GENESIS
BIBLE CURRICULUM SCOPE

A DIGEST OF THE TEXT
FOCUSED ON EVENTS, PEOPLE, AND THEMES WITH TEACHING CONCEPTS

PARTNERS

for Christian Education International

"The earth shall be full of the knowledge of the Lord"
Isaiah 11:9

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INTRODUCTION

The motivation behind the development of this Bible curriculum material is the firm belief that God inspired the entire Bible and that His "whole counsel" is beneficial for study. It is the desire of the writers to keep the focus on what God said , letting the text speak for itself rather than imposing human thoughts, theories, and ideas, whether theirs or others. However; it is not the intent of the writers to discredit the value of recognized scholarly works which may be very helpful to teachers of the Bible, but rather to keep the focus on that which God inspired as the primary source material.

The heart of this material is the content digest (systematic arrangement) of the text which identifies all major events, people, and themes. A digest as used in this material differs from a simple outline and other curriculum projects in that it attempts to focus attention to everything in the text rather than selected parts. The writers approach the task of doing a complete digest of the text with much humility and a recognition that even our best efforts may still fall short of our goal due to the complexity and enormity of the Word. Next in order of importance in this material is the section which identifies "major teaching concepts." Every effort has been to include only teaching concepts that are clearly supported by the content digest, diligently resisting the imposing of human thought that might lead one in a direction never intended by God. The material is arranged in four columns as described below:

Column I, **Caption of Events, People, and Themes –** This column directs the user through a book of the Bible, chapter by chapter (or by sections of chapters as warranted by the text) with text references and captions that identify the major events, themes, or people.

Column II, Content Digest of the Text – This section: (1) is a digest—systematic arrangement—of all of the content, (2) presents content in a modified outline format using bolded print, numbers, letters, bullets, and limited punctuation marks, (3) cites text references to support all content items, (4) includes all the events, people, and themes included in the text, (5) refrains from interjecting personal commentary, but may use special notes and/or color coding when needed to direct the user's attention to specifics related to the text that might not otherwise be obvious from the content digest.

Column III, Principal Individuals and Groups – This section identifies all principal individuals and groups included in a given section of the text.

Column IV, Major Teaching Concepts – This column presents teaching concepts that: (1) are stated in the form of declarative sentences, (2) may be used when developing lessons to be taught, (3) are well supported from the Content Digest with text references, and (4) are further clarified by citing additional text references from the Old Testament and/or the New Testament when known.

Notes about the Format of this Material

1. The modified outline format contains a mixture of complete sentences and phrases; therefore, the writing does not normally use periods, but does use commas, semicolons, and colons as needed. Text references are enclosed by parentheses.
2. On occasion, the writers may provide explanatory notes. These notes adhere to standard written English rules, are easily identified in the outline by use of such words/phrases as "Note that," "See," "For more information," etc. These notes may be further designated by using a red colored font.
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Caption of Events, People, and Themes	Content Digest of the Text—Focused on Events, People, and Themes—Designed for teaching	Principal Individuals and Groups	Major Teaching Concepts—May be used to frame lessons to be taught or to support a verse-by-verse treatment of the text
Genesis 1-2 The Creation	1.**The creation of the earth and all that is in it, including man and woman** (1-2) a. In the beginning, God created the heavens and the earth (1:1) b. The earth had no form, it was void, darkness covered all (1:2) c. God's Spirit was hovering over the face of the waters (1:2) **2. God's Creation by days:** a. **First day** – Light (1:3-4) God divided the light which He called Day and Darkness which he called Night b. **Second day** – Firmament (1:6-7) God divided the firmament into the waters above and the waters below, calling that above, Heaven c. **Third day** – Division of the waters under the heavens so that Land and Seas were formed, the land bearing grass, seed-yielding herbs, fruit-bearing trees (1:9-13) d. **Fourth day** – Lights and stars in the firmament of the heavens to divide day and night, to give light in the firmament of heaven and on earth, and for signs and seasons. He made two great lights; the greater to rule the day and the lesser the night (1:14-19) e. **Fifth day** – Sea creatures and every living thing that moves within the waters and every winged bird (1:20-23) f. **Sixth day** – Living creatures on the earth including cattle, creeping things, and beasts g. **Sixth day** – Man (male and female), in His (God's)image and gave him dominion over all the creation (1:26-31) h. S**eventh day –** God sanctifies this day and rests from all His work (2:2-3) **3. A brief history of the heavens and the earth**, recapping the creation, creating woman, and placing Adam and Eve in the garden of Eden with instructions that they could not eat of the tree	God (with Christ and the Spirit) as the creator (1) Adam Eve	❖ The Godhead--God, Christ, and the Holy Spirit—are all present at the creation. ✓ Genesis (1:1) ✓ John 1 ✓ Colossians (1:15-18) ❖ God created by the power of His word (1:3, 6, 9, 11, 14, 20, 24). ❖ God approved of all that He had created, describing it as very good (1:31). ❖ God created man (male and female) in His own image, (1:17); He formed man from the dust of the ground (2:7). ❖ In creating woman, God recognized that it was not good that man should be alone, so he made a helper comparable to him (2:18). ❖ God made provision for marriage of male and female, making them one in this union (2:24). ❖ God gave man dominion over all He had created, provided for his material needs, and instructed him to populate and subdue the earth (1:27-30. ❖ God rested on the seventh day, blessing and sanctifying it (2:2-3). ❖ The Hebrew term used for God in chapter 1, Elohim, is more generic whereas the term for Lord God in chapter 2, Yahweh, advances the understanding of God to a more personal level—speaking things into existence in chapter 1 to "forming" man, "breathing" life into man, and "planting" a garden in chapter 2.

