to man on the earth.

5. How does Genesis 2:8-17 describe the Garden of Eden?

The geographical area described in Genesis for the Garden of Eden would place it in present day Iraq. The garden itself could be described as a place of great beauty and bounty. While in the garden, man was to work and care for the garden (Gen 2:15) providing man with useful activity. God placed plants in the garden that were suitable for food showing His provision for the man (Gen 2:16)

6. What was the one prohibition in the garden? (Gen 2:17)

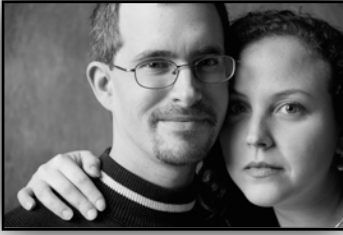
The choice to eat (or not eat) of the tree of the knowledge of good and evil serves two purposes. First, man is given the free-will to obey or disobey God. Second, this choice gives man the opportunity to trust God.

7. Adam is told that he would die on the day he ate of the tree of the knowledge of good and evil. What does this mean?

God saw that it was *not good* for the man to be alone (Gen 2:18) and He made a suitable companion for the man. Prior to receiving the woman, God brought the created creatures to Adam to be named. This indicates man's superiority over the animals. Adam also saw clearly that there was no suitable helper for Him in all of creation.



The woman is called man's helper (Gen 2:20), but this does not indicate inferiority. The Hebrew word used here is *ezer* and is used elsewhere of God himself as our helper. This shows that Adam needed her and that they were interdependent.



The way in which the woman was created was unique since she was made by God from the rib or side of Adam. The Hebrew word for made in Gen 2:22 is *banah* which is used only here in all of creation. “The verb is frequently used in the Old Testament for completing an unfinished structure. Man was incomplete without his mate.”³

When God brings the woman to Adam he immediately recognises her as his proper mate (Gen 2:23-24). In this passage we also see the establishment of the institution of marriage. We learn these truths about marriage: 1) God designed marriage and brought the woman to the man; 2) marriage is designed to be between a man and a woman; 3) a man and woman together form an independent unit (apart from their previous family); 4) marriage is to be permanent; 5) marriage is to be monogamous as God made only one woman for the one man; 6) God, the man, and the woman consented to the marriage (God brought her to the man; she comes willingly; and the man gladly received her.) 7) Marriage includes a sexual component or union (the two shall become one flesh).

8. What is the significance of Gen 2:25?

There is complete equality between man and woman as both are created in the image of God. Within the equality of the marital relationship there are reasons to see the husband as the leader within the family. 1) The man was created first and the woman brought to him to be his helper (2:18, 22; 1 Tim 2:13; 1 Cor 11:3, 9); 2) Man has the responsibility to initiate a new household (2:24); 3) the woman receives both her generic and personal name from her husband (2:23, 3:20).

³ Smith, James E. *The Old Testament Survey Series*.

GENESIS

Lesson 3

The serpent deceived me ...

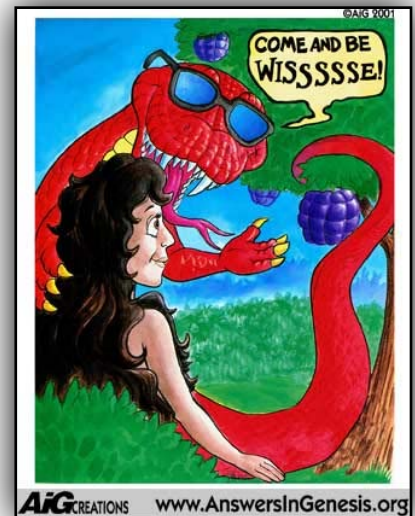
THE FIRST SIN

Genesis 3:1-24

God created man, placed him in the garden, provided him with companionship, food, and work, but still man rebelled. With his sin against God came guilt, pain, separation from God, and death.

There is a great deal of speculation about the nature of the serpent. Was this a real serpent? Was the serpent the same as the modern snake? Was this simply a term used to describe Satan? Did the Serpent speak audibly or simply to Eve's heart or mind?

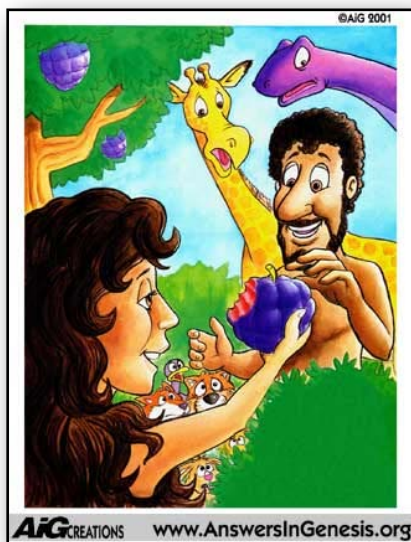
While we may not be able to answer every "how" question with absolute certainty, we can say that Satan is the tempter and it seems as if he inhabited or worked through the serpent as he tempted Eve. Revelation 12:9 refers to Satan as *"that ancient serpent, who is called the devil and Satan..."* (ESV)



The temptation of Eve was three-fold: physical (good for food), aesthetic (pleasing to the eye), and intellectual (make one wise.) This same trio of temptations is found in 1 John 2:16 and Satan unsuccessfully tempted Jesus with them in Matt. 4:1-11.

1. Read Gen 3:1-6 and identify the tactics Satan used in his temptation of Eve.
2. Read 1 John 2:16 and list the three types of temptations found there.

3. Read the account of the temptations of Jesus in Matt 4:1-11. How do his temptations fall into these same categories?
4. What if any temptations fall outside these three categories?



Satan masterfully tears down the resolve of Eve as she contemplates disobeying God and eating the fruit. Satan tears down the barrier of the fear of punishment when he says in Gen 3:4, *“you will not surely die.”* Next he moves to remove the love for God from Eve by telling her that God is trying to withhold something good from her. Satan tells her in Gen 3:5, *“God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”* Third, he is tempting her to view herself with moral autonomy. She believes she is pursuing independence, yet she is being manipulated by Satan and becoming a slave of the Serpent.¹

When Eve sinned she did so because the fruit looked good for food, it simply “looked good,” and she desired the wisdom it promised. And so she ate. Adam apparently offered no resistance to Eve when she offered him some of the fruit. Sinners usually love companionship in their sin, so Eve was not content to eat the fruit alone. The Scripture does not tell us what went through Adam’s mind before he ate the fruit.

5. Why did Adam and Eve now realise they were naked and why does this matter when it did not in Gen 2:25? (Gen 3:7) Describe how guilt has replaced innocence for Adam and Eve.
6. What consequences came to Adam and Eve because of their sin in Gen 3:7-8?

Genesis 3:9 records the first question of God to man. *“Where are you?”* Obviously the God who knows everything, knew Adam’s location. God asked this question because Adam was not in his normal place tending the garden. He was futilely trying to hide from God because of his fear and shame. When Adam answers that he is hiding because he was naked, the second question comes, *“Who told you that you were naked? Have you*

¹ Smith, James E. *Biblical Protology*. p. 230-231.

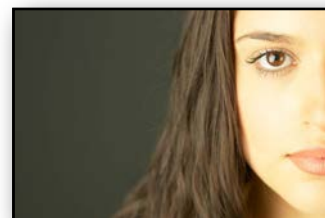
eaten of the tree which I commanded you not to eat?" God moves Adam from shame to guilt. Adam was guilty before God.

7. Who does Adam blame for his sin?

8. Who does Eve blame for her sin?

God now moves on to the curse upon the Serpent. The curse involves crawling on his belly for the remainder of time on earth. This seems to indicate that the serpent must have originally looked different than a serpent does today. Of course the greatest curse was not on the physical serpent, but upon Satan. In Genesis 3:15 we have the first prophecy of the coming of Jesus. God says Satan that he will put *"enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel"* Satan would bruise the heel of the offspring of woman (that is Jesus), which is a painful, but not fatal wound. However, the offspring of woman (Jesus) would crush the head of Satan. The final and complete defeat of Satan is prophesied as early as the Garden of Eden.

Two penalties are placed on the woman. First, she shall have great pain in childbirth. She had sought joy in eating the fruit, but instead her sin has brought severe pain. Second, her desire will be for her husband who shall *"rule over"* her. In the marital relationship, the husband takes the lead role (Gen 3:16).



This passage does not devalue of the woman. She is created in God's image as much as the man. Still as a part of the consequence for her sin, the wife will live under the loving leadership of her husband (Eph 5:22-33). Paul writes in 1 Tim 2:12-14, *"I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor."* Two reasons are given for male leadership in church as well as the home: order of creation and the sin in the garden.



The man also faced punishment for his sin against God. His curse includes a curse against the ground. No longer would tending plants be easy because now thorns and thistles would grow making farming very difficult. In fact, the word translated as "pain" in Gen 3:17 as regards Adam's tending of the ground is the same word used for the pain woman would endure in childbirth.

Furthermore a death sentence is to be carried out as promised. Physical death entered the world and Adam died as well as all men who followed him (Rom 5:12). While his physical death was not immediate, his spiritual death (or separation from God) happened the moment he sinned (Gen 2:17).

9. Read Gen 3:15, 20-21 and list at least three ways in which God is still caring for man in spite of his sin.

Adam names his wife Eve in Gen 3:20. This name reflects her role in continuing life on the earth as she gives birth to children.

The clothing of man by God in Gen 3:21 shows God's continuing concern for the people He created. God's providing these skins as clothing also shows: 1) man and woman now should be clothed because of sin as innocence has now been replaced with guilt; it is God's desire that they no longer be naked; 2) they now needed protection from the elements outside the garden; 3) animals can be used by man to meet his needs.

The skins made to cover man and woman may be the beginning of animal sacrifice. In any event there is a clear symbolism present as God sheds blood to provide a covering for their sin and shame.²

10. Explain how man had become like God in knowing good and evil. (Gen 3:22)

In the Garden of Eden was located not only the tree of the knowledge of good and evil, but also the tree of life (Gen 2:9, 3:22,24). Eating from the tree of life would have allowed Adam and Eve to escape physical death. Because of this, God had to remove them from the garden. It is likely that Adam and Eve did not want to leave the garden. Gen 3:24 says that God "*drove out the man*" and to make sure that no one entered the garden God placed the cherubim and a flaming sword to guard the entrance into the Garden of Eden.



11. What problems would have arisen if man had been able to eat of the tree of life and live forever, while still being in a state of sinful rebellion?

12. Where is the tree of life located today? (Rev 2:7; 22:2, 19)

One question that we cannot answer with any degree of certainty is, "What happened to the Garden of Eden?" Some believe that after man was driven out, the neglect of the garden eventually led it to deterioration so that it became like the rest of the earth. More likely, the garden stayed largely as it was until it was destroyed by the flood.

² Crawford, C.C. *College Press Bible Study Textbook Series: Genesis Vol. 2* Joplin MO: College Press, 1968, p. 175

GENESIS

Lesson 4

Am I my brother's keeper ...

CAIN AND ABEL.

Genesis 4:1-24

Between Genesis 3 and 4 a period of more than 100 years passes. As chapter four begins, Adam “knew” Eve. This term is often used in the Old Testament and refers to the sexual relationship in marriage. This term is only used of human beings and demonstrates that human sexual intimacy is more than simply a reproductive act.

From this union came Cain who was the first person ever born. Abel was born next and there is no indication of how much time passed between the births. Cain became a farmer and Abel was the first shepherd. There is nothing in the text to indicate that one occupation was more valued than the other.

In Genesis 4:3, Cain and Abel both made a sacrifice to the Lord. Cain brought an offering from the fruit of the ground and Abel brought the first and best of his flock. There is much we do not know from this short narrative. We do not know the age of Cain and Abel when they made their sacrifices to God. We do not know the origin of sacrifice. Did God command sacrifice or did the brothers decide to make a sacrifice on their own simply as an expression of thanksgiving to God? Why did they make this sacrifice, was it for sin or simply an expression of their thanksgiving to God. We simply cannot know the answer to these questions.



- 1. What insight does Hebrews 11:4 give us into the sacrifices of Cain and Abel?**
- 2. Describe the response of God to the sacrifices of Cain and Abel.**

In Genesis 4:6-7 God asks Cain three questions. 1) Why are you angry? 2) Why has your face fallen? 3) If you do well, will you not be accepted? These questions strike at the heart of Cain and offer advice that if heeded would have saved him from the trouble that was to come. Then God gives Cain this warning: “and if you do not well, sin is crouching at the door. Its desire is for you, but you must rule over it.” Genesis 4:7 is the first mention of sin in the Bible.

As the anger builds within Cain he rises up and kills his brother and here we see the first murder. God had warned Cain to watch for sin and to control his anger, but he did not listen. Instead in a fit of rage he strikes his brother and kills him.

