

EVERYDAY WITH GOD

(Reading Through The Bible In A Year)

These notes were written in 1982. They are in need of serious revision. They are uneven in content and detail from chapter to chapter and thus fail to serve as adequate and useful summaries. This appears at the end of the notes on Genesis, but as you read through the summaries you will note that the earlier chapters are scant, with the briefest of notes and more questions than anything else. As the notes develop that style changes to be a bit more — emphasis on “a bit more” — thorough. But, all in all, as just mentioned, these notes are in need of serious revision. Please keep that in mind as you read through them. There’s so much more to know about the biblical text than what you read here. [1/7/20 - jla]

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GENESIS

The first books of the Bible were written by Moses. Genesis, the first of these five, is the book of beginnings. Within it we see the beginning of the physical creation, the beginning of the scheme of redemption (Note: Though we see the beginning of it revealed in the book of Genesis, we must remember that it was in the mind of God from eternity.), the beginning of the generations of man (see ch.5, 10—11, et. al.), the beginning of God’s chosen people (cf. ch.12), and the beginning of the Bible (the inspired revelation of the mind of God). As you read through the following pages of brief notes, please remember that they (i.e. .the notes) only represent the highlights of the chapters as the author sees them. This survey is by no means as thorough as it could be, but it is meant to serve as a guide to the major events, doctrines, and characters that you will read about in the chapters of Genesis. Questions will be interspersed with the comments in order to encourage further thought in your reading and studies.

CHAPTER ONE

1. Note the order of the days of creation. Try to learn what was made on each of the days.
2. Note that God is the creator of heaven and earth (cf. Jn. 1:1ff) and not some materialistic process of evolution.
3. What do verses 6—8 mean to you? How were the waters separated?
4. How long were the days of creation? Can you support your answer?
5. Note in verse 11 that the grass, herbs, etc. reproduced after their own kind. What problem does this present for the theory of evolution?
6. What significance is in the statement “Let us make man in our image? ”
7. Note that God saw that his creation was “very good” (vs.31).

CHAPTER TWO

1. Does verse two indicate that God’s involvement with his creation ended after the creation week?
 2. Note verse 5 says that it had not yet rain upon the earth. When was the first time that it rained?
 3. Can you describe the Garden of Eden?
 4. What is the significance of verse 17? Why did the Lord say this: what was his purpose? (to warn in advance — note article God’s Will and Word, esp. Amos 3:7 “Surely the Lord GOD does nothing, Unless He reveals His secret to His servants the prophets”]
 5. In what sense did Adam and Eve die when they partook of the fruit? Was it physical, or was it spiritual, or was it both?
 6. What is the purpose of the man/woman-husband/wife relationship according to vs.21ff
 7. What does the word “woman” mean?
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CHAPTER THREE

1. What were the attributes of the serpent as mentioned in chapter three? (For your further study, compare these attributes with those mentioned as belonging to Satan in other Bible passages.)
 2. Read verse 3 and then compare that to John 8:44.
 3. What was it about the fruit that caused Eve to eat it? (See also Matthew 4:1-11 and I Jn. 2:15ff)
 4. What lesson do we learn from Adam and Eve's attempt to hide from the Lord?
 5. Why did the Lord pronounce the curses in vs. 14-19?
 6. Were they just and reasonable?
 7. What do we learn about God and his attitude toward sin in Genesis chapters 2 & 3 ?
 8. Why did the Lord expel Adam and Eve from the Garden?
 9. Note in vs. 21 that the Lord God made coats of skins for Adam and Eve. Where did they come from? (implicit teaching re animal sacrifices and the shedding of blood, cf. Heb 9:22)
 10. What is the significance of vs. 15? What other Bible passages deal with this same subject? Who/what is the seed of woman?
 11. What is the importance of Adam's curse? (See Gen.2:5ff)
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CHAPTER FOUR

1. What was the difference in the offerings of Cain and Abel? (See Heb.11:4ff; I Jn.3)
 2. What lessons do we learn from the questions which the Lord posed in vs. 7?
 3. Note what the Lord said about sin in verse 7. (See Romans 6:16)
 4. Answer the question that the Lord asked Cain ... "Am I my brother's keeper?"
 5. What was the mark placed upon Cain?
 6. What does Seth mean? (answer: appointed)
 7. What does it mean "to call upon the name of the Lord"? (see verse 26; Joel 2:28ff; Acts 2:11ff; 22:16)
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CHAPTER FIVE

1. Note that there is a series of the generations of man listed in the book of Genesis. The generations (genealogies) trace the origins of man. What then, is the importance of Matthew 1:1?
 2. What does it mean in verse 24 when it says that "Enoch walked with God"?
 3. Do you believe that the ages of the individuals as given in Genesis 5 are years as we know them today? If you do not, can you say what they do represent? If they represent different lengths of time, then at what point did the word year represent a year as we know it? What are the difficulties with upholding varying time lengths in the book of Genesis?
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CHAPTER SIX

1. Verse two distinguishes between the "daughters of men" and the "sons of God". What do each of these two phrases mean? What supports your answer?
 2. Note that in verse five the men of the earth are described as being exceedingly wicked. (See also 2 Pet.2:14; Prov.4:16)
 3. What does it mean in verse six when it says that the Lord "repented"? (See I Sam. 15:29) Does God change, and if so, how? (cf. Ezek 18; Mal 3:6) If God does not change, how are we to understand this and similar passages?
 5. What does verse eight mean? (See also 5:24 et.al.)
 6. Was it important for Noah to have followed all of God's commands with regard to the building of the ark? (See Gen.6:22; 7:5; cf. Exodus 25 re Moses)
 7. Note the use of the word covenant in verse 18 is the first use of the word in the Bible.
 8. What is the importance of the 120 years as mentioned in verse 3? (cf. 1 Peter 3)
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CHAPTER SEVEN

1. Note that Noah is described as righteous in vs.1.
 2. What is the distinction between clean beasts and other beasts? What was the purpose of the clean beasts? (See vs.3 and 8:20)
 3. How was the door of the ark closed?
 4. Where did all of the water come from? (See 7:10,17,19,11; 8:2) (firmament)
 5. Did all living creatures die?
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CHAPTER EIGHT

