

## The Book of Genesis

### I. THE CREATION OF ALL THINGS (GENESIS 1-2).

The word heaven is plural in the Hebrew. There are three heavens mentioned in the Bible. God created all three.

- A. First day: the creation of light (1:2-5).
- B. Second day: the separating of the waters (1:6-8).
- C. Third day: the creation of plant life (1:9-13).
- D. Fourth day: the creation of the sun, moon, and stars (1:14-19).
- E. Fifth day: the creation of fish and fowl (1:20-23).
- F. Sixth day: the creation of land creatures and man (1:24-31).
  - 1. He was made in the image of God and possessed the highest kind of life (1:26, 27).
  - 2. He was to subdue the earth and fill it (1:28).
  - 3. He was encouraged to enjoy the Tree of Life and all other trees of creation except one (2:9, 16).
  - 4. He was forbidden to partake of the Tree of the Knowledge of Good and Evil (2:17).
  - 5. He was to name all the animals (2:19).
  - 6. He was given a wife (2:18-25).
- G. Seventh day: God rests (2:1-3).

### II. THE CORRUPTION OF ALL THINGS (GENESIS 3-5).

- A. The subtlety of Satan (3:1).
  - 1. He speaks through the serpent (3:1).
  - 2. He begins by doubting God's Word (3:1).
  - 3. He ends by denying God's Word (3:4).
- B. The sin of Adam (3:6-8).
  - 1. His foolish act: He became the first human sinner (Gen. 3:6; Rom. 5:12; 2 Cor. 11:3; 1 Tim. 2:14).
  - 2. His futile attempts.
    - a. He attempted (at first) to hide his nakedness before God (3:7).

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

- b. He attempted (at last) to hide himself from God (3:8).

C. The redemption of God. Up to this point we have seen only those attributes of God directly involved in his creative acts. These would include his power and wisdom. In this chapter, however, after man's sin, we are introduced to his redemptive attributes, those of his holiness and his grace.

- 1. His holiness, as God deals with sin. God now pronounces a fivefold judgment sentence.
  - a. Upon the man (3:17). To exert hard labor for his bread.
  - b. Upon the woman (3:16). To be in subjection to her husband and to experience pain in childbirth.
  - c. Upon all nature (3:18). To be infested by thorns, drought, etc.
  - d. Upon the serpent (3:14). To crawl upon its belly.
  - e. Upon the devil (3:15). To someday be utterly crushed by the Savior
- 2. His grace, as God deals with sinners.
  - a. In seeking out Adam (3:9).
  - b. In promising them a Savior (3:15).
  - c. In clothing them (3:21).
  - d. In removing them from the Garden of Eden (3:24).

"So he drove out the man."

- D. The martyrdom of Abel (Gen. 4).
  - 1. Eve gives birth to Cain and Abel (4:1, 2).
  - 2. Cain's bloodless offering is rejected by God (4:4).
  - 3. Abel's blood offering (a lamb) is accepted by God (4:4).
  - 4. Cain murders his brother (4:8).
  - 5. Cain is driven from God's presence (4:9-16).
  - 6. Cain establishes the first civilization (4:16-24).
  - 7. Eve gives birth to Seth who fakes Abel's place (4:25).
- E. The ministry of Enoch (Gen. 5).
  - 1. Enoch was the first recorded preacher, and he preached on the coming judgment (Jude 1:14, 15).

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

2. Enoch was a man of great faith (Heb. 11:5).
3. He was the father of Methuselah (5:21).
4. He departed this earth without dying (5:24).

### III. THE CONDEMNATION OF ALL THINGS (GENESIS 6-9).

#### A. The conditions prior to the Flood.

1. A great population explosion took place (6:1).

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them."

2. There was an outpouring of satanic activity (6:2).

"That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

3. All humanity (apart from eight individuals) became totally depraved (6:5, 11).

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (6:5).

4. God determined to destroy all flesh (6:5-7).

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (6:6, 7).

5. Noah and his family find grace in God's sight (6:8, 9).

"But Noah found grace in the eyes of the Lord" (6:8).

#### B. The salvation through the Flood.

1. God informs Noah (who had found grace in his sight) to construct a 450' x 75 X 45-foot floating barge-the ark (6:14-16).
2. Noah and his family are joined in the ark by a male and female of all earth's animals, including seven pairs of the clean animals (7:1-9).
3. The ark successfully survives the 371-day Flood and comes to rest upon the mountains of Ararat (8:4).

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged" (8:1).

4. God now establishes a rainbow covenant with Noah (9:1-19).
  - a. A command: that Noah's three sons replenish the earth (9:1-3, 7)
  - b. An institution: human government and capital punishment ordained (9:4-6).
  - c. A promise: that God would never destroy the world by a great flood again (9:8-19).

