

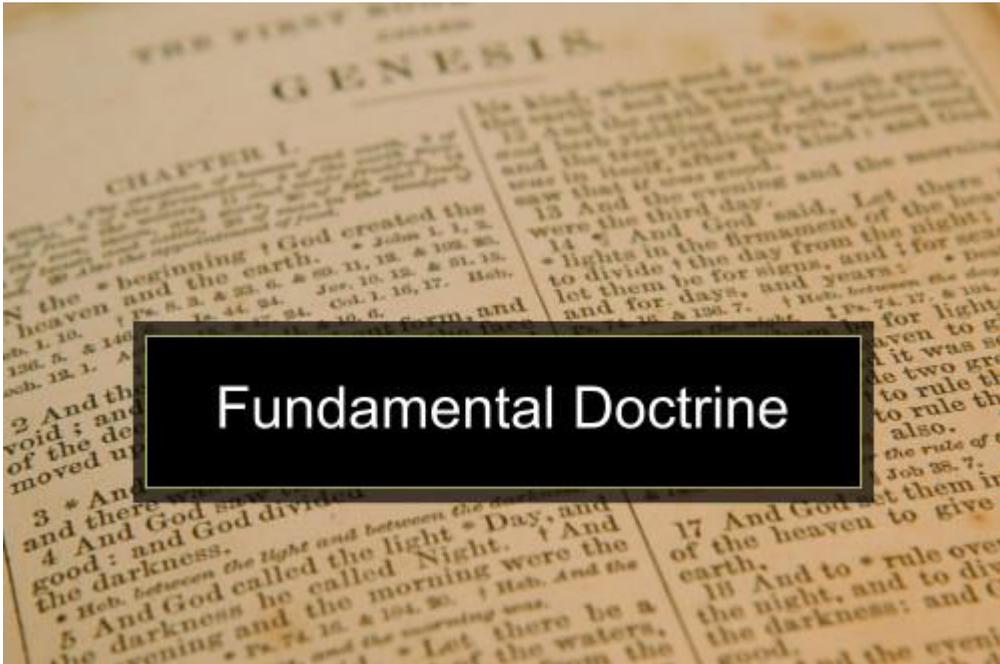
What's in a Name?



This is the very first word that begins this book. It means, "in the beginning." It's a fitting way to begin this book, and is a fitting word to tell us what comes next. In fact, all of the first five books of the Bible use the first starting word of their respective books as their titles.

The title we use comes from the Septuagint (Greek) translation of this book: *Genesis*. *Genesis* means "beginning," "birth," "history," or "origin." This is very fitting as this is where it all starts. In fact, Genesis is the seedbed of all Christian doctrine (teaching), the foundation that is needed to understand the rest of the Bible.

Genesis is supremely a book of relationships, highlighting those between God and nature, God and man, and man and man. It is thoroughly monotheistic, taking for granted that there is only one God worthy of the name and opposing the ideas that there are many gods (polytheism), that there is no god at all (atheism) or that everything is divine (pantheism). It clearly teaches that the one true God is sovereign over all that exists (i.e., his entire creation), and that by divine choice he often exercises his unlimited freedom to overturn human customs, traditions and plans. It introduces us to the way in which God initiates and makes covenants with his chosen people, pledging his love and faithfulness to them and calling them to promise theirs to him. It establishes sacrifice as the substitution of life for life. It gives us the first hint of God's provision for redemption from the forces of evil and contains the oldest and most profound definition of faith.



Cardinal doctrines taught explicitly in Genesis include:

- The eternity of God
- The Holy Trinity
- The origin of the world and of the human race as a result of God's creative act
- The historicity of Adam and Eve
- Our accountability to God
- Sin – its origin, essence, transmission, consequences
- The costly but exquisite plan God designed to rescue the human race from sin
- Justification by faith.

Discussion: Is the present the key to understanding the past or is the past the key to understanding our present and future?

Author?



The Bible itself testifies that Moses is the author of the first five books of the Bible (c.f. Joshua 8:31; 2 Chronicles 25:4; Daniel 9:11; Ezra 6:18; Nehemiah 10:29; 13:1; Malachi 4:4; Mark 12:26; Luke 2:22; John 7:23; Acts 15:1).

However, Moses was not alive for any of the events recorded in *Genesis*. He certainly could have used oral tradition or other extra-biblical resources in writing this book, but we don't need to speculate on how Moses got this information. The true author of *Genesis* and every book of the Bible is the Lord. (c.f. Joshua 24:26; 2 Chronicles 17:9; Nehemiah 10:28-29) God used Moses to record the past for our present and eternal benefit. (c.f. 2 Peter 1:19-21)

In the last three centuries, scholars who do not believe in a divine authorship say that the first five books of the Bible are a compilation and mashup of four different authors and works. The presumed documents, allegedly dating from the tenth to the fifth centuries B.C., are called J (for Jahweh/Yahweh, the personal OT name for God), E (for Elohim, a generic name for God), D (for Deuteronomic) and P (for Priestly), or JEDP for short. Each of these documents is claimed to have its own characteristics and its own theology, which often contradicts that of the other documents. The Pentateuch is thus depicted as a patchwork of stories, poems and laws. However, this view is not supported by conclusive evidence, and intensive archaeological and literary research has tended to undercut many of the arguments used to challenge Mosaic authorship. We will take the book at face value, as Christians have done for thousands of years.

Dating the Writing of Genesis?

The historical period during which Moses lived is fixed by the book of 1 Kings. We are told that "the fourth year of Solomon's reign over Israel" was the same as "the four hundred and eightieth year after the Israelites had come out of Egypt" (1 Kings 6:1). Since the former was c. 966 B.C., the latter—and thus the date of the



exodus—was c. 1446. The 40-year period of Israel's wanderings in the desert, which lasted

from c. 1446 to c. 1406, would have been the most likely time for Moses to write the bulk of what is today known as the Pentateuch.



Is Genesis History?

There is much in *Genesis* to link it with history and culture of the time. Genesis chapters 1-38 reflect a great deal of what we know from other sources about ancient Mesopotamian life and culture. Creation, genealogies, destructive floods, geography and mapmaking, construction techniques, migrations of peoples, sale and purchase of land, legal customs and procedures, shepherding and cattle-raising—all these subjects and many others were matters of vital concern to the peoples of Mesopotamia during this time.

The closest ancient literary parallels to Genesis 1–38 also come from Mesopotamia. Enuma elish, the story of the god Marduk’s rise to supremacy in the Babylonian pantheon, is similar in some respects (though thoroughly mythical and polytheistic) to the Genesis creation account. Some of the features of certain king lists from Sumer bear striking resemblance to the genealogy in Genesis 5. The 11th tablet of the Gilgamesh epic is quite similar in outline to the flood narrative in Genesis 6–8. Several of the major events of Genesis 1–8 are narrated in the same order as similar events in the Atrahasis epic. In fact, the latter features the same basic motif of creation-rebellion-flood as the Biblical account. Clay tablets found recently at the ancient (c. 2500–2300 B.C.) site of Ebla (modern Tell Mardikh) in northern Syria may also contain some intriguing parallels.

Two other important sets of documents demonstrate the reflection of Mesopotamia in the first 38 chapters of Genesis. From the Mari letters, dating from the patriarchal period, we learn that the names of the patriarchs (including especially Abram, Jacob and Job) were typical of that time. The letters also clearly illustrate the freedom of travel that was possible between various parts of the Amorite world in which the patriarchs lived. The Nuzi tablets, though a few centuries later than the patriarchal period, shed light on patriarchal customs, which tended to survive virtually intact for many centuries. The inheritance right of an adopted household member or slave, the obligation of a barren wife to furnish her husband with sons through a servant girl, strictures against expelling such a servant girl and her son, the authority of oral statements in ancient Near Eastern law, such as the deathbed bequest - these and other legal customs, social contracts and provisions are graphically illustrated in Mesopotamian documents.

Genesis 39–50 reflect Egyptian influence—though in not quite so direct a way. Examples of such influence are: Egyptian grape cultivation, the riverside scene, Egypt as Canaan’s breadbasket, Canaan as the source of numerous products for Egyptian consumption, Egyptian religious and social customs, Egyptian administrative procedures, Egyptian funerary practices and several Egyptian words and names used throughout these chapters. The closest specific literary parallel from Egypt is the Tale of Two Brothers, which bears some resemblance to the story of Joseph and Potiphar’s wife. Egyptian autobiographical narratives (such as the Story of Sinuhe and the Report of Wenamun) and certain historical legends offer more general literary parallels.

These all point to Genesis being a book of historical accuracy for the time period it is writing about.





Outline of Genesis

Introduction (1:1–2:3)

- I. “The account of the heavens and the earth” (2:4–4:26)
- II. “The written account of Adam’s line” (5:1–6:8)
- III. “The account of Noah” (6:9–9:29)
- IV. “The account of Shem, Ham and Japheth” (10:1–11:9)
- V. “The account of Shem” (11:10–26)
- VI. “The account of Terah” (11:27–25:11)
- VII. “The account of Abraham’s son Ishmael” (25:12–18)
- VIII. “The account of Abraham’s son Isaac” (25:19–35:29)
- IX. “The account of Esau” (36:1–37:1)
- X. “The account of Jacob” (37:2–50:26)

A STUDY THROUGH

Genesis

Chapters 1 – 2:4

Genesis 1:1-2

בְּרֵאשִׁית בְּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

God gets no introduction, no backstory, no “beginning.” How might we use these first two verses in starting a conversation with an atheist about God? (c.f. Psalm 19:1; Romans 2:14-15; 1 Corinthians 12:3)

The scientific law called “The Law of Conversation of Mass” is summarized as “matter is neither created nor destroyed.” From what you read here, did God create matter or did he use matter that already existed? (c.f. Psalm 146:6; Acts 17:24; Revelation 10:6; Hebrews 11:3)

Genesis 1:3-5

How long did it take God to create light and darkness, day and night?

Read Exodus 20:9-11. How does the explanation of the Sabbath Day help us understand the meaning of this Hebrew word יוֹם in Genesis 1?

For further understanding of time in relation to God, read Psalm 90:1-6 & 2 Peter 3:39.

With the definition of a "יום" or "day" being "there was evening, and there was morning," how does that help us understand Jesus being in the tomb for 3 days?

