

GU 301

The Book of Genesis

In the beginning God created the heavens and the earth.
Genesis 1:1

Dr. Chris Dortch

Cover: *The Creation of Adam* (A portion of the Sistine Chapel's ceiling)
By Michelangelo circa 1508-1512 (Public Domain)

All scripture passages used are from the New King James Version of The Holy Bible, unless otherwise stated.

WELCOME TO CLASS 301

THE BOOK OF GENESIS

The Gospel of Jesus Christ is not only in the New Testament; the Gospel is rooted in the Old Testament. In fact, the Gospel narrative consists of four major themes: creation, fall, redemption, and restoration. As we begin to work through the book of Genesis, it is my hope and prayer that you will discover the Gospel of Jesus Christ has been God's plan from the very beginning!

The Bible is not only the historical narrative of God's people, it is also the narrative of God's love for His people and the focus is upon the key personality: Jesus! Jesus was promised, pictured, and predicted in the Old Testament and provided, proclaimed, and present in the New Testament. Jesus explained, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me" (Luke 24:44).

THE BASIS FOR THIS CLASS

The book of Genesis lays the foundational work for the Gospel narrative: Creation, The Fall, Redemption, and Restoration. Through the book of Genesis we "begin" our understanding of God as our Creator. God is good and even created mankind in His image. He is not an idea or concept. Life is the product of His spoken word. Every breath we take acknowledges our Creator. Genesis also helps us understand mankind and the brokenness in this world. The idiom, "You're only human" appropriately suggests that mankind makes mistakes. Because God is omnibenevolent (all good) and omniscient (all-knowing), He knew that we would sin and already had a plan for redemption and restoration. The book of Genesis is essential to understanding the fullness of the Gospel.

THE GOALS OF THIS CLASS

Upon successful completion of this course, you will be able to:

1. Discuss the evidence concerning Mosaic authorship and the historicity of Genesis 1-11.
2. Discuss the historical and theological impact of the book of Genesis as it pertains to the Gospel and the rest of God's word.
3. Discuss the alternative viewpoints of difficult and controversial words, phrases, and verses in Genesis.
4. Examine the multiple occurrences of the Abrahamic covenant, how it was repeatedly in jeopardy, and its development through the narrative of Genesis 12-50.
5. Discover the role of Christ in the typologies, prophecies, and Christophanies of Genesis.

PRIMARY SOURCES FOR THIS CLASS

This workbook was developed from personal notes from two seminary courses specifically on the book of Genesis and two additional courses through a survey of the Old Testament. The bibliography contains a list of several academic sources used to develop this material. However, the primary sources for much of this work comes from John J. Davis' "Paradise to Prison: Studies in Genesis" (1998), Henry M. Morris' "The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings" (2010), and Bruce K. Waltke's "Genesis: A Commentary" (2001).

ABBREVIATIONS

BIBLE NAME ABBREVIATIONS

OLD TESTAMENT (OT)

- Gen. Genesis
- Exod. Exodus
- Lev. Leviticus
- Num. Numbers
- Deut. Deuteronomy
- Josh. Joshua
- Judg. Judges
- Ruth Ruth
- 1 Sam. 1 Samuel
- 2 Sam. 2 Samuel
- 1 Kgs 1 Kings
- 2 Kgs 2 Kings
- 1 Chr. 1 Chronicles
- 2 Chr. 2 Chronicles
- Ezra Ezra
- Neh. Nehemiah
- Esth. Esther
- Job Job
- Ps. Psalms
- Prov. Proverbs
- Eccl. Ecclesiastes
- Song Song of Songs
- Isa. Isaiah
- Jer. Jeremiah
- Lam. Lamentations
- Ezek. Ezekiel
- Dan. Daniel
- Hos. Hosea
- Joel Joel
- Amos Amos
- Obad. Obadiah
- Jonah Jonah
- Mic. Micah

- Nah. Nahum
- Hab. Habakkuk
- Zeph. Zephaniah
- Hag. Haggai
- Zech. Zechariah
- Mal. Malachi

NEW TESTAMENT (NT)

- Matt. Matthew
- Mk. Mark
- Lk. Luke
- Jn. John
- Ac. Acts
- Rom. Romans
- 1 Cor. 1 Corinthians
- 2 Cor. 2 Corinthians
- Gal. Galatians
- Eph. Ephesians
- Phil. Philippians
- Col. Colossians
- 1 Thess. 1 Thessalonians
- 2 Thess. 2 Thessalonians
- 1 Tim. 1 Timothy
- 2 Tim. 2 Timothy
- Tit. Titus
- Philem. Philemon
- Heb. Hebrews
- Jam. James
- 1 Pet. 1 Peter
- 2 Pet. 2 Peter
- 1 Jn. 1 John
- 2 Jn. 2 John
- 3 Jn. 3 John
- Jd. Jude
- Rev. Revelation

LATIN ABBREVIATIONS

- c. Latin *circa* "around" or "approximately."
- cf. Latin *confer* "confer" or "compare."
- e.g. Latin *exempli gratia* "for example." Literally "for the sake of example."
- etc. Latin *et cetera* "and others" or "and the rest."
- ff. Latin *folio* "and the following" (verses, paragraphs, pages, etc.). Literally "on the next page."
- i.e. Latin *id est* "that is." Literally, "that is to say."

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PART ONE

Introduction

*So God created man in His own image; in the image of God He created him;
male and female He created them.
Genesis 1:27*

Introduction

I. Authorship of the Book

A. Moses (Mosaic Authorship)

1. Support from within the _____

"And Moses wrote down all the words of the LORD" (Exodus 24:4 HCSB).

"He (Moses) then took the covenant scroll and read it aloud to the people. They responded, 'We will do and obey everything the LORD has commanded'" (Exodus 24:7 HCSB).

Moses was instructed by the LORD to write these things down (cf. Ex. 17:14; Num. 33:2).

2. Support from the _____

Throughout the Old Testament, Moses is referenced as the authority behind the books of the Law.

"Book of Moses" (5 times)

"Law of Moses" (22 times)

"Book of the Law of Moses" (4 times)

"Word of the Lord by Moses" (1 time)

The contents is attributed to Moses (cf. 2 Kings 2:8; 1 Chron. 15:15, 22:13, 2 Chron. 24:6, 33:8, 34:14; Neh. 1:8, 8:14, 10:29; Mal. 4:4).

3. Support from the _____

The New Testament explains that Moses was well educated in the courts of Egypt (cf. Acts 7:22).

The Apostle Paul supports Moses as the author (cf. Rom. 10:5, 19).

Philip identifies Moses as the author (cf. John 1:45).

The contents is attributed to Moses (cf. Matt. 8:4, 22:14; Mk. 7:10, 10:4; Lk 5:14, 20:37, 24:27; Jn. 1:45, 5:46, 7:19, 7:22, 8:5; Acts 3:22, 15:21, 26:22; Rom. 10:5, 10:19; 2 Cor. 3:15; Heb. 9:19).

3. The introduction of new vocabulary words into the text does not demand a new author.
4. Some want to shift the dates of the documents to better fit a non-Mosaic authorship theory.

C. Did Moses write it all?

1. Moses is undoubtedly the main author of the Pentateuch. This is heavily supported by Scripture and history. It is commonly accepted that Joshua assisted in the composition as well. Joshua was actually with Moses when he spoke to God on Mt. Sinai (cf. Ex. 24:13) as well as the tabernacle of meeting where Moses spoke to God face to face (cf. Ex. 33:11).

“Then Joshua wrote these words in the Book of the Law of God. And he took a large stone, and set it up there under the oak that was by the sanctuary of the LORD” (Joshua 24:26).

Moses could not have written the details of his own death (cf. Deut. 34). Instead, Joshua was the likely author of the final chapter of Deuteronomy.

II. Dates of the Book

- A. Date Written: 1450 – 1410 BC
- B. Genesis covers two major periods.
 1. Primeval History: Human Race (Genesis 1-11)
 2. Patriarchal History: Hebrew Race (Genesis 12-50)
- C. Chronology of Events Covered in Genesis
 1. Creation (unknown)
 2. Noah (unknown)
 3. Abram was born (2166 BC)
 4. Abram enters Canaan (2091 BC)
 5. Isaac was born (2066 BC)
 6. Jacob & Esau were born (2006 BC)
 7. Jacob flees to Haran (1929 BC)
 8. Joseph was born (1915 BC)
 9. Joseph rules in Egypt (1885 BC)
 10. Joseph dies in Egypt (1805 BC)

III. Original Audience of the Book

A. The people of _____.

IV. Purpose of the Book

- A. Historical: Genesis is a record of God's creation and His desire to have a relationship with a people who worship Him.
- B. Christological: The foundation is laid for the need of salvation through Christ and the plan for God's provision (cf. Gen. 3:15).

V. The Name of the Book

- A. Genesis
 - 1. The name Genesis (Greek: γένεσις / bereshit means "beginning," comes from the LXX.
 - 2. In the Jewish tradition the book is named from the first word of the book: *bereshit*, which is translated "in the beginning."

VI. The Theological Themes of the Book

- A. Bibliology
 - 1. Genesis helps us understand that God has chosen to reveal Himself and has used Moses to write down special revelation from God.
 - 2. Genesis helps us understand the fulfilled prophecies of Scripture such as the Protoevangelium (i.e. Gen. 3:15).
- B. Theology Proper
 - 1. Genesis helps us understand the incommunicable attributes of God.
 - a) _____ (He is present everywhere.)
 - b) _____ (He is all powerful.)
 - c) _____ (He is all knowing.)

- 2. Genesis helps us understand the communicable attributes of God.
 - a) God is _____ (i.e. He is not composed of matter. He was not created, He has always existed.)
 - b) God is _____ (i.e. mind, emotion, and will)
 - c) God is _____ (i.e. holy, love, and good)
- 3. Genesis helps us reject false beliefs about God.
 - a) Atheism: No God.
 - b) Pantheism: All is god.
 - c) Polytheism: Many gods.
 - d) Materialism: Matter is eternal.
 - e) Dualism: Good and evil are equal.
 - f) Humanism: Man is the measure of all things.
 - g) Naturalism: Nature is the measure of all things.
 - h) Evolution: Man evolved from lower life forms.

C. Christology

- 1. Genesis helps us understand the reason for Jesus' work of redemption (cf. Rom. 5).
- 2. Genesis helps us understand the virgin birth (i.e. "seed of a woman").
- 3. Genesis helps us understand that a Savior is coming.
- 4. Genesis helps us understand that Satan will be defeated.
- 5. Genesis helps us understand that Jesus is "the Angel of the LORD."

D. Pneumatology

- 1. Genesis helps us understand that the Holy Spirit has always existed in union with the Father and Son (i.e. Elohim is a plural noun).
- 2. Genesis helps us understand that the Holy Spirit had part in creation.

E. Angelology

1. Genesis helps us understand that God has created angels to minister to God's people.
2. Genesis helps us understand that angels are messengers of God.

F. Anthropology

1. Genesis helps us understand that man was created in the image of God.
2. Genesis helps us understand that we were created for fellowship with God.
3. Genesis helps us understand that God has given us our soul and breathed life into our bodies.

G. Hamartiology

1. Genesis helps us understand that we have a sin nature.
2. Genesis helps us understand where our sin nature came from (i.e. Adam, the Fall).

H. Soteriology

1. Genesis helps us understand substitutionary atonement.
2. Genesis helps us understand that we are saved by grace through faith (cf. Gen. 15:6).

I. Eschatology

1. Genesis helps us understand that God is not caught by surprise and had a plan from the beginning of redemption and restoration (cf. Gen. 22:5 and Heb. 11:17-18).
2. Genesis helps us understand that God is leading us to a land "in which righteousness dwells" (2 Peter 3:13).
3. Genesis helps us understand that God is sending a Savior (cf. Gen. 49:10).

Study Questions (Part 1):

- Identify some of the major reasons for Mosaic authorship. Does any one specific reason for Mosaic authorship stand out to you more than the others? Which one and why?
- What is the Documentary Theory?
- What is considered the most important purpose of Genesis? Why?
- Why is Genesis relevant for us today?

Handwriting lines for student answers.

PART TWO

The Creation

He is the image of the invisible God, the firstborn over all creation. For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

Colossians 1:15-16

The Creation (Genesis 1 & 2)

I. The Creation View

A. The Fact of Creation (Ch. 1: Six Days of Creation Summarized)

1. The Beginning of Time

- a. Hebrew: *Bereshit*, "beginning" (instantly)
- b. Hebrew: *Elohim*, "God" (plural)
- c. Hebrew: *Bara*, "Created" (to make something from nothing)
- d. Latin: *Ex Nihilo*, "from nothing"
- e. Hebrew: *Tohu bohu*, "empty space," "without form and void,"
- f. Hebrew: _____ "day" (cf. Exodus 20:11)

1) A _____-hour period. The word "yom" (day) is used 357 times in the book of Genesis outside of Genesis 1. In all 357 instances, it is understood as a literal 24-hour period. When the Old Testament uses a number with the word "yom" (day), it means a 24-hour period of time without exception. It seems unreasonable to change the meaning of "yom" (day) for Genesis 1. Furthermore, we must also change the meaning of "evening and morning" if these are not 24-hour days. The Old Testament uses the two words "evening and morning" 38 times and each occurrence is reference to a normal 24-hour day. Hebrew linguistics of Genesis 1 favors a 24-hour period.

2) A _____-hour period. The word "yom" (day) can also mean the time with daylight. For example, I might say, "I'm going to my grandfather's house while it is still day." I am referring to the 12-hour period of time in which we have daylight. However, once again, there is no number associated with "day."

3) A _____ of time. The word "yom" (day) can also mean an ambiguous period of time. For example, I might say, "In my grandfather's day, Pepsi Cola was only 5 cents!" I am referring to a period of time when my grandfather was younger. However, there is no number associated with "day" in this sentence. The "Day-Age" position uses this interpretation for the word "yom."

4) A _____ in time. The word "yom" (day) can refer to a point in time. For example, I might say, "Some day I plan on visiting the Grand Canyon." Once again, no number is associated with "day."

g. Hebrew: *Raqia*, "expanse, firmament, vault, or canopy" (cf. Gen. 1:6-8)

1) Global climate.

2) No need for rain (a mist of perfectly clean air).

2. The Beginning of Life

a. Instantaneous: Spoken into existence

b. _____ of ____: Looks older than it is (This is not deceptive. To assert that God was/is deceptive is to attribute motive. God's character is not to deceive.)

c. Species Development: "after his kind"

d. Genesis 1:28, "Then God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth.'"

1) The term "_____" indicates that man has stewardship over the things that God owns. The authority that man has, was entrusted to him by God, the One with true ownership and authority.

2) The term "_____" is very similar to "dominion" but implies that man has the responsibility to keep everything under control. It is also used in reference to cultivating land.