#### C. The tragedy following the Flood (9:20-29).

1. Noah becomes drunken from his own vineyard and exposes himself within his tent.
2. His son Ham and grandson Canaan view this nakedness Canaan, especially, incurs the wrath of his grandfather for the part he played in this
3. Noah, the Seer, predicts the future physical and spiritual life style of his three sons and their descendants.
  - a. Concerning Canaan. That his seed would be in servitude to the seed of his brethren. Fulfilled in Josh. 9:27.
  - b. Concerning Shem. That from his seed would come the Messiah. Fulfilled in Mt. 1:1. (See Gen. 11:10-27)
  - c. Concerning Japheth. That his seed would "dwell in the tents of Shem." Fulfilled in Rom. 11:13-25.

### IV. THE CONFUSION OF ALL THINGS (GENESIS 10-11).

- A. The arrogance of man. A rebel named Nimrod (grandson of Ham) instigates a religious building program (consisting of both an astrological tower and a city) on the plains of Shinar near Babylon (11:1-4).
- B. The judgment of God. God punishes this evil attempt and separates mankind into small ethnic groups by confusing their once universal language into many dialects (11:5-9).
- C. The origin of nations. The ancient world is now settled by the descendants of Noah's three sons.
  - 1. The descendants of Japheth (10:2-5). Some of his descendants and the peoples they founded would be:
    - a. Gomer (Germany)
    - b. Magog, Tubal, and Mechech (Russia)
    - c. Madai (Persia)
    - d. Javan (Greece)
    - e. Tiras (Italy)
    - f. Togarmah (Armenia)
    - g. Tarshish (Spain)
    - h. Kittim (Cyprus)
  - 2. The descendants of Ham (10:6-20). Some of his descendants and the peoples they founded would be:
    - a. Cush (Ethiopia)
    - b. Mizraim (Egypt)
    - c. Phut (Africa)
    - d. Canaan (the Canaanites of Palestine)
    - e. Nimrod (Babylon and Assyria)
    - f. Sidon (Phoenicia)
    - g. Heth (Hittites)
    - h. Jebus (the Jebusites, the occupants of Jerusalem prior to David's reign)
    - i. Philistine (the Philistines)
    - j. Sin (possible founder et the oriental peoples, China, Japan, India, etc.)
  - 3. The descendants of Shem (10:21-32; 11:10-32).
    - a. Through Abraham, Isaac, and Jacob: the nation Israel
    - b. Through Abraham, Ishmael, and Esau: the Middle East Arab countries

#### I. ABRAHAM (ABRAM) (GENESIS 12-24).

- A. His conversion (Acts 7:2). Abraham is saved around 2100 B.C. while living in the city of Ur of the Chaldees.

"Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwelt" (Acts 7:1-4),

- B. His calling (Gen. 12:1; Josh. 24:3; Acts 7:3). He was to leave Ur and his father's house for a land that God would show him.
- C. His commission (Gen. 12:2, 3; Acts 7:3) was sevenfold:
  - 1. I will make of thee a great nation.
  - 2. I will bless thee.
  - 3. I will make thy name great.
  - 4. Thou shalt be a blessing.
  - 5. I will bless them that bless thee.
  - 6. I will curse him that curseth thee,
  - 7. In thee shall all families of the earth be blessed.
- D. His caution (11:31,32). God had told Abram to leave his father's house and proceed to Canaan. But he was disobedient concerning both matters in that he took his father with him, and allowed himself to get bogged down in Haran.
- E. His Canaan (12:4-9),
  - 1. At age seventy-five he enters Canaan and pitches camp near Shechem, some thirty miles north of Jerusalem.
  - 2. God now promises to give him the land (12:7).
  - 3. He then moves to Bethel, a place meaning "house of God" and builds an altar (12:8).
- F. His carnality (12:10-20).
  - 1. In time of famine he backslides and goes down to Egypt (12:10).
  - 2. Fearing for his life, he leads Pharaoh to believe Sarai is his sister (12:11-13).
  - 3. Upon discovery of this deceit he is soundly rebuked by Pharaoh and sent back to Canaan (12:14-20).
- G. His condescension (13:1-18).
  - 1. An argument over grazing rights now develops between his herdsmen and those of Lot, his nephew (13:1-7),

