

One Year Through the Bible

Week 2: January 6th through 12th

| Bible Texts for the Week | |
|--------------------------|------------|
| Sunday: | Gen. 16-19 |
| Monday: | Gen. 20-22 |
| Tuesday: | Gen. 23-26 |
| Wednesday: | Gen. 27-29 |
| Thursday: | Gen. 30-32 |
| Friday: | Gen. 33-36 |
| Saturday: | Gen. 37-39 |

| Chapter Titles | |
|----------------|---------------------------------------|
| Genesis | |
| 16. | Ishmael is Born |
| 17. | Abram becomes Abraham |
| 18. | Abraham prays for Sodom |
| 19. | Sodom is destroyed |
| 20. | Abraham lies about Serah at Gerar |
| 21. | The Birth of Isaac |
| 22. | The Offering of Isaac |
| 23. | The Death of Sarah |
| 24. | The Bride for Isaac |
| 25. | The Death of Abraham |
| 26. | Abrahamic Covenant Confirmed to Isaac |
| 27. | Jacob-Esau Birthright Conflict |
| 28. | Abrahamic Covenant Confirmed to Jacob |
| 29. | Jacob Marries Leah & Rachel |
| 30. | Jacob's Cattle (method of breeding) |
| 31. | Jacob Leaves Laban |
| 32. | Jacob Becomes Israel |
| 33. | Jacob's Reunion with Esau |
| 34. | The Distress of Dinah |
| 35. | Rachel Dies, Isaac Dies |
| 36. | The Generations of Esau |
| 37. | Joseph's Dream, Sold to Egypt |
| 38. | The Shame of Judah |
| 39. | Joseph, Potiphar, & Prison |

Genesis 16

1. Sarah begins to doubt the Lord's promises to Abraham, and finds a human solution to their childless circumstances (Gen. 16:1&2).
 - a. An Egyptian maid. שִׁפְחָה מִצְרַיִת. שִׁפְחָה shiphchah #8198: *maid, maid-servant* (Acquired in Gen. 12:16).
 - b. Hagar. הָגָר hagar #1904: *flight*. deriv. uncertain.
 - c. The practice of "surrogate" mothering was acceptable in Nuzi law, and likely other cultures of the ancient world.

2. Abraham listened to the voice of his wife, and failed to seek the will of God (Gen. 16:2b).
3. Abraham married Hagar as a concubine/wife (Gen. 16:3). אִשָּׁה 'ishshah #802: *wife, woman*. פִּלְגֶשֶׁת pilegesh #6370: *concubine* (Gen. 25:6).
4. Hagar developed Mental Attitude Sin against Sarah after Hagar conceived (Gen. 16:4).
5. Sarah responded with Mental Attitude Sin, and Overt Sin against Hagar (Gen. 16:5,6).
6. Hagar flees from Sarah, and encounters the Lord (Gen. 16:7-14).
 - a. This is the first appearance of the Angel of the Lord (Gen. 16:7,9,10,11), and yet previous encounters with the Lord may have also been appearances of the Angel of the Lord (e.g. Gen. 12:1,7).
 - b. He addressed her as Hagar, Sarai's maid (not Hagar, Abram's wife) (Gen. 16:8).
 - c. The Lord instructs the runaway slave to return and submit to unjust authority (Gen. 16:9).
 - d. The Lord prophesies blessings upon Ishmael (Gen. 16:10-12).
7. Abraham fathered Ishmael at the age of 86. He will wait another 14 years before Isaac will be born.

Genesis 17

1. Abraham receives the final confirmation of the Abrahamic Covenant at the age of 99 (Gen. 17:1).
 - a. God reveals Himself as אֱלֹהֵי שַׁדַּי El Shaddai.
 - b. God expects Abraham to walk before Him and be blameless.
2. God gives the name of Abraham to Abram, and renames Sarai as Sarah (Gen. 17:5,15).
 - a. Abram. אֲבְרָם #87: *exalted father*.
 - b. Abraham. אֲבִרְהָם #85: *father of a multitude*.
 - c. Sarai. שָׂרַי #8297: *princess*.
 - d. Sarah. שָׂרָה #8283: *noble woman*.
3. God establishes physical circumcision as the sign of the covenant between Him and Abraham (Gen. 17:9-14,23-27).

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4. Abraham laughed at the promise of God and desired for Ishmael to be the Son of Promise (Gen. 17:17,18).
5. God answered Abraham's specific request with a "no" but his heart's desire with a "yes." Ishmael will be blessed as a son of Abraham (Gen. 17:20,21).
6. Isaac "laughter" is a son of promise, named by God before his birth (Gen. 17:19,21). קַח־צִיִּי #3327: *he laughs*.

Genesis 18

1. The (Angel of the) Lord appeared to Abraham, along with two other angels in human form (Gen. 18:1,2,22; 19:1).
2. Though the three "men" appear to be travelling, Abraham convinces them to stay and enjoy his hospitality (Gen. 18:3-8; 2nd Cor. 8:4).
3. The Lord repeats his previous promise of a son in Sarah's hearing, and she laughs even as Abraham had done (Gen. 18:9-15).
4. Abraham was sexually dead, and yet he and Sarah had faith in the promise of God (Heb. 11:11,12; Rom. 4:19).
5. The Lord determined that He would not conceal His purpose from His steward (Gen. 18:16-19), although there are times when He must do so (Deut. 29:29; Acts 1:7).
6. The defiled land of Sodom and Gomorroah demanded investigation and annihilation (Gen. 18:20,21; cp. Gen. 4:10; Lev. 18:25; Num. 35:33; Rom. 8:19-22).
7. Abraham understands the Lord's intention, and undertakes an intercessory prayer ministry on behalf of his nephew, Lot (Gen. 18:22-33).
 - a. Abraham is incredulous that the Lord's Divine discipline would also impact the righteous alongside the wicked (Gen. 18:23,25; Mt. 5:45).