3. The Days of Creation

Environment

Day 1: Light

Day 2: Atmosphere & Oceans

Day 3: Dry Land

Content

Day 4: Sun,
Moon, Stars

Day 5: Birds &
Fish

Day 6: Animals
& Man

4. The Formula Structure of Creation

- a. Introductory Word: "AND GOD SAID" indicates a divine plan and purpose (cf. Ps. 33:9; Heb. 11:3).
- b. Command: "LET THERE BE" indicates God's divine will and authority.
- c. Fulfillment: "AND THERE WAS" indicates the divine power of God's spoken word.
- d. Evaluation: "IT WAS GOOD" indicates the quality of God's creation.
- e. Terminus: "EVENING AND MORNING, THE FIRST DAY" indicates consecutive chronological sequence.

5. The Seventh Day

- a. Since God does not sleep or slumber (cf. Psalm 121:4; Isaiah 40:28), He clearly did not need a "day of rest." What is the meaning of "God rested" as found in Genesis 2:1-3? It simply means that God's work of creation was complete and He was satisfied with all that He created.
- b. Why did God take so long to create everything? Prior to the debate of evolution (we need more time for creation to have occurred), the debate was "Why did God take so long?" God did not require six days to accomplish creation. He could have simply spoke all things into existence simultaneously. However, God was setting a pattern for us (cf. Exodus 20:8-11).

Lined writing area with 20 horizontal lines.

B. The Focus of Creation (Ch. 2: Six Days of Creation Scrutinized)

1. Adam = "dust" or "earth"

a. "Image of God" What does this mean or include? It is very unlikely to refer to physical likeness. The Fall has not destroyed our image, but it has marred it. Some have suggested we are a trichotomy of body, soul, and spirit. Some have suggested our relational qualities are part of the image of God. Ephesians 4:24 indicates that man was created "in true righteousness and holiness" which indicates a moral likeness to God. The Gospel narrative helps us understand that God is restoring us into the image of His Son.

b. Hebrew: *Ruach*, "breath of life" = spirit

c. Hebrew: *Nephesh*, "living soul" = soul

2. Eve

a. "Helpmate" = suitable helper (Not an inferior term. Consider Psalm 54:4). The first time God said something was "not good" was that man was alone.

b. Hebrew: *Isha*, "woman" from man

c. Hebrew: *Tardema*, "deep sleep" cf. Gen. 15:12

d. Institution of Marriage

1) Marriage was instituted by God.

2) Marriage was a monogamous relationship.

3) Marriage was heterosexual between a man and a woman.

4) Marriage was a union both physically and spiritually.

5) Marriage was a permanent union.

6) Marriage was a picture of our relational unity in which the husband and wife are equal in nature and submissive in duty (picture of the Godhead in which the Father, the Son, and the Holy Spirit are equal in nature and submissive in duty).

e. "Nakedness" = no moral shame

- C. Original Creation
 - 1. Good
 - 2. Ideal
 - 3. Beautiful
 - 4. Innocent

II. The Theories of Origins

- A. Creation: complete in _____ days.
- B. Evolution: Slowly evolved over _____ of years. Given enough time, living organisms would have developed through a natural process and diversified from a simple to a more complex form. Evolution is what many scientists refer to as the process of life beginning from a common living cell. The basic evolutionary components are known as mutation, migration, genetic drift, and natural selection.
- C. Accommodation Views: attempts to _____ creation with evolution.
 - 1. Theistic Evolution: _____ began the evolutionary process. Theistic evolutionists believe that God "created" through naturalistic evolutionary processes. Those who hold this view interpret Genesis as myth, parable, or symbolic allegory. For example, the word "dust" as used in Genesis 2:7 is actually soil, an inanimate material. This same word is used in other passages and would not be seen as symbolic (cf. Gen. 3:17). There is no reason the word "dust" as referenced in Genesis 2:7 should be understood as symbolic for "animals" or "lower life forms."
 - 2. Day-Age Theory: days of Genesis are _____ of time (ages).
 - 3. Revelatory Day Theory: God _____ to Moses in six days what actually took billions of years.
 - 4. Progressive Creation: God intervened at _____ stage of creation separately.

5. Gap Theory: Gap of _____ between Genesis 1 verse 1 and verse 2.
 - a. Independent clause 1:1-2
 - b. Hebrew: *Hayeta*, "was" (not "became")
 - c. Hebrew: *Tohu bohu*, "empty space," "unformed," and "unfilled"

D. Theological Problems with Accommodation Views

1. Evolution: A major problem with evolution and the Genesis narrative of creation is a fundamental difference concerning the doctrine of _____. The Genesis narrative teaches that death came as a consequence of sin. In other words, prior to Adam's sin, death did not exist. With a high view of Scripture, this means that it would be impossible for the process of evolution, which requires death over a long period of time to take place.
2. Accommodation views allow _____ before sin. Death plays a key role within the natural selection process by eliminating the weak. Darwin's definition affirms the role of death, "This preservation of favorable individual differences and variations, and the destruction of those which are injurious, I have called Natural Selection, or the Survival of the Fittest" (Darwin, *The Origin of Species by Means of Natural Selection*, 2nd ed. 1860). Scripture clearly teaches that death came into the world as a result of sin (cf. Romans 5:12). Death was not part of God's creative process. Death is the enemy! The Bible is clear on this fact (cf. 2 Kings 20:1-11; Deut. 30:15; Jer. 21:8; Ezek. 18:21-32; Ps. 116:3; Job 5:20; Prov. 2:18, 5:5, 7:27; Eccl. 7:1; Rom. 6:23; 1 Cor. 15:26-27; Rev. 6:8, 20:13-14; Heb. 2:14). The creation account of Scripture is an imparting of life, not marked by death.
3. Perhaps the greatest challenge with the accommodation views is that they mythologize the biblical basis of Jesus' work of redemption.
 - a. Theistic evolution does not acknowledge Adam as the first man, nor that he was created directly from "the dust of the ground" (Gen. 2:7). Adam is viewed as a "symbol" of mankind.

- b. However, Adam is identified as an actual person throughout Scripture (cf. Gen. 2 through 5; Deut. 32:8; Josh. 3:16; 19:33-36; 1 Chron. 1:1; Job 31:33; Ezek. 3:9; Luke 3:38; Romans 5:14; 1 Cor. 15:22, 45; 1 Tim. 2:13-14; Jude 1:14).
 - c. Romans 5:12-21 tells us that "through one man (i.e. Adam) sin entered the world, and death through sin, and thus death spread to all men." ... "Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous." We cannot mythologize Adam without damaging the significance of Jesus' work of redemption.
4. _____ is given divine status. Rather than nothingness, theories such as "The Big Bang" suggest that the density of matter was confined in a much smaller universe. Since the universe is expanding, if we go back in time far enough the universe would have been much smaller and dense. The problem when compared to the biblical narrative is that God created matter out of nothing. The biblical perspective is that matter has not always existed. It was created "out of nothing."

PART THREE

The Fall

Now the serpent was more cunning than any beast of the field which the LORD God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?"

Genesis 3:1

The Fall (Genesis 3)

I. The Tempter (v. 1)

- A. Serpent, “more subtle”
 - 1. The Serpent is Satan (cf. Rev. 12:9).
 - 2. Hebrew: *arum*, “crafty.”
 - 3. Satan is the Father of Lies (cf. John 8:4).
 - 4. Satan disguises himself as an angel of light (cf. 2 Cor. 11:14).

- B. When did Satan fall?
 - 1. _____. It is likely that Satan was created with other heavenly beings during the sixth days of creation and then fell after creation was complete and prior to the temptation of Eve in the Garden of Eden (cf. Isaiah 14:12-21). God made everything in heaven and earth in six days (cf. Exodus 20:11). God pronounced that everything that He created was good (cf. Gen. 1:31). Lucifer was in the Garden of Eden before he fell (cf. Ezekiel 28:10-15).

 - 2. _____. The Gap Theory suggests that Satan fell during the time period between Gen. 1:1 and 1:2. This theory inserts an entire pre-Adamite race before Adam and Eve.

 - 3. _____. Some suggest that Satan was created and fell within eternity past. Suggesting all of this took place prior to God’s creation of mankind. Job 38:4-7 is the primary verse of support for this theory. It is suggested that since angels rejoiced over God’s creation they were created long before the world was created.

- C. Innocent people in a positive environment are still at risk of the tempter’s snare.

II. The Temptation (v. 1-5)

A. External Influences of Temptation

1. _____ of God's Word (v. 1-3).
 - a. Doubt of God's word can be seen in Genesis 3:1-3. The devil's approach seems innocent, but was clearly intended to cause doubt. He twisted God's command just enough to cause Eve to doubt God's word. God's actual instruction to Adam was, "Of every tree of the garden you may freely eat; but of the tree of knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." Clearly, God only restricted one particular tree. When Satan asked his question, he asked, "Has God indeed said, 'You shall not eat of every tree of the garden'?" This question tragically led Eve to question God.
 - b. She failed to name the specific tree that God forbade. Perhaps this was doubt on her part. Satan was being deceptive in his careful formation of the question (v.1).
 - c. She said that man could not even "touch" the fruit, which was not part of God's command. She was likely in doubt of the exact command (v. 2).
 - d. She seemed to imply that death might occur rather than the absolute judgment that it would follow (v. 3).

2. _____ of God's Word (v. 4-5).

- ### B. Internal Influences of Temptation (cf. 1 John 2:16; James 1:13-16).
- The three-step sequence of the temptation and fall can be found repeatedly in Scripture and can easily be outlined from 1 John 2:16, "For all that is in the world – the lust of the flesh, the lust of the eyes, and the pride of life – is not of the Father but is of the world."

1. The lust of the flesh (desire). "So when the woman saw that the tree was good for food," (Gen. 3:6a). When she gazed upon the tree it led to the "lust of the flesh."
 2. The lust of the eyes (attracted). "that it was pleasant to the eyes" (Gen. 3:6b).
 3. The pride of life (selfish). "and a tree desirable to make one wise, she took of its fruit and ate" (Gen. 3:6c).
- C. Another example of this three-step sequence can be found in 2 Samuel 11:2-4.
1. The lust of the eyes (attracted). David saw the woman bathing.
 2. The lust of the flesh (desire). David desired to meet the woman that he saw bathing.
 3. The pride of life (selfish). David took what belonged to another man.

III. The Tragedy (v. 6-24)

- A. Eve gives into temptation (cf. Gen. 3:6).
1. Eve listened to the voice of the serpent (external influence).
 2. Eve gave into her own desires (internal influence).
 - a. "saw that the tree was good for food," (Lust of the flesh).
 - b. "that it was pleasant to the eyes," (Lust of the eyes).
 - c. "desirable to make one wise," (Pride of life).
 3. Adam and Eve would have "fallen" before Eve conceived her first child. Since God commanded them to "be fruitful and multiply" it is likely they would soon conceive. Yom Kippur is celebrated as the Day of Atonement. Since this is celebrated on the 10th day of Tishrei, it has been suggested that the fall took place near or around day 10 and conception soon thereafter.

C. The Grace of the Gospel

1. God sought _____ (Gen. 3:9). The first exhibit of God's grace is found in Genesis 3:9 when God called out and sought after Adam, "Then the LORD God called to Adam and said to him, 'Where are you?'"
2. God promised a _____ (Gen. 3:15). The second exhibit of God's grace is found in Genesis 3:15 where God promised a Savior, "And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel." This verse is known as the "protoevangelium" or "the first gospel."
3. God provided _____ for Adam and Eve (Gen. 3:21; Heb. 9:22). The third exhibit of God's grace can be found in Genesis 3:21 where God clothed Adam and Eve to cover the guilt and shame. It was a picture of the shed blood that would cover their sin. Clothing is always a picture of atonement. The fig leaves that Adam and Eve had sewn were inadequate and serve as a foreshadowing of animal sacrifice and the ultimate sacrifice of Christ on the cross. It demonstrated to Adam and Eve the high cost of their sin and was the first sacrifice.
4. God removes _____ and _____ from the Tree of Life (Gen. 3:22). The fourth exhibit of God's grace can be found in Genesis 3:22-24 where God protected Adam and Eve from eating of the Tree of Life while they were in their sin.

IV. The Trees (v. 22-24, Gen. 2:9)

- A. The Tree of the _____ of Good and Evil (Gives Knowledge)
1. The type of tree: Unknown, but a fruit-bearing tree (The Bible does not say it was an apple tree.)
 2. The location of the tree: on the east side of Eden in the garden.

3. What was the purpose of the Tree of Knowledge of Good and Evil? This tree was there (at least in part) to present a choice for mankind: a choice of obedience to God's command or to disobey and determine for yourself what is "good and evil."

B. The Tree of _____ (Gives Eternal Life)

1. The type of tree: Unknown, but produces twelve kinds of fruit (cf. Rev. 22:2).
2. The location of the tree then: on the east side of Eden in the garden.
3. The location of the tree today: in _____ (cf. Rev. 22:2).
4. What was the purpose of the Tree of Life? The tree provided sustenance for eternal life in a physical world.
5. The _____ around the tree: God sent angels (i.e. cherubim) with flaming swords to keep Adam and Eve from eating of the Tree of Life after the fall. This was to prevent them from entering eternity in their current fallen condition (cf. Gen. 3:22-24).

The Family (Genesis 4-5)

I. The Brothers (v. 4:1-15)

- A. "Adam knew Eve" is a common euphemism for sexual union (cf. Gen. 19:5; Num. 31:17-18, 35; Judg. 11:39, 19:22-25; 1 Sam. 1:19; etc.).
- B. The first discourse of Genesis 4 describes the event where Cain murders his brother Abel. Rather than dealing harshly with Cain, God demonstrates great patience with Can as they discuss Cain's disobedience. God allowed Cain to live, but not without consequences. It was certainly an act of grace when God allowed Cain to live and even protected him from being the recipient of murder himself.
- C. Why was Abel's offering accepted and Cain's rejected? Genesis 4:3-5 states, "And in the process of time it came to pass that Cain brought an offering of the fruit of the ground to the LORD. Abel also brought of the firstborn of his flock and of their fat. And the LORD respected Abel and his offering, but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell." The key to understanding why Cain's sacrifice was rejected is found in other passages (cf. John 8:44; 1 John 3:12; Hebrews 11:4; 12:24). The fundamental difference between Cain's offering and Abel's offering seems to be (according to Hebrews 11:4) that Abel offered his sacrifice in faith, while Cain did not. Faith is the central theme of Hebrews 11, and is essential to the events surrounding Cain and Abel.
- D. Cain murdering his brother Abel demonstrates the impact of the curse of sin. The moral decay was already in full force.

II. The Family of Cain (v. 4:16-24)

- A. The second discourse of Genesis 4 describes the activity of Cain as he began a family with his wife apart from the rest of his brothers and sisters. God was gracious to allow Cain to take his wife and start a new family. He very easily could have banished Cain to a lifetime of isolation.
- B. Where did Cain get his wife? The simple answer to the question is that Cain's wife was either his sister or niece and they were married prior to their departure to Nod. Since God had instructed Adam and Eve to "be fruitful and multiply" within the institution of marriage, it is safe to say that each of Adam's sons took a sister as a wife.
1. We are all descendants of Adam. This truth is clearly stated in Scripture (cf. Rom. 5:12, 1 Cor. 15:21-22, 45). We have inherited a sin nature from Adam. If God had made other people groups or "races" of people outside of Adam and Eve, then they would not be subject to the consequences of sin.
 2. But what about incest and the consequences? God did not forbid marriage of close relatives until the time of Moses. This would have been about 2500 years later (cf. Leviticus 18-20). It is likely the deformities associated with incest were not present until much later.
 3. Some suggest that Nod was a populated city. However, this would suggest a group of people not subject to the consequences of sin through Adam.