2. Unwilling to argue, he graciously allows Lot to choose his section of land (13:8, 9).
  3. The young man foolishly picks that area near Sodom, the ancient world's most wicked city (13:10-13).
  4. After Lot leaves, God appears, promising Abram both soil (the land of Palestine) and seed (that he would father a great nation).
- H. His courage (14:1-16).
1. A pagan king had captured Sodom and carried its citizens into captivity, including Lot (14:12).
  2. After a forced night march, Abram and his faithful army of 318 trained servants (in a surprise attack) defeated this pagan king just north of Damascus, thus freeing Lot (14:14-16).
- I. His communion (14:17-24).
1. After returning from this battle (the first war mentioned in the Bible), Abram is met by the priest-king of Jerusalem, whose name is Melchizedek (14:18).
  2. Abram pays tithes to Melchizedek and receives from him God's blessings in a bread and wine ceremony (14:19, 20).
- J. His covenant (15:1-20).
1. Abram asks God that he be allowed to adopt a favorite servant lad named Eliezer, that he might consider him as his physical heir (14:2-4).
  2. God refuses, promising Abram that Sarai would later give birth to the promised heir. He would thus through this son be the founder of a mighty nation (15:5-7).
  3. God now ratifies his threefold promise to believing Abram (concerning soil, seed, and salvation) through a blood covenant (16:6-12, 17).
  4. Abram is given a sevenfold prophecy by God (16:13-16).
    - a. That Abram's descendants would be strangers in a foreign land. (See Gen. 46:2-4.)
    - b. That they would be servants in that land. (See Ex. 1:7-14.)
    - c. That this servitude would last some 400 years. (See Ex. 12:40.)
    - d. That God himself would later judge that nation which enslaved Israel. (See Ex. 7-12.)
    - e. That Abram would be spared all of this. (See Gen. 25:7, 8.)
    - f. That after spending four long generations in Egypt, Israel would return to Canaan. (See Ex. 6:16-20.)
    - g. That Israel would come out of Egypt with great substance. (See Ex. 12:35, 36; Ps. 105:37.)
- K. His compromise (16:1-15).
1. Sarai persuaded Abram to father a child through her Egyptian maiden girl Hagar. They would then adopt this child as their own.
  2. Hagar became pregnant and her arrogant attitude soon caused trouble, resulting in her dismissal from Abram's household by Sarai.
  3. Hagar was found by the angel of the Lord beside a desert spring and commanded to return to Abram and Sarai. The sex (male) and name (Ishmael) of her unborn child were prophesied by this angel. This is the first mention of the angel of the Lord. Some theologians believe that when this title is found in the Old Testament, it is actually another name for the Lord Jesus Christ.
  4. Ishmael is born. Abram was eighty-six years old at this time.
- L. His circumcision (17:1-27). When Abraham is ninety-nine years old God again appears to him and the following takes place,
1. His name is changed from Abram (meaning "exalted father") to Abraham ("father of nations"). (See 17:5)
  2. His wife's name is changed from Sarai ("contentious") to Sarah ("a princess"). (See 17:15.)
  3. The religious ceremony of circumcision is instituted as a seal and sign of the promised threefold covenant (concerning the soil, seed, and salvation) already given in Genesis 15. (See 17:9-14.)

"This is my covenant, which ye shall keep, between me and you and thy seed after thee; every man child among you shall be circumcised" (17:10).

4. The promise of an heir is given again, causing Abraham to laugh for joy, (See 17:16, 17)
  5. At Abraham's request God promises to bless Ishmael. (See 17:18-27.)
- M. His compassion (18:1-33). God again appears to Abraham (this time accompanied by two angels) with some good news and some bad news.
1. The good news: Sarah would give birth to the long promised heir during the following spring (18:9, 10). This causes Sarah to laugh with unbelief (18:11-14),
  2. The bad news: Sodom (Lot's home city) was to be destroyed because of its wickedness (18:16-22). Abraham (who began by asking for fifty) receives God's promise that Sodom will be spared if but ten righteous people can be found in the city (18:23-27).
- N. His corrupted kin (19:1-38).
1. Two angels tell Lot of the impending destruction of Sodom. Conditions were so corrupt that they were forced to blind some sexual perverts.