- b. Abraham requests the Lord to spare Sodom for the sake of 50 believers, in a city of perhaps 30,000-50,000 inhabitants.
- c. The Lord agrees to spare Sodom on account of 50 believers, which causes Abraham to fear that he had estimated too generously (Gen. 18:26-28).
- d. Abraham continues to "auction" his prayer request a total of six times.
- e. Abraham limits his own prayers to a "final answer" (Gen. 18:32).
- f. The Lord answered Abraham's "final" prayer and departed (Gen. 18:32,33), and yet had regard for the desire of Abraham's heart when he answered the request Abraham never stated (Gen. 19:29).

Genesis 19

1. Lot is seated in the gate of Sodom "acting like a judge" (Gen. 19:1,9).
2. Lot was oppressed, and his righteous soul was tormented day after day (2nd Pet. 2:7,8).
3. When the two angels arrived, Lot vehemently urged them to not stay in the city square (Gen. 19:2,3).
4. In the evening, the men of Sodom demanded that Lot surrender his two guests into their hands for homosexual activity (Gen. 19:5), and Lot counters their demand with an offer of his two virgin daughters (Gen. 19:6-9).
5. The angels rescue Lot, and deliver his family out of Sodom (Gen. 19:10-26).
 - a. Lot's married children are not rescued (v.14).
 - b. Lot's wife looks back, and joins in the Divine judgment (v.26; Lk. 17:32).
6. Lot established a residence in a mountain cave, and comes into even greater evil with his two daughters (Gen. 19:30-38).

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1. Abraham sojourned in the land of Gerar (Gen. 20:1). Abimelech, King of Gerar, was one of the earliest Philistines to inhabit the land of Canaan (Gen. 21:34; 26:1).
2. Abraham fails another test of fear for personal safety (Gen. 20:1,2,11; 12:12,13).
3. God appears to Abimelech and pronounces judgment upon him (Gen. 20:3-7).
 - a. Abimelech addresses God as Adonai.
 - b. Abimelech describes his nation as righteous.
 - c. Abimelech pleads his integrity and innocence.
 - d. God and Abimelech bear witness to Sarah's sexual purity.
4. Abraham is then required by God to pray for Abimelech, and the Philistine kingdom (Gen. 20:8-18).
 - a. Abimelech fears God (v.11).
 - b. Abimelech is mindful of sin in his life and in his kingdom (v.9).
 - c. Abimelech provides temporal-life blessings to God's prophet, Abraham (vv.7,14-16).
 - d. All of Abimelech's people are called to witness Sarah's purity (vv.8,16).
 - e. Abraham intercedes for Abimelech and the Lord opens the wombs of Abimelech's household (vv.17,18).

Genesis 21

1. The Lord faithfully provided for the birth of Isaac, even as He had promised (Gen. 21:1-8).
2. Sarah's Mental Attitude Sin of jealousy prompted her continued hatred for Hagar & Ishmael (Gen. 21:9-11).
3. Abraham was grieved over Sarah's hatred, because he had developed a love for Ishmael (Gen. 21:11-14; 17:18).
4. The Lord provides for Hagar as a single-mother (Gen. 21:15-21).
5. Abraham will bestow gifts upon Ishmael after Sarah's death, and Ishmael will join with Isaac in burying Abraham at his death (Gen. 25:6,9).

Genesis 22

1. God tested Abraham (Gen. 22:1). נִסָּה ^{#5254} *nasah* to test, try (Ex. 16:4; Deut. 8:2; Jdg. 2:22; 2nd Chr. 32:31; Ps. 26:1-3).
2. The test was a test of Abraham's faith and fear of God (Gen. 22:12).
3. Abraham was instructed to take his "only begotten son," the son that he loved, and sacrifice him (Gen. 22:2).
 - a. This is the first use of "love" in Scripture.
 - b. The "only son" does not disavow Ishmael's existence, but affirms Isaac's prominence.
 - c. Abraham becomes a type (picture) of God the Father, Who sacrifices His only begotten son (Jn. 3:16), Whom He loves (Jn. 3:35).
4. Human sacrifice, and specifically child sacrifice was a feature of pagan, Satanic religions (Lev. 18:21; 20:2; Jer. 19:5; 32:35; 2nd Kgs. 3:27; 16:3; 17:17; 21:6; Ps. 106:37,38; Ezk. 16:21).
5. Mt. Moriah will later be the sight for Solomon's temple (2nd Chr. 3:1).
6. "On the third day" after pronouncing death for Isaac, God provided for Isaac's life (Gen. 22:4), picturing an even greater resurrection life that will occur on the third day (Matt. 16:21; 1st Cor. 15:4).
7. Abraham confidently told his servants that both he and Isaac would worship and return (Gen. 22:5; Heb. 11:17-19).