III. The Family of Adam (v. 4:25-5:32)

- A. The third discourse of Genesis 4 describes the activity of Adam and Eve after Cain's departure. No child can "replace" another child. Seth was not a "replacement" but evidence of God's blessing and grace.

B. Why did the patriarchs live so long?

1. Some scholars reject the long life-spans and see the ages as mythical and a reflection of secular influences.
2. Some scholars believe that the longevity of these life-spans are misrepresented as “years” and should be “months.” However, this creates more problems than it solves. If the word “year” were supposed to be “month,” simple math concerning the age of fatherhood in the genealogies can prove this theory to be false.
3. Some scholars believe that each name and year indicates a family dynasty rather than an individual.
4. There do seem to be legitimate reasons for the longevity of the pre-Noahic patriarchs. One possible reason is because the canopy offered protection from the sun and created an environment where mankind lived longer. Since the canopy collapsed as a contributing factor to the flood (cf. Genesis 7:11-12), life-spans have been much shorter (cf. Genesis 11:10-26). Still yet, even if someone doesn't agree with the Canopy Theory, it could easily be explained that over time the effects of the curse of sin led to the shortened life-span of mankind.

Study Questions (Part 3):

- When did Lucifer fall from Heaven? What evidence supports your answer?
- What external influences does Satan use to tempt us?
- What internal influences do we face during temptation?
- What were Adam and Eve attempting to do when they made clothing out of fig leaves (other than covering their nakedness)?
- What is unique about Genesis 3:15?
- How do we see the grace of the Gospel in Genesis 3?
- What was the purpose of the Tree of the Knowledge of Good and Evil?
- What was the purpose of the Tree of Life?

PART FOUR

The Flood

*Noah, however, found favor with the LORD.
Genesis 6:8*

The Flood

I. Noah's Faithfulness (Ch. 6-7)

A. Building the Ark (Ch. 6)

1. Noah's character.

- a. The very first time that the word " " appears in Scripture is in reference to Noah who found, "grace in the eyes of the LORD" (cf. Genesis 6:8). While the world was full of continually evil thoughts and violence (cf. Genesis 6:1-7, 11-12), Noah refused to give into the wickedness (cf. Genesis 6:8).
- b. Noah was a man. The word "just" comes from "sadiq" and is usually in reference to being righteous (cf. Genesis 6:9). The word "just" characterizes his relationship with others.
- c. Noah was a man. The word "perfect" comes from "tamim" and indicates that Noah was mature and complete. It's not an indication of being flawless as we might use the word today. The statement "Noah walked with God" is similar to that of describing the relationship that Enoch had with God. Enoch was Noah's great-grandfather. The word "perfect" characterizes his relationship with God.
- d. It is clear that Noah's life stood in major contrast to his contemporaries. The description of Noah in Genesis 6:9 is not to imply that Noah was without sin, but rather he lived a life that was obedient to the commands of the LORD and had fellowship with God. "Thus Noah did; according to all that God commanded him, so he did" (Genesis 6:22). Noah's obedience to the word of God is a theme throughout the narrative of the flood.

2. What is meant by "The LORD repented"?

- a. The term "nāḥam" is an anthropopathic term that means "to be sorry," to be moved by pity," to "to have compassion." Clearly, God has not "made a mistake." Instead, terms are being used so that man can understand the severity of man's sinfulness.
- b. John Calvin writes, "The grief that is here ascribed to God does not properly belong to him but refers to our understanding of him. Since we cannot comprehend Him as He is, He has to, in a certain sense, accommodate Himself for our sake. God is not sorrowful or sad but remains forever like Himself in His heavenly and happy repose. Yet, because it could not otherwise be known in any other way how much God detests sin, the Spirit accommodates Himself to our human understanding."

B. Riding the Ark (Ch. 7)

- 1. "So those that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in" (Genesis 7:16).
 - a. Noah was obedient to gathering the animals, and God fulfilled his promise to Noah by protecting him and his family.
 - b. Noah didn't just leave the ark once dry land was discovered, but rather he only left out of obedience to a clear command of God (cf. Genesis 8:15-18). Once Noah and his family left the ark, they were given the same instruction to "be fruitful and multiply" as found in Genesis 1:26-28.
- 2. Noah and his family were in the ark for more than a year.

II. God's Faithfulness (Ch. 8-9)

A. Sustaining the Ark (Ch. 8)

B. The Covenant God made with Noah (Ch. 9)

1. The first of three divine speeches (cf. Genesis 9:8-11). "Then God spoke..." This section is a formal declaration that He has fulfilled His promise to protect them from the flood and now He declares that He will never again destroy the earth's inhabitants through a global flood.
2. The second of three divine speeches (cf. Genesis 9:12-16). "And God said..." The emphasis of this section is made upon the "sign." The "sign" is the mark of the rainbow. It is rarely seen in Scripture and when it is, it's associated with God's glory (cf. Ezekiel 1:28; Revelation 4:3; 10:1). These passages focus on the function of the rainbow as a "sign."
3. The third of three divine speeches (cf. Genesis 9:17). "And God said..." This seems to a formal establishment of the covenant agreement. This single verse has a three-part conclusion to the covenant.
 - a. "This is the sign of the covenant..." is a recapitulation of everything that has been stated.
 - b. "...which I have established..." shows us that this covenant came from God Himself and has His authority.
 - c. "...between Me and all flesh that is on the earth." Indicates those who are part of this covenant.

III. The Design of the Ark

A. Purpose: To preserve life

B. Pattern

1. 300 cubits long (450 ft) – _____
2. 50 cubits wide (75 ft)
3. 30 cubits high (45 ft)

C. Particulars

1. Ark (Hebrew *tabah*): large barge
2. Window: around the top deck (under roof)
3. Door: side entrance
4. Decks (3): separate people and animals
5. Rooms: cages
6. Gopher wood: cedar or cypress. Scholars are uncertain as to the exact wood that was being referenced, but believe it may have been a cedar or cypress wood.
7. Pitch (Hebrew: *kopher*) "tar"

D. Prominence

1. 1,400,000 cubic feet
2. 522 railroad cars

IV. The Cause of the Flood

- A. Sinful Rebellion: _____ continually. The first reason for divine judgment through the flood was due to sins of mankind in general. The moral decay can be easily seen beginning as early as Genesis 4 and divine judgment was necessary by Genesis 6. Genesis 6:5, "Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually."
- B. Spiritual Inter-marriage: "sons of God" (*bene Elohim*). The second reason for divine judgment was due to the sins of the "sons of God." Regardless of how "sons of God" is interpreted, it displeased the LORD that they were taking for themselves the "daughters of men" and had children together" (cf. Genesis 6:1-4).

C. Who are the "sons of God"?

1. View 1: _____ (my personal view).

a. The Bible gives overwhelming support of this view.

1) The Old Testament uses the phrase "sons of God" exclusively for angelic beings. There are other phrases such as "sons of the Mighty One" that indicate angelic beings as well (cf. Job 1:6; 2:1; 38:7; Psalm 29:1; 89:7; Daniel 3:25; etc.).

2) The New Testament also gives great support in identifying angelic beings as being involved with the events of Genesis 6:1-4. 2 Peter 2:4-5 states, "For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; and did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly." Jude 6-7 shows that some angels "have given themselves over to sexual immorality and gone after strange flesh."

b. Most scholars agree that "sons of God" should be interpreted as angels (fallen and wicked).

c. Extra-biblical sources indicate that these "sons of God" were angelic beings. This interpretation can be supported in the Book of Enoch and can be found among the writings of Philo and Josephus.

d. Church history also affirms this view. Early church fathers such as Justin, Tertullian, Cyprian, Ambrose, and Lactantius all supported this view.

2. View 2: the godly line of _____.

a. This view holds that believers were marrying non-believers. While marriage to non-believers is a theme found in Scripture, it does not account for the statement "daughters of men."

Horizontal lines for writing notes.

b. This view has very little support among scholars.

3 View 3: _____ or nobles.

a. This view suggests that the author was using "sons of God" to indicate "royalty."

b. This view has the least amount of support among scholars.

D. Who are the "nephilim"?

1. The nephilim are the children that were conceived between the "sons of God" and the "daughters of men."

2. While no one can say with certainty the exact meaning of "nephilim," we do have some legitimate observations that can be made.

a. The Hebrew verb "naphal" means "to fall." People who claim that the "sons of God" were "fallen angels" point to this similarity.

b. Those who hold to the Sethite view claim the same association to the Hebrew verb "naphal" that man has "fallen" away from God.

c. Regardless, most agree that the Nephilim were giants even though the immediate context of Genesis 6 does not explicitly say they were giants.

V. The Extent of the Flood

A. Arguments for the _____ Flood

1. Universal terms are used (30 times): "all" and "every"

2. Unique term: Hebrew: *mabbul* "deluge"

3. Size of the Ark

4. Nature of the flood (cf. Job 12:15)

5. Duration of the flood: 1 year

6. Mountains were covered (Hebrew: *kosah*)

7. Double superlative: "all" and "every"

8. All animals died

9. Every man died

10. God's covenant promise: _____
11. The view of biblical writers (8 references)
12. The unique New Testament term (Greek: *kataklusmos*)
13. The view of Jesus

B. The Changes After the Flood

1. Drop in life-spans
2. Seasonal changes
3. Tropical areas reduced
4. Dinosaurs extinct
5. Polar ice caps
6. Frequent storms

C. The Canopy Theory

1. Tropical earth
2. Ample vegetation
3. No polar ice caps
4. Mild weather
5. No cancer
6. No racial variation
7. No language variation

D. The Duration of the Flood (TOTAL: 371 Days in the Ark)

1. 40 days: constant rain day and night
2. 150 days: waters rose continually
3. 5 months: ark on high seas
4. 7 months: ark on Ararat (modern Turkey/Russia)
5. 40 days: raven sent
6. 7 days: dove returned
7. 7 days: olive leaf
8. 7 days: dove left
9. 29 days: cover removed
10. 57 days: waiting in the ark

VI. The Epic of Gilgamesh

- A. The Epic of Gilgamesh is a poem from ancient Mesopotamia (Nineveh) and is the earliest known great work of literature. The tablets date back to 2100 BC. This predates Moses' writing of Genesis which was between 1450 – 1410 BC. However, even though the Epic of Gilgamesh predates Moses' writing of Genesis, it still fits within the timeline of the Genesis history of a global flood.
- B. Synopsis of the Epic of Gilgamesh: The story begins with an introduction to the hero of the narrative: Gilgamesh. He was a man of great wisdom and knowledge, and he preserved information of the pre-flood era. Gilgamesh was an oppressive ruler whose nemesis was Enkidu. However, Gilgamesh and Enkidu became best friends following a fight. The two join forces to gain popularity by going on dangerous adventures. As a result, Enkidu is eventually killed and Gilgamesh sets out in search of immortality since he has come to fear death. Upon his search, he meets a man named Utnapishtim who tells Gilgamesh about the great flood that destroyed mankind. Utnapishtim explains that he became immortal after building a large ship to weather the Great Deluge. He brought all of his relatives and all species of creatures aboard the large boat. Utnapishtim released birds to find land, and the ship finally landed upon a mountain when the waters began to recede.
- C. Some scholars suggest that the similarities between the Epic of Gilgamesh and the Genesis Flood are evidence of secular influence upon the author of Genesis and demonstrate a common mythological belief system.
- D. Those who believe in the divine inspiration of Scripture believe the Genesis account to be the accurate version. It should be no surprise to believers that God would preserve the true account of the Flood through His chosen people. The Epic of Gilgamesh acknowledges a true event, but has been corrupted and embellished by people who did not follow the God of the Hebrew people.

E. Comparison and Contrast of the Epic of Gilgamesh and the Genesis Flood

1. Extent of the Flood

- a. Genesis: Global
- b. Gilgamesh: Global

2. Cause of the Flood

- a. Genesis: Man's wickedness
- b. Gilgamesh: Man's sins

3. Focus of the Flood

- a. Genesis: Intended for all mankind
- b. Gilgamesh: Intended for all mankind

4. Sender of the Flood

- a. Genesis: YHWH
- b. Gilgamesh: Assembly of gods

5. Hero of the Flood Narrative

- a. Genesis: Noah
- b. Gilgamesh: Utnapishtim

6. Means of Announcing the Flood

- a. Genesis: Direct from YHWH
- b. Gilgamesh: In a dream

7. Commanded to Build a Boat?

- a. Genesis: Yes. "And God said to Noah, 'The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth. Make yourself an ark of gopherwood; make rooms in the ark, and cover it inside and outside with pitch. And this is how you shall make it: The length of the ark shall be three hundred cubits, its width fifty cubits, and its height thirty cubits. You shall make a window for the ark, and you shall finish it to a cubit from above; and set the door of the ark in its side. You shall make it with lower, second, and third decks" (Genesis 6:13-16).

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- 16. Animals on the Boat
 - a. Genesis: Animals of each "kind"
 - b. Gilgamesh: All species of animals
- 17. Means of the Flood
 - a. Genesis: Ground water and heavy rain
 - b. Gilgamesh: Heavy rain
- 18. Duration of the Flood
 - a. Genesis: 40 days and nights
 - b. Gilgamesh: 6 days and nights
- 19. The Test for Land
 - a. Genesis: Release of birds
 - b. Gilgamesh: Release of birds
- 20. Types of Birds
 - a. Genesis: Raven and three doves
 - b. Gilgamesh: Dove, swallow, and raven
- 21. The Boat's Landing Spot
 - a. Genesis: Mountain – Mt. Ararat
 - b. Gilgamesh: Mountain – Mt. Nisir
- 22. Sacrifice Offered After Flood
 - a. Genesis: Yes, by Noah
 - b. Gilgamesh: Yes, by Utnapishtim
- 23. Blessing After the Flood?
 - a. Genesis: Yes
 - b. Gilgamesh: Yes
- F. Other Flood Narratives
 - 1. John D. Morris, Ph.D. has identified more than 200 stories of a global flood in various cultures around the globe. He summarizes all 200 in a single paragraph, "Once there was a worldwide flood, sent by God to judge the wickedness of man. But there was one righteous family which was forewarned of the coming flood. They built a boat on which they survived the flood along with the animals. As the flood ended, their boat landed on a high mountain from which they descended and repopulated the whole earth."