This leads to Cain being questioned by God who asks, “Where is your brother?” After Cain’s response of “I do not know; am I my brother’s keeper?” God then asks, “What have you done?”



3. How does Cain’s response to God in Genesis 4:9 differ from the response of Adam and Eve in Genesis 3:8-13?

4. What is Cain’s punishment? (Genesis 4:11-12)

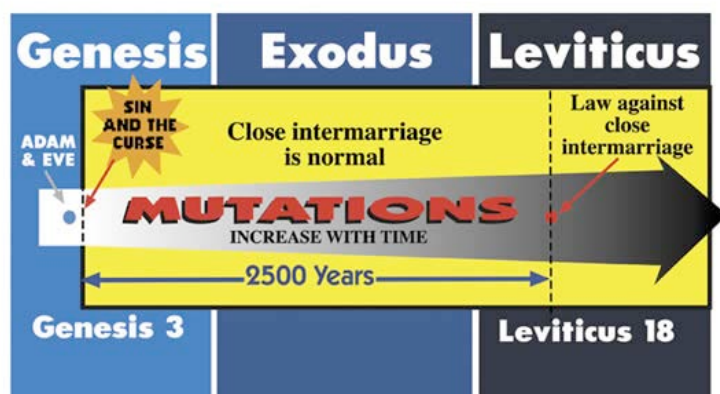
Cain protest the punishment that God gives to him. He protests: 1) Generally -- He says the punishment is greater than he could bear; 2) Banishment from the ground; 3) Being hidden from God’s face -- even in his rebellion he understands what the lack of God’s blessing means; 4) Being a fugitive and wanderer -- Cain knows that he will no longer have any real home, but may be pursued; 5) Being in danger -- He fears for his very life.

The question often arises: “Why didn’t God put Cain to death for killing Abel?” While we cannot know the answer to this with certainty it may stem from the fact that the murder was not premeditated, and God shows mercy even while punishing Cain.

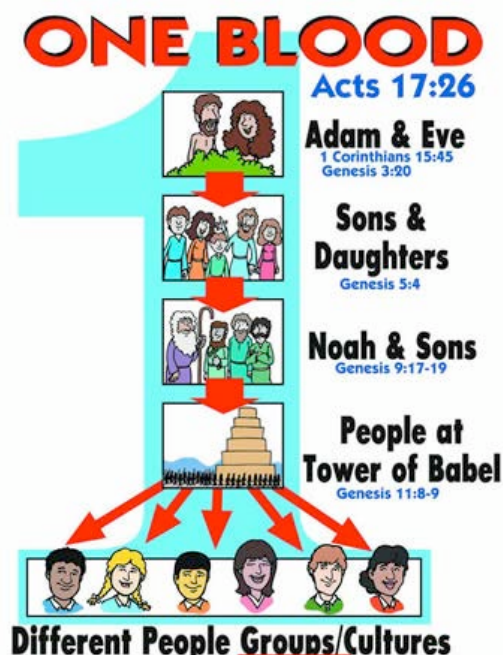
The fear that Cain felt from others should be understood in the context of the earth’s population. By the time Cain is murdered about 130 years of human history has passed. If Adam and Eve began having children soon after their own creation and had children over the natural course of their childbearing years (Genesis 5:4) and if those children bore children the earth’s population could now number in the hundreds of thousands. The historian Josephus says that tradition says that Adam and Eve’s children numbered thirty-three sons and twenty-three daughters.¹

¹ F. Josephus, *The Complete Works of Josephus*, translated W. Whiston, Kregel Publications, Grand Rapids, Michigan, 1981, 27.

The question of where Cain got his wife often arises among those who wish to discredit Christianity. The answer to this question is simple. Cain married one of his sisters. In our modern world brothers and sisters cannot marry because of genetic defects. In the beginning Adam and Eve were created perfectly and without genetic defects; therefore there was no genetic threat from Cain marrying his sister. Note the following two illustrations from Answers in Genesis.²



In the beginning there were only two people (Adam and Eve). Adam and Eve had children who would have married. Due to their long life-spans they would have been able to produce many children. By the time of Leviticus, God forbids close intermarriage.



Naturally, every person on earth is related; not only because we all descended from Adam and Eve, but also because in the time of Noah only he and his family are saved from the destruction of the flood. All people group have been descended from two people.

5. How does God show mercy to Cain in Genesis 4:15?

In Genesis 4:16 we read that Cain settled in the land of Nod. The meaning of Nod seems to be wandering, not necessarily a specific geographic location or perhaps it came to be known as Nod after Cain moved there.

Cain “knew” his wife and she gave birth to a son named Enoch. This is one of three men with the name Enoch found in the Old Testament. Cain became the first city builder. How extensive this city was is open to debate. It could have been a simple walled area with just

² <http://www.answersingenesis.org/articles/nab/who-was-cains-wife>

a few houses or could have been a much large group of buildings. The word used for city can refer to any human settlement whether large or small.³

From the genealogy of Cain we learn about some of the first nomads, artisans and craftsmen. Even though Cain's descendants were wicked they were successful in the secular world.

Lamech the seventh generation was the first man to take two wives. This chapter shows the increasing spiral of sin that has entered the world. Where Cain gave in to sin, Lamech exults in it, and as Cain sought protection, Lamech looked for provocation.⁴ Lamech became the first poet and his poem in Genesis 4:23-24 is "a boastful ballad celebrating vengeance."⁵

THE BIRTH OF SETH

Genesis 4:25-26

The line of Cain is filled with evil and degenerates with each generation. There is hope though as Adam and Eve have another son named Seth. In some way Eve viewed this son as a replacement for Abel. She also seems to expect Seth to be a faithful man like Abel.

Next the author says that Seth had a son named Enosh. Eve had named all the other sons who had been born, but here Seth, the father gives Enosh his name. Furthermore, a milestone is now reached as people began to call upon the name of the Lord.

6. What is meant by the phrase "call upon the name of the Lord?"

³ Kinder, David. *Tyndale Old Testament Commentaries: Genesis*. Downers Grove, Illinois: Intervarsity Press, 1967.

⁴ Kinder, *ibid*.

⁵ Smith, James E. *The Old Testament Survey Series (Electronic Edition)*. Joplin, MO: College Press.

GENESIS

Lesson 5

The Lord was sorry he had made man ...

FROM ADAM TO NOAH

Genesis 5:1-32

Genesis 5:1-2 reiterates the great value of man. 1) Man was created by God; 2) Man was created in the likeness or image of God; 3) Man was created both male and female (and both in the likeness of God); 4) God blessed man; 5) God gave man his name.

The giving of the name “man” by God is a truth that had not been recorded during the creation itself. This indicates God’s sovereignty over man and show man to be subordinate to God.

God created Adam and Eve in his image. Now in Genesis 5:3 they reproduce and Adam’s son is said to be “in his own likeness, after his image.” This shows that every man and every woman is born in the image of God, just as Adam and Eve were first created in the image of God. This indicates the great value of every human life.



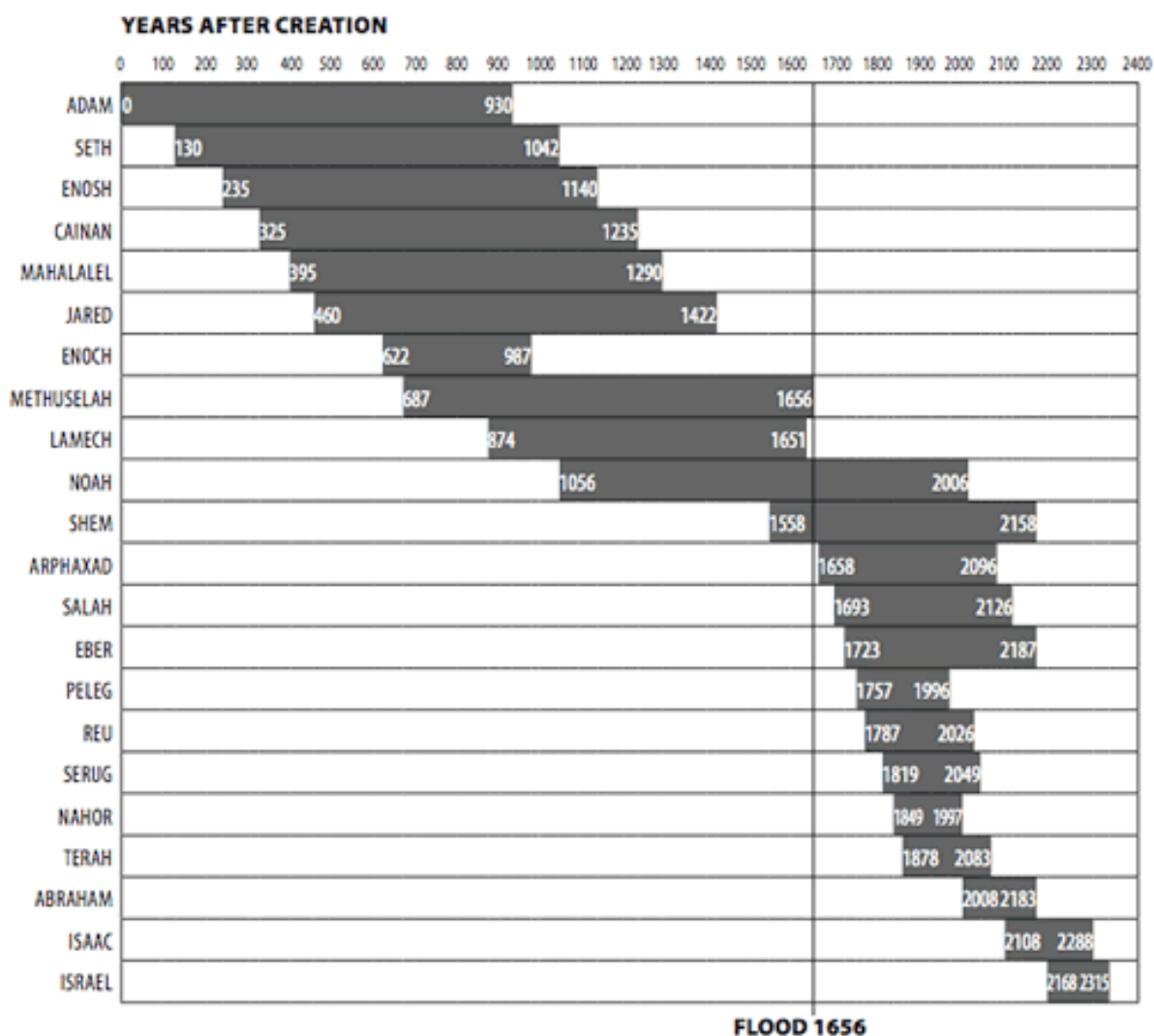
At the end of Genesis 4 we have the genealogy of Cain listed and now in chapter 5 we find the genealogy of Seth. Cain’s genealogy was one of a downward spiral toward greater and greater sin. Seth however produced a godly line; in fact in Genesis 5:21 we read that “Enoch walked with God.” Noah is the only other person in the Bible described in this way.

1. What does it mean to say that “Enoch walked with God?”
2. Read Genesis 5:24 and Hebrews 11:5 and describe that happened to Enoch.
3. What does Jude 14-15 teach us about the preaching of Enoch?

Methuselah was the son of Enoch and he lived more years on this earth than any other man mentioned in the Bible at 969 years. Methuselah died in the same year the flood arrived, but it does not seem likely that he died in the flood. If there are no gaps in the genealogies the flood would have arrived 1,656 years after the creation.

It is remarkable to see how long these first generations of men lived on the earth. In fact, from Adam to Noah (not counting Enoch) the average age was over 900 years at death. While there are attempts to discount these long ages, we have no reason to doubt the Bible as being factual and literal.

The question then obviously arises: “Why did these early people live so long?” It seems that our longevity is predetermined by our genetic makeup. Dr. Bert Thompson writes, “Aging is a metabolic process. Various species appear to be “programmed” for death within a given age range. Fleas, for example, live for about five years. Dogs live for an average of around fifteen years. Humans, on the other hand, can live upwards of seventy, eighty, ninety, or even a hundred years. Fleas never reach such an age; their genetic package will not allow it.¹ The chart below comes from Answers in Genesis.²



¹ <http://www.apologeticspress.org/articles/1978>

² <http://www.answersingenesis.org/articles/2009/01/20/ancient-patriarchs-in-genesis>

“After the flood the earth was completely different than the earth before. There were widespread global differences. These would include changes in the climate, composition of the atmosphere, hydrologic cycle, geologic features, cosmic radiation reaching the earth, ozone concentration, ultra violet light, background radiation, genetics, diet, and a host of other subtle and/or profound chemical and physiological changes. These changes caused a rapid decline of the longevity of post flood humanity.”³

It is possible that God altered the genetic code of man following Noah because ages rapidly decreased after the flood. Noah lived 950 years, Shem 600 years, Shelah 433 years, and Abraham 175 years. There are other explanations as to why life-spans decreased. Adam and Eve were created without any genetic defects, but when sin entered the world genetic defects entered and multiplied. The world prior to the flood was likely a very different world to what came after. Perhaps the world after the flood was not as suited to longevity.

