

Pentateuch
Lecture Notes
The Book of Genesis

→ Genesis 1-5

I. Creation

A. Genesis 1

1. “Six days” of creation: What were they?
 - a. Literal 24 days—(Note “gap theory” at this point?) How can this be aligned w/archaeology, which in many sites can be dated back beyond 4004 B.C.?
 - b. “Days” = periods of time
 - c. Literary device

DAY 1—Day/Night	DAY 4—Sun/Moon
DAY 2—Water/Sky	DAY 5—Fish/Birds
DAY 3—Land/plants	DAY 6—Land animals/Man

2. Principles of Gen. 1

- a. God created—*bara'* (בָּרָא) is used only w/God as subject.
- b. Creation was orderly & planned.
- c. Creation was good!
- d. “The image of God”—cf. to idol, which was seen in most societies as an “image” of God. The image represented the God, containing the “essence” of God. Thus, we do contain the “essence” of God, enabling us to represent God in the creation & to serve Him & have relationship w/Him (through conscience, self-awareness, & spiritual discernment).
****Note that in Gen. 2, man is said to be created from the dust. This serves as an interesting bookend for man as “God’s image”!

B. Genesis 2

1. Garden of Eden—Location unknown—
 - a. 4 rivers—Tigris/Euphrates, others debated.
 - b. Place of relationship w/God.
2. God’s “covenant” w/man. Some describe an “Adamic Covenant,” the first in a line of covenants between God and His people (i.e. Noah, Abraham, Moses, David), but this seems to stretch the text too far. Nonetheless, God does make an agreement with Adam Eve regarding the trees of the garden.

C. Genesis 1 & 2 Compared

1. Similarities
 - a. God created by His choice & His word.
 - b. Man has the central position in created order.

c. Man has authority.

2. Differences

a. Details & focus are different (Gen 1 procedure, Gen 2 Garden, but Gen 2 mentions details of creating man “from the dust.”)

b. Order of creation—Gen. 2 suggests that man was created before the remainder of creation. (The point is emphasis—man is the center of creation & its most important component. Furthermore, could man have existed without the rest of creation?)

c. Restriction on eating in Gen. 2. In Gen. 1 Adam & Eve are the masters of the garden, but in Gen. 2 they are given restrictions.

D. Creation in the OT & the Ancient Near East (ANE)—

Cf. *Enuma Elish*. Below are summary of theological/philosophical differences.

1. Monotheism (one God existent and creative) vs. polytheistic system (*Enuma Elish* has numerous gods and goddesses) involved in the "creative" process.

2. Eternal existence vs. theogony in ANE - no one begot God. He is assumed as always existent. ANE accounts are polytheistic procreationist cosmogonies.

3. *Tohu wabohu* ("formless & void") pre-formative primordial existence, ambiguous, undefined forces vs. the sea as the realm of malevolent deities; not the abode of deified sea monsters or the result of a deific battle.

4. Creation accomplished by divine fiat (Choice or command, without effort of help) vs. a titanic, cosmic war of the gods, goddesses and other creatures.

5. Light and darkness are dual parts of the created order, not the abode or embodiment of deific conflict. Evil is not the premise of the cosmic relationship.

6. Demythologizes nature: Nature is a neutral entity under the control of God, not the embodiment, through some hypostatic conceptualization, of deities. Many see the biblical description as anti-mythical

7. Relationship between God and man is one of intimacy, as envisioned in the Edenic garden. In ANE accounts, this relationship is one of physical subservience—men feed the gods & tend their needs. But the gods also manifest the character of men--manipulative, trickery, antagonistic, etc.

E. *Toledoth* –“Generations”—A natural outline for Genesis!?

2:4— The heavens & the earth

5:1— Adam

6:9— Noah

10:1— Noah’s Sons

11:10— Shem

11:27— Terah

25:12—	Ishmael
25:19—	Isaac
36:1—	Esau
36:9—	Esau
37:2—	Jacob

II. Fall—Genesis 3

A. The Temptation

--The temptation questions God's fairness & openness. If God has not told us everything (& He hasn't), can we still trust Him? The problem is one of mistrust of God & His word. (see Fretheim, *Pentateuch*) "Creaturely limits" are necessary, i.e. the created does not need to know everything the creator knows. God knows this principle, Adam & Eve learn it!