There are six main definitions of that word as used in biblical Hebrew:

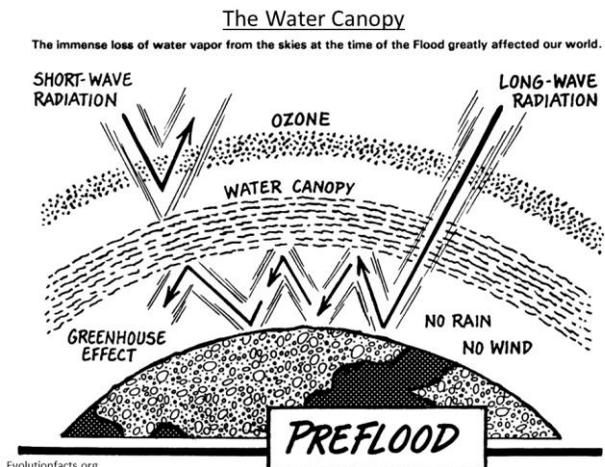
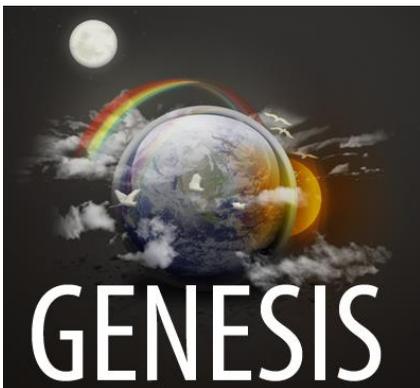


- the period of light as opposed to the period of darkness; example - Genesis 7:12
- a 24 hour time period; example - Jonah 3:3
- the point when Jesus comes again for judgment; example - Joel 1:15
- [in the plural] the entire life of a person; example - Joshua 24:31
- [in the plural] a collection of days; example - Genesis 21:34
- time, season, [in the plural] year; example - Numbers 9:22

On occasion the Bible uses this word to denote an indefinite period of time, just like we do in our language: "Back in my day..." And at times the Bible refers to "the days of old" when something happened in the past. But nowhere in the entire Old Testament does this word refer to billions or millions or thousands of years. Even when a large collection of "days" is meant, this Hebrew word still means a 24 hour "day" together with other 24 hour days and not a longer period of time.

Genesis 1:6-8

The expanse or firmament



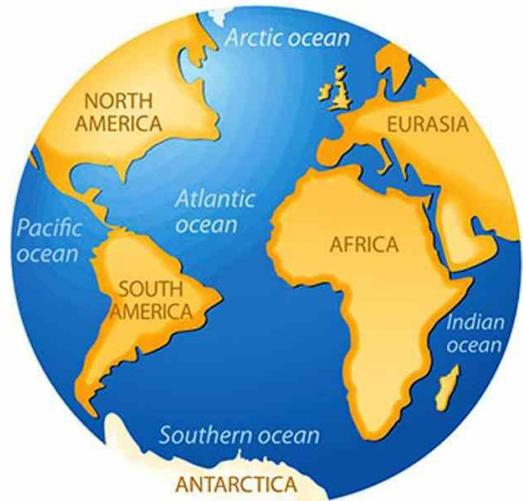
Genesis 1:9-10

"Let the water under the sky be gathered to one place" - the possibility of the Pangea theory.

BEFORE



AFTER



Genesis 1:11-13

How did God set up the plants? Were they most likely just seeds in the ground or full grown producing fruit and seeds according to their kinds?

Genesis 1:14-19

If the sun, moon, and stars were not created until Day 4, how was there light and darkness on Day 1?

Genesis 1:20-23

What does it mean that God blessed the birds of the air and the creatures of the sea?

Genesis 1:24-31

How do you see the teaching of the Trinity (that God is three separate and distinct persons but still only one God) here throughout Genesis 1? (Also, look up John 1:1-3, 14.)



With what diet in mind did God create humankind?

How good was everything that God had created in 6 days?

Before the first day (1:1-2)	
Form	Use
Day 1: Light (day and night)	Day 4: Lights in heaven
Day 2: Water and Sky	Day 5: Fish and birds
Day 3: Land and vegetation	Day 6: Animals and humans
Day 7: God rests	

Genesis 2:1-3

What kind of rest is this?

Genesis 2:4a

תולדות

"This is the account..." These are the natural divisions contained within *Genesis*. You will find the others at 5:1; 6:9; 10:1; 11:10; 11:27; 25:12; 25:19; 36:1; and 37:2.

The first five sections can be grouped together and, along with the introduction to the book as a whole (1:1–2:3), can be appropriately called "primeval history" (1:1–11:26), sketching the period from Adam to Abraham.

The last five sections constitute a much longer (but equally unified) account, and relate the story of God's dealings with Abraham, Isaac, Jacob and Joseph and their families—a section often called "patriarchal history" (11:27–50:26).

Genesis 2:4b-25

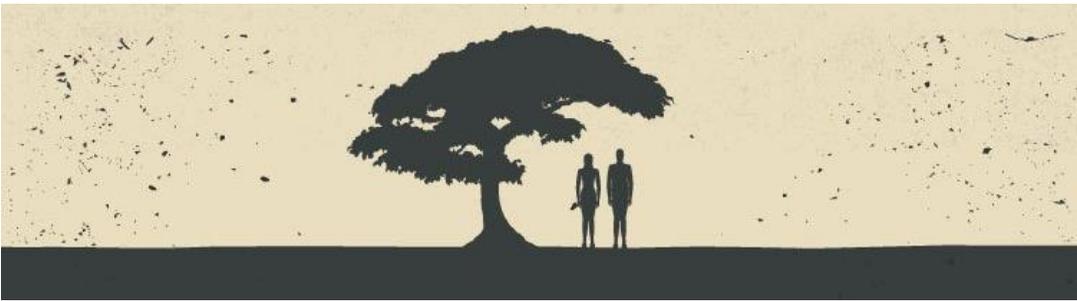


What is different about how the LORD God formed man and woman vs. the rest of creation?

What is this "breath of life?" (c.f. Job 33:4; Ecclesiastes 12:7; Psalm 104:29; Isaiah 42:5; 1 Corinthians 15:44-49)



What was the point of the garden?



Why plant the tree of the knowledge of good and evil and give the command not to eat from it?

What is marriage and its origin? What is this "one flesh" relationship? (c.f. Matthew 19:3-12; 1 Corinthians 6:12-20; Hebrews 13:4)



Genesis 3:1-6

Enter the ancient serpent called the devil. Where did he come from? How did he get that way? At this point, God is not interested in giving us an origin story of the devil. All we need to know is that he is in the Garden of Eden and is tempting humankind. (The few details we do have on the devil's origins comes from these places in the Bible: Ezekiel 28:12-17; Isaiah 14:12-15; Revelation 12:7-9; Jude 6; 2 Peter 2:4; & Matthew 25:41.)

What are the devil's tactics in tempting Adam and Eve? Who is held accountable for sin entering the world? (c.f. verse 6; Romans 5:12-21; 1 Corinthians 15:21-22)

Genesis 3:7-13

What are the immediate effects of Adam & Eve's disobedience?

Genesis 3:14-15

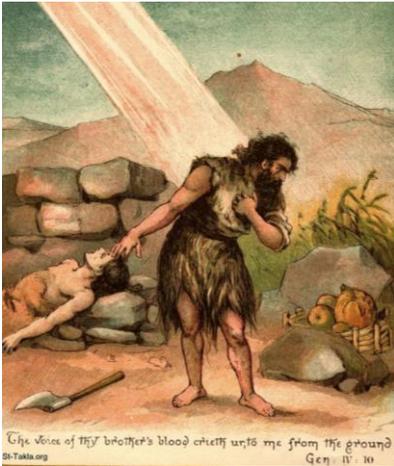
What is God's immediate response to Adam & Eve's fall into sin?

Genesis 3:16-24

What are the long term effects of their sin?

Where do you see God's goodness, mercy, and grace throughout Genesis 3?

Genesis 4:1-15



What might Eve be thinking when her firstborn child is a son?

What was the difference between Cain's and Abel's offering? (c.f. Hebrews 11:4)

What lesson is there for us in examining the life of Cain?

Genesis 4:16-26

How does the human race "advance" towards the end of this "toledoth" or "account"?

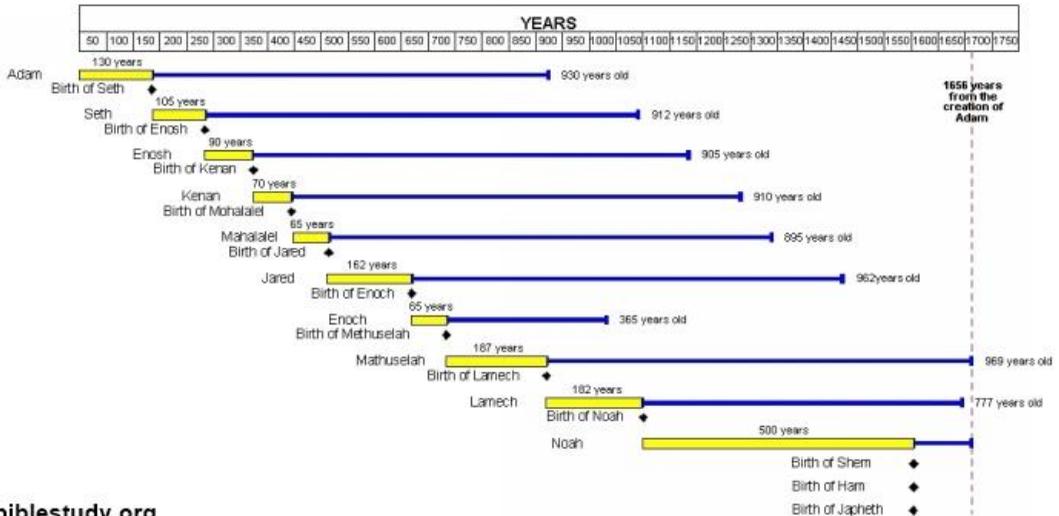
Genesis 5:1-32



The second "toledoth" or account.

What changes from when God created man and Adam had Seth? (c.f. Romans 5:12; 1 Corinthians 15:22)

What do you notice in reading through this "toledoth"?