Genesis 23

1. Sarah's lifespan is the only recorded lifespan in Scripture given for a woman (Gen. 23:1). Her life was relatively short, as her father Terah lived 205 years (Gen. 11:32); her 1/2 brother & husband Abraham lived 175 years (Gen. 25:7); her son Isaac lived 180 years (Gen. 35:28); her grandson Jacob lived 147 years (Gen. 47:28); and her great-grandson Joseph lived 110 years (Gen. 50:22).
2. Sarah died in Kiriath-arba (Hebron) (Gen. 23:2).

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3. Abraham considered himself as a stranger and sojourner within the land that God had promised him (Gen. 23:4).
4. Abraham will purchase the burial place for Sarah within the land that God had promised him (Gen. 23:4-20).
 - a. Some of the Hittite inhabitants of Canaan have an orientation to Elohim, and understand that Abraham is God's mighty prince (v.6).
 - b. The cave of Machpelah becomes the burial place for Abraham, Isaac, Rebekah, Jacob, & Leah (Gen. 49:31).
 - c. 400 shekels of silver is a vast sum of money in that day. A common laborer would only earn 1/30th of a shekel in a day, or 8-12 shekels each year (Code of Hammurabi, #273-277).
 - d. In the next generation, these Hittites will become grievous to Isaac & Rebekah (Gen. 26:34,35; 27:46; 28:8).

Genesis 24

1. Abraham observes the snare that the pagan Canaanite women would be for his son, and so he arranges for Isaac's wife from his own kinsmen (Gen. 24:1-4).
2. Abraham also insists that Isaac must remain within the land of promise (Gen. 24:5-8).
3. Abraham's servant travelled to the city of Abraham's brother Nahor, and allows God to bring the right woman to him (Gen. 24:10-14).
 - a. He prays to the Father on the basis of God's chesed lovingkindness (v.12).
 - b. He looks for a grace-oriented woman, and allows God to send the right one (v.14).
4. The servant's prayers are answered beyond what he could ask or think, when God directs Rebekah to the right place at the right time (Gen. 24:15-27; Eph. 3:20).
 - a. God provides a beautiful, pure woman.
 - b. This woman is grace-oriented, in her watering of the camels, and her offer of hospitality.
 - c. She is of Abraham's family, the granddaughter of Abraham's brother, Nahor.

5. Rebekah's brother, Laban, takes a prominent role in the marriage contract (Gen. 24:29-60).
 - a. Laban takes action based upon the display of wealth that Abraham's servant adorned Rebekah with (v.30).
 - b. Laban refers to Abraham's servant as the "blessed of YHWH" (v.31). He and his father seem to be respectful of YHWH, and yet not worshipful (vv.50-52).
 - c. Laban focuses on temporal-life details, but the servant goes immediately to the spiritual-life assignment at hand (vv.32,33).
 - d. Abraham and his servant each understood that this activity would involve both the Sovereignty of God, and the freewill of man (vv.7,8,40,41,49).
 - e. The servant understood that God sovereignly appoints one woman for one man (v.44).
 - f. With the marriage arranged, the servant bestowed Abraham's gifts upon Rebekah's family (v.53).
 - g. Rebekah's family attempts to delay her departure, but Rebekah is ready to fulfill the Lord's will for her life (vv.54-58).
6. The servant returns to Isaac with his new bride, and their marriage is blessed by the Lord (Gen. 24:59-67).

Genesis 25

1. Abraham truly became the father of a multitude of nations (Gen. 17:5).
 - a. By Hagar, he fathered Ishmael and the twelve princes of the Ishmaelites (Gen. 21:13,18; 25:12-18).
 - b. By Keturah, another concubine, he fathered six additional sons, which formed seven nations (Gen. 25:1-4).
 - c. Isaac's firstborn, Esau, will father the Edomite nation (Gen. 36:9-43).
 - d. Esau's twin, Jacob, will be renamed Israel (Gen. 32:28; 35:10), and father the twelve tribes of God's chosen people (Gen. 49:2-28).
2. Abraham understood the significance of Isaac's inheritance, and made a deliberate

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distinction between him, and his other brothers (Gen. 25:6).

3. Abraham died at the age of 175 (Gen. 25:8).
 - a. He was an old man and “satisfied.”
Dying grace allowed Abraham to finish his course with confidence.
 - b. He was “gathered to his people”.
Physical death means the soul is reunited with those who have gone before.
4. Isaac settled in Beer-lahai-roi, and enjoyed the blessings of the Lord (Gen. 25:11; 16:14; 24:62).
 - a. Isaac’s temporal-life blessings did not include children for twenty years (Gen. 25:20,26).
 - b. Isaac & Rebekah must be tested in their generation, even as Abraham & Sarah were tested in theirs.
 - c. Isaac & Rebekah learned the benefit of marital prayers through their time of testing (Gen. 25:21,22; 1st Pet. 3:7).
 - d. God’s answer to their prayers taught the clear gracious choice of the younger over the older (Gen. 25:23; Rom. 9:10-13).
5. The twins brothers, Esau & Jacob, were like night and day (Gen. 25:26-28).
 - a. They were physically different, in hair and voice (v.26; cf. Gen. 27:22).
 - b. Esau was the outdoorsman (v.27a).
 - c. Jacob was the indoorsman (v.27b).
 - d. They were especially loved by their two parents for temporal-life reasons (v.28).
6. Esau sells his birthright to Jacob (Gen. 25:28-34).
 - a. The hunter experienced failure in his temporal-life area of expertise (v.29).
 - b. The godless man thought only of his own bodily appetite (v.30,34; Heb. 12:16; Phil. 3:19).
 - c. Jacob sought to achieve by human effort what God promised to give by grace (vv.31,33).