2. At daybreak the angels literally drag Lot, his wife, and their two daughters out of Sodom.
  3. Sodom is totally destroyed by fire, along with Lot's wife who looked back.
  4. In a cave outside the city Lot's daughters, fearing they will never marry, get their own father drunk, and have sexual relations with him. Both bear him children. The oldest daughter names her son Moab (father of the Moabites) and the younger daughter calls her boy Ben-ammi (father of the Ammonites). Note the steps leading to the downfall of Lot.
    - a. He looked longingly at Sodom (13:10).
    - b. He chose the area of ground near Sodom (13:11).
    - c. He pitched his tent toward Sodom (13:12).
    - d. He moved into the city of Sodom (14:12).
    - e. He finally gives both his daughters and his energies to Sodom (Gen. 19).
- O. His carnality (20:1-17).
1. Abraham falls into the same sin pattern here as he had once done in Egypt. On this occasion he moves into the land of the Philistines and lies to Abimelech concerning Sarah as he previously lied to Pharaoh.
  2. God warns Abimelech in a dream not to touch Sarah.
  3. Abimelech rebukes Abraham for lying to him.
  4. Abraham prays for God's blessing to fall upon Abimelech.
- P. His celebration (21:1-34).
1. Isaac is born as God had promised. His name meant "laughter."
  2. A great celebration is held to mark the weaning of Isaac,
  3. Hagar and her fourteen-year-old son Ishmael are sent away from Abraham's household for mocking Isaac during this happy occasion.
  4. God graciously ministers to Hagar and Ishmael after they are lost in the wilderness of Beer-sheba, by pointing her to a fresh well. Ishmael later marries an Egyptian girl and becomes an expert archer.
  5. Abraham's fame grows, causing Abimelech to seek a truce with him.
- Q. His "calvary" (22:1-24).
1. God "tempts" Abraham by ordering him to "take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering..." (22:2).
  2. Upon arriving three days later, Isaac (not knowing he is to be the sacrifice) asks: "Behold the fire and the wood: but where is the lamb for a burnt offering?" (22:7).
  3. The heartbroken old patriarch softly answers his son: "My son, God will provide himself a lamb for a burnt offering..." (22:8),
  4. Abraham builds an altar and binds his only son to it. At the last moment God stays his hand, showing him a nearby substitute ram (22:9-13).
  5. Abraham names this place Jehovah-Jireh ("the Lord will provide") (22:14).
  6. The angel of the Lord again announces the features of the Abrahamic Covenant.
- R. His cave (23:1-20).
1. Sarah dies at the age of 127.
  2. Abraham buys a cave at Machpelah for 400 pieces of silver and buries his beloved wife there,
- S. His command (24:1-67).
1. Abraham commands his trusted servant (Eliezer) to go to Haran and choose a wife for Isaac.
  2. Upon reaching his destination, the servant kneels down outside the city and prays for wisdom.

"And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder" (24:15).

3. Rebekah agrees to go with the servant and become Isaac's wife.
  4. Isaac anxiously awaits his bride in a field near Hebron. They become husband and wife. This is one of the great typical chapters in all the Bible. Note:
    - a. Abraham is a perfect type of the heavenly Father, (See Mt. 22:2.)
    - b. Isaac is a perfect type of the Lord Jesus Christ. (Compare 24:67 with Eph. 5:25,)
    - c. Eliezer is a perfect type of the Holy Spirit. (Compare 24:4 with Acts 2:1-4; Eph, 1:10-14.)
    - d. Rebekah is a perfect type of the church.
- T. His Keturah (25:1-6).
1. Abraham marries a woman named Keturah, who bears him six sons.
  2. The most important son was Midian, the fourth boy, who became the father of the Midianites.
- U. His city (25:7-10; Heb. 11:8-10). Abraham dies at 175 and is buried alongside Sarah in the Machpelah cave.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10).

## II. ISAAC (GENESIS 25-27).

Isaac has been described as the mediocre son of a great father (Abraham) and the mediocre father of a great son (Jacob). The main action of his life occurs at the following five places:

- A. On a Jerusalem mountain (22:1-14); the submissive son.
- B. By a Hebron field (24:61-67; 25:9-11, 19-26); the gentle groom.
  - 1. He meets Rebekah for the first time (24:61-67).
  - 2. Ishmael dies at the age of 137 (25:17).
  - 3. Isaac prayed that God would give him and his wife children (25:21).
  - 4. Rebekah gives birth to twin boys. They are named Esau and Jacob (25:24-26).
- C. In a Philistine home (26:1-14); the copy cat.
  - 1. Isaac repeats the sin of his father many years back, In time of famine, he forsakes Palestine and moves into the Philistine area and lies to King Abimelech concerning Rebekah, saying she is his sister.
  - 2. Abimelech discovers the truth of the matter and reproves a totally embarrassed Isaac about his lying.
  - 3. In spite of his carnality, God reaffirms the Abrahamic Covenant to Isaac and blesses him.
- D. Alongside some desert wells (26:15-34); the willing worker.
  - 1. The Philistines soon became jealous of his great success and retaliated by filling up with earth some old wells once dug by his father, Abraham. Isaac spends a great deal of time clearing the debris from these clogged water holes.
  - 2. God appears to Isaac again.
  - 3. Isaac and Rebekah are grieved over the marriage of Esau, who at forty years of age, picks a pagan girl for his wife.
- E. At a supper table in his own home (27:1-46); the frustrated father.
  - 1. Isaac instructs Esau to kill a deer and prepare him a venison meal that he might eat and bless him before he dies.
  - 2. Rebekah overhears this conversation and immediately enters a plot with Jacob to deceive Isaac, that he (Jacob) might obtain the blessing,
  - 3. The ruse works and Jacob is blessed.
  - 4. Upon Esau's return the plot is discovered. Esau vows to kill Jacob after his father's funeral,
  - 5. Rebekah learns of this plot and asks Isaac that Jacob might be sent to Haran to seek a wife, Her main reason, however, was to save his life.