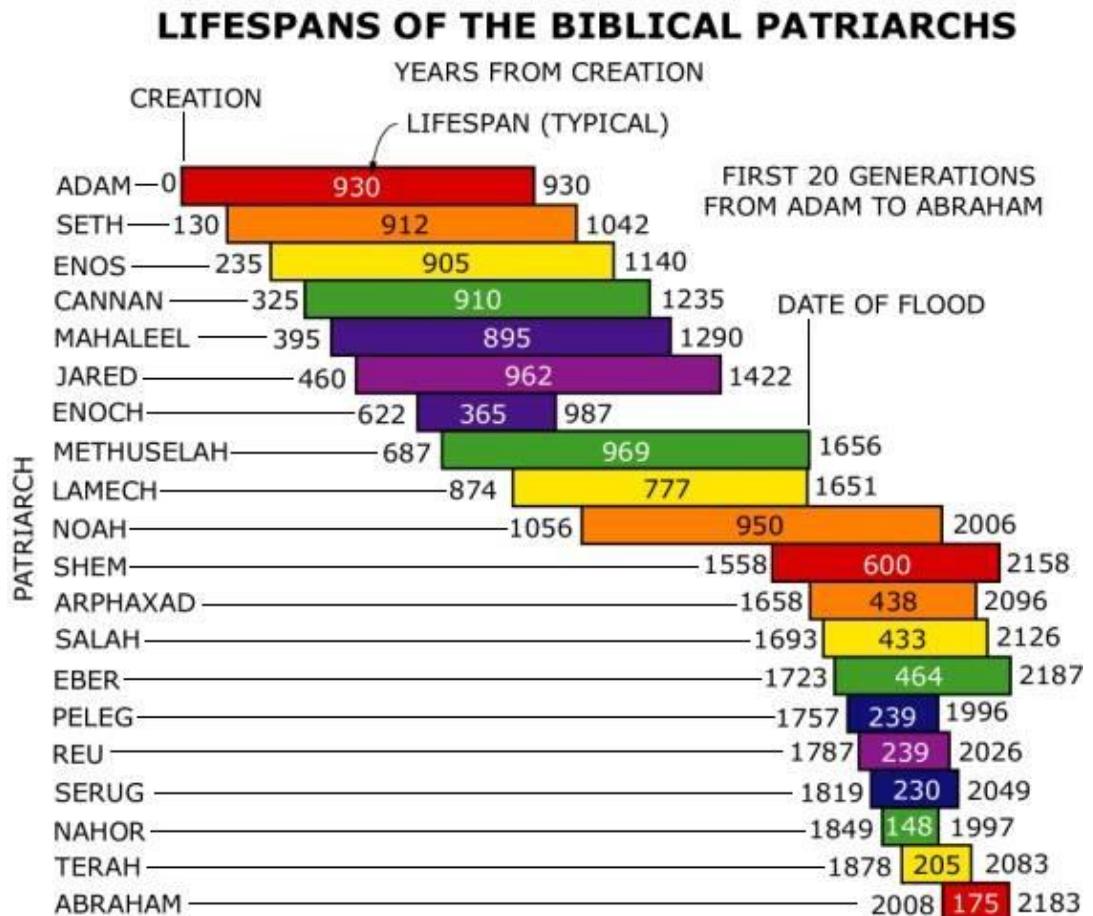
biblestudy.org

Genesis 6:1-8



Who are the sons of God and the daughters of men? (Use Genesis 4:26; Deuteronomy 32:5; Isaiah 1:2; Hosea 1:2,10; Romans 8:14,19; Galatians 3:26; Job 1:6; & Daniel 3:25 for help.)

What is the meaning of verse 3? Consider Psalm 90:10 and the following chart in coming up with your answer.



נפל

Who are the Nephilim?

How far has humankind fallen by the time of the flood? Consider also Genesis 6:11-12 & 8:21. Also take into account that the world's population at this time was probably in the billions.



Taking the genealogy from Genesis 5 of father to son accounts, 1656 years have passed since creation. Although it is difficult to obtain an actual value of world population at the time of the flood, 5 to 17 billion people would appear to be reasonable populations, with an average of around 10 billion. The best ages for childbirth would be 80.8 to 92 years with 6 to 7 children per family. This would be 20 to 18 generations produced from Adam to the Flood in 1656 years. Genesis 5 states that each person had "sons and daughters" in addition to the son whose chronology is given. Since a plural is used to describe the number of sons and daughters, a minimum of two sons and two daughters are assumed. Therefore, a reasonable value would appear to be a range of 5 to 8 children per family. Using 5 to 8 children per family, the population falls within a range of ~2 billion to 11.5 billion (over

the range of 16 to 22 generations). (<http://www.ldolphin.org/pickett.html>; <http://www.ldolphin.org/cisflood.html>) Consider also that the world population has increased from 1 billion in 1800 A.D. to 7 billion in 2015 A.D. (<https://ourworldindata.org/world-population-growth/>)

What does it mean that "the LORD was grieved that he had made man on the earth, and his heart was filled with pain"? Why did he have to do what he did?

Genesis 6:9-22

תולדות

It's the third "toledoth."

What does it mean that Noah was "blameless" among the people of the time? (c.f. Hebrews 11:7)

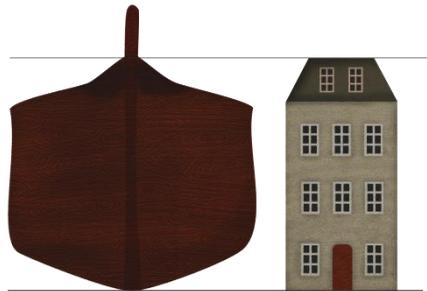
What did God tell Noah to do?

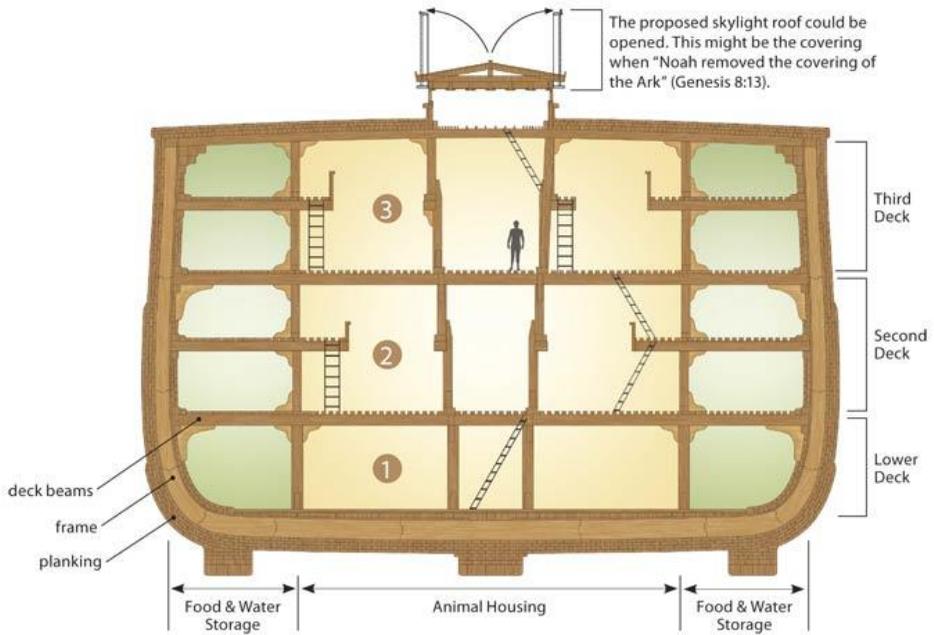
What is the covenant of verse 18?



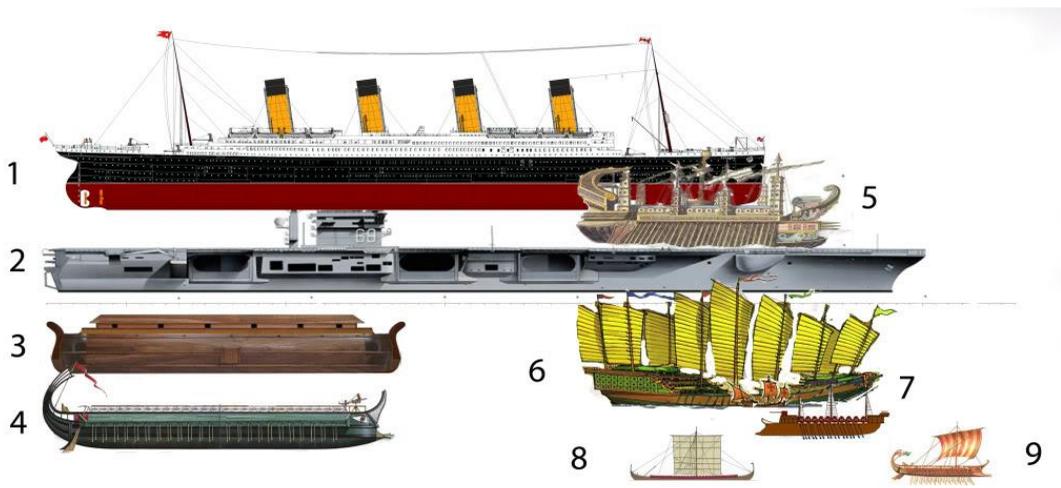
Facts about Noah's Ark

- The word "ark" literally means "box." It's more a box than it is a boat.
- The roof of the ark was more than 50 feet from the ground – higher than a modern 4 story house.
- The ark had a storage capacity of 1,396,000 cubic feet, which is equivalent to 500 standard semi-trailers. A standard livestock trailer holds about 250 sheep. Therefore, the ark could have held at least 120,000 sheep.

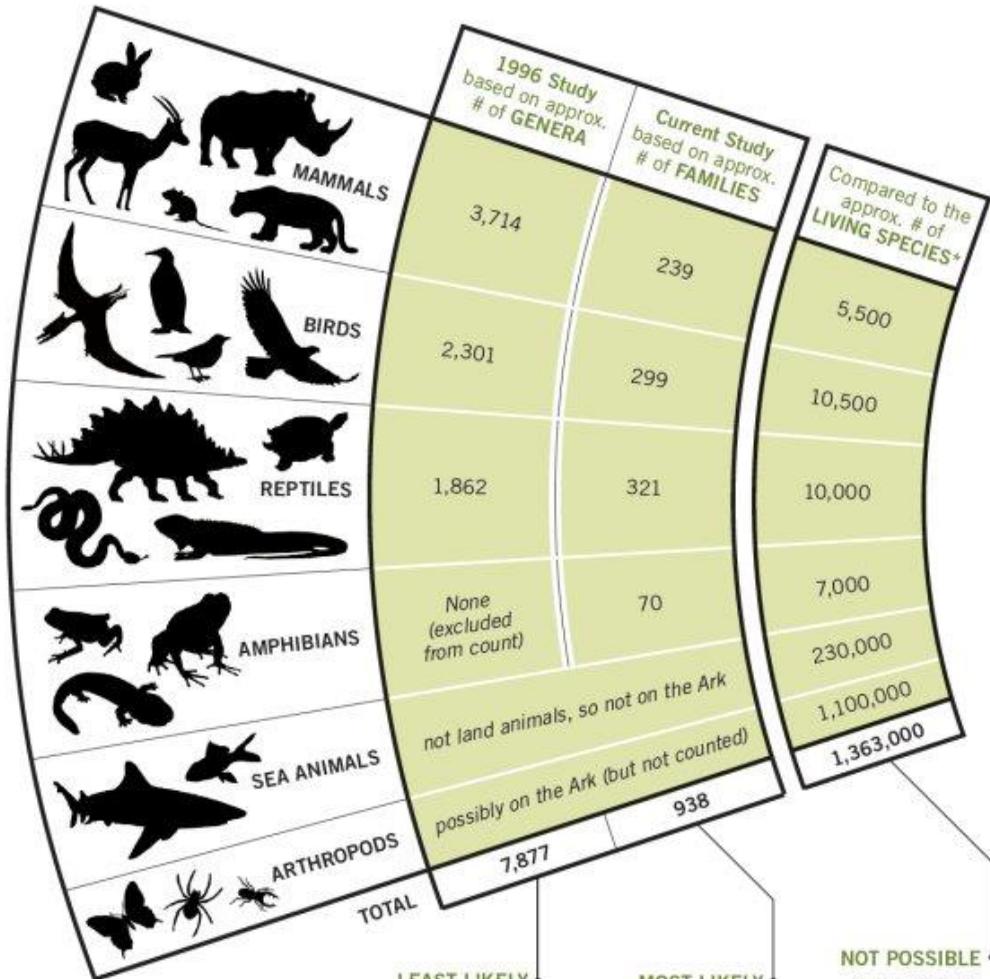




- At least two other types of wooden boats in history measured close to the size of the ark - the Chinese treasure ships of Zheng He in the 1400s (#6). An older contender is the ancient Greek trireme Tesseractonteres (#4).