PART FIVE

The Nations

*God, who at various times and in various ways spoke in time past to the fathers by the prophets,
has in these last days spoken to us by His Son, whom He has appointed heir of all things,
through whom also He made the worlds.
Hebrews 1:1-2*

The Nations

I. The Descendants of Noah (Ch. 10)

A. Why are Genesis 10 and 11 significant chapters?

Chapters 10 and 11 are both strategic and historically significant. These chapters show how the nations descended from Noah. Before focusing on Abraham and his descendants, these chapters show that God's mercy is for all people and nations and that He desires to make provision for all peoples of all nations.

B. Noah's Sons

1. _____ (cf. 10:2-5)

a. Japheth is the father of the Gentile nations who located north and west of the land of Canaan.

2. _____ (cf. 10:6-20)

a. Are the descendants of Ham African?

Yes, but not all. While the Hamites lived south of Canaan, they should not be seen as exclusively African. Some of the areas they inhabited were the areas we identify today as Egypt, Sudan, Saudi Arabia, and Yemen. In fact, the Hamites were a major part of the history of Israel. Ham's descendants will also build cities in Assyria and Babylonia (East and Northeast of Canaan).

b. Who was Nimrod?

While there is very little known about Nimrod, there are a few things we know from Scripture and modern excavations.

1) Nimrod was Ham's grandson (Nimrod is the son of Cush, who is the son of Ham, the son of Noah).

2) Scripture indicates he was “a mighty hunter before the LORD.” The phrase “before the LORD” being associated with “a mighty hunter” gives emphasis that his strength and valor were very significant. However, the image is not one of a sportsman hunting animals, but rather a tyrant who conquers men to establish an empire.

3) Nimrod was apparently instrumental in beginning various cities (including Babel, which is addressed in Gen. 11). He built four cities in Shinar (Babylonia) and four additional cities in Assyria. Both Babylon and Assyria became enemies of Israel and were used of God to chasten the Hebrew people.

3. _____ (cf. 10:21-31)

a. Who was Eber?

- 1) Eber was Shem's great-grandson (Eber is the son of Salah, who is the son of Arphaxad, the son of Shem, the son of Noah).
- 2) The author emphasized this lineage because it will be through this line that we see the emergence of Abraham.

II. The Division of Languages (Ch. 11)

A. The Tower of Babel (11:1-9)

1. The Flood destroyed sinful _____, but it did not destroy sinful _____. The events of Babel occurred nearly 1000 years after the Great Flood. However, it is evident that many have already forgotten the tragedy and the consequences of man's sinfulness throughout history.
2. The growth rate of our world's population has been calculated to be 1.2% (this accounts for fertility, war, etc.). Using an online population calculator (<http://metamorphosisalpha.com/ias/population.php>), a population of 8 people can grow to 1,197,903 over a period of 1000 years.

3. Genesis 11:1 begins, “Now the whole earth had one language and one speech.” Is this redundant?
 - a. Possibly the best rendering of the passage would indicate that the people spoke only one language and even the same dialect. Although the original language is uncertain, many believe that the original language was actually Hebrew.
 - b. This information is laying the foundation for the rebellion that will take place and help the reader understand the consequences better.
4. What is a ziggurat (pronounced: zig-your-at)?
 - a. The word “ziggurat” comes from the Assyro-Babylonian word “ziqquratu,” which means “to be high or raise up.” It would signify the top of a mountain or a tiered tower.
 - b. Ziggurats are then large multi-storied structures. It is possible that the Tower of Babel was a prototype of sorts for other ziggurat style towers.
5. Why did God judge the people for building the tower?
 - a. The primary purpose for building the tower was so that men could make a name for themselves and avoid being “scattered abroad” (cf. Gen. 11:4). In a sense, they were waging war against God by building a tower to bring honor to themselves. Their strong organization through a unified government was rising up in opposition to God’s plan to disperse the human race rather than destroy them as He had done in the Great Flood.

b. The hammer fell when God spoke these words, "Come, Let Us go down and there confuse their language, that they may not understand one another's speech" (Genesis 11:7). The very thing they had feared, dispersion, was now inevitable. Now that they are deprived of the community they once experienced and the cooperative skills, the ziggurat tower project has now fallen to the wayside.

6. What connection should be made between the Tower of Babel and Pentecost (cf. Acts 2)?

While Genesis 11 demonstrates great confusion among the people and led to a dispersion of people, Acts 2 shows that the Holy Spirit can break down the language barrier and that salvation is for all peoples.

B. The Line from _____ to Abraham (11:10-32)

1. What do we know about Abraham's father?

Abraham's father was Terah. He was 70 years old when he fathered his first son. It's unclear concerning the birth order of Abram, Nahor, and Haran. Similar to the listing of Noah's sons, perhaps Abram is listed first not because of being the eldest, but rather because of lineage significance. Morris writes, "There is a possibility that Abram was not the first son, with his name being first listed only because of his later importance. In this case, if Abram were born only after Terah was 130 years, and if their migration from Ur took place, say, thirty years or so later, then Terah could have died in Haran before Abram reached his seventy-fifth birthday" (Morris, 289).

2. In light of the Gospel, what is the theological principle being taught that all of mankind came from "one man" (i.e. "one blood")?

It is through "one man" (Adam) we have been made sinners, and through "One Man" (Jesus) we shall find salvation (cf. Rom. 5:19). God demonstrates His divine grace through calling Abraham. God provides hope not just for some, but gives hope to the nations.

3. How old was Abram when he entered Canaan?

When Abram and his wife Sarai departed, he would have been seventy-five years of age and Sarai was ten years younger than Abram (cf. Gen. 12:4-5). Seventy-five would have been considered "middle-aged" according to the length of their life-spans at the time.

4. Why is the mention of Nahor important?

a. Nahor is the brother of Abraham. This information provides an idea of Abraham's background. Nahor, as well as Abram's father, Terah, served other gods. This gives a backdrop of Abraham's religious influence.

b. Nahor is also mentioned because it will be through his lineage that Rebekah will be born (cf. Genesis 22:23; 24:15).

5. How is Sarai related to Abram?

We know from Scripture that Sarai was the half-sister of Abram (cf. Gen. 20:12). However, since the Mosaic law has not yet been established, it is not forbidden to marry your half-sister (cf. Lev. 18:6-14).

6. What emphasis is placed on Sarai in Genesis 11:29-30?

There is a brief mentioning of Sarai's barrenness. While it can be completely overlooked in this particular passage, it is foundational for events to come.

7. Why is the mention of Haran important?

a. According to Genesis 11:28, "And Haran died before his father Terah in his native land, in Ur of the Chaldeans." This passage could literally be translated "in the face of his father Terah." In other words, he died while his father was still living.

b. Other than Abel, who died before his father (his brother Cain had murdered him), this passage is the first mention of a son dying before his father.

c. Haran is the father of Lot (cf. Gen. 11:27). Lot was Abraham's nephew (Gen. 12:5). Genesis 13:8 states, "So Abram said to Lot, 'Let's not have any quarrelling between you and me, or between your herdsmen and mine, for we are brothers'" (NIV). The NKJV uses "brethren" as opposed to "brothers." The Hebrew word is *awkh* and can mean "brother, half-brother, relative, partner, or something with resemblance." The context helps narrow the definition to an appeal to their bond as close relatives.

8. How old is Abraham when Jacob is born?

Since Abraham was 100 when Isaac was born (cf. Gen. 21:5), and Isaac was sixty when Jacob was born (cf. Gen. 25:26), we can conclude that Abraham would have been _____ years old when Jacob was born.

9. What is happening in Egypt during Abraham's life?

If Abraham lived during the period somewhere between 2000 and 1700 BC, then Egypt was in the First Intermediate Period that followed the Old Kingdom. Egypt would have been undergoing major changes. This period is marked with confusion and despair.

10. What is happening in Palestine during Abraham's life?

a. Since the author mentions the famine a couple of times, we know that the area was experiencing a "severe famine."

b. This would also have been a transitional time from the Early Bronze Age to the Middle Bronze Age.

11. The first eleven chapters of Genesis possess a universal and cosmic emphasis that can be seen through the following events.

a. The cosmic emphasis of the very creation of heaven and earth can be found from 1:1 – 2:3.

b. The universal emphasis of the history of mankind and the history of Adam's family line can be found from 2:4 – 6:8.

Study Questions (Part 5):

- Name the three sons of Noah. Through which of Noah's sons will Abraham come?
- What is a ziggurat (zig-your-at)?
- Why did God judge the people for building the tower?
- How are Abraham and Sarai related?
- How old was Abraham at the birth of Isaac? How old was Abraham at the birth of Jacob?

Handwriting lines for answers.

PART SIX

The Patriarchs

*God, who at various times and in various ways spoke in time past to the fathers by the prophets,
has in these last days spoken to us by His Son, whom He has appointed heir of all things,
through whom also He made the worlds.
Hebrews 1:1-2*

The Patriarchs

I. Abraham

A. The Call of Abraham (Gen.12-14)

1. With the introduction of Abraham, Moses begins to narrow the focus of redemptive history.
2. Rather than focusing on the universal and cosmic themes of all mankind, the narrative shifts focus beginning at the end of chapter 11 with the emergence of Abram.
3. Archeology continues to verify the historicity of the Abrahamic narratives (i.e. Gen. 11-36).
 - a. Ebla Texts found at Tel Mardikh in Syria in 1976 date from c. 2200 BC and reference _____ as a real city.
 - b. Sir Leonard Woolley excavated what is believed to be the city of Ur (located in southern Mesopotamia), Abraham's home town, and discovered evidence for "near-luxury" living.
 - c. Written records of the customs during Patriarchal times serve as verification that the biblical narrative followed cultural customs. For example, if a wife was unable to provide a child for her husband, the woman should provide one of her maidservants to her husband as a means of childbearing. This custom is narrated through Sarah approaching Abraham and offering Hagar as a means of having a child.
 - d. The events surrounding Abraham and his negotiations with the Hittites follow the customs of the Hittites as discovered through archeology.
4. What are three possible locations for Ur?
 - a. _____. This city is located twenty miles northwest of Haran and is the traditional location of Ur according to Muslims.
 - b. _____. This city is located northeast of Haran. The support for this location is that it was known to be under control of the Hittites and was also a place for merchant trade.

- c. Tell al-Muqayyar. This city is located in southern Mesopotamia and is the most commonly accepted location for Ur.
- 1) The excavations of Sir Leonard Woolley were significant in providing insight into the culture of the city. As mentioned earlier, the archeological discoveries proved this place to be one of great wealth, sophistication, and comfort.
 - 2) This city was also referred to as "Ur of the Chaldees" which is strong support for this location in southern Mesopotamia.
5. What are the theological significances of Abraham leaving his father's house?
- a. Abraham must completely abandon everything to follow God's plan.
 - b. In a sense, he was to be separated (sanctified). When following God's call, he must be willing to leave everything for the sake of following God's plan. The nature of God's call on Abraham's life is the same call to those who place trust in Christ. We must follow Him and be separated from our "old self."
6. What are the three main things God promises Abraham?
- a. _____. God would provide a land for Abraham. Although Abraham must sacrifice living in a land that was prosperous and comfortable, God's blessings are always greater than our sacrifice.
 - b. _____. God would provide a heritage of many children for Abraham. Although Abraham was seventy-five years of age and Sarah was barren, God would see to it that Abraham would become the "father of many."

- c. _____ / Blessing. God would provide a great name for Abraham. Although Abraham did not live to see the far-reaching blessings that God would grant him, his name is remembered even today as a great man of faith. For example, Matthew 1:1 refers to the Messiah as “the Son of Abraham.”
- 1) “Abram” means “father of elevation” or “exalted father.”
 - 2) “Abraham” means “father of a great number.”
7. How is _____ significant to the life of Abraham? Compare this event to that of Jacob.
- a. Due to the famine, Abraham moved into Egypt. Likewise, years later Jacob also found refuge in Egypt for the same reason.
 - b. After Abraham left Egypt, he went to Bethel (13:3). Both Abraham and Jacob built altars in Bethel to worship God.
 - c. It was in Bethel that Jacob dreamt of a ladder that reached from earth to heaven. Here, God spoke to Jacob of the Abrahamic covenant.
 - d. God reveals Himself to Abraham as YHWH (cf. Gen. 15:7-17). God reveals Himself to Jacob as YHWH (cf. Gen. 28:13-15).
 - e. God ratifies the covenant with Abraham with an emphasis on giving Abraham land. God makes His first promise of the covenant blessings to Jacob and will bring him back to the land.
 - f. God reveals Himself to Abraham as El Shaddai (cf. Gen. 17:1-8). Concerning Abraham, the covenant is accepted through circumcision. Abraham’s name is changed and Isaac is promised within one year as well as many descendants, nations, and kings. Concerning Jacob, the covenant is accepted through the destruction of foreign gods and a pillar is erected. Jacob’s name is changed and many descendants, nations, and kings are promised.

6) Abraham tithed to Melchizedek and Abraham was blessed by Melchizedek. The one who blesses is superior to the one who receives the blessing, therefore Melchizedek is superior to Abraham. This seems quite fitting to suggest Melchizedek as a Christophany.

b. _____ Christ. (John MacArthur's view)

1. The use of El Elyon is indication that Melchizedek worshipped the same God that Abraham worshipped. This is further confirmed through the phrase of both Abraham and Melchizedek, "possessor of heaven and earth."

2. Melchizedek may have been a king-priest over ancient Jerusalem. References in Psalm 110:4 and Hebrews are indication of later revelation that he was a type of Christ.

3. The narrative suggest that a contrast should be made between the king of Sodom and the king of Salem. It seems proper to say that from the contrasts observed we should see a type of Christ and even a type of Satan through the king of Sodom.

c. _____ priest.

1. Some suggest that Melchizedek was a pagan priest. Suggesting that his use of "El-Elyon" was a Canaanite deity or deities and not the same "El-Elyon" as YHWH, the God of Abraham.

2. Problems with this view:

a) Why then would associating Jesus with the priestly order of Melchizedek be better than that of Aaron (cf. Hebrews 7)?

b) Why would Abraham give Melchizedek a tithe (cf. Hebrews 7)?

d. _____. (Latter Day Saints view.)

This view is quickly rejected by most scholars as the least likely of all views.

10. What is significant about Abraham's rescue of Lot and victory over the Eastern Kings?

- a. The character of Abraham is demonstrated through the rescue of Lot. Abraham, in his effort to rescue Lot, travelled a great distance to the north. The journey was not only long, but also a difficult one. Rather than leaving his nephew in captivity because of the problems Lot had caused, Abraham chose to rescue Lot. This historical narrative serves as a testimony to the gracious character of Abraham.
- b. The historical narrative has been further supported through archeological discoveries that reveal these are actual cities and events. Very few of these cities that were destroyed have since been reoccupied.
- c. The events of Genesis 14:1-24 also parallel with Joshua's conquests.

B. The Covenant with Abraham (Gen. 15-16)

1. What theological principles are especially important in Genesis 15?

- a. The Apostle Paul, in Romans 4 and Galatians 3, built his case for justification by faith upon the example provided in Genesis 15.
- b. Genesis 15 demonstrates that Abraham was justified by faith through the covenant with God (cf. Gen. 15:6). The Apostle Paul makes the argument that circumcision is a sign of faith and not the foundation for justification. He makes his claim because Abraham was justified by faith according to Genesis 15:6 and was not circumcised until fourteen years later.