	of knowledge of good and evil (2:4-25)		
Genesis 3 Sin enters the world	**1. The beginning of sin with the fall of Adam and Eve** (3) a. Satan's deception and the sin of Adam and Eve (3:1-7) b. God's discussion with Adam and Eve, the consequences of their sin (3:8-24) c. Consequences for the serpent, Satan (3:14-15)	Adam & Eve (3) Satan (3)	❖ Satan, not God, introduced sin into the world by deception—one of man's vulnerabilities (3:4). ❖ From the beginning man had the ability to recognize when he had violated God's commandments (3:8). ❖ Sin has consequences (3:14-19) ✓ For Satan (3:14-15), ✓ For the woman (3:16), ✓ For the man (3:17-18). ❖ The "tree of life" introduced in 3:22-24 will not appear again in the Scriptures until it is reintroduced in Revelation 22:2.
Genesis 4-5 Family of Adam and Eve	**1. Family of Adam and Eve** a. Cain and Abel (4:1-2) b. Seth (4:25-26) **2. The genealogy of Adam**, down to Noah and his sons – Shem, Ham, and Japheth (5:1-32) a. Note that many lived very long lives—Adam, Seth, Enosh, Cainan, Mahalalel, Jared, Enoch (did not die, but was taken by God, Hebrews 11:5), Methuselah. Lamech, Noah	Adam & Eve Cain Abel Seth Adam's genealogy to Noah and his sons, Shem, Ham, and Japheth	❖ God blessed Adam and Eve, 1:28, instructing them to be fruitful and multiply and to be joined as one—man and wife— 2:24-25, thus establishing His intent for marriage and families as first observed by Adam and Eve (4:1-2).
Genesis 4 First murder committed	**1. The first conflict and murder** when Cain killed Abel, his brother (4:2-8) a. Consequences of Cain's sin (4:9-15) b. Cain's family (4:16-24)	Cain and Abel (2; 4; 5) Cain's family	❖ Anger is the primary cause of the first murder recorded in the Scriptures (4:5). ❖ As with the sin of Adam and Eve, God calls Cain to be accountable for his brother and for his own actions, and to experience the consequences for his sin (4:9-15).
Genesis 6 Continuation of the fall of man	**1. The ungodly multiply** (6:1-5) **2. God' decision to bring limited destruction on earth**—all flesh whose nostrils breath life (6:5-7) **3. Giants on the earth** (6:4) **4. Man's years numbered at 120** (6:3)	Ungodly people Giants (6:4)	❖ God is grieved when man sins and He established rather early in the history of man that it is not in His nature to tolerate sin without consequences (6:1-7). ❖ God changed the long life that man had previously lived (5:1-31; 6:3; 11:10-26) to 120 years, occurring sometime after the flood (6:3); however, the Psalmist will later give this as 70-80 (Psalms 90:10). ❖ Giants were a reality in the time before the flood (6:4).
Genesis 5-10 Ungodly destroyed,	**1. God will destroy much of His creation** on the earth due to the wickedness of man (6:5-7, 11-12), but Noah found grace in the eyes of the Lord because he was a just	Noah and his family (5:32; 6-10 Sons – Shem (10:21-32; 11:10-	❖ In the time of Noah, God was so grieved in His heart by the wickedness of man that He decided to destroy wicked man with a flood (6:5-7, 17).