- “Kind” is probably best translated into “families,” which would mean about 2,000 animals would go on the dark.



LEAST LIKELY

Different genera, such as camels and llamas, can often interbreed. So these would not be separately created “kinds.” The “kind” may be at this level in a small number of cases.

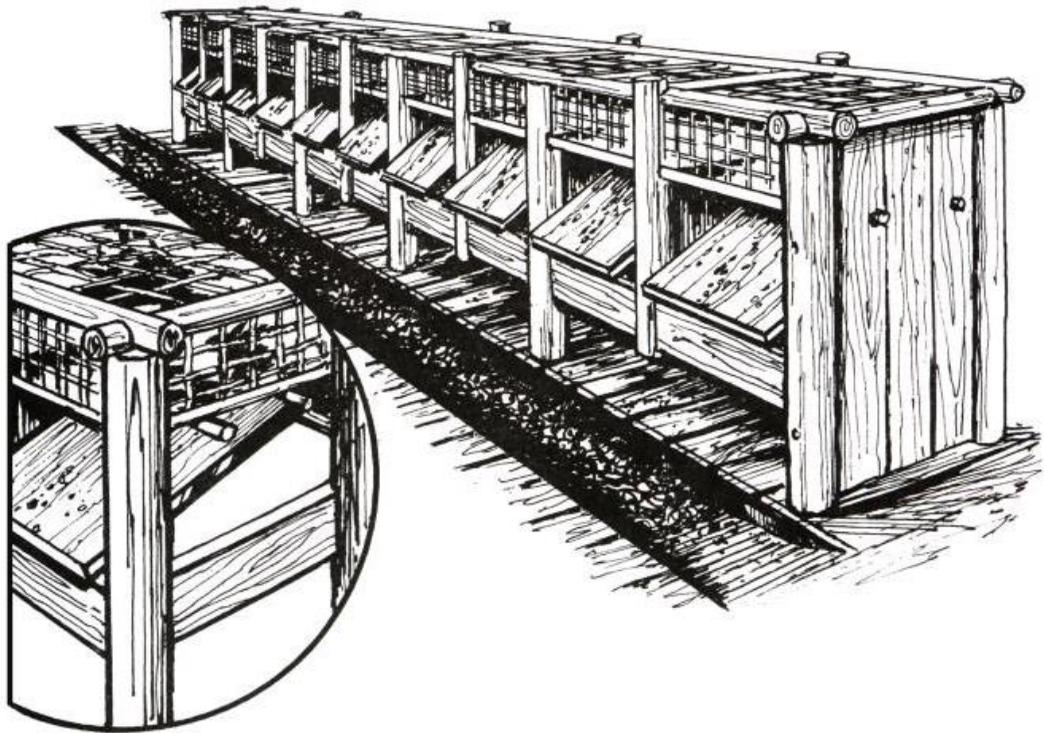
MOST LIKELY

Families are not known to interbreed. In most cases this is likely representative of the biblical “kind.”

NOT POSSIBLE

Many different species, such as lions and tigers, can interbreed. So these would not be separately created “kinds.”

- Most animals are small. Only 15% of animals are larger than a sheep. And if you bring juveniles instead of full grown adults aboard, about 45% of the ark's capacity was needed to store all the animals.
- Noah and his family could have fed all these animals. They could store dried hay and meat for long periods of time. Not many animals need a special diet, and those who do can switch to an alternative diet relatively easily. Food distribution systems could have been designed and developed including bamboo for water, feeders for birds, etc. They could have built cages to keep animals contained and from eating each other. The animals also could have hibernated. They could have designed and implemented a trough system like modern pet stores to get rid of animal waste. The windows at the top would be all you need to provide circulation and the elimination of methane gas that comes from animal excrement.





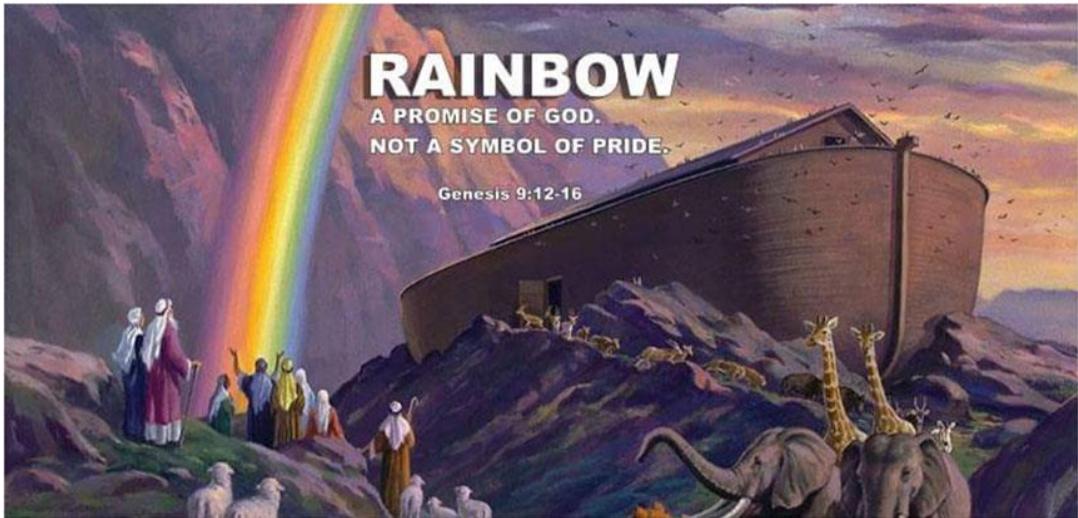
Genesis 7:1-8:19

Then God sent the flood. How long did the flood last? How much water was on the earth?

How long was Noah, his family, and the animals all on the ark? How did Noah know when it was safe to leave the ark?

How does the flood account show us a God of justice and a God of mercy? (c.f. 2 Peter 2:1-9) How does this affect us?

There is plenty of evidence of a worldwide flood, even in our Salt Lake Valley. Check out: <https://www.ancient-origins.net/ancient-places-americas/great-salt-lake-enigma-science-shows-anomalies-evidence-global-flood-007082>



Genesis 8:20-9:17

How did Noah show his thankfulness to God?

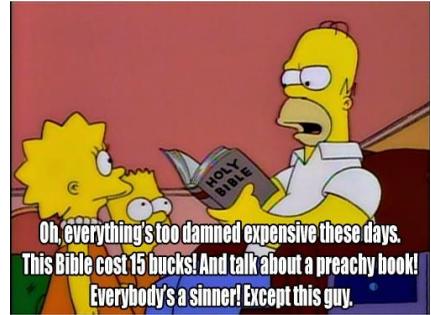
What was God's promise to Noah? How does it affect us?

What changes in God's blessing to Noah and humankind?

Why record this portion about accounting for lifeblood? (See also Leviticus 17:11-12.)

Genesis 9:18-29

Why give us this additional story of Noah?

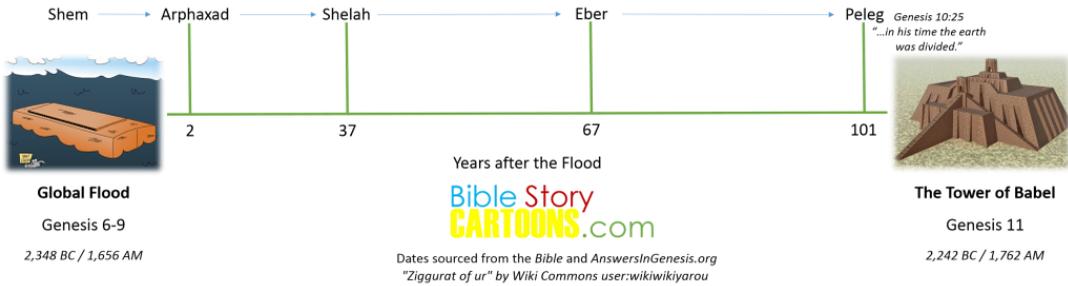


Genesis 10:1-32



Here is the fourth “toledoth,” which gives us the geographical distribution of the human race by nation. Israel is the only nation of antiquity that preserved this information.





Genesis 11:1-9

Recall Genesis 9:1. What's wrong with what the people are doing? How do we see ourselves doing the same?

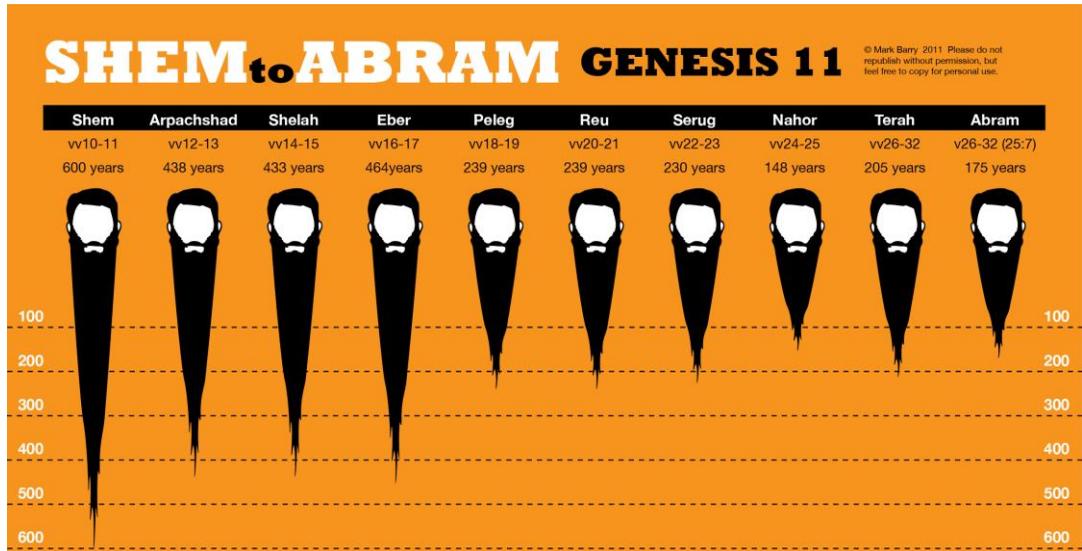
What does it mean that the LORD came down to see the city and tower? What does this show us about his justice and mercy?

