



GENESIS

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INSTRUCTOR BIOGRAPHY

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Biography:

Chuck was born in 1933. He and his wife Loretta have been married 60 years. They have 3 children, 5 grandchildren and 7 great-grandchildren. He is an alumnus of Drake University in Des Moines, Iowa, where he majored in actuary science and minored in accounting. He graduated from the Bear Valley School of Preaching, Denver, Colorado in 1974. He has served on the administrations of York College and the Bear Valley Bible Institute of Denver. He served both as an instructor and as director in the Southwest School of Biblical Studies in Austin, Texas. In the fall of 1986 he helped start World Video Bible School where he serves as an instructor and trustee.

BACKGROUND INFORMATION

- I. **Meaning:** Origin or Beginning.
- II. **Writer:** Moses.
- III. **Date:** About 1400 B.C. The book covers about 2,500 years of history. This is more than half the time covered by the entire Old Testament.
- IV. **Key Word:** Beginning.
- V. **Lesson for Today:** All life came from God and is, therefore, responsible to Him now and in the judgment.
- VI. **The Messages of Genesis:**
 - A. This is a book of history and without its important messages it would be difficult, if not impossible, to understand the rest of the Old Testament and most of the New Testament.
 - B. It has always been considered a great book in the literary world.
 - C. The supreme value of this great book is not literary nor historical, but religious. In it we discover the revelation of the only God who is infinitely wise, good and powerful. In it we are also told of God's relationship to the origin of the universe and His relationship to the history of many nations.
 - D. Genesis does not deal with imaginary heroes but with actual men and women with whom God had real communication and dealings. God not only showed them His grace and mercy, but revealed to them that He would bring a Redeemer who would be one of their descendants, and He would be a blessing to the whole world.
- VII. **The Purposes of Genesis:**
 - A. To reveal man's beginning and the history of his first acts.

- B. To reveal God's promises to man and His providence in carrying out those promises.

VIII. The Language of the Old Testament:

- A. The Old Testament was written in Hebrew.
- B. Ezra 4:8-6:18; Jeremiah 10:11 and Daniel 2:4-7:28 are the only exceptions. They were written in Aramaic.

GENESIS - OUTLINE

- I. The Beginning of Mankind Ch 1-11
- II. The Life of Abraham 12:1-25:18
- III. The Life of Isaac and His Family 25:19-26:35
- IV. The Life of Jacob 27:1-37:1
- V. The Life of Joseph 37:2-50:26

GENESIS - EXPANDED OUTLINE

- I. The Beginning of Mankind..... Ch 1-11**
 - A. The Creation of the World..... 1:1-2:3
 - B. The Place of Man in the World..... 2:4-25
 - C. The Entry of Sin and the Resultant Fall 3:1-4:26
 - D. The Ante-Diluvian Races and Patriarchs (Adam to Noah)..... 5:1-32
 - E. The Sinfulness of the World Purged by the Flood..... 6:1-9:29
 - F. The Posterity of Noah and the Early Races of the Near East..... 10:1-11:32
- II. The Life of Abraham 12:1-25:18**
 - A. Abram's Call and His Acceptance of the Covenant by Faith..... 12:1-14:24
 - B. Renewal and Confirmation of the Covenant 15:1-17:24
 - C. Deliverance of Lot from Sodom 18:1-19:38
 - D. Abraham and Abimelech..... 20:1-18
 - E. The Birth and Marriage of Isaac, the Son of Promise 21:1-24:67

F.	The Posterity of Abraham	25:1-18
III.	The Life of Isaac and His Family	25:19-26:35
A.	Birth of Esau and Jacob	25:19-28
B.	Sale of Esau’s Birthright to Jacob	25:29-34
C.	Isaac and Abimelech II.....	26:1-16
D.	The Dispute at Beersheba	26:17-33
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A.	Jacob in His Father’s Home.....	27:1-46
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F.	Jacob’s Last Days and Final Prophecies	47:27-50:14
G.	Joseph’s Assurance to His Brothers of Complete Forgiveness	50:15-26

GENESIS

I. THE BEGINNING OF MANKIND CH 1-11

A. THE CREATION OF THE WORLD 1:1-2:3

1) Four requirements of creation:

- a. Time - In the beginning,
- b. Energy - God created,
- c. Space - Heaven and,
- d. Material - Earth.

This shows at least five attributes of God:

- a. Eternity - No beginning and no end,
- b. Immensity - Bigger than all creation,
- c. Omnipotence - All powerful,
- d. Omniscience - All knowing,
- e. Omnipresence - Everywhere.

The Hebrew word for God is *Elohim*. This is a plural word and it is used with a singular verb. This is the Hebrew equivalent to our English word *Godhead*.

There is only one essence of deity, but there are three persons (or personalities) within that essence.

2-5) **1st DAY** - Light and dark.

The earth. This is the main point of this narrative. The heavens are no longer considered, and their creation process is unimportant to Moses' message.

Without form, and void. In its original shape, not as a destroyed earth to be re-shaped again.

Face(s) of the deep. The various types of surfaces on the earth.

Spirit of God. This is the Holy Spirit. Among other things He garnished the heavens during creation. Cf. Job 26:13.

Then God said. His Word created - His Word is Christ! (cf. Heb 11:3; Jn 1:1-4).

Let there be light; and there was light. Notice there is light but no sun.

It was good. All of God's works are good and are perfect for the purposes that He does them.

There is no:

- a. Trying and testing, or
- b. Experimentation as with an unskilled craftsman.

Compare Isaiah 55:11.

Day. The Hebrew word is *yom*. Reputable lexicographers say this is one twenty-four hour period not some long "age."

6-8) **2nd DAY** - Firmament (expanse).

Firmament. Hebrew for "to hammer out," therefore, "to spread out."

Waters...from the waters. Such as continuous fog from the oceans.

Under the firmament from...above the firmament. Divided our atmosphere from the heavens.

Heaven. The outer space (firmament) is called heaven.

9-13) **3rd DAY** - Dry land and vegetation.

Waters gathered together - how? Read Psalm 104:5-9.

Vegetation according to its kind. The earth to bring forth grass, herbs and trees. These then bring forth seed. The adult came first! All Christians should know this and apply Luke 8:11.

14-19) **4th DAY** - Sun, moon and stars.

There are two greater lights—the Sun and Moon.

To give light on the earth. This shows that from this point on our light is to be received from these.

20-23) **5th DAY** - Sea animals and birds.

Abound. This is not the same Hebrew word as in verse 11. There the earth brought forth from its elements. Here it means “swarm with swarms.”

Great sea creatures. “Sea creatures of great length.” This shows that there was no transmutation of species, each was created by God.

And God blessed them, saying, Be fruitful and multiply. God’s blessing was the power to be fruitful and to multiply.

24-31) **6th DAY** - Living creatures (cattle, etc.) and man.

Again: Let the earth bring forth:

- a. Cattle - domestic animals,
- b. Creeping things - smaller creatures and
- c. Beasts - wild animals.

Then God said, Let Us make man in our image, according to Our likeness.

God - Singular. Us...Our...Our - Plural. All three members of the Godhead are involved in the creation:

- a. Father - here in v. 26,
- b. Son - Jn 1:1-4; Heb 1:3 and
- c. Holy Spirit - v. 2.

One essence of Deity - Three personalities in that one essence. Compare the Hebrew words *ached* and *yached* in Deuteronomy 6:4.

Our image - Our likeness. Man, unlike animals is:

- a. Eternal spirit,
- b. A creature with personality and
- c. Possesses the ability to distinguish between right and wrong.

Personality requires three elements:

- a. Emotion (both men and animals),
- b. Intellect (both men and animals) and
- c. Will power (man only).

Animals do not have personality (cf. Jude 10; 2 Pet 2:12). If man is descended from animals where did man get his personality?

Syllogism:

Major Premise: No animal has personality.
Minor Premise: Man is descended from animals.
Conclusion: Man does not have personality.

But the conclusion is wrong.
And the major premise is true.
Therefore: Man is not descended from animals!

God blessed them...be fruitful...multiply...fill. Again, God's blessing includes the power to multiply.

This is the first marriage. It is also the first institution authorized by God.

And subdue it. Another difference between man and animals.

And indeed, it was very good. Seventh time - see verses 4,10,12,18,21 and 25 - all "good." But here it is "very good." There were absolutely no imperfections in God's creation—it was "very good!"

God did not create evil! It was introduced into the world later. The only way God could have insured that there would be no evil would be to have created other perfect gods or created robots with no will power of their own. The mere fact that God's creatures are less than perfect gods or less than perfect robots gives occasion for those creatures to choose to go against God's will (in other words, sin).

2:1-3) **7th DAY** - God rested (from creation).

God ended His work which He had done. Thus, creation is finished. The laws of nature are set in motion and all is complete.

He rested...from all His work which God had created and made.

Rested. Literally: “ceased” or “desisted.”

NOTE: This is a Sabbath from creation for God. Not the Jewish Sabbath for men! (cf. Ex 20:8-10).

B. THE PLACE OF MAN IN THE WORLD2:4-25

- 4) The word *JHWH* (Jehovah) appears for the first time here.

History. The Hebrew word does not mean “origins” or “generations.” It never tells how they came into being, only what happened after they appeared on the scene. Cf. 5:1; 6:9; 10:1; 11:10,27; 25:12,19; 36:1,9; 37:2. The best translation is “history” (cf. Isa 53:8).

- 7) Lest man form too high an opinion of himself, it is recorded that his physical makeup is from the dust even though he is made in the image of God.
- 9) The Tree of Life would have served its purpose (3:22) if man had won this trial. Its existence shows God had made ample provision for man’s good.

- 15) God gave Adam work before the fall! Work was not a punishment.

- 16,19) Adam had vocabulary when created.

- 17) Shall not is emphatic. Better, “must not.”

Shall surely die. Dying is separation from God. This separation occurred the moment they broke God’s law. And physical death closes the experience if repentance and obedience do not come first (cf. 2 Cor 7:10). This definitely teaches that man was created with “free will” or “free moral agency.”

- 18) Comparable (meet). Lit: “like him” as agreeing with him in nature; his counterpart.

She is the kind of help man needs, agreeing with him:

- a. Mentally,
- b. Physically and
- c. Spiritually.

She is not an inferior being!

C. THE ENTRY OF SIN AND THE RESULTANT FALL3:1-4:26

- 1) Has God indeed said? (God hath said). Satan's first attack is against the word of God! (References to Satan: Rev 20:2; Jn 8:44; Rom 16:20; 2 Cor 11:3; 1 Tim 2:14; Rev 12:9).

Satan's approach is to get Eve (and us) to doubt what God has said. In this respect this temptation is a type of all temptation, for the opposite of belief is disobedience (cf. Jn 3:36).

- 4) Satan quotes God here but adds the word "Not." Compare with Satan's testing Jesus in Matthew 4:6 (Psa 91:11,12) where Satan subtracts from the word (cf. Rev 22:18; Deut 4:2; 12:32; Prov 30:6).
- 5) Satan presents all avenues of temptation. He does not want to fail!

Compare with 1 John 2:16:

Eve: Food - lust of the flesh.

Pleasant to the eye - lust of the eye.

Wise - pride of life.

Jesus: Bread - lust of the flesh.

All He could see - lust of the eye.

Jump - pride of life (God would not allow any harm to come to His Son - Mt 4).

She also gave to her husband (who was) with her. Adam failed to restrict her and is therefore responsible to God for this failure. He was not deceived but allowed the sin (1 Tim 2:14). This is not a moral sin, but a religious sin. Why this trial? God considers only that behavior as acceptable which is freely given and maintained even when the possibility of doing otherwise presents itself. To do what God desires merely because we cannot do otherwise has no moral value.

- 7) Eyes opened - knew. They eat and expect marvelous results, they wait and there grows within them the sense of shame.
- 14) Eat dust. Equals "lick dust." (Used in Mic 7:17; Isa 49:23; Psa 72:9.) Its meaning is "to be humbled" or "suffer defeat."
- 15) First Messianic prophecy (cf. Jn 8:44; Gal 4:4; Heb 2:14; 1 Jn 3:8; Rom 16:20).

- 16) A two-fold promise:
- a. Multiply pain and
 - b. Multiply conception.
- 17) More difficult work now. This is because he submitted to his wife, instead of ruling the situation. He shall experience insubordination on the part of the soil, where otherwise he would have experienced complete control (weeds grow without cultivation).
- 20) Eve. Means "Life."
- 21) Tunics (coats) of skins. Fig leaves were not enough (cf. 1 Tim 2:9).
- 22) Adam already knew good - all of this was to become like God and know evil.
The tree of life shall return but not on earth (cf. Rev 22:14).
- 23) Sent him out (forth) = cast forth.
- 24) No return to this garden on earth. We do not know how long the garden remained or even where it was.
- 4:2) Notice that man did not have to wander around for thousands of years in a crude state before he learned how to till the ground.
- 4-5) A standard had been set! Read Hebrews 11:4; Romans 10:17. Nothing in the text indicates that this is the first sacrifice ever made.
- 7) Man can win over temptation!
- 10) The death of God's servants is precious in His sight (Psa 116:15). God shall avenge the shedding of blood (Job 16:18; Psa 9:12; Ezek 3:18; 24:7-8; 33:6). Man may place small value upon souls but God does not!
- 11-12) God's curses so far:
- a. The ground 3:17,
 - b. The serpent 3:14 and
 - c. Now a man.

13-14) Cain is not sorry for his sin, it is the punishment he cannot bear (cf. 2 Cor 7:9-10). Cain heard his punishment and knew he could not escape it. Murderers fear they in turn will be slain by others. "The way of the transgressor is hard" (Prov 13:2,15).

17) "City" need not be one as we know it. It could be just a very few houses and possibly some fence around for protection.

23) A boastful poem (1st poetry in the Bible).

24) Avenged by Lamech himself (cf. Prov 20:22; Rom 12:17-21).

25) Seth = "To set in place of," or "to substitute."

26) Enos = "The frail one" as opposed to God, also = "the mortal."

Men - as in groups = public worship. Private worship had already been followed.

D. THE ANTEDILUVIAN RACES AND PATRIARCHS (ADAM TO NOAH) 5:1-32.

3)	Adam	930		
6)	Seth	912		
9)	Enosh	905		
12)	Cainan	910		
15)	Mahalaleel	895		
18)	Jared	962		
21)	Enoch	365	7 th	Rewarded with a shorter life and brought into eternity sooner!
25)	Methuselah	969		
28)	Lamech	777		
32)	Noah	950	10 th	Cf: 9:29.

E. THE SINFULNESS OF THE WORLD PURGED BY THE FLOOD 6:1-9:29.

6:1-3) Sons of God - generally the line of Seth.

Daughters of men - generally the line of Cain. The sons of God are beginning to look only on the external in order to choose wives.

Strive. By means of God's word!

An end must come:

a. Flood,

- b. Judgment and
 - c. The amount of time until the flood is set at 120 years.
- 4) Giants = *nephilim* = “attackers, robbers, bandits, tyrants.”
Not angels marrying human women (cf. Mt 22:30).
- 6) Was sorry (repented) = change of mind.
- 13) Before Me = according to My judgment.
- 14) Ark = “chest, box.”
- 15) Length 450'
Width 75'
Height 45' = 1,518,750 cu. ft. = 13,960 tons.

3 Decks in all.

1 Boxcar (40' x 9' x 8') = 2,880 cu. ft. 527 boxcars in size.

	# Boxcars
Species larger than sheep would require -	200
Species size of or smaller than sheep to the size of rats would require -	150
Species smaller than rats would require -	<u>50</u>
	400

This leaves 127 boxcars for Noah’s family and all the food.