INCREASING WICKEDNESS

Genesis 6:1-8

In Genesis 6 the number of people multiplies. Certainly by this time of the flood the earth could have had millions of people. By some estimates the population of the earth at the time of the flood is greater than today's population. It is possible the earth's population numbered in the billions. Consider that if the average person lived to be 900 years old, and bore children over several hundred years, it is easy to arrive at a population estimate after 1,656 years in the many millions if not billions. Lambert Dolphin has written an excellent essay on the earth's population at the time of the flood and has estimated the population to be in the billions.⁴

Imagine then what a world would have been like that was full of a people who were wicked over a period of hundreds of years. Their ability to do wrong and to rebel against God would have been staggering.

Genesis 6:2-4 contains some of the most debated verses in Scripture. The terms “daughters of men” and “sons of God” have been interpreted in many ways.

1. Some view the sons of God to be angels. This seems like a very improbable interpretation. Under this view angels came to the earth and engaged in a sexual relationship with human women. This seems faulty because angels are spiritual beings (Heb. 1:14) and there is no reason to believe they desire this type of relationship. There is further no reason to believe that God would allow angels to put

³ <http://www.biblestudy.org/basicart/why-did-man-live-longer-before-flood-of-noah-than-after-it.html>

⁴ <http://ldolphin.org/popul.html>

on flesh and engage in a physical relationship with women. Jesus also taught that angels do not marry (Matthew 22:30; Mark 12:25; Luke 20:34).

2. Some view the sons of God to be ancient rulers. In this view ancient kings (perhaps descendants of Cain) married whatever women they wanted and even had multiple wives. This also seems to be a very improbable interpretation.
3. Some view the sons of God to be the godly descendants of Seth. In this view Seth's godly descendants were marrying the women of men (descendants of Cain.) This seems to be a very reasonable view and the one most likely to be correct. God always discourages marrying unbelievers.

4. How and why do the sons of God take the daughters of men as wives?

The 120 years of Genesis 6:3 has also perplexed Bible students. However "most scholars, liberal and conservative alike, support the idea that 120 years refers to a period of grace or probation in between God giving Noah his instructions, and the Flood finally coming upon the Earth.⁵ See also 1 Peter 3:18-20.

The next difficult question is: "Who are the Nephilim in Genesis 6:4?" There are many proposed answers to this question as well. These men are called giants in some translations, but the idea is not so much a physical giant as it is that these men were tyrants. Constable says these men were powerful men who were probably military leaders.⁶

5. How did men think and live just before the flood? (Genesis 6:5)

6. What is meant by the word "intent" or "intention" in Genesis 6:5?

7. Why was God grieved in Genesis 6:6?

8. Describe the focus and extent of God's anger? (Genesis 6:7)

9. Why did Noah find favour in the eyes of the Lord?

⁵ Major, Trevor J. The Meaning of "Sons of God" in Genesis 6:1-4. Montgomery, Alabama: Apologetics Press, nd.

⁶ Constable, Thomas. *Notes on Genesis: 2009 edition*. Sonic Light: <http://www.soniclight.com>.

GENESIS

Lesson 6

The Lord was sorry he had made man ...

NOAH AND THE FLOOD

Genesis 6:9-7:24



The earth the days of Noah had become increasingly wicked. Genesis 6:5 says that the wickedness of man was great in the earth and that “every intention of the thoughts of his heart was only evil continually.” We should not underestimate the corruption of the world prior to the flood. Since Creation, 1,656 years had passed. The world was filled with natural resources, a mild climate, and people lived 900 years or more. We should expect that millions or more likely billions of people filled the earth and that they had scattered across the globe.¹ Unrestrained by short life-spans the wicked had the ability and time to engage in almost imaginable vileness.

In the midst of such wickedness, Noah is described as “a righteous man, blameless in his generation” (Genesis 6:9). Furthermore, like Enoch, “Noah walked with God.” Because of the wickedness of that time, God determined that in 120 years, he would blot out man from the earth (Genesis 6:7). Though Noah preached faithfully until the flood came, he had no converts outside of his family. Apparently Noah’s wife, his three sons (Shem, Ham, and Japheth), and their wives were the only faithful people in all the earth.

Genesis 6:8-9 are in a chiasmic structure (a common literary tool in the Hebrew text of the Old Testament). Note the symmetry of what is written.

- A. Noah
- B. Found favor
- C. In the eyes of the Lord
- D. These are the generations of Noah
- E. Noah was a righteous man
- E. Blameless
- D. In His generation
- C. With God
- B. Walked
- A. Noah

¹ Thompson, Bert. *The Global Flood of Noah*. Montgomery, Alabama: Apologetics Press, 1986. p. 15-16.

1. Describe how people lived in the days of Noah. (Genesis 6:5, 11-13)

2. Describe the personal, public, spiritual, and family life of Noah (Genesis 6:9-10; 7:1).

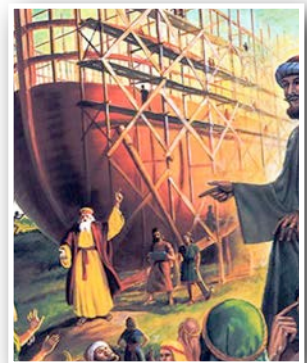
The term corrupt is used seven times in the flood narrative. The term means, “perverted in its proper function.”² Violence filled the earth. The word translated as violence means “criminal oppression, bloodshed, and use of brutality, false accusation, and unjust punishment.”³

The global flood is a vital teaching of Scripture and fills four chapters in Genesis receiving even more attention than the Creation. Between the Creation and the Second Coming of Jesus there is no more prominent physical event on the earth.⁴ In some ways this great flood is presented as a reversal of God’s work in Creation.⁵ At the Creation, God saw what he had created and “saw” that it was good. Now here in Genesis 6, God looked at the pre-flood world and “saw” that it was evil. Nothing is hidden from God’s sight.

3. What is the announcement that God makes to Noah in Genesis 6:13?

4. Describe the construction of the ark (Genesis 6:14-16).

We do not know every detail about the construction of the ark. We do not know what gopher wood was. Some believe that it was cypress, but this is not certain. We do not know the exact size of a cubit, but it is estimated to be about 18 inches or 46 centimeters, though some believe it is longer. Even at the shorter size this makes the ark about 450 feet or 137 metres long and 75 feet or 23 metres wide. This may be the largest vessel ever built until the late 1800’s.



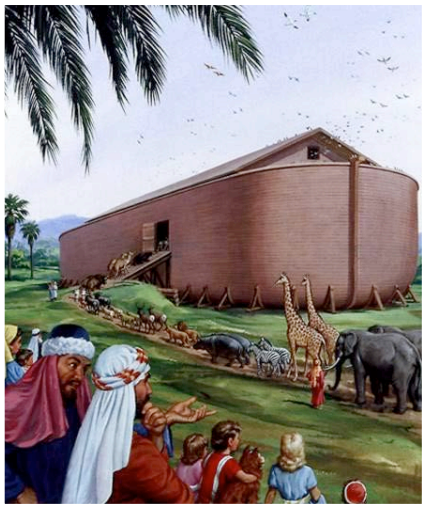
5. What was Noah to take inside the ark (Genesis 6:18-21)?

² Smith, James E. *Biblical Protology: Commentary on Genesis 1-11*. 2007. p. 363.

³ Ibid. p. 363.

⁴ Thompson, Bert. *Ibid*. p. 12-13.

⁵ Sailhamer, John H. *The Expositor's Bible Commentary: Vol. 1*. Tremper Longman III and David E. Garland David E., Ed. Grand Rapids, Michigan: Zondervan, 2008.



6. What does Genesis 6:22 tell us about Noah?

In chapter 7, God amplifies what he had said to Noah about the animals that were to be taken into the ark. God sends seven (or seven pairs) of all clean animals, one pair of unclean animals, and seven of each type of bird (perhaps only seven pairs of clean birds and one pair of unclean). The ark was more than adequate in size to fit in all the animals. It has been suggested that there are 3,700 mammals, 8,600 birds, 6,300 reptiles, and 2,500 amphibians. If the average animal was the size of a sheep, they would have taken 36% of the volume of the ark.⁶

We do not know every detail of how Noah cared for the animals. God caused the animals to come to Noah and apparently they did not reproduce during the time on the ark. Perhaps God caused them to go into hibernation.

The flood came, just as God promised. Noah was 600 years old when the flood arrived. In fact, the flood is precisely dated to the 2nd month and 17th day of Noah's 600th year. Though Noah took the animals as well as his family into the ark, it was God who shut them in (Genesis 7:16).

7. From what sources did the flood water come (Genesis 7:11-12)?

The fountains of the deep (Genesis 7:11) burst forth. Water trapped underground helped to flood the entire globe. Dr. James Smith quotes Carl Zimmer, "In recent years geologists have located subterranean oceans. Rough calculations suggest that a volume of water equal to that in the oceans on the earth's surface may be trapped in the subterranean reservoirs."⁷ The windows of heaven were also opened and rain fell for forty days and forty nights. This water covered the earth above the highest mountains to a depth of 15 cubits.

There are those who claim the flood was a local event and not universal. If we believe the Bible to be accurate we must conclude that it points to a worldwide flood. The following points to a worldwide flood:

1. The purpose of the flood was to destroy all people on the earth. Certainly people had traveled far from the site of the flood during the 1,656 years of human habitation on the earth.

⁶ Harrub, Brad and Thompson, Bert. *An Examination of Noah's Ark and the Global Flood*. <http://www.apologeticspress.org/articles/2655>

⁷ Smith, James E. Ibid. p. 385.

2. If the flood was not worldwide, there would have been no need for an ark. God could simply have told Noah to relocate to another place.
3. There would have been no need to take animals on the ark if it was simply a local flood.
4. The duration of the flood would have not been so long had it not been universal.
5. Peter attests to the universality of the flood (2 Peter 3:3-7).



The flood lasted approximately one year. Here is one chronology.

1. 40 days of rain (Genesis 7:4)
2. 110 additional days of water “prevailing on the earth,” for a total of 150 days (Genesis 7:24)
3. 74 days until mountains were viewed (from the 17th day of the seventh month to the 1st day of the tenth month: 13 + 30 + 30 + 1) [Genesis 8:5]
4. 40 days elapsed before Noah sent out the raven (Genesis 8:6-7)
5. 7 days elapsed before Noah sent out the dove for the first time (8:8)
6. 7 days elapsed before Noah sent out the dove for the second time (Genesis 8:10)
7. 7 days elapsed before Noah sent out the dove the final time (Genesis 8:12)
8. 29 days elapsed to correlate with the date of 601st year, 1st month, 1st day (Genesis 8:13)
9. 57 days elapsed before Noah and the animals disembarked (Genesis 8:14-16)
10. 371 days total⁸

The world prior to the flood must have been much different to the world following the flood. Consider the Garden of Eden which must have been a true paradise with abundant vegetation and a very moderate climate. Adam and Eve were naked in the Garden of Eden, but apparently were not harmed by heat or cold. It is quite possible the entire earth enjoyed this type of climate before the flood. We do know that the flood caused mountains to rise and valleys to sink (see Psalm 104:8). We can assume then that the mountains at the beginning of Creation were much smaller than they are today. The flood itself came from water stored in the earth as well as the heavens. There is considerable speculation from Creation Science that a canopy of water vapour surrounded the earth. In any event, the earth must have been wet and warm around the globe since fossils of both plants and animals are found at the Arctic and Antarctic. Fossils also show that the earth’s deserts were also at one time filled with lush vegetation.⁹

⁸ Harrub, Brad and Thompson, Bert. Ibid.

⁹ Thompson, Bert. Ibid.