## III. JACOB (GENESIS 25; 27-36; 38).

- A. The devising brother (25:27-34). Jacob connives to get his famished brother to trade his birthright.
- B. The deceitful son (27:1-46). Isaac is deceived by Jacob and he receives that blessing meant for Esau.
- C. The dreaming pilgrim (28:1-22).
  - 1. Jacob leaves Beer-sheba and starts toward Haran. After a long, hard journey he arrives at Bethel, some forty miles from Beer-sheba.
  - 2. As he slept he saw a ladder from earth to heaven with angels ascending and descending it (28:13-15).
  - 3. Jacob awakens and makes a vow.
- D. The love-struck suitor (29:1-20).
  - 1. Jacob arrives in Haran and meets his cousin (and future wife) Rachel.
  - 2. Jacob then meets Laban (his uncle) and future father-in-law. Jacob agrees to work seven years for the hand of Rachel in marriage.
- E. The frustrated family man (29:21--30:24).
  - 1. Jacob is deceived on his wedding night by a crafty Laban who had secretly substituted his oldest girl named Leah in place of Rachel, his youngest.
  - 2. Jacob is furious, but agrees to work another seven years for Rachel without pay. He is, however, permitted to marry her within a week.
  - 3. Jacob now has two wives and would gather two more, as Leah and Rachel each present him their personal handmaidens for childbearing purposes. These four women will bear Jacob twelve sons and one daughter.
    - a. From Leah:
      - (1) Reuben, his first son (29:32).
      - (2) Simeon, his second son (29:33).
      - (3) Levi, his third son (29:34).
      - (4) Judah, his fourth son (29:35).
      - (5) Issachar, his ninth son (30:18).
      - (6) Zebulun, his tenth son (30:20).Note: Leah will also bear him Dinah, his only daughter (30:21).
    - b. From Bilhah (Rachel's handmaiden):

- (1) Dan, his fifth son (30:6).
    - (2) Naphtali, his sixth son (30:8).
  - c. From Zilpah (Leah's handmaiden):
    - (1) Gad, his seventh son (30:11).
    - (2) Asher, his eighth son (30:13).
  - d. From Rachel:
    - (1) Joseph, his eleventh son (30:24).
    - (2) Benjamin, his twelfth son (35:18).
- F. The enterprising employee (30:25--31:55).
  1. After the birth of his children, Jacob wants to return home but is persuaded by Laban to remain for awhile (30:25-28).
  2. After a period of six years Jacob becomes a very wealthy man. Jacob is commanded by God to return to Palestine (30:43; 31:3).
  3. Jacob quickly breaks camp and leaves for home without bothering to inform Laban (31:17-21).
  4. Laban, upon hearing of the flight three days later, sets out in hot pursuit and catches up with them, after a week's journey, at Mt. Gilead (31:22-25).
  5. Laban rebukes Jacob for sneaking off, and accuses him of stealing his household gods (31:26-30).
  6. Jacob angrily denies stealing these images (unaware of Rachel's actions) (31:36-42).
  7. At Laban's suggestion, the two men entered a covenant by building a pile of stones and calling it Mizpah, or "the watchtower" Laban then added these words: "The Lord watch between me and thee, when we are absent one from another" (31:49).
- G. The determined wrestler (32:1--33:20).
  1. Jacob is again ministered to by angels on his route homeward.
  2. At this time he learns the terrifying news that Esau is en route to meet him with 400 men (32:6).
  3. After dividing his household in two groups and sending a bribe gift of 550 animals to Esau, a desperate Jacob spends the night by the brook Jabbok wrestling with God in prayer (32:7-32).
  4. Jacob meets Esau. To his surprise and immense relief, Esau embraces him (33:1-4).
  5. Jacob enters Palestine, settles at Shechem, and builds an altar there (33:18-20).
- H. The enraged father (34:1; 38:1-30).
  1. Over the sin of murder, committed by Levi and Simeon (34:1-31).
    - a. Jacob allows his daughter Dinah to run loose, resulting in her being seduced by Shechem, the son of King Hamor of the Hivites (34:1, 2).
    - b. Shechem determines to marry Dinah and asks Jacob for the necessary permission (34:3-12).
    - c. Dinah's brothers, inwardly boiling with anger, cruelly deceive Shechem by agreeing to his request with the stipulation that all male Hivites circumcise themselves (34:13-24).
    - d. On the third day, when their wounds were sore and sensitive to every movement, Levi and Simeon walk boldly into the camp and slaughter every man there.
    - e. Jacob is furious and soundly rebukes his two murderous sons: "Ye have troubled me to make me stink among the inhabitants of the land" (34:30).
  2. Over the sin of adultery, committed by Judah (38:1-30). Although Jacob's name does not occur in this chapter, we may assume he was well aware of the tragic facts and disapproved of them.
    - a. Judah, Jacob's fourth son, marries a Canaanite girl, who bears him three sons, Er, Onan, and Shelah (38:1-5),
    - b. His oldest son, Er, marries a girl named Tamar, but God soon kills him for an unrecorded act of wickedness. Judah then commands his second son, Onan, to marry her. He also is soon slain for wickedness.
    - c. Judah promises Tamar to give her his youngest son Shelah in due time, although he secretly had no intention of doing this (38:11, 12).
    - d. After awhile Tamar realizes this and, disguising herself as a common harlot, entices Judah into her tent for sexual purposes. For payment she demands and receives his signet, bracelets, and staff (38:13-19). Tamar soon becomes pregnant from this relationship.
    - e. Some three months later an indignant Judah orders her to be burned to death. Tamar then shows him his signet, bracelets, and staff. A remorseful and doubtless red-faced Judah immediately sets her free (38:24-26).
    - f. Tamar has twins and calls them Perez and Zerah. Both this Canaanite prostitute woman and her illegitimate firstborn son would later be included through the amazing grace of God in the sacred genealogy of the Lord Jesus Christ (See Mt. 1:3.)
- I. The obedient patriarch (35:1-7),
  1. God again reminds Jacob of his previous command to return to Bethel (35:t). (See also 31:1 t-13.)
  2. Jacob instructs his entire household to destroy their idols, to wash themselves, and to put on fresh clothing in preparation for the Bethel trip. These idols and earrings are then collected and buried under an oak tree near Shechem (35:2-4)