Genesis 26

1. Isaac remains obedient to the geographic will of God, and dwells where YHWH tells him to (Gen. 26:1-6).

2. The Lord confirms the Abrahamic Covenant to Isaac (Gen. 26:3,4), henceforth becoming known as the God of Abraham and the God of Isaac (Gen. 28:13; 32:9).
3. Isaac failed the personal-safety test, and lied about his wife, in the exact same manner that Abraham failed (Gen. 26:7-11; 20:1-18).
4. The Lord blessed Isaac with agricultural profits of miraculous proportions, prompting mental attitude sin on the part of the Philistines (Gen. 26:12-17).
5. Isaac was also blessed with abundant water resources, and repeatedly suffered loss in the course of his life (Gen. 26:18-22; Phil. 3:7,8; 1st Cor. 6:7), and yet the Lord was continually with him (Gen. 26:23-25).
6. Abimelech and Phicol realize that their only source for Divine blessing will come from their righteous dealings with Isaac (Gen. 26:26-33).
7. Godless Esau makes marital decisions apart from the will of his parents (Gen. 26:34,35).
 - a. He chooses a polygamous life, following the troubled example of his grandfather Abraham, and his uncle Ishmael.
 - b. He chooses Canaanite women, rejecting the example of his grandfather Abraham.

Genesis 27

1. Isaac grows old, and becomes physically and spiritually blind (Gen. 27:1-4).
 - a. He becomes preoccupied with a physical death that will not occur for another 43 years!
 - b. He allows his temporal-life love of Esau cloud his spiritual judgment in attempting to bless him over Jacob.
2. Rebekah devises a scheme to thwart Isaac’s intentions (Gen. 27:5-17).
 - a. It is a scheme of deceit.
 - b. She fails to inquire of the Lord, or remind Isaac of the Lord’s previously revealed Will.
 - c. She is willing to accept any curse, and pay any price for accomplishing her will in the matter (v.13).

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- d. Like Isaac, parental love blinds Rebekah to spiritual-life issues (see also Bathsheba to David regarding Solomon, 1st Kgs. 1:17).
3. Jacob must lie to his father repeatedly in his theft of Isaac's blessing (Gen. 27:18-30).
 - a. The initial lie (v.19).
 - b. The blasphemous explanatory lie (v.20).
 - c. The supplementary lie of contrived physical evidence (vv.22,23,27).
 - d. The repeated lie (v.24).
4. Isaac prophetically blesses Jacob with God's intended blessing, even though Isaac intended to bless Esau (Gen. 27:28,29).
5. When Esau returns from hunting, the treachery is revealed (Gen. 27:30-40).
 - a. Esau's great and bitter cry was not motivated by any spiritual repentance (v.34; Heb. 12:17).
 - b. Esau blames Jacob for doing him wrong, and fails to recognize the Sovereignty of God (v.36).
 - c. Esau fails to recognize that the blessing is not from Isaac, but from the Lord; and he also fails to recognize that there are not any additional blessings beyond what the Lord has blessed (v.38).
 - d. Isaac recognizes God's sovereignty, and repents of his evil (v.33).
 - e. Isaac's prophetic announcement to Esau is in fact a prophetic curse in declaring what the future doom of Edom will be (vv.39,40).
6. Esau finds comfort in his murderous intentions (Gen. 27:41,42).
7. Once again, Rebekah develops a scheme of human effort to preserve Jacob, and implements that scheme through deceit (Gen. 27:43-46).

Genesis 28

1. Isaac charges Jacob to be mindful of his spiritual inheritance, as the heir of the Abrahamic Covenant (Gen. 28:1-5).
2. Esau tries to use human viewpoint to solve his temporal-life problems (Gen. 28:6-9).
3. Jacob departs from God's geographic will, under deceptive conditions, with no

recognition of God's presence, or work (Gen. 28:10-22).

- a. God appears to Jacob, and confirms the Abrahamic Covenant to him (vv.12-15).
- b. Henceforth, the Lord is called the God of Abraham, Isaac, & Jacob (Ex. 3:6,15,16).
- c. Jacob confesses his spiritual ignorance to God's presence and work (Gen. 28:16,17).
- d. Jacob names the place Bethel: house of God (Gen. 28:19).
 - 1) Bethel will become a place of worship (Jdg. 20:18; 1st Sam. 10:3).
 - 2) It will be one of Samuel's places of circuit ministry (1st Sam. 7:16).
 - 3) It will become a center for idolatry under Jeroboam (1st Kgs. 12:28,29).
- e. Jacob's immaturity is likewise observed in the blasphemous vow he then takes (Gen. 28:20-22; 31:13).

Genesis 29

1. God will be with Jacob in his sojourn, because He is the faithful one to bring about His promises (Ps. 139:10; Heb. 6:13-18).
2. Jacob arrives at the Haran well, but takes no time for prayer, as Abraham's servant had done (Gen. 29:1-8; 24:12-14).
3. Jacob has no understanding of the ways of the Arameans (Gen. 29:7,8). The limited water supply is carefully guarded, and only opened in the presence of everyone. Nobody trusts anybody here.
4. Jacob sees Rachel, and immediately "falls in love" (Gen. 29:9-11,18,20).
 - a. He disregards the local customs & laws, and personally waters Laban's flock (v.10).
 - b. He views Rachel as God's wonderful provision (v.11).
5. Jacob then encounters Laban—an even craftier wheeler-dealer than Jacob (Gen. 29:12-20).
 - a. Laban receives Jacob, and immediately notices differences between Jacob's arrival and the mission of Abraham's servant in obtaining Rebekah (vv.12-14).
 - 1) Jacob brings no gifts.