2. What is the significance of "Lord GOD" as in Genesis 15:2?

- a. Abraham called God "Lord" because He was his master; and he called God "YHWH" because He had given him the covenant promise.
- b. When all caps are used for "LORD" or "GOD" it is the translation of the tetragrammaton: YHWH. YHWH is the personal name of God.

- c. When upper and lower case are used for "Lord" it is the translation of Adonai.
 - d. Similar to Psalm 8, "O LORD, our Lord, how excellent is Your name in all the earth!" The passage reads, "O YHWH, our Adonai..."
3. How did Abraham seem to show a lack of faith?
- a. Abraham was concerned that he and his wife Sarah were beyond childbearing years and would have no male son to pass along an inheritance.
 - b. Abraham had no question of God's power and ability to provide for him a son (omnipotent). However, he made his own conclusion on "how" God would make that provision.
4. How did God reaffirm Abraham's faith?
- a. It was seemingly God who initiated the vision that Abraham had in Genesis 15:1 since "the LORD came to Abram in a vision." It was through this vision that God first began to reaffirm Abraham's faith by reminding Abraham that God was his "shield and exceedingly great reward."
 - b. God also reaffirms Abraham's faith by encouraging him to "Look now toward heaven, and count the stars if you are able to number them." He reassured Abraham would not adopt, but he will father a child and the descendants will be like the stars in number. Following this instruction from the LORD, Genesis 15:6 tells us that "he (Abraham) believed in the LORD, and He accounted it to him for righteousness."
 - c. Since Abraham was viewed as the supreme example of a righteous man (cf. John 8:39), then Paul used him as an example of justification by faith and not works. Abraham's true faith was the basis for his justification, if it had been Abraham's works then he would have reason to boast. True faith is not a work of merits, it is the channel through which the gift of justification is received.

5. How is the covenant sealed between Abraham and God?

a. The covenant was sealed beginning with an offering. God instructed Abraham to bring Him “a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtledove, and a young pigeon” (cf. Gen. 15:9). Abraham was faithful and brought them to the LORD.

b. Abraham placed the animals before the LORD and cut them down the middle in two with the exception of the birds. He then placed the pieces opposite the other.

c. Both parties of a covenant were to walk through the halves. The animals being cut in half were to serve as a reminder as they walked through that if either party breaks the covenant they will end up like the animal.

d. As the sun was going down, Abraham fell asleep and did not pass through the pieces (cf. Gen. 15:12). God caused the sleep to come upon Abraham because the covenant did not require or involve any promise on Abraham's part.

e. However, as the sun went down, God demonstrated His commitment to the covenant by passing through the pieces (cf. Gen. 15:17). Since God passed through the pieces alone, He was declaring the covenant to be unconditional.

6. Did Israel ever reach its full boundary in the land promised?

The full boundaries of the promised land are provided in Scripture in Genesis 15:18-21. The full boundaries that God promised were almost reached during King David's reign. However, while Israel has never reached its full boundary in the land, it will be reached when the LORD returns to establish His Kingdom on earth.

7. The covenant promise was in _____ again.

The birth of Ishmael. Ten years had passed and there was still no sign of an heir for Abraham. Since God said that it would not be through adoption, Abraham and Sarah turned to an alternative custom of their culture. Since the wife cannot provide a child to her husband, she can provide a maidservant to her husband for the purpose of bearing a child. This too was not God's plan, but Abraham agreed with Sarah without consulting the LORD.

8. Compare the events of Abram and Sarai to that of Adam and Eve in the Garden.

- a. "So Sarai said to Abram" (16:2)

"she also gave to her husband..." (3:2)

- b. "Abram heeded the voice of Sarai..." (16:3)

"You heeded the voice of your wife..." (3:17)

- c. "Then Sarai, Abram's wife, took Hagar..." (16:3)

"she took of its fruit..." (3:6)

- d. "gave Hagar to her husband..." (16:3)

"she also gave to her husband..." (3:6)

9. Who is the "Angel of the LORD"?

- a. Genesis 16:9 says, "The Angel of the LORD said to her..." There are two proposals for identifying the "Angel of the LORD." This is either a Christophany or a message from God.

- b. It seems clear from this passage alone that the "Angel of the LORD" is none other than Jesus Christ. In 16:10 the Angel makes a claim that only God Himself can make, "I will multiply your descendants exceedingly, so that they shall not be counted for multitude." Clearly, God is the only One who can make this claim.

- c. Hagar addressed the Angel as God in her response in verse 13.

- c. Davis suggests that it seems to be in character for Abraham to have experienced a spontaneous moment of doubt. This doesn't seem unreasonable since Abraham has previously suggested other means for fulfilling the promise."

C. The Confirmation to Abraham (Gen. 17-21)

1. What theological principles are especially important in Genesis 18 and 19?
 - a. God desires intimate fellowship with us (mankind) as He did Abraham. However, because God is a holy God, He will not overlook wickedness even though He desires our fellowship.
 - b. It is worth comparing and contrasting Abraham's fellowship with his guests (ch. 18) and God's judgment of wicked Sodom (ch. 19).
2. Describe the hospitality as displayed in Genesis 18.
 - a. It is possible that Abraham bowed to greet his visitors, not because he knew he was in the presence of the Lord, but bowing down because of hospitality customs (cf. 18:2).
 - b. Whether or not Abraham recognized Him as Christ is uncertain. However, Abraham did address him as "My Lord," and also stated, "if I have now found favor in Your sight," which indicates that Abraham saw Him as someone of "higher rank" (cf. 18:3).
 - c. Abraham's desire that the guests not simply pass by was also typical of hospitality customs of his day (cf. 18:3).
 - d. Following cultural customs; water was brought to wash their feet, shade was provided for rest, and a meal was made to refresh the guests (cf. 18:4-5).
 - e. As the guests were leaving, it may have also been customary to walk a short distance with the guests to "send them on their way" (cf. 18:16).
 - f. Chapter 19 indicates that it was customary to protect your guests from harm (cf. 19:4-9).

3. Describe the kind of laughter of Sarah.
- a. Sarah's expression of laughter was not one of joy, but one of disbelief. It is possible that Abraham had not informed her of God's promise or she wasn't convinced that it was possible. However, it's clear from the Lord's statement that He knew her laughter was one of disbelief.
- b. Henry M. Morris writes, "When Sarah heard this promise, she 'laughed within herself,' not a laugh of joy as earlier with Abraham (17:17), but a cynical laugh, knowing that it was impossible for her and her husband any longer to enjoy the pleasures of sexual relations or of child-bearing" (Morris, 340).

4. Describe the relationship between Abraham and the LORD?

According to Genesis 18:19, the Lord found Abraham to be "faithful, obedient, and consistent." It is apparent that through this personal relationship that Abraham had with the Lord, that the Lord shared with Abraham His intention for judgment upon Sodom.

5. Describe the characteristics of intercessory prayer.
- a. Intercessory prayer is only effective when one realizes how awesome the judgment of God is.
- b. When someone has a proper perspective of God's judgment, whether concerning Sodom or His judgment of eternal punishment, then they will have the proper perspective and concern for those lost souls who are living far from God. It is this perspective and understanding of God's judgment that leads to effective intercessory prayer.
- c. Intercessory prayer should be bold, but not presumptuous. Abraham was careful not to offend the Lord. "Let not the Lord be angry, and I will speak but once more" (Gen. 18:32).

- e. Morris agrees that a large earthquake took place along with a violent electrical storm. He writes, "It seems possible, therefore, that God triggered an earthquake along the great fault at this time, which released and exposed to the atmosphere vast quantities of combustible hydrocarbons, and sulfur. At the same time, God sent "fire from heaven," which ignited the mixture in a great explosion and devastating fire" (Morris, 354).
- f. It is also worthy to note that God's actions were appropriate and He acted in righteousness with patience.
 - 1) Because of God's righteousness, He alone stands in the position to judge the "unbridled wickedness" of Sodom.
 - 2) Because of God's righteousness, He judges the wickedness of men with severity. God sees the severity of our sinful behavior and depraved minds and He acts accordingly.
 - 3) Because of God's patience, He does not act in haste. "The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance" (2 Peter 3:9).

7. Where is Sodom located?

Most scholars believe that the location of Sodom and Gomorrah are located beneath the thick waters of the Dead Sea south of the Lisan Peninsula. Excavations have shown great evidence for this location and pottery discovered near this location indicates use between 2300 and 1900 BC.

8. How are the events of Sodom depicted in the New Testament?

- a. Because of the tragic circumstances around the demise of Lots' wife, the New Testament refers to the events of Sodom and Gomorrah as warnings against turning back (cf. Luke 17:31-33; Hebrews 10:38-39).

b. Within the New Testament there are numerous references to the destruction and judgment brought upon Sodom and Gomorrah.

- 1) Matthew 10:15 (Warning against unrepentant cities.)
- 2) Matthew 11:23-24 (Warning against unrepentant cities.)
- 3) Luke 10:12 (Warning against unrepentant cities.)
- 4) Luke 17:29 (Warning against turning back.)
- 5) Romans 9:29 (God's grace.)
- 6) 2 Peter 2:6 (Comparisons of God's judgment.)
- 7) Jude 1:7 (Warning and comparison of eternal punishment.)

9. How is Lot described?

2 Peter 2:4-9 describes Lot as a _____ man, "For if God... turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

10. Who are the Moabites and Ammonites?

While Lot was able to take his daughters out of Sodom and Gomorrah, he could not take the philosophy of Sodom and Gomorrah out of his daughters. Realizing that the family was threatened with extinction, Lot's oldest daughter suggested to her younger sister that they each have intercourse with their father to produce offspring. After managing to get Lot drunk, the eldest daughter slept with her father to conceive a child and the following night the younger daughter did the same. The children from these two sexually immoral acts of incest were named Moab – "from the father" and Ben-ammi – "son of my people," the descendants of whom we call the Moabites and Ammonites.

11. Why does God bless Lot?

While 2 Peter 2:4-9 describes Lot as a righteous man himself, perhaps the greatest reason that the Lord blessed Lot was because "God remembered Abraham." Genesis 19:29 tells us that, "it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt." Abraham made intercessory prayer for the "righteous" people of Sodom and even though only 10 people were needed to spare the city, apparently 10 could not be found. Only Lot and his two daughters were spared from the destruction.

12. Describe the strategic location of Gerar.

Gerar was under control of the Philistines in Abraham's day. The region was strategically located between settled land on the east and land for grazing on the west. This ideal location made it appealing for the Philistines to gain control of the land at their earliest opportunity.

A vertical grey rectangular area containing 25 horizontal white lines for taking notes.

13. What does "Abimelech" mean?

Abimelech which means "my father is _____" is most likely a dynastic title commonly used among Philistine kings. Abimelech is used as a title similar to the title Pharaoh used in Egypt. The title Abimelech was used during Abraham's time (cf. Gen. 20:2), Isaac's time (cf. Gen. 26:8), and David's time (cf. 1 Sam. 21:10; Ps. 34).

14. How is the covenant promise in jeopardy again (cf. Gen. 20)?

Abraham told Abimelech that Sarah was his sister. While this is partly true, it is not the complete truth (cf. Gen. 20:12). As a result of his incomplete honesty, Abimelech took Sarah. Apparently, it is customary to take many unmarried women as part of his harem. Had it not been for the divine revelation and intervention of the Lord through a dream, Abraham could have lost his wife Sarah to Abimelech which seriously placed the promise in jeopardy.

15. How is the word "_____" used of Abraham in Genesis 20:7?

a. The Lord spoke to Abimelech through a dream and referring to Abraham said, "Now therefore, restore the man's wife; for he is a prophet," (Gen. 20:7a). The word "prophet" is not exclusively used for those who "foretell" the future, but rather is often used of those who serve as a spokesman for God to man. This title also emphasizes Abraham's role of intercessory prayer.

b. Waltke writes, "Abraham is a man of God who, having received revelation, mediates God's word and makes intercession." This is the first time the word "prophet" is used in Scripture.

16. How does Ishmael respond to the birth of Isaac (cf. 21:1-21)?

a. As a teenager, Ishmael saw himself as the rightful heir to Abraham's wealth. Genesis 21:9 states, "And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, scoffing." Ishmael's "scoffing" was one of mockery and insult. Ishmael had great ridicule for the arrival of Isaac.

b. As a result of Ishmael's "scoffing," Sarah thought it best to send Hagar and Ishmael away (cf. 21:10).

17. What does Abraham's covenant with Abimelech tell us about Abraham (cf. 21:22-34)?

Abimelech's willingness to make a settlement with Abraham indicates the influence Abraham had. It seems that Abimelech's divine encounter that revealed Abraham as a prophet has given Abraham influence with Abimelech. As a result, Abraham and Abimelech agree to live at peace with one another in the same region.

18. How is the covenant promise in jeopardy again (cf. Gen. 22)?

Once again, the promise is in "jeopardy," or at least so it seems. However, this apparent "jeopardy" is at the command of God Himself! God commanded Abraham in Genesis 22:2, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." After waiting 25 years for God's promise of a son to be fulfilled, God commands Abraham to sacrifice Isaac.

D. The Confidence of Abraham (Gen. 22-23)

1. List the three ways of trying to explain why God told Abraham to sacrifice his son Isaac.
 - a. Many scholars assert that the act of human sacrifice was a common practice during the time of Abraham. While human sacrifice was observed in some cultures and it's quite possible that Abraham was familiar with those practices, there is no indication that this was something that Abraham practiced.
 - b. Other scholars contend that Abraham was never expected to actually sacrifice his son, but only dedicate him. These scholars believe that the sacrifice was intended to be one of the heart's devotion, and the physical sacrifice is really unnecessary. However, the problem with this view is that it dismisses the necessary physical sacrifice of Jesus upon the cross.
 - c. The third view that scholars propose is a literal approach to the passage: God made the command of actual human sacrifice and Abraham had full intent to obey God's command. This seems to be the best conclusion considering language, context, and outcome. We must also remember that this act of sacrifice is to point us forward to the cross of Jesus Christ.
2. Which approach seems to be the best explanation?
 - a. The view that God commanded Abraham to make an actual human sacrifice and that Abraham had every intention of fully obeying the command of God is the best explanation for the passage.
 - b. The New Testament gives insight into Abraham's faith. When Abraham states that he and Isaac will return, it's a belief that God will continue to remain faithful to His promise and is able to resurrect Isaac from the dead if necessary (cf. 22:5). Hebrews 11:17-19 supports this view when it states that Abraham concluded "that God was able to raise him up, even from the dead, from which he also received him in a figurative sense."

c. Furthermore, this view best illustrates the sacrificial death of Jesus Christ. It was the sacrificial death of Christ that provided a substitutionary atonement. John Phillips describes the events as "a dress rehearsal for Calvary." He continues, "Thus Abraham trod the way of the cross. He saddled his ass, he summoned his servants, he sent for Isaac, he split the wood, he set forth on the way, he saw the place. Then, at last, he and Isaac came to a point beyond which the others could not go. Abraham bade his young men sit down and wait for his return and (with amazing confidence in God) for the return of the lad" (Phillips, 181).