1. What caused the waters to recede so fast?
 2. What was the importance of sending out the raven and the doves?
 3. Note that in verse 20 Noah built an altar. This indicates to us that worship and sacrifices as we see them under the law of Moses were not entirely new. When did such worship/sacrifice begin, and why?
 4. Note that in verse 21 the Lord said in his heart “the imaginations of man’s heart is evil from his youth”. What does this statement mean? Are all men hopelessly sinners? (cf. Eph 2 and Rom 2 “by nature”)
 5. Note that verse 22 indicates that the seasons would remain constant (to some extent). Many people today believe that the world’s weather will drastically change before the coming of the Christ. (See Matthew 24:36; 1 Thess.5:1)
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CHAPTER NINE

1. Why was the fear of man placed within animals?
 2. Note verse three. What is the difference between this verse and Gen.2:5; 1:29-30?
 3. What is the significance of verse 4? (see also Leviticus 17:11 and Acts 15)
 4. What do vs.5-6 mean? Is it lawful to kill under some circumstances or is all killing wrong?
 5. What was the covenant made between Noah and the Lord?
 6. What was the curse of Canaan and why was it given?
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CHAPTER TEN

1. What is the significance of the generations listed in this chapter?
 2. What does it mean in verse 25 when it says the earth was divided? (See ch.11)
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CHAPTER ELEVEN

1. What was the purpose of the building of the tower?
 2. What does the name Babel mean?
 3. Note: Quite often the writers of the Bible use anthropomorphic language. This is simply language used by God in such a way that man would see and understand it. By no means does this indicate that God is human, but rather it shows God as we see him/so that we can see him ... not necessarily as He really is. Inherent in God’s communication to mankind is some semblance of accommodation and condescension (on God’s part, cf. Is 55:8ff).
 4. The first eleven chapters of the Bible are quite frequently attacked by those who deny the inspiration of the Bible. They are often referred to as myths and fables. If we were to agree that the first 11 chapters were indeed mythical, what would that do to the inspiration of the remaining chapters of the Bible? Think about this one. (cf. note the frequent allusions to this portion of the word of God elsewhere in the old and new testaments).
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CHAPTER TWELVE

1. Beginning with Genesis 12 we see the foundations of what is later to be the nation of Israel. As we begin to go through the following chapters of Genesis and even on through the first five books of the Bible, make it a point to trace the history of the children of Israel. Jot down a few references while we study through the Pentateuch so that you can trace the history without using your Bible.
 2. What was the promise made to Abraham? Was it a promise of physical or spiritual fulfillment? How would the Lord bless and how would he curse? (cf. article "Covenant of Righteousness")
 3. Why did the Lord choose Abram? Why not someone else? (See Gen. 32:28; Deut. 7:6ff)
 4. Note in verse 7 and verse 8 that Abram built an altar and called upon the name of the Lord. Trace the origin of the altar in the Bible. Again answer the question, what does it mean to call on the name of the Lord. (see earlier discussion)
 5. Abraham (Abram) deceived Pharaoh by not telling all of the truth. Did God approve of such? If not, why then is Abram's name in the catalog of faith in Heb.11? (Note also that Rahab, who lied about the spies, is listed in Heb.11)
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CHAPTER THIRTEEN

1. Note again that Abram called upon the name of the Lord. (see vs.4)
 2. What caused the separation of Lot and Abram?
 3. Why did Lot choose the plain of Jordan?
 4. Note that Abram gave Lot the choice. (see vs.9) In subsequent chapters note the hospitality of Abram. (ch.18, etc)
 5. We noted that the Lord made a promise (covenant) with Abram. Count the number of times that the Lord repeats this promise to Abram. Then count the number of times (and to whom) the promise is made to others. Compile a short list of the names and references where the promise is repeated. Why do you think that the promise was oft repeated? Did someone forget about it, and therefore it needed repeating?
 6. Note that Abram was promised land (vs.14—17). Did Abram receive all of the things which God promised? (See Heb. 11:13)
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CHAPTER FOURTEEN

1. Note the different kings and the alliances made between them in the first part of the chapter.
 2. In verse 13 Abram is signified as "the Hebrew". This is the first use of this term. Though scholars are not sure of its exact origin, many do believe that it comes from the name "Eber" (ch. 11:14). The name means "one from across the river or "immigrant". (see ch.23:4)
 3. Who is Melchizedek? What is he? What is the significance of Abram offering tithes unto him? (See Hebrews chapter 7 and the discussion re Melchizedek and the Christ)
 4. Note Abram's unselfishness in vs. 23-24.
 5. Note that God is referred to as "the most high God, possessor of heaven and earth" in verse 22. (God creates all, God possesses all, God have given all — cf. Romans 8 "will he withhold anything from us," we must replicate the divine nature in our own, cf. 2 Cor 8 re the grace of God bestowed on the Macedonian Christians)
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CHAPTER FIFTEEN

1. Again the promise is repeated to Abram. Why?
 2. Note that the Lord is referred to as "thy shield, and thy exceeding great reward". Such an appellation shows the strength that we are able to derive from God. (Ps.84:11)
 3. Note that in verse 6 Abram's belief was counted unto him for righteousness. This does not preclude any works of Abram. (See Romans 4 and James 2 for further study.)
 4. In Genesis 15 we see a prophecy of the Egyptian bondage that was to come upon the descendants of Abram. This prophecy was given as a sign. What was it given to signify? (See vs.7ff)
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CHAPTER SIXTEEN

1. The story of Sarai (later Sarah) and Hagar is given in Galatians 4 in order to illustrate the ending of the law and the beginning of the law of Christ. Study both Gen.16 and Gal.4 in order to understand this most crucial Bible teaching.
 2. In verse 3 Hagar is given to be Abram's wife. This is to be understood in light of Gen.25:1-6 and I Chron.1:32.
 3. What does the name Ishmael mean? (See vs. 11)
 4. Note verse 13. Hagar said "Have I also here looked after him that seeth me?" Though commentators are not sure of the exact meaning, it can be understood to mean that Hagar had neglected to look toward God (who in turn was always watching her). All too often, we forget God, but God never forgets us.
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CHAPTER SEVENTEEN

