

GENESIS

Highland Park Baptist Church

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January 5 through March 23, 2022

I. Primary Purpose of the Course

To understand the plan of God, which is to establish His rule and authority on earth as presented in the book of Genesis. God uniquely created man to exercise authority over the entire earth in order to mediate God's sovereign rule over His creation, but Adam rebelled against God's authority. God immediately established His plan to reconcile His sinful creation to Himself, and establish His righteous kingdom through the political nation of Israel.

Also, for this course, one will understand that God's ultimate goal of redemption for His creation began in the covenant relationship established with Abraham. Through chosen Abraham, Genesis presented God's plan to place His chosen people in a specific chosen land, through whom the nations of the world would be blessed.

II. Objectives of the Course

1. The student will study the general context, structure, and the historical background of the book of Genesis.
2. The student will see the progressive revelation of God's plan for His creation.
3. The student will learn the major people introduced in this book and how God uses them to accomplish His plan for mankind.
4. The student will interact with all of the positions concerning the debates surrounding the creation. Also, this discussion will extend to the question of the Noahic flood.
5. The student will interact with the issues related to the fall of man and the impact of Adam's expression of sovereign independence. How did Adam's decision to eat from the forbidden tree change his relationship with God, with Eve, and with creation itself?
6. The student will study the covenant God made with Noah.
7. The student will study the covenant God made with Abraham.
8. The student will follow the life of growing obedience and faith in the life of Abraham, the declining faith seen in the life of Isaac, and the struggle with faith in the life of Jacob.
9. The student will study the later events in the book of Genesis to see how God's promise made to Abraham is eventually passed through Judah.

III. Class Schedule

Dates: January 5, 12, 19, 26; February 2, 9, 16; March 2, 9, 16, 23

Time: 6:30-7:15; 7:25-8:00

Location: South Atrium

* Note: Each class lecture/presentation and accompanying notes will be uploaded to the HPBC website by Friday of the same week.

IV. Requirement of the Course

Read the book of Genesis.

Genesis is a word derived from the Septuagint (the Greek version of the Old Testament) and means “origin” or “beginning.” This is indeed a most appropriate title for this first book of the Bible, for it is in a most distinctive sense the book of beginnings. Important beginnings described are:

- (1:1-2:3) The beginning of the earth as man’s habitation
- (2:7-25) The beginning of the human race
- (3:1-8) The beginning of human sin
- (3:9-24) The beginning of redemptive revelation
- (4:1-15) The beginning of the human family
- (4:16-9:29) The beginning of civilization
- (10:1-32) The beginning of nations
- (11:1-9) The beginning of human languages
- (11:10-50:26) The beginning of the Hebrew race

(Merrill Unger, Unger’s Survey of the Bible, pgs. 118)

The key word of Genesis is *election*. Divine electing grace pervades the book. Genesis records a number of family histories in which God personally chooses individuals through whom he will work out his redemptive plan for the fallen race. Of Adam’s posterity, Cain drops out and Seth is chosen instead. Of Noah’s progeny, Shem is selected over his younger brothers, Ham and Japheth. Of Terah’s family, Abram is called over his younger brothers, Nahor and Haran. Of Abram’s sons, Ishmael is rejected and Isaac is chosen. Of Isaac’s sons, Esau is bypassed and Jacob comes into the line of blessing. Of Jacob’s sons, Judah is selected to perpetuate the line of Messiah (Ben. 49:9, 10). Underlying the divine plane of redemption in its progressive unfolding is eternal election (Eph. 1:4). (Merrill Unger, Unger’s Survey of the Bible, pgs. 119)

Introduction. “The book falls into two unequal parts, of which the second begins with the emergence of Abram at the junction of chapters 11 and 12. Chapters 1 to 11 describe two opposite progressions: first, God’s orderly creation, to its climax in man as a responsible and blessed being, and then the disintegrating work of sin, to its first great anticlimax in the corrupt world of the Flood, and its second in the folly of Babel.”