B. The Fall—Relationships Destroyed

1. They are naked! Indeed, even when clothed in fig leaves they are naked. Only when under God's protection were they clothed. By mistrusting God & trusting their own devices, they have become naked before the world. Their relationship w/God & their role as His "image" has been tragically affected.
2. They are ashamed! Their relationship w/each other (i.e. interpersonal relationships) has been affected. They blamed one another (& eventually the serpent.)
3. Their relationship w/the created order has been destroyed (see below).

C. The Curse

--Is this descriptive or prescriptive? Both?

1. Curse on Serpent—Crawl on belly & be hated by people.
2. Curse on Women—Pain in childbirth & strive with husband for authority.
3. Curse on Men—Toil/conflict w/the land.
4. Banishment from Garden & the Tree of Life.
5. Did they die because of the fall? Separated from God=death? Tree of life would suggest that death and life were already present in the Garden.

III. Adam's Family (Gen. 4-5)

A. Cain & Abel

1. Offerings—Why was Cain's rejected?
 - a. God's choice;
 - b. Cain's offering inadequate;
 - c. Cain's attitude wrong (perhaps given grudgingly).
2. "Brother's Keeper"—Yes, we are!!!
3. The Curse (vengeance & blood feud)
4. *Toledoth* (5:1) Genealogies

- a. Why were they important? Legitimacy (right of inheritance)
 - b. Types of genealogies: Point A-Point B (linear) & Families
 - c. Nature of genealogies—not complete family trees, representative. Chronology is, therefore, not absolute in the genealogies, making it impossible to find absolute dates for these events (=primeval history).
-

→ Genesis 6-11

I. The Problem of Mankind (Gen. 6)

A. The “Sons of God”

^{GE 6:1} When men began to increase in number on the earth and daughters were born to them, ² the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. ³ Then the LORD said, "My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years."

^{GE 6:4} The Nephilim were on the earth in those days--and also afterward--when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

--Who were the “Sons of God” who came to earth & begot children with the “daughters of men”?

1. Angelic beings
2. Kings—sometimes kings in the ANE are considered “sons of God(s).”
3. Men (as created by God)—These might represent the faithful sons of Seth.

B. Sin—Man desired evil!

^{GE 6:5} The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time. ⁶ The LORD was grieved that he had made man on the earth, and his heart was filled with pain. ⁷ So the LORD said, "I will wipe mankind, whom I have created, from the face of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them." ^{GE 6:11} Now the earth was corrupt in God's sight and was full of violence. ¹² God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.

II. The Punishment of Mankind—God’s judgment

III. The Savior of Mankind

A. Noah the man—He was “righteous,” “blameless,” & “he walked w/God.”

^{GE 6:9} This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God.

B. Noah the ark-builder—He built an ark as God commanded.

C. The animals & the ark—

^{6:19} You are to bring into the ark two of all living creatures, male and female, to keep them alive with you.

²⁰ Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.

GE 7:1 The LORD then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation. ² Take with you seven of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate, ³ and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth.

^{7:8} Pairs of clean and unclean animals, of birds and of all creatures that move along the ground, ⁹ male and female, came to Noah and entered the ark, as God had commanded Noah.

Case study for sources? Were there 2 of each animal or 7 of each? The interplay is interesting & difficult to reconcile. This is one of the key places where sources are discussed. (Don't lose your faith, others have!) If these are not different sources, then certainly serious editorial work was done, probably representing more than one tradition concerning the number of animals taken into the ark.

D. Noah as a "Type of Christ." Cf. 1 Peter 3:20—Compares the ark to baptism, being saved through the water. This is a comparison of Noah's work w/Christ's work. Theologians have since seen Noah as "type of Christ," both bringing salvation out of certain destruction.

IV. God's covenant with Mankind (through Noah)

--Never again would God bring judgment through flood. The sign of the covenant is the rainbow.

V. The Continuing Spiral

A. Noah's sin—^{GE 9:20} Noah, a man of the soil, proceeded to plant a vineyard. ²¹ When he drank some of its wine, he became drunk and lay uncovered inside his tent. ²² Ham, the father of Canaan, saw his father's nakedness and told his two brothers outside. ²³ But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backward and covered their father's nakedness. Their faces were turned the other way so that they would not see their father's nakedness.

B. The Tower of Babel—

1. The sin—the desire to be like God.
2. The judgment—Division & confusion.

→ Genesis 12-24 Abraham

I. The New Beginning

--God's Call to Abraham—Here begins a new history of God & man. God appears to temporarily abandon mankind as a whole in favor of a single person who will become a single family who will become a single people who will eventually bless the entire world. This is a universal vision by God, but He has chosen a specific person to bring about the vision. Rather than try to change the world through judgment & destruction & the salvation of one family, He calls one person & family to be His own. Through their lives & history, God will bring about the eternal salvation that he desired from the beginning.