1. The promises of the covenant are again repeated to Abram, whose name is now changed to Abraham.
 2. What was the purpose of circumcision? What is its significance in the new testament?
 3. Note also that Sarai's name was changed to Sarah.
 4. In verse 20 Ishmael was prophesied to become a great nation. (See ch.25)
 5. Note that Abraham sought for Ishmael to be the chosen one. He (i.e. Ishmael) was indeed the son of Abraham, but he was not the son of promise. What new testament distinction/s is/are made relative to Ishmael/Isaac and Sarah/Hagar? What is the role of Ishmael and Isaac as it relates to contemporary middle Eastern issues?
 6. Isaac is promised to be born not only of Abraham, but also of Sarah, in the next year. (vs.21)
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CHAPTER EIGHTEEN

1. Note the hospitality of Abraham as depicted in this chapter.
 2. One of those men that visited with him is described/named 'the Lord'. Whether or not Abraham knew this at first scholars are not sure, but it is most generally agreed upon that Abraham realized who it was before the Lord departed. (Note: This would have been a manifestation of the Lord and not the Lord himself. Jn. 1:18)
 3. The others were most likely the two angels that went on to see Lot. (ch.19:1)
 4. The men came and said that Sarah would have a Son. Sarah laughed (Isaac means laughter) and the Lord knew it, even though Sarah later denied it. (vs.9-15)
 5. "Is anything too hard for the Lord?" (vs.14) Jesus said that all things were possible with God. (Mt.19:26, what is the context of this statement, and what, if anything does this have to do with all possibilities and potential logical, physical contradictions?)
 6. Note that the Lord revealed unto Abraham what was going to happen to Sodom and Gomorrah. Note especially vs.19. The Lord knew that Abraham would command his children and his household to keep the way of the Lord. Obviously, Abraham lived as he believed. (Note ch.24 and the influence that Abraham must have had on his servant.)
 7. Note also that Sodom and Gomorrah were being destroyed because of their wickedness. Compare this to the wickedness of the world in general in Gen.6.
 8. The number of the righteous in Sodom and Gomorrah had a great deal to do with the destruction of the cities. If there were more than 10 righteous (or at least 10), the Lord would not have destroyed the cities. (Matthew 5:13 ... salt preserves)
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CHAPTER NINETEEN

1. Note the hospitality of Lot toward the two men/angels.
2. Note the vicious wickedness of the men of Sodom.
3. Verse 19 depicts Lot as petitioning the Lord in much the same way that Abraham did in chapter 18.
4. Note that the Lord would not destroy the cities until Lot and his family left. (vs.22)

5. The cities of the plain were destroyed. Notice the Lord's reference to this in Mt. 11.
 6. Many scholars believe that the wickedness of Sodom and Gomorrah influenced the daughters of Lot to sin as they did. (vs.30-38)
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CHAPTER TWENTY

1. In this chapter, Abraham involves himself in the same problem as he did in ch.12. The outcome is different, however. In ch. 12, Pharaoh had Abraham leave the country, but in this chapter Abimelech let him remain.
 2. Note that the Lord did not allow Abimelech to touch Sarah, and that Abimelech spoke of his country as a righteous nation. Whether or not they were righteous in the sense that the Lord approved of them or not is not clear. Regardless of that, Abimelech and his country were characterized by higher morals than most. (Discuss the extent to which God and divine truth were made to nations of the world at this point in the scheme of things.)
 3. In verse 7, Abraham is referred to as a prophet. This is the first use of the word (i.e. prophet).
 4. Note that in verse 9 Abimelech called Abraham in question for that which "ought not to be done". Abraham was wrong ... and his reasoning did not excuse him. (vs. 9-13)
 5. Abimelech gave great gifts to Abraham in order to prove his innocence with regard to Sarah as well as to encourage him to remain in the land.
 6. Abraham prayed for Abimelech and his wife and maidservants, and they were no longer barren. (The barrenness evidently was part of the prevention or punishment that the Lord placed upon the household of Abimelech while Sarah was there in his possession.)
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CHAPTER TWENTY-ONE

1. Isaac is born (vs.1-8).
 2. Hagar and Ishmael are sent away (vs.9-21). Note that even though Ishmael was not the chosen son God still provided for him. (vs.18)
 3. In verse 22 Abimelech and Phicol said "God is with thee in all that thou doest". The influence that Abraham had as a result of the life he lived is shown here.
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CHAPTER TWENTY-TWO

1. This chapter contains the account of God's command (to Abraham) to offer Isaac as a sacrifice. Note first and foremost that Abraham was willing to go through with this act. Heb. 11:19 states that "Accounting that God was able to raise him up, even from the dead..." Abraham told those young men who went with him "I and the lad will go yonder and worship, and come again to you." (vs.5) It is evident that Abraham was confident that the Lord would restore the life of Isaac if Abraham would offer him up. (Those who may want to study this chapter further are encouraged to read pages 237ff in John W. Haley's Alleged Discrepancies of the Bible.
 2. Note that Abraham said in vs. 8 that "God will provide". The name Jehovahjireh means just that.
 3. Though Abraham did not lose his only son (i.e. only son born to he and Sarah) he was willing to offer him. God not only was willing to give us His son ... He did. (Gen.22:15-16; 2 Cor.8, Phil.2)
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CHAPTER TWENTY-THREE

1. In this chapter we see the death of Sarah as well as the mourning of Abraham.
2. Note that Abraham refers to himself as a "stranger and a sojourner" (vs.4). (See also Heb. 11:9)
3. We noted in Gen.21:22 the influence that Abraham had upon Abimelech and Phicol. In this chapter (vs.6) we note that Abraham is referred to as a "mighty prince among us". The influence of this righteous man is seen once more. We need to realize the influence that each of us can have by living a godly life.
4. Note again Abraham's unwillingness to take things from others. In ch.14 he refused the goods offered him by the king of Sodom. Here he refuses to accept the cave of Machpelah without paying for it.