Noah's family saved from the flood Noah's descendants	man who walked with God (6:8) **2. God's plan to save Noah and his family** and male and female of the birds and animals He had created through the ark (6:13-22) **3. The great flood and deliverance** of all that went into the ark (7–8) **4. God covenants with Noah and his family** after the flood, sealing the covenant with the rainbow (9) **5. Noah's descendants** (10) **6. Shem's descendants** (11:10-26) through whom Terah comes **7. Terah's descendants** (11:27-32) through whom comes Abram (Abraham)	26), Ham (10:6-14), and Japheth (10:1-5) (See also I Chr. 1 for the descendants of Shem, Ham, Japheth, and Canaan) Canaan, son of Ham (9:18) and father of the Canaanites (10:15-20) Corrupted mankind (6:11-12)	❖ While God is grieved by sin and has shown that He will punish wickedness, His will to provide for the faithful is not thwarted by the wicked (6:8-22). ✓ Note in the New Testament the provision for the faithful that God made through His son, Christ Jesus, John 3:16. ✓ Consider also Romans 5:6; 8:31-35; Galatians 4:4-7. ❖ As God covenanted with Adam, He also covenanted with Noah telling him to be fruitful and multiply, promising not to destroy the world again with a flood (9:1-4, 8-17).
Genesis 11 Many languages	**1. Confusion of language**—the tower of Babel (11:1-9)	Families of the sons of Noah (10:32)	❖ Initially the whole earth had one language, but God changed that (confusing their one language and scattering them) when He saw that man's actions were to "make a name for themselves" (11:4-9).
Genesis 11-23 God builds a special nation, the Israelites Initial promises made to Abraham Famine in Canaan cause Abram to move to Egypt for a time God repeated the land promise to Abraham	**1. Abram (renamed Abraham), a father of nations:** a. Abram's family line (11:10-32) b. The early beginning of a special nation, later to be called Israel, as Abraham is called from Ur of the Chaldeans to the land of Canaan (via Haran) (11:31–12:8) c. Initial promises made to Abraham – land, great nation, blessing to all through his seed (Christ) (12; 17) Note that these promises are repeated numerous times in whole or in part. It is important also to note that these promises came 430 years before the giving of the law through Moses, Galatians 3:16-17 and Exodus 12:40. d. Famine in Canaan causes Abram to move to Egypt for a time (12-13); there he has the encounter with the Pharoah, lying about Sarai being his wife (12). Note that Abraham will do this a second time with Abimelech (20). e. God's promise of children (15:1-4) **2. God's land promise to Abraham is repeated** (13:14-18; 15:7, 18-21) as is the promise of many descendants (13:15; 15:5)	Abraham, wives and children (11:29; 16; 18; 25) ➢ Sarah-gave birth to Isaac (19; 21) ➢ Hagar (an Egytptian)-gave birth to Ishmael (16) ➢ Keturah-gave birth to Ziram, Jokshan, Medan, Midian, Ishbak, and Shuah (25) Isaac - born to Abraham and Sarah as the child of promise (21; 25) Rebekah, wife of Isaac (24) Ishmael – born to Abraham and Hagar, father of Ishmaelites (16; 25) ➢ Marries an Egyptian (21:21) ➢ Has twelve sons – Nebajoth, Kedar, Adbeel, Mibsam,	❖ Abram's family line is from Shem, a son of Noah, but his father was Terah (11:1-26). ❖ With his father Terah, his nephew Lot, and his wife Sarai, Abram moved from Ur of the Chaldees to Canaan, there to begin a long relationships with God and his family line—Abraham, Isaac, and Jacob (11:31; 12:4-8). ❖ In calling Abram to Canaan, God made important promises to him saying ✓ I will make you a great nation, ✓ I will bless you and make your name great, ✓ I will bless those who bless you and curse those who curse you, ✓ In you all the families of the earth will be blessed (12:2-3; see also: 22:18; 26:4; 28:14; Acts 3:22-26; Galatians 3:8, 16-18; 4:1-7). ❖ The promise made to Abram regarding the blessing of all nations through his seed was fulfilled in Christ; the seed of Abram, more than 400 years after the promise was made (12:3; Galatians 3:16-17). ❖ God changed Abram's name to