7:2-3) Seven each (by sevens) = 3 pair + 1 or 7 pair.

OR: 7 Total.

Two each (by two) = 1 pair.

4) First rain (cf. 2:5; 9:13).

God speaks from absolute authority:

- a. As creator, and

- b. As being in perfect control of nature, etc. God names the exact time of the beginning and the exact time of the end of the rains.
- 5) Noah obeyed!

According to all = God's exact pattern (cf. Heb 11:7).
- 7-9) The animals are put in the ark by God (cf. vv. 13-16).

Went in = came in - God brought them to Noah.
- 10-11) Two sources of water:
 - a. Fountains of the great deep
 - b. Windows of heaven (rains).

Broken up. Great upheavals - this would explain why there are sea fossils on the tops of the Alps and other mountains.
- 17) The flood was forty days coming upon the earth. The Hebrew shows this is the duration of its coming not its duration upon the earth!
- 18-20) Power and extent of the flood. Power of surging upheavals, torrential rains and tidal waves, but God kept the ark from being destroyed!

All the high hills [mountains]...were covered.

NOTE: All! Not just some of the mountains. Mt. Ararat = 16,900', Himalayas = 29,000'+.
- 21-23) The extent of the destruction of the flood.

All flesh = All in whose nostrils was the breath of life. This does not include fish.
- 24) Prevailed = Were mighty, conquered.

NOTE: Flood was too high and too long not to be universal (Gen 7:19-20)! Why would Noah need an ark if a local flood? He could have been far away in 100 years. So could have anyone else. If local, what about the fire in 2 Peter 3:10-12 (cf: 2:5)? Luke says all men were destroyed - 17:27.
- Ch 8) The abatement of the flood and Noah's exit from the ark.
 - 1) Then God remembered Noah. Remember ≠ remember something forgotten.

Remember = “remembering with kindness, granting requests, protecting and delivering” (cf. 1 Sam 1:11; Gen 9:15,16; Ex 2:24, etc.).

2-5) The flood receded.

God’s care is seen again. If the ark had landed on a precarious place it would have tipped and killed much of the livestock. The shift of weight in unloading would also have been dangerous.

6) At the end of forty days.

7-12) Testing of the earth by birds:

- a. Raven - would land anywhere - seven more days,
- b. Dove - would land on a dry surface - seven more days,
- c. Dove - success - olive leaf and
- d. Dove - did not return - dry land.

13-14) Duration of the flood - 1 year and 10 days (Genesis 7:11; 8:14).

v. 13 - waters gone (local outlook).

v. 14 - earth itself dry (global outlook).

15-19) God commands Noah to vacate the ark.

20-22) An offering of thanksgiving.

God’s promise to Noah:

- a. He will not curse the ground again although (for - because - on account of) the imagination of man’s heart is evil from his youth.
- b. He will not destroy every living thing (smite)...as I have done (cf. 2 Pet 3).
- c. While the earth remains:
 - (1) Seed time and harvest,
 - (2) Cold and heat,
 - (3) Winter and summer,

(4) Day and night,

Shall not cease!

9:1) Be fruitful, and multiply and fill (replenish) the earth. The same blessing as to Adam and Eve (1:28). God's blessings again included the power to multiply!

2) Animals to fear man - these are beasts and birds, not cattle or domesticated animals.

3-4) Prohibition against eating blood (cf. Lev 17:11). This is a universal Law - later Jewish and then Christian as well (Acts 15:20).

5-6) Prohibition against the taking of human life.

Vengeance is the Lord's - Romans 12:19:

a. By men - v. 6,

b. By animals - v. 5 and

c. Himself alone - Revelation 14:9b-10.

8-17) The covenant of the rainbow:

a. Not to destroy every living creature by a flood again. This does not eliminate the fire and destruction as described by Peter (2 Pet 3).

b. The rainbow is the sign! It is still with us!

c. Remember with kindness, granting requests, protecting and delivering (cf. 8:1).

18-29) The future of the races of mankind foretold.

Noah becomes drunk, and he became (was) uncovered [uncovered himself].

Ham saw the nakedness - "with delight" and told [with delight] in the Hebrew. The idea is "with lightness and not with respect and solemnity." Anything but a reverent attitude!

Cursed be Canaan - the father and son are so much alike that the narrative shows the result of the curse of Ham (Hivites - Josh 9: 21-22,27; Judges 1:28, 31,33; 1 Kgs 9:20-21).

**F. THE POSTERITY OF NOAH AND THE EARLY RACES
OF THE NEAR EAST 10:1-11:32.**

Ch 10) The history of the sons of Noah (Shem, Ham and Japheth).

2-5) The sons of Japheth.

6-20) The sons of Ham.

21-31) The sons of Shem.

A normal way of writing in the days of Moses was to give the less important facts first, then move on with the main idea or narrative.

32) A summary verse for this section (chapter).

11:1-9) The confusion of tongues. The estimated time after the flood is 100 years. At eight children per family (as recorded in Ch 10) there would be approximately 30,000 people at this time.

2) They found a plain. A “broad plain.” Not a narrow gorge but a great area bordered by mountains.

3) Make bricks and burn them. Baked brick is stronger than sun dried brick. Permanence is in their minds.

4) Lest we be scattered abroad - Violation of 9:1.

NOTE: Matthew 28:18-20 persecution then Acts 8:4-5. How about the church today?

5) And the Lord came down. Anthropomorphism for God’s interference in this project of evil men.

6) One language...nothing will be withheld (restrained)...they have purposed (imagined).

With one language this is only the beginning of the evil they can do.

7) Solution: give them different languages!

8-9) Separation by languages results in separation into different lands.

“Babel” = “to confuse.”

10-26) The history of Shem. As before, Moses disposes of the history of those less important to his narrative first.

27-32) The history of Terah. The narrative is narrowed to Abram and Lot.

Terah leaves Ur and moves to Haran, but Abram will complete the move on into Canaan.

NOTE: Abram (Abraham) was in Mesopotamia when he received his call from God to go to Canaan. This is before he went to Haran (Acts 7:1-4).

II. THE LIFE OF ABRAHAM Ch 12-25:18

A. ABRAM'S CALL AND HIS ACCEPTANCE OF THE COVENANT BY FAITH Ch 12-14

1. THE CALL OF ABRAM AND THE EXODUS FROM HARAN 12:1-9

1) Abram knew the direction they had been going (to Canaan 11:31), but did not know in which place he would finally be.

2-3) A seven-fold blessing for obedience:

- a. I will make you a great nation,
- b. I will bless you,
- c. And make your name great,
- d. And you shall be a blessing (cf: be blessing - 1 Pet 3:9; 1 Cor 4:12; Prov 17:13).
- e. I will bless those who bless you,
- f. And curse him who curses you and
- g. In you all the families of the earth shall be blessed.

4) So = obedient faith - God commanded so Abram obeyed.

Abram is seventy-five years old - middle age. A decisive step like this would have come easier at a younger age. His faith is evident.

5-7) Abram goes to Sichem (Shechem) where God now expands His promise by telling Abram this is the land set aside for his seed.

8-9) And he moved from there - Lit: "he pulled up stakes."

2. THE TRIP TO EGYPT DURING A FAMINE 12:10-20

13) You are my sister. His half sister (cf. 20:12). This is the literal truth, but not all of the truth. Abram knew that if all the truth was told, Pharaoh would come to a different conclusion about him and Sarai. The telling of truth with the intent to deceive makes it a lie, a quibble!

14-16) Abram's understanding of the situation is accurate.

17) The Lord plagued Pharaoh. Why Pharaoh and not Abram? Pharaoh is more righteous as it appears here. God's wisdom and providence would make that decision and we are not told why.

18-19) Abram takes the rebuke in silence which shows he recognizes his fault.

20) But Pharaoh has been duly impressed. He will not venture to do Abram harm. By guarding Abram's departure with his own men, Pharaoh shows that he is aware of the serious danger he could be in. Pharaoh had been reprovved also for his sin, whatever it was (cf. Psa 105:9-15). Beware of being too amazed that Abram will repeat this sin after this strong rebuke. How often has each of us repeated a sin (any disobedience) after we have been punished?

3. SEPARATION FROM LOT Ch 13

1-4) Abram returns to Bethel.

To the south = to the south country. It is south of Palestine, not to be understood as going southward from Egypt.

5-6) Lot was also wealthy, but not so wealthy as Abram.

7) The Canaanites and the Perizites then dwelt in the land. This shows that Abram and Lot moved about but would be restricted by those already living there. They would naturally avoid already populated areas because of their need for food and water.

8-9) Abram is wise and offers a solution to the crowded situation. Both lands are good, neither is undesirable.

10-11) It appears Lot is selfish and unrighteous but compare 2 Peter 2:6-9 where he is called just and righteous. The word "vexed" in the 2 Peter passage = "tested by torture."

- 12) Abram dwells in Canaan to the west and Lot goes to the valley and cities to the east.

They pass a great test here, no war between them!

- 13) Wicked men always mean trouble. This will be no exception. If not with Lot it will be with his family or his grandchildren.

- 14-15) The promise is renewed and Abram actually sees it now. This promise, as all of God's promises, is conditional upon faith and obedience!

Forever. Lit: "for a long time, for all time, forever." The context must determine the meaning!

When the Jews cast off Jesus they were expelled from the land as a nation (AD 70).

- 16) "A great nation" promise is renewed.

- 17-18) God tells Abram to "go and see."

Moved his tent. Lit: "he tented, he kept moving his tent along."

He will settle in Hebron for some time.

4. THE DEFEAT OF THE KINGS BY ABRAM.....Ch 14

- 1-12) Four kings battle five others in a rebellion. Sodom and Gomorrah are defeated. Lot, his family and all of their possessions are taken as spoils.

- 13-16) Abram is told. He pursues and defeats the kings, recovering Lot and all that is his as well as all the others with their goods.

Abram the Hebrew. Hebrew = "the man from across the river" - the Euphrates.

- 17-20) Melchizedek, king of Salem.

Bread and wine. Necessities for battle weary travelers.

Priest of God the most high. Jehovah! He blesses Abram - the greater blesses the lesser (Heb 7:7).

Tithes = "tenth part." The Mosaic tithe was not in existence yet.

- 21-24) Abram refuses spoils but gives the option to his allies. He also lays claim to

only what was necessary for sustenance of his men.

B. RENEWAL AND CONFIRMATION OF THE COVENANT 15:1-17:27

1. GOD'S COVENANT WITH ABRAM Ch 15

- 1) A vision. We are not told just how these came or just how the recipient knew it was not just another dream.

Do not be afraid. Of what? There are two possibilities in this context:

- a. Of reprisal from the kings from the north (Ch 14), or
- b. Of remaining childless (Ch 15).

The immediate context indicates "b."

- 2-3) Lord God. Lit: Adonai Jehovah - first time in Scripture.

Adonai is the plural of Adon, which means "Lords" or "Masters." When used of men it is always singular. It was used by slaves or wives (used in the singular) in a personal relationship. One in which they were owned. God is our owner and husband. He is our provider and sustainer. He therefore claims the unrestricted obedience of all humans!

What will you give me? Better, "What could you give me?"

- 4-5) Abram's heir shall be his own physical son and his descendants shall be numberless as the stars.

- 6) Believed. First time in scripture and used of the Father of the faithful.

And He accounted it to him for righteousness. When? This is fulfilled in Genesis 22:9-12 according to James 2:19-24. As always, it is faith and obedience that is acceptable, nothing less!

- 7-8) Jehovah has the ability! Abram asks for a sign of confirmation. Not in doubt, but for assurance.

- 9-10) This is the method for establishing a covenant between men at this time.

- 11-12) Deep sleep - in the vision! Not also or instead of the vision.
Horror and great darkness. For his descendants as explained in the next verse.

- 13) Strangers...serve them. They shall be a slave people.

Four hundred years. A “rounded” number. It will be 430 years (cf. Ex 12:40).

- 14) Judge. Used in the sense of “judge and punish.”

Great possessions. Wealth shall not have departed from them.

- 15) Peace = spiritual.

Old age = physical. Peace with God was lost in the garden but will be restored by Abram’s seed (Christ)!

Old age - a desire of all Israelites.

- 16) Fourth generation. Easily four hundred years - Abraham lived to be one hundred and seventy-five..

The iniquity of the Amorites is not yet complete. When a nation reaches a certain point in wickedness God will remove it. How about the United States or any country?

Amorites. The largest Canaanite family, therefore it stands for the whole family. When their sins are full God will have a nation ready to move into the land!

- 17) Smoking oven and a burning torch. Representing Jehovah. Jehovah is represented by fire many times:

- a. Burning bush (Ex 3:2-6),
- b. Consuming fire on Mt. Sinai (Ex 19:18),
- c. Pillar of fire (Ex 13:21) and
- d. Divided tongues as of fire (Acts 2:3).

- 18) Covenant. God’s covenant here is not an agreement emanating from Jehovah.

I have given. Perfect tense. It is as sure as if it had already happened!

From the River of Egypt to the great river, the river Euphrates. The extent of the kingdom.

This promise is completed! (cf. Neh 9:8; Josh 20:7-8; 21:43-45; 1 Kgs 4:21).

- 19-21) Ten peoples - a full number, very complete (3+7)!

2. THE BIRTH OF ISHMAELCh 16

The faith of Abram and Sarai was defective but not in regard to God's promise, only with regard to the method. It is sin to try to do God's work with human devices when God has already specified the means.

- 1) Hagar = "to flee."
- 2) The Lord has restrained me from bearing. Her assessment is accurate. The time has not come yet for the fulfillment.

Go into my maid. This was acceptable practice at that time.
- 3) Gave her...to be his wife. Not a concubine but as a wife (though a second class wife).
- 4) The evils of polygamy begin to raise their ugly heads.
- 5) Sin multiplies - Sarai blames Abram for these conditions and even calls for God to judge between them.
- 6) Abram does not retaliate, but sin still multiplies and Hagar flees.
- 7-14) Hagar and the Angel of Jehovah.
- 7) On the way to Shur. She is on her way back home to Egypt.
- 8-9) The Angel of Jehovah calls her "Sarai's maid" and she acknowledges the fact—"my mistress Sarai."

Therefore return. This is a God-fearing home, how about the one she would be returning to?

10-12) Three promises to Hagar:

- a. Multiply your seed,
- b. A son named Ishmael and
- c. A wild man when he grows up.

Two vast nations will come from Abram - the Jews and the Ishmaelites.

Ishmael = "God hears me."

He shall dwell in the presence. Lit: “upon the face of,” or “against the face of.”
He will not be at peace with his own brethren, nor will his descendants.

- 13) You-are-the-God-who-sees. “You are a God of seeing.”

The Angel of Jehovah = Jehovah! (vv. 7,9,10,11 = v. 13).

NOTE: See *The Angel of the Lord* in the appendixes.

- 15-16) Hagar obeys and Jehovah begins fulfilling His promises to her.

Abraham is 86 when Hagar gives birth to his first son. His name is Ishmael.

3. THE COVENANT SEALED BY NEW NAMES AND CIRCUMCISIONCh 17

- 1) The Lord...Almighty God - Lit: “Jehovah...El Shaddai.”

Jehovah = The eternal, ever being one.

El(ohim) = Might, power, omnipotence.

Shaddai = All sufficient and all bountiful to supply all blessings, fruitfulness and necessities (cf. Eph 3:20; 2 Cor 12:8-9).