CHAPTER TWENTY-FOUR

1. In this chapter we find the story of Abraham's servant in his search for a wife for Isaac. There are several important points that need to be mentioned in this connection:
 - a. Note that the servant prayed to God. (vs.12, 42)
 - b. Note that the servant worshipped God. (vs.26,52)
 - c. These are important because in them we can see the influence of righteous Abraham on his servant. (cf. Gen.18:19 ... The Lord knew that Abraham would teach his household.)
 2. Note that God is referred to as "the Lord, the God of heaven, and the God of earth" in verse 3.
 3. Note that an angel was to be sent before the servant. (vs.7)
 4. Note the hospitality of Rebekah. She gave water to a stranger and even provided water for his camels.
 5. Note that in vs. 35 the servant gives credit to the Lord for blessing his master Abraham.
 6. Though this sort of marriage arrangement seems foreign to us, it is important to realize that such arrangements were not uncommon during the days of the Patriarchs.
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CHAPTER TWENTY-FIVE

1. Note that Abraham took another wife after the death of Sarah, but that her status was not of that of Sarah. (Note vs.5-6 and 1 Chron.1:32)
 2. Abraham dies in this chapter after having lived 175 years. He is buried in the same cave that Sarah was buried in.
 3. Verses 12-18 tell us of the lineage of Ishmael. Note specifically verse 16. The Lord promised (cf.17:20) that Ishmael would be a great nation, and that 12 princes would be born of him. Here we see the fulfillment of that promise. (cf. 2 Pet.3:9, 2 Cor.1:20)
 4. Note that Rebekah was barren (vs.21). Many of the mothers of important Bible characters were barren at one time ... Sarah, Rebekah, Elizabeth, Rachel ... just to name a few.
 5. Note that the remarks made by the Lord in verse 23 do not entail any sort of predestination or foreordaining as some seem to think. The passage in Romans 9:10-15 applies not to salvation, but rather to the selection of the lineage of Christ. It is important to note that the Lord said what the final outcome would be with regard to Esau and Jacob, but he did not say what would transpire to produce such an outcome. The events that occurred between this statement in vs. 23ff and its fulfillment were not necessarily approved of by God simply because they led to the fulfillment of this passage.
 6. Note that Esau sold his birthright. The birthright usually belonged to the eldest (elder) son and entailed the greater inheritance of the family's wealth. In the case of the patriarchs and their families, it often included spiritual blessings. (cf. Hebrews 12:12-17) According to verse 34, Esau "despised" his birthright, that is he did not think it to be worth too much.
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CHAPTER TWENTY-SIX

1. As a result of a famine (remember that a famine caused Abram to go into Egypt in chapter 12) Isaac went unto Abimelech the king of the Philistines. (Note: It is not certain whether or not this is the same Abimelech as the one in ch.20 that Abraham knew. It is quite possible that this is the case. but it is also possible that the name of Abimelech was a family name or title that was applied to the Philistine kings. Note also that in vs. 26 Phicol is given as the chief captain of the guard, the same name applied to the captain in ch.20)
2. Note that in vs. 2-5 that the Lord repeated the covenant unto Isaac.
3. Isaac was guilty of the same sort of deception as his father was in chpts.12 and 20; he lied about his wife. Again, as was his father's, Isaac's deception was discovered. This time it was discovered due to the actions of Isaac and Rebekah.
4. Note that Abimelech asked why "thou shouldest have brought guiltiness upon us." To what extent he and his people were righteous is unknown. (See also ch.20)
5. Note that Isaac was blessed as was his father. (vs.11-16)
6. Isaac's patience is expressed in that he never stayed to contend about the wells, but rather moved on to another place.

7. Note in vs. 28 and 29 that Abimelech realized that “the Lord was with thee” and “thou art now the blessed of the Lord”. This shows us something of the influence that Isaac had.
 8. Note also that whenever someone attains wealth that everyone else is always wanting to make an agreement with him. (see ch.20 Abimelech and Abram ... later we will see the same thing occurring between Jacob and Laban)
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CHAPTER TWENTY-SEVEN

1. In this chapter we see the deception that was mentioned before. (see #5 under chapter 25)
 2. It will serve us well to remember that though the Lord knew what the outcome would be (ch.25:23ff), he would not have approved of the deceptions involved as Jacob with the help of Rebekah sought to obtain the blessing of Isaac. Note: The patriarchal blessing was considered to be irrevocable. Again see Heb.12:12ff.
 3. Note that in this chapter:
 - a. Jacob lied (vs.19)
 - b. He pretended to be Esau (vs.15ff)
 - c. Rebekah aided her son in the deception (vs.5ff)
 4. As a result of all the wrong doing, Jacob fled to the land of his mother’s people, and Esau sought to kill him after Isaac died. (Note: Though this chapter depicts Isaac as near death, he lived several more years and saw Jacob again. cf. ch.35)
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CHAPTER TWENTY-EIGHT

1. Note that Isaac sent Jacob away and said that God would bless him. (vs.2-4)
 2. Esau, after he realized that his parents were not pleased with the thought that Jacob might marry one of the daughters of Canaan, married one of the daughters of Ishmael. Note: It is not enough to do what the Lord wants us to do, we must in conjunction with doing what is right, quit doing what is wrong.(e.g., the Baptist Church of Christ, Emmanuel Church of Christ, etc. are right sounding (?) in their names, but not in their practice.)
 3. While en route to the house of Bethuel, Jacob stops and spends the night at Bethel. It is here that he dreams of a ladder that ascended unto heaven, one that had angels ascending and descending its rungs. The total fulfillment of this dream is seen in the life of the Christ. (See John 1:51)
 4. Note the promise made by the Lord to Jacob in vs.15. Jacob would later depend on this very promise. (See ch.32:12)
 5. The vow which Jacob made to the Lord upon arising from the dream is often misunderstood. The word “if” in vs. 20 makes us think that Jacob would only give to God if God would give to him. Such is not the meaning of the verse. It literally means, “If God will be with me (and He will), then I will strive to serve him”. (See Living Way Commentary, Vol.1, page 74 by Clyde Woods)
 6. The promise to give 1/10 to the Lord is an aspect of obedience that we will see repeated when the law of Moses comes into affect.
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CHAPTER TWENTY-NINE