400+ years of Israelite bondage in Egypt Abram's name changed to Abraham Covenant of circumcision instituted Conflict in Abraham's family God builds two nations through Abram's sons - Ishmael by Hagar - Isaac by Sarah Gods plan for a nation headed by Ishmael Isaac, the child of promise Abraham's faith is tested in call to offer Isaac	**3. God's prophecy regarding bondage of Israel in Egypt** for 400+ years (15:13; see also Exodus 1:1-11; 12:40; Acts 7:6) **4. God changes Abram's name to Abraham** (he was 99), Sarai's name to Sarah, covenants with him again, this time including the covenant of circumcision for Abraham and his descendants (17:9-14) **5. Abraham has two sons**; each receives God's promise and has a large impact on history (16; 17; 21; 25) See an important discussion of these two nations in Galatians 4:21-31. a. Ishmael - son of Hagar, an Egyptian bond woman, from whom come the Ishmaelites (16) • Sarai gave Hagar to Abram to be his wife and bear a child, Ishmael, for him at the age of 86 (16) • Sarai and Hagar have a conflict over this arrangement (16:4-8) • The conflict continues after the birth of Isaac (21:8-10) displeasing Abraham, but God counsels with him and tells him that Ishmael will also lead a great nation (21:13) • Ishmael's genealogy (25:12-18) b. Isaac, son of Sarah the free woman, the child of promise(15:4; 18; 21) • Born when Abraham is 100 (21:5) • In Isaac, not Ishmael, Abraham's seed will be called (21:12; Romans 9:6:13) • The father of Jacob and Esau (26) • Isaac's genealogy (25:19-34) **6. Testing of the faith of Abraham and Sarah** a. Sarah's faith is tested by news of a promised child, Isaac (18)	Mishma, Dumah, Massa, Hadar, Tema, Jetur, Maphish, and Kedemah, each a prince over a nation (25:13-15) ➢ Also had a daughter (28:9) Lot (Abram's nephew) and his wife (19) King Abimelech (20) Egyptian Pharaoh (12)	Abraham (at age of 93) and Sarai's name to Sarah, renews his covenant with them and specifically introduces the covenant of circumcision; Abraham at 93 years of age is circumcised (17:1-27). ❖ Two children are born to Abraham representing two covenants: Ishmael, by Hagar a bond woman, representing the law of Mt. Sinai; and Isaac by Sarah a free woman, representing the law of promise through Christ (15, 16, 18, 21, Galatians 4:21-31). ✓ "Hagar is Mount Sinai in Arabia and corresponds to Jerusalem which now is, and is in bondage with her children," representing mankind in bondage to a law which could not free him from sin and works of law. ✓ "Jerusalem above is free, which is the mother of us all," representing those who place their trust in Christ and live by faith. ❖ Sarah and Abraham aged (90 and 100)and without children (17:17; 18:11) experience a weakness of faith in God to fulfill one of His promises—giving Abraham an heir (15:4)—so they engage in a plan of their own by having Abraham to have a child with Hagar (16:1-16). ❖ Though Abraham and Sarah both laughed (17:17; 18:12) upon hearing from God that a child would be born to them in their old age (100 and 90 respectively), they would learn an important lesson: God has the power to do what to man seems impossible (18:14). ❖ The birth of Isaac, exciting as it was to Abraham and Sarah, soon causes difficulty in the family when Sarah rejects Ishmael and his mother Hagar (21:1-10). ❖ Abraham is displeased with Sarah's response toward Ishmael, but God eases his displeasure and assures him that He has a plan for

Abraham purchases Macpelah, a burial site for himself and family Sarah's death	b. Testing of Abraham's faith in call to offer Isaac as a sacrifice (22) **7. Abraham purchases a piece of land** which become the burial place for himself and his family (23:12-18) **8. Sarah's death at 127 years of age and burial** in cave of Machpelah, near Hebron in Canaan—a place purchased by Abraham (23; 25:10)		Ishmael to be the head of a great nation also—the Ishmaelites (21:11-21). ❖ Sarah's dies at age of 127 and is buried in the cave in the field of Machpelah before Mamre (Hebron) in Canaan, apparently the first of the family of Abraham to be buried in this location (23:2, 19).
Genesis 12-14, 18:16-19:29 Experiences of Abraham with Lot Abraham met by Melchizedek Abraham pleads with God for sinful Sodom and Gomorrah Lot's personal sin	**1. Abraham and Lot leave Egypt** and return to the area of Bethel where he had been in the beginning (13:1-1-4) a. Pharaoh was also involved in this decision because of the plagues his house had experienced due his interest in Sarai, Abram's wife (12:11-20) **2. Abram and his nephew Lot separate**, Abram remains in Canaan and Lot moves to the plain of Jordan which includes Sodom and Gomorrah (13:6-13) **3. Abram rescues Lot** from Chedorlaomer king of Elam and others banded with him to defeat Sodom where Lot lived (14:1-16) **4. Abraham is met by Melchizedek** king of Salem who blesses him (14:17-20) See a reference to this meeting and other matters related to Melchizedek in Hebrews 7. **5. Abraham pleads with God not to destroy Sodom and Gomorrah** (18:16-33); God listened to Abrahams plea, but in the end the people were so sinful that He destroyed them (19:24) **6. Lot's sinfulness** with his own daughters (19:30-38)	Abraham Lot, nephew of Abraham Lot's wife Chedorlaomer king of Elam and others banded with him The king of Sodom and others who banded with him	❖ Abraham showed a godly character and trust in God when he gave Lot a choice of land, emphasizing that he did not want there to be strife between them (13:9-13). ❖ After Lot had chosen the well watered plains of Jordan, God blessed Abraham with much land (13:14-18). ❖ Unlike Abraham, Lot did not show godly character; consequently, even though he prospered materially his life was filled with difficulty and sorrow and required continued assistance from Abraham especially against invading kings (14:1-16; 19).
Genesis 24-26 Isaac 's adult life and marriage to Rebekah	**1. Isaac 's marriage to Rebekah** (24) a. Abraham instructs the oldest servant of his house to "to to my country and my family" to take a wife for Isaac (24:2-9) b. The servant travels to the city of Nahor in Mesopotamia, near Haran (11:28), and finds Rebekah, daughter of Bethuel who was a son of Milcah and Nahor, brother of Abraham (11:27;	Abraham Isaac & wife, Rebekah (24) Milcah and Nahor grandparents of Rebekah Bethuel son of Milcah and Nahor, father of Rebekah,	❖ Abraham took great care to ensure that his son Isaac, the heir of the promises he had received, would take a wife from his own people now living in Mesopotamia near Haran rather than from the Canaanites (24:4). ❖ Abraham's servant prayed for the success of his mission: to find a wife for Isaac (24:12). ❖ Rebekah, her father Bethuel, and her brother Laban accept the plan