GENESIS

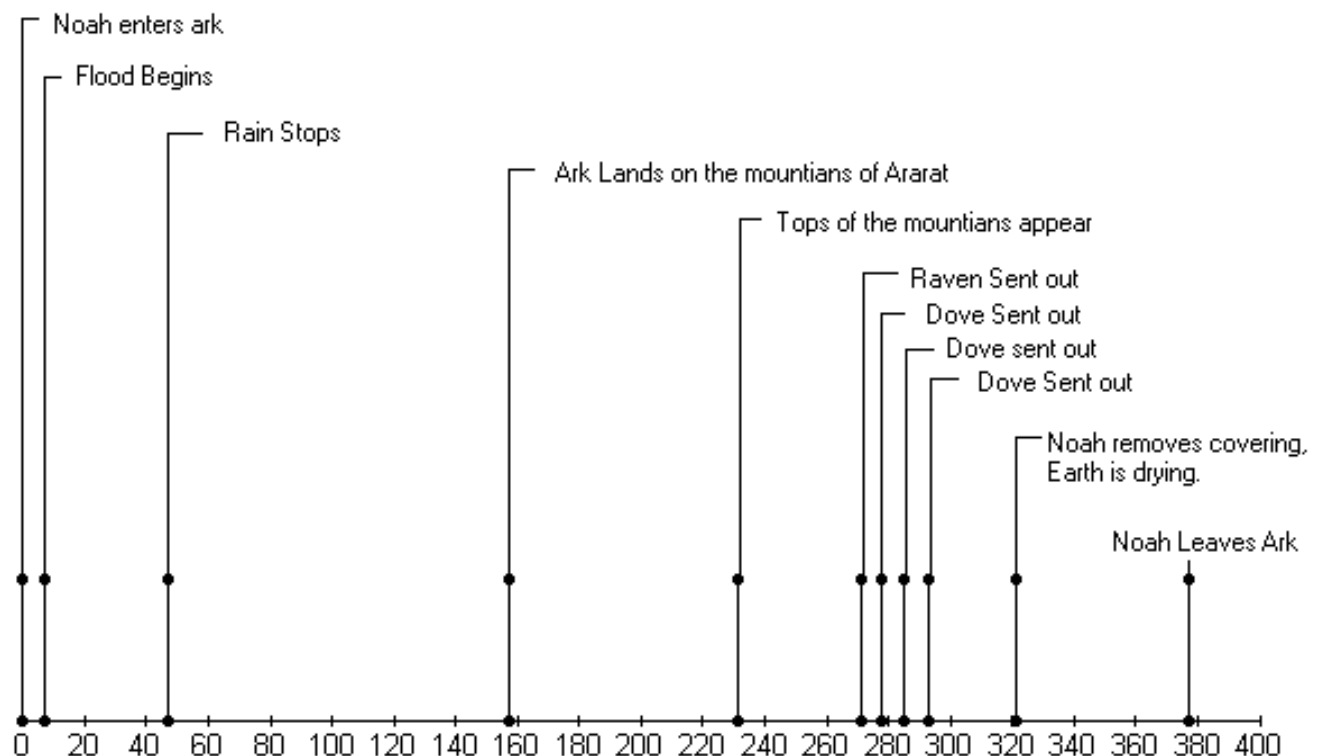
Lesson 7

God remembered Noah . . .

THE FLOOD SUBSIDES

Genesis 8:1-19

The flood came exactly as God had promised and all flesh on the earth died. The flood was universal (covering the entire earth) rising higher than the highest mountains in those days (Genesis 7:20). The flood lasted a total of 371 days. The chart below from Northwest Creation Research illustrates a timeline for the flood.¹



In Genesis 8:1, God “remembered” Noah as well as the animals on the ark. This is not to say that he was in danger of forgetting them, but rather that he took care of them exactly as he had promised.

¹ <http://www.nwcreation.net/noahsark.html>

1. Describe the drying of the earth (Genesis 8:1-3).

2. What significant event is found in Genesis 8:5?

Prior to Genesis 8:1, the earth is getting progressively worse as the flood rages. Now life on earth begins to get progressively better as the water recedes. We can only imagine the anticipation that Noah and his family felt as the flood began to subside and as they thought about leaving the ark. The window was opened on the 264th day on the ark. The raven was sent out, probably because it is a bird with excellent eyesight that can eat almost anything and had a reasonable range.



3. Describe what happened with the releasing of the dove in Genesis 8:8-12.

When the dove found the olive leaf, we learn that some of the vegetation that was on the earth prior to the flood survived. The earth was dry by the first day of the first month of Noah's 601st year. By Genesis 8:14 the earth is described as it was in Genesis 1:9 as the ground is now dry. After 371 days on the ark, Noah and his family depart.

The world following the flood was far different than before the flood. Prior to the flood the earth's temperature was comfortable, was watered by a mist, and was lush. Following the flood, some creation scientists believe there was an extended period of very unstable weather; far more violent than any storms the world experiences today. It may have taken centuries to obtain the relative stability that is present in today's world. A detailed description of what might have happened can be found at the Answers in Genesis website.²

THE COVENANT WITH NOAH

Genesis 8:20-9:17



The first act that Noah took after the flood was to construct an altar and to make a sacrifice to God. We also see why Noah took more clean animals on the ark than just one pair as with the unclean animals. Noah and his family needed animals to sacrifice to God. The promise of Genesis 8:21 is that God will not further curse the ground. It did not remove the

² <http://www.answersingenesis.org/articles/am/v3/n4/dark-stormy-world>

curse of Genesis 3:17, however God will add no greater curse and furthermore, he will never destroy the earth again by flood nor will he destroy the earth in any way again until the final judgment (2 Peter 3:5-7). Genesis 3:22 does say that “while the earth remains” normal seasons will endure. These normal seasons will continue until the day of the Lord (2 Peter 3:10-13).

4. **What command is given to Noah and his sons in Genesis 9:1? (Where have you seen this command previously?)**
5. **What is the meaning of Genesis 9:2?**
6. **What new permission is given to man in Genesis 9:3 (see also Genesis 1:29) and what prohibition is given in 9:4?**
7. **What is the teaching of Genesis 9:5-6 and how does this confirm the value of man?**
8. **From where does the value of man originate (Genesis 9:6)?**
9. **What does the rainbow (the sign of the covenant) signify (Genesis 9:11-17)?**

The story of the Flood is interpreted typologically by Peter in 1 Peter 3:20-21. Noah and his family were saved by their obedience to God as they passed through the flood waters into a renewed world. Peter likens baptism to the Flood. In baptism, believers pass through the water of baptism to a new life.³ In both instances, it is not the water that saves, but obedience to God; yet in both cases the water marks a dividing line between those who are saved and those who are lost.

Furthermore, the Flood tells us five great truths about God’s judgements. 1) They are not arbitrary; 2) They are announced in advance; 3) Those in danger are given opportunity to repent; 4) God’s judgments result in death; 5) God’s divine judgments are evidence of his justice.⁴

³ Smith, James E. *Biblical Protology: Commentary on Genesis 1-11*. 2007. p. 450.

⁴ Ibid.

NOAH'S DESCENDANTS

Genesis 9:18-10:32

In Genesis 9:18, we find mentioned not only Noah and his sons, but also Canaan the son of Ham. Canaan is mentioned because he is going to be an important, but sinful character.

Sin once again enters the world, this time through Noah as he builds a vineyard and becomes intoxicated. While drunk, Noah uncovers himself indicating that he took off all his clothes and lay naked in his tent. When Ham saw his father naked, he rushed to tell his brothers. James Smith indicates that Ham showed disrespect for Noah in three ways: 1) He invaded the privacy of his father; 2) He saw his father's nakedness. The Hebrew word for saw means he "looked at" or "gazed with satisfaction." This was not an inadvertent glance; 3) He dishonored his father by failing to cover his nakedness; 4) He shared the news of his father's nakedness with his brothers, with apparent delight.⁵

Shem and Japheth honorably covered their father by walking in backward with their face turned away so that they could not see their father. When Noah awakens he curses Canaan as he looked into the future seeing that Ham's sinfulness would be also seen in Canaan from whom sprung those who lived in Sodom, Gomorrah, Admah, and Zeboiim, centres of homosexual activity.

10. What blessings are given to Shem and Japheth?

11. What are some ways in which Noah is like Adam?

Genesis 10 describes in detail how the earth was repopulated after the flood. By the time of Abraham Japheth's descendants had reached to Asia Minor and Europe. The Hamitic people traveled to Africa, Canaan, and Arabia. The descendants of Shem settled in Mesopotamia and Arabia.

The detail of the list of nations is informative and demonstrates the accuracy of the Scripture. No other ancient writing outside Scripture attempts to make such a detailed listing of the nations.

Chronologically, the Tower of Babel in Genesis 11 predates this list of nations. The table is probably descriptive of the state of the nations in the time of Abraham.⁶

⁵ Ibid.

⁶ Ibid.

GENESIS

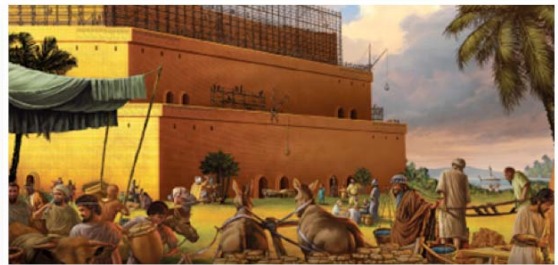
Lesson 8

The whole earth had one language . . .

THE TOWER OF BABEL.

Genesis 11:1-9

In a few short verses Genesis 11 records the dramatic event surrounding the Tower of Babel. Chronologically Genesis 11 comes before Genesis 10. In fact Genesis 10:25 reveals, “To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan.” This division points to the Tower of Babel. (Illustrations from Answers in Genesis)¹



1. Prior to Babel, how many languages were found in the world (Genesis 11:1)?

In Genesis 9:1, God had commanded Noah and his descendants to be fruitful and multiply and to “fill the earth.” They were not to stay in one location, but to spread throughout the earth. Now here in Genesis 11:2, people had moved to a plain in the land of Shinar (a very fertile valley) and they stayed there with no intention of going any further. So, one part of the sin that God confronted at Babel was a people who refused to fill the earth as God commanded.

The people had learned how to make bricks and even how to bake them which made them harder. Noah and his sons probably possessed building knowledge before the flood arrived and had passed this knowledge to their children. The people used bitumen for mortar.

There was an abundance of clay in the plains providing ample resources for bricks. With these bricks the people decided to build a city and a tower. The problem here is found in

¹ <http://www.answersingenesis.org/articles/am/v3/n2/world-in-revolt>

Genesis 11:4 where the people express their desire to make a name for themselves. They were arrogant and filled with pride. Once again in Genesis 11:4 the people say that they wish to keep from being dispersed over the earth. They are willfully disobedient to God.

There is some question as to the purpose of the tower. While we do not know for certain why the tower was constructed there are several ideas that have been proposed. Some thought it was to protect them from future floods, but this seems unlikely since they built on a plain. Others think this was to be a ziggurat (a center for false worship that was built to interact with the gods between heaven and earth.)



While the people built the tower with the idea of reaching to the heavens, God comes down to them and takes a look at the tower. (Obviously God sees all and is everywhere, but he illustrates his dissatisfaction with them.)

If they are allowed to proceed God says that nothing they propose to do will be withheld from them (Genesis 11:6). God's decision to intervene not only punishes sin, but it also protects the people from harming themselves even further.

2. How did God intervene in Genesis 11:7-9?

3. Why does the tower became known as Babel?

The events of Genesis 11:7-9 were truly miraculous. Just as God must have given Adam and Eve the knowledge of language; now God creates multiple languages and people who had spoken one language all their lives, now speak a new language with no ability to speak the old one any longer. This confusion of language would keep people from cooperating easily on large projects like the Tower of Babel. Not only did God confuse the languages, he also scattered the people. Since they would not fill the earth as he commanded, he scatters them against their own will.

Languages do change over time and people who are isolated from one another for a period of time may lose the ability to communicate. This is not what happened at Babel however because here the confusion of languages was instantaneous. Cultures not only differ in languages, but thinking patterns vary from nation to nation. It possible that God changed more than simply the words that people use to communicate. Some also believe that at Babel God planted ethnic and racial distinctions in mankind.²

² Constable, Thomas L. *Notes on Genesis: 2009 Edition*.

All humans are from the same race since we all descended from Adam and Eve and all people have descended from the family of Noah. All human beings have the same colour of skin, just different amounts of melanin.

James Smith points out the parallelism in Genesis 11:1-9. The following chart illustrates this parallelism.³

Presumptive Intentions 11:1-4	Punitive Actions 11:5-9
One language/common speech 11:1	Confuse their language 11:7
Come let us 11:3, 4	Come let us 11:7
Build a city and a tower 11:4	Left off building the city 11:8
Make a name for ourselves 11:4	City name becomes Babel 11:9
Let we be dispersed 11:4	The Lord dispersed them 11:9

SEMI'S DESCENDANTS

Genesis 11:10-26

God continues to care man and attention now shifts to Shem and his descendants. "The history of this family becomes the focus of the rest of the Old Testament.⁴ God is still acting in the interest of man and through Abram, the descendent of Shem all the world would be blessed. Note also the declining lifespan of man. Shem lived to be 600, Arpachshad 438, Shelah 433, Eber 464, Peleg 239, Reu 239, Serug 230, and Nahor 148, and Terah 205.