Why include this story in the Genesis narrative?

Genesis 11:10-26



This is the fifth “toledoth” assuring us that the Savior-God had not lost control of the situation. Although Satan had won a victory at Babel, he had not won the war against God and his people. He had not succeeded in destroying the church, the family of God.



Genesis 11:27-32

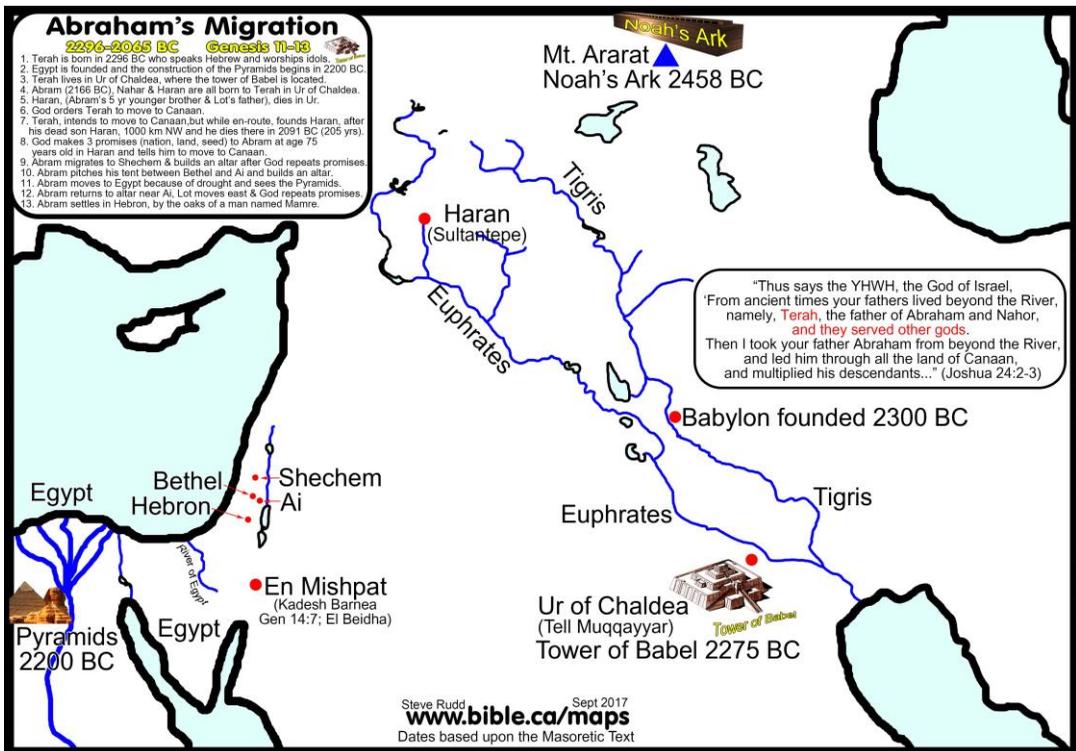


The sixth “toledoth” is mostly about Abraham, but is actually the toledoth of Terah, Abraham’s father. Why? Terah was the head of the family. This account will introduce us to a number of members of his family who were not descendants of Abraham - people like Lot, Rebekah, Rachel, and Leah.

What detail do these verses give us about Sarai?

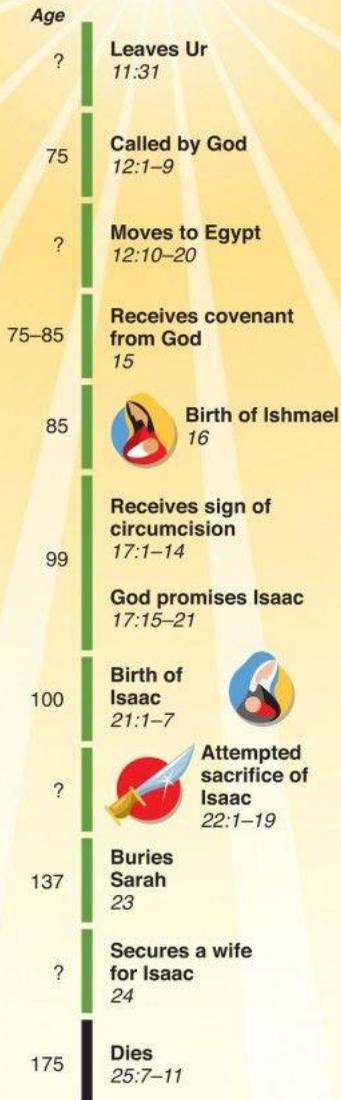
ABRAHAM

the *journey*
of FAITH



LifeLines: ABRAHAM

Genesis 11–25



Genesis 12:1-9

What promise does the LORD give to Abram?

Genesis 12:10-20

Evaluate Abram's & Sarai's actions in Egypt. Was it loving for him to ask his wife to lie for him? What should Abram have done? What should Sarai have done?

Is God blessing Abram's sin? Why or why not?

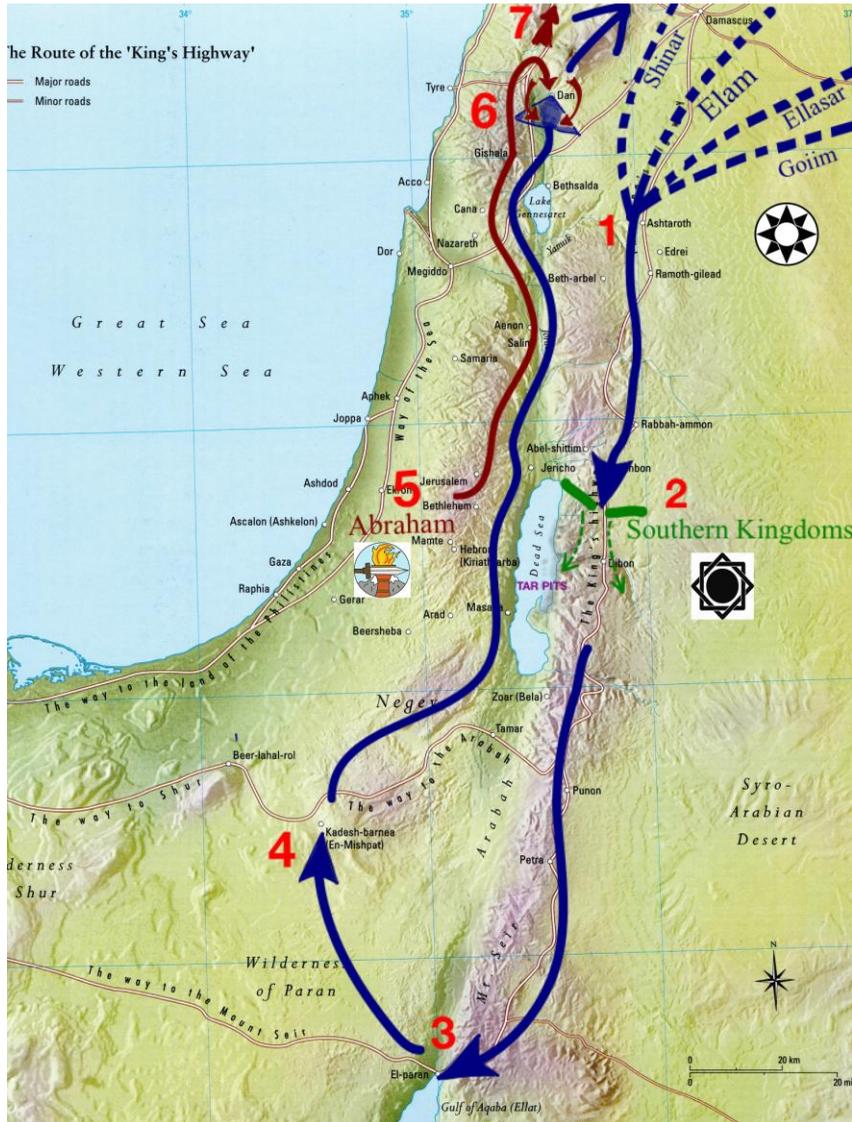
Genesis 13:1-18

What is the significance of Abram going back to this altar?

How does Abram show his generosity in dealing with his nephew, Lot? What lessons can we take away from his actions here?

Genesis 14:1-24

This is the first war recorded in Scripture. What are some amazing details you noticed?





Who is this Melchizedek? (c.f. Psalm 110; Hebrews 5:1-10; Hebrews 7:1-28)

Why did Abram turn down the king of Sodom's offer?

Verse 14 says that Abram pursued their enemies as far as the city of Dan. The northern city of Dan received its name much later than Moses' era, indicating here a scribal updating for later readers who would no longer have called the city by its earlier name, Laish. Does this mean that Moses did not write Genesis? Does this mean that people do change God's Word?

Genesis 15:1-20

How are the LORD's words to Abram very fitting with what just happened in the previous chapter? When might you recall these words for your own sake or share them with someone else?

What is Abram's concern?

How does the LORD answer his concern?



Genesis 16:1-15

Try to put yourself in Sarai's and Abram's mindset. Why would either of them go through such as thing as is presented here?

What always happens when the two-become-one-flesh union of marriage is disrupted?

Who is this angel that appears to Hagar? How do you know? Why does he appear to Hagar?

Genesis 17:1-27



Why does God change Abraham's and Sarah's names?

What is the point of circumcision?

How do these events relate to us? (Read Romans 4:1-17.)

Genesis 18:1-15



Who are these visitors and why do they come to Abraham and Sarah? (c.f. Hebrews 13:2)

What is the different between Sarah's laugh and Abraham's (Genesis 17:17)?

Genesis 18:16-33

What about Abraham's prayer can we imitate in our prayer lives?

Genesis 19:1-29



This is another sad account in the Genesis. What insight does 2 Peter 2:7-8 give us regarding Lot?

