

An Introduction to the Book of Genesis

Prologue – The Nature and Function of Scripture

Presupposition: The verbal inspiration and inerrancy of Scripture

- Scripture is the very Word of God, written by the Holy Ghost through men – Jeremiah 30:1,2, 2 Samuel 23:2, Hebrews 1:1,2; 2 Timothy 3:15-17; 2 Peter 1:21, 1 Thessalonians 2:13,
- Not everything God did is in Scripture, John 21:25, 1 Corinthians 13:9-10; John 20:30
- All that is necessary for our salvation is in Scripture – John 20:31

The Old Testament –

- What is a testament?
- Versions of the Old Testament: Hebrew, Septuagint, Vulgate, German
- The TaNaK
- The Old Testament “canon”
- The Pentateuch

Genesis: Structure

- As history
- As record of the Seed – the *Toledoth*

The Perspicuity of Scripture

Read Genesis 1:1-5 – Pastor will comment from the Hebrew text

1. What is important about the Hebrew word translated “created” in Genesis 1:1?
2. What is important about the Hebrew word translated “God” in Genesis 1:1?
3. Read Genesis 1:1-2 and John 1:1-3. Which Persons of the Holy Trinity are present in the creation?
4. What two words in Genesis 1:5 were fundamental to the division in the Missouri Synod that led to the split in our Synod after the 1973 New Orleans convention, where the teachings of liberals inside our church were declared “false doctrine running counter to the Holy Scriptures”, and teaching that “cannot be tolerated in the church of God, much less be excused and defended”; leading to the walk-out from the St. Louis seminary in 1974 and Seminex?

5. Read Genesis 1:1-5. Then read Psalm 19:1, Proverbs 8:22-31, Isaiah 66:22, Matthew 19:3-4, and Revelation 21:1-5
6. Through whom were all things created?
7. How do the first 10 words of Genesis 1 refute the lie of “evolution”? In order to believe in evolution, what must you first reject?
8. What did God create in the beginning?
9. What was the condition of the earth in Genesis 1:2? Pastor will explain the two Hebrew words “formless” and “void”, or “unformed” and “unfilled”. After God’s initial speaking, forming and filling, or separating and filling, are themes in the creation.
10. Was the Holy Spirit present at the creation of the world?
11. In Genesis 1:3, what does God create? How did God create it? How is God’s Word different than our words?
12. How is the light which God created? From what is the light “separated”?
13. The act of naming is an act of lordship. You name what belongs to you. What basic division does God make in verse 5? Pastor will translate the Hebrew יוֹם אֶחָד . How is this related to the Jewish numbering of hours/days? (note the movement from darkness to light – a major theme of the Gospel of St. John)
(Hint: see Genesis 1:5, 8, 13, 19, 23, 31)

According to Scripture, how are we to count the time in which God made the world?

Read Genesis 1:6-13 – the second and third days

14. What is the purpose of the רָקִיעַ ("firmament" or "canopy" or "expanse") that God created in Genesis 1:6? What did God call the "firmament"? The Hebrew word occurs again in 1:20. Can you find it?
15. In 1:6 God separates the waters into waters over the firmament and waters under the firmament. How does this relate to what happens in Genesis 7:11?
16. How did God bring forth the dry land?
17. What two things does God name on the third day?
18. What is the nature of the vegetation that God created? Notice the remarkable order that God builds in to His creation.
19. At the end of the third day what does God see?

Read Genesis 1:14-19 – the fourth day

20. God created light on the first day – and there was evening and morning. What is different about the light now? What is their two-fold purpose?
21. Which two lights did God make? What else did He make on the fourth day? Notice in verse 18 that darkness and light remain separated.

Read Genesis 1:20-23 – the fifth day

22. What does God create on the fifth day? What lie of the theory of "evolution" is rebutted by verse 21?
23. What does God see when He has created the creatures of the seas and the skies?
23. What command does God give the creatures of the seas and the skies?
24. Can you find the error in Coverdale's woodcut?

Read Genesis 1:24-25 – the sixth day begun

24. What does God create in verse 24? Again here the animals are made “according to their kinds.” How again does this refute the theory of “evolution?”

Read Genesis 1:26-31 – the sixth day completed

25. What was special about the creation of man?

26. What is notable about the pronouns used for God in verse 26? How can one God be plural? Recall that the word used for God in the creation account, *Elohim*, is plural.

27. The word for “dust” in the Hebrew is *aphar*. The word for dirt is *adamah*. Its’ literal meaning is “soil capable of cultivation” (Leupold). The Hebrew word for dirt is related to the word *Adam*. Adam is the “dirt man”. This is especially important in the context of Genesis 3:19. From where do you know these Words?

28. God made man in His image and in His likeness. These words “image” and “likeness” are synonyms. The Hebrew word used for “image” means literally to “carve” or “cut off”. The Hebrew word used for “likeness” refers to similarity. Verse 1:26 means that man will be “closely patterned after his Maker.” (Leupold)

Luther writes of this verse “I understand this image of God to be ... that Adam not only knew God and believed in Him that He was gracious; but also that he led an entirely godly life.”

Apol. II.17-22 states “Therefore, original righteousness includes not only physical health in all ways, as they contend (such as pure blood and unimpaired physical ability), but also these gifts: a sure and certain knowledge of God, fear of God, confidence in God, and the desire and ability to give God these things... What else was this image and likeness other than that man was created with wisdom and righteousness so that he could apprehend God and reflect God? Mankind was given the gift of knowing God, fearing God, and being confident in God.”