Two nations: Jacob-Israel Esau-Edomites Abraham marries Keturah Abraham's death	24:15) c. Details of the marriage of Isaac and Rebekah (24:1-67) Note that the practice of taking wives from their own family continues through Jacob (29:10). **2. Two nations are born to Isaac and Rebekah** in the birth of twins (25:23) a. Esau - father of the Edomites (25) b. Jacob - the father of Israel (25) • Romans 9:6:13 **3. Abraham marries Keturah** and they have children-Ziram, Jokshan, Medan, Midian, Ishbak, and Shuah (25) **4. Abraham's death** at age 175 and burial by Isaac and Ishmael in the cave of Machpelah (25:7-11) **5. Famine in the land** (remember the famine at the time of Abraham, 12:10) and God's promises to Isaac (26:1) **6. Isaac lies about Rebekah being his wife** and is confronted by Abimelech (26) **7. God's request that Isaac remain in the land of Gerar** where he profits and forges a bond with Abimelech (26)	and nephew of Abraham Laban brother of Rebekah Isaac (21; 25) Jacob, son of Isaac and father of Israelites (25) Esau, son of Isaac (also called Edom) and father of Edomites (25) King Abimelech (26) Keturah, Abraham's wife Children born to Abraham and Keturah	of finding a wife for Isaac that Abraham's servant explains to them (24:34-58). ❖ Twins were born to Rebekah and Isaac: Esau and Jacob representing two nations (25:23-34; Romans 9:6-13) ✓ Esau - father of the Edomites (25), ✓ Jacob - the father of Israel (25). See the next section for more on the two nations. ❖ Abraham married Keturah after the death of Sarah and has a six children; living to the age of 175, Abraham died and was buried in the cave of Machpelah with Sarah by his sons Isaac and Ishmael (25:1-10).
Genesis 25-28:10 More on the two nations: Jacob-Israel Esau-Edomites Esau married from the Canaanites and the Ishmaelites Jacob married Rebekah, a daughter of Laban,	**1. Jacob and Esau—two nations** (25:3) a. Esau sells birthright to Jacob who received Isaac's blessing (25:23-34; 27) **2. Jacob with the help of Rebekah deceives his father Isaac** and receives his blessings. **3. As a consequence the deception** in which Jacob and Rebakah engage Esau hates Jacob and a long conflict begins (27; 28:1-4) **4. Esau takes wives**, first from the Hitttes (26:34-35) and then from the family of Ishmael (28:9) a. History of Esau (36) **5. Jacob goes to Haran** a. Jacob is instructed by his father Isaac to take a wife from the daughters of Laban, Rebekah's brother, rather than from the Canaanites (28:1-2)	Isaac & wife, Rebekah (24) Jacob twin brother of Esau (25; 27; 28; 32-33; 36) Esau, also called Edom in Gen. 25:30, twin brother of Jacob (25; 27; 28; 32-33; 36) Laban, brother of Rebekah and father-in-law to Jacob (28:2,5) Wives of Esau	❖ In the birth of twins—Jacob and Esau—to Isaac and Rebekah two nations are represented: ✓ Edomites, headed by Esau (25), a nation that will plague Israel for many years, but will eventually become nonexistent; ✓ Israel, headed by Jacob (25) through whom the seed promise will come (Romans 9:6:13). ❖ The account of Jacob and Esau is important in God's plan to form a great nation and there are four matters of importance in this account: ✓ Esau is the older of the twins and would normally have been the heir of the promises, but he sells his birthright to Jacob (25:29-34; 27:36); ✓ Isaac loved Esau and Rebekah loved Jacob,