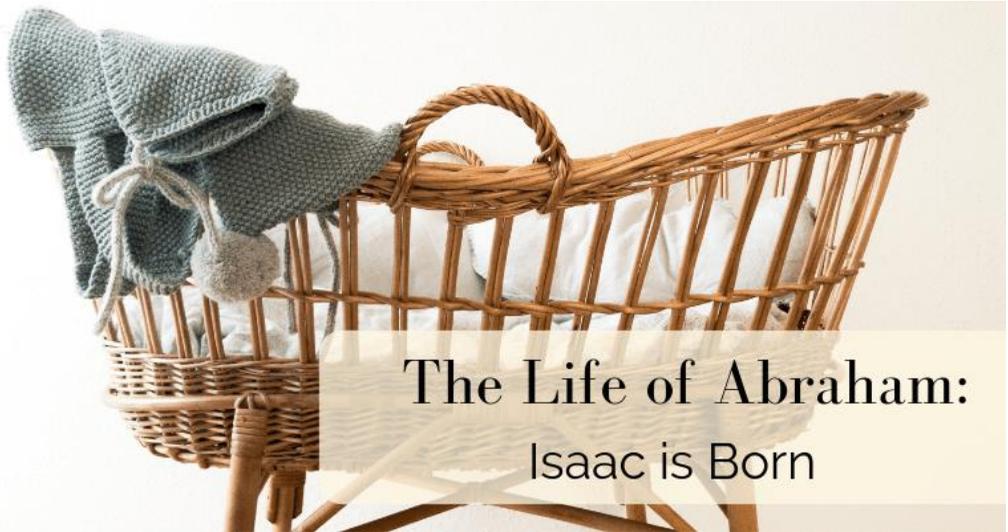
How did God answer Abraham's prayer?

Genesis 19:30-38

Here is another story that reminds us that the Bible graphically and realistically portrays the people. Why record this?

Genesis 20:1-18

How is this account different than Genesis 12:10-20? Why record this?

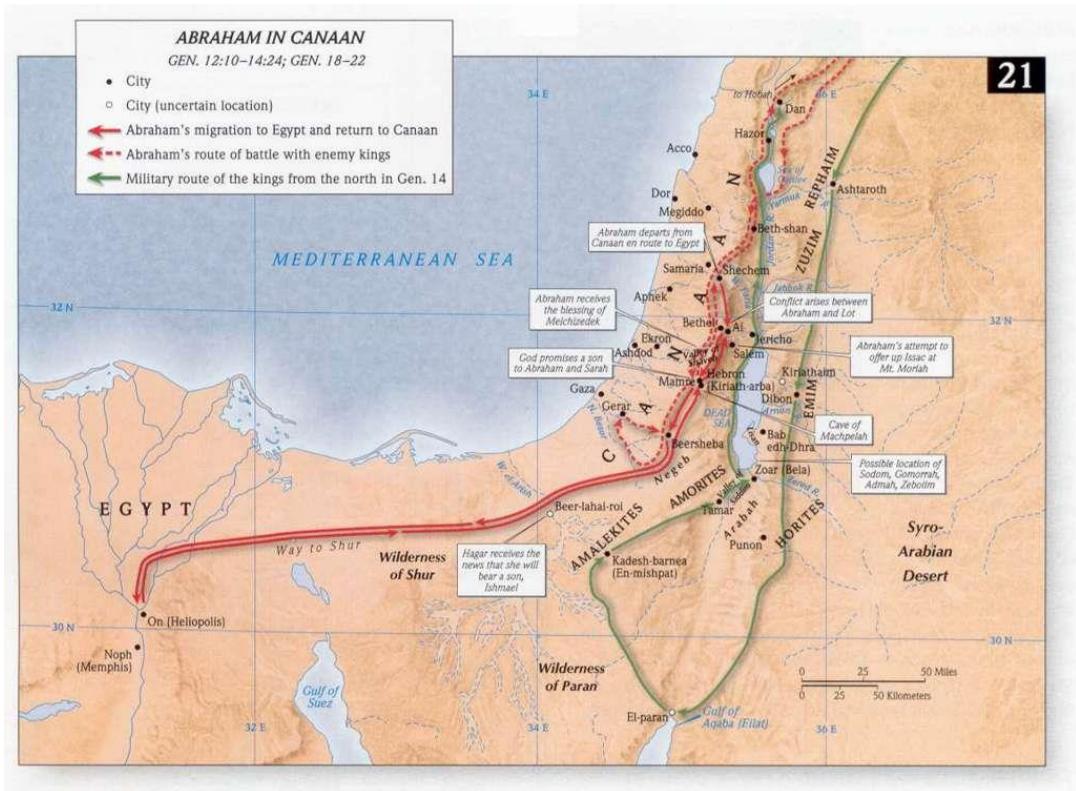


The Life of Abraham: Isaac is Born

Genesis 21:1-21

This promise was 25 years in the making. What does that teach us in regards to God's promises to us?

What happens to Ishmael? How does Paul contrast Isaac and Ishmael in Galatians 4:21-31?



Genesis 21:22-34

What does the treaty at Beersheba show about how the locals view Abraham? What lesson is there for us in this account?

Genesis 22:1-19

How could Abraham and Isaac go through with this? (c.f. Hebrews 11:17-19) What amazing lessons do they learn through this experience?

Genesis 22:20-24

What significance do these verses have on the Genesis account going forward?

Genesis 23:1-20

How is Sarah an example for all believers?

What is the significance of Abraham buying the field and cave in Machpelah near Mamre?



Genesis 24:1-67

Why does Abraham have his chief servant swear this oath and in the way he swears it?

Should the servant have asked God for a sign? Explain your answer.

What does the parting blessing spoken by Rebekah's family show about them?

Genesis 25:1-11

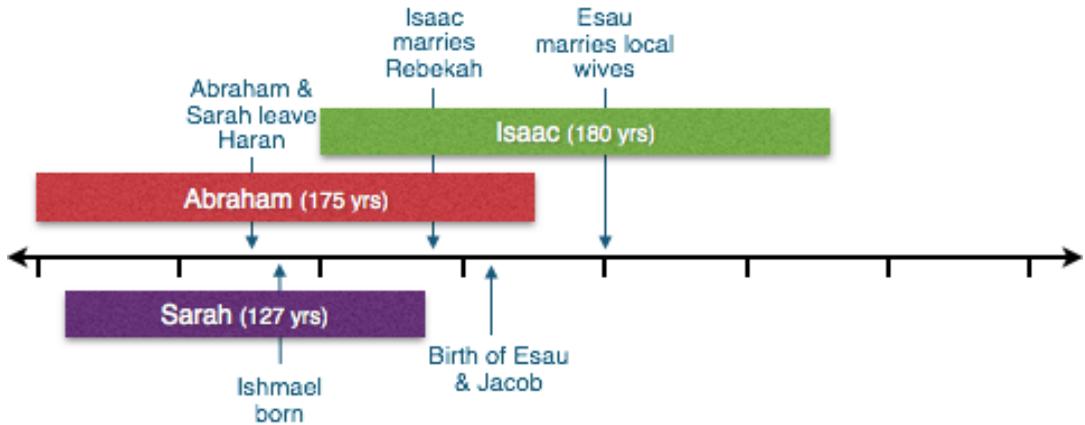
How did God bless Abraham even in his old age?

Why did Abraham send the other sons away?

Genesis 25:12-18



This is the seventh "toledoth" which shows what happens to Abraham's other son and how the LORD kept his promise to Ishmael, making his descendants the ancestors of many Arab nations.



Genesis 25:19-26



Here the eighth “toledoth” begins, bringing our focus back on the family that is the bearer of the covenant promise.

Rebekah, like Sarah, struggled with infertility. How did Isaac and Rebekah deal with it?

What is the prophecy concerning the twins jostling in Rebekah’s womb?

Genesis 25:27-34

What is the significance of Esau selling his birthright? What did this show about Esau? About Jacob?

Genesis 26:1-35

How is this account different from Genesis 12:10-20 and Genesis 20:1-18?

What good and what bad do you see in Isaac in this chapter?

What can be said about Esau's choices in marriage?

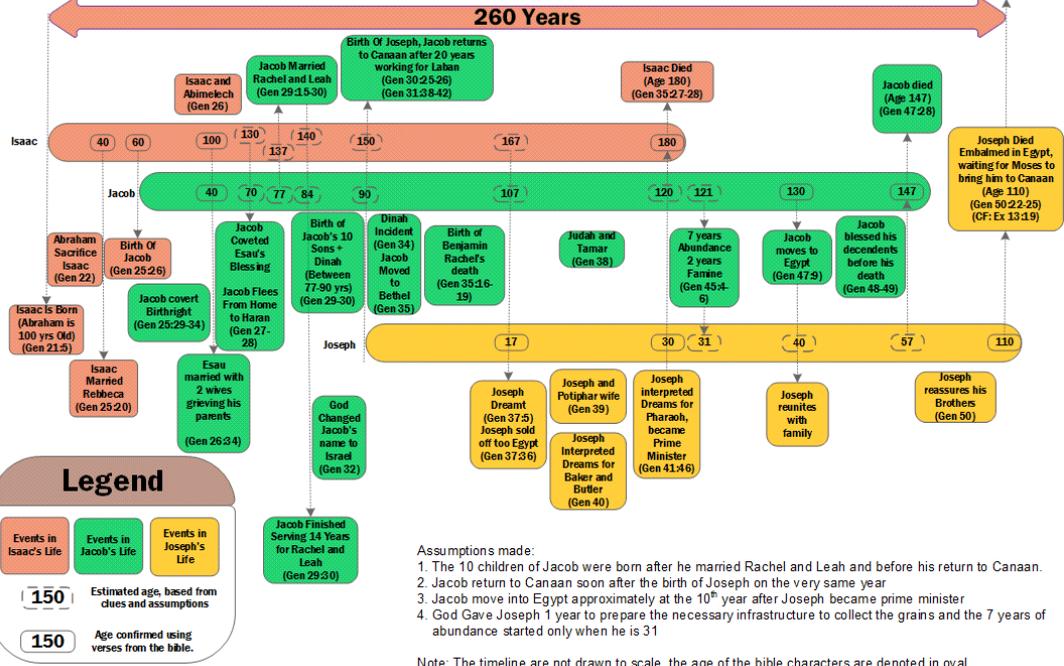
Genesis 27:1-40

Show how no one comes out clean in this story. Who do I relate to the most?

Read Hebrews 11:20. What does God have to say about the blessing?

Read Hebrews 12:17. What other spiritual truth do we learn through this account?