“With this, the general history of man gives way in chapter 12 to the germinal story of ‘Abraham and his seed’, with God’s covenant no longer a general pledge to all mankind as in chapter 9, but narrowed down to a single family through which ‘all the families of the earth’ will be blessed (12:3). Abram, landless and childless, is made to learn that the great promise, lodestar (*definition: guiding principle*) of his life must be fulfilled divinely and miraculously or not at all.” (Kidner, *Genesis*, p. 13-14)

Author. Jesus states in John 7:22 that “Moses” gave the regulations concerning circumcision, which are found in Genesis 17:9-14, not Leviticus 12:3. Therefore, this strongly indicates that ***Moses was the author of Genesis.***

Who wrote the Pentateuch? MOSES!

- Exod. 17:14, "Then the Lord said to Moses, 'Write this in a book . . .'"

- Exod. 24:4, "And Moses wrote down all the words of the Lord."

- Numbers 33:1-2, Moses recorded the journeys of Israel.
- Deut. 31:9, "So Moses wrote this law and gave it to the priests".
- I Kings 2:3, a reference to the law of Moses.
 - I Kings 6:1, We know Moses lived in the 15th century B.C.
- II Kings 14:6, a reference to the law of Moses.
- Ezra 6:18, a reference to the book of Moses.
- Nehemiah 13:1, a reference to the book of Moses.
- Daniel 9:11-13, a reference to the law of Moses.
- Malachi 4:4, a reference to the law of Moses.

- Jesus affirms the Mosaic authorship of the Pentateuch in Matt. 8:4 & 19:7-8.
 Also, in Mark 7:10 & Luke 24:27, 44 & John 1:45.

“It is entirely plausible to expect that Moses had many sources of information available to him, both in written and oral form. In this scenario inspiration enabled him to select sources that were accurate and to weave that material together into a purposeful composition that is essentially the book of Genesis as we have it today. Whatever limited additions or revisions may have been made after the time of Moses must likewise be considered inspired. We contend, however, that the principal inspired, purposeful, and creative mind behind Genesis was Moses.” (Walton, *Genesis: NIV Application Commentary*, p. 42)

In confirmation of Walton’s conclusion John Currid adds (*Genesis*, p. 32, and he is quoting R. D. Wilson), “That the Pentateuch as it stands is historical and from the time of Moses; and that Moses was its real author though it may have been revised and edited by later redactors, the additions being just as much inspired and as true as the rest.”

Merrill also concurs with the above statements, though “there no doubt had been an unbroken oral (and perhaps written) tradition about their origins, history, and purpose, it was not until Moses gathered these traditions and integrated them into the corpus now known as the Torah that a comprehensive and authoritative synthesis emerged.” (Merrill, *A Biblical Theology of the Old Testament*, p. 8)

These references provide **internal evidence** that **Moses** wrote this book, because he adds material that is pertinent to his time period but does not belong during the age of the patriarchs.

- (6:19-7:3) Noah distinguishes between clean and unclean animals. Obviously, this teaching from the Law was not yet given to Noah.
- (12:6; 13:7) Canaanite was then in the land – This reference indicates the hostile nature of the Canaanites that was not present/evident in Abraham’s day, but sure was during Moses’ era.
- (22:6) Burnt offering – which was very important in Moses’ day (see Lev 1).
- (35:14) Drink offering – which is described in Numbers 15:5, 7. Drink offerings (which always consisted of wine) accompanied all burnt and peace offerings (see Lev 23:10-14), never with sin or trespass offerings. The drink (and meal) offering recognized the sovereignty of God and was the same as presenting one’s tithe to the Lord.
- (47:11) The Land of Rameses – Kidner (p. 15) questions if this is Rameses II who was a contemporary of Moses (but this also presupposes a late date for the exodus).