Walk before me - true religion.

Be blameless (thou perfect) - the practice of true religion.

- 2) I will make - The covenant is already made (15:18); this means, “to make operative the covenant that is in force.” The time has come for the promised son to come.

- 5) Abram...Abraham. From “high father” to “father of a multitude.”

- 8) Everlasting. “Age or age lasting.” It will last as long as the age is intended to last!

- 9-14) The covenant sign - circumcision.

- 9-11) Your descendants after you. Circumcision did not bring them into this covenant relationship but was the sign of it. They were born into the covenant relationship and by circumcision they were made aware of their obligations under it.

- 12-13) All in Abraham’s house must have this sign.

14) To not be circumcised was to break the covenant!

Shall be cut off. We are not told how.

15-16) Sarai...Sarah. Both mean “Princess,” but God still changes her name as if to emphasize the dignity of being Abraham’s wife.

17) Laughed. In doubt? God does not treat it as such!

Abraham “fell upon his face” which is an act of worship! This is laughter of joy and surprise. Happiness with wonder (not doubt) would say, “to him that is an hundred ...that is ninety years old, bear?”

18) Ishmael might live before you! Abraham now knows that this promise bypasses Ishmael so he prays that Ishmael might live in Jehovah’s pleasure.

19) God is still pleased with Abraham and confirms the covenant again.

20) God is well pleased with Abraham and grants his petition for Ishmael.

21) Isaac is the covenant child not Ishmael.

22) The conversation is complete. It is now time for action.

23-27) Faith leads to obedience. The acts of circumcision are carried out immediately!

C. DELIVERANCE OF LOT FROM SODOM..... Ch 18-19

1. THE MANIFESTATION OF JEHOVAH AT MAMRECh 18

1-8) Greeting of three strangers.

Then the Lord appeared. A theophany (v. 1). (cf. 19-20,33).

My Lord. Oriental politeness—Abraham does not recognize him as deity yet (v. 3).

Wash feet...rest yourselves...refresh your hearts. All very polite. The best is served and Abraham personally oversees the process.

9-15) The son is promised and Sarah’s unbelief.

Notice the omniscience of Jehovah: V. 10 in the tent door, which was behind him. V. 13 wherefore did Sarah laugh?

Sarah lied and is rebuked. Nothing more is said so this must have caused her faith to increase.

16-22) The fate of Sodom and Gomorrah is foretold.;

There were five cities (14:8):

- a. Sodom and
- b. Gomorrah - destroyed (Deut 29:23).
- c. Admah and
- d. Zeboim – destroyed and used as an example (Hos 11:8).
- e. Zoar - spared (19:21-22).

Why tell Abraham at all?

- a. Abraham is the friend of God and
- b. Abraham is to tell his children and household of this as an example.

23-33) Abraham pleads for the righteous:

- 23-26) 50? 50!
- 27-28) 45? 45!
- 29) 40? 40!
- 30) 30? 30!
- 31) 20? 20!
- 32) 10? 10!

Jehovah terminates the conversation!

2. SODOM - GUILTY! - DESTROYED! / BIRTH OF MOAB AND AMMONCh 19

- 1-3) The righteousness and hospitality of Lot in not leaving these men in the streets.
- 4-11) The vicious Sodomites.

Their wickedness was in the whole city (v. 4):

- a. Old,
- b. Young,
- c. All the people,
- d. From every quarter and
- e. They surrounded the house.

Lot offers his daughters as substitutes. How? We must not assign motives, for scripture does not say why. And all assigning of motives is pure conjecture! The angels interfere and spared Lot and his daughters from further sin at this point (vv. 10,11).

12-14) Warn your family (those not under his roof). But he is considered mad by them.

Are we also considered “mad” or “off our rockers” when we warn our relatives and those around us about the judgment awaiting the unconverted?

15-22) The escape.

Zoar = “tiny place.”

I cannot do anything until you arrive there (thou become thither). God always cares for His own. Beware of over applying providence!

23-25) Fire and brimstone over the entire area!

26) Disobedience of Lot’s wife - she is made a pillar of salt as a result. Jesus said: “Remember Lot’s wife” (Lk 17:32). Do not hesitate! Hold fast to God’s way of escape.

27-28) Abraham sees the destruction.

29) Lot is spared for Abraham’s sake:

- a. A righteous man’s prayers (Jas 5:16).
- b. Also Lot is counted as righteous (2 Pet 2:6-7).

30-38) Incest. The daughters “seem” to have a good motive—“seed unto their father.”

But sin is sin! Were the daughters accepting Sodom's ways?

D. ABRAHAM AND ABIMELECHCh 20

- 1-2) The lie of chapter 12 is repeated - "she is my sister."
- 3-7) God comes to Abimelech in a dream, restore Sarah. Abimelech warned not to commit adultery.

Note: Abimelech is not under a covenant relationship but can still sin in adultery!

- 8-13) Abraham reproved again!

This is where we learn of their half brother-sister relationship.

- 14-16) Abimelech gives gifts to Abraham and Sarah. Thus she was reproved.

- 17-18) Abraham obeys God, prays for Abimelech and they are healed.

E. THE BIRTH AND MARRIAGE OF ISAAC, THE SON OF PROMISE Ch 21-24

1. THE BIRTH OF ISAAC AND EXPULSION OF ISHMAEL21:1-21

- 1-5) Isaac is born as promised. Abraham was one hundred years old.
- 6-8) Joy of Sarah. Abraham gives a feast on the day Isaac is weaned.
- 9-11) The fruit of polygamy raises its ugly head again!
- 12-21) God sanctions the expulsion of Ishmael. Isaac is the promised seed (v. 12).

Ishmael is to be a great nation also (v. 13).

No water – despair - God answers her grief. The promise for Ishmael is given to Hagar again. Water is given. Ishmael grows and marries an Egyptian.

2. ABRAHAM'S COVENANT WITH ABIMELECH..... 21:22-34

- 22) Abimelech = "king" (like Pharaoh).

Phichol = "mouth of all." Not only a general but a spokesman for the people.

- 23-24) Abimelech wants peace and Abraham agrees.

25-30) After agreeing, Abraham points out the problem of the wells. Seven lambs are added to the covenant as a witness.

31) Called the well Beersheba (well of the seven - v. 31).

Oath. Lit: "beseventh themselves."

33) Everlasting God - first time in scripture. "The powerful God of unknown and unlimited times."

3. THE SACRIFICE OF ISAAC.....22:1-19

God was asking for Abraham's spiritual surrender. This was the giving back to Jehovah the great gift, his son Isaac, which God had granted unto him.

1-2) Go - sacrifice.

3) Rose early! To do God's will!

5) Worship. Abraham calls this worship!

And we will come back to you (cf. Heb 11:17-19).

Three days' travel - Isaac carries the wood (aprx. 16-20 years old).

7-8) Isaac - Where is the lamb? Abraham - God will provide for Himself the lamb!

11-14) The Angel of the Lord (Himself, Jehovah v. 11 cf v. 12) does provide.

15-16) This was a proving for Abraham's and Isaac's sakes not for God to learn something (cf. v. 1).

17-19) The Covenant is repeated to Abraham and given to Isaac.

Notice: The faith of Isaac in Jehovah and his father!

4. NAHOR'S DESCENDANTS22:20-24

Abraham's brother's son, Bethuel, is Rebekah's father.

5. DEATH AND BURIAL OF SARAH.....Ch 23

1-2) Sarah dies in Hebron at one hundred and twenty-seven years of age.

3-4) Abraham is to buy a grave within one day as the custom was then.

Foreigner (stranger) = “no property” - not a land owner.

Sojourner = “squatter” - has a permanent dwelling (a tent) but no real property (real estate) (cf. Heb 11:13-16 - But now we seek a heavenly country).

5-16) The purchase - 400 shekels (5-8 = annual wage = \$100,000 + today at \$20,000 per year).

17-20) Description of the land and Sarah’s burial.

6. ISAAC’S MARRIAGECh 24

1-6) Abraham’s instructions to his head servant:

- a. Find a wife for Isaac from among my brethren (not from the Canaanites) and
- b. Do not take Isaac to that land.

7-9) The servant swears to obey.

10-14) The servant’s prayer at Nahor

15-28) Jehovah answers his prayer, Rebekah is the one. The servant is a worshiper of Jehovah (v. 26).

29-31) Rebekah tells her brother (Laban) of these events and Laban invites him in.

32-48) Abraham’s servant retells the story to Laban and Bethuel.

49) That I may turn to the right hand, or to the left:

- a. To find a wife elsewhere, or
- b. How to proceed with Laban and Bethuel.

50) We cannot speak to you either bad or good. They see the providence of Jehovah and cannot add to or take away from what has been shown to them.

51-60) Abraham’s servant leaves immediately as Rebekah is willing to go and not tarry like others want her to.

61-67) Isaac meets them as they return and is pleased with his bride.

F. THE POSTERITY OF ABRAHAM 25:1-18

1. ABRAHAM'S SECOND MARRIAGE AND DEATH 25:1-11

1-4) Keturah, Abraham's second wife—the fulfillment of the promise to make Abraham the “father of many nations” (17:4).

5) Isaac received all of the estate as the “son of promise.”

6) Concubines: plural!

a. Hagar and

b. Keturah.

He gave gifts - not to be taken as “small” gifts.

7-11) Abraham dies at one hundred and seventy-five years of age. Buried with Sarah in the cave of Machpelah. Buried by Isaac and Ishmael.

2. HISTORY OF ISHMAEL 25:12-18

He lived one hundred and thirty-seven years and had twelve sons.

III. THE LIFE OF ISAAC AND HIS FAMILY 25:19-26:35

A. BIRTH OF ESAU AND JACOB 25:19-28

19-20) A short recap of Isaac's life.

21) Prayer was needed for Rebekah just as for Sarah before her. The messianic and seed promises must have also been heavy on Isaac's heart at this time.

22) If all is well - these alarming movements must mean something to her. So she wonders ...Why am I this way?

23) Jehovah answers her question:

a. Two nations - two children,

b. Separated - will be two separate nations,

c. One stronger - not that one will be weak but that one will be stronger than the other and

- d. Older shall (Elder) serve the younger - just the opposite of what would be anticipated.

Lesson: This principle still holds in the church today - Mark 9:35.

24-26) Twins as predicted by Jehovah.

Red or reddish-brown - "Edom" = red. Also see v. 30.

Hairy = Esau or "se'ar" = Seir is where Esau will dwell.

Jacob = "heel-gripper."

Isaac was sixty years old (cf. v. 20 - twenty years they waited for a child).

27) Esau - a hunter, unruly.

Jacob - nomad, peaceable.

28) Isaac favored Esau because he ate of his game = "game pleased him." Rebekah favored Jacob. Both were wrong to favor one child over the other.

B. SALE OF ESAU'S BIRTHRIGHT TO JACOB 25:29-34

29) Stew = "boiled pottage."

And he was weary - "and he was weak from hunger."

30) Feed me...with that same red stew. The word "pottage" is not in the original. Esau seems to be a coarse outdoors man and, being in a hurry, just calls the pottage "red." This is the second reason for his name being Edom ("red").

31-32) Jacob wants the birthright. Esau does not count it as worth much.

I am about to die. This can mean:

- a. Die from hunger, or
- b. I, for my part, am going to meet death. The idea being that he will die sooner than Jacob because of his lifestyle so what value is there to the birthright?

33) Jacob wants Esau to swear to the sale, not just taking his word for it. Esau complies.

34) Esau despised his birthright. Esau is a profane person (cf. Heb 12:16).

NOTE: This was not a valid purchase because Jacob was attempting to purchase what was already his (v. 23). And Esau was attempting to sell, then, that which was not his to sell.

NOTE: Birthright - the double portion law has not been instituted yet. In fact verse 5 shows Isaac received all of the inheritance and the others received gifts (v. 6).

C. ISAAC AND ABIMELECH II.....26:1-16

1) Another famine - history repeats itself about one hundred years later.

NOTE: “Abimelech” is a title like “king” or “pharaoh.”

2-5) The promise is confirmed to Isaac (cf. 22:17-18).

Two admonitions:

a. Do not go down to Egypt and

b. Stay in the land of the Philistines and Jehovah will bless him.

6-11) Isaac repeats the sin of Abraham (cf. 12:13; 20:2,12).

8) Showing endearment (sporting) = “caressing.”

10) A well deserved rebuke!

11) A solemn charge to the people. A sense of guilt shows that the morals of Jehovah have not been entirely forgotten. There may have been also, in the king’s court, the telling of Abraham’s sin.

12-16) Isaac is indeed blessed and jealousy arises.

12) Reaped (received)...a hundredfold. A token of God’s favor and blessing.

13) Began to prosper (waxed great)...very prosperous (very great) = “He kept growing richer and richer.”

14) The Philistines envy his prosperity.

15) Revenge - fill in the wells.

16) Abimelech’s response:

- a. Flattery - You are much mightier than we, and
- b. Ungracious - Go away from us.

How many times do we want troubles to just “Go away?”

- a. At work?
- b. In the family?
- c. In the church?

D. THE DISPUTE AT BEERSHEBA..... 26:17-33

1. STRIFE OVER THE WELLS 26:17-25

- 18) He gives tribute to his father Abraham by giving the wells the names that Abraham had previously given to them.
- 19-20) Isaac is peaceable and moves on. But, he names the well “Contention.”
- 21) Another well and another argument. Again Isaac is peaceable and moves on. He names this well “Enmity” or “Hostility.”
- 22) He moves again and there is now no contention. So he names this well “Broad Places” or “Plenty of Room” (for the well).
- 23-25) Jehovah reconfirms the promise.

2. A COVENANT WITH THE PHILISTINES 26:26-33

- 26) A “close-knit” party.
- 27) Isaac gives them a light rebuke - the hatred is on their side only.
- 28) Jehovah is obviously with Isaac.
- 29) We...have sent you away in peace. A stretching of the truth—a lie!
- 31) Isaac accepts peace.
- 32-33) Jehovah blesses them with water; the well is named “Beersheba.”

E. ESAU’S MARRIAGES..... 26:34-35

Esau marries Hittite women. These ungodly women are a grief to Isaac's family. Esau further demonstrates his lack of interest in spiritual matters in these marriages. The promises to Abraham seem to mean nothing to him.

IV. THE LIFE OF JACOB27:1-37:1

A. JACOB IN HIS FATHER'S HOMECh 27

1-4) Isaac sends Esau hunting:

- a. He wants one last "favorite" meal, and
- b. He wants to give Esau a blessing.

5-10) Rebekah overhears and instructs Jacob in her plan for him to receive the blessing. This is a lack of faith in Jehovah and His ability to keep His promises.

11-13) Jacob fears detection. Rebekah says, "Let your curse be on me" ("Upon me be thy curse.")

14-17) Rebekah then increases the deception:

- a. By using Esau's clothes for Jacob and
- b. By placing goat pelts on him where Isaac might touch him.

18-20) Jacob carries out the plan by going to Isaac pretending to be Esau. Not only is Jacob lying with his actions but now will lie with his words as well.

21-26) Deception complete. Jacob receives the blessing.

27-29) Prophecy of Jacob's future.

30-35) The plot is discovered, but too late for Esau, the blessing stands (v. 33).

36-38) Is there not a blessing for me? (Heb 12:16-17 cf. 2 Cor 7:9-10).

39-40) Esau's blessing. You shall break his yoke from your neck (thou shalt have [break loose] the dominion).

41) Esau hates Jacob and plots to kill him.