Key Events in the life of Isaac, Israel and Joseph



Assumptions made:

1. The 10 children of Jacob were born after he married Rachel and Leah and before his return to Canaan.
2. Jacob return to Canaan soon after the birth of Joseph on the very same year
3. Jacob move into Egypt approximately at the 10th year after Joseph became prime minister
4. God Gave Joseph 1 year to prepare the necessary infrastructure to collect the grains and the 7 years of abundance started only when he is 31

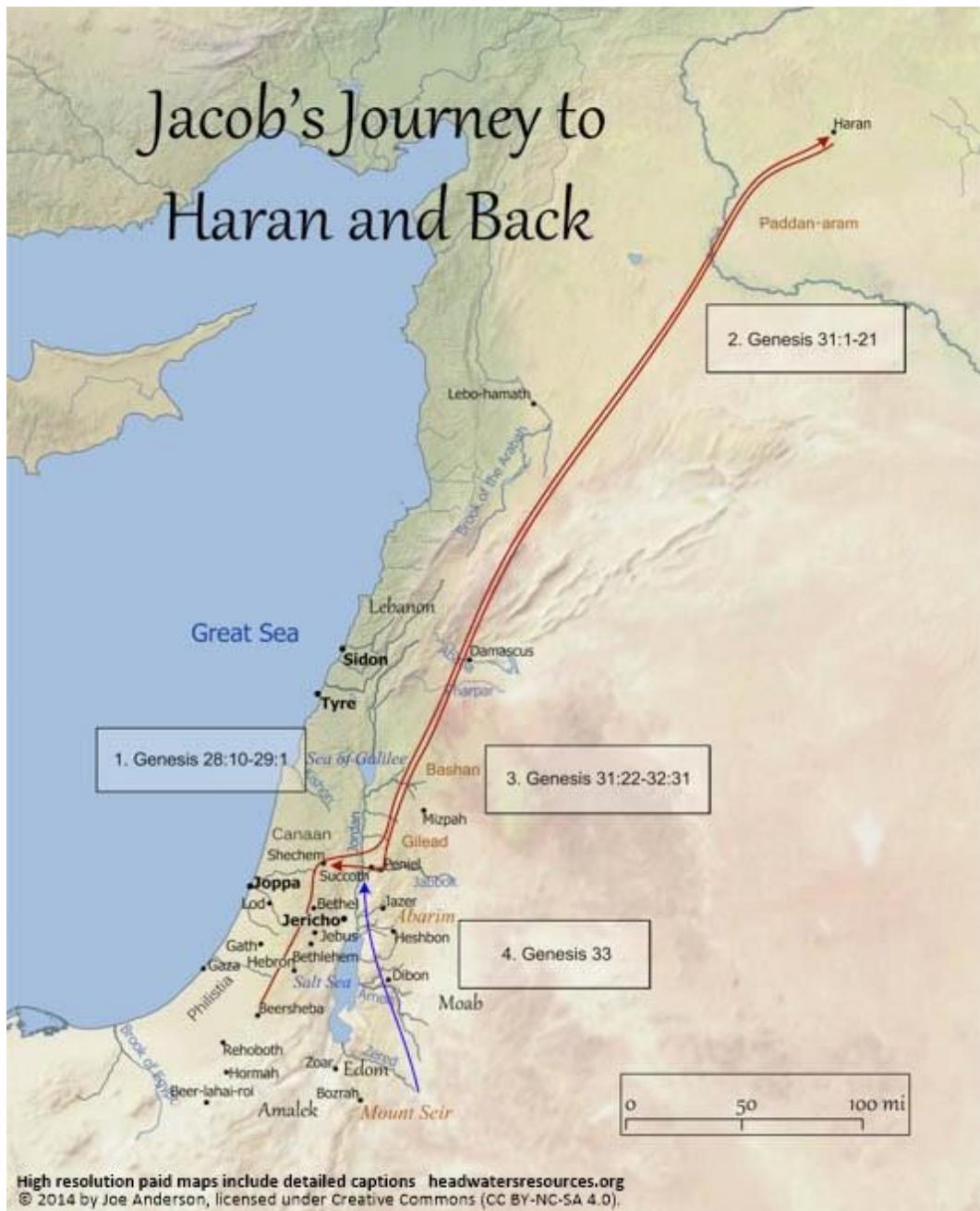
Note: The timeline are not drawn to scale, the age of the bible characters are denoted in oval.

Genesis 27:41-28:9

What do Isaac's words show about him and his faith?

Esau is trying hard to please his parents. Yet, how do his efforts show that he doesn't understand the problem? What could Isaac and Rebekah have done for him?

Jacob's Journey to Haran and Back



High resolution paid maps include detailed captions headwatersresources.org
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Genesis 28:10-22

What does the LORD do for Jacob? Why do this for Jacob at this point in his life?

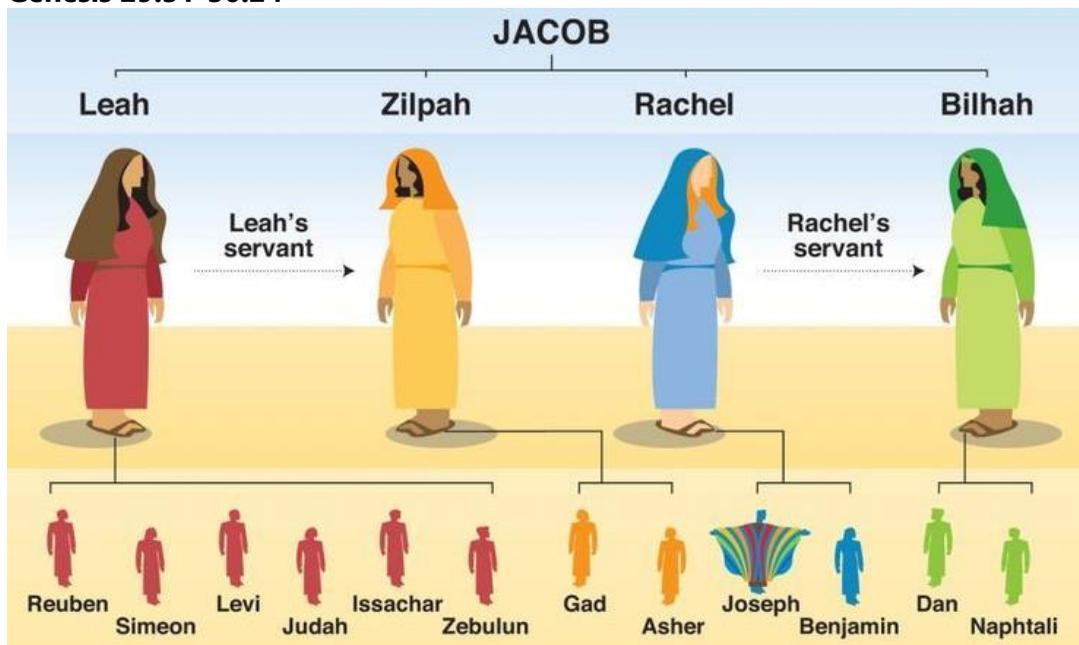
Why are verses 20-22 not bargaining with God?

Genesis 29:1-30

On first reading, it seems like Uncle Laban is being generous to Jacob. What sly business maneuverings do you see from him that show you that this guy is not on the “up and up”?

How is the LORD training Jacob through this time?

Genesis 29:31-30:24



Through Jacob's story, what truths is God teaching us again about polygamy?

Name	Meaning	Circumstance
Reuben	"Behold! A Son!", also sounds like "he has seen my misery"	The first son, also "The Lord has seen [Leah's] misery"
Simeon	"favorable hearing" (good news?)	"Because the Lord has heard that I am not loved"
Levi	"a joining", or "attach"	"Now at last my husband will become attached to me"
Judah	"praise"	"This time I will praise the Lord"
Dan	"he has vindicated"	"God has vindicated me"
Naphtali	"struggle", or "wrestling"	"I have a great struggle with my sister"
Gad	"good fortune"	"What good fortune!"
Asher	"blessed", or "happy"	"How happy I am! The women will call me happy"
Issachar	"reward"	"God has rewarded me"
Zebulun	"gift"	"God has presented me with a precious gift."
Joseph	"may he add"	"May the Lord add another son."
Ben-Oni/Benjamin (see Gen. 35:18)	"son of sorrow"/ "son of my right hand"	Difficult childbirth/Renamed by Jacob

Genesis 30:25-43

What do we learn about Jacob and Laban through the sheep dealings?



Genesis 31:1-55

What additional disappointing and sad facts do we learn about Laban here?

Through this episode, what can we learn about our dealings with family?

Genesis 32:1-32

The LORD comforts Jacob in many ways as he is about to return home. List them.

As Jacob divided up his families and goods, was he showing trust in the LORD? Why or why not?

What from Jacob's prayer in verses 9-12 can we apply to our prayer life?

Jacob wrestled with God, and God let him win! What lesson is there for us in this account? (c.f. Genesis 28:10-15)



What is the significance of the name change to "Israel"?

Genesis 33:1-19

How could Esau have changed this much?

Shechem is significant because several centuries later, after the Israelites had occupied the land of Canaan, they buried Joseph's mummified remains in Shechem, as he had requested (50:25; Joshua 24:32) and even roughly 1400 years after that Jesus had a most interesting conversation with a Samaritan woman whom he met at a well in Sychar (Shechem), on the piece of property Jacob had bought (John 4:5).

Genesis 34:1-31

God does not give us the Bible to hide the awful things that people, even his people, have done. What reputation do you think would have spread about Israel and his sons following this episode? What should have been done instead?

Genesis 35:1-29

Recall the promise Jacob made about 30 years ago in Genesis 28:18-22. He had been back in Canaan for about 10 years? Why might Jacob have waited? Why would God repeat Jacob's new name?

With three tragic events recorded in this chapter, what beauty do we yet see, especially in the last three verses?



Genesis 36:1-37:1

תולדות

The ninth “toledoth” traces the family line of Esau, son of Isaac and brother of Jacob.

What is the value in recording what happened to Esau and his descendants?

Verse 31 is sometimes referred to as an editorial addition since no Israelite monarchy was established until about 400 years after Moses died. What are some possible alternative explanations for the phrase “before any Israelite king reigned”? (c.f. Deuteronomy 17:14-20)

Genesis 37:2-36

תולדות

The beginning of the tenth and final “toledoth” continues the story of Abraham’s descendants who also carried God’s covenant.



Write up a character profile on Joseph with the information we have in this chapter.



How could Joseph have been wiser in his relationship with his brothers?

When have we been in Reuben's position – planning to do something good but waited too long to actually do good?