Date. 1446-1406 BC

The date of composition of Genesis hinges on the date of the exodus, when Moses led Israel out of Egypt. Commentators assume that Genesis was written early in the 40-year desert experience, whereas Deuteronomy was written toward the end. **When we determine the date of the exodus, then we will establish the period of time when Moses wrote this book.**

The purpose for this discussion centers on the question of Biblical authority. The **Biblical evidence** from 1 Kings 6:1 and Judges 11:26 firmly establish an early date for the exodus of Israel from the bondage of slavery in Egypt. But the **physical evidence**, especially related to the destruction of Hazor and Lachish (and Joseph's rise to power in Egypt), sways many scholars to accept the later date for the exodus. What's at stake is the historicity of Scripture and the accuracy of historical details.

Arguments for a late date, 1290 B.C.

- 1) The Egyptian cities Pithom and Rameses (Exodus 1:11) were being built during the reign of Pharaoh Rameses II (c. 1304-1236 B.C.).

The biblical narratives report that the enslaved Israelites were building the store or treasury cities of Pithom and Rameses (Ex. 1:11). While neither site has been positively identified, it seems fairly certain that the cities were constructed by or in honor of Rameses II (1279-1212 or 1290-1224 BC), who was a prolific builder during his long reign. So it seems logical to assume that this was the pharaoh who constructed the city of Rameses.

- 2) The civilizations of Ammon, Edom, and Moab did not exist in the 15th century.
- 3) The destruction of Lachish, Debir, and Bethel in the 13th century, as evidenced by a layer of ash.

Excavations at three key cities taken by Joshua and the invading Israelites, Lachish (Josh 10:31-32), Debir (Josh 10:38-39), and Bethel (Jud 1:23-25) reveal a level of ash marking the burning of the cities that dates to the late 13th or early 12th century.

** Arguments for an early date, 1446 B.C.*

- 1) 1 Kings 6:1 is the best evidence for an early date of the exodus.

We know the fourth year of Solomon's reign was 966 B.C., therefore 480 years prior to the Temple's dedication is 1446 B.C.

- 2) Jephthah states in Judges 11:26, that Israel was in the land already 300 years. Jephthah lived c. 1100, therefore adding the 300 years, plus the 40 years of wandering, places the exodus in the middle of the 15th century.

Reliability of the Old Testament Text.

The quality of the present Old Testament text is highly reliable and whatever changes that have occurred, according to the claims of various Biblical critics, do not affect the life and practice of believers today. The preservation of the Old Testament text, in light of the frail process of transmission from one generation to the next, is evidence of God's providential work

through the centuries. (VanGemen; New International Dictionary of OT Theology and Exegesis (NIDOTTE); 1:51)

Waltke (NIDOTTE 1:51-67) identifies six periods of transmission for the Old Testament text.

1. From the 10 commandments (c. 1445 (or c. 1290) to Nehemiah's library (c. 400 BC))
There is virtually no external information related to this formative period of the OT canon.
2. From 400 BC to 150 BC (the time when scholars believe the OT canon was stabilized)
The Biblical texts of the Dead Sea Scrolls were written in this time period, as well as the LXX (also called the Septuagint, the Greek translation of the Old Testament).
3. From 150 BC to AD 135 (Bar Kokhba's revolt begins in 132 CE and Rome re-conquers Israel in 135 CE)
The OT canon is fixed and the "Proto-MT" (consonantal form – no vowel pointings) is established.
4. From AD 135 to AD 1000
In the latter half of the first millennium C.E., groups of Jewish scribes known as the Masoretes, created a system of signs to ensure proper pronunciation and recitation of the biblical text.
5. From AD 1000 to AD 1500
This is the period of the Medieval MSS to the time of the invention of the printing press (1454).
6. From AD 1500 to the modern day
The printing of the Great Rabbinic Bible (c. 1525) became the standard Masoretic Text (MT) text until 1936, when the 3rd edition of the Biblia Hebraica (BH) was produced.

The Old Testament portion of our English Bibles is translated from the Masoretic Text (MT), and the MT agrees with the Old Testament manuscripts from the Dead Sea Scrolls and the LXX (Septuagint). Therefore, we can conclude that the translation of Genesis we use in our Bibles today is very reliable!

ANE Myths.