Terah was the father of Abram, Nahor, and Haran who was the father of Lot. Abram's wife (also his half-sister) is named Sarai and she is barren. Nahor married his niece Milcah. The marriage to those who are closely related will later be forbidden in the Law of Moses.

From 1 Kings 6:1 and Exodus 12:40 we are able to calculate other dates in the patriarchal age. This would date Abram's birth to the year B.C. 2166. We know from Genesis 15:7, Nehemiah 9:7, and Acts 7:2-3 that Abram was called from Ur.

4. Describe the travels of Terah, Abram, Lot, and Sarai according to Genesis 11:31.

³ Smith, James E. *Biblical Protology: Commentary on Genesis 1-11*. 2007. p. 508.

⁴ <http://www.answersingenesis.org/articles/am/v3/n2/world-in-revolt>

THE CALL OF ABRAM

Genesis 12:1-9

5. What does God call Abram to do in Genesis 12:1?

6. What blessings does God promise to Abram in Genesis 12:1-3?

Abram never personally gained the land that was promised to his offspring, but he did leave his home, his family, and his land not even knowing where he was headed (Hebrews 11:8). He is called a great man of faith.



The great nation promised in Genesis 12:2 was the nation of Israel. He gained a great name as his descendants made a great nation and as the Saviour eventually came through his lineage (Galatians 3:8, 16).

7. Who did Abram take with him when he departed Haran (Genesis 12:4-5)?

8. What promise did God make to Abram at Shechem (Genesis 12:7)?

THE CALL OF ABRAM

Genesis 12:10-20

9. Why did Abram go to Egypt (Genesis 12:10)?

It appears that Abram suffered a lack of faith as famine struck the land. He moved to Egypt which was the most prolific grain producer in the ancient world. We have no record that God instructed Abram to make this journey, so he must have done it on his own.

Four consequences came upon Abram as his faith wavered. 1) Abram was deceptive by saying that Sarai was his sister (Genesis 12:13). Even though she was his half-sister, he only made this claim to protect himself. It was selfish and faithless. 2) Sarai was taken by the Egyptians for Pharaoh (Genesis 12:15). 3) Because of his deceptiveness; pain and suffering came to the house of Pharaoh (Genesis 12:17); 4) Abram was chastised by Pharaoh (Genesis 12:18-19).

GENESIS

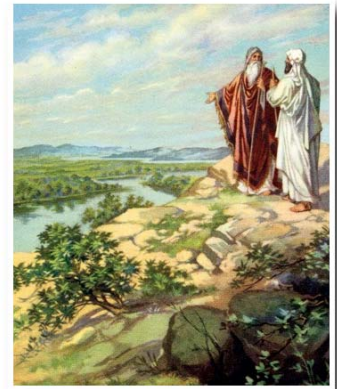
Lesson 9

Abram believed God and it was counted to him as righteousness . . .

ABRAM AND LOT SEPARATE

Genesis 13:1-18

Genesis 13 begins with Abram leaving Egypt and retracing his steps back to an area between Bethel and Ai. The Scripture indicates that Abram was a wealthy man with a great amount of livestock as well as silver and gold. The livestock that Abram owned along with what flocks and herds were held by Lot prove to be too much for the available pasture. This leads to strife between the herdsmen of Abram and Lot.



1. **How did Abram propose to solve the problem of livestock grazing with Lot (Genesis 13:8-9)?**
2. **What area did Lot choose to take his herd and why did he choose this area (Genesis 13:10-11)?**
3. **What does this tell us about Lot?**

Generously, Abram allows Lot to choose the land he would settle. It was well within Abram's right to choose his land first, but he places family over wealth and offers Lot the first choice of land. Lot selfishly takes that which he believes to be the choice land because it was fertile and rich and had cities nearby. It is unlikely that Lot knew the scope of the wickedness of the people that lived in Sodom and Gomorrah at this time.

4. **What promise is made to Abram in Genesis 13:14-17?**

ABRAM RESCUES LOT

Genesis 14:1-16

Some time passes and Lot is caught in a war between four kings from the east and five kings who lived in the area. After twelve years the kings rebelled against king Chedorlaomer. In the end the kings of Sodom and Gomorrah are defeated and Lot is taken captive. This causes Abram to get involved without hesitation. Abram got together 318 men and went in pursuit of the enemy. Even though he must have been outnumbered greatly Abram is victorious and rescues Lot and his possessions.

Lot got into this trouble because he had separated from Abram and lived amongst a most wicked people.

5. Why might Abram have taken risk to intervene to save Lot?

6. Describe the risks associated with living amongst a wicked people.

ABRAM IS BLESSED BY MELCHIZEDEK

Genesis 14:17-24

After defeating Chedorlaomer, the king of Sodom went out to meet Abram. He was also met by Melchizedek king of Salem. Melchizedek is one of the most fascinating characters in the Bible. We know this about Melchizedek: 1) He is king of Salem (perhaps an old name for Jerusalem). 2) He was a priest the Most High God. 3) He blessed Abraham. 4) He was given a tithe by Abram. See also Hebrews 7:4-10.

The king of Sodom wanted to give Abram all the spoils of the war, but Abram refused. He did not want anyone to say that he had become rich because he had taken anything from this pagan king. All that Abram had came from God.

GOD'S COVENANT WITH ABRAM

Genesis 15:1-21

In chapter 15, we have the fifth appearance of God to Abram. In the course of the chapter, God does most of the speaking and Abram asks just two questions (15:2,8).

7. What did it mean for God to say that he was Abram's "shield?" (Genesis 15:1)

8. What is the question of Abram in Genesis 15:2-3?

It has been ten years since God made the first Promise to Abram, but thus far Abram could not see any fulfillment. God tells him that he will have a son, one from his own loins, and that his descendants would be as numerous as the stars in the sky. Even though ten years had passed and Abram was growing older, he believed God and it was counted to him as righteousness. The promise of land is repeated to Abram again in Genesis 15:7.

To demonstrate the faithfulness of the promise God asked Abram to bring a three year old heifer, a three year old ram, a turtledove, and a young pigeon. Abram was to cut these in half. Abram drove birds of prey away that tried to steal away the carcasses. Then Abram fell into a deep sleep and the Lord spoke to him. After the Lord spoke Abram saw a smoking pot and a flaming torch pass between the pieces of meat. Abram recognised this as a great covenant from God.

Abram was also told that his descendants would receive the land after these five conditions were met: 1) His descendants would spend 400 years as sojourners in a land that was not their own. 2) God would bring judgment on the nation where they sojourned. 3) They would leave the land with great possessions. 4) Abram would die in peace at a good old age. 5) After four generations (counting a generation as 100 years) his offspring would return to the land of promise.

9. What land were the descendants of Abram to receive (Genesis 15:18-21)?

SARAI AND HAGAR

Genesis 16:1-16

Sometimes it is hard for the servant of God to wait upon the blessing of God. In these times, people sometimes take things into their own hands to help God along. This is what happens in the life of Abram, Sarai, and Hagar.

10. What was the plan of Sarai in Genesis 16:1-2 and why would she consider such a plan?

11. Why did Abram listen to the voice of Sarai?

12. How did the birth of a son to Hagar effect the relationship between Sarai, Hagar, and Abram? (Genesis 16:4-6)

The action of Sarai and Abram was nothing short of faithless. Yes, they were getting old in years and by human reckoning there was no way Sarai could have a child. Yet God had promised Abram a child and instead of waiting and relying upon God he fell for the sinful scheme of Sarai.

Sarai held the role of first wife to Abram and thus had more status than Hagar. When Hagar held Sarai in contempt, Sarai confided in Abram who told Sarai to do whatever she pleased with Hagar.

Due to the mistreatment that Hagar endured, she fled. The angel of the Lord spoke to Hagar and told her to return to Sarai and to submit to her. He also promised Hagar that her offspring would be a multitude. The son she would bear was to be named Ishmael which means “God hears.” This son would be a “wild donkey” of a man. He would roam the desert and be a powerful man.

13. What was the age of Abraham when Ishmael was born?

ABRAM AND THE COVENANT OF CIRCUMCISION

Genesis 17:1-14

14. How many years pass between the end of chapter 16 and the beginning of chapter 17?

God now identifies himself as El Shaddai (God Almighty) in Genesis 17:1. Abram is called by God to walk before the Lord and to “be blameless.” This is Abram’s responsibility in the covenant that God makes with him. Now God reiterates his promise to Abram.

15. What promises does God make to Abraham? (Genesis 17:2-8)

16. What was the outward sign of the covenant? (Genesis 17:9-14)

James Smith says that the amount of space given to circumcision demonstrates its importance. Circumcision shows that even the the most private part of man is to be dedicated to God. Any male who refused to be circumcised was to be “cut off” from his people.¹

¹ Smith, James E. *Old Testament Survey Series: The Pentateuch*. Joplin, Missouri: College Press, 1992.

GENESIS

Lesson 10

You shall call his name Isaac . . .

ISAAC'S BIRTH PROMISED

Genesis 17:15-18:21

In Genesis 17:5, Abram's name is changed to Abraham. This name Abram means "exalted father" while Abraham means "father of a multitude." This is a universal name because Abraham is the father of many nations. Now Sarai's name is to be changed to Sarah. While both names mean "princess" or "heroine" this new name symbolises a new beginning or a new emphasis on the meaning of her name.

1. **What was the response of Abraham to the prophecy that he and Sarah would have a son? (Genesis 17:17-18)**
2. **What details does God give Abraham about Ishmael and Isaac? (Genesis 17:19-21)**

After hearing God's promise, Abraham immediately moved to circumcise all the males in his household just as God had commanded. Faith responds with action. These events take place when Abraham was 99 years old which would have been about the year B.C. 2068.

Three men appeared to Abraham in Genesis 18 and one of them is called "the Lord." God himself speaks to Abraham. During the heat of the day the three men approached Abraham. It was unusual to travel to someone's house during this time of the day. Abraham did not know who the men were, but showed great hospitality. Water was brought to wash their feet and they were offered cakes of flour and meat from a young calf. They also received curds and milk.



3. What question do the men ask Abraham in Genesis 18:9?

4. What does the Lord tell Abraham in Genesis 18:10 and what is the response of Sarah who was listening to the men speak? (Genesis 18:10-12).

In Genesis 18:14, the Lord asks “Is anything too hard from the Lord?” The answer is a resounding no. God is limitless in his power. It was no problem for the Creator of the universe to enable a woman great in years to conceive and bear a son.

5. Why did Sarah deny laughing at the prospect of having a baby (Genesis 18:15)?

As the men leave Abraham they looked toward Sodom and as was custom, Abraham followed them for a distance as they departed. The Lord said that Abraham could be told what would happen to Sodom because from him would come a great and mighty nation. The Lord said that Sodom and Gomorrah were so wicked that they deserved destruction.

ABRAHAM INTERCEDES FOR SODOM

Genesis 18:22-33

6. Describe Abraham’s intercession for Sodom. What did Abraham ask and how did he ask (Genesis 18:23-33)?

7. What was the response of God to the request of Abraham for Sodom?

GOD RESCUES LOT

Genesis 19:1-22

The story in Genesis 19:1-22 covers three important topics: 1) What the angels found in Sodom. 2) What the angels did in Sodom. 3) What Lot lost in Sodom.¹

¹ Smith, James E. *Old Testament Survey Series: The Pentateuch*. Joplin, Missouri: College Press, 1992.

When the angels came to Sodom they found Lot sitting in the gate. This shows Lot had reached some level of status within the town since he is sitting in a place where commerce took place. Lot offered hospitality to the angels (who he thought were men.) He also knew enough about Sodom to know that they would be unsafe if they spent the night in the town square.

8. What did the angels find in Sodom? (Genesis 18:4-9)

The men of Sodom, both young and old were so wicked and so vile that they wanted to act with homosexual rape against these two visitors. Amazingly Lot offered these men his two daughters to meet their sexual desires, but they wanted the men.

Why would Lot offer his daughters? Perhaps he thought them men would not take advantage local girls. Perhaps he thought that heterosexual rape was less vile and wicked than homosexual rape. Lot may have thought that the girls' fiancé's would intervene on behalf of the daughters. We don't know why Lot made this offer, but it was completely unacceptable. One cannot agree to sin in one area just to avoid it in another. Furthermore, a father who is charged with the protection of his family must provide that protection taking whatever steps he can.

The people of the city turned against Lot calling him a sojourner in their city who had become a judge. Even though Lot had gained some status in the city, the local men turned against him in pursuit of their wickedness.