			contributing to the conflict between the sons (25:28); ✓ Jacob, with the aid of Rebekah, deceives Isaac, thereby gaining for himself the blessing normally reserved for his elder brother, Esau (27:1-29: 27:36; ✓ Isaac also had a blessing for Esau (27:39-40). ❖ Esau hated Jacob because of the blessing he had received and vows to kill him (27:41). ❖ Esau first married Canaanite wives—Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite—but knowing of his father's displeasure (26:34-35) he also took Mahalath the daughter of Ishmael (a son of Abraham) to be his wife (28:9). ❖ Jacob is instructed by his father Isaac to take a wife from the daughters of Laban, Rebekah's brother (28:2). ❖ Isaac implores God's blessings on Jacob as first given to Abraham and then to him (28:3-4).
Genesis 28-36; 49 Development of Jacob's leadership of Israel as a nation Jacob's experience in serving Laban for wives Leah and Rachael Jacob leaves Haran and conflict with Laban and his sons	**1. Jacob's dream about a ladder**, God's promises to him of land (Bethel, formerly Luz) and people, and his response(28) **2. Jacob makes a promise of faithfulness and tithing** to God (28:22), then leaves go to the land of the East (Haran) where he meets Laban (son of Bethuel and brother of Rebekah) (29) **3. Jacob serves Laban seven years for Leah and another seven to gain Rachael** as his wife (29) **4. Account of children born to Jacob**, his wives and their handmaids (29-30) **5. Jacob requests his leave from Laban** (30:26- 43) **6. Jacob called by God to leave Haran** and return to his former dwelling place, Bethel toward the mountains of Gilead (31:13) and the response of Rachael and Leah a. Jacob's secret departure (31) b. Conflict with Laban and his	Jacob & wives – Rachael, Bilhah, Leah, Zilpah (29;30) Twelve sons of Jacob by four wives (29; 30; 35:23-29): ➢ Rachel – Joseph & Benjamin ➢ Bilhah (Rachel's maid) – Dan & Naphtali ➢ Leah – Reuben, Simeon, Levi, Judah, Issachar, Zebulun ➢ Zilpah (Leah's maid) – Gad & Asher Dinah, daughter of Leah and Jacob (30:20)	❖ God speaks to Jacob in a dream (often referred to as the story of Jacob's ladder), addressing Himself as God, and affirming that Jacob is to be the one who will carry forward the blessings initially extended to Abraham—land, many descendants, blessing of all nations through his seed, and a promise to always be with him (38:13-15). ❖ Jacob gives the name Bethel (the house of God) to a city formerly called Luz and here makes a vow that the "Lord shall be my God," consummating this with a promise to tithe to God (28:20-22). ❖ In accordance with the instructions of his father Isaac, Jacob takes wives from the family of Laban, first Leah then Rachael as required by Laban to conform to the customs of the country (29). ❖ Jacob was the father of twelve sons by four mothers (Rachael, Leah, and their handmaids); the

Jacob's name is changed to Israel Jacob makes peace with Esau Isaac's death Esau's genealogy	sons with Jacob, and the resolution of this conflict (31) c. Jacob speaks strongly to Laban (32:36-42) d. Laban and Jacob reach a peaceful agreement (32:43-55 e. Jacob wrestles with a Man (apparently a spiritual confrontation with God) and his name is changed to Israel (32:24-32; 35:36) f. Jacob makes peace with Esau (32:1-23; 33) g. Jacob arrives safely in Canaan (33:18) h. Conflict with people of Canaan (family of Hamor, the Hivite) when Shechem son of Hamor defiled Dinah daughter of Jacob and Leah (34) **7. God sends Jacob to Bethel and his** leadership in putting away foreign gods (35) **8. Isaac's death** at age 180 years and burial by Jacob and Esau in Macpelah (35:27-29) a. Rebekah's death is not recorded in the text, but her place of burial in the cave of Macpelah is cited. (49:31) **9. The genealogy of Esau** is chronicled (36)	Family of Hamor, the Hivite (34) Schechem, son of Hamor (34) Esau (also called Edom)	sons are later known as the "twelve Patriarchs," the leaders of the twelve tribes of Israel (29:31-35; 30; 35:23-39; 49). ❖ Jacob's family prospered and the time came when he wanted to return to his homeland (30:25) and a plan is devised for division of the livestock between himself and Laban (30:27-43). ❖ When Jacob learns of a charge by Laban's sons that he had taken what belonged to their father, he gathered his family and left secretly in accord with the instructions from God (31:1-21). ❖ Laban is upset with Jacob for leaving secretly not providing an opportunity for him to properly send his daughters and their families away, but with time this matter is resolved peacefully (31:22-55). ❖ God changes Jacob's name to Israel following a period of wrestling with Him (32:24-30; 35:10). ❖ Jacob, upon nearing the place where Esau lived, the land of Edom, took actions to effectively reconcile the differences with his brother Esau by exercising an important spiritual quality—being a peacemaker. (32:3-20; 33). ❖ The incident of the defilement of Dinah, daughter of Jacob and Leah, by Shechem, son of Hamor, and the subsequent actions taken by Jacob's sons in destroying Hamor's family demonstrates clearly the gravity of sinful acts (34). ❖ Jacob and family move to Bethel then to Ephrath (Bethlehem) where Rachael dies while giving birth to Benjamin (35). ❖ Isaac at 180 years of age died and was buried by his sons Esau and Jacob (35:27-29.
Genesis 38 Judah's sins with the Canaanites	**1. Judah's sins** with the Canaanites (38)	Judah Judah's Canaanite wife who was a daughter of Shua	❖ The events of Judah's sins with the Canaanites are indicative of the problems that occur when God's original intent—marry within their own people—is violated (38).