42-46) Rebekah hears and makes plans for Jacob's safety. Her pretended reason for sending Jacob away is a godly one but her intentions all along are evil.

B. JACOB'S EXILE AND JOURNEYCh 28

1-2) Isaac sends Jacob to Laban for a wife. Do not marry these ungodly Canaanites as Esau did!

3-5) Isaac calls for Jehovah to bless Jacob with Abraham's blessing.

6-9) Esau despises Isaac's wishes. So, in spite, he marries Canaanite women (cf. 25:34; 26:34-35).

The vision of Jacob's ladder (28:10-19).

12) The angels of God were ascending and descending on it.

NOTE: Ascending then descending (cf. Heb 1:13-14).

13-15) The promise of Abraham confirmed to Jacob (cf. 22:17-18; 26:2-5; 35:9-15).

16-19) Jacob builds a pillar to mark this "holy place." He renames it "Bethel" (house of God).

20-22) Jacob's vow:

a. Jehovah shall be his God, and

b. He will give Jehovah a tenth of all he receives.

C. JACOB WITH LABAN IN SYRIA29:1-33:15

1. JACOB'S DOUBLE MARRIAGE.....29:1-30:43

(a) JACOB COMES TO LABAN'S WELL.....29:1-8

6) Is he well? = is there peace to him?

7-8) Jacob wants to know why they are not in the pasture. They answer that they have agreed to meet in order to water their flocks. This may also have been, "First come, first served."

9-14) Jacob meets and greets Rachel. Rachel tells her father, Laban, and Laban greets Jacob.

15-20) Jacob serves Laban seven years for Rachel.

Laban has two daughters:

a. Leah (the eldest) = "Wild cow," and

b. Rachel = "Ewe."

Leah's eyes were delicate (Leah was tender eyed) = the eyes were not a sharp and brilliant coloring, not that she had poor vision.

21-25) Laban's deception. Leah given instead of Rachel.

26-30) Jacob receives Rachel with conditions:

- a. He was to fulfill Leah's week as his bride, and
- b. He was to work another seven years for Rachel.

Seeds of trouble - Jacob has two wives and loves Rachel more than Leah.

(b) JACOB'S CHILDREN AND HIS INCREASING WEALTH29:31; 30:43

31) Jehovah opens Leah's womb and closes Rachel's. This is why she envies Leah.

32-35) Born to Leah:

1st	Reuben	"Look a son."
2nd	Simeon	"Hearing."
3rd	Levi	"Attachment."
4th	Judah	"Praised."

30:1-4) Rachel gives her handmaid, Bilhah, to Jacob. Jacob knew why Rachel was barren. Jehovah had withheld conception from her (v. 2).

5-8) Born to Bilhah (for Rachel):

5th	Dan	"Vindication."
6th	Naphtali	"Wrestling."

9) Leah stops bearing so gives her handmaid, Zilpah, to Jacob.

10-13) Born to Zilpah (for Leah):

7th	Gad	"Luck" (a troop comes KJV).
-----	-----	-----------------------------

8th Asher "Fortune" (blessed KJV).

14-16) Leah hires Jacob from Rachel.

Mandrakes - yellow berries also known then as "love apples." People felt they promoted fertility.

17-21) Born to Leah - God heard her prayers.

9th Issachar "Reward" (my hire - KJV).

10th Zebulun "Dwelling."

Dinah a daughter - "Vindication." Compare with "Dan."

22-24) Born to Rachel - God heard her prayers also.

11th Joseph "May He Add."

12th Benjamin "Son Of My Right Hand" (see 35:18).

25-36) Jacob bargains with Laban for his release.

27-28) Laban recognizes Jacob's worth to him.

32) Jacob will separate the off-colored livestock and claim from that day forward all livestock that is off-colored. The present stock is exempted.

35-36) Laban shows his own dishonesty and mistrust. Laban separates the stock himself. After separating them he moves them three days away so they could not breed more like themselves in the pure flock.

37) Jacob resorts to human measures to assure success. Jacob's methods "appear" to be working.

43) The man became exceedingly prosperous (increased exceedingly) = "the man burst out exceedingly, exceedingly."

2. JACOB'S FLIGHT FROM LABAN AND THEIR TREATY ... 31:1-54

(a) THE FLIGHT OF JACOB..... 31:1-21

1-2) Laban and his sons have unrest over Jacob's increased wealth.

- 3) Jehovah tells Jacob to return home.
- 4-13) Jacob tells Rachel and Leah of Jehovah's command and reminds them of their father's deceit.
- 14-16) They both agree that they should obey and leave.
- 17-21) They do not tell Laban but flee the land. But Rachel steals Laban's idols.

(b) THE INTERFERENCE OF LABAN 31:22-42

- 22) It is three days before Laban learns of their absence.
- 23) Laban overtakes Jacob in 7 days.
- 24) Jehovah warns Laban against any harsh actions.
- Neither good nor bad = "anything." He is not to try to influence Jacob to return or, do anything of bitter reproach.
- 25-28) Laban gives the "hurt-feelings" approach.
- 29) Laban tells of Jehovah's command to him.
- 30) Laban wants his "gods" back.
- 31) Jacob declares Laban's unrighteousness as his reason for leaving as he did.
- 32-35) Laban searches their personal belongings.

NOTE: Idolatry leads to lying (v. 35).

- 36-42) Jacob returns Laban's ire and shows him that except for Jehovah, Laban would not be so wealthy.
- 38) Jacob has spent a total of 20 years in Padan Aram with Laban.

(c) THE TREATY 31:43-54

- 43) My...my...my. Laban's greed is showing.
- 44-54) A stone is raised and a heap of stones around it. Laban called it, "heap of testimony." Jacob called it "heap of witness." Laban also called it "watch-station."

Neither is to pass this “watch-station” to do the other any harm.

55) Laban returns home in peace.

3. PREPARATIONS FOR MEETING ESAUCh 32

1-5) Jacob sends messengers to Esau to tell him he is returning, but not as a poor person! Jehovah is with Jacob - he has help (v. 1).

6-8) Jacob divides his people into two groups, one providing escape for his family.

9-12) Jacob prays to Jehovah for guidance and help.

13-23) Jacob sends a series of presents ahead to Esau because he still fears him.

Jacob sends his family to a place of safety.

24-30) Jacob wrestles with Jehovah’s angel (cf. Hos 12:3-5).

Jacob prevails and is blessed (v. 29).

Peniel = “face of God.”

“Jacob” (supplanter) changed to “Israel” (wrestler with God).

31-32) The sinew in the thigh shrank - Israel is now truly dependent upon Jehovah.

The Jews did not eat of the sinew from then on.

4. RECONCILIATION WITH ESAU 33:1-15

1-3) Jacob rearranges his family into the order in which he wants Esau to meet them. Notice the order of least importance:

- a. The handmaidens and their children first,
- b. Leah and her children next, then
- c. Rachel and Joseph last.

But Jacob leads them all.

4-12) Esau is happy to greet Jacob and offers to lead them the rest of the way home.

13-14) Jacob, as a good shepherd, wants to take time so as not to injure the livestock

or children.

15) Jacob rejects Esau's offer of a guard party.

D. JACOB'S RETURN TO THE PROMISED LAND33:16-35:20

1. SETTLEMENT OF CANAAN..... 33:16-20

19) Jacob buys a piece of land at Shechem and pitches his tent there.

20) He calls the place, "A mighty God is the God of Israel."

2. DINAH'S BROTHERS AVENGE HER.....Ch 34

1-5) Dinah is defiled (humbled) by Shechem, the son of Hamor, a Hivite prince.

6-12) But Shechem wants Dinah for his wife. He goes out to Israel to secure her and they can become "one people."

13-19) Because Shechem had defiled Dinah, Simeon and Levi propose their deceitful plan and slay them.

Become one only if all Hivites are circumcised.

20-26) They then, on the third day after all were circumcised, slay them.

27-29) They also take everything they want as spoils.

30-31) Jacob tells them, "You have troubled me," or "You have brought trouble upon me." Simeon and Levi give an answer but the last word on this matter will be on Jacob's death-bed (49:5-7 cf. Josh 19:9).

3. THE LAST EVENTS OF JACOB'S HISTORY..... 35:1-20

1) Jehovah tells Jacob to go to Bethel and make an altar.

2-3) Jacob understood:

a. Leave at Jehovah's command,

b. Purify yourself (build an altar) and

c. Purge out all idols.

4) They give up all tokens of idol worship, not just the idols themselves.

- 5-7) God's fear comes upon the area so that Jacob leaves in peace.
- 8) Deborah, Rebekah's nurse dies and is buried.
- 9-15) The promise of Abraham and Isaac repeated to Jacob. Again, he shall be called Israel (cf. 22:17-18; 26:2-5; 28:13-15).
- 14) He poured a drink offering - first drink offering in the Bible.
- 16-20) Birth of Benjamin and death of Rachel.

12th Benjamin - "Son of my right hand."

Rachel had named him Benoni, "Son of my sorrow," but Israel renamed him Benjamin (cf. 29:31-30:24).

E. THE POSTERITY OF JACOB AND ESAU35:21-37:1

1. THE POSTERITY OF JACOB 35:21-29

- 21-22) Another son now gives Israel grief. Reuben lies with Bilhah, Israel's concubine.
- 23-26) The sons of Israel are listed according to their mother and not in order of birth.
- 27-29) Jacob (Israel) returns to Isaac. Isaac dies at one hundred and eighty years of age (cf. 27:44 - Jacob was to tarry with Laban "a few days").

2. THE HISTORY OF ESAU36:1-37:1

- 1-8) Esau moves to Mt. Seir. Esau is Edom (v. 8). The separation is because of their extensive wealth.
- 9-19) Sons and descendants of Esau. Esau had been blessed by his father also (cf. 27:39-40).
- 20-30) Sons of Seir the Horite who inhabited Seir.

Duke = Chief.
- 31-19) Some descendants rise to the position of "kings."
- 40-43) Some of the previous are listed according to their places of residence.
- 37:1) Jacob dwelt in the land of Canaan.

V. THE LIFE OF JOSEPH37:2-50:26

JOSEPH COMPARED WITH JESUS

- A. Beloved of his father,
 - B. Sent by his father to his brethren,
 - C. Sold by his brethren for the price of a slave,
 - D. As a result was made their lord and savior and
 - E. None of this would have happened if they had not hated him and wanted to destroy him.
-

2-4) Joseph is the favorite son. His brethren hate him because of his favored position.

5-8) Joseph's first dream. He tells his brethren and they hate him all the more for it.

Joseph seems to have some pride (v. 7). Behold... lo...behold - same word = Look!

9-11) Joseph tells his brothers of another dream. Again he says, "Look!" He should have known better this time. He tells the dream to his father also.

But his father observed the saying (cf. Mary - Lk 2:19). This seems to fit the father's plans for Joseph, as he had given him special treatment.

12-14) Later Jacob sends Joseph out in the field to bring word about his brethren.

Jacob obviously trusts Joseph's reports.

15-20) Hebron to Shechem 50 + miles.

Shechem to Dothan 25 miles.

Evil hearts now plan to kill him. Sin is a natural outgrowth of a bigamist home:

- a. Inner strife is the result.

- b. Compare with: David's sons.
- c. Compare with: Solomon's sons.

21-24) It appears Reuben comes to aid Joseph:

- a. But this is only compromise.
- b. He is trying to meet evil with craftiness. It never works!
- c. He should have taken a stand, but he is as unstable as water (49:4).

25-28) Judah now comes forward:

- a. Do not slay Joseph for he is our brother and our flesh.
- b. This is a strong plea because it refers back to Cain's killing of Abel.

29-30) Reuben was not present at the sale of Joseph to the Midianites.

(The child is not; and I, whither shall I go?)

- a. Shall he attempt a rescue?
- b. Shall he hasten home? or
- c. Complete bewilderment!

31-35) A cruel way to treat their father!

- a. They let Jacob's mind find its own fears in looking for a means of death and
- b. Jacob's grief is so deep he feels he is going to die from it.

36) Sold to Potiphar in Egypt.

Captain = eunuch.

Guard = slaughterers.

B. JUDAH AND TAMAR.....Ch 38

This section shows clearly how Jacob's sons were coming under the influence of the Canaanites around them. With the intermarriages it would not be long until all of his descendants would have been absorbed into the larger group. From this it is easy to

see why God would send them into Egypt where they looked unfavorably on all foreigners especially shepherds. This will force them to remain distinct as a people.

1-5) Judah leaves his brethren and marries outside the family.

They have three sons:

- a. Er,
- b. Onan and
- c. Shelah.

6-11) Judah finds a wife for his firstborn (Er) - Tamar. Er was evil so the Lord let him die. Therefore Judah gave Tamar to Onan to raise up a son for Er.

NOTE: It is now Judah's responsibility to take care of Tamar, not her father's.

Onan refuses to give her any children. Why?

- a. Selfishness? He did not want to preserve his brother's family?
- b. Greed? The estate of his father would have divided into two parts instead of three.

Onan is guilty of not fulfilling one of the purposes of marriage.

The Lord also lets Onan die because he is evil. But Judah does not give Tamar to Shelah. Why?

- a. Could he have felt she was "bad luck?"
- b. Just plain fear? He had already lost two sons being married to her?

12-19) Judah's and Tamar's deceptions.

Judah's son is old enough to marry but he does not give Tamar to him as he should. Tamar then deceives Judah by disguising herself as a harlot and conceives children by Judah. It appears the usual fee was a kid of a goat.

Tamar takes tokens of the pledge until it can be delivered:

- a. A signet (a seal),
- b. A staff and

c. Bracelets.

20-23) Judah sends a friend to deliver the kid, but he cannot find her anywhere. Judah says she can keep the pledge. It would make his sin more public to continue to try to find a harlot in order to pay her.

24-26) Judah is still responsible for Tamar. When she becomes pregnant, he pronounces the normal judgment on her. Tamar then sends the pledges to Judah identifying him as the father.

Judah recognizes his incest:

a. Pronounces his sins worse than hers and

b. He does not want to go back to her as a wife because of their sin.

27-30) Twins are born to Tamar:

a. Perez and

b. Zerah.

Zerah was the firstborn (red cord on his wrist). Perez actually comes totally out first (his name means “forging forth”).

C. JOSEPH’S PROMOTION IN EGYPT Ch 39-41

1. JOSEPH’S IMPRISONMENTCh 39

Joseph’s training will be very helpful:

a. In Potiphar’s house he is trained in the Egyptian way of life and learns good business administration.

b. His humiliation in prison will help him when he is promoted in Pharaoh’s house.

c. When his character is perfected, then, and only then, will he be ready to help perfect his brothers’ characters.

NOTE: Judah was contaminated by his surroundings while Joseph was not. Just because Joseph leads the righteous life he cannot expect, and does not always receive, the best of treatment.

- 1-4) Potiphar buys Joseph from the Ishmaelites. Joseph is prospered by Jehovah. He is in the house of his master. Joseph did not live as a slave but was given very nice quarters as a reward for his good work. Joseph is master of his master's entire estate.
- 5-6) Jehovah was with Joseph (cf. vv. 2,21,23). Potiphar's only concern in life was what to have for his next meal's menu.

And Joseph was handsome in form and appearance (a good person and well favored) = "Joseph was beautiful in form and beautiful in appearance." Or: well built and good looking.

- 7-10) Potiphar's wife wanted to lie with Joseph. Joseph's rejection and defense:
- a. He could not betray his master's complete trust,
 - b. She is Potiphar's wife and is therefore withheld from him. She may not consider her position as much but it does carry responsibilities with it and
 - c. Any sin is a sin against Jehovah! But she entices him every occasion she can.