For example:

- The **Atrahasis Epic** is an Akkadian epic that contains a creation myth and flood story.
- The Babylonian creation story, **Enuma Elish**, to Genesis 1.
- The **Adapa myth** (the Sumerian *Tale of Adapa* who accidentally rejected the gift of immortality) relates to Genesis 2-3.
- The **Gilgamesh Epic** – A Babylonian account of a universal flood with parallels to the flood of Noah's day.

Ross (p. 61, 62), “Much has been written during the past century about the Mesopotamian background of the early part of Genesis. It now seems clear that both the Hebrew and the Babylonian traditions are independent versions. The foundational points of contact are the creation, the frame of lists of seven or ten names, the story of the flood, Nimrod, and Babel.”

Higher Criticism and the Study of Genesis.

An overview of the Documentation, or Source, (JEDP) theory. A French physician, Jean Astruc, in 1753 composed a documentary theory for the origins of the Pentateuch. Moses wrote the Pentateuch, in his opinion, but he used 2 different sources to compile his material. One source used Elohim to describe God and the other Jehovah (Yahweh).

Later, in 1877, Julius Wellhausen developed his JEDP theory initially started by Astruc. Wellhausen's work impacted Biblical studies as forcefully as Charles Darwin's work in biology. These are the sources and corresponding dates.

J	850 B.C.	From religious circles in the southern kingdom. This deals with events from creation to the entry of Israel into Canaan.
E	750 B.C.	From the northern kingdom and focuses on Joseph's life in the north. This source is not recognized by many today.
D	621 B.C.	A product from Josiah's period of reform and emphasizes the period from Joshua to Kings. This theory assumes that some unknown scribes around 700 B.C. wrote Deuteronomy to deal with problems in Judah, but the document was somehow lost until Josiah discovered it in 621 B.C. This document served as the basis for the spiritual revival that occurred during his reign.
P	450 B.C.	By priestly authors. This pertains to material from ritual and legalistic practices after Israel's exile (in various stages from Ezekiel to Ezra). This account favored Judah, because Israel did not formally exist, after the return to the land from the Babylonian exile.

This theory assumes a redactor, or editor, pulled together all the material around 500 B.C.

Wellhausen rejects Mosaic authorship of the Pentateuch and the explanation of the origin and development of the Biblical truth as found in the Bible itself, and insists that the Bible must be judged according to certain literary, historical, and philosophical criteria. In other words, all aspects of supernatural revelation are rejected.

Purpose. Why was this book written?

Basic Statement: God establishes the historical basis for the rest of the Pentateuch and the Bible. From this writing Israel comes to know her origins and purpose, which is primarily stated in the most important event of this book – the **Abrahamic Covenant**, where God will establish the basic agreement through which God will relate to humanity through the rest of history.

Walton (actually written by the general editor, Terry Muck, p. 44), “He covenanted with Abram and his family for them to represent God by the way they lived according to the law they

embraced. *This covenant is about revelation (what God wants for us), not salvation (what we get from God).*”

The three highlighted items below are another way to state God’s purpose for this book (and the Pentateuch):

1) **Creator.**

2) **Control.**

3) **Redeemer.**

Outline of Genesis (as presented in most survey courses).

I. Primeval (ancient or original) History (1-11)

1. (1-2) Creation
2. (3-5) Fall
3. (6-9) Flood
4. (10-11) Nations

II. Patriarchal History (12-50)

1. (12-23) Abraham
2. (24-26) Isaac
3. (27-36) Jacob
4. (37-50) Joseph

Outline of Genesis (for this course).