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- 2) Jacob is not a trusted servant negotiating on Isaac's behalf, but a willful son looking for his own wife.
- b. Laban turns Jacob's stay from a family visit into an employment situation (vv.15-20).
- c. Jacob bargained for his birthright, lied for his blessing, and will now work to "earn" his wife—human effort by means of human viewpoint in every instance.
6. Laban betrays his contract with Jacob, and tricks him into marrying the "wrong" daughter (Gen. 29:21-30).
 - a. Jacob is deceived in the darkness, and does not realize his error until his marriage to Leah is consummated (v.25). What a Divine judgment for Jacob's deception of Isaac!
 - b. Laban admonishes Jacob for his ignorance of local customs, and his helplessness in the local conditions (v.26). Jacob is out of place in Laban's territory "our place" and Abraham's wisdom in not sending Isaac to Haran is vindicated.
 - c. Laban identifies Jacob's desperation, and renegotiates the marriage contract (vv.27-30).
 - d. Jacob fails to recognize God's overruling will, in giving him his "appointed wife" (Gen. 24:44), and insists that his will is better than God's will.
7. The Lord blessed Leah in her undeserved suffering, and rewarded the faithful believer with children (Gen. 29:31-35).
 - a. Jacob committed great evil in his polygamous marriage, by loving one wife, and hating the other (v.31a). Note that his hatred for Leah didn't keep him from using her for his own sexual pleasures.
 - b. God exerted His Sovereignty in opening and closing the women's wombs (vv.31b,35b).
 - c. Upon delivering her first son, Leah gives the glory to YHWH, and names Reuben with a spiritual significance to his name. She knows that YHWH has "seen" her

affliction, and she names her son "See, a Son" (v.32).

- d. Leah likewise gives a spiritual name to her other three sons.
 - 1) YHWH has "heard" her prayers, so the baby is named Simeon: "heard" (v.33).
 - 2) She desires for her husband to be joined to her soul as well as her body, so she names her third son Levi: "joined to" (v.34).
 - 3) Leah's prayers begin to be answered as Jacob begins to love her, and she praises YHWH for her fourth son Judah: "praised" (v.35).

Genesis 30

1. Rachel's lack of children produced terrible mental attitude sin against Leah, to the point of her becoming suicidal (Gen. 30:1).
2. Jacob rebukes Rachel for her failure to recognize God's sovereignty (Gen. 30:2).
3. Rachel insists on her own "motherhood" in competition with Leah, and chooses to put her handmaiden to that task (Gen. 30:3,4,8).
 - a. Rachel's wordly viewpoint motivates her naming of Bilhah's children.
 - 1) She views her "victory" in motherhood as God's favorable judgment, and names Bilhah's firstborn Dan: "he judged" (v.6).
 - 2) She views her competition with Leah as a wrestling struggle, and names Bilhah's second son Naphtali: "wrestling" (v.8).
 - b. Human effort only produced half of what God graciously gave Leah.
4. Leah is now "outnumbered" two wives to one, and gives Jacob her maid Zilpah to even the score (Gen. 30:9-13).
 - a. Leah sees this fifth son as fortunate, and names Zilpah's firstborn Gad: "fortune" (v11).
 - b. Leah is caught up in human happiness, and names Zilpah's second son Asher: "happy" (v.13).
5. Reuben makes a mandrake discovery, and Leah finds that she now has bargaining power over Rachel (Gen. 30:14-16).

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- a. Rachel had “taken” Jacob’s attention away from Leah (v.15), and Leah had been praying to the Lord to return her husband back to her (v.17a).
 - b. Rachel becomes so desperate in her lust for motherhood that she will attempt to use mandrakes to improve her fertility (v.14).
 - c. Leah purchases Jacob’s bed services from Rachel in exchange for Reuben’s mandrakes (vv.15,16).
6. Leah regrets her actions in giving Zilpah to Jacob, and repents of her mental attitude sin, as reflected in the names she gives her next three children (Gen. 30:18-21).
- a. She realizes that she has reaped wages for her sin, and names her fifth son Issachar: “wages” (v.18).
 - b. She anticipates that her husband will honor her, and names her sixth son Zebulun: “honor” (v.20).
 - c. Leah’s logic for the naming of Dinah is not given, but the feminine form of Dan means “judgment” and likely reflects Leah’s spiritual recognition of the Divine judgment that Jacob’s family will face.
7. God mercifully gives Rachel a son (Gen. 30:22-24).
- a. Rachel celebrates that her reproach is gone (v.23).
 - b. Rachel immediately expresses a desire for more children and names her firstborn son Joseph: “may He add” (v.24).
8. Upon completion of his second marriage contract, Joseph declares his intention to depart, but Laban once again cuts a deal (Gen. 30:25-34).
- a. Laban knows that he is reaping temporal-life blessings so long as Jacob stays with him (vv.27,30).
 - b. Laban continues to push the sale, and closes the deal with a third work contract (vv.31-34).
 - c. Jacob strikes a bargain that seems foolish, but he apparently does so under Divine inspiration.