3. Jacob arrives at Bethel and builds an altar there, naming it El-Bethel, meaning, "The God of the House of God" (35:7).

J. The sorrowing saint (35:8-29).

1. Jacob loses, in rapid succession, three loved ones.
  - a. His old nurse, Deborah (35:8). This woman, first mentioned here, apparently came to live with Jacob after the death of her mistress (and Jacob's mother) Rebekah.
  - b. His beloved wife Rachel dies giving birth to her second (and Jacob's twelfth) son, who is named Benjamin, "Son of my Right Hand" (35:16-20).
  - c. His father Isaac (35:27-29) dies at age 180 and is buried by Jacob and Esau alongside Abraham in the Cave of Machpelah at Hebron (35:27-29).

IV. JOSEPH (GENESIS 37, 39-50).

A. The favored son (37).

1. The dreams of Joseph.
  - a. The remaining chapters in Genesis now describe the life of Joseph, Jacob's second youngest son, born to him of his beloved Rachel. (See Gen. 30:24.)
  - b. Joseph had brought down upon him the wrath of his ten half-brothers. Three factors had led to this sad situation,
    - (1) Because he had reported to his father some of the bad things the ten were doing (37:2).
    - (2) Because he had become Jacob's favorite son. To show this special affection, the old man gave Joseph a long-sleeved brightly colored tunic (37:3).
    - (3) Because of Joseph's strange dreams.
      - (a) In one of his dreams they were all in the field binding sheaves, when suddenly his sheaf stood up and their sheaves all gathered around it and bowed down before it (37:7).
      - (b) During his second dream he saw the sun, moon, and eleven stars bow down before him (37:9).
  - c. Joseph is sent from his home in Hebron to Shechem to check on his half-brothers and their grazing flocks.
2. The deceit of his brothers.
  - a. His ten brothers see him in the distance and determine to kill him (37:18).
  - b. Reuben, Jacob's firstborn, apparently had second thoughts, however, for he suggested that they simply throw him in a pit and let him die (37:21, 22).
  - c. Joseph is stripped of his coat and cast into a pit (37:24).
  - d. Ignoring his pitiful cries (Gen. 42:21), the cruel brothers sat down to eat. Suddenly a slave caravan of Ishmaelites and Midianites came into view en route to Egypt. The nine brothers made a hasty and heartless decision to sell Joseph as a slave (37:25-27).
  - e. Joseph is sold for twenty pieces of silver (the going price of a slave) and carried into Egypt (37:28).
3. The despair of his father. To conceal their horrible crime, they take Joseph's coat, smear it with goat's blood, and deceive Jacob into believing his beloved son has been slain and eaten by a wild animal (37:31-35).

B. The faithful steward (39).

1. His service.
  - a. Joseph is sold as a slave to Potiphar, an officer in Pharaoh's Egyptian palace guard (38:30; 39:1).
  - b. Under the blessings of God, he was quickly entrusted with the entire administration of Potiphar's household (39:2-6).
2. His self-control.
  - a. Joseph is enticed to commit immorality by the wife of Potiphar, but refuses her continued advances (39:7-10).
  - b. In an act of revenge, she accuses Joseph of rape (39:11-18).-'
3. His sufferings. Joseph is thrown into prison (39:9-20).