II. Abraham's Journeys (Gen. 12-13)

- A. Ur to Haran
- B. Haran to Canaan
- C. Canaan to Egypt—Sarah presented as Abraham's sister rather than his wife apparently for safety.
- D. In Canaan—Negev & Hill Country—Apparently Abraham (& Isaac & Jacob after him) spent winters in Negev, near Beersheba or Hebron, & summers in hill country, near Shechem.
- E. Lot & Abraham separate near Bethel.

III. Abraham, Lot, & Melchizedek (Gen. 14)

1. Kings of Shinar, Elam (& Ellasar & Goiim)—They attacked when the kings of Sodom & Gomorrah rebelled against the king of Elam.
2. Abraham's militia—318 "trained men" from his household. They overtook & defeated the kings, returning Lot to safety.
3. Melchizedek
 - a. Who was he? King of Salem (=Jerusalem?) & Priest of *El Elyon*, "God Most High. His name means, "My king is Righteousness."
 - b. Melchizedek as a "Type of Christ." (cf. Hebrews 7)

IV. God's Covenant with Abraham (Gen. 15; 17:1-14, 23-27)

A. Nature of Covenant

1. A binding agreement=treaty or contract=between two parties. It binds both parties.
2. That which defines a relationship, more from family & kinship circles than from legal circles.
3. Perhaps in scripture we should see that both definitions are operative.

B. God's Promises to Abraham

1. Ancestors (a son), i.e. name change from Abram, "exalted father," to Abraham, "father of many." The actual Hebrew change (אַבְרָם to אַבְרָהָם) may be nothing more than a lengthening of the previous name, then the meaning is found in the narrative, i.e. the name is changed simply to correspond to Abraham's change in status.
2. A land,
3. A people or nation, i.e. Sarai's name change to Sarah, "princess." This change, too, is probably not grammatically significant.

C. God's Conditions Upon Abraham

1. None (at least in Gen. 15)—Unilateral covenant, only binding God to keep His promises to Abraham, i.e. a promise. This is the majority view on this covenant.
2. Continued obedience & righteousness (see Gen. 17:1).
3. Circumcision (Gen. 17:3-14; 23-27)

D. Seriousness of the Covenant—The solemn sacrifice & the passing of God between the two halves. The sacrifice signified the serious nature of the covenant. In effect, it said that if one party of the covenant breaks it, the same thing should happen to him. It may be significant that only God (rather than both God and Abraham) passed through the sacrifices.

E. Whose covenant is it? The narrative emphasizes that the covenant belongs to God. Abraham is simply privileged to enter into the covenant. Gen. 17:2, 4 emphasizes grammatically God’s role in the covenant. He is the center, and the covenant is given by Him to Abraham.

V. An Heir For Abraham

A. God promises a son (Gen 12:2, 7)

B. Abraham chooses Eliazar to be his heir (Gen 15:2-3)

C. God renews the promise (Gen 15:4-5)—

D. Sarai gives Hagar to Abraham

1. The giving of the concubine (servant given in place of the wife for the purpose of having a son/heir).

2. Hagar “despises” or “looks down on” Sarah. Her social status in the home had risen and she naturally (but unwisely) looks down on Sarah.

3. Sarah erupts in jealous anger, blames Abraham, & “humiliates” or “mistreats” Hagar. This drives Hagar away from the household. This act of forcing a concubine to leave goes against legal precedent of the patriarchal era (i.e. Hammurabi’s Laws, See Patriarchal Customs Handout).

4. The “angel of the Lord” meets w/Hagar on the road to Egypt (Hagar’s home). He promises the Lord’s blessings on her son, who will be called Ishmael (=“God hears”)

Who is the “angel of the Lord”? (“angel” means “messenger”—who could speak w/the authority of the one sending the message)

- a. A human messenger
- b. An angel, or divine, messenger.
- c. God Himself in human form.
- d. Jesus “pre-incarnate.”

5. Hagar gives God a name (*El-Roi*) and apparently the well a new name (*Beer-Lahai-Roi*)—She is thus remembering that God saw her need & took care of her, even when her masters, who were responsible for her, did not.