(1:1-11:26) Primeval (ancient or original) History

(1:1-2:3) ***The creation of the universe by the word of God***

(1:1) A summary statement concerning creation

(1:2) Conditions at the time of creation

(1:3-31) The six days of creation

(1:3-5) Day one

(1:6-8) Day two

(1:9-13) Day three

(1:14-19) Day four

(1:20-23) Day five

(1:24-31) Day six

(2:1-3) The seventh day 2:1-3

(2:4-4:26) ***This is what became of (to^l dot) the heavens and the earth***

(2:4-25) Creation of man and woman in the Garden of Eden

(3:1-7) Temptation and the Fall in the Garden of Eden

- (3:8-24) Judgment and the removal from the Garden of Eden
- (4:1-16) Story of Cain and Abel
- (4:17-26) Civilization begins through ungodly Cain and god-fearing Seth
- (5:1-6:8) ***This is what became of (tol^edot) Adam***
 - (5) The tragic consequences of sin as seen in the lineage of Seth
 - (6:1-8) The great extent of wickedness on earth
- (6:9-9:29) ***This is what became of (tol^edot) Noah***
 - (6:9-22) God instructs Noah to build an ark
 - (7) The judgment of the flood
 - (8) Events after the flood, life begins on earth once again
 - (9:1-17) God's covenant with Noah
 - (9:18-29) The fall of Noah and the curse upon Canaan
- (10:1-11:9) ***This is what became of (tol^edot) Noah's sons***
 - (10) The table of nations through the descendents of Noah
 - (10:1-5) Japheth
 - (10:6-20) Ham
 - (10:21-32) Shem
 - (11:1-9) The Tower of Babel – The nations are dispersed
- (11:10-26) ***This is what became of (tol^edot) Shem***
- (11:27-50:26) Patriarchal History
 - (11:27-25:11) ***This is what became of (tol^edot) Terah***
 - (11:27-12:9) The call of Abram and his obedient response
 - (12:10-20) Abram leaves the promised land and moves to Egypt
 - (13) Abram returns to the promised land, but there is a conflict with Lot
 - (14) Battle in the promised land; Blessing from Melchizedek
 - (15) Ratification of God's covenant with Abraham
 - (16) Abraham's attempt to fulfill God's promise of a son through Hagar
 - (17) The covenant is reconfirmed – Sarah will have a son!
 - (18:1-15) The Angel of the Lord confirms that Sarah will have a son
 - (18:16-19:38) Abraham rescues Lot, God destroys Sodom and Gomorrah
 - (20) Sarah's life is endangered by Abimelech
 - (21:1-21) The covenant is fulfilled – The promised seed (Isaac) is born
 - (21:22-34) Abraham's covenant with Abimelech
 - (22:1-19) The testing and obedient response of Abraham
 - (22:20-24) The descendents of Nahor – the family background of Rebekah
 - (23) The death and burial of Sarah in the cave of Machpelah
 - (24) Isaac's marriage to Rebekah
 - (25:1-11) Abraham and Keturah; Abraham's death and burial in the cave of Machpelah
 - (25:12-18) ***This is what became of (tol^edot) Ishmael***
 - (25:19-35:29) ***This is what became of (tol^edot) Isaac***
 - (25:19-26) The birth of the twins – Esau and Jacob
 - (25:27-34) Esau sells his birthright
 - (26) Rebekah's life is endangered by Abimelech; Isaac's oath with Abimelech
 - (27) Jacob's deception as he steals his brother's blessing
 - (28) Jacob leaves the promised land; God confirms that Jacob will fulfill the covenant

- (29:1-30) Laban's deception and Jacob's two marriages – to Leah and Rachel
- (29:31-30:24) The birth of Jacob's 11 sons
- (30:25-43) Jacob's new agreement with Laban and God's blessing
- (31) Jacob flees from Laban
- (32-33) Jacob returns to the promised land and is reunited with Esau
- (34) The massacre at Shechem at the hands of Simeon and Levi
- (35) The covenant renewed at Bethel; Birth of Benjamin; Deaths of Rachel & Isaac
- (36:1-36:8) ***This is what became of (tol^edot) Esau***
- (36:9-37:1) ***This is what became of (tol^edot) Esau, the Father of Edom***
- (37:2-50:26) ***This is what became of (tol^edot) Jacob***
 - (37:2-36) Jacob's love for Joseph and the brother's hatred of Joseph
 - (38) Judah's sin and his relationship with Tamar
 - (39) Joseph's faithfulness in Potiphar's house
 - (40) Joseph's faithfulness in prison and his interpretation of dreams
 - (41) Joseph interprets Pharaoh's dreams; God establishes him as the 2nd ruler over Egypt
 - (42) The 10 brothers of Joseph – first journey to Egypt
 - (43) The 11 brothers of Joseph – second journey to Egypt
 - (44:1-45:15) Joseph tests his brothers, then all 12 brothers are reconciled
 - (45:16-47:31) Jacob (Israel) moves his family to Egypt
 - (48) Jacob blesses the sons of Joseph – Manasseh and Ephraim
 - (49:1-28) Jacob blesses Judah and the other 10 sons
 - (49:29-50:26) The death of Jacob and the death of Joseph