3. What does Hebrews 11:17-19 tell us about Abraham's beliefs?

In previous accounts, Abraham attempted to understand how God would fulfill His promise. Abraham suggested adoption, but God said that it would be through Abraham's seed. Abraham produced a child with Hagar, but God said that it would be through Sarah. Abraham had clearly come to a point where he didn't completely know how God intended to fulfill the promise, but he no longer limited God's abilities. Instead, Hebrews 11:17-19 indicates that Abraham believed that if God so chose to take the life of Isaac, that God could also resurrect him. Abraham has become confident that God will remain faithful to fulfill His promise, even when the promise itself appears to be in jeopardy.

4. What other events happened on Mount Moriah?

a. God led Abraham and Isaac to a specific location for this unique act of worship. It was on Mt. Moriah that "Abraham called the name of the place, The LORD will provide" (22:14).

b. This is the same location that the angel of the LORD commanded David to set up an altar after the destruction of Jerusalem was brought to a halt (cf. 1 Chron. 21:18-30).

- c. This is the same location that Solomon will build his temple. We find this in 2 Chronicles 3:1 where it states, "Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah." John Calvin writes, "There is no doubt that this is the place where the temple was later built. God required his servant Abraham to worship him there because already in his secret counsel he had made up his mind that this was the place where he would be worshipped in the future" (Calvin, 204).
- d. This is the same location that the cross of Christ would be situated. Each previous encounter with this location was building up to and pointing to this particular event, the crucifixion of our Savior.
- e. Today, Mount Moriah is under the Dome of the Rock in Jerusalem.

- 5. Why was Ephron reluctant to sell Abraham just the cave?

Ephron refused to divide his land and sell only the cave to Abraham because of Hittite law and business practices. The Hittite law "required the owner of a complete unit of land to perform the king's ilku, or feudal services" (Davis, 222). Feudal services are a military hierarchy in which a ruler offers fighters a unit of land in exchange for military services. Therefore, Ephron did not want to sell only the cave because he would still be responsible for the feudal services.

- 6. How does this encounter with Ephron effect the authority of Scripture?

The type of detail provided in the encounter with Ephron confirms the authenticity of the Genesis narratives. When the context of the encounter is compared to known history it demonstrates authenticity. The more we understand their social, economic, and legal customs, the greater evidence we have that demonstrates the authority of Scripture.

- 7. List all of the people buried in this cave (cf. 25:9; 49:31; 50:13). Abraham purchased this land and cave for four hundred shekels of silver.
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____

- 8. What does Abraham's act of burying Sarah in the land indicate about Abraham?

The fact that Abraham buried his wife Sarah in the land of Canaan was a strong indication of his steadfast faith. Even though Abraham recalled God's words, "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years," he found greater hope in knowing that God will fulfill His promise.

E. The Concern of Abraham (Gen. 24-25a)

- 1. Eliezer
 - a. Genesis 15:2 identifies Eliezer as "Eliezer of Damascus" and he was the heir of Abram's house.
 - b. Genesis 24:2 does not mention Eliezer by name, but most commentators agree that "the oldest servant of his house" is actually referring to Eliezer.
 - c. Eliezer, the servant who went in search of a bride for Isaac followed an _____ model. We are to be in search of a bride for Christ.
 - 1) Question: "will you go with this man?"
 - 2) Answer: "I will go."
 - 3) Result: "... and he loved her ..." Hebrew: *Lahairoi* "God sees me"

d. Why was Eliezer's journey successful?

Eliezer's journey was successful because of prayer. The success of the journey was clearly due to the close fellowship that Eliezer had with God through prayer. His prayer was immediately answered with the arrival of Rebekah at the well.

e. Whose decision was it for Rebekah to go with Eliezer?

Rebekah's brother Laban (cf. Gen. 24:29) came to meet Eliezer by the well. It was Laban who said, "Here is Rebekah before you; take her and go, and let her be your master's son's wife, as the Lord has spoken" (Gen. 24:51). This statement clearly shows Laban's approval, however, the decision ultimately remained with Rebekah herself, "So they said, 'We will call the young woman and ask her personally.' Then they called Rebekah and said to her, 'Will you go with this man?' And she said, 'I will go'" (Gen. 24:57-58).

2. Isaac and Ishmael at the time of Abraham's death.

a. Abraham was 175 years of age when he passed away (cf. Gen. 25:7). It had been 100 years since the promise was made to Abram that he would have many descendants.

b. Abraham was 99 years of age when the Lord informed Abraham and Sarah that they would have a child and name him Isaac. Isaac arrived when Abraham was 100 years of age, making Isaac 75 when his father passed.

c. Abraham was 86 years of age when Hagar gave birth to Ishmael. Ishmael would have been 14 when Isaac came onto the scene and 89 years old when his father passed.

II. Isaac

A. The Blessing Confirmed (Gen. 25b-26)

1. What does the mentioning of Ishmael and his sons tell us about God?

The very mention of Ishmael is an indication of God's faithfulness to His promises. Not only was Ishmael mentioned, but he was mentioned prior to Isaac, even though the narration is mostly concerned with that of Isaac. This mention of Ishmael brings the reader up to speed concerning God's fulfillment of His promise to Hagar through the descendants of Ishmael.

2. What does "the elder shall serve the younger" tell us about God?
 - a. God's purposes are greater than the customs of men and culture. Morris writes, "There was surely no reason why God could not select the young if He so willed. God is sovereign, and we do well not to question His choice." He continues, "God is sovereign, and can do as He wills, but He is not capricious and always has a reason for what He does. He knew the young would be (as Abraham was) qualified spiritually and morally to transmit the seed and the covenant promises, whereas the older would not be so qualified" (Morris, 413).
 - b. The phrase "the elder shall serve the younger" is in complete contrast to the customs of patriarchal times. It is clear through Scripture that the elder son enjoyed the privileges associated with being the first-born. At the father's death, the eldest son could forfeit his inheritance through sacrifice, legally transferred to another member of the family, or if he committed a grave offense. In reference to Genesis 25:23, John MacArthur writes, "In this case, God declared otherwise since His sovereign elective purposes did not necessarily have to follow custom" (cf. Rom. 9:10-14, esp. v.12).

3. Explain the patriarchal custom of the birthright.
- a. During the lifetime of his father, the eldest son was given priority over his younger brothers (cf. Gen. 43:33).
 - b. After his father has passed away, the eldest son gains new privileges.
 - 1) The eldest son is entitled to receive a double portion of the inheritance (cf. Deut. 21:17).
 - 2) The eldest son also assumes the responsibility as the new head of the household along with the priestly responsibilities for the family (cf. Exod. 22:29; Num. 8:14-17; Deut. 21:17).
 - c. These rights of primogeniture could be lost under certain circumstances.
 - 1) If the eldest son commits a grave offense, he loses these rights (cf. Gen. 35:22; 49:3-4; 1 Chron. 5:1).
 - 2) The birthright could also be sacrificed or legally transferred to another member of the family.
 - d. God, in His sovereignty, reserves the right to supersede patriarchal customs and choose the appropriate recipient of the birthright and blessing.
4. How does Esau feel about his birthright (cf. Gen. 25:34; Heb. 12:15-17)?

The Scriptures in no uncertain terms, make it clear that Esau "despised his birthright" (cf. Gen. 25:34). Along with the privileges of being the first-born were also the responsibilities of being the first-born. The casual disregard that Esau showed toward his birthright indicated that he was not interested in his birthright and also saw this privilege as unimportant.

5. What practical lessons can parents learn from the events of Jacob and Esau?

a. While God can certainly take something that is not good and use it for good, that doesn't give us permission to be deceptive. In other words, the end does not justify the means. However, God can at His discretion choose to use whatever means He deems necessary. We must also recognize that the deception was not without consequence, Jacob must then leave and will never see his mother Rebekah again.

b. We should be careful not to be solely dependent upon our sense (i.e. sight, smell, hearing, taste, and touch). Jacob was entirely dependent upon these five things and they deceived him. Each of our five senses can be deceived, thus we must be careful not to depend solely upon them to determine truth.

6. When a famine hit the land, what did Isaac do?

a. Isaac took his family and went to Gerar. Unlike Abraham who took his family to Egypt, Isaac was instructed not to go to Egypt. An instruction that was not given to Abraham. Instead, the Lord promised that He would bless Isaac and his family if they remained in Canaan.

b. Isaac's actions mimicked that of Abraham when he feared that Abimelech would take Rebekah as his wife, so Isaac claimed Rebekah was his sister! This is the third time this deception was told, the first two times were Abraham.

c. Isaac became very prosperous in his agricultural endeavors (cf. Gen. 26: 12-14). He was so successful that he was asked to leave the area (cf. Gen. 26:15-16).

7. What do the weaknesses of biblical characters tell us about the Bible?

The repeated failures of biblical characters are a strong indication of the accuracy and authenticity of the Bible. If the events were fabricated, clearly the author could have made

the people of God more successful and obedient. However, their repeated weaknesses (i.e. Noah getting drunk, Abraham lying about Sarah being his sister, Sarah laughing at the thought of bearing a child, etc.) are clear indication that these are actual events that demonstrate authenticity through their weaknesses.

B. The Blessing Conferred (Gen. 27)

1. Describe the two interpretations of Isaac's promise to Esau.

a. "thy dwelling shall be the fatness of the earth" (Gen. 27:39 KJV).

Some Bible translations convey some variation of this interpretation. If this were the appropriate interpretation of the passage, it would essentially be the same blessing that Isaac bestowed upon Jacob (Gen. 27:28).

b. "your dwelling shall be _____
the earth's richness" (Gen. 27:39, NIV).

This interpretation seems to be more applicable because Isaac cannot give the same blessing to both sons. Instead, Esau descendants would inhabit a less fertile region than that of his brother.

2. Did Rebekah ever see Jacob again?

A clear consequence of their deception was that Rebekah would never see Jacob again after he departed to Haran. Rebekah was less than honest when she told Isaac the reason for Jacob's departure was to find a wife, when in truth she feared for Jacob's life. She would never see Jacob again.

3. Discuss the uniqueness of the patriarch's monotheism.

The patriarchs were certainly influenced by cultural practices of the Mesopotamia. However, a distinguishing practice was one of monotheism. There is no evidence of any other nation that practiced monotheism or any similar theology. This indicates that the practice in and of itself was of "divine revelation" rather than a "developed" theology. Even though they were surrounded by cultures that practiced polytheism, they alone held to the unique theology of monotheism.

III. Jacob

A. Jacob's Call (Gen. 28)

1. Describe Jacob's vision and its meaning.

a. Jacob's dream as described in Genesis 28:12-16 is a vision of a ladder (probably better described as a stairway) with angels that are moving to and from earth to heaven. At the top of the stairway stood the Lord who once again re-affirmed the covenant promises of the land.

b. "Jacob's ladder" is a symbol of genuine fellowship between God and His people. This constant movement of ascending and descending angels demonstrate the constant care and attention that God gives to His people. Jacob, understanding the significant meaning of this vision, renames the place "Bethel" which means "house of God." Jacob saw this place as the "gate to heaven."

c. "Jacob's ladder" is best understood as a type of Christ. Access from earth to heaven is not found in a place, but through the Person of Jesus Christ.

2. _____ means "House of God"

B. Jacob's Marriage (Gen. 29-31)

1. Did Laban adopt Jacob? Explain.

It certainly is plausible that Laban adopted Jacob as a son. Since Laban did not have a son by birth, according to Nuzi documents it would not be unusual for a man to adopt a son as an heir and the adopted son receive his adoptive father's daughter as a wife.

2. List the children of Jacob and the meaning of their names.

a. The following are the sons of Jacob with Leah.

- 1) Reuben (Gen. 29:32) which means "See, a son!"
- 2) Simeon (Gen. 29:33) which means "hearing."
- 3) Levi (Gen. 29:34) which means "attachment."
- 4) Judah (Gen. 29:35) which means "praise and surrender to YHWH."
- 5) Issachar (Gen. 30:18) which means "reward."
- 6) Zebulun (Gen. 30:20) which means "dwelling."

b. The following are the daughters of Jacob with Leah.

- 1) Dinah (Gen. 30:21) which means "vindications" (NOTE: This is the only daughter mentioned by name, but Jacob had other daughters (cf. 37:35; 46:7).

c. The following are the sons of Jacob with Bilhah (Rachel's handmaid).

- 1) Dan (Gen. 30:6) which means "judgment" or "he that judges."
- 2) Naphtali (Gen. 30:8) which means "that struggles" or "fights."

d. The following are the sons of Jacob with Zilpah (Leah's handmaid).

- 1) Gad (Gen. 30:11) which means "a band" or "a troop."
- 2) Asher (Gen. 30:13) which means "happiness."

- e. The following are the sons of Jacob with Rachel.
 - 1) Joseph (Gen. 30:24) which means "to take away" or "to add."
 - 2) Benjamin (Gen. 35:18) which means "son of the right hand."
- 3. Identify the recipients of the "birthright" and "blessings" of the sons of Jacob.
 - a. _____: Leadership (Judah: Shiloh = Messiah "Line of Christ")
 - b. _____: Double Portion (Joseph: 2 Tribes "Ephraim & Manasseh")
- 4. What are the possible causes for Laban's attitude change toward Jacob (cf. Gen. 31)?

Laban had enjoyed fourteen years of Jacob's hard work. Laban also recognized that Jacob had the blessing of God upon his life and strongly persuaded Jacob to stay. However, his attitude toward Jacob took a drastic turn toward hostility, which resulted in Jacob leaving with his family. It is possible that a son was born to Laban and he no longer desired for Jacob to be his heir. It is also possible that Laban was simply unreliable. Since Scripture does not tell us the reason for the change of attitude, we cannot say with certainty what the reason was.

- 5. Define "teraphim" (cf. Gen. 31:19).

Teraphim or "gods" are small humanlike female figurines. While some teraphim can be quite large, most of those discovered have only been two or three inches in size. They were usually small enough to carry as personal charms.

C. Jacob's Return to Canaan (Gen. 32-36)

- 1. With whom did Jacob _____?

There are two major schools of thought concerning the person whom Jacob wrestled.

 - a. The Pre-incarnate Christ. Jacob identifies the One whom he had wrestled in verse 30 when he states, "I have seen God face to face." This phrase is used as an expression of direct divine-human encounters. Jacob undoubtedly knew that he had a unique

encounter with God because of his use of the word "Peniel."

b. A messenger from God. Those who hold this view use Hosea 12:4 as support.

2. What is the meaning of "Israel"?

Jacob's name was changed from Jacob meaning "heel catcher" or "deceiver" to Israel meaning "God's fighter."

3. What is the meaning of "Peniel"?

"Peniel" means "I have seen God face to face." It seems safe to suggest that Jacob used this name because of his encounter with the pre-incarnate Christ.