6. Hagar is told to return to Sarah & submit, which she does.

E. God again promises a son to Abraham (Gen. 17:16, 19, 21), but he laughs (better, he “falls down laughing”!). The future son is named Isaac (=“laughter”).

F. God renews his promise through “three men” (Gen. 18:9-15). This time Sarah laughs, & the name, Isaac, is repeated.

G. Isaac is born (Gen. 21:1-6) & circumcised.

H. Ishmael & Hagar are sent away upon Sarah's demand & God's confirmation, but then God cares for them in the Desert of Paran (Gen. 21:7-21). God confirms Ishmael's place in history.

I. Abraham gives up his son (Gen. 22:1-19). The near sacrifice of Isaac is the confirmation that Abraham has accepted the unconditional call of God. He is willing to be obedient at all costs. [Some Jewish interpretations argue that Abraham made a mistake here and should never have begun to offer Isaac; rather he mistook God's word to him.]

VI. **The Condemnation & destruction of Sodom** (Gen. 18:16-19:29)

A. Decreed by the 3 men, one of which is apparently "the LORD" or His direct representative (Some have said Jesus, thus seeing the Trinity here, or perhaps an angel as above).

B. Abraham pleads for Sodom, but apparently He could not find 10 righteous people in Sodom.

C. Lot accepts the **2 angels** into his home, offering his daughters to protect them from the evil men of the city. Is he any better than the men of the city??

D. The angels warn Lot of the coming destruction of Sodom & tell him to flee w/his family. He flees w/his daughter, but his wife "became a pillar of salt" when she looked back. Lot was saved for the sake of Abraham.

VII. **Lot's daughters** (you can tell that they were from Sodom!)—The forefathers of Moab & Ammon.

VIII. **Abraham & Abimelech** (Gen. 20)

A. Abraham again tells a king that Sarah is his sister.

B. God appears to Abimelech & tells him that he is as good as dead.

C. Since Abimelech had not had sexual relations w/Sarah, he is spared & gives a gift to Abraham.

IX. **Treaty & Naming of Beersheba** (21:22-34)—Beersheba is given by treaty to Abraham. The name, Beersheba, means either "Well of seven" for 7 ewe lambs offered in the treaty or "Well of the Oath" (both "seven" and "oath" are from the Hebrew שבע) for the oath that Abraham & Abimelech made there. In Gen. 26:33, Isaac connects the name with "oath."

X. **Death of Sarah** (Gen. 23)

A. Sarah died at 127 yrs. Old.

B. Abraham bought the field in Machpelah, near Mamre, which is at Hebron from Ephron, the Hittite. This became the place of burial for the patriarchs.

XI. **Isaac's Wife** (Gen. 24)

A. Oath ("hand under the thigh") made by servant to Abraham to find a wife from his own relatives.

B. The servant goes to Aram-Naharaim to find a wife.

- C. He prays that God would show him the correct woman (the one who offers to water the camels). Rebekah offers water. Her father is Abraham's nephew. [Nahor was Abraham's brother, and Laban is Nahor's son.]
- D. He gives the gifts to Rebekah & asks for her as a wife to Isaac. She accepts, as does the family, & she returns to be Isaac's wife.

NOTE—Marriage Customs: The woman seldom had any say in the matter. Marriages were arranged. Love usually was forced to follow marriage, although this was not always the case (i.e. Jacob & Rachel). A dowry was given by the father of the bride. A bride gift was given by the groom's father to show the worthiness of his son & family, as well as to help offset the loss of the labor of the daughter. The marriage was sealed with a legal contract, as well as a feast.

→ Genesis 25-38, Isaac & Jacob

I. **Abraham's death** (Gen 25:1-10)—Abraham gives inheritance to the sons of his concubines & then sends them away. Then he leaves everything else to Isaac. Abraham is buried at Machpelah, like Sarah before him.

II. **Isaac Blessed by God** (Gen 25:11)—Note the theme of blessing throughout the lives of the patriarchs. He lives at Beer-Lahai-Roi ("Spring of the Living One Who Sees Me") in the Negev. This location was previously associated with Hagar when God saved her in the desert.

III. **Toledoth of Ishmael** (25:12-18)

IV. **Toledoth of Isaac** (Gen. 25:19-35:29)

A. The birth of the twins—Esau ("hairy," Edom = "red") & Jacob ("He grasps the heel," i.e. chases after or seeks to take the place of).