The *tol^edot* Structure of Genesis.

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| 1:1-2:3 | The creation of the universe by the word of God |
| 1. 2:4-4:26 | This is what became of (<i>tol^edot</i>) the heavens and the earth |
| 2. 5:1-6:8 | This is what became of (<i>tol^edot</i>) Adam |
| 3. 6:9-9:29 | This is what became of (<i>tol^edot</i>) Noah |
| 4. 10:1-11:9 | This is what became of (<i>tol^edot</i>) Noah's sons |
| 5. 11:10-26 | This is what became of (<i>tol^edot</i>) Shem |
| 6. 11:27-25:11 | This is what became of (<i>tol^edot</i>) Terah |
| 7. 25:12-18 | This is what became of (<i>tol^edot</i>) Ishmael |
| 8. 25:19-35:29 | This is what became of (<i>tol^edot</i>) Isaac |
| 9. 36:1-36:8 | This is what became of (<i>tol^edot</i>) Esau |
| 36:9-37:1 | This is what became of (<i>tol^edot</i>) Esau, the Father of Edom |
| 10. 37:2-50:26 | This is what became of (<i>tol^edot</i>) Jacob |

An Explanation of the *tol^edot* Structure in Genesis.

An Overview of the *tol^edot* Structure in Genesis.

1:1-2:3 *The creation of the universe by the word of God*

- “The first section of the book is not headed by a *tol^edot*, and logically so. The section forms an introduction to the book. The significance of this section is that the work of creation is wrapped in divine blessing. Animal life (1:22), human life (1:28), and the seventh day (2:3) are all blessed specifically.” (Ross, p. 75-76)
- “The culmination of this creative development is that human beings and their world may enjoy the theocratic rest of God.” (Ross, p. 75-76)

2:4-4:26 *This is what became of (tol^edot) the heavens and the earth*

- “This *tol^edot* section begins with a detailed account of the creation of Adam and Eve to show how ominous the fall was. The stories in chapter 4 provide the aftermath, showing how evil advanced once it entered the human family.”
- “As if in answer to the three blessing of the creation account, this section supplies a threefold cursing (of the serpent, in 3:14; of the ground, in v. 17; and of Cain, in 4:11). Man no longer serves God but the ground; no longer does he rule, but he survives.”
- “In the deteriorating life, however, there is a token of grace and a ray of hope. God places a preserving mark on Cain, and people begin to proclaim the name of the Lord.” (Ross, p. 76)

5:1-6:8 *This is what became of (tol^edot) Adam*

- The dominant theme of this section is death. And the plan of God at the end of this section is not merely the death of people, but the end of all life on earth. At the end of the creation account, God saw that everything was good (1:31). But “here he (God) saw that the intent of human plans was only evil continually.” “The cause was the great hubris on the part of the human, taking all the women they wanted and living in moral abandonment.” (Ross, p. 78)

6:9-9:29 *This is what became of (tol^edot) Noah*

- This passage is best known for judgment and the annihilation of human life on earth. But, the blessing motif, that was prevalent in the garden, returns through the obedience and faithfulness of Noah. Also, God establishes a covenant of grace in which He promises never to destroy the earth by flood ever again.
- “The human race, however, retains an experiential knowledge of evil, a fact painfully displayed in the scene of Noah’s drunkenness. The theme of nakedness is repeated with this second Adam, but with an ironic twist. Here it does not represent integrity, but indecency and susceptibility to evil. The occasion brings out the worst in Ham, and so an oracle of cursing is pronounced on whole sections of the race that follow in that depravity.” (Ross, p. 79)