11-15) Rejected—she resorts to vengeance! Her passion now turns to hate:

- a. She is spurned and therefore hates him.
- b. Compare Ammon and Tamar - He forced her and then hated her (2 Sam 13).
- c. When the desire is unlawful (unholy) the result is also sin regardless which way it turns out.

NOTE: None in the house verify her claims. Could it be they were not impressed and did not believe her? Could it be Joseph was not the first to receive her "attentions?"

16-18) The lie is now told to Potiphar. The Hebrew servant whom you brought to us (which thou hast brought).

She even includes Potiphar as one of the guilty parties.

Brought to us. She now implies she was not the only one open to being raped by Joseph.

19-20) Potiphar's reaction:

- a. The scripture does not say that Potiphar was angry with Joseph.
- b. This is truly a problem because of the position Joseph holds and the work he did for Potiphar.
- c. He could not disprove his wife's statements and it would not do to accept a slave's word over his wife's.
- d. It would appear Potiphar was angry with his wife for:
 - (1) The punishment for rape could be death, especially for a slave.
 - (2) Joseph receives, what in contrast, could be considered a very light punishment.
 - (3) Joseph is put in with Pharaoh's prisoners, which is a preferred position in prison.
 - (4) Joseph, as the chief servant of the captain of the bodyguard, was just as important a man as any prisoner of the king might be.

And he was there in the prison. The Hebrew indicates that this was a fairly long time, not just a few days or months.

21-23) Again Jehovah blesses all that Joseph does. Joseph soon becomes head of all things within the prison just as he had been in Potiphar's house. Always look for the good in adversity!

2. INTERPRETATION OF THE PRISONERS' DREAMS BY JOSEPHCh 40

- 1-4) Pharaoh's chief butler and chief baker are put in prison under Joseph's care.
- 5-8) Both have a dream but they have no access to interpreters in prison. Joseph asks to hear their dreams. "Interpretations belong to God."

How about?

- a. Astrology?
- b. Horoscopes?
- c. Palm-readers, etc.?

9-15) The butler's dream. The butler is to be restored to his former position in three days. Joseph asks to be remembered when he is restored.

16-19) The baker's dream. The baker is to be hanged in three days.

20-23) Joseph's (Jehovah's) interpretations come true. But the butler forgets Joseph.

3. JOSEPH'S EXALTATIONCh 41

1-8) Pharaoh's two dreams (two years later):

- a. Seven lean cattle devour seven fat cattle and
- b. Seven lean ears of corn devour seven fat ears of corn.

9-13) The butler remembers Joseph and tells Pharaoh about him.

14-24) Pharaoh hastily calls for Joseph. Pharaoh then tells the dreams to him.

NOTE: V. 16 - It is not in me: God will give Pharaoh an answer of peace.

25-32) Joseph interprets the dreams. They are actually one dream and interpretation.

Seven good years followed by, and consumed by, seven famine years.

Because the dream is doubled it is fixed by God and shall come to pass.

33-36) Joseph advises Pharaoh to find wise officers to prepare for the famine during the good years.

37-45) Pharaoh makes Joseph ruler over Egypt, second only to himself.

Pharaoh renames Joseph Zaphnathpaaneah. Pharaoh also gives Joseph a wife (and social standing):

- a. Asanath.
- b. Daughter of Poti-Pherah - a priest of On.
 - (1) On was a city.
 - (2) Ra was the "sun god's" name.

46-49) Joseph gathers food to be saved for the famine.

50-52) Joseph has two sons:

- a. Manasseh = "Making to forget," and
- b. Ephraim = "Double fruit" or "Fruitful."

53-57) The second part of the interpretation comes true, a severe famine comes to the land.

D. JOSEPH AND HIS BRETHREN.....42:1-45:15

**1. THE FIRST JOURNEY OF JOSEPH'S BRETHREN
TO EGYPT (WITHOUT BENJAMIN)Ch 42**

About twenty-two years are between the sale of Joseph and the time his brothers will come to Egypt for food:

- a. Thirteen years to his promotion,
- b. Seven years of plenty and
- c. Two years of famine.

1-5) Jacob sends ten sons to Egypt for food, That we may live and not die. It was a severe famine. But Benjamin must remain behind, Lest some calamity (peradventure mischief) befall him. Protective of Rachel's "remaining" child.

6-20) Joseph receives his brothers, knowing who they are, but does not let them know who he is. Joseph remembers his dreams (cf. 37:5-11).

His brethren accurately count themselves to him:

- a. Ten present,
- b. One at home and
- c. One is not.

Joseph gives them a method in which to prove they are not spies. One will return home to bring the younger back.

After three days in ward, Joseph changes the test to only one remaining behind.

21-24) The brothers claim their hard lot as punishment for their treatment of Joseph.

Joseph used an interpreter to help disguise himself to them.

Simeon is chosen to remain.

25-28) Joseph restores their money and gives them extra rations for the trip. One of them discovers the money and fears - What is this that God has done to us?

Why blame God? What about personal responsibility? Read 42:21 where they first named themselves as responsible. It seems it is natural for men to look elsewhere to place the blame for their own faults and calamities.

29-34) The nine return to Jacob and report all that has happened to them including, “Bring your youngest brother to me.”

35-38) Jacob’s fear and Reuben’s pledge. They discover all the money has been returned to them in their sacks.

Jacob speaks in “absolute” and “final” terms:

- a. You have bereaved me of my children,
- b. Joseph is no more,
- c. Simeon is no more and
- d. You want to take Benjamin away.

NOTE: Total accusation—in that the loss of all three would be the fault of these men. How close to truth he was!

My son shall not go down with you. What Jacob is saying is, “If Benjamin should die, my last days will be steeped in great grief so that the load of it will eventually kill me.”

2. THE SECOND JOURNEY TO EGYPT (WITH BENJAMIN)Ch 43

1-14) Jacob struggles with the decision to send Benjamin into Egypt with his brethren. After a long delay, Jacob sees the need for more food. Judah reminds him of the “Egyptian’s” demands that Benjamin return with them, and Judah places himself as surety: the one to be totally responsible for the journey and their safety.

Jacob shows wisdom again:

- a. Take presents,

- b. Take double the money originally returned,
- c. Take more money for the new purchase and
- d. Take Benjamin.

V. 14: The idea is, “Not so many years ago I was a childless man and now I have practically become such a one again. If it so pleased God, let it be so!”

15-25) Joseph greets them and sets a noon feast for them. The brethren fear a plot.

Guilty consciences always aggravate fears out of proportion!

The Egyptian servant tries to settle their nerves by telling them that their God had been the provider. They are treated as true guests and Simeon is returned to them. They have their gifts ready for Joseph.

26-34) The noon meal. The brothers bow down to Joseph again. In seeing Benjamin, Joseph must control himself by leaving.

The guests are segregated according to Egyptian custom:

- a. Joseph alone,
- b. Egyptians together and
- c. The Hebrews alone.

Joseph’s brothers are amazed and tried:

- a. Amazed by their seating - accurately by their ages, and
- b. Tried by Benjamin’s honor in receiving five times their portions. This was to see if they were still jealous of Rachel’s children.

3. THE TEST SUCCESSFULLY MET BY JOSEPH’S BRETHRENCh 44

1-5) Joseph sends them on their way home but does two things:

- a. Puts their money back into their sacks again, and
- b. Puts his silver cup in Benjamin’s sack.

6-13) The steward overtakes them and accuses them.

They claim innocence and their arguments are those of the innocent:

- a. They had already returned the previous monies found in their sacks,
- b. The guilty one to die, if there is one and
- c. The rest shall become slaves in such a case.

NOTE: The steward changes the agreement; only the guilty is to be bound! The cup is in Benjamin's. Notice the search from the eldest to the youngest. They rent their clothes, but keep the vow and return to the city.

14-17) Joseph confronts them:

- a. Judah speaks up for the group, confirming their original pledge.
- b. Joseph refuses, but stands behind his servant's conditions.

18-34) A speech worthy of the ancestor of our Savior!

- a. Judah requests a private audience with Joseph,
- b. He retells the whole story,
- c. Joseph hears that "he is torn in pieces" for the first time (v. 28).
- d. Judah indeed fears for his father's life and
- e. Judah sacrifices himself freely for Israel!

4. JOSEPH REVEALS HIMSELF TO HIS BRETHREN45:1-15

1-4) A family matter - Joseph sends all away who are not his brethren. Joseph identifies himself. They are troubled for they are in a betrayed brother's total power.

5-8) Joseph states there are 5 of the 7 years of famine left and declares God's purpose in using the occasion of their sin for good: To preserve a posterity for you (you a posterity)[remnant]. Joseph's exalted position is just for this purpose.

9-13) Go tell Jacob all you have seen. Bring all of Israel here for Joseph to care for as his position will guarantee their welfare.

It is my mouth that speaks to you. Joseph is speaking in Hebrew - confirming his claim to be Joseph.

And the eyes of my brother Benjamin. Surely his sending Benjamin back would cause Jacob to believe.

And Benjamin would also be a witness - a favored son's witness!

14-15) Now they have been convinced! Joy and welcome shared. They feel free, now, to talk with Joseph without fear.

E. JOSEPH'S RECEPTION OF JACOB IN EGYPT45:16-47:26

1. JOSEPH SUMMONS ISRAEL TO EGYPT 45:16-28

16-24) Pharaoh is pleased and commands Joseph's brethren to fetch their father and bring all to Egypt:

- a. He will give them the good of the land,
- b. They shall eat of the fat of the land and
- c. He sends:
 - (1) Wagons and
 - (2) Gifts (special to Benjamin and extra to Jacob).

Joseph: See that you do not become troubled along the way (ye fall not out by the way).

25-28) Jacob is convinced:

- a. He at first could not believe that Joseph was alive.
- b. When he sees all the gifts - it is enough!

2. THE TEMPORARY EMIGRATION OF ISRAEL TO EGYPTCh 46

1-4) Israel's vision:

- a. Jehovah calls. Israel says, "Here am I."
- b. Jehovah says:
 - (1) "I am your God, the God of your father,

- (2) Do not fear to go into Egypt,
- (3) I will make of you a great nation,
- (4) I will go with you,
- (5) Joseph will be with you until your death and
- (6) You will not be buried there.”

In other words: God will be with Israel until he dies.

5-7) Jacob obeys God and goes down to Egypt.

8-27) The listings of the family:

- | | | | |
|----|--------|------------------|---------------------|
| a. | Leah | 6 sons
2 sons | +Dinah
by Zilpah |
| b. | Rachel | 2 sons
2 sons | by Bilhah |

Twelve sons in all - seventy souls.

28-34) Joseph goes to Goshen to greet his father. Joseph is to present the family to Pharaoh:

- a. Shepherds are an abomination to Egyptians.
- b. Goshen is isolated.
- c. But Goshen is a very rich land and well suited for this purpose.

3. ESTABLISHMENT OF ISRAEL IN GOSHEN AND THE EGYPTIAN FAMINE MEASURES.....47:1-26

1-6) Joseph presents five of his brethren to Pharaoh.

They obey Joseph in their statements:

- a. As to being shepherds and
- b. Asking for Goshen to settle in.

Pharaoh gives them control over his cattle also.

7-10) Joseph presents Israel to Pharaoh. Israel blesses Pharaoh and Pharaoh accepts (vv. 7,10).

NOTE: The greater always blesses the lesser!

11-12) Pharaoh gives them Goshen and Joseph cares for them.

13-15) Joseph first gathers all the money for the corn.

16-17) Joseph then takes all the livestock in trade.

18-20) Joseph then trades for their land.

21) Urban concentration results.

22) The priests of Egypt were exempt and Pharaoh provided their sustenance for them.

23-26) Joseph then sends the farmers back to tend Pharaoh's land - the priests were still exempt:

a. 20% to Pharaoh,

b. 80% to the tenants for food and seed and

c. This was made into law.

F. JACOB'S LAST DAYS AND FINAL PROPHECIES.....47:27-50:14

1. PROVISIONS FOR JACOB'S BURIAL.....47:27-32

27) Israel the nation.

28) Jacob - one hundred and forty-seven years old.

29-31) Israel the man. Jacob speaks to Joseph with great respect. Now if I have found favor (grace) in your sight... Joseph swears to bury Jacob with his fathers - not in Egypt!

2. THE BLESSING OF JOSEPH'S SONS.....Ch 48

1-4) Jacob becomes ill, Joseph brings his two sons to him to be blessed.

5-7) Jacob adopts Joseph's two sons as his own. This gives Joseph a double portion of the inheritance. Any other sons Joseph might have are to be counted under these two for their inheritance. There are no other sons recorded for Joseph.

8-13) Jacob blesses the two sons of Joseph making them his own sons.

Jacob crosses his hands:

- a. Right hand on Ephraim, the youngest, and
- b. His left hand on Manasseh, the eldest.

15-18) Joseph seeks to correct Jacob in the reversed blessings.

19-22) Jacob refuses to change. "Nations" should be "Tribes" (v. 19). Later in history all of Israel is sometimes called Ephraim. Joseph shall also be returned to be buried in Canaan.

3. JACOB BLESSES THE REST OF HIS SONS 49:1-27

These blessings were needed in order to guide Israel through the dark days of enslavement coming in Egypt.

This is a prophetic blessing:

- a. Prophetic (v. 1 - I may tell you what (that which) shall befall you).
- b. Blessing (v. 28 - This is what their father spoke to them and he blessed them).

1-2) Jacob calls his sons together for his final blessings.

3-4) Reuben ("Look a son"):

- a. Firstborn in time but not in position (cf. 1 Chron 5:1-2).
- b. Unstable as water:

Cf.	35:22	Now
	37:22	Now
	37:30	Now
	42:22	Now
	42:37	Now
	Numbers 16 and 22	Future
	Joshua 20:10ff	Future

- 5-7) Simeon (“Hearing”) and Levi (“Attachment”). Instruments of cruelty—Dinah (Ch 34). Cursed their anger not them.

Scattered in Israel:

- a. Simeon among Judah (Josh 19:1,9).
 - b. Levi - “But unto the tribe of Levi Moses gave not any inheritance: the Lord God of Israel was their inheritance - Josh 13:33.
- 8-12) Judah (“Praised”). Shall be a victorious warrior. His brethren will obey him as a ruler (2 Sam 5:1-3). He is to lead (be a leader) until Shiloh (Christ) comes. He will be wealthy.
- 13) Zebulun (“Dwelling”). Only his dwelling place is told (and assured).
- 14-15) Issachar (“Reward or My Hire”). Strong physically (as an ass). Willing to work hard for others.
- 16-17) Dan (“Vindication”). He will be able to handle judgment within his own tribe. He will defeat (as a serpent) those who would use him (cf. Samson).
- 18) Jacob interrupts to tell them salvation is in Jehovah, not within themselves.
- 19) Gad (“Luck” or “A Troop Cometh”). He will be exposed to raiders from the desert, but he will be quick to defend himself and be victorious.
- 20) Asher (“Fortune” or “Blessed”). He receives the best lands between Mt. Carmel and the seashore.
- 21) Naphtali (“Wrestling”). A deer (hind) let loose or a liberated deer = not restrained.

Goodly words - like the song of Deborah and Barak (Judg 5).

- 22-26) Joseph (“May He Add”). He will be fruitful. He will receive the brunt of many attacks, but his strength (supplied by Jehovah) shall remain. Great blessings of water, livestock and children. Joseph was separated in order to preserve all the family.