		Er, Onan and Shelah, sons of Judah by his Canaanite wife Tamar, wife of Er and Judah's daughter-in-law	❖ Even with his sinful nature, it is from the tribe of Judah that Christ will come (Matt. 1:3; Luke 3:33; Heb. 7:14; Rev. 5:5).
Genesis 37 Joseph's brothers resent him Joseph as a young man in Canaan	**1. The sons of Jacob sin against their brother, Joseph**, eventually selling him to Midianite traders who take him to Egypt (37) a. Jacob's love for Joseph contributed to his brothers attitude of hatred for him (37:3-4) b. Joseph's first dream (sheaves in the field) and its impact on increasing the hatred of his brothers (37:5-8) c. Joseph's second dream (sun, moon, and eleven stars) caused envy by his brothers (37:9-11) **2. Joseph's brothers sell him to *Midianite* traders** who take him to Egypt, selling him to Potiphar, an officer of Pharaoh (37:12-36) Note that Jacob and family will later travel to Egypt because of a famine in their land (46).	Jacob Sons of Jacob, including Joseph Midianite traders (37)	❖ One of the most well-known stories in the Old Testament is that of Joseph, his dreams and their impact on his brothers, and the envy of his brothers which resulted in their selling him into Egyptian bondage and lying to their father Jacob about this (37).
Genesis 37-50 Joseph's obedience to God in resisting Potiphar's wife The Lord blesses faithful Joseph even in prison Joseph's leadership in Egypt Joseph's love for his Family	**1. Joseph's impact on history**: a. Joseph's experiences with Potiphar and his wife in Egypt, including his imprisonment(39) b. Joseph's rise to leadership while in prison (39) c. An interpreter of dreams of Pharaoh's butler and baker who were in prison (40); the butler restored to his position and the baker killed by Pharaoh per the interpretation that Joseph had given to their dreams (40:20-23) d. Joseph is called upon to interpret a dream of the Pharaoh (41) **2. Joseph's responsibility in Egypt as** Pharaoh's manager of food during the famine (41:37-57) **3. Joseph's father, brothers, and their families travel to Egypt** due to famine in their land, and Joseph's encounter with them (41-45); God makes a promise to them that He will be with them (46:1-4) **4. Joseph reveals his identity to**	Joseph Egyptian Pharaohs Potiphar (30) Potiphar's wife (39) Asenath, wife of Joseph Poti-Pherah, the priest of On and father of Asenath Manasseh and Ephraim, sons of Joseph and Asenath (41) Jacob Sons of Jacob	❖ The Lord was with Joseph in his bondage in Egypt, allowing him to "find favor" in the sight of Potiphar, and officer of Pharaoh, into whose house he had been sold (39:1-6). ❖ Joseph shows his strength of character and commitment to living a godly life when he refuses the strong advances of Potiphar's wife to "lie with her," answering that to do her bidding would be a "sin against God" (39:7-12). ❖ Joseph, having been cast into prison by Potiphar due to the false charge of his wife, continued to receive the mercy and favor of the Lord and found "favor in the sight of the keeper of the prison" who gave him authority over the prison (39:20-23). ❖ The hand of God worked again in the life of Joseph when Pharaoh's butler and baker offend him, are cast into the same prison where Joseph is, are placed under Joseph's care, and each has a