9. Jacob undertakes six years of animal husbandry, manipulating the mating habits of Laban’s flock, and making a fortune for himself (Gen. 30:35-43).
- a. Externally, Jacob utilized a mysterious colored rod method to control the color of the offspring.
 - b. The reality of the matter, though, was that Jacob was simply following God’s guidance on a daily basis, as the Lord communicated instructions to Jacob by means of his nightly dreams (Gen. 31:10-12).
 - c. Ten times in the course of the third contract, Laban changed the terms of the agreement (Gen. 31:7,8).
 - d. Jacob is finally learning how to leave his dealings in God’s hands, and how to walk by means of grace through faith (Gen. 31:9).

Genesis 31

1. Jacob observes a growing hostility on the part of Laban and his sons (Gen. 31:1,2).
2. The Lord informs Jacob that the time has come for his return to Canaan (Gen. 31:3,13). Note: God calls himself the God of Bethel, and holds Jacob to his foolish vow (Gen. 28:20-22).
3. Jacob summons his two main wives, and plans the escape (Gen. 31:4-16).
 - a. They make their plans in the field, away from Laban’s sons or servants.
 - b. Rachel and Leah agree that they can no longer remain with their father (vv.14-16).
4. Jacob arrived in Haran fleeing from one hostile brother, and he now departs Haran fleeing from many hostile brothers-in-law and a hostile father-in-law (Gen. 31:17-22).
 - a. He flees as fast as he can with four wives, twelve children, and great numbers of camels & livestock (vv.17,18).
 - b. Rachel, unbeknownst to Jacob, steals Laban’s teraphim (household idols) (v.19).
 - c. Jacob gets three days away from Laban before the escape is discovered (v.22).

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5. Laban chases Jacob, and catches him on the seventh day (Gen. 31:23-55).
 - a. The night before catching Jacob, Laban is visited by God, and commanded to not “speak to Jacob either good or bad” (vv.24,29; Gen. 24:50).
 - b. Laban demanded an explanation from Jacob for his secret departure (vv.26-28).
 - c. Laban claims that he is only sparing Jacob because of God’s interference on Jacob’s behalf (v.29).
 - d. Laban also demands that Jacob explain himself for the theft of the teraphim (v.30). In the Mesopotamian culture, those teraphim could be used by Jacob in an inheritance dispute.
 - e. Jacob confesses his flight was motivated by fear, but denies that he took the teraphim (vv.31,32).
 - f. Laban ransacked Jacob’s encampment, but was out-Labanned by his daughter Rachel (vv.33-35).
 - g. After Laban’s unsuccessful search, Jacob can freely make accusations against Laban’s unfair treatment over the past 20 years (vv.36-42).
 - h. Laban concludes his side of the argument by claiming that everything of Jacob’s is really his (v.43).
 - i. Laban & Jacob part ways by entering into their fourth contract—an obligation on Jacob’s part to take no more wives, and treat Laban’s daughters well, and a mutual contract to remain apart from one another (vv.44-55).
- b. David fled to Mahanaim during Absalom’s revolt (2nd Sam. 17:24,27).
3. Jacob sends emissaries ahead of his main caravan body, in an attempt to reestablish contact with Esau (Gen. 32:3-5).
4. Jacob’s servants report back that Esau is enroute with 400 men (Gen. 32:6).
5. Jacob divides his camp into two companies, in a human effort to preserve some of his possessions (Gen. 32:7,8).
6. Jacob then prays to the God of Abraham and Isaac, and confesses his sinful fear (Gen. 32:9-12).
7. Jacob sent an elaborate procession of emissaries and gifts ahead of him to meet Esau, and to attempt to buy his favor (Gen. 32:13-21).
8. Jacob finally sent his wives and children across the Jabbok, while he remained outside of Canaan for a night of prayer (Gen. 32:22-34).
 - a. He wrestled with God in his prayers (Hos. 12:3,4).
 - b. He wrestled with the Angel of the Lord in his body (v.24).
 - c. Jacob understood that letting go of the angel would mean a forfeiture of blessings (v.26).
 - d. The Lord blesses Jacob with the new name of Israel (v.28).
 - e. Jacob goes even further by requesting a greater intimacy with the Lord (v.29; cp. Jdg. 13:17,18).
 - f. Jacob named that place Peniel/Penuel in commemoration of seeing the Lord face to face (v.30).
 - g. Jacob will live with a physical disability, apparently for the rest of his life (vv.25,31,32).

Genesis 32

1. Jacob encountered the angels of God on his way out of Canaan, and he now encounters them again on his way back into Canaan (Gen. 32:1; 28:12).
2. Jacob names the place Mahanaim: “two camps” in recognition of the angelic camp along-side his human camp (Gen. 32:2).
 - a. Mahanaim was briefly the capital of Ish-bosheth’s kingdom after Saul’s death (2nd Sam. 2:8,12,29).

Genesis 33

1. Jacob encounters Esau with a fresh element of courage, standing in front of his wives and children (Gen. 33:1-3).
2. Esau greets Jacob in a tearful, joyful reunion (Gen. 33:4-7).
3. Esau inquires about the abundant gifts, and expresses no desire in keeping Jacob’s

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blessings, but Jacob insists on sharing the grace gifts of God's lovingkindness (Gen. 33:8-11).

4. Esau & Jacob part ways, with Jacob promising to come to him in Seir (Gen. 33:12-16).
5. Jacob, however, settled his family first in Succoth (Gen. 33:17), then in Shechem (Gen. 33:18-20).
 - a. He and his family remained in Succoth for a number of years (8-11, probably 10).
 - b. Jacob built a house, but there is no mention of an altar being built in Succoth. Succoth is NOT in Canaan.
 - c. After a period of time, Jacob moves into Canaan, and settles at Shechem. Reuben is 21-24 years old. Simeon is 20-23 and Levi is 19-22 years old. Joseph is 14-17. Dinah is 13-16 years old.