1. As Jacob continued his journey, he came to his mother’s people.
2. Note: When Jacob kissed Rachel it was a kiss of greeting, not necessarily to be taken as a romantic kiss. Such greetings were common in that day. Note also in vs. 13 Laban and Jacob kissed, further evidence that such was a customary form of introduction or greeting.
3. Note that Jacob sought to serve Laban in order that he might marry Rachel. This arrangement is different from that of the marriage of Isaac and Rebekah, but it must be remembered that the servant of Abraham took many gifts to Rebekah and her family in order to arrange such a marriage. Jacob came to Laban, not intending to marry his daughters, therefore without such gifts. In order to obtain the permission of Laban, he worked for him.
4. Note that Laban deceived Jacob (remember that Jacob deceived his father) by substituting Leah in Rachel’s stead.

5. After the fulfillment of the marriage week with Leah, Jacob was then given Rachel to wife, but he still had to serve Laban an additional seven years.
 6. Learn the names (and their meanings) of all the children of Jacob. The names will one day stand for the names of the 12 tribes of Israel.
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CHAPTER THIRTY

1. Note: Strife developed between the wives of Jacob and each began to give their handmaids to Jacob (a common practice in that day) in order to obtain more children by them.
 2. Continue to learn the names of the children of Jacob and their meanings.
 3. The mandrakes (or love-apples) in vs. 14ff were regarded as some sort of fertility drug during those days. There is no evidence, of course, to indicate that they really worked.
 4. Finally, Rachel gives birth to Joseph.
 5. Note the continuing deception of Laban as he tries to keep from paying Jacob what is due him.
 6. The process of determining what sort of cattle, goats, and other animals would be born seems quite confusing to us, but it is possible (even evident) that the Lord's hand was involved in telling him what to do. Whether or not it was, we do know that it was a result of the Lord's involvement that Jacob prospered. (cf. ch.31:7,9,12) It is possible, however, that Laban thought to do this (i.e. peeling the bark, etc.) on his own, because it was a common belief among the ancient people of this time.
 7. Note that Jacob prospered, (vs.43) and that Laban realized it was God's work (vs.27)
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CHAPTER THIRTY-ONE

1. The Lord directs Jacob to return unto the land of his fathers. (vs.3)
 2. Laban no longer favored Jacob as before. (vs.2)
 3. Realizing that their father was not favorable to their husband any longer, Rachel and Leah told Jacob that whatever God said to do he must do. (vs.14-16)
 4. As Jacob and his family were preparing to leave, Rachel went in and stole the "images" (false gods or idols) of her father. Some interesting things need to be noted with regard to this:
 - a. "The household gods of a family were part of its religious treasure, and possession of them seems to have constituted a basis for inheritance claims." (Woods, pg.81)
 - b. "These were small portable objects of worship. It should be observed that all of the people of that country were idolaters. (Josh.24:2,15) Rachel had not yet been in any other land nor under any other system of worship but that of her father's people. And Josephus tells us (Ant.18-9-5) that the people of this country worshipped gods that were images of the gods of the land. Also, when they traveled they carried them with them in their journey. At any rate Rachel wanted the benefit of these articles, and evidently had none of her own. This is a silent tribute to the purity of Jacob's religious life through these years he has been in this country." (Bible Commentary: Gen.-Ruth, Vol.1, pg.74 by E.M. Zerr) Note: Jacob later commands his family to put away such false gods. (ch.35:2)
 5. After Laban hears of their departure, he seeks to go after them. He does not find his images (see the deception).
 6. Laban and Jacob make a covenant. (vs.43ff)
 7. Note that Jacob offered sacrifice (vs.54). This gives further credence to the comments by Zerr above.
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CHAPTER THIRTY-TWO

1. Note that Jacob went on his way, and the angels of God met him (vs.1).
2. He prepared to make a series of gifts for his brother Esau, perhaps to console the enmity which he thought was still there (vs.3ff)
3. Note that the Lord was beseeched by Jacob (vs.9ff) so that Jacob might be delivered out of the hand of Esau.
4. Prior to meeting Esau, Jacob wrestles with a man. (vs.24ff) (Note: Hosea 12:4 identifies this man as being an angel.)
5. The angel said that Jacob's name would be called Israel (cf. 35:10).

6. Note: Jacob did not literally behold the face of God, but that was his impression. (cf. John 1:18)
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CHAPTER THIRTY-THREE

1. In this chapter Esau and Jacob meet after the years of separation. (Note: Jacob served seven years each for Leah and Rachel, and 6 years for the cattle of Laban. Thus Jacob and Esau had not seen one another for at least 20 years.)
 2. Esau encouraged Jacob to come unto Seir with him, but Jacob declined due to the great flocks, etc. that he had with him, and chose instead to take more time. (vs.11ff)
 3. Note that Jacob continued to worship the one and only true God (vs.20).
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CHAPTER THIRTY-FOUR

1. In this chapter we learn of the defilement of Dinah by Shechem. (vs.2)
 2. Shechem loved Dinah and sought her for his wife. (vs. 3-4)
 3. Note that the words “in Israel” are used in vs.7. This is an indication of what is to come in the future. Israel, the man, is to give rise to Israel the nation.
 4. The sons of Jacob were angry as a result of what happened to their sister, and plotted revenge. They deceived Shechem, his father, and their people by asking them to be circumcised ... and then slaying the men when they had done so (vs.14-29)
 5. Jacob was concerned with the actions of his sons and thought that the inhabitants of the land would destroy him as a result of what his sons did. (vs.30)
 6. Though both Dinah and Shechem were wrong in what they did, it did not call for such actions upon the part of the sons of Jacob. (vs.31)
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CHAPTER THIRTY-FIVE