- 27) Benjamin (“Son of the Right Hand”). Ravenous (Ravening) Wolf - always has prey and usually victorious.

Ravenous (Ravening) Wolf. Consider the following Benjamites:

- a. Ehud Judges 3:15,
- b. Saul 1 Samuel 9:1,
- c. Jonathan 1 Samuel 14:4-18 and
- d. Saul (Paul) Acts 8:3; 9:1 (cf. Rom 11:1).

4. JACOB'S LAST CHARGE AND HIS DEATH 49:28-33

- 28) A summary of the blessings.
- 29-31) Jacob now charges ALL of his sons to bury him with his fathers. The exact location is carefully given.
- 33) Jacob dies (one hundred forty-seven years old - 47:28).

5. JACOB'S BURIAL..... 50:1-14

- 1-3) Joseph has Jacob's body embalmed in order to fulfill his request for burial. The Egyptians show great respect for Joseph and Jacob by mourning for 70 days.
- 4-6) Joseph secures permission from Pharaoh to go up to Canaan to bury Jacob. But the Israelites leave their children and flocks behind.
- 11-14) They bury Jacob as instructed and return to Egypt.

G. JOSEPH'S ASSURANCE TO HIS BROTHERS OF COMPLETE FORGIVENESS 50:15-26

- 15-21) Joseph is disturbed but responds with love and a promise to care for them.
- 22-26) Joseph dies. He is one hundred and ten years old. He lives to see his grandchildren.

He takes an oath of the children of Israel to bury him in Canaan.

He also is embalmed so that he may be carried forth when God shall visit them and they return to the Promised Land.

FINIS

APPENDICES

In the order in which they appear in the course.

REASONS FOR STUDYING THE OLD TESTAMENT

1. It tells many things about God and His nature not found in any other place.
e.g. God's attitude toward worshiping Him in any way other than that which He has commanded.
2. It shows many things about Man and his nature not found in any other place.
e.g. How he came into being and how he fell into sin.
3. It tells of the origin, nature and consequences of sin.
No other writing can make that claim unless it quotes the Bible as its source.
4. It reveals the greatest religious teachings found anywhere outside the New Testament.
e.g. Other religions are founded on it - Mohammedanism, Modern Judaism.
5. It presents the highest moral and ethical standards found anywhere outside the New Testament.
e.g. Other religious books of the time (and nearly all other times) have glorified immorality either in man or their gods.
6. It aids in developing a spiritual and devotional life (1 Cor 10:5-6; Rom 15:4).
7. It helps one to solve many practical problems in family life, economics, national or civic relationships, education of children, etc.
e.g. Isaac and Jacob using deceit which had first shown up in their father Abraham.
8. It has historical information not known from any other source.
e.g. Origin and history of the Jewish nation. Israel was small compared to other nations, so secular history overlooked them.
9. It gives the only true account of God's people and His actions in this world.
e.g. Babylon and the flood accounts.
10. It contains some of the finest examples of literary excellence known in the world.

11. It gives necessary background for the understanding of the New Testament.

e.g. The argument made by the writer of the book of Hebrews based on Melchizedek would almost be valueless without that knowledge.

DIVISIONS AND BOOKS OF THE OLD TESTAMENT

Pentateuch (Books of Moses)

- | | |
|---------------|-----------------|
| (1) Genesis | (4) Numbers |
| (2) Exodus | (5) Deuteronomy |
| (3) Leviticus | |

History

- | | |
|---------------|-------------------|
| (6) Joshua | (12) 2 Kings |
| (7) Judges | (13) 1 Chronicles |
| (8) Ruth | (14) 2 Chronicles |
| (9) 1 Samuel | (15) Ezra |
| (10) 2 Samuel | (16) Nehemiah |
| (11) 1 Kings | (17) Esther |

Wisdom Literature (Poetry)

- | | |
|---------------|----------------------|
| (18) Job | (21) Ecclesiastes |
| (19) Psalms | (22) Song of Solomon |
| (20) Proverbs | |

Major Prophets

- | | |
|-------------------|--------------|
| (23) Isaiah | (26) Ezekiel |
| (24) Jeremiah | (27) Daniel |
| (25) Lamentations | |

Minor Prophets

- | | |
|--------------|----------------|
| (28) Hosea | (34) Nahum |
| (29) Joel | (35) Habakkuk |
| (30) Amos | (36) Zephaniah |
| (31) Obadiah | (37) Haggai |
| (32) Jonah | (38) Zechariah |
| (33) Micah | (39) Malachi |

12 PERIODS OF OLD TESTAMENT HISTORY

1. **Ante-Diluvian Period**

- a. From **Creation** to the **Flood**.
- b. Genesis Ch 1-7.
- c. This word means “before the flood.” Principle characters: Adam and Eve and their sons, Cain, Abel and Seth. It follows the line of Seth to Noah.

2. **Post-Diluvian Period**

- a. From the **Flood** to the **Call of Abram**.
- b. Genesis Ch 8-11.
- c. This word means “after the flood.” Noah, his wife and their three sons; Shem, Ham and Japheth with their three wives repopulated the earth. This period is concerned with the descendants of Shem.

3. **Patriarchal Period**

- a. From the **Call of Abram** to the **Migration to Egypt**.
- b. Genesis Ch 12-45, time of the book of Job.
- c. This period is centered around the great patriarchs of Israel: Abraham, Isaac, Jacob and the early life of Jacob’s twelve sons.

4. **Egyptian Bondage**

- a. From the **Migration to Egypt** to the **Exodus**.
- b. Genesis 45 through Exodus 11.
- c. Joseph, now a prominent person in Egypt, makes arrangements for his father and eleven brothers to live in Egypt where they will grow to be a great nation.

5. **Wilderness Wanderings**

- a. From the **Exodus** to the **Crossing of the Jordan River**.
- b. Exodus 12 through Leviticus, Numbers and Deuteronomy.

- c. Moses delivered Israel from Egyptian oppression, led them across the Red Sea and gave them the Law at Sinai. Because of unbelief, Israel had forty years of wilderness wandering.

6. **Conquest of Canaan**

- a. From the **Crossing of the River Jordan** to the **Death of Joshua**.
- b. Book of Joshua.
- c. After Moses' death on Mt. Nebo, Joshua led Israel across the Jordan into Canaan and conquered the seven nations in Canaan, thereby possessing the land promised to Abraham's seed.

7. **Period of Judges**

- a. From the **Death of Joshua** to the **Anointing of Saul**.
- b. Judges through 1 Samuel, Ruth written.
- c. God allowed Israel to be oppressed when she was wicked and to be delivered by a judge when she repented. The judges were: Othniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli and Samuel (the judge and prophet).

8. **The United Kingdom**

- a. From the **Anointing of Saul** to the **Death of Solomon**.
- b. 1 Samuel 9 through 1 Kings 11, also 1 Chronicles 10 through 2 Chronicles 9. Psalms, Proverbs, Song of Solomon and Ecclesiastes written.
- c. This period was ruled over by three kings: Saul, David and Solomon. Israel's desire to have a king like the nations around her caused her much grief.

9. **The Divided Kingdom**

- a. From the **Death of Solomon** to the **Fall of Israel**
- b. 1 Kings 12 through 2 Kings 17, also 2 Chronicles Ch 10-32. Obadiah, Joel, Jonah, Amos, Hosea, Isaiah and Nahum written.

- c. When Solomon died, the kingdom was divided between ten tribes (Northern - Israel) and two tribes (Southern - Judah). Elijah, Ahab, Jezebel, Elisha and Jehu lived during this time.

10. **Kingdom of Judah Alone**

- a. From the **Fall of Israel** to the **Fall of Jerusalem**.
- b. 2 Kings 18-25, also 2 Chronicles 33-36. Habakkuk, Zephaniah, Nahum, Jeremiah and Lamentations written.
- c. Because of ungodliness, Israel (Northern Kingdom) carried away by the Assyrians. Isaiah, Hezekiah and Joshua lived.

11. **Babylonian Captivity**

- a. From the **Fall of Jerusalem** to the **Rebuilding of the Temple**.
- b. 2 Kings 25:8-21. Ezekiel and Daniel were written.
- c. 112 years after the fall of Jerusalem, Babylon captured Assyria. Because of Judah's increased wickedness she also went into Babylon captivity.

12. **Restoration of the Jews**

- a. From the **Rebuilding of the Temple** to the **Close of the Old Testament**.
- b. Ezra, Nehemiah, Esther, Haggai, Zechariah and Malachi written.
- c. The decree of Cyrus permitted the return of the Jews (Judah). The first group was led by Zerubbabel and they began to rebuild the Temple. A second group was led by Ezra. Nehemiah completed the return, which took 92 years in all.

PURPOSES OF THE BOOK OF GENESIS

First: To reveal man's beginning and the history of his first acts.

Second: To reveal God's promises to man and His providence in carrying out those promises.

GENESIS THE BOOK OF BEGINNINGS

THE ORIGIN OF

The Universe.....	1:1-25
Man and Woman.....	1:26-2:25
Sin and Death	3:1-7
The Redemptive Promise.....	3:8-24
Sacrifice	4:1-15
Civilization	4:16-9:29
Diverse Languages and Nations	Ch 10-11
The Jewish Nation Through Whom the Messiah Would Come	Ch 12-50

SELECTED TOPICS WITH LOCATIONS

CHAPTER	EVENT
1	Creation
2	Marriage Instituted
3	The Temptation and Fall
4	First Murder Committed
7	Universal Flood
11	Tower of Babel
12	God Calls Abram (Abraham)
13	Abram and Lot Part
19	Sodom and the Cities of the Plain Destroyed (Cf. Deut 29:23)
22	Abraham's Great Trial
24	Isaac and Rebekah
25	Esau's Birthright
28	Jacob's Ladder
29	Jacob and Rachel
37	Joseph Sold Into Slavery
39	Joseph's Imprisonment
41	Joseph Rules Egypt
46	Joseph and Jacob Reunited
47	Jacob Dies
50	Joseph Dies

CHRIST IN THE BOOK OF GENESIS

World Champion to Come	3:15
A Descendant of Abraham	28:14
From the Tribe of Judah	49:10

PROPHECIES FULFILLED IN CHRIST

Satan Bruised	Rom 16:20; 1 Cor 15:24-28; Col 1:12-23; Rev 12:7-12
Christ Blesses the World.....	Gal 3:28-29; Eph 2
Christ from the Tribe of Judah.....	Heb 7:12-14

REDEMPTION

Planned Before Creation	Eph 1:3-14; 2 Tim 1:9
Planned At Creation	Gen 1-4
Prepared For	Gen 3:15; 12:1-3; Mal 4
Effected	The Gospels
Shared.....	Acts
Explained	The Epistles
Realized	Revelation

HYPOTHESES OF CREATION

A. Long Chaos:

Between verses one and two of Genesis chapter one there is the possibility of an infinitely long period of time, during which “the earth was waste and void.”

B. Creation - Ruination - Re-Creation (Restoration or Gap theory):

There has been a series of worlds such as our present one. Each time God has destroyed the creation, allowed a period of chaos, and then recreated a new world.

C. Day - Age:

The six “days” of the creation story really mean six long periods of time.

D. Pictorial Day:

The six days are merely a literary device to present pictorially the creation story.

E. Literal:

The six days of Genesis one are six literal twenty-four hour days.

CONCLUSION:

When all facts and reasoning are considered we must accept the Genesis account as factual. It is the best, and only, account we have of what happened “in the beginning.” All other theories are just that — theories!

METHODS OF ESTIMATING THE EARTH'S ANTIQUITY

1. Tree ring analysis.
2. Varved clay analysis.
3. Radio-carbon dating.
4. Percent of equilibrium method.
5. Solar radiation.
6. Typical geological methods.
7. Uranium and radioactive methods.

THE DAYS OF CREATION

First Day..... Light and Dark

Second Day..... Firmament (Expanse)

Third Day..... Dry Land and Plants

Fourth Day Sun, Moon and Stars

Fifth Day..... Sea Animals and Birds

Sixth Day..... Land Animals and Man

Seventh Day..... God Rested From Creation

SATAN'S VICTORY AND DEFEAT

HIS VICTORY

ADAM

PERSON TEMPTED

EDEN

PLACE

WITHOUT SIN

STATE

SATAN

TEMPTER

DISOBEDIENCE

APPEAL

DISOBEDIENCE

ACTION

DEATH

RESULT

HIS DEFEAT

CHRIST

WILDERNESS

WITHOUT SIN

SATAN

DISOBEDIENCE

OBEDIENCE

LIFE

SIN THE CONQUEROR

GEN 3:1-8

SIN CONQUERED

MT 4:1-11

THINGS WE CAN LEARN FROM CAIN AND ABEL

1. God wants our best.
2. God warns and offers a way of escape.
3. Our deeds are an outward physical statement of our inward thoughts.
4. Sin finds us out.
5. Punishment ≠ Repentance.
6. Our worth is not determined by the world.

THE EXTENT OF THE DESTRUCTION OF THE FLOOD

All flesh = All in whose nostrils was the breath of life.
 ≠ Fish.

Fowl..... Birds

Cattle..... Domestic Animals

Beasts Wild Animals

Creeping Things..... Reptiles, etc.

Men Humans

**400 - 430 YEARS IN BONDAGE
GENESIS 15:13**

From the descent of Jacob into Egypt to the death of Joseph	71 Years
From the death of Joseph to the birth of Moses	278 Years
From the birth of Moses to his flight into Midian	40 Years
From the flight of Moses into Midian to his return to Egypt	40 Years
From the return of Moses to the Exodus	1 Year
	<hr/>
Total	430 Years

SODOM AND GOMORRAH GENESIS 19:16-22

There were actually five cities in the plain. Cf. 14:8.

- | | | |
|----|----------|---|
| 1. | Sodom | Destroyed - Deut 29:23 |
| 2. | Gomorrah | Destroyed - Deut 29:23 |
| 3. | Admah | Destroyed - Deut 29:23 |
| 4. | Zeboim | Destroyed - Deut 29:23
Used as an example - Hos 11:8 |
| 5. | Zoar | Spared - 19:21-22
Used as an example - Hos 11:8 |

THE HOUSE OF ISRAEL AS THEY ENTERED EGYPT
Genesis 46

The children of Leah (32):	
Reuben and four sons	5
Simeon and six sons	7
Levi and three sons	4
Judah and five sons (of whom two were dead) and two grandsons	6
Issachar and four sons	5
Zebulun and three sons	4
Dinah	1
The children of Zilpah, considered as Leah's (16):	
Gad and seven sons.....	8
Asher and four sons, one daughter and two grandsons	8
The children of Rachel (14):	
Joseph (see below)	
Benjamin and ten sons	11
The children of Bilhah, considered as Rachel's (7):	
Dan and one son	2
Naphtali and four sons.....	5
=====	
Total of those "who came with Jacob into Egypt"	66
To these must be added Jacob, Joseph and his two sons	4
Total of Israel's house	70

THE SONS OF JACOB IN THE ORDER OF THEIR BIRTH

1 st	Reuben	“Look a son.”
2 nd	Simeon	“Hearing.”
3 rd	Levi	“Attachment.”
4 th	Judah	“Praised.”
5 th	Dan	“Vindication.”
6 th	Naphtali	“Wrestling.”
7 th	Gad	“Luck” or “A troop comes” - KJV.
8 th	Asher	“Fortune” or “Blessed” - KJV.
9 th	Issachar	“Reward” or “My hire” - KJV.
10 th	Zebulun	“Dwelling.”
11 th	Joseph	“May He add.”
12 th	Benjamin	“Son of my right hand.”