Genesis 34

1. Dinah became involved with the Canaanite women (Gen. 34:1).
2. Shechem (the person) prince of Shechem (the city) Shechem has sexual relations with Dinah against her will (Gen. 34:2). Shechem loved Dinah, and he spoke tenderly to her (Gen. 34:3). The Hebrew here does not speak necessarily in any kind of sequence. This was evidently a seduction, over time, but was consummated prior to marriage, and without Dinah's consent.
3. Shechem's soul was bonded to Dinah's soul, and he requested his father to arrange for their marriage (Gen. 34:3,4). Dinah is likely kept in Shechem's home the entire time (Gen. 34:26).
4. Jacob receives news of Dinah's rape, but fails to take leadership in dealing with the situation (Gen. 34:5).
5. Hamor makes a gracious plea to Jacob and his sons, and tells them to name their price for the bridal payment (Gen. 34:6-12).
6. Jacob fails again to take the leadership, and surrenders the negotiations to his sons (Gen. 34:13-17).
 - a. The sons answer with deceit (v.13).

- b. They claim their obligations under the Abrahamic Covenant will not permit intermarriage with any uncircumcised gentiles (v.14), and stipulate that they will agree to the marriage if the Shechemites become circumcised like them (vv.15-17).
7. Hamor and Shechem agree to the terms, and convince the Shechemites to agree with the plan (Gen. 34:18-24).
8. The lie of Jacob's sons is followed by murder, as Simeon & Levi take advantage of the Shechemites' weakness and massacre the city (Gen. 34:25-29).
9. Jacob again fails in his spiritual responsibility and stewardship, when he does not judge his sons for their great evil (Gen. 9:6). Jacob is too preoccupied with his own insecurities that he tolerates his sons' wickedness (Gen. 34:30,31; cf. Deut. 21:18-21; 1st Sam. 3:13).

Genesis 35

1. Jacob relocates his house from Shechem to Bethel in obedience to the revealed Will of God (Gen. 35:1-15).
 - a. Jacob makes it a priority to remove all forms of idolatry from his house (vv.2-4).
 - b. God graciously placed fear upon the Canaanites, and Jacob's family travelled in peace (vv.5,6).
 - c. During Jacob's stay at Bethel, he will bury Rebekah's nurse, Deborah (v.8). We are left to assume that Rebekah is dead by this time, and that Jacob never does see her again after he flees from Canaan (Gen. 28:10).
2. At Bethel, Jacob enjoys the greatest fellowship with the Lord that he has ever had (Gen. 35:9-15).
 - a. God reminded Jacob of his new name—Israel (v.10).
 - b. As El Shaddai, He reconfirms the Abrahamic Covenant to Jacob (vv.11,12). This time, Jacob is on his way *into* the promised land, and walking by faith.
 - c. Jacob sets up a pillar of stone, and offers a drink offering without any foolish vows (vv.13,14).

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3. Jacob moves from Bethel to Ephrath (Bethlehem) (Gen. 35:16-21).
 - a. Along the way, Rachel will die giving birth to Ben-oni: “son of my sorrow” (v.18).
 - b. Jacob renames the baby Benjamin: “son of the right hand.”
 - c. Jacob buries Rachel on the road to Ephrath (vv.19,20; 1st Sam. 10:2).
 - d. After Rachel’s death, Reuben commits adultery with Rachel’s maid (and Jacob’s concubine) Bilhah (v.22).
4. Jacob is finally reunited with his father Isaac shortly before Isaac’s death at the age of 180 (Gen. 35:27-29).

Genesis 36

1. The entire chapter is given over to a description of Jacob’s twin, Esau.
2. Esau is renamed Edom, and his descendants become the nation of the Edomites.
3. They are given land and an assortment of chiefs centuries before Israel will enjoy a kingdom in the land of promise (Gen. 36:31).
4. There are some name similarities in this chapter with the book of Job.
 - a. It is a mistake to place Job within an Edomite framework. It is better to identify Job with the Jobab of Joktan’s line (Gen. 10:29), rather than the Jobab of Esau’s line (Gen. 36:33,34).
 - b. Esau’s son Eliphaz had a son named Teman (Gen. 36:11), but he should not be identified with Eliphaz the Temanite who came to comfort Job (Job 2:11).
 - c. Seir’s grandson Uz is sometimes thought to be the founder of the land of Uz (Job 1:1), but the better Uz is the son of Aram, and grandson of Shem (Gen. 10:23).

Genesis 37

1. Following the death of Isaac, Jacob lived in the land of promise, as the heir to the promise (v.1).
2. Jacobs sons worked his flocks, near and far (vv. 2,12-17).