B. The Despised Birthright—The right of the firstborn was double inheritance, but he had the right to sell or trade that birthright away. Esau gave away his birthright with an oath for a bowl of stew (a man driven by his appetite!). Note also the division in the family—Isaac loved Esau & his wild game, but Rebekah loved Jacob.

C. Isaac & Abimelech—(Gen. 26)

1. Isaac does not go to Egypt, but stays near Gerar during the famine. He repeats the "my wife is my sister" ruse of Abraham. Abimelech, the king, sees Isaac being intimate w/Rebekah & knows the truth. He then sends them away.
2. Note the repeat of God's promises to Isaac. This is in essence a renewal of God's covenant w/Abraham with Isaac.
3. Note also the repetition of the theme of oath (promise/covenant/treaty), this time between Isaac & Abimelech, giving Isaac the land around Beersheba. This

also repeats the covenant between their fathers (perhaps Abimelech's grandfather).

D. Jacob receives the blessing from Isaac—Note again the importance of the oath/blessing. Once given it is irrevocable.

E. Jacob flees to Paddan-Aram where Laban lives.

1. The dream at Bethel—Stairway & promise.
2. Jacob meets Laban's family (esp. Rachel).
3. Jacob marries Leah & Rachel. Note the rivalry between Leah & Rachel, which soon involves Bilhah & Zilpah, Leah & Rachel's personal servants. Eleven sons are born to Jacob through the four women, w/Joseph being the proud son of Rachel.
4. God blesses Jacob.

F. Jacob flees from Laban to return home.

1. His wives agree to leave their father. They suggest that Laban has spent their dowry, which should have been kept for their use in case of death of husband or divorce.
2. Rachel steals her father's household gods, then saves her life w/a womanly lie. These "gods," better idols, by law or custom belonged to the eldest son. They were a part of the birthright, or right of primogenitor.
3. Laban & Jacob enter into a covenant & both swore on oath, mainly that Jacob would honor his wives.
4. Jacob meets Esau, which goes well, despite Jacob's fears.
5. Jacob wrestles w/God at near Peniel. His name is changed to "Israel." Jacob means "grasps the heel/supplanter" & "Israel" means "He struggles w/God."

G. The Rape of Dinah & revenge of Simeon & Levi upon the people of Shechem (Gen. 34). Note that this act of violent revenge is reason for negative blessing in Genesis 49.

H. Jacob meets God at Bethel again & the covenant is again renewed (Gen. 35). Note that the naming of Bethel is repeated (cf. 28:19). Does this represent two sources?

I. Rachel dies near Bethlehem & Isaac dies near Hebron (He is buried at Machpelah.)

V. *Toledoth of Esau/Edom* (Gen. 36)

VI. *Toledoth of Jacob* (Gen. 37:ff)

A. Joseph at 17

1. Joseph's Dreams—He dreams of his position of authority over his father & brothers. This goes against all traditions of authority, although one might wonder why Jacob would be offended, given his history.
2. Joseph's Slavery—Because of his favored position with Jacob, the brothers sell him into slavery.

B. Judah & Tamar (Gen. 38)

1. Wives & brothers—Note the custom of having children by a brother's widow (levirate marriage). Jacob ultimately breaks his word to Tamar, who gets revenge by pretending to be a prostitute.

2. Prostitution—Prostitution was a part of most worship in the ANE. Having sexual relations with a shrine/temple prostitute was supposed to bring about fertility for your land the next year. This combines the fertility of sexual intercourse with the fertility of the land.

3. Giving of word—The spoken word was never to be broken. Jacob broke the custom/law when he failed to give his younger son to Tamar. Thus Tamar was considered more righteous than Judah despite her act of prostitution. The laws of God were certainly not in force yet!

→ Genesis 39-50, Joseph

I. Joseph in Egypt

A. Potiphar & his wife—Joseph was the head of Potiphar's household. He was propositioned by Potiphar's wife. He refused her sexual advances because:

1. It would be a sin against his master and
2. It would be a sin against God.

B. Joseph in prison—Joseph chose prison over compromise with Potiphar's wife. Obedience was important!

1. The Lord's blessing—He was held in favor by the prison warden. Joseph was given responsibility for those in the prison. The Lord gave Joseph success in all that he did. (Gen 39:20b-23)
2. The Cupbearer & Baker's dreams—

3. Pharaoh's dream—Note the ability of Joseph's God to give the meaning of the dreams over against the inability of the Egyptian magic/religion.