9. What did the angels do in Sodom? (Genesis 18:10-22)

The angels warned Lot to depart from the city because it was going to be destroyed. Lot took his wife and his daughters with him, but his sons-in-law refused thinking that it was a joke. Even with the warning, Lot was in no great hurry (18:16) and he would not run as far as the angels asked instead asking and being granted permission to stop in a small town called Zoar.



GOD DESTROYS SODOM

Genesis 19:23-29

The Lord rained down sulphur and fire from heaven upon Sodom and Gomorrah. Not only were the cities destroyed, but the land was also ruined. Not obeying the word of the angels to not look back (18:17) Lot's wife looked back and became a pillar of salt (18:26).

WHAT LOT LOST IN SODOM

Genesis 19:30-38

Lot lost much in Sodom. He lost his home and his wealth. He lost his family; at least his wife and perhaps sons and daughters. In the most important way, he even lost his daughters that came out of Sodom with him.

In the isolated location where they stayed after the destruction of Sodom, the daughters thought that they would never marry and would never have children. They agreed to get their father drunk and go in and lie with him. Both daughters carried out this terrible plot, getting their father so intoxicated that he did not know when they lay down or when they got up. Both daughters became pregnant from their father and gave birth to two sons, Moab, the father of the Moabites and Ben-ammi, the father of the Ammonites.

ABRAHAM AND ABIMELECH

Genesis 20:1-18

Abraham travels toward the territory of the Negeb in Genesis 20. Once again, Abraham claims that Sarah is his sister and she is taken by Abimelech king of Gerar. After all that God has done, it is amazing that Abraham lacks such faith.

10. What did God reveal to Abimelech in a dream? (Genesis 20:3)

11. What was Abimelech's plea to God? (Genesis 20:4-5)

12. What was Abimelech to do with Sarah? (Genesis 20:6-7)

13. How did Abraham try to justify his actions to Abimelech? (Genesis 20:9-13)

14. What did Abimelech do for Abraham and what did Abraham do in return? (Genesis 20:14-18)

GENESIS

Lesson 11

take a wife for my son Isaac . . .

THE BIRTH OF ISAAC

Genesis 21:1-7

God does exactly as he had promised to Abraham and Sarah bore a son in her old age. The son was named Isaac (meaning laughter) as God had instructed.

GOD PROTECTS HAGAR AND ISHMAEL.

Genesis 21:8-21

1. Why did Hagar and Ishmael leave the home of Abraham?



Ishmael tormented or persecuted Isaac (Galatians 4:19). Perhaps he doubted the promises of God or he was jealous of the attention that Isaac received. Isaac was probably about three when he was weaned. This would have made Ishmael about 17 years old.

2. How did God provide care for Hagar and Ishmael?

A TREATY WITH ABIMELECH

Genesis 21:22-34

Abimelech has been able to see that God is with Abraham in all that he does. Because of this, he desires to have a treaty with Abraham. This is agreeable to Abraham, except that Abraham wants two wells that had been seized from him by Abimelech's servants.

THE SACRIFICE OF ISAAC

Genesis 22:1-24



This passage contains one of the best known examples of faith in the Bible. Abraham had waited a lifetime for a son and now that that son who is to be the heir of promise is to be sacrificed to God. Genesis 22:1 says that God is testing Abraham. God was testing the obedience of Abraham.

The command must have seemed almost incomprehensible as God tells Abraham to take his son Isaac and to sacrifice him. Abraham did exactly as God commanded and set out on a three day journey to Moriah. This period of three days gave Abraham time to contemplate this command. He and Isaac must have talked as they traveled.

While we do not know the age of Isaac, Josephus says he was aged 25 while other Jewish tradition says Isaac was 37. Dave Miller says that linguistic data points to an age more than 20.¹ As Abraham drew the knife to kill his son, the angel of the Lord stopped him and said provided a ram to sacrifice in place of Isaac.

3. What promise is made to Abraham in Genesis 22:16-18?

4. Why does God swear by himself in Genesis 22:16?

SARAH'S DEATH AND BURIAL

Genesis 23:1-20

Sarah was 127 years old when she died. Abraham needed a burial spot and appealed to the Hittites. Abraham asked to purchase the cave of Machpelah from Ephron. It appears at first glance that Ephron wanted to give the property away to Abraham, but this is simply the customary form of a business transaction in those days. The price of four hundred shekels of silver has an extremely high price judging by contracts found in archeological digs.² Abraham accepted the price and buried Sarah in the cave of Machpelah. Abraham had been promised the land of Caanan by God, but here he paid to purchase a piece of property to bury his wife.

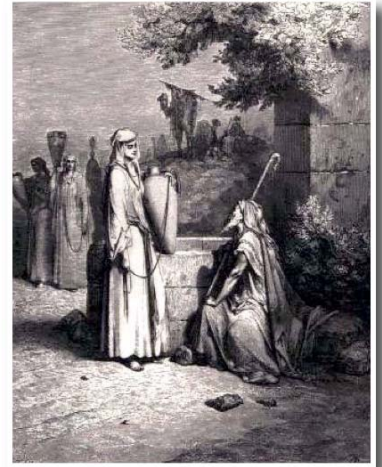
¹ <http://www.apologeticspress.org/articles/2319>

² Smith, James E. *Old Testament Survey Series: The Pentateuch*. Joplin, Missouri: College Press, 1992.

ISAAC AND REBEKAH

Genesis 24:1-67

Three years after the death of Sarah, Abraham became involved in finding a wife for Isaac. Abraham brings in his oldest servant and has him place his hand under his thigh. This was apparently a common way to give an oath. Abraham wanted to make sure that Isaac's wife came from his own kindred, and not from the Canaanites who were very wicked. So his servant headed out to Nahor in Mesopotamia.



5. What was the prayer of Abraham's servant in Genesis 24:12-14?
6. How did Rebekah respond to Abraham's servant? (Genesis 24:15-28)
7. Who was Laban and Bethuel and how did they respond to Abraham's servant? (Genesis 24:29-51)
8. What did Abraham's servant give Rebekah and her family in Genesis 24:52-53?

Rebekah's family wanted her to stay with them for ten days to say goodbye, but Abraham's servant wished to leave for home immediately. The choice was given to Rebekah who agreed to go. When Isaac saw the group coming, he began walking towards them. Rebekah enquired about who the man was and upon learning it was Isaac, she took her veil and covered herself to show modesty and respect for the man who would become her husband. Isaac showed great courtesy to Rebekah as he took her to stay in the tent that had belonged to his mother. Even though they had not even met before the decision to marry, Genesis 24:67 tells us that Isaac loved her.

ABRAHAM'S DEATH AND HIS DESCENDANTS

Genesis 25:1-18

Sarah died when Abraham was 137 years old and he married Keturah. She bore him six sons. Before his death Abraham gave gifts to the sons of his concubines and sent them away. He showed his love and concern for them, while understanding that Isaac was the son of promise. Abraham then died at the age of 175. He was buried in the cave of

Machpelah where his wife Sarah had been buried 38 years before. Ishmael died at the age of 137 years. Isaac would have been 75 when his father died and 123 when Ishmael died.

THE BIRTH OF ESAU AND JACOB

Genesis 25:18-28

Isaac was forty years old when he married Rebekah. Like his mother, his wife also was barren and bore Isaac no children for twenty years. Isaac prayed for her to conceive and she did; with twins. The Lord told Rebekah that 1) She would bear twins. 2) They would give rise to two nations. 3) One will be stronger than the other. 4) The older will serve the younger.

9. What was the name of Isaac and Rebekah's first son and how is he described? (Genesis 25:25-28)

10. What was the name of the second twin and how is he described? (Genesis 25:26-28).

ESAU SELLS HIS BIRTHRIGHT

Genesis 25:29-34

With incredibly poor judgment, Esau sells his birthright to Jacob after he comes in from the field tired and hungry. The birthright would have involved: 1) Headship of the family; 2) Family priesthood; 3) A double portion of the inheritance; 4) The designation as the one through whom the covenant would be fulfilled.



Jacob obtains this birthright through means that might be described as under-handed as he took advantage of his brother while he was vulnerable. Esau however was very short-sighted and acted foolishly.

11. Genesis 25:34 says that Esau despised his birthright. Why might this have been so?

GENESIS

Lesson 12

Now Esau hated Jacob . . .

GOD'S PROMISE TO ISAAC

Genesis 26:1-5

Genesis 26 opens with a famine in the land. It was common for people in Palestine to migrate to Egypt or the coast of the Mediterranean Sea (in Philistine territory) during times of severe drought. Isaac must have decided to go to Egypt, but God tells him not to go. Isaac then settles in Gerar. This is the first recorded revelation to Isaac.

1. What promises does God make to Isaac in Genesis 26:1-5?

ISAAC AND ABIMELECH

Genesis 26:6-35

Abimelech seems to be a title rather than a personal name for the kings of Gerar, just as Pharaoh was a title for the kings of Egypt.¹

2. What did Isaac claim about Rebekah in Genesis 26:7 and why did he make this claim?
3. How did Abimelech discover that Rebekah was the wife of Isaac? (Genesis 26:8).
4. Where might Isaac have learned this type of deception?

¹ Crawford, C.C. *Genesis: The Book of Beginnings*, Vol. 4 in the Bible Study Textbook Series. Joplin, Missouri, College Press, 1971.

When Abimelech learned the Rebekah was the wife of Isaac, he ordered all his people to not touch them or they would be put to death. Even though Isaac showed an appalling lack of faith, God blessed him and he became very wealthy with outstanding crop yields and growing flocks and herds. The Philistines were envious of Isaac and even filled his wells. When he moved to the Valley of Gerar, Isaac dug a well that his father had previously dug, but the local inhabitants disputed with him, so he opened another well and once again the local herdsmen claimed the water as their own. Only after digging a third well did he find peace with the herdsmen.

Next Isaac moved on to Beersheba where the Lord appeared to him for a second time repeating the promises he had made previously. Here Isaac built an altar and dug a well.

5. Describe what happens between Isaac and Abimelech in Genesis 26:26-31.

6. What did Esau do in Genesis 26:34-35 and what were the repercussions for Isaac and Rebekah?

ISAAC BLESSES JACOB

Genesis 27:1-28:9

Previously, Jacob had taken advantage of Esau to claim the birthright and now he deceives his father who had become nearly blind and likely somewhat senile. In Genesis 26, Isaac had deceived Abimelech about Rebekah and now he will be deceived by Rebekah and Jacob. James Smith outlines this chapter as: 1) a declining father, 2) a doubting mother, 3) a deceitful son, and 4) a despairing son.²



Isaac was now 137 years old and thought he was going to die even though he ended up living to the age of 180. Jacob and Esau were 75 years old at the time of these events.

7. What is the request of Isaac in Genesis 27:2-4?

The blessing that Isaac wished to give to Esau was no trivial matter. It consisted of a call for blessing, a prediction, and a prayer and was considered a solemn and binding act. Why Isaac wanted to place this blessing on Esau is unknown. Typically the blessing would go to the oldest son, which Esau was, but God had promised that the older would serve the younger. Was Isaac trying to circumvent the will of God? We do not know.

² Smith, James E. *Old Testament Survey Series: The Pentateuch*. Joplin, Missouri: College Press, 1992.

8. Describe the deception that Rebekah proposed to Jacob. (Genesis 27:5-17)
9. How did this show a lack of faith on the part of Rebekah?
10. Describe the deception of Jacob. (Genesis 27:18-25)
11. Describe the blessing of Isaac (which Jacob received) in Genesis 27:27-29
12. What was the reaction of Esau when he learned that Jacob had received the blessing (Genesis 27:30-38; Hebrews 12:17).
13. What predictions did Isaac make about Esau in Genesis 27:39-40?

Esau was so angry with Jacob that he planned to kill him. Rebekah hearing of the plot decided to send Jacob back to her brother for protection. She proposed to Isaac to send Jacob back so that he did not marry a Canaanite. The wives of Esau had brought great pain to Rebekah. Isaac agreed and sent Jacob away and told him to marry one of his uncle Laban's daughters. Isaac sends Jacob away with a blessing. Esau seeing how much the Canaanite women displeased his father, decided to marry a daughter of Ishmael.

JACOB'S DREAM

Genesis 28:10-22

Jacob stopped in a place called Luz and tired to get some sleep using a stone for a pillow. While he was asleep the Lord spoke to him in a dream. This is his first revelation from God. In the dream Jacob saw a ladder from earth to heaven with angels ascending and descending on the ladder. These were to illustrate prayers going up to heaven and God's answers coming down to earth. This vision was meant as an encouragement to Jacob.

14. What promise does God make to Jacob in the dream? (Genesis 28:13-15)

15. How did Jacob react to the dream? (Genesis 28:18-22)

JACOB MARRIES LEAH AND RACHEL.