4. Describe the events at Bethel when Jacob returned there.

a. When Jacob returned to Bethel along with his family, he built an altar for the purpose of worshipping God. He told his entire household to destroy all of the idols in their possession, even the teraphim that Rachel had taken from her father. He instructed servants to destroy any images that they carried from Mesopotamia. Jacob instructed them to get rid of their earrings as well.

b. Once again, the Lord appeared to Jacob and reaffirmed the covenant with him.

5. Why does Moses include the descendants of Esau in chapter 36?

Moses gives attention to the descendants of Esau because of the overarching theme of the Old Testament which is the relationship between the descendants of Esau and Jacob, the two nations of Edom and Israel.

IV. Joseph

The remainder of Genesis is devoted solely to Joseph (i.e. 14 chapters). The significance of Joseph's life, based only on the observation that a major portion of the book of Genesis is given over to recording his story, stands as evidence that Joseph is a key figure in the unfolding plan of redemption. Joseph seems to be a type of Christ. In every aspect of his life, nothing negative could be said of Joseph's character. He was rejected by his brothers, loved by his father, and what they intended for evil, God used for good! Joseph was accused of sin when he had done nothing wrong. Clearly Joseph's life is a picture of the redemptive plan of God.

- A. Joseph as a _____ in Egypt (Gen. 37-40)
- a. Describe Jacob's gift to Joseph (cf. Gen. 37). Explain the theological significance.
- 1) Joseph's unique gift was a "coat of many colors." The coat was an expression of Jacob's love for his son that Rachel had birthed. The interpretation of "passim" indicates that it could have been "a long-sleeved robe," "an ornamented tunic," "a coat of many colors," or all of these. Regardless, the coat was a clear indication of Jacob's favoritism and fueled the envy of Joseph's brothers.
 - 2) Joseph's coat was a symbol of the relationship he had with his father (cf. Gen. 37:3-4). MacArthur explains the coat's significance was that "it marked the owner as the one whom the father intended to be the future leader of the household, an honor normally given to the firstborn son" (MacArthur, 64).
 - 3) In Genesis 3:21, God provided a covering for Adam and Eve. Through the sacrifice of an animal, the tunic became an ever-present reminder of the atonement made possible by God. The same word translated as "tunic" in Genesis 3:21 is the same word for Joseph's coat. Our clothing is a symbol that only by God's provision can we have a proper relationship with God our Father. The Gospel is apparent in the life of Joseph as

Jesus too was despised by His brethren who conspired against Him, betrayed for silver, and stripped of His clothing (also a picture of the Burnt Offering where an animal is "stripped of it's covering" to make atonement).

b. What was the basic theme of Joseph's dreams (cf. Gen. 37)?

- 1) Joseph's dream had a common theme that his family would one day be subject to him. The first dream used the symbolism of binding sheaves in a field and the brother's sheaves bowed to Joseph's. The second dream used the sun and moon and was symbolic of his parents submitting to Joseph.
- 2) Joseph's brothers bowed down before him in Genesis 43:26.
- 3) Waltke explains that each of the dreams that Joseph interpreted came in pairs. He writes, "An isolated dream might be misinterpreted. Two dreams with the same meaning confirm the interpretation" (Waltke, 501).

c. What is the irony found in the coat dipped in goat's blood?

One of the common meanings of the name Jacob is "deceiver." The one who earlier deceived his father by using a goat's skin is now being deceived by his sons with goat's blood.

d. Define levirate marriage (cf. Gen. 38).

- 1) If a woman is left as a widow and she was childless as well, according to levirate marriage, the brother of the deceased should marry his brother's widow for the purpose of conceiving a male heir for his deceased brother.
- 2) MacArthur further explains, "These were not compulsory marriages in Israel, but were applied as strong options to brothers who shared the same estate. Obviously, this required that the brother be unmarried and desired to keep the property in the family by passing it on to a son" (MacArthur, 227).

e. List the various views of date of Joseph's entrance into Egypt (cf. Gen. 39).

1) One view holds that Joseph's arrival in Egypt occurred after 1400 BC.

2) Another view holds that Joseph's arrival in Egypt occurred during the Hyskos period which occurred between 1730 – 1570 BC. One small detail that indicates that this was not the era was the fact that Joseph shaved prior to meeting with the Pharaoh to interpret the dream. During the Hyskos time period this would be unnecessary, but of great importance during the time of Sesostri III since native Egyptians were clean-shaven.

3) Some place Joseph's arrival in Egypt in the 1800s BC, during the reign of Sesostri III. This view seems to be the most compatible with Scripture because 1 Kings 6:1 tells us that the exodus from Egypt was 480 years prior to the fourth year of Solomon. Since we know that the fourth year of Solomon was circa 966 BC, it is safe to say that the exodus occurred sometime around 1446-1445 BC. Exodus 12:40 tells us that the Egyptians sojourn was 430 years in length, which places Joseph's arrival around 1875 BC. This coincides with the reign of Sesostri III which spanned from 1878 – 1843 BC.

f. What were Joseph's two reasons for refusing Potiphar's wife (cf. Gen. 39)?

1) Joseph was a man of morality and integrity. He strongly desired to be faithful to his master, since he had helped him (cf. 39:8).

2) Even more so than his desire to remain faithful to his master, was Joseph's desire to be faithful to God (cf. 39:9).

g. The baker and butler of Pharaoh had dreams. Which one turned negatively (cf. Gen. 40)?

1) While Joseph was in jail, he interpreted the dreams of two fellow inmates. The first of which was that of the butler or "cup bearer" and he received good news that he would one day be restored to his previous position (cf. 40:9-15).

2) The second dream was that of the baker and was the one which turned out negatively. The fate of the baker resulted in him being hanged (cf. 40:21-22).

B. Joseph as the _____ to Egypt (Gen. 41-45)

a. Who interpreted the dreams for Pharaoh (cf. Gen. 41)?

There were numerous people who attempted to interpret the dreams of Pharaoh, but only one was successful. Scripture tells us that the Pharaoh summoned professional interpreters, magicians, and wise men for the purpose of interpreting the dream. Their attempts were unsuccessful and it was the chief baker, who had been restored to his previous position that remembered it was Joseph who successfully interpreted his dream. Joseph explained to the Pharaoh that he was unable to interpret his dreams, instead it was God's power through Joseph that he could interpret dreams. As a result Joseph was able to properly interpret the dream and prepare Egypt for seven years of abundance followed by seven years of famine.

b. What position did Joseph hold in the royal court (cf. Gen. 41)?

As a result of Joseph's ability to interpret the dream, the Pharaoh was so pleased that Joseph not only was released from prison, but was promoted to second in command (cf. 41:40)! While the exact title of his position within the royal court is unknown, it seems to be one who held the responsibilities of "prime minister" or "governor" who would have jurisdiction over all the land of Egypt.

c. What were Joseph's tests of his brothers intended to do (cf. Gen. 42)?

While determining the real purpose behind Joseph's tests is somewhat challenging, it seems as though Joseph desired to humble his brothers who so arrogantly sold him into slavery. His first test was to test the claim of innocence against the accusation that they were spies. It is clear that Joseph's actions were not vengeful

because of his expression of weeping for his brothers.

- d. What does the whole story of Joseph tell us about God?

Joseph is a type of Christ. His attitude and actions throughout his time in Egypt demonstrate the love and forgiveness of Christ. He had no desire to take advantage of his position or vengeful opportunities. Instead, he chose to forgive and seek the best solutions for everyone.

C. Joseph as the _____ of Israel (Gen. 46-50)

- a. How does Genesis 15:13-17 relate to the arrival of Joseph's family in Egypt?

Genesis 15 tells us that Abraham's descendants will dwell in a land that does not belong to them and they will serve the people there and suffer this affliction for four hundred years. With the arrival of Joseph's family in Egypt, we see the beginning of this prophecy unfolding.

- b. Discuss the number of people who went to Egypt.

Scripture indicates the number of descendants who went to Egypt. Those from Leah and Zilpah were 49. Those from Rachel and Bilhah were 21. Genesis 46:27 gives us the grand total of 70 people who went to Egypt. Deuteronomy 10:22 as well as the Hebrew text of Exodus 1:5 agree with this number. However, Exodus 1:5 in the Septuagint reads 75 as well as Acts 7:14. The number 75 is also supported in the Dead Sea Scrolls, but in all probability were Joseph and his descendants that were added to the total number.

- c. What evidence is there to indicate Joseph served a native Egyptian king?

1) As mentioned earlier, the fact that Joseph shaved prior to meeting with the Pharaoh to interpret his dream indicates a native Egyptian king since they were emphatically clean-shaven.

- 2) Secondly, native Egyptian kings saw the occupation of shepherding as an abomination. Since Joseph warned his brothers to downplay the sheep and emphasize cattle, this is another indication of this time period.
- d. Explain the controversy over the phrase “the land of Rameses.”
- 1) Rameses is the name of the land, not the Pharaoh of the time. The first king of the Ramesside Dynasty did not occur until 1319 BC. It is possible that the later King Rameses' name was taken from the land Rameses.
 - 2) There is also the possibility that a later scribe simply updated the name to match what the land was known as at the time of the scribe.
- e. What does Jacob's desire to be buried in Canaan tell us about him?
- Jacob made an oath with his son Joseph that after Jacob passes away that they will bury him in Canaan. This oath, initiated by Jacob is a clear indication that Jacob was confident that God would keep His covenant promise with Abraham. He believed they would return to the land which God had promised.
- f. What is the significance of Jacob laying hands on Ephraim and Manasseh in blessing?
- These two sons of Joseph were formally adopted by Jacob when he laid hands upon them and blessed them. Neither Joseph nor Levi will be identified as one of the twelve tribes of Israel. Instead, Ephraim and Manasseh will take their proper place as adopted sons of Jacob.
- g. Who received the blessing of the firstborn?
- 1) While Jacob's prophecy concerning Reuben began with great hope, it fizzled when Jacob mentioned the inappropriate relationship that Reuben had with his father's concubine Bilhah. It was for this reason that Reuben was no longer eligible to receive the first-born blessing.

2) It was Judah, Jacob's fourth son who would receive the blessing of the Messiah's lineage. Max Anders writes, "Judah was declared to be the royal tribe and identified as the one through whom the future rulers, King David and the Messiah, would come" (Anders, 372).

h. How is the blessing of Jacob to Levi fulfilled?

Although the tribe of Levi would not possess a land of their own, they would receive 48 cities scattered among the 12 tribes. The descendants of Levi were the only ones to stand up for what was right during their days in the wilderness (cf. Exodus 32:26).

i. Describe "Shiloh."

1) Another term that is greatly debated is "Shiloh." The term has been translated to mean "tribute to him," "ruler or counselor," or "that which belongs to him." Some attribute the proper name as a place of rest. Morris explains why "Shiloh" does not refer to the town, "This was the name of a town that was built near Bethel. For a while during the period of the judges, the tabernacle was set up there; but it never was a very important town and was later destroyed by the Philistines. It is obvious that the prophecy cannot refer to this town, though it is perhaps possible that the town itself was originally named in commemoration of the prophecy and the One to whom it referred (Morris, 655).

2) Perhaps the most likely translation for this proper name is that Shiloh is a name for the coming Messiah. This interpretation is the most accepted among both Jewish and Christian scholars.

j. What was the concern of the brothers when Jacob died?

The brothers feared that Joseph's attitude toward his brothers would change. Joseph had genuinely forgiven his brothers, but they obviously couldn't understand his genuine love for his brothers.

k. How did Joseph respond to his brothers?

Joseph had genuinely forgiven his brothers so he continued to treat his brothers with the same congenial love and respect he had given them prior to Jacob's passing. It's also worthy to note that Jacob makes no mention of the sin these brothers committed against Joseph. As far as Jacob and Joseph were concerned, they were completely forgiven.

l. How does Hebrews 11:22 describe Joseph?

Hebrews 11:22 states, "By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones." Like his father Jacob, Joseph is described as a great man of faith. He too was confident that God would fulfill His promise of providing the land to the descendants of Abraham.

m. Contrast the beginning of Genesis with how it ends.

- 1) The book of Genesis begins with a majestic narrative of how God began His creation. He described each thing as good and very good.
- 2) In contrast, even though sin entered the picture quite early (chapter 3), within the last few verses of Genesis we are reminded of the consequences of sin as the lid to Joseph's coffin is closed.
- 3) With the closing of the lid on Joseph's coffin in the final verse, the reader is left wondering what will become of this family and God's promise to them. However, Joseph's attitude at death reminds us that the story doesn't end there. He had faith that God will fulfill His promises. The reader is left with the belief that God will fulfill His promise. Since we know the full story, we too can find hope in the redemption made available through Jesus Christ.

In Conclusion

I. The Gospel

- A. The Gospel has four major themes: creation, fall, redemption, and restoration.
- B. The book of Genesis begins with creation, then mankind falls, and the remainder of the Old Testament is left seeking redemption and restoration.
- C. The New Testament begins with Jesus Christ as God's solution for redemption and ends with the promise of His Second Coming (restoration).
- D. The Apostle Paul reminds us that the Old Testament is not complete without the fulfillment of its promises in the New Testament. He said, "Therefore the law was our tutor to bring us to Christ, that we might be justified by faith" (Gal. 3:24).

II. The Major Events of Genesis

- A. Creation (Unknown)
- B. The Fall (Unknown)
- C. The Flood (Unknown)
- D. The Tower of Babel (Unknown)
- E. Abram was born (2166 BC)
- F. Abram enters Canaan (2091 BC)
- G. Isaac was born (2066 BC)
- H. Jacob & Esau were born (2006 BC)
- I. Jacob flees to Haran (1929 BC)
- J. Joseph was born (1915 BC)
- K. Joseph rules in Egypt (1885 BC)
- L. Joseph dies in Egypt (1805 BC)

Study Questions (Part 6):

- What are the three promises of the Abrahamic Covenant?
- Identify at least two occasions when the covenant appeared to be in jeopardy.
- Who was Melchizadek?
- How is Abraham related to Lot?
- What is the theological significance of Genesis 15:6?
- How was the Abrahamic Covenant sealed?
- What was the sign of the Abrahamic Covenant?
- What is significant about the phrase "The Angel of the LORD"?
- What were the differences between Abraham's laughter and Sarah's laughter?
- What was the sin of Sodom that brought God's judgment?
- Where is the city of Sodom believed to be today?
- T/F – Abimelech was the real name of the king of Gerar. Explain.
- What biblical evidence do we have that indicates that Abraham believed God would raise Isaac from the dead?
- What events took place at Mount Moriah?
- What are "feudal services"?
- Explain the patriarchal customs of "birthright" and "blessing."
- What is the meaning of "Bethel"?
- What is the meaning of "Peniel"?
- With whom did Jacob wrestle?
- What is meant by "Christophany." Provide an example.
- What is meant by "Type." Provide an example.
- How many people joined Joseph in Egypt?
- How does the book of Genesis end?