1. God commanded Jacob to leave and to go to Bethel and build an altar there. (vs.1)
 2. Remember that we previously noted (#4 under ch.31) that the country where Rachel and Leah’s family dwelt was strongly influenced by idolatry. (cf. Josh 24:2ff). Jacob commands his household to put away such false idols, for they were going unto Bethel (“house of God”) where Jacob would build an altar to the true God.
 3. Note God is said to have “answered me in the day of my distress” (vs.3)
 4. The people complied with Jacob’s command and gave up their gods. (vs.4)
 5. The Lord promised to protect Jacob (ch.28:15) and Jacob called upon the Lord to remember his promise (ch.32:12) ... here the Lord continues to keep his word by seeing that the cities around Jacob did not pursue after him. Perhaps the phrase “terror of the God” refers to panic which was instilled within the Canaanites.
 6. Jacob is now officially referred to as Israel, a prince of God, (vs.10ff) and the covenant is repeated to him.
 7. In the last part of the chapter Rachel bears Benjamin, her second child, and then dies. (vs. 16)
 8. Note that Reuben lay with his father’s concubine, a sinful act which would later be remembered (ch.49:1ff)
 9. Isaac died. (vs.27-29)
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CHAPTER THIRTY-SIX

1. This entire chapter is devoted to a listing of the genealogies of Esau. Many of the names listed in this chapter (e.g. Amalek) are later found to be foes of the nation of Israel.
 2. The term “duke” as is used in the vs. beginning with 15 means chieftain, ruler.
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CHAPTER THIRTY-SEVEN

1. Note in vs. 2 that Joseph brought an evil report unto his father. Such report concerned his brothers, hence “their evil report”. Remember that the sons of Jacob had participated in the deception, the slaying, and the stealing from Shechem and his people (ch.34). The fact that Joseph told his father about some additional evil that his brothers were involved in does not mean that Joseph was a “tattle-tale.” It is quite possible that he told his father so that his father might be able to help. It is quite obvious from what follows that Joseph was not seen in a favorable light to his brothers.
 2. In vs. 3 the term “colors” literally means pieces, and therefore it is quite possible that the coat was multicolored.
 3. Observe the dreams of Joseph and look for their fulfillment in the following chpts
 4. The plot against Joseph and the outcome is a familiar story to us all.
 5. (see vs.12-36). Note the following points:
 - a. Reuben did not want his brother slain. (vs.21)
 - b. The rest wanted to kill Joseph. (vs.18ff)
 - c. Reuben sought to return the child to his father. (vs.22)
 - d. The rest of the brothers evidently sold Joseph into slavery when Reuben was not present. (vs.29)
 - e. The brothers of Joseph (the text does not indicate if Reuben was a party to this) took Joseph’s coat and dipped it in blood to show their father.
 - f. The Midianites sold Joseph in Egypt to Potiphar, an officer of Pharaoh’s (vs. 36)
-

CHAPTER THIRTY-EIGHT

1. The narrative departs from the story of Joseph to include the following story of Judah and his descendants.
 2. Judah marries a daughter of a Canaanite (vs.2).
 3. His wife bore three children: Er (vs. 3), Onan (vs.4), and Shelah (vs.5).
 4. In much the same way that Abraham procured a wife for Isaac (ch24), Judah took a wife for Er his firstborn. (vs.6)
 5. As a result of the wickedness of Er, the Lord slew him (i.e. Er). (vs.7)
 6. Onan was to go into his brother’s wife to raise up seed for his brother. [The details of this sort of arrangement (commonly called Levirate marriage) will be discussed when we get to the Mosaic rulings on the matter. Until then read Deut.25.)
 7. Onan did not do as the Lord instructed and lost his life. (vs. 10)
 8. Judah promised Tamar that she would have Shelah for a husband when he was of age.
 9. In the meantime Judah’s wife died.
 10. Read the story of the relationship between Tamar and Judah in vs.13-26).
 11. Note the rash promise/statement that Judah made with regard to the adultery/whoredom of Tamar in vs.24. (cf. Judges 11, Eccl.5:1ff, et.al.)
 12. Tamar gave birth to twins, one of which was in the lineage of the Christ. (cf. Mt. 1)
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CHAPTER THIRTY-NINE

1. Note the following remarks about the providence of God with regard to Joseph in Egypt. (vs.2, 3, 5, 6, 21, 23).
 2. As a result of the Lord’s blessings, Joseph prospered in the house of Potiphar.
 3. When Potiphar’s wife sought to seduce Joseph he said such would be a sin against God . (vs.9) Joseph fled from the sin. (The Bible commands us to flee fornication — 1 Cor 6:18)
 4. As a result of the lies of Potiphar’s wife, Joseph went to prison, but even there the Lord was with him. (If you desire to read some interesting material with regard to the providence of the Lord in the life of Joseph, then read J.W. McGarvey’s sermon on that subject in his book of sermons.)
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CHAPTER FORTY

1. While Joseph was in prison he met the baker and the butler of Pharaoh. One night each of them dreamed. The men were disturbed because they did not know the meaning of such dreams. Joseph told them (remember his ability to interpret dreams in ch. 37) the meaning of their dreams. Note: In vs. 8, the interpreting credit is given to God.
 2. Joseph told each of the men the significance of their dreams and the words which he spoke came to pass. (vs.20-23)
 3. The butler was to remember Joseph when he was restored but he forgot (vs.23)
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CHAPTER FORTY-ONE

1. In this chapter we see the dreams of Pharaoh which occurred 2 years later. (Note the time lapse since Joseph was sold into slavery.) No one in Pharaoh's court knows the meaning of the dreams of Pharaoh — then the butler remembers Joseph.
 2. Joseph is brought before Pharaoh and he correctly interprets the dreams, again giving credit to God. (vs.16, 25, 28, 32) Not only does he give the meaning of the dreams, but he presents a solution to the problems of the famine in the dreams. As a result, Pharaoh places Joseph in charge of the situation.
 3. After Joseph is placed in charge over Pharaoh's house (he was second in command), Pharaoh gave Joseph a new name (which mean "the one to whom secrets are revealed"), and a wife (Asenath). To this union were born Manasseh (forgetting) and Ephraim
 4. (fruitful).
 5. Note that the seven years of prosperity came (vs.53) ... and so did the years of famine (vs. 54ff). Because of the dream interpretation of Joseph (which Joseph credited to the Lord), the land of Egypt had plenty of food.
-