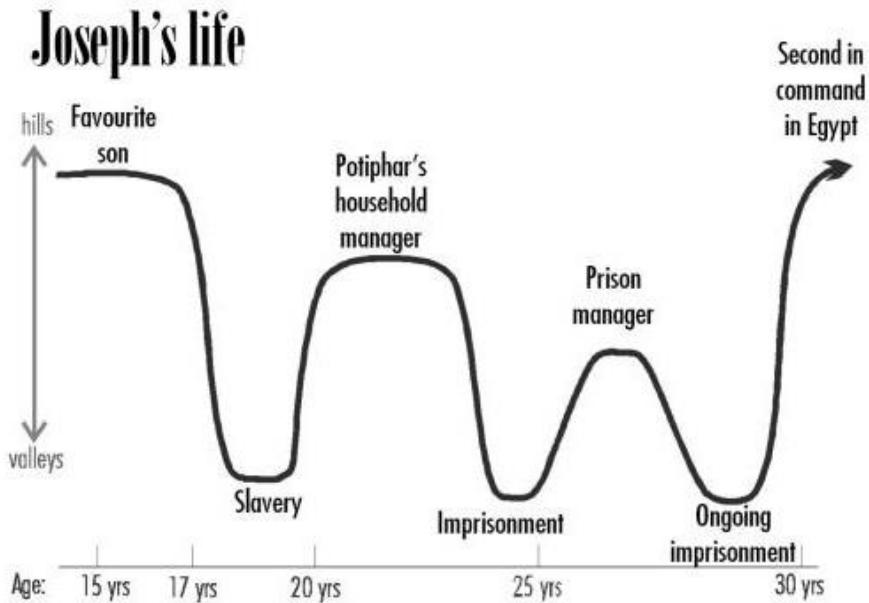
Genesis 38:1-30

If you thought your family was dysfunctional...

Something that wasn't dysfunctional but was part of society and culture of the time was this concept of Levirate marriage. If the oldest son died before producing a male who would inherit the family's property, the next oldest was to have a child with the widow. The first child born of a levirate marriage would live with his father and mother, but in the genealogical tables he would be listed as the son of the dead husband. This custom of having the next of kin marry a childless widow was definitely fixed by the Lord at Mount Sinai, where it became part of the sacred constitution governing life among God's people, thereby perpetuating the family of the dead first husband. Moses' farewell address to Israel, however, makes it clear that this practice must not be considered an absolute command from God but as an act of love for the departed brother (Deuteronomy 25:5–10).



How did God use this sinful union to further his covenant promise? (c.f. Ruth 4:18-21; Matthew 1:1-3) What does that teach us God and his covenant?



Genesis 39-41

Track Joseph's ups and downs. Looking ahead, we see that God will call Joseph to save the world from starvation by administering a huge food-gathering project. Name as many ways as you can in which God prepared Joseph.

How does Joseph show his faith...

In Potiphar's house?

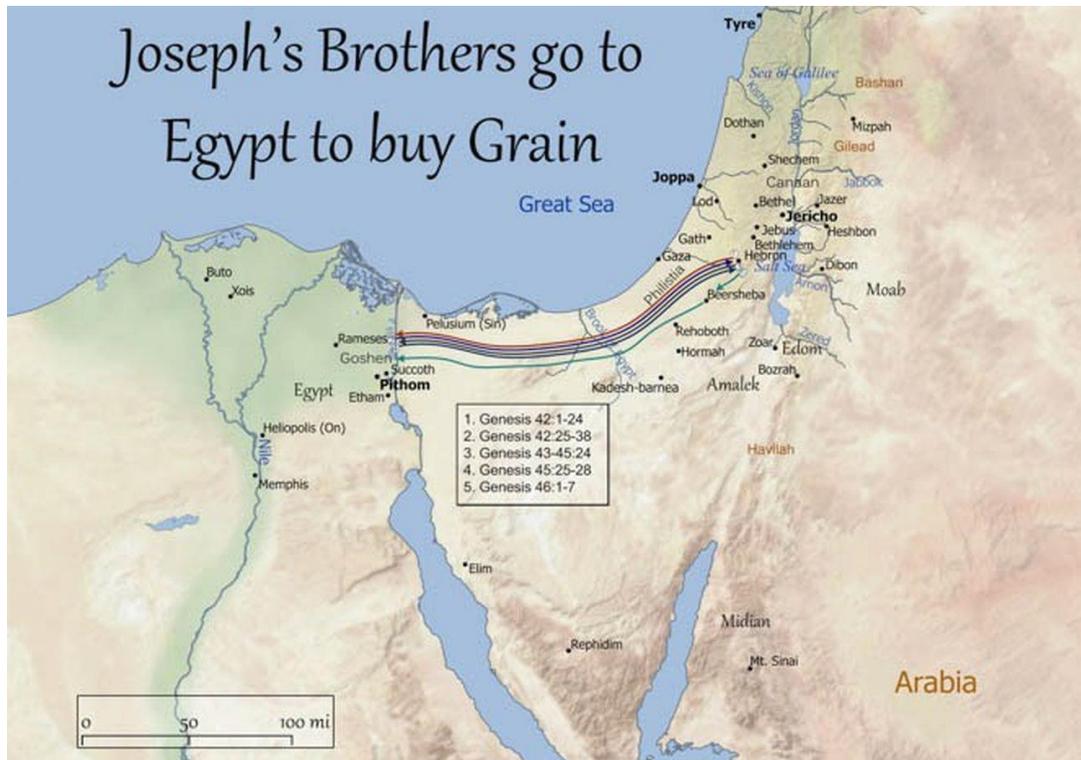
In interpreting dreams?

In his marriage?



Genesis 42:1-38

The famine spreads to Canaan and Israel's family needs food.



Why is Joseph so harsh to his brothers?

Genesis 43:1-44:34

How does Judah show a growth in his spiritual maturity?



Genesis 45:1-28

How did God work all of the events of Joseph's life for Israel's good?

How does the story of Joseph give us comfort and hope in our lives?

Genesis 46:1-47:12

Why does Israel make the decision to leave Canaan, the Promised Land? How does he express his faith in God's covenant with him? What does God do for Israel as he heads to Egypt?

Genesis 47:11 is marked as another editorial addition. The name apparently refers to the great Egyptian pharaoh Rameses II, who reigned centuries later.

Genesis 47:13-27

How does Joseph show himself to be a wise administrator? How do you answer the charges of others who say that Joseph enslaved the Egyptian peasants and was only interested in how to exploit the people?

Genesis 47:28-48:22

How did both Jacob (Israel) and Joseph show their faith?

What special blessing did Joseph's sons, Manasseh and Ephraim, receive? How does this show us yet again God's covenant at work?

Genesis 49:1-28

Where is Jesus in these blessings pronounced by Israel?

SONS OF JACOB GENESIS 49

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<p>"Reuben, you are my firstborn, my might, the first sign of my strength, ... turbulent as the waters" [3-4]</p>  <p>REUBEN</p>	<p>"Simeon and Levi are brothers—their swords are weapons of violence." [5]</p>  <p>SIMEON</p>	<p>"Simeon and Levi are brothers—their swords are weapons of violence." [5]</p>  <p>LEVI</p>	<p>"You are a lion's cub, Judah ... The scepter will not depart from Judah, nor the ruler's staff from between his feet" [9-10]</p>  <p>JUDAH</p>	<p>"Zebulun will live by the seashore and become a haven for ships." [13]</p>  <p>ZEBULUN</p>	<p>"Issachar is a rawboned donkey lying down among the sheep pens." [14]</p>  <p>ISSACHAR</p>
<p>DAN</p>  <p>"Dan will provide justice for his people ... a snake by the roadside, a viper along the path." [16-17]</p>	<p>GAD</p>  <p>"Gad will be attacked by a band of raiders, but he will attack them at their heels." [19]</p>	<p>ASHER</p>  <p>"Asher's food will be rich; he will provide delicacies fit for a king." [20]</p>	<p>NAPHTALI</p>  <p>"Naphtali is a doe set free that bears beautiful fawns." [21]</p>	<p>JOSEPH</p>  <p>"Joseph is a fruitful vine ... archers attacked him ... But his bow remained steady." [22-24]</p>	<p>BENJAMIN</p>  <p>"Benjamin is a ravenous wolf" [27]</p>

Genesis 49:29-50:14

What does the burial of Jacob show about his faith?

Genesis 50:15-26

Why did Joseph's brothers act the way they did? How does Joseph live the forgiveness with which God had forgiven him?

How did Joseph show his faith in death?

Genesis is the Beginning Foundation for the Rest of God's Word

Simply having Genesis quoted elsewhere in the Bible is not enough to say that it is foundational to knowing and understanding God's Word. We know it's foundational because of how it is used elsewhere, especially in the New Testament.

How did Jesus use Genesis?

Matthew 1:1-3

Matthew 3:8-9 (Luke 3:8)

Matthew 10:14-15 & 11:23-24 (Luke 10:12)

Matthew 19:4-6 (Mark 10:6-9)

Matthew 22:29-32 (Mark 12:26-27; Luke 20:37-38)

Matthew 23:33-36 (Luke 11:50-51)

Mark 13:19

Luke 1:69-73

Luke 3:29-37

Luke 13:16

Luke 16:22-31

Luke 17:26-34 (Matthew 24:36-39)

John 1:1-3

John 1:51

John 4:5-6, 11-12

John 8:31-47

How did the first apostles use Genesis?

Acts 7:2-19

Acts 14:15-17

Acts 17:22-31

James 2:21-24

1 Peter 3:18-22; 2 Peter 2:4-9; 3:4-7

1 John 3:11-15

How did Paul use Genesis?

Romans 4:1-25

Romans 5:12-21

Romans 8:18-25

Romans 9:7-13

Romans 16:20

1 Corinthians 6:15-17

1 Corinthians 11:7-10

1 Corinthians 15:21-22, 38-49

2 Corinthians 11:3

Galatians 3-4

Colossians 3:10

1 Timothy 2:13-14

How did the author of the letter to the Hebrew Christians use Genesis?

Hebrews 4:3-4, 10

Hebrews 5-7

Hebrews 11

Hebrews 12:16-17, 24

How did Revelation use Genesis?

Revelation 5:5

Revelation 10:6

Revelation 12:9 & 20:2

Revelation 21-22

The Beginning of the End

Looking back, where do you see God's grace in Genesis?

How do you know that Genesis was written for all people, not just written as a history or beginning of the Israelite/Jewish people? Cite specific accounts.

By tracing God's saving activity in the original world (the first five accounts) and then among the three great patriarchs (the last five accounts), the book of Genesis has laid the foundation upon which the rest of Scripture is built. Through all that has been recorded in these 50 chapters, we can detect God's great, good plan to gather a family for himself, a family of people who will love him, trust him, and live for him until they one day live with him, at his side.



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