Genesis 29:1-30

This episode in the life of Jacob records how the deceiver is deceived. Jacob had taken advantage of his brother and lied to his father. Now it is Laban the brother of his mother who takes advantage of Jacob. It had been a 725 kilometer trip from Beersheba to Haran and when Jacob arrives he sees a well with three flocks of sheep nearby.



When Abraham's servant had gone to find a wife for Isaac in the same location years before, he had traveled with a great number of gifts. Jacob now apparently traveled with no gifts. Abraham's servant prayed for God's guidance to find the right woman. There is no indication that Jacob sought God in the same way. Jacob wept for joy when he met Rachel, but the Scripture does not say that he thanked God.

16. When his uncle Laban offered Jacob compensation for his work, what was Jacob's request? (Genesis 29:15-18)

17. Describe the appearance of Rachel and Leah. (Genesis 29:17)

18. How did Laban take advantage of Jacob? (Genesis 29:18-30)

Jacob had pretended to be his older brother to gain the birthright and now Leah pretends to be her younger sister. Jacob is deceived by Leah, just as Jacob had deceived Esau. Throughout the wedding Jacob could not tell that Leah was not Rachel. The bride was almost certainly veiled and the tent was dark. Just as Jacob had deceived his father because his father had poor eyesight, Laban and Leah took advantage of Jacob because he could not see in the darkness and through the veil.

After the seven day wedding celebration, Jacob was given Rachel as a wife also. Jacob loved Rachel more than Leah. In all he worked for Laban for 14 years to gain Rachel as his wife.

GENESIS

Lesson 13

God remembered Rachel . . .

JACOB'S CHILDREN

Genesis 29:31-30:24

Jacob sent to Haran to gain a life, but didn't pray, and didn't thank God. He had been a deceiver and he is repaid by deception. Now he has two wives and God opens the womb of Leah, the wife less loved by Jacob while Rachel was barren. Leah gives birth to Rueben, Simeon, Levi, and Judah. At each birth, Leah is seeking love from her husband, but she did not receive his affection.

After the birth of Judah, Leah became barren. Rachel now gave her servant Bilhah to Jacob to bear children on her behalf. Bilhah gave birth to Dan and Naphtali. Leah now gave her servant Zilpah to Jacob to bear children for her and she gave birth to Gad and Asher.

The episode with the mandrake plant illustrates the turmoil in the family of Jacob. The mandrake bears bluish flowers in winter and a yellow berry in summer. The berries are sometimes called "Love Apples" because they are believed to aid in the conception of children.¹ Rachel asked her sister for some mandrakes, but Leah did not wish to share. They struck a bargain that allowed Rachel to have some of the mandrakes while Leah got to spend the night with Jacob. Amazingly the mandrakes did not help Rachel conceive, but Leah did.



The fact that these sisters would barter over marital rights to their husband demonstrates the disfunction that was found in the family. Multiple marriages were never God's plan, lead to pain and jealousy and they fail miserably. Leah bore two more sons: Issachar and Zebulun. Leah would also give birth to Dinah, a daughter. Rachel asks God for help and he opens her womb and she bore a son named Joseph.

¹ Smith, James E. *Old Testament Survey Series: The Pentateuch*. Joplin, Missouri: College Press, 1992.

JACOB'S PROSPERITY

Genesis 30:25-43

1. Where did Jacob want to go after the birth of Joseph? (Genesis 30:25)
2. What was the response of Laban to the request of Jacob to depart? (Genesis 30:27-28)
3. What was Jacob's suggestion for his wages? (Genesis 30:30-33)
4. How did Laban try to take advantage of Jacob regarding the flocks? (Genesis 30:34-36)

Jacob had a plan to get striped and spotted animals from solid ones. He took fresh poplar, almond, and plane trees and peeled white streaks in them and put them in front of the watering places. Since the animals bred when they came to drink the flocks produced striped, speckled, and spotted offspring. Some people think that this is a technique that truly does work to produce spotted and speckled animals while others say this is not possible. We may conclude that God is blessing Jacob with flocks regardless of how Jacob thought it might have been accomplished. Jacob left Haran with large flocks, female and male servants, camels and donkeys (Genesis 30:43).

JACOB FLEES FROM LABAN

Genesis 31:1-55

Jacob had found living under the control of his father-in-law very difficult. Laban's sons complained that Jacob had taken everything from their father to gain his wealth. Jacob also saw that Laban did not view him as favourably as in the past.



So, Jacob calls his wife to the field where they can talk in private and he discusses the plan to leave Laban with them. He relates how God had blessed them and how their father had taken advantage of them. Furthermore, God had told him that he was to go back to the land of his family. Rachel and Leah agreed saying that within their father's house they are treated as foreigners.

5. **What did Jacob take with him as he left Laban? (Genesis 31:17-18)**
6. **What did Rachel steal from her father's house? (Genesis 31:19)**
7. **How was Jacob able to get away with his family without Laban's knowledge? (Genesis 31:20)**
8. **What did God tell Laban in a dream? (Genesis 31:24)**
9. **What was Laban's complaint in Genesis 31:26-30?**

Jacob had served for 20 years for what he had gained from Laban and Laban had treated him poorly by charging him with animals killed by wild beasts and whatever was stolen. He had also changed his wages ten times to try to keep him poor. Laban still contended that all Jacob had belonged to him, but made a covenant with Jacob that allowed Jacob to go his way so long as he did not oppress his daughters or take other wives. A stone pillar was set up and neither was to pass that point as each stayed on their side of the pillar. Laban departed after kissing his grandchildren and daughters and blessing them.

JACOB ATTEMPTS TO APPEASE ESAU

Genesis 32:1-33:20

Jacob departs from Haran at age 97. After Laban departs and they continue their journey Jacob is visited by angels who are sent to encourage him. Jacob then prepares for an encounter with Esau. He sends a servant ahead to tell Esau that Jacob had accumulated much in his time with Laban. He is returning with oxen, donkeys, flocks, and servants. He sought to have a peaceful meeting with Esau. Jacob's worst fears seem to be confirmed when he learns that Esau is coming to meet him with 400 men.

Jacob fearing the worst takes these steps: 1) He divides his group into two so that if attacked perhaps one would escape. 2) He prayed to God to bring him home and to keep him safe, reminding God of his promise; 3) He sent gifts of goats, sheep, camels, cattle, and donkeys ahead to Esau in groups so that he encountered one gift after another; 4) He crossed the Jabbok with his party during the night so that they might not be caught by Esau while crossing of this stream.

Jacob was left on the other side of the stream alone having taken every possible step he could to keep himself and his family safe when God came to him. This was a theophany (an appearance of God in human form); sometimes called the Angel of the Lord. Jacob wrestled with the angel all night and it appeared that both were on equal terms until daybreak. Then the angel (appearing as a man) touched the hip socket of Jacob and put it out of joint. Jacob realised this was no human and asked for a blessing. Jacob had come to understand that he needed spiritual strength that could only be provided by the Lord.

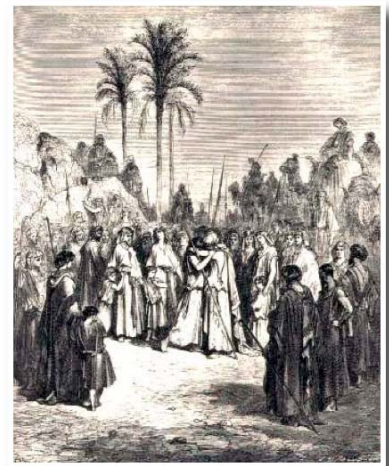
The angel asked Jacob his name. Remember that Jacob originally meant “a deceiver” or “one who supplants” though he came to be a great servant of God. Here God takes the one originally known as Jacob and tells him that he shall now be known as Israel which means “he who struggles with God.”

This encounter with the angel of the Lord shows four positive results for Jacob. 1) He receives a new name (Israel) pointing to a new spiritual character in Jacob. 2) He received a new blessing. 3) He had a new testimony, naming the place Peniel meaning “face of God.” He understood that he had come face to face with God that night. 4) He had seen God, but had been spared. He had a new walk with God.²

10. Describe the approach of Jacob towards Esau in Genesis 33:1-3.

**11. What was the reaction of Esau to meeting his brother Jacob?
(Genesis 33:4-9)**

**12. Why did Jacob decline the offer to travel with Esau to Seir?
(Genesis 33:12-14)**



13. Where did Jacob stop and settle? (Genesis 33:17)

Jacob spent as many as nine years in Succoth before heading into Canaan. In Shechem he camped and purchased a piece of land for his tent.

² Smith, James E. *Old Testament Survey Series: The Pentateuch*. Joplin, Missouri: College Press, 1992.

GENESIS

Lesson 14

Israel shall be your name . . .

THE DEFILING OF DINAH

Genesis 34:1-31

Dinah the daughter of Leah went out to the pagan women in the land where they were living. She would have been a teenager at the time and this appears to be in open rebellion to her parents. While there Shechem the son of Hamor the Hivite raped Dinah. After this sinful act, he fell in love with her and spoke tenderly to her. He then asked his father to get her from his wife.

1. When Jacob heard what had happened to Dinah what did he do immediately? (Genesis 34:5)
2. How did Jacob's sons initially react to the rape of their sister? (Genesis 34:7)
3. What proposal did Hamar the father of Shechem make? (Genesis 34:8-12)
4. Describe how Jacob's sons deceived the house of Shechem and how they were able to retrieve their sister. (Genesis 34:13-29)
5. What was the concern of Jacob to the actions of his sons? (Genesis 34:30)
6. What was the response of Jacob's sons to his mild rebuke? (Genesis 34:31)

GOD BLESSES AND RENAMES JACOB

Genesis 35:1-15

God tells Jacob to arise and go to Bethel and to make an altar there. Before making this trip Jacob tells his household to get rid of their foreign gods, purify themselves, and change their clothes. Jacob speak to his household about the God who answers him in the day of his distress and who is with him wherever he goes. God protected Jacob and his family as they traveled by making a “terror” befall the cities around them.

God again appears to Jacob and reiterates that his name is to no longer be Jacob, but he is to be called Israel. God will bless him as a nation and company of nations come from his seed. Kings will arise from his descendants and he will be given a land.

THE DEATHS OF RACHEL AND ISAAC

Genesis 35:16-29

7. Describe what happens at the birth of Benjamin. (Genesis 35:16-18)

Rueben lay with his father’s concubine Bilhah and Israel heard of it. Because of this act he lost his rights as the firstborn and were given to the sons of Joseph (1 Chronicles 5:1). Isaac also died at the age of 180 and was buried by Esau and Jacob.

THE SONS OF JACOB

Mother	Son	*Meaning of Name	Reference of Birth (Genesis)	Order of Blessing	Symbol of Blessing	Reference of Blessing (Genesis)
Leah	Reuben	Behold, a son	29:32	1	Reckless	49:3–4
	Simeon	Hearing	29:33	2	Violence	49:5–7
	Levi	Attachment	29:34	3	Violence	49:5–7
	Judah	Praise	29:35	4	Lion	49:8–12
Bilhah	Dan	Judgment	30:6	7	Serpent	49:16–18
	Naphtali	Wrestle	30:8	10	Doe	49:21
Zilpah	Gad	Good fortune	30:11	8	Raider	49:19
	Asher	Happy	30:13	9	Rich food	49:20
Leah	Issachar	Reward	30:18	6	Donkey	49:14–15
	Zebulun	Abode	30:20	5	Ships	49:13
Rachel	Joseph	May he add	30:24	11	Fruitful	49:22–26
	Benjamin	Son of the right hand	35:18	12	Wolf	49:27

Chart left is from the NIV Achcheological Study Bible.¹

Chronological and Background Charts of the Old Testament, p. 18

¹<http://www.archaeologicalstudybible.com/oldtest.htm>

ESAU'S DESCENDANTS

Genesis 36:1-43

This detailed account of the lineage of Esau is given to show God's faithfulness in multiplying the seed of Abraham. We also see the development of nations that will become important in later in Israel's history.

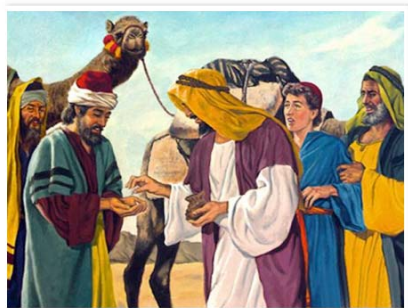
JOSEPH'S DREAMS

Genesis 37:1-11

Jacob was ninety-one years old when Joseph was born to his favourite wife, Rachel. His brothers hated him. He carried news of his brothers from Bilhah and Zilpah to his father. This must have created animosity. Then there was the coat of many colours. This demonstrated his preferential treatment in the family.