C. The forgotten servant (40).

1. The jailor, like Potiphar, soon recognized Joseph's beautiful and talented character and put him in charge of the entire prison administration (39:21-23).
2. For some reason, the anger of Pharaoh is aroused against both his chief baker and butler and he sends them to Joseph's prison (40:1-4).
3. While in prison these two men have mysterious dreams. God gives Joseph the ability to correctly interpret each dream. He predicts that within three days the king will free the butler but execute the baker.

4. Three days later, on his birthday, the Pharaoh dealt with the butler and baker exactly as Joseph had predicted he would do. But the butler forgot to mention anything about Joseph (40:20-23).
- D. The famed statesman (41-44).
1. The revelation of Joseph.
    - a. One night two years later Pharaoh experienced two mysterious dreams.
      - (1) The contents of the first dream. He was standing on the bank of the Nile River when suddenly seven sleek, fat cows came up out of the river and began grazing in the grass. Then seven other cows came up, but they were very skinny and all their ribs stood out. Suddenly the skinny cows ate the fat cows (41:1-4).
      - (2) The contents of the second dream. He saw seven heads of grain on one stalk, with every kernel well formed and plump. Then suddenly seven more heads appeared on the stalk, but these were shriveled and withered by the east wind. The dream ended as the thin heads devoured the plump ones (41:5-7).
    - b. Pharaoh consults his magicians about these dreams the next morning but they are unable to interpret them (41:8).
    - c. The butler suddenly remembers the amazing talent of Joseph and relates to the Pharaoh those events which occurred in prison two years back (41:9-13).
    - d. Joseph is cleaned up, shaven, and brought before Pharaoh. After hearing the contents of the dreams, he immediately interprets them, giving God the glory. According to Joseph, both dreams meant the same thing (41:14-25).
      - (1) The seven fat cows and the seven plump heads of grain meant that there were seven years of prosperity ahead (41:26).
      - (2) The seven skinny cows and the lean heads of grain meant that a seven-year famine period would follow the years of plenty (41:27).
    - e. Joseph then advises Pharaoh to appoint a capable administrator over a nationwide farm program, and divide Egypt into five districts. The officials of these districts should then gather into the royal storehouses all the excess crops of the next seven years (41:33-36).
  2. The elevation of Joseph (41:37-57).
    - a. The Pharaoh appoints Joseph to this high office on the spot, and gives him a wife.
    - b. Joseph is now thirty years of age (41:46).
    - c. Joseph's wife presents him with two boys. The first is named Manasseh (meaning "made to forget"), and the younger Ephraim (meaning "fruitful"). (See 41:50, 52.)
    - d. As Joseph had predicted, the seven fat years were followed by seven lean ones, causing people from many lands to buy their food in Egypt (41:53-57).
  3. The consternation of Joseph's brothers (Gen. 42-44).
    - a. Jacob sends his ten older sons into Egypt from Hebron to buy food (42:1-5).
    - b. They arrive in Egypt and bow down before Joseph, but do not recognize him, thus fulfilling his dream some twenty years back (42:6).
    - c. Joseph does not reveal himself at first but accuses them of being foreign spies. The frightened brothers attempt to convince him otherwise (42:7-13).
    - d. He throws them into jail for three days and then releases them, but keeps Simeon as a hostage until they can return with Benjamin, as he demands they bring him to him (42:14-20).
    - e. The famine intensifies in Hebron and Jacob is forced to allow Benjamin to go back with them into Egypt for food. Judah attempts to guarantee the safety of Benjamin (43:1-14).
    - f. They again present themselves to Joseph, who takes them to his palace for a feast. For the first time in twenty years all twelve brothers are together, but only one is aware of it (43:15-25).
    - g. The brothers are fed at a separate table from that of Joseph. But to their amazement he seats them in order of their ages, giving Benjamin five times as much food as the others (43:26-34).
    - h. Before they return the next morning Joseph once again secretly places the payment money in each man's sack, along with Joseph's own silver cup at the top of Benjamin's sack (44:1, 2).
    - i. The brothers have but left the city when they are arrested (at Joseph's command) and accused of stealing his silver cup (44:4-6).
    - j. They quickly deny this charge and agree to serve as slaves if any stolen loot can be found on them. A search quickly reveals the cup in Benjamin's sack (44:7-12).
    - k. Standing before Joseph for the third time, Judah steps forward and begs him to accept his life in place of Benjamin. He tearfully reminds Joseph that their old father Jacob would simply die if anything happened to Benjamin (44:13-34),
- E. The forgiving saint (45-48),
1. Joseph and his brothers.
    - a. Joseph cannot contain himself any longer and reveals his identity to his brothers (45:1-3).