10:1-11:9 *This is what became of (tol^edot) Noah’s sons*

- “The theme of this section is confusion and dispersion. It records the final stage in God’s universal judgments on the sinful race, for this judgment holds the race in check. The sin here is once again hubris – people in pride refusing to obey the Lord and attempting to make a name for themselves by their enterprise.” (Ross, p. 80)

- But we quickly discover that there is no race of people who will faithfully walk in obedience to God, nor is there a race of people who will faithfully honor God's creation in His design of theocratic rest. It is apparent that God will have to create a new race of people through whom He will make His covenant of blessing.

11:10-26 *This is what became of (tol'dot) Shem*

- This account is a transition from chaos and dispersion to the development of a new race of people, through whom God will bless the world.

11:27-25:11 *This is what became of (tol'dot) Terah*

- "While chapters 1-11 portrayed the race in rebellion to what God had intended, chapters 12-25 recount God's development of the promised blessing through Abram." (Ross, p. 80)
- All of the stories in this section are not random accounts simply pieced together. Each narrative, or account, is related to the promises of the land (12:10-chapter 15) and the seed (chapters 16-21) given to Abram in 12:1-3.
- Chapter 22 is an important chapter of the book because Abraham's faith is tested, again. At the end of his extraordinary life, Abraham has learned to completely trust in God and offers his ONLY son – the fulfillment of God's promise given to Abraham many years ago – as a sacrifice to the Lord. This act of obedience greatly pleases the Lord.
- Chapters 23-25 begins the process of transferring the promise of blessing to the next generation, to Abraham's son Isaac.

25:12-18 *This is what became of (tol'dot) Ishmael*

- "This section on Ishmael is important because God granted a blessing to Ishmael as the son of Abraham and Hagar. Other sons of Abraham received no such blessing." (Ross, p. 83)
- But God's hand of blessing will be firmly placed once again on the promised seed, Isaac, as will be emphasized in the next section.

25:19-35:29 *This is what became of (tol'dot) Isaac*

- The literary parallels between Isaac and Abraham affirm the continuity that the covenant made with Abraham will pass through Isaac to his son, Jacob. For example,
 - Isaac's wife was barren.
 - Isaac had to face the hardships of a famine.
 - Isaac deceives a ruler in order to spare the life of his wife.
 - Isaac makes a treaty with Abimelech.

"The repetition of the motifs shows that the promises were passed on from one generation to the next." (Ross, p. 83-84)

36:1-36:8 *This is what became of (tol'dot) Esau*

- This account helps us to compare the life of Esau with Ishmael, Isaac, and Jacob.

36:9-37:1 *This is what became of (tol'dot) Esau, the Father of Edom*

- "A further accounting of the development of Esau's line is added because of the great significance of these Edomite, and Amalekite, and Horite chieftains." "The notion that

these kings ruled in the land before any king reigned over the Israelites (36:31) suggests that this list carries up to the monarchy.” (Ross, p. 85-86)

37:2-50:26 *This is what became of (tol'dot) Jacob*

- “The narratives relate why the tribes were in Egypt and how they were each related to the promised blessings. The family had deteriorated to the point of merging with the Canaanites. To preserve the line of blessing, God amazingly moved through the exigency (*requirement or need*) of the evil will of the brothers to bring about good through Joseph’s administration.” (Ross, p. 86)
- The structure of this section “is built on repetition to stress the sovereign work of God in bringing good out of evil”, (Ross, p. 86). For example,
 - Two dreams for the teen-aged Joseph
 - Two dreams later in prison
 - Two dreams of Pharaoh
 - Two imprisonments for Joseph
 - Two journeys of the brothers
- “These narratives also teach the covenanters how to live in bondage when they know that the promise of God belongs to them, for participation in the blessings of the covenant requires obedience.” (Ross, p. 88)