CHAPTER FORTY-TWO

1. The following few chapters contain the account of Joseph's meeting with his brothers.
 2. Due to the famine in all lands, Jacob sent his sons to Egypt to buy food. Benjamin remained at home with his father. When the brothers of Joseph came to him (i.e. Joseph), Joseph did not reveal himself ... though he knew who they were. Joseph accused them of being spies ... which they denied. In order to test (?) them Joseph kept one of the brothers until the rest went home and returned with Benjamin. In addition to that Joseph returned their purchase money to their sacks. When they returned to their father, they explained unto him what took place in Egypt. Jacob was sorrowful when he hear their report. As far as Jacob was concerned, Joseph was dead ... and now Benjamin's life was in danger.
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CHAPTER FORTY-THREE

1. Due to the continuing famine the brethren had to return to Egypt for more food. As Joseph demanded, they brought with them their youngest brother, Benjamin.
 2. The brethren took with themselves double money (money for the first purchase and money for the second purchase) and gifts to present unto Joseph. (vs. 11f)
 3. When the brethren came before Joseph, he invited them to dine with him. They (the brothers) were afraid that Joseph might harm them. Joseph inquired about their father ... and at one point was so upset that he wept (vs. 30).
 4. In verse 32 we learn that the Hebrews were not to eat with the Egyptians because such was an abomination to the Egyptians. (see ch. 46:34 and Exodus 8:26)
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CHAPTER FORTY-FOUR

1. Joseph commanded his servant to return the money to his brethren and also to place his silver cup in the mouth of the sack of the youngest brother (i.e. Benjamin).

2. When the brothers left, Joseph sent his steward after them to do as he asked. (see vs. 1ff)
 3. When the brothers were heard the steward's message they steadfastly maintained their innocence.
 4. Note the hasty remark which they made in vs. 9. Compare this to the remark made by Jacob to Laban, and the statement made by Jephthah in Judges 11. See Ecclesiastes 5:1ff.
 5. After the cup was found in the sack of the youngest brother, Joseph's brethren returned to Joseph and plead for his (i.e. Benjamin's) release. Note that in the midst of seeking for Benjamin's release that the brothers referred to Joseph, whom they and their father thought was dead. (see vs.20,28)
 6. Note that the brothers recognized the power of Joseph. (see vs.18) Remember the dreams of Joseph in ch.37. They are fulfilled in chapters 42 and following.
 7. Note the importance of Benjamin to his father in vs.30.
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CHAPTER FORTY-FIVE

1. Joseph, unable to refrain himself any longer, finally makes his identity known unto his brethren. (see vs.1ff)
 2. Note that Joseph mentioned several times that they (his brothers) should not be grieved over what happened in the past, because it was the work (providence) of God that enabled Joseph to come to such a position in Egypt for the purpose of aiding his brethren at this time. (See vs. 5, 7, 8, 9ff)
 3. Note also the development of the fulfillment of the Lord's promise to Abram in Genesis 15.
 4. Note that in verse 10 Joseph said that his family would dwell in the land of Goshen. This is mentioned even before Joseph had the approval of Pharaoh. (see 47:6)
 5. Joseph sent his brethren away in order to bring their father and their families back into the land of Egypt. Because of the respect that Joseph had in the land of Egypt, Pharaoh welcomed his family to the land. (see vs. 16ff) Note the remark made by Pharaoh in vs. 20, "Regard not your stuff". Compare this to Matthew 6:24-34.
 6. The brethren left Egypt with wagons of supplies, which convinced Jacob that his son Joseph was indeed alive and ruler over the land of Egypt. (see vs.26—27)
 7. Though we cannot know every thought that was in the mind of Joseph and his father, we can be sure that they (and their brothers) often thought about what happened many years before. The joy that was in their hearts this day must have been a great one, but the joy that we as New Testament Christians will have when we are united with the Christ will be even greater. The sufferings that they went through were worth the final outcome. So the sufferings that we endure in this life are nothing when compared to eternal glory. (see 2 Cor.4:17)
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CHAPTER FORTY-SIX

1. Jacob left his home and began the journey to Egypt. Note that he offered sacrifices on his way. (see vs. 1)
 2. Verses 8-28 include the names of the families of Jacob.
 3. Joseph and his father Jacob meet in vs. 29 and Joseph prepares him to meet Pharaoh. (see vs. 34 and compare with 43:32)
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CHAPTER FORTY-SEVEN

1. In this chapter we see Jacob presented to Pharaoh and Pharaoh giving the land of Goshen to the children of Israel. (vs. 6)
2. Notice that when Jacob (Israel) was asked about his age he said that the days of his "pilgrimage" were 133 years. Remember that Abraham referred to himself as a pilgrim (ch. 23:4 sojourner is the same as pilgrim — they both mean traveler)
3. Note also that Jacob referred to his life as being "few and evil" days. Compare this to Job.14:1.
4. Joseph saw that his father and family were provided for. (vs.11-12)
5. The remainder of the chapter (vs. 13-31) shows the administrative aspect of Joseph's work. Because of the greatness of the famine, the people of Egypt sold all of their land to Joseph for food. Before the famine was over all of the people (except the priests, vs. 22) gave their lands to Joseph for Pharaoh. Note also that they were to give a fifth part of their increase to Pharaoh. With regard to Joseph's economic policies, Derek Kidner says:
 "It was axiomatic in the ancient world that one paid one's way so long as one had anything to part with- including, in the last resort, one's liberty. ... Joseph's tactics were therefore remarkable chiefly for

their thoroughness on the king's behalf. ... On Joseph's achievement K.A. Kitchen observes that 'Joseph's economic policy in Genesis 47:16-19 simply made Egypt in fact what it always was in theory: the land became Pharaoh's property and its inhabitants his tenants'. " [Derek Kidner, Genesis, pg.211]

6. Note that the people of the land traded their cattle for food (vs. 17ff)...why they did not slaughter them and eat them is not positively known. Perhaps it was because they (i.e. the animals) were considered unfit by the Egyptians. Note that we have already mentioned that shepherds and the like were an abomination to the Egyptians. (see ch. 43, #4)