- b. After a time of tearful reuniting, Joseph informs them that the two-year drought they have already experienced will continue another five years and urges that they bring Jacob back with them and all make plans to live in Egypt (45:4-15).
  - c. Joseph reassures his brothers (still in semi-shock) he has no hard feelings, but feels God has overruled their evil plot so as to guarantee Israel will indeed be a great nation (45:5-8).
  - d. Pharaoh rejoices along with Joseph over his restored brethren and also invites the entire clan to live in Egypt (45:16-20).
2. Joseph and his father.
- a. The old patriarch, Jacob, at first cannot comprehend the thrilling news concerning Joseph, but then believes the report and plans his trip to Egypt (45:26-28).
  - b. En route at Beer-sheba, God reassures Jacob he will still bless him, even in Egypt. Jacob is told he is to die there, but God will bring his descendants back to Palestine someday (46:1-4).
  - c. Jacob enters Egypt with his entire household.
  - d. The population of Israel in Goshen rapidly expands in spite of the famine everywhere else (47:27).
  - e. At the age of 147 Jacob realizes his time is near and thus calls for his beloved son Joseph and his favorite grandsons, Ephraim and Manasseh (48:1).
  - f. Joseph promises his father he will not be buried in Egypt (47:29-31).
3. Joseph and his sons. Joseph's two sons stand before their grandfather waiting to be blessed. The old man adopts them as his own sons and assures them of an equal inheritance (48:3-9).
- F. The fruitful shade tree (49-50).
1. Joseph receives his father's blessing (49). (See also Heb. 11:21.) Jacob gathers his twelve sons around his bedside just before his death, "that I may tell you that which shall befall you in the last days" (49:1). Jacob then predicts the future of each of the twelve sons.
- a. The other brothers were to praise Judah and bow before him.
  - b. Judah would destroy his enemies, and would be left undisturbed, like a young lion.
  - c. The scepter would not depart from Judah until Shiloh (Christ) came. (See Num. 24:17; Rev. 5:5.)
2. Joseph returns his father's body (50).
- a. Jacob dies at age of 147 (47:28; 49:33).
  - b. His body is embalmed in Egypt during a forty-day preparation period (50:2, 3).
  - c. All Egypt mourns over him for seventy days (50:3).
  - d. He is carried by his sons into Palestine and buried alongside Abraham and Isaac in the Cave of Machpelah (50:13).
  - e. Joseph reassures his troubled brothers that favorable conditions would remain as before the funeral (50:15-21). He gently reminds them: "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (50:20).
  - f. Joseph dies at age 110 (50:26).
- G. The foreshadow of the Savior. Joseph is the most complete type of Christ in all the Bible. Note the amazing similarities between these two:
- 1. Both were beloved by their fathers (37:3; Mt. 3:17).
  - 2. Both regarded themselves as shepherds (37:2; Jn 10:11-14).
  - 3. Both were sent to their brethren by their fathers (37:13, 14; Lk. 20:13; Jn. 3:17; Heb. 10:7).
  - 4. Both were hated by their brethren without cause (37:4, 5, 8; Jn. 1:11; 7:5; 15:25).
  - 5. Both were plotted against by their brethren (37:20; Jn. 1:11; 5:3).
  - 6. Both were severely tempted (39:7; Mt. 4:1).
  - 7. Both were taken to Egypt (37:36; Mt. 2:14, 15).
  - 8. Both were stripped of their robes (37:23; Jn. 19:23, 24).
  - 9. Both were sold for the price of a slave (37:28; Mt. 26:15).
  - 10. Both were bound (39:20; Mt. 27:2).
  - 11. Both remained silent and offered no defense (39:20; Isa. 53:7).
  - 12. Both were falsely accused (39:16-18; Mt. 26:59, 60).
  - 13. Both experienced God's presence through everything (39:2, 21, 23; Jn. 16:32).
  - 14. Both were respected by their jailors (39:21; Lk. 23:47).
  - 15. Both were placed with two prisoners, one of which was later lost, and the other saved (40:2, 3, 21, 22; Lk. 23:32, 39-43).
  - 16. Both were around thirty when their ministry began (41:46; Lk. 3:23).
  - 17. Both were highly exalted after their sufferings (41:41; Phil. 2:9-11).
  - 18. Both took Gentile brides (41:45; Eph. 3:1-12).
  - 19. Both were lost to their brothers for awhile (42:7, 8; Rom. 10:1-3; 11:7, 8).
  - 20. Both forgave and restored their repentant brothers (45:1-15; Micah 7:18, 19; Zech. 12:10-12; Rev. 1:7).
  - 21. Both were visited and honored by all earthly nations (41:57; Isa. 2:2, 3; 49:6).