Joseph's obedience to God Joseph's family occupy Goshen Israelites multiply greatly in Egypt—from 70 to more than 600,000 Jacob instructs his sons Jacob's death Rachael's death Joseph reminds his brothers that God will deliver them from Egypt Joseph dies in Egypt	**his brothers**, assures them that the events leading to his presence in Egypt were God's doing, asks them to go and get their father, Jacob (45:1-15) **5. With Pharaoh's approval, Joseph's family is given refuge in Goshen of Egypt** a. Jacob and his children are seventy in number when Joseph's family is included. See also Exodus 1:5 and Acts 7:14 where the number is said to be seventy-five, apparently including the children of Ephraim and Manasseh. b. The time in Egypt lasted 430 years, c. 1875-1445 B.C., (15:13; Exodus 12:40; Acts 7:6) mostly as slaves (46:26-34; 47). During this time Israel grew greatly in possessions and number (47:27; Exodus 1:1-9; Acts 7:17). For more specific counts, see Exodus 12:37; 38:26; and Numbers 1:46 (now more than 600,000 fighting men only). **6. Jacob blesses Joseph and his sons** – note the interesting twist to this account as Jacob sets Ephraim before Manasseh (48:13-20; 49) and instructs them about his burial (49: 28-32) **7. Jacob calls his sons together and instructs them** on what will befall them in the last days (49) **8. Jacob lived 17 years in Egypt and dies there at the age of 147 (47:28; 49:33)**, but he was buried in Canaan by Joseph and his brothers (50:13) a. **Leah's death** is not cited but her burial in the field of Macpelah is; she apparently died while still in Canaan (49:31) **b. Rachael's death** (in Canaan near Bethlehem) upon giving birth to Benjamin (35:17-19) **9. Joseph reminds his brothers that God will deliver them from Egypt** back to the land promised to Abraham, Isaac, and Jacob; requests that his bones be carried with them when they leave (50:24-26) **10. Joseph dies in Egypt**, but not		dream which is accurately interpreted by Joseph (40:1-23). ❖ At the age of 30, Joseph's ability to interpret dreams (through God's doing 41:16) is told to the Pharaoh by his butler when the Pharaoh needs an interpretation of his dream; doing this to the Pharaoh's liking (41:37-41 leads to Joseph being returned to a position of responsibility and authority in Egypt (41:42-57). ❖ The dream which Joseph interpreted for the Pharaoh (41:16-36) foretold of a famine in all the land which eventually resulted in Joseph's brothers coming to Egypt to find food for their families; complicated by multiple trips (42-46). ✓ First trip—ten brothers without Benjamin and their encounter with Joseph (42:1-38) ✓ Second trip—eleven brothers, now with Benjamin (43-44) ✓ Third trip—the entire family (66 in number 46:26) including Jacob, beginning more than 400 years in Egypt for Israel (46) ❖ The account of Joseph revealing himself to his brothers and of his expression that it was God's doing, not theirs, that resulted in him being in Egypt is one of the most touching stories in the book of Genesis (45). ❖ With the coming of Jacob's entire family, (66 in number plus 4 with Joseph, his wife and two children), a 430 year residence of the Israelites begins in Egypt (Gen. 15:13); the sojourn will end only when God through Moses delivers them, now numbering more than 600,000 (Gen. 47:27; Ex. 1:1-9; 12:37; 38:26; Numbers 1:46; Acts 7:17). ❖ Jacob died in Egypt at the age of 147, but before his death he called his sons together and told them what would befall them: ✓ Reuben, the firstborn, shall not excel;

	before he again expresses to his family that they do not need to fear him because what had happened to him was God's work (50:15-26)		✓ Simeon and Levi, instruments of cruelty; ✓ Judah, praised by his brothers, the Scepter shall not depart Judah; ✓ Zebulun, shall dwell by the sea and be a haven for ships; ✓ Issachar, a strong donkey lying down between two burdens, a band of slaves; ✓ Dan, shall judge his people as one of the tribes of Israel; ✓ Gad, a troop shall tramp upon him, but he shall triumph; ✓ Asher, shall be rich, apparently a baker; ✓ Naphtali, a deer let loose; he uses beautiful words; ✓ Joseph, a fruitful bough; his bow remained in strength; ✓ Benjamin, a ravenous wolf, devouring his prey in the morning and dividing the spoil at night (49:1-29). ❖ As he had requested (49:28-29), Jacob was buried in the cave of Macpelah with Abraham and Isaac by Joseph and his brothers (50:1-14). ❖ After Jacob's death Joseph shows his strong trust in God again (first in 45), reassuring his repentant brothers that what they meant as evil against him God meant for good (50:15-21). ❖ Joseph's life ends in Egypt at the age of 110, but with a request that they "carry his bones up from here" when God delivers them (50:24-26), an act fulfilled by Moses (Exodus 13:19).
Genesis Christ in Genesis	**1. Christ as the seed of the woman** (3:15) **2. Christ from the line of Seth, a son of Adam** (4:25), Shem, a son of Noah (9:26) **3. Christ, a descendant of Abraham** (12:3), **Isaac** (21:12), **Jacob** (25:23), of the tribe of **Judah** (49:10)	Simplified lineage of Christ: Adam, Noah, Shem, Abraham, Isaac, Jacob, Judah (See also Matt. 1 and Luke 3)	❖ Christ was with God at the creation (1:1); however, his advent into the world from the line of Abraham, Isaac, Jacob, Judah, Jesse, and David is fore shadowed in the Genesis account (49:9-10) and developed fully in the New Testament (Matt. 1:1-16; Luke 1:31-33; 3:23-38; Acts 13:22-23; Heb. 7:14; Rev. 5:5; Daniel 2:44; Isaiah 11:1-5).