3. There was a distinction at this point in their family life between Leah and the two concubines (vv. 2,10).
4. Jacob considered Joseph his favorite son (v.3).
 - a. *As Israel*, he loved Joseph more than all his sons. This reflects Jacob’s spiritual life priorities, and Joseph’s participation in assistance to his father.
 - b. Joseph was the son of his old age. בְּזֶקְנִים Ben-z^cquniym. Years later, Benjamin will be described in this way (Gen. 44:20), as Isaac was to Abraham (Gen. 21:2,7). Joseph was born when Jacob was 91 years old, so Jacob is now 108 years old at this point.
 - 1) He was the young man who loved to learn from his elderly father (Philem. 9; 2nd Jn. 1; 3rd Jn 1).
 - 2) He was the son with the greatest spiritual eagerness (vv. 5-7,9-10,14; 39:2,3,8-10).
 - c. Joseph was given the full-length robe (priestly garment). כְּתֹנֶת פָּס pas #6446: n.m. *flat* (of the hand or foot), *palm*, *sole*; of the tunic reaching to the palms and soles. Used 5x5vv. (Gen. 37:3,23,32; 2nd Sam. 13:18,19).
5. Jacob received spiritual appraisals from his son, Joseph (v.2).
6. Joseph has two prophetic dreams about his family (Gen. 37:5-11).
 - a. Joseph’s brothers react with hatred and jealousy (vv.8,11).
 - b. Jacob reacted to Joseph’s dream with a rebuke, and yet kept it in mind as one who respected his son’s dreams (vv.10,11).
7. Jacob, *as Israel*, sent Joseph on a family priesthood work-assignment (vv.12-14).
8. Jacob’s brothers conspire to kill “the dreamer” (Gen. 37:18-30).
 - a. Reuben speaks up and convinces the brothers to throw Joseph into a pit instead (vv.21,22), intending to return and rescue the young man (vv.29,30).

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- b. Judah speaks up and convinces the brothers to sell Joseph into slavery, thus preserving Joseph's life (vv.25-28).
- 9. Jacob, the deceiver, is now deceived by his own sons (vv.31-35).

Genesis 38

1. Following the betrayal of Joseph, Judah separated himself from his brothers, and lived with Hirah the Adullamite (Gen. 38:1).
2. Judah married a Canaanite woman, Bathshua, and while living in Chezib, fathered three sons: Er, Onan, & Shelah (Gen. 38:2-5).
3. Judah arranges for his son Er to marry Tamar, but Er died the sin unto death before fathering any children (Gen. 38:6,7).
4. Judah arranges for Onan to marry Tamar and father a child in Er's name (Gen. 38:8-10).
 - a. This practice is called Levirate Marriage, and was codified under Mosaic Law (Deut. 25:5-10).
 - b. This practice gave rise to the Sadducees' ludicrous question to the Lord (Matt. 22:23-28).
 - c. In Onan's case, he used Tamar for his own pleasure, but didn't allow her to become pregnant (v9). Thus, he also died the sin unto death (v.10).
5. Following the death of Onan, Judah was unwilling to give Tamar to his final son, Shelah (Gen. 38:11,14b).
6. Bathshua dies and the widower Judah finds support with Hirah the Adullamite (Gen. 38:12,13).
7. Tamar disguises herself as a harlot, and has sex with her father-in-law, in order to become pregnant (Gen. 39:14-23).
 - a. Tamar obtained Judah's seal, cord, and staff as a pledge for the promised price of her harlotry (v.18).
 - b. When Judah sent Hirah to pay the harlot, Tamar was nowhere to be found (vv.20-22).
 - c. Judah intends to replace his missing items, and not allow his harlotry to become public knowledge (v.23).
8. Tamar's harlotry, and Judah's harlotry with her are exposed (Gen. 38:24-26).

- a. Judah intends to burn Tamar as a harlot (v.24). This will later become the law in Israel for the daughter of any priest (Lev. 21:9).
 - b. Tamar confesses her harlotry to Judah, and then identifies him as the father of her child (children) (v.25).
 - c. Judah confessed his own guilt, and her "greater" righteousness. He spared Tamar's life, but kept her as a widow rather than a wife, from that time on (v.26).
9. Tamar gave birth to twin sons, Perez and Zerah (Gen. 38:27-30).
 - a. The scarlet thread was supposed to mark the firstborn son (v.28).
 - b. Perez: "breach" came out first, however (v.29). Judah is the Tribe from which the Christ will come (Gen. 49:10), and Perez is the line through which that occurs (Matt. 1:3).
 - c. Zerah: "rising, dawning" became the second son (v.30).
 - 1) Zerah may also mean "scarlet" if it comes from a Canaanite word rather than a Hebrew word.
 - 2) The Zerahites were one of the four clan divisions of Judah (Perez had two clan divisions) (Num. 26:20,21).
 - 3) Achan was a Zerahite (Josh. 7:1).

Genesis 39

1. Joseph is bought as a slave by Potiphar, Captain of Pharaoh's guard (Gen. 37:36).
2. The Lord was with Joseph (Gen. 39:2). Joseph was spiritually prosperous even while he was temporally enslaved.
3. Potiphar recognized the Divine blessing upon Joseph, and entrusted the young man with his entire house (Gen. 39:3-6a).
4. Potiphar's wife directly and repeatedly tempted Joseph to commit adultery (Gen. 39:6b-10).
 - a. Joseph resisted the temptation (v.10a).
 - b. Joseph avoided the woman (v.10b).
5. Potiphar's wife laid a trap for Joseph, and he was forced to flee without his garment (Gen. 39:11,12).

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6. Potiphar's wife then accused Joseph of attempted-rape, and Potiphar had Joseph imprisoned for his crime (Gen. 39:13-20).
7. The Lord was with Joseph (Gen. 39:21a). Joseph was spiritually prosperous even while he was temporally imprisoned.
8. The chief jailer recognized the Divine blessing upon Joseph, and entrusted the young man with the entire jail operation (Gen. 39:21b-23).

Note:

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