JOSEPH COMPARED WITH JESUS

- A. Beloved of his father.
- B. Sent by his father to his brethren.
- C. Sold by his brethren for the price of a slave.
- D. As a result he was made their Lord and Savior.
- E. None of this would have happened if they had not hated him and wanted to destroy him.

SPECIAL PAPERS

THE ANGEL OF THE LORD (JEHOVAH) THE LOGOS PRIOR TO THE INCARNATION

I. INTRODUCTION.

- A. The Logos was God, i.e., divine, one nature with the Father - John 1:1.
- B. Since the Logos was active in creation, we can hardly suppose that He would drop entirely out of the picture for four thousand years. Or that He would be inactive in the affairs of this world.
- C. The fact that Jesus was the Angel of Jehovah is not a subject within the realm of speculation. Though you may not agree with my use of certain passages of scripture, I am sure you will agree, from the amount of scripture used, that the position taken is scriptural and not a mere speculation based upon a few isolated and/or ambiguous statements.

See ISBE - Vol. I, p. 133; Strong, p. 319.

II. THE EXPRESSION “ANGEL OF JEHOVAH” (“THE LORD”) AS USED IN THE OLD TESTAMENT IS HIMSELF JEHOVAH; HE IS GOD; HE IS DIVINE.

- A. His experiences with Abraham and Hagar.
 - 1. Hagar called the ANGEL OF THE LORD (JEHOVAH), “You-Are-the-God-Who-Sees.” And Moses, the writer, said, “She called the name of the Lord who spoke to her.” So Moses called this person Jehovah and the ANGEL OF JEHOVAH - Genesis 16:7,9,10,11,13.

Genesis 16:10 “I will” - not a created angel but The Angel—Christ. Compare Genesis 21:17 - God saying what the Angel said as His own words.
 - 2. Abraham stood before the Lord (JHWH - Jehovah) and talked with Him (Gen 18:1). Three men appeared before Abraham (Gen 18:2). The men went on but the Lord remained (Gen 18:22). Only two of the three men reached Sodom (Gen 19:1). The one to whom Abraham talked is called Lord (JHWH - Jehovah) (vv. 13,17,20,22).
 - a. Abraham talked with the Angel of the Lord who called Himself Lord and made promises only God can make - Genesis 22:11-18.

22:1 = God.

22:11 = Angel - From "Me" v. 12.

22:15 = Angel.

- b. Here is the renewal of the same promise made by Jehovah - Genesis 12:1ff. Compare 22:17-18 specifically with 12:2-3.

3. Comments:

- a. "Gen 12:7 Was this a manifestation of the Son of God, a Theophania, in some measure anticipating the incarnation? ... The affirmative of the fourth opinion was held by the great majority of the fathers from the very first ... The fact that the name 'Angel of the Lord' is sometimes used of a created angel is not proof enough that it may not also be used of him who is called 'The Angel of Mighty Counsel' (Isa 9:6, Septuagint Translation) and 'the Angel of the covenant' (Mal. 3:1); and the apparent identification of the Angel of God with God himself in very many passages...leads markedly to the conclusion that God spoke to men by an Angel or Messenger who himself was God."
- b. Gen 18:13. "Here the speaker is distinctly called 'Jehovah.' And it seems much more reasonable that there was a Theophania of the Son of God, than that a created angel was impersonating God and speaking in his name."
- c. Verse 22. "The two created angels went on to Sodom (see 19:1), but 'Abraham stood yet before the Lord,' stood yet in the presence of the third Being who was not a created angel, but the eternal word of God, 'the Angel of Mighty Counsel'" (the Messenger of the Covenant; Bible Commentary - Speaker's Commentary).

B. His experience with Jacob:

- 1. The God of Jacob revealed to him - Genesis 28:12-16; Genesis 35:7.
- 2. The Angel of God was the God of Bethel. The Angel says, "I am the God of Bethel" - Genesis 31:11-13.

Compare 28:13

3. Jacob wrestled with the Angel.
 - a. He is called a man Genesis 32:24.
 - b. He is called God - Genesis 32:28,30 cf. Genesis 35:7. See Strong, p. 318.
 - c. He is called the Angel - Hosea 12:3-5.
4. Jacob calls Him "God Almighty" and "the Angel" - Genesis 48:3,15-16.
 - a. God = the Angel (a memorial name). Compare Genesis 28:13; 48:3; Hosea 12:2-5; Isaiah 42:1-8 (= Jesus); 48:11-12 cf. Revelation 22:13 (First and Last).
 - b. Here Jesus is called God (or Lord) Almighty. Jehovah's Witnesses say this phrase is never used of Jesus in the Bible.

Summary to this point: Jesus = Angel of the Lord = Angel of Jehovah = God Almighty = God of Abraham, Isaac and Jacob = Angel of God.

C. His experience with Moses and the Israelites:

1. In the burning bush - Exodus 3:2-15:
 - a. The Angel of the Lord in verse 2.
 - b. Lord and God in verse 4, God in verse 11.
 - c. The God of Abraham, Isaac and Jacob in verses 6,15.
 - d. I AM WHO I AM in verse 14 (cf. Jn 8:58).
 - e. Stephen's view of the matter - Acts 7:30-35,38.
 - f. No angel ever had anyone take off their shoes because he (the angel) made the ground holy! Exodus 3:5 cf. Acts 7:33.
2. In deliverance from Egypt:
 - a. God's Angel promised to lead Israel - Exodus 23:20.

- b. He had pardoning power - v. 21. He is God! (cf. Acts 2:7).
- c. No creatures allowed to wear the name of Jehovah - Isaiah 42:8; 48:11-12.
- d. The name of Jehovah was in Him - v. 21; Psalms 83:18.
- e. Promise of the Angel's presence withdrawn - Exodus 32:34-33:16.
 - (1) The Jehovah that swore to give the land to the fathers said He would send an angel - 33:2; Genesis 22:15-18.
 - (2) He said, "I will not go up in your midst" - 33:3.
 - (3) The people mourned when they heard this - v. 4.
 - (4) When Moses spoke face to face with Jehovah, he prevailed and Jehovah promised, "My presence will go" - v. 14.
- f. Isaiah called Him the Angel of His Presence - Isaiah 63:9; Deuteronomy 4:37.
- g. Stephen's comment on the matter - Acts 7:38.
- h. Exodus 13:21; 14:19:
 - (1) Angel of the Lord (JHWH) - Exodus 3:2.
 - (2) Angel of My Presence - Exodus 33:14.
 - (3) Angel of the covenant - Acts 7:38.
- i. Trinity in the Old Testament - Isaiah 48:12-16.

D. His experience with Joshua:

- 1. He is called a man - Joshua 5:13-15. No good angel accepts worship.
- 2. He calls Himself the Commander of the Lord's army. He accepts worship - 5:14-15.

3. Joshua removed his sandals in His holy presence - 5:15.
4. He is called Lord (JHWH) - 6:2.
5. The Angel of the Lord said - Judges 2:1-5:
 - a. "I led you up from Egypt" - see Exodus 20:2.
 - b. "I ... brought you to the land of which I swore to your fathers" - see Genesis 13:14-15; 15:17-21; Psalms 105:8-11,42,45.
 - c. "I will not... break My covenant with them" - see Leviticus 26:44-45.
 - d. "The Lord your God will not drive out those nations (the Canaanites) from before you" - See Joshua 23:12-13.
6. His experience with Manoah - Judges 13:8-24:

The Trinity is present here:

Father - vs. 20.

Son - vs. 3, etc.

Holy Spirit - vs. 25.
7. Compare Hosea 1:7 with 2 Kings 19:35. Angel = God = Jesus.
8. See Zechariah 12:8; 2:10-11; Hosea 1:6-7.

III. COMMENTS.

- A. Joshua 5:13. "The appearance was that of God manifested in the person of his Word...verse 14. The divine Person intimates that he, the Prince (as the Hebrew word 'sar' is rendered in Daniel 10:13 and elsewhere), of the angels had come to lead Israel in the coming strife" (Bible Commentary).
- B. Joshua 5:13. "It has been a very general opinion, both among the ancients and the moderns, that the person mentioned here was no other than the Lord Jesus in that form, which, in the fullness of time, he was actually to assume for the redemption of man. That the appearance was supernatural, is agreed on all hands; and as the name Jehovah is given him (chap. 6:2), and he received from Joshua divine adoration, we may presume that no created angel is intended" (Adam Clark).

- C. “God, as the Shepherd and King, conducts all things according to law and righteousness, having established over them his right Word, his only begotten Son, who is the Viceroy of the Great King, takes care of the ministers to this sacred flock. For it is somewhere said, Behold I am, and I will send mine Angel before thy face to keep thee in the way” (Philo Judeaeus - Adam Clark).
- D. Compare Isaiah 9:6 with Jehovah’s Witnesses’ doctrine, “The Mighty God.”

IV. JESUS CHRIST IS CALLED LORD (JEHOVAH).

- A. In prophecy, Psalms 68:16-18,24 ...is applied in Ephesians 4:8.
- B. Isaiah’s vision, Isaiah 6:1-10 ...John applies it to Jesus - John 12:37- 43.
- C. The Septuagint Translation (LXX) translated the Hebrew word for Jehovah by KURIOS, which means Lord. So all Messianic prophecies in which the word JEHOVAH appears prove that Jesus, the Messiah, is called Jehovah. KJV uses LORD for this translation in agreement with LXX.
- D. Isaiah 40:3ff ...is applied by Matthew to Jesus - Matthew 3:3; Mark 1:3 (cf. Jn 1:23).
- E. Joel 2:32 ...is applied by both Peter and Paul to Jesus - Acts 2:21; Romans 10:13; Psalms 102:24-27 = God; Hebrews 1:10-12 = Jesus.

God = Jesus.
- F. An angel calls Him, “the Lord their God” - Luke 1:16-17.
- G. Isaiah 44:6 cf. Revelation 22:12-13.
- H. COMMENT:

“Thus, then, the title of ‘Jehovah’ and ‘Lord’ both prove the divinity of our Saviour; ‘for,’ as it is remarked by Dr. Waterland, ‘if Jehovah signify the eternal, immutable God, it is manifest that the name is INCOMMUNICABLE, since there is but one God; and, if the name be INCOMMUNICABLE, then Jehovah can signify nothing but that one God, to whom, and to whom only, it is applied. And if both these parts be true, and if it be true likewise, that this name is applied to Christ, the consequence is irresistible, that Christ is the same one God, not the same person, with the Father, to whom also the name Jehovah is attributed, but the same

substance, the same BEING, in a word, the same Jehovah, thus revealed to be more persons than one” (Watson, Theological Institutes, Vol. I, p. 510).

V. THE ANGEL OF THE LORD (JEHOVAH) IN THE OLD TESTAMENT IS JESUS IN THE NEW TESTAMENT.

A. Angel of Jehovah Gave the Covenant at Sinai.

1. He sent Moses - Exodus 3:2-15; Acts 7:30-34.
2. Spoke to Moses in Sinai - Acts 7:38.
3. The Jehovah who wrote on tables of stone (Ex 31:18; 34:1) was the angel, in whom was God’s name, who was promised to lead Israel (Ex 23:21; 33:34), and the Jehovah who made the covenant (Ex 34:27).

B. The Jehovah who made the Old Covenant promised a New Covenant - Jeremiah 31:31ff.

1. Jesus took away the first covenant to establish the second - Hebrews 10:9.
2. Jesus found fault with the Old Covenant and made the New - Hebrews 8:8.
3. The pronouns in Hebrews 8:4-13 prove Jesus to be the maker of both covenants.

C. The Messenger of the covenant, who calls Himself Jehovah, was to follow John the Baptist - Malachi 3:1.

1. He was the Messenger of the covenant because He made it.
2. He was the Lord of the temple because it was dedicated to Him - 1 Kings 8:12-16.
3. This prophecy in Malachi 3:1 was applied to Jesus in Mark 1:1-3.

D. Spirit of Christ spoke in the prophets - 1 Peter 1:11; Isaiah 63:10.

E. Christ was the Rock which was with Israel - 1 Corinthians 10:4 Cf. Exodus 14:19; 17:21.

- F. Christ was tempted (called Jehovah) - Deuteronomy 6:16; 1 Corinthians 10:9.
- G. Moses esteemed reproaches of Christ above earthly riches - Hebrews 11:26.

VI. THE WORK OF THE LOGOS PRIOR TO INCARNATION.

- A. Creation - John 1:3; Colossians 1:16; Hebrews 1:2.
- B. Upholds all things - *Colossians 1:17; Hebrews 1:3; John 5:17.

* "In Him all things consist," means that Christ holds all things together. Albert Barnes says, "The meaning is that they are kept in their present state; their existence, order, and arrangement are continued by his power. If unsupported by him they would fall into disorder or sink back to nothing. If this be the proper interpretation, then it is the ascription to Christ of infinite power - for nothing less could be sufficient to uphold the universe; and of infinite wisdom, for this is needed to preserve the harmonious action of the suns and systems of which it is composed. None could do this but one who is divine; and hence we see the reason why he is represented as the image of the invisible God. He is the great and ever active agent by whom the perfections of God are made known" (Barnes Notes, Vol 7, pg. 250).

Compare Hebrews 1:3; 11:3; Psalms 33:9; 148:5; Matthew 8:26-27; Mark 1:34; John 5:28-29.

When we understand this it is no surprise that Christ's gospel is God's power to save lost souls (Rom 1:16), and the spiritually dead, who hear and obey the voice of God's Son, shall live (Jn 5:25)!

- C. Gave light to all men - John 1:4,7-9.
- D. The God and companion of God's people in all ages as proved above.

DOCUMENTARY HYPOTHESIS

A. Statement of Purpose.

This paper is designed to delve into the questions in the Pentateuch as raised by the authors of Higher Criticism. Their questions will be presented along with the cases for and against their position.

B. General Statement of the Hypothesis and Definition of the Problem.

The Documentary Hypothesis is the theory that the Pentateuch is a compilation of selections from several different written documents composed by different authors at different places and different times over a period of several centuries, long after Moses.

Simply stated, the problem lies in whether the Bible, and specifically the Pentateuch, is God's word, or a work of uninspired men.

C. History of the Hypothesis.

Initial attempt to analyze sources in the Pentateuch was made by a Protestant priest named Witter in a book published in Hildesheim in 1711. His conclusion was that prior to the Torah, there were ancient poetic compositions available to Moses. He did not meet with much success, but a French physician named Astruc wrote a book entitled "Conjectures Sur Les Memoires Originaux Don't il Pariot Que Moxse S'est Servi Pour Composer le Livre de la Genese," and it appeared in Brussels in 1753. He examined all of Genesis and the beginning of Exodus, and concluded that Moses made use of two principal documents and of several fragments belonging to subsidiary sources. He was titled "Father of the Documentary Hypothesis."

A German named Eichhorn then expounded on Astruc's work between 1780 and 1783, naming his book, "Einleitung ins Alte Testament." The 'Theory of Fragments' appeared in 1802 to 1805 and stated that the Torah was composed of many scrolls that had at first existed independently.¹

Then in the 1830's a 'Supplement Hypothesis' was advanced by Stahelin, Ewald and others. This states that the ancient basis documents, which later generations gradually completed by various additions and through the process of a number of reductions, needed correction.