8. Describe the details of Joseph's two dreams in Genesis 37:5-10.



JOSEPH SOLD BY HIS BROTHERS

Genesis 37:12-36

9. Why did Joseph go out to the fields where his brothers were in Genesis 37:12-17?

10. Describe what Joseph's brothers do to him in Genesis 37:18-28.

The sale price of twenty shekels of silver seems to be a standard price for a slave. This amounts to about two and half years wages for a shepherd.²

² Constable, Thomas L. *Notes on Genesis 2009 Edition*.

11. How did Joseph's brothers deceive their father? (Genesis 37:31-33)

Jacob who had deceived others so many times has been deceived himself just as many times. Here he is deceived by his sons with the blood of a goat. He had deceived his own father with the skin of a goat in Genesis 27:16.

The Midianites sold Joseph to Potiphar an official of Pharaoh. This however, was an act of God's providence as the next chapters will show.

JUDAH AND TAMAR

Genesis 38:1-30

Genesis 38 shows a great contrast in the immorality of Judah and the godliness of Joseph. It also shows the corrupting influence of living in Canaan which is one of the reasons why God would remove his people to Egypt. In Egypt, the Israelites are generally "left alone" by the local population, who hated shepherds, so that they are able to grow without the influence idolatrous neighbours.

12. What happened to Er the husband of Tamar? (Genesis 38:7)

13. What happened to Onan, the brother of Er? (Genesis 38:8-10)

14. How did Tamar deceive Judah? (Genesis 38:12-19)

15. How did Tamar escape the death penalty? (Genesis 38:20-26)

16. Who were the two sons of Judah and Tamar and what was unusual about the birth? (Genesis 38:27-30)

GENESIS

Lesson 15

You shall be over my house . . .

JOSEPH AND POTIPHAR'S WIFE

Genesis 39:1-23

This episode in the life of Joseph shows him overcoming temptation and relying upon God. Four times in Genesis 39 we read the phrase, "The Lord was with Joseph (Genesis 39:2, 3, 21, 23). We should estimate Joseph to be about 25 years old at this time.



This story differs a little from the earlier patriarchs. In the case of Abraham and Isaac, it was a foreign ruler who wanted their wives. Now it is a foreign ruler's wife who wants one of the patriarchs.

1. **Describe the success of Joseph. (Genesis 39:2-3)**
2. **What position did Joseph hold in Potiphar's house? (Genesis 39:4-6)**

Potiphar's wife wanted a sexual relationship with Joseph seeing he was a handsome man. Though he refused, she asked him day after day to join him in her bed. Time and time again Joseph refused her. Then one day when the house was empty of men servants, she caught him by his clothing and begged him to go to bed with her. Again Joseph refused and this time fled even as Potiphar's wife clung his garment literally ripping it from his body. She then accused Joseph of trying to instigate a sexual affair with her. Potiphar became angry and threw Joseph into prison.

3. **What two reasons did Joseph give Potiphar's wife as to why he could not engage in a sexual relationship with her? (Genesis 39:7-10)**

4. What position did Joseph gain while in the prison? (Genesis 39:22-23)



JOSEPH INTERPRETS DREAMS

Genesis 40:1-41:36

5. What two servants of Pharaoh came to be in the prison with Joseph (Genesis 40:1-4)

6. What were the dreams of the cupbearer and the baker and what were the interpretations? (Genesis 40:5-19)

7. What request did Joseph make of the cupbearer and did he grant it? (Genesis 40:14-15, 23)

Pharaoh was next to dream, two years after the cupbearer and the baker. Now the cupbearer remembers Joseph and relates his experience to Pharaoh.

8. What were Pharaoh's dreams and what did they mean? (Genesis 41:1-32)

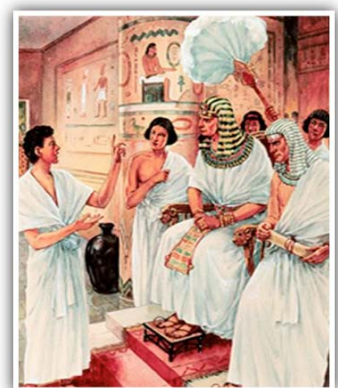
9. What was Joseph's recommendation to Pharaoh. (Genesis 41:33-46)

JOSEPH RISES TO POWER

Genesis 41:37-57

10. What position did Joseph receive from Pharaoh. (Genesis 41:38-45)

11. What name was Joseph given and who was given to him in marriage? (Genesis 41:45)



12. Describe how Joseph prepared for the famine and how well his plan worked (Genesis 41:46-57)

13. What two sons were born to Joseph prior to the famine? (Genesis 41:50-52)

JOSEPH'S BROTHERS GO TO EGYPT

Genesis 42:1-38

God provided for the children of Israel providentially as Joseph finds himself second in power in Egypt as a famine approaches. He is in position to help his family when Jacob sends his ten oldest sons to Egypt to buy grain. He did not allow Benjamin to make the trip.

14. How did Joseph treat his brothers when they came to buy grain? (Genesis 42:6-17)

15. What demand did Joseph make of his brothers? (Genesis 42:15-20)

Joseph pretended not to recognize his brothers so that he could gain information about his father and Benjamin. He also wanted to see how his brothers might have changed in the past twenty years. His brothers did not know he was Joseph because he spoke through an interpreter, they had not seen him for twenty years, and he would have been dressed like an Egyptian.

16. What (besides grain) did Joseph put in his brother's sacks of grain and how did the brothers react when they discovered what had been put in their sacks? (Genesis 42:25-35).

17. What did Rueben propose to his father? (Genesis 42:36-38)

JOSEPH'S BROTHERS RETURN TO EGYPT

Genesis 43:1-34

18. What forced the brothers to return to Egypt? (Genesis 43:1-2)

19. Why did Jacob allow Benjamin to go to Egypt? (Genesis 43:3-10)

20. What gifts did Jacob send to Egypt? (Genesis 43:11-14)

21. Describe the reaction of the brothers when they are brought to the house of Joseph. (Genesis 43:16-25)

The second meeting between Joseph and his brothers is filled with emotion. Joseph must have waited in eager expectation of this meeting since he first saw his brothers. He asked them about their welfare and then sought information about his father. When he saw Benjamin his emotions got the better of him and he had to leave the room to compose himself. Joseph reentered the room and asked for food to be served. Joseph had his brothers seated by age and they were amazed.

JOSEPH TESTS HIS BROTHERS

Genesis 44:1-34

In this final test of his brothers, Joseph is fully convinced that they have changed from what they were. Whereas they had sold him previously into slavery, now they were willing to do anything they could to protect Benjamin and their elderly father.

22. What did Joseph have placed in his brother's sacks? (Genesis 44:1-2)

23. What accusation does Joseph make against his brothers? (Genesis 44:3-5)

24. Why did the brothers tear their clothes in Genesis 44:13?

25. Describe the passionate plea of Judah. (Genesis 44:16-34)

GENESIS

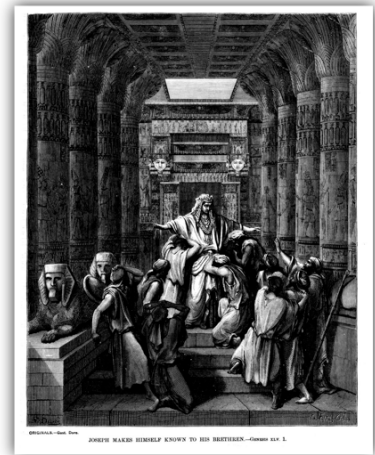
Lesson 16

God meant it for good . . .

JOSEPH PROVIDES FOR HIS FAMILY

Genesis 45:1-46:27

Chapter 45 is a story of reconciliation. Joseph heard the impassioned plea of Judah and could contain himself no longer. He asked all the Egyptians to leave the room and he revealed himself to his brothers. At first, the brothers are quite concerned (Genesis 45:3) since they had treated him so badly and sold him into slavery. They must have wondered how he would retaliate.



Joseph told his brothers not to be distressed because it was God who had sent him to Egypt to preserve their lives. Joseph saw his time in Egypt as an act of divine providence (Genesis 45:5, 7, 8, 9).

1. **What does Joseph tell his brothers to do? (Genesis 45:9-13)**
2. **What did Pharaoh give to Joseph's family? (Genesis 45:17-23)**
3. **How does Jacob react to the news that Joseph is alive? (Genesis 45:25-28).**
4. **What promises does God make to Jacob in Genesis 46:1-4?**

Joseph in Egypt Genesis 39-50				
SERVANT 39:1-19	PRISONER 39:20-40:23	PLENTY 41:1-52	FAMINE 41:53-47:26	SOJOURN 47:27-50:26
Potiphar's House	Meets the Butler and Baker	Two Children Born	Brothers, Benjamin Arrive Jacob Arrives 1877 B.C.	Goshen Jacob Dies 1860 B.C.
Age 17-19 (2+ Years)	Age 19-30 (11 Years)	Age 30-37 (7 Years)	Age 37-44 (7 Years)	Age 44-110 (70 Years)
1901-1898 B.C.	1898-1887 B.C	1887-1880 B.C.	1880-1873 B.C.	1873-1807 B.C.
Steward	Dream Interpreter	Prime Minister		

Chart adapted from James Smith, *The Pentateuch*. Joplin, MO: College Press, 1992.

The list of Israelites entered Egypt is 70 if we take the list in Genesis 46 and add Jacob, Joseph, and the two sons of Joseph. We note that some of these names are of people who were born in Egypt, but they are said to have come into Egypt since they are of the household of Jacob. They were in the loins of their fathers. In Acts 7:14 Stephen says that 75 had gone to Egypt. He must have counted Joseph's three grandsons and two great-grandsons who were born later.¹

JACOB AND JOSEPH ARE REUNITED

Genesis 46:28-47:12

5. Where did Jacob and his family settle? (Genesis 46:28-29)

6. Describe the scene of Jacob and Joseph being reunited. (Genesis 46:29-30)

¹ Constable, Thomas L. *Notes on Genesis 2009 Edition*.

7. What were Joseph's brothers to tell Pharaoh when they met him? (Genesis 46:31-34)

8. What question did Pharaoh ask Jacob and how did he answer? (Genesis 47:8-9)

JOSEPH AND THE FAMINE

Genesis 47:13-31

The famine came just as Joseph had said as God showed him the meaning of the dreams of Pharaoh. Even though it may look as if Joseph is harsh, in fact his actions save the Egyptians and enrich Pharaoh. Even after they have spent their money, sold their animals and land, and themselves into slavery, they are allowed to keep 80% of their harvests. The people readily agreed with Joseph.

Meanwhile Joseph's family prospered in the land of Goshen which is believed to have been on the eastern side of the fertile Nile river delta. During the centuries that followed the Israelites grew greatly in number. Jacob lived in Egypt for seventeen years before his death.

JACOB BLESSES EPHRAIM AND MANASSEH

Genesis 48:1-22

9. What are the names of Joseph's two sons? (Genesis 48:5)

10. What promises of God does Jacob recount to Joseph? (Genesis 48:3-4)

11. What position would Ephraim and Manasseh have in Jacob's family? (Genesis 48:6)

12. Describe the blessing of Ephraim and Manasseh by Jacob. (Genesis 48:8-20)

JACOB BLESSES HIS SONS

Genesis 49:1-50:14

As Jacob is about to die, he calls his sons to bless them. To Ruben, he takes away the preeminence as first-born since he had slept with his father's concubine. To Simeon and Levi, Jacob says they would be scattered in Israel because of their violent ways. To Judah is given the rights of the firstborn. He will be courageous and successful in battle. Zebulun was to be successful in the commerce of the sea. Issachar will be comfortable in a pleasant land. Dan provide justice for his people and will be a great protector. Gad would be attacked, but will be able to prevail. Asher will live fruitfully in the land. Naphtali's blessing is difficult to understand, but may mean that his brothers will respect him and he will be fruitful. Joseph is like a fruitful bough and even though he had been attacked, he prospered. Benjamin would be a great warrior.

13. What four names or descriptions of God does Jacob use in Genesis 49:24-25?
14. Where was Jacob to be buried and what others had been buried there previously? (Genesis 49:28-33)
15. Before Jacob was buried, what was done to his body? (Genesis 50:2-3)
16. Describe the procession to the burial site and the events surrounding the burial. (Genesis 50:4-14)

JOSEPH'S FINAL DAYS IN EGYPT

Genesis 50:15-26

17. What was the fear of Joseph's brothers after the death of their father? (Genesis 50:15-17)
18. How did Joseph respond to this fear of his brothers? (Genesis 50:17-21)
19. Describe the events surrounding the death of Joseph. (Genesis 50:22-26)