APPENDIX A

The Abrahamic Covenant

(Complete List of Occurrences from Genesis 12 through 50)

This chart contains a complete list of each occurrence of the covenant within Scripture. The Scripture reference is listed first and then is followed by the person to whom the covenant was addressed. The third column explains the reason of the circumstances under which the covenant was stated or reiterated.

Scripture Reference:	To Whom the Covenant Was Addressed:	Reason / Circumstance under which the covenant was stated or reiterated.
1. 12:1-3	Abram	After the events of the Tower of Babel, God chose to work through Abram to bring about the redemption of mankind. Through these verses God reveals all three aspects of the promise.
2. 12:7-8	Abram	When Abram arrived at Canaan with his wife Sarai and his nephew Lot, God revealed the land that was to be given to Abram and his descendants.
3. 13:14-17	Abram	God reiterated His promise to Abram concerning both the land and his descendants. This was just after Abram offered Lot his choice of land.
4. 14:18-20	Abram	Melchizedek mentions that Abram will be blessed.
5. 15:1-6	Abram	This passage focuses on the descendants of Abram. God promises that Abram will have a son of his own seed for an heir and not through adoption of Eliezer.
6. 15:7-8	Abram	This passage focuses on the land that God has promised to provide Abram and his descendants through the covenant.
7. 15:9-17	Abram	Abram provided the animals and cut them down the middle for the purpose of committing to the covenant. The participants are to walk between the pieces of the animals as a commitment that if either side breaks the covenant then the same thing that happened to the animals should happen to them. However, God placed a sleep upon Adam and only God passed through the covenant making it an unconditional covenant.
8. 15:18-21	Abram	God specifies borders for the large area of land that has been promised to the descendants of Abram.

9. 17:1-14	Abram	God establishes a sign of the covenant. Abram was to be circumcised along with every male of his household. Every male child should be circumcised on the eighth day. It was at this point that Abram's name was changed to Abraham.
10. 17:15-22	Abraham	God clarified that Abraham would not only have a son, but it shall be with his wife Sarah. God once again reiterated the promise of a male heir, blessing, and land. God states that He will extend this covenant through his future son Isaac. God also states that He will bless Ishmael.
11. 18:1-5	Abraham	The Lord appears to Abraham and informs him that Sarah will be having a child and He will return at the appointed time.
12. 21:1-7	Sarah	The Lord visited with Sarah as He had promised and the fulfillment of many descendants was on its way to being fulfilled.
13. 22:15-19	Abraham	The covenant is once again reiterated through the Angel of the Lord. The Lord specifically mentions the blessing and many descendants.
14. 24:1	Abraham	It is clear that the Lord had already blessed Abraham.
15. 26:1-5	Isaac	God continued His promise through Isaac. The Lord appeared to him and in verse 3 mentions all the aspects of the promise: land, descendants, and blessing. The Lord told Isaac that He was the "God of Abraham."
16. 26:24	Isaac	The Lord appeared to Isaac again and restated that He will bless Isaac and multiply his descendants.
17. 27:27-29	Jacob	In this passage Jacob receives the blessing of his father Isaac through a deceptive plan devised by Rebekah and Jacob.
18. 28:1-5	Jacob	Isaac restates the covenant to his son Jacob and sends him on his way to find a wife, but reminds Jacob of the blessing, descendants, and the land that God had promised his grandfather Abraham.
19. 28:13-17	Jacob	The Lord appeared to Jacob and Bethel and told him that he would have many descendants. The Lord told Jacob that He was "the God of Abraham and Isaac."
20. 32:22-32	Jacob	Jacob wrestled with the Lord and desired God's blessing. It was at this point that the Lord changed Jacob's name to Israel.
21. 35:9-13	Israel	Once again God restates that Jacob shall be

		known as Israel and that he shall be the recipient of the covenant promises of Abraham. The Lord mentions the land and many descendants.
22. 39:2-3, 21	Joseph	It was already clear that the Lord's presence was already with Joseph. Joseph was a recipient of the blessings of God.
23. 41:50-52	Joseph	Joseph acknowledged that everything he had was because of the Lord's blessings.
24. 45:8	Joseph	Joseph reveals to his brothers his identity, but explains that God had sent Joseph to Egypt to make sure that His people are provided for and the promise continues.
25. 48:2-20	Joseph, Ephraim, and Manasseh	Israel was not only given an opportunity to reunite with his son Joseph, but he was given the opportunity to meet his two sons Ephraim and Manasseh. Israel blessed his son and grandsons and prayed for God's blessing upon them. He blessed the younger brother to be greater than the older.
26. 49:28	The Twelve Tribes of Israel	Israel prayed over each of his sons. He prayed for God's blessing to be with each of them.

APPENDIX B

The Abrahamic Covenant (Components of the Covenant Emphasized in Each Occurrence from Genesis 12 through 50)

This chart displays the three primary parts of the covenant, and shows which aspect is emphasized with each occurrence within Scripture. This chart is helpful in discovering where the emphasis begins to shift. You'll notice that Abram's greatest concern was receiving a male heir, while nearing the end of the chart the descendants are mostly concerned with the blessing. This could be because the descendants recognized that they are the result of God honoring the "seed" portion of His promise.

Scripture Reference:	1. Promise of Land	2. Promise of Seed	3. Promise of Blessing
1. 12:1-3	X	X	X
2. 12:7-8		X	
3. 13:14-17	X	X	
4. 14:18-20			X
5. 15:1-6		X	
6. 15:7-8	X	X	
7. 15:9-17	X	X	X
8. 15:18-21	X	X	
9. 17:1-14		X	
10. 17:15-22	X	X	X
11. 18:1-5		X	
12. 21:1-7		X	
13. 22:15-19		X	X
14. 24:1			X
15. 26:1-5	X	X	X
16. 26:24		X	X
17. 27:27-29			X
18. 28:1-5	X	X	X
19. 28:13-17		X	
20. 32:22-32			X
21. 35:9-13	X	X	
22. 39:2-3, 21			X
23. 41:50-52			X
24. 45:8			X
25. 48:2-20			X
26. 49:28			X

APPENDIX C

The Abrahamic Covenant

(Occurrences Where the Covenant Appears to be in Jeopardy)

This chart demonstrates how the Abrahamic Covenant seemed to be in jeopardy. This chart gives Scripture references and demonstrates how the faith of those involved with the Abrahamic Covenant developed throughout the book of Genesis. Each passage reveals how God intervened to ensure that His promises are unfulfilling.

Scripture Reference:	Which aspect of the promise is in jeopardy?	What was the reason it seemed to be in jeopardy?
1. 12:10-20	Promise of seed.	Due to Abram's deceit he almost lost his wife, Sarai, to Pharaoh. If this had happened, Sarai would no longer be able to produce a son for Abram.
2. 13:1-18	Promise of land.	Abram almost gave away the promised land to Lot. If this had happened, Abram would not have possessed the land that God had promised.
3. 16:1 – 22:19	Promise of seed.	Abram and Sarai attempted to fulfill the promise by producing a first-born heir through Sarai's servant, Hagar. While they did conceive it was not through Sarai as God had promised.
4. 20:1-18	Promise of seed.	Once again, Abram lied about Sarai being his wife. He instead told Abimelech that she was his sister. Abimelech took her into his harem, but returned her when God revealed the truth to him in a dream.
5. 22:1-19	Promise of seed.	Abraham placed Isaac on the altar to be sacrificed out of obedience to God. However, God intervened and provided Himself a sacrifice.
6. 33:18 – 34:31	Promise of blessing.	Dinah a daughter of Jacob was raped and the uncircumcised men desire to intermarry with God's chosen people.
7. 38:1-30	Promise of seed.	The future of the tribe of Judah is in question.

GLOSSARY

OF PEOPLE AND TERMS

Abraham: Meaning “Father of many.” He was renamed in Genesis 17 from Abram to Abraham.

Abrahamic Covenant: The promise God made with Abraham as recorded in the book of Genesis, in which He promised to make him land, seed, and blessing.

Abram: Meaning “Exalted father.” He was renamed in Genesis 17 from Abram to Abraham.

Adam: The first human being created by God. He was created from dust and created “in the image of God.”

Adonai: “My Lord.” Often spoken by Jews instead of God's personal name YHWH.

Aleph V'Tav: Aleph and Tav. The First and the Last. The Hebrew letters used as a title for the Messiah just like Alpha and Omega in Greek.

Amen: (1) “it is true.” Something that is true, trustworthy, and faithful. (2) “so be it.” A response given upon hearing a blessing. (3) “may it become true.” The closure of a prayer.

Angel: A messenger from God.

Ark (Noah): Genesis 6-9, the word is used 26 times to identify the huge vessel built by Noah. It was the means of escape from the Great Flood. Only 8 people entered the boat and animals from every kind.

Atonement: Covering. Clothing in Scripture is often a picture of the atonement of sin (e.g. Adam and Eve, etc.).

Bereshit: “In the beginning.” The first word of the Bible.

Bethel: Meaning “house of God.” Where Jacob had a vision of “Jacob's Ladder.”

Chavah: Eve. The first female human being created by Adonai.

Cherubim: Heavenly creatures (angels) who guarded the way to the Tree of Life in the Garden of Eden (cf. Gen. 3:24).

Christological: Relating to the theology concerned with the person, attributes, and ministry of Jesus Christ. Furthermore, a Christological Hermeneutic is a method of interpreting Scripture that is concerned with the person, attributes, and ministry of Jesus Christ. The Bible is to be interpreted and understood with a view that Christ is the central personality of all Scripture.

Christophany: An appearance, or non-physical manifestation of Christ.

Cooper's Golden Rule of Interpretation: "When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths indicate clearly otherwise." Here is an abbreviated paraphrase of his rule: "when the literal sense makes good sense, seek no other sense lest it result in nonsense."

Diaspora: The Jews who were scattered from their homeland of Israel.

Documentary Hypothesis (Wellhausen Hypothesis): The critical view suggests that the Pentateuch was developed by different authors and redactors (editors) with four main sources. It is suggested that the redactors combined these four sources into their final form. Yahwist (J) favor "Jehovah" names. Elohists (E) favor "El" names. Priestly (P) emphasize "Priestly" offering. Deuteronomist (D) is a later revision.

Eden: Meaning "delight, pleasure, luxury." The Garden of Eden was home to Adam and Eve and was a place of paradise.

El: Name for God meaning "strength." Used 250 in the Old Testament.

Elohim: Name for God that is usually in reference to the Trinity (i.e. Father, Son, and Holy Spirit) because it is plural. Occurs 2570 times in the Old Testament.

El Shaddai: "The All Sufficient God." Occurs 48 times in the Old Testament.

El Elyon: "The Most High God." This is the title that Satan most seeks for himself.

Esau: The eldest son of Isaac and Rebekah and the twin brother of Jacob. He sold his birthright for a bowl of soup. The divine blessing then went to Jacob. Esau is the progenitor of the Edomites.

Gemara: A rabbinical commentary on the Mishnah, forming the second part of the Talmud.

Genesis: The Greek word of "bereshit" meaning "In the beginning."

Hallelujah: "Praise to YHWH!" Hallel meaning "praise" and "jah" is the shortened form of YHWH.

Hermeneutic: Concerning interpretation, especially of the Bible or literary texts.

Image of God: While the exact aspects of the “image of God” are difficult to define, it is certain that every person bears the image of God (even though it was marred by the Fall) and therefore of infinite value and worth (cf. Gen. 1:26).

Israel: The name given to Jacob, and the father of the twelve patriarchs of the tribes of Israel.

Jacob: The father of the twelve patriarchs of the tribes of Israel. Name changed to Israel.

Latin Vulgate: A late fourth-century Latin translation of the Bible. It was the work of Jerome circa 382 AD.

Messiah: The expected king and deliverer of the Jews. “Messianic” is something related to the anticipated Messiah.

Mishnah: The first of two Jewish writings known as the Talmud. The Mishnah is a Jewish writing that consists of six orders: “Seeds” dealing with prayer and blessings, “Festival” pertaining to the laws of the Sabbath and the Festivals, “Women” concerning marriage and divorce, some forms of oaths, and the laws of the Nazirite, “Damages” dealing with civil and criminal law, the functioning of the courts and oaths, “Holy things” regarding sacrificial rites, the Temple, and the dietary laws, and “Purities” pertaining to the laws of purity and impurity, including the impurity of the dead, the laws of food purity and bodily purity.

Nephilim: Meaning “giants” (cf. Gen. 6:4). These were the children of the “sons of God” and the “daughters of men” that displeased the Lord.

Patriarchs: Narrowly defined as Abraham, Isaac, and Jacob.

Peiniel: Meaning “facing God” (cf. Gen. 32:30).

Pentateuch: Greek for the first five books of the Bible (i.e. Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). *Pente* meaning “five” and *teuchos* meaning “scroll, tool, or book.”

Pharaoh: From the Egyptian for “great house,” a term referring to the royal palace and applied by extension to the king.

Prophecy (Broad Definition): The word prophecy means “to forth-tell.” Forth-telling involved insight into the will of God. This type of prophecy exhorted people to change their behavior.

Prophecy (Narrow Definition): The word prophecy means “to fore-tell.” Fore-telling involved foresight into the plan of God. This type of prophecy predicted the future. While many people think of prophecy as fore-telling it is forth-telling that is much more common in the Bible. However, in the instances where fore-telling is used it is compelling evidence that the Bible is in fact the Word of God.

Prophet: The word *prophet* comes from the word meaning “to announce.” A prophet was God’s mouthpiece or the human instrument through which God declared His message to men. Abraham was the first in Scripture to be given this title.

Protoevangelium: The term used for the first declaration of the Gospel of Jesus Christ. It occurs in Genesis 3:15. The first proclamation of the Gospel comes immediately after the fall of Adam and Eve, and reveals God’s divine plan of saving mankind from sin through the work of Jesus Christ.

Septuagint (LXX): The Hebrew Scriptures were translated into Greek at Alexandria, Egypt at some time between 280 and 150 BC. This translation is called the Septuagint and is abbreviated with Roman numerals LXX (in reference to the 70 Jewish scholars who translated the Old Testament into Greek).

Talmud: A Jewish writing that consists of the Mishnah and Gemara (see definitions). There are two versions. The Palestinian Talmud was written circa 375 AD and the Babylonian Talmud was written circa 500 AD.

TaNaKh: An acronym of the first Hebrew letter of each of the Masoretic Text’s three traditional subdivisions: Torah “teaching”, Nebhiim “prophets”, and Kethubhim “writings”.

Tower of Babel: A place of idol worship. It was a symbol of humanism. It was likely a ziggurat.

Typology: A method of biblical interpretation whereby an element found in the Old Testament is seen to prefigure one found in the New Testament. The initial one is called the type and the fulfillment is designated the antitype. The type or antitype may be a person, thing, or event, but often the type is messianic and frequently related to the idea of salvation.

Theophany: A visible manifestation to humankind of God.

Yom: Depending upon the context it can be a (1) 24 hour period, (2) 12 hour period, (3) period of time, or (4) point in time.

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