CHAPTER FORTY-EIGHT

1. Beginning with the last few verses of ch. 47 we see the story of the death of Jacob. In this chapter we see Joseph visiting Jacob with his two sons, Manasseh and Ephraim.
2. Note that Jacob blesses the two sons of Joseph and gives to Joseph an extra portion more than his brethren. (vs.8ff) Note also that Jacob blessed Ephraim above Manasseh — a thing which displeased Joseph, because Manasseh was the older of the two boys, but Jacob's blessing of the two was a prophetic one. (cf. Gen.9 and the curse of Canaan.)
3. As a research question, find out why there are only 12 tribes of Israel given when we see thirteen here. Note: Jacob had 12 sons. Joseph's portion was doubled by Manasseh and Ephraim each receiving a portion in Joseph's stead. Twelve minus one equals eleven. Eleven plus two equals thirteen... If there were thirteen.. .why do we always say the "12 tribes of Israel? "

CHAPTER FORTY-NINE

1. Immediately prior to the death of Jacob all of the sons were gathered together. At this gathering Jacob told them "that which shall befall you in the last days". (see vs.1)
 2. The greater/greatest inheritance usually went to the older/oldest son, but in this case the first three sons were passed by. Reuben was passed over because he defiled his father's bed. (vs.3-4, ch. 35:22) Simeon and Levi were passed over because of their killing of Shechem, Hamor, and the people of their city. (ch.34:25, ch.49:5-7)
 3. The first three sons being passed by brings us to Judah (praise). He is said to have his hand "in the neck of thine enemies", a statement which means that Judah would be in control of his opponents. He is said to have the scepter, a signet of rule and authority. Verse 10 states that this scepter would not depart from Judah (and his descendants) until Shiloh comes. The word Shiloh is often said to be a name for the Christ, but such is not an accurate analysis. The term does indeed refer to Christ, but it is a word descriptive of the nature of Christ and not a name for the Christ. Shiloh literally means "he comes to whom it belongs". The "it" of course refers to the scepter (the sign of authority and rule). Christ, the Son of God, was given all authority (Mt. 28:18ff) and reigns today in heaven (1 Cor.15) He did not take/steal this authority — he literally deserved it. In this sense it belonged to him, but it also belonged to him in another sense. The two genealogies of Luke and Matthew are sometimes avoided (as are all OT genealogies) by Bible readers because they do not see the significance of them. They are indeed important, for they show us that Christ was a descendant of David through his mother and his father, and therefore the legal heir to the throne of David. The kings of Israel were of the tribe of Judah. Christ is described in Revelation 5:5 as "the Lion of the tribe of Judah, the Root of David." Christ is therefore the fulfillment of Shiloh in a divine sense (because he is the Son of God and authority is inherent in him) and in a physical sense (because he is the fleshly descendant of David and the tribe of Judah).
 4. To give as careful an analysis of the remaining sons would require too much space and time for these brief notes, but you are encouraged to study the meaning of the prophetic utterances with regard to their lives in any number of commentaries.
 5. After the blessings were given, Jacob charges his sons to bury him in the cave of Machpelah — and then he died. (vs. 33)
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CHAPTER FIFTY

1. This chapter contains an account of the burial procession of Jacob. Note that the Egyptians as well as the children of Israel mourned the passing of this man. Such is indicative of the favor that Joseph and his people had among the Egyptians at this time. This favor later changed to fear. For an account of the burial procession and the burial, read vs. 1-13.
2. Upon returning from the burial, the brothers of Joseph feared that he (i.e. Joseph) would now persecute them. Thus they sought his forgiveness for the cruelty that they were responsible for in the past. (vs.14-17)
3. Joseph, in response to their remarks, again refers to the fact that “God meant it unto good”. Note in chapter 45:5, 7, 8, 9ff where Joseph initially revealed himself unto his brethren.
4. The children of Israel continued to grow (cf. ch. 47:27) and Joseph lived to see Ephraim’s children of the third generation (vs. 23).
5. As Joseph was nearing death he told his brethren that God would bring them out of this land and take them to the land promised to Abraham, Isaac, and Jacob. This would be in fulfillment of the promise that the Lord initially made to Abram in Gen. 12/15.
6. Joseph died, but before he did, he instructed the children of Israel to carry his bones from hence. This was fulfilled in Joshua 24:32.

GENESIS: A REVIEW

We have completed the first book of the Bible. It is important for us to note the significance of this book (see the introduction) and even more important for us to see how this book contributes to the overall theme of the Bible. The overall theme of the Bible is the glorification of God and the salvation of man through Jesus the Christ. Genesis sets the stage for the creation of the world, the origin of man, the origin of the husband-wife institution, the fall of man, the first glimpse of the scheme of redemption (Gen.3:15; Eph.3:8ff), the beginning of the nation of Israel (ch.12), and the fulfillment of the promises of the Lord. In Genesis 15 the Lord told Abram that his seed would “be a stranger in a land that is not theirs” (vs.13) and that his seed would be afflicted for some 400 years. As a result of the selling of Joseph into slavery (ch.37), the fulfillment of that word to Abram begins to be known. Joseph, through the aid of the Almighty God, became a governor in the land of Egypt — and was therefore prepared to aid his family when the famine came. The children of Israel went into Egypt in the favor of the children of Egypt, but this situation was to change as we shall see in the book of Exodus. Genesis is important, it is God’s word to us, and without it we would never have such a full account of the creation and of the events which began to lead to the coming of Jesus the Christ. The entire Old Testament looks forward to the coming of the Christ. The New Testament speaks of his initial coming in the flesh and then looks forward to the time when he will return to destroy the world and to sit at judgment. Genesis is neither fiction nor fable as it is often criticized by skeptics — if the first 11 chapters are to be regarded as false then the entire Bible is false, for the book of Genesis constitutes the foundation for our understanding of the rest of God’s revelation.

The style, format, content and development of this series of studies changed over the course of its writing. At the outset the task was more oriented toward simple questions rather than outlines and summaries. As you read through the material, you will see that this changed. When time is available, these notes will be updated and thoroughly rewritten.