4. The Lord's Blessing (Gen. 41:37-43) ^{GE 41:39} Then Pharaoh said to Joseph, "Since God has made all this known to you, there is no one so discerning and wise as you. ⁴⁰ You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you."
 —Joseph was made "vizier" of Egypt. He was responsible to collect grain for the coming famine.
 NOTE the belief in the truth of dreams. The pharaoh believed the interpretation enough to spend 7 years burdening the people w/extra taxes, so to speak, to supply food for the famine.

5. Joseph at 30—(Gen. 41:41-47)—After 13+ years in Egypt, Joseph was raised to the second in authority in Egypt.

6. The collection & Distribution of grain

C. Joseph & his brothers – “*The 20 year reunion*”

1. The brothers come to Egypt for grain (Gen. 42:1-5)
2. Joseph recognizes & accuses them (42:6-20)
3. The brothers’ regret! (42:21-22) They are guilty over the event 20 yrs. prior.
4. Joseph’s grief (42:23-24a)
5. Simeon imprisoned (42:24b)
6. Joseph’s generosity (42:25-28)
7. The return home (42:28-38)—After returning home, they tell Jacob of their adventures. He refuses to allow Benjamin to return to Egypt.

D. Joseph’s Revelation

1. The brothers fear him.
2. Joseph shows love/forgiveness when certainly justice would have demanded punishment.

E. Joseph receives a double blessing from Jacob.

F. Joseph’s story is one of GRACE! Much like the grace of Jesus, in which judgment was deserved but mercy & grace was given, Joseph refused to be bitter. Rather he saw the hand of God at work in all the evil meant by his brothers (Gen. 50:20).

→ Themes in Genesis

I. Creation

- A. God created
- B. God controls creation (flood/Babel/dreams)
- C. God is interested in all of creation (not just chosen family)
 1. Promise to Noah after the flood
 2. The continued blessing toward all of the earth.
 3. Constant interaction with foreign peoples.
 4. Working through foreigners (Melchizedek, pharaoh)

II. Journey

- A. Physical--The patriarchs were continually traveling from place to place. They were in search of homeland. They end up in Egypt.
- B. Spiritual—The walk with God & renewal of covenant (w/Noah, Abraham, Isaac, Jacob, the whole family).

III. Land

- A. There were conflicts over dwelling places (Abraham/Lot, Abimelech/Abraham, Abimelech/Isaac).
- B. Naming of places—Bethel, Beer-Sheba, Beer-lahai-roi.
- C. Famine drives Abraham & Jacob to Egypt.
- D. Repeated promise of giving of the land to Abraham's descendents.

IV. Peril/Trouble

- A. Challenge in the land
 - 1. Famine
 - 2. Foreign leaders (Abimelech, 5 kings, men of Shechem)
- B. Barrenness
 - 1. Lack of son—Sarah, Rachel
 - 2. Loss of son—Isaac on Moriah
- C. Challenges within the family (Esau/Jacob, Lot's daughters & sons, Judah/Tamar, Joseph sold into slavery, loss of brothers in Egypt)

V. Covenant/Oath/Blessing

- A. Multiple examples of covenants/oaths
 - 1. God & Cain—God makes oath to protect him
 - 2. God & Noah—God makes covenant to never flood the earth.
 - 3. God & Abraham—God makes covenant to make a people.
 - 4. Abraham & Melchizedek—Melch. Blesses Abraham.
 - 5. Abraham & Abimelech—Beersheba given to Abraham.
 - 6. God & Hagar—Promise of family & protection.
 - 7. Abraham & servant—Oath to find a wife for Isaac.
 - 8. God & Isaac—Promise & covenant renewed.
 - 9. Isaac & Abimelech—Beersheba covenant renewed.
 - 10. Jacob & Esau—Birthright given away.
 - 11. Isaac & Jacob—Blessing given.
 - 12. Jacob & Laban—Upon return from Aram, they make covenant.
 - 13. God & Jacob—Promise & covenant renewed.
 - 14. Jacob & Joseph—Jacob gives double blessing to Joseph.
 - 15. Judah & Tamar—Broken oath makes Tamar more righteous than Judah.
- B. Faithfulness to oath/God
 - 1. Abraham's obedience to God on Moriah, but lack of faith when son was announced. Also lack of faith in God in Egypt & w/Abimelech.
 - 2. Sarah & Abraham lack of responsibility in regard to Hagar.
 - 3. Jacob's trickery (theft?)
 - 4. Jacob & Tamar (broken vow)
 - 5. Joseph—faithful in slavery, prison, & power.