1. William Henry Green, *The Higher Criticism of the Pentateuch* (New York, Charles Scribner's Sons, 1902), p. 69.

This theory did not last long, but a few years later the analytical method created the New Documentary Hypothesis. This developed under five headings:

1. The use of different names for Deity.
2. Variations of language and style.
3. Contradictions and divergences of view.
4. Duplications and repetitions.
5. Signs of composite structure in the sections.²

These theories have been advanced in various forms by different authors and have gained much acceptance. In about the early 1900's, the conservative view began to emerge again with success. Even though the Documentary Hypothesis was proven wrong on all points, it still is taught in many prominent religious circles.

I. Major Arguments of the Hypothesis.

A. The use of different names for Deity.

In analyzing the first five books of the Bible, the theory has been developed that there is more than one source and that there is indeed more than one writer of these books. Basically they are divided by the name used for Deity, but then there were two more sources discovered. The documents are called: J - Jahovist, based primarily on the use of the name Jehovah; E - Elohist, based primarily on the name Elohim; D - the Deuteronomic legislation of the high priest written to force the Jews to unite; P - the priestly code written in various stages as a systematic accounting of the origins and laws of the Jews.³ "The four documents are thought to have originated in the order J, E, D, P, and their dates, not considering later additions, were fixed as follows: for J, about 850 B.C.; E, about 750 B.C.; D, about 650 B.C.; P, about 500-350 B.C."⁴

2. Ibid.

3. G. L. Archer Jr., *A Survey of Old Testament Introduction* (Chicago, Moody Press, 1964), p. 81.

4. F. C. Eiselen, ed., *The Abingdon Bible Commentary* (New York, Abingdon Press, 1929), p. 137.

With all the care that they have taken in dividing these sections (Jehovist and Elohist), each of these names is found repeatedly in sections mainly characterized by the other.⁵

“It has been pointed out that in the Koran, the holy book of the Mohammedans, a similar feature is to be observed. In some places the name ‘Allah’ (Heb. Elohim) is used and in others we find the word ‘Rab,’ which may be considered as an Arabic equivalent of the Hebrew Yahweh (the Lord).”⁶

“It selected the name YHWH when the text reflects the Israelite conception of God, which is embodied in the portrayal of YHWH and finds expression in the attributes traditionally ascribed to him by Israel, particularly in His ethical character; it preferred the name Elohim when the passage implies the abstract idea of the Deity prevalent in the international circles of ‘wise men’ - God conceived as the Creator of the physical universe, as the Ruler of nature, as the Source of Life.”⁷

We must understand that the real explanation for using both names is to be actually found in the context in which they occur. It is the context that determines which name is appropriate.

B. Variations of language and style.

Simply stated, this theory proposes that the differences between one section and another with respect to vocabulary, grammatical forms and diction definitely signifies their redaction from the several principle documents.

The aging of the documents is used in some cases in conjunction with style to determine the source. “As in other matters, the difference between J and E are not as great as those between JE on the one hand and

5. Green, p. 89.

6. F. Davidson, ed., *New Bible Commentary* (Grand Rapids, MI, W. B. Eerdmans Publishing Co., 1953), p. 31.

7. Umberto Cassuto, *The Documentary Hypothesis and the Composition of the Pentateuch* (Jerusalem, Magnes Press, 1941), p. 31.

D and P on the other; which is due to the fact that J and E come from approximately the same age.”⁸

It is also said that some words appear in certain sections only, therefore calling for different sources. Colenso claims there are fifteen instances where a word appears frequently in the first four books of the Pentateuch, but never occurs in the book of Deuteronomy. In his illustration, examples 2, 3, 4, 7, 8, 10, 12, 13 and 14 have the notation that they are found ‘Nowhere in Deuteronomy’; however, examples 1, 5, 6, 9, 11 and 15 carry the notation that they are found “Nowhere except.”⁹ This is an exception ratio of forty percent and is too high from which to draw this type of conclusion.

It is assumed that the advocates of this theory believe that “passages having a certain type of vocabulary are assumed to belong to one source; when that type of vocabulary is discovered, the proof that there is such a source is treated as complete.”¹⁰ This type of reasoning is called “circular reasoning” and is not acceptable scientific reasoning.”¹¹

It must also be remembered that a writer who has a reasonable command of language may vary his style and expressions in conveying the same idea.¹² “When one applies the firmly established rules of Hebrew language, equally valid for all Hebrew writers they definitely do not point to the existence of separate specific documents like J, E or P.”¹³

C. Contradictions and divergences of view.

This theory states that contradictions and divergences between one section and another shows that there are different sources.

8. Eiselen, p. 140.

9. John W. Colenso, *The Pentateuch and Book of Joshua* (London and New York, Longmans, Green, and Co., 1894), p. 189.

10. H. C. Leupold, *Exposition of Genesis, Vol. 1* (Grand Rapids, MI, Baker Book House, 1963), p. 18.

11. Archer, p. 115.

12. Ibid., p. 99.

13. Cassuto, p. 54.

“A prime example of contradiction is said to be the creation story of Genesis chapter one as opposed to chapter two. In chapter one, the order of the objects of our study is given as vegetation, animals and man, but according to chapter two, the order of creation is man, vegetation, animals and then adds woman. The first thing we should note is that this order is not chronological. Can we seriously think that the writer intended us to understand that God formed man (verse 7) before there was any place to put him? To insist upon a chronological order in chapter two is to place a construction upon the writer’s words that he never intended.”¹⁴

This same writer also states:

“Nor does chapter two teach the creation of man before the animals. Here again the chronological order is not stressed. The chapter has described the formation of Eden and placing man in the garden. It now speaks more particularly of man’s condition, showing his need for a help meet for himself, and that such a help meet was not found among the animals. Verse nineteen may rightly be paraphrased ‘and the Lord God having formed out of the ground every beast of the field, and every fowl of heaven, brought them unto the man.’”¹⁵

Basically, in the Hebrew narratives, it is usual to make a summary statement at the outset, which is then followed by a detailed accounting of the particulars included in it.¹⁶

D. Duplications and repetitions.

Any occurrence of duplication or repetition is used as proof that the redactor had before him the same story from different sources and extracted what he needed from each and compiled the story and did not concern himself that he had repeated the same theme two or three times.

There are several instances of duplication throughout the Pentateuch. Two that are commonly used to prove different authors are the stories of Abram’s deceit and the universal flood. In looking at Abram’s twice claiming Sarai as his sister, we find his actions quite logical. “There is no

14. Edward J. Young, *An Introduction to the Old Testament* (Grand Rapids, MI, W. B. Eerdmans Publishing Co., 1970), pp. 50,51.

15. Ibid.

16. Green, p. 111.

reason in the nature of things why, if he did it once, he could not have done it a second time - Gen 20:1-18. The very fact that the first subterfuge was successful might account for its repetition. Yet the critics insist that we have two different accounts of the same event, and they assign the one to J, and the other to E.¹⁷

Eichhorn presents three arguments that to him are conclusive evidence that we have two accounts of the flood which have been combined into one. These arguments are (1) the frequency of the repetitions, (2) their appearance in all parts of the narrative and (3) to the fact that when arranged in two columns, each forms a continuous narrative.¹⁸

“The repetitions do not appear in every part of the narrative. There is only one account of the size of the ark (6:14-16), the sending out of the birds (8:6-12), the offering of sacrifice (8:20,21 to savor), the command regarding shedding blood and eating with the blood (9:3-6), the bow of promise (9:12-16). None of these appear in Eichhorn’s columns. In fact, of the eighty-three verses in Gen 6:5-9:16, only thirty-six (less than half) find a place in his parallel columns.”¹⁹

The question is also asked, “Would such duplications appear in a work coming in its entirety from one and the same author?”²⁰ We must consider that early Arabic works (the unity of whose authorships was unquestioned) employed similar techniques as characteristic traits of Semitic style.²¹

The harmony, unity and purpose, as well as the history of the Bible, are like watermarkings in paper which may not be removed or separated without destroying the paper.²²

17. Oswald T. Allis, *The Five Books of Moses* (Grand Rapids, MI, Baker Book House, 1969), p. 83.

18. Allis, p. 100.

19. Ibid.

20. Eiselen, p. 138.

21. Archer Jr., p. 75.

22. A. N. Trice and C. H. Roberson, *Bible versus Modernism* (Nashville, TN, McQuiddy Press, Rock City Publishing Co., 1935), p. 27.

E. Signs of composite structure in the sections.

This is the theory that any given book in the Pentateuch was formed by a redactor combining verses or fragments of verses from two or three original sections, all belonging to one theme.

“It is thus impossible to speak in any strict sense of the author of Genesis. The redactor RP who conflated JE and P has the best claim to be so regarded, for he determined the form of the book. Yet even this work received certain additions, for it was not until the Pentateuch was canonized, that is, recognized as scripture, that the process of elaboration and adaption came to an end.”²³

“When J or E appear in a section attributed to the other, the blame is shifted to a redactor which is for some unimaginable reason been at fault.”²⁴ There is no part of the critical theory about which the critics are more sure and unanimous than about the work of the redactor, and yet this redactor has never given an account of himself or any evidence of his existence except as a figment in the mind of the critic. He renders faithful service to his creator and saves the critical theory when all other means fail. The contradictory traits of character imputed to the redactor with his freely changing and manipulating the supposed original documents ruin the verbal criteria by which critics attempt to prove different sources.²⁵ “To put it bluntly, it is what is called ‘doctoring the evidence.’ By such means any theory can be proved or disproved.”²⁶

II. Additional Arguments for Mosaic Authorship.

The entire Documentary Hypothesis is designed to discredit Moses as its author. The backers of this theory claim that, “It may be argued that the attribution of certain specific passages to him - e.g., Ex 24:4, 34: 27; Num 33:2; Deut 39:9 - rather suggests that these passages are unique in this respect, and that the Pentateuch

23. George A. Buttrick, *The Interpreter's Bible, Vol. 1* (New York - Nashville, Abingdon Press, 1952), p. 400.

24. Green, p. 91.

25. A. N. Trice and C. H. Roberson, p. 60.

26. Allis, p. 60.

as a whole does not come from his hand.”²⁷ They also claim “the use of the third person in referring to Moses (Ex 6:26,27; Num 33:2), or the account of Moses’ death (Deut 34:1-8)”²⁸ proves that he is not the author.

Christ answers these questions: “But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spoke unto him, saying, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’?” - Mk 12:26. If the whole book was not by Moses’ hand, why did he have to indicate specifically which verse?

“In addition, the Deuteronomic code contains provisions which make it absolutely impossible for it to have been drawn up under the conditions and circumstances of the Josianic age. Take, for example, the drastic provisions against idolatry and false prophecy (see Deut 13 and 18). How can we imagine that such directions could have been given at a time when the worship of idols had penetrated practically the entire public life of Israel and when false prophets were very numerous and highly influential?”²⁹

Moses’ qualifications speak for themselves: (1) Education and background, (2) He would have had accurate information from the Patriarchs, (3) He had knowledge of the correct climate and geography (the seasons and the weather referred to in the narrative are Egyptian, not Palestinian), (4) As leader of Israel it would be natural for him to record this and (5) He had time to do this writing during the wilderness wanderings.³⁰

A. Conclusion.

“In case of any discrepancy with a pagan document, even one of a later age, the heathen source has been automatically given the preference as a historical witness. Where there happens to be no corroborative of some sort, the Biblical statement is not to be trusted unless it happens to fall in with the theory.”³¹

27. Leupold, p. 185.

28. Eiselen, p. 141.

29. Davidson, p. 33.

30. Archer Jr., pp. 105,108,109.

31. Archer Jr., pp. 97,98.

“The developers of the Documentary Hypothesis have assumed that Western critics, who have no other Hebrew texts of the Biblical period to compare to, can assume that they can with scientific reliability fix the date of composition of each document. They also assume that they can freely amend the text by substituting common words for the rare or unusual words preserved in the Masoretic Text but which they do not understand. As foreigners in an entirely different age and culture, they have felt themselves competent to discard or reshuffle phrases or even entire verses whenever their Occidental concepts of consistency or style have been offended.”³²

“For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” - John 5:46-47. The Bible, and specifically the Pentateuch, is God’s word.

32. Ibid., p. 99.

GOD'S PROMISE TO ABRAHAM
(Is Premillennialism True?)
GENESIS 12:1-3

THE PROMISE HAD THREE MAJOR PARTS:

- I. A great nation would arise from his descendants.
- II. The land of Canaan would be possessed by his descendants.
- III. All nations would be blessed through his seed.

ALL ELEMENTS OF THE PROMISE HAVE BEEN FULFILLED!

I. The nation promise was fulfilled in Israel.

- A. Israel becomes a nation - Deuteronomy 26:5; Cf. Exodus Ch 19-20.
- B. However, today God's people are a spiritual nation (spiritual Israel) - Jeremiah 31:31-34 (cf. Heb 8:10-13; 10:16-17).
- C. This new kingdom was prophesied and brought into existence - Isaiah 2:2-3; Daniel 2:36-45; Joel 2:28-29 (cf. Acts 2:1-47).
- D. That kingdom is now in existence - Colossians 1:13.
- E. The church is that kingdom - Matthew 16:18-19.
- F. There is NO PROPHECY of a Jewish kingdom in the New Testament.

II. The land promise was fulfilled for physical Israel.

- A. God told Moses there would be three cities of refuge UNLESS He fulfilled all of the land promise, THEN He would add three more cities of refuge for a total of six cities - Numbers 35:9-14; Deuteronomy 19:1-10.
- B. Joshua set SIX cities aside showing the land promise was fulfilled -Joshua 20:7-8.
- C. Joshua also later confirms the land promise had been fulfilled - Joshua 21:43-45.
- D. King Solomon confirmed the land promise had been fulfilled - 1 Kings 4:21.

- E. Nehemiah, hundreds of years later, confirmed the land promise had been fulfilled - Nehemiah 9:7-8.
- F. BUT the land promise was conditional, they could lose the land - Deuteronomy 28:15,64; 29:23-28; Leviticus 20:22.
- G. They did, in fact, lose the land because they did not obey God - 2 Chronicles 36:14-17.
- H. The Jews were restored to the land BUT they lost it again because of unfaithfulness - Ezra; Nehemiah. Compare 1 Thessalonians 2:16 (fulfilled in 70 A.D.)
- I. There is NO PROPHECY of a Jewish kingdom in the New Testament.

III. The Seed promise has been fulfilled.

- A. The Seed is Christ NOT the Jewish people - Galatians 3:16.
- B. The Messiah (Christ) is to sit on His throne as prophesied - Zechariah 6:12-13.
- C. Jesus claims to be doing that now - Revelation 3:21.
- D. Paul says Jesus is now ruling in heaven - Ephesians 1:20-22.
- E. John states that the throne is in heaven - Revelation Ch 4-5.
- F. Jeremiah said that no descendant of king Josiah could ever prosper while ruling on David's throne here on earth in Judah (Jerusalem) - Jeremiah 22:24-30.
 - 1. Another name for king Coniah is Jeconiah - 1 Chronicles 3:16.
 - 2. Matthew shows that Jesus is a direct descendant of king Jeconiah (Coniah) - Matthew 1:12.
- G. Jesus will never return to earth to reign. When He returns we, who are faithful, will meet Him in the air and will remain there with Him forever - 1 Thessalonians 4:16-17.
- H. There is NO PROPHECY of a Jewish kingdom in the New Testament.

CONCLUSION: God has kept ALL of His promise to Abraham.

The great nation promise, the land promise and the Seed promise have been fulfilled. Therefore there is nothing left for God to do to fulfill His promise to Abraham.

ANY theory (such as Premillennialism) which requires a future, or current day, fulfillment of any part of this promise is not biblical.

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