29. What is man to do? Is man singular or plural in verse 26?

30. None of the animals, nor the earth, heavens or seas, merited a Trinitarian council. But man is the pinnacle of the creation. After verse 26, God acts in verse 27. Notice the change in the object pronoun used for man – from “him” to “them”. Both were created in God’s image. But they were not created at the same time, nor in the same way, nor was their charge from God the same. After describing the whole creation in chapter 1, Moses will return to the creation of man and give us much more detail in chapter 2.

31. What is God’s charge to man in verse 28? What does God do first?

32. The whole creation is man’s to use. When flying over farmland, the squares of cultivation, and the development one sees, is in accord with God’s charge to man.

33. What did God give for food?

34. In verse 31, for the first time, the creation is “very good.” At the end of every other day, the creation was only “good.” Now it is complete – man has dominion over it.

35. Luther taught that had man not fallen into sin, that he would have multiplied and filled Eden. Then, when the Church was full, all men would have received transformed, heavenly bodies, and would have been taken up into heaven. Heaven and Eden are two different places.

Read Genesis 1:31-2:3

36. Pastor will explain the semantic relationship between “seventh”, “rested”, and “Sabbath” in the Hebrew.

37. What does Genesis 1:31-2:3 have to do with Exodus 16:23 and John 19:30-20:1?

Read Genesis 2:4a

38. The Hebrew word translated here “the account” or “the history” is *toledoth*. This word’s occurrence in Genesis provides a natural structure for the Book, dividing the Book into 10 sections. The word *toledoth* is derived from the word *yalad*, “he begat”.

See Matthew 1:1. This built-in structure (10 *toledoth*) speaks to the unity, and so the veracity, of Genesis.

Read Genesis 2:4b-6

39. Which days of the creation does Moses summarize here? Read the description “...before any plant of the field was in the earth and before any herb of the field had grown. For the LORD God had not caused it to rain on the earth, and *there was* no man to till the ground; but a mist went up from the earth and watered the whole face of the ground.” – here Moses describes new details of the first five days of creation – before there was a “cultivator”. (AE 1.83)

Read Genesis 2:7

40. Which day of the creation does Moses revisit here? Read 1:26-27 again. What new information does Moses give in 2:7? Since man is the pinnacle of God’s creation, before whom everything was good, but nothing was very good, Moses will re-tell the events of the sixth day in more detail from 2:7-25.

41. God “formed” the man. This Hebrew word **יָצַר** **yatzar** means to form as a potter would form a pot from clay. This word is to be distinguished from “created” and “made”, as we have seen earlier in our study. Moses’ use of this word in Genesis 2:7 gives graphic realism to pericopes like Isaiah 45:9 and Jeremiah 18:6. The same word is used in verse 19 to describe God’s forming of the beasts.

42. Pastor will describe the semantic relationship between the Hebrew words “Adam”, “man”, and “earth”.

43. What does God do to the man in 7b? How does this relate to John 20:22-23?

Read Genesis 2:8-14

44. The word *Eden* **עֵדֶן** (the corresponding noun means “delight”, Leupold) is related to the Greek word ἡδονή, “pleasure”, from which our word “hedonism” comes. (Luther) The word **מִקְדָּם** (in the east) can also be translated “in antiquity”, or “in aforetime”. The preposition is usually translated “from” or “out of”.

45. Where was Eden? Luther answers: “My answer is briefly this: It is an idle question about something no longer in existence. Moses is writing the history of the time before sin and the deluge ... Hence my answer is that Moses is now engaged in a historical account and says that toward the east there was a certain place in which

there was a most delightful garden... Therefore we ask in vain where or what that garden was.” (AE 1.88-89) More information is given in verses 10-14.

46. In verse 9 we see that God brought forth, from the ground, *every* tree that... what are the attributes of the trees? The Hebrew reads “every tree pleasing to sight and good unto food”.
47. “and the tree of life in the midst of the garden and the tree of the knowledge of good and evil.” Luther writes “Moses describes Paradise in such a way that he makes of God a gardener, who, after planting his garden with great care according to his design, chooses one or more trees which he tends and loves more than the rest. One of these was the tree of life, created that man, by eating of it, might be preserved in full bodily vigor, free from diseases and free from weariness.” The image of God as a gardener is common in Scripture – see Isaiah 5:1-7; Matthew 9:37-8, 13:24-30, 20:1-16.
48. The tree of the knowledge of good and evil – Luther writes “Augustine and those who followed him state correctly that it was so named from the event which lay in the future. Adam was so created that if anything troublesome to his nature had happened, he would have a protection against it in the tree of life, which preserved his powers and perfect health at all times... God finally demands from Adam that at this tree of the knowledge of good and evil he demonstrate his reverence and obedience toward God and that he maintain this practice, as it were, of worshipping God by not eating anything from it... But this is a matter of theology that here this statement about the tree is put before Adam in order that he may also have some outward physical way of indicating his worship of God and of demonstrating his obedience by an outward work. In a similar way the Sabbath, of which we spoke above, has to do chiefly with demonstrating inner and spiritual worship, with faith, love, prayer, etc... But this tree of the knowledge of good and evil was Adam’s church, altar, and pulpit. Here he was to yield to God the obedience he owed, give recognition to the Word and will of God, give thanks to God, and call upon God for aid against temptation.” AE 1.94-95

Read Genesis 2:1-14

49. The rivers Pishon and Gihon are unknown. Cush is the first son of Ham, son of Noah. The Cushites settled Ethiopia (south of Egypt on the Nile) after the flood. The Cush described here is much to the east of Ethiopia. The Tigris (Hiddekel in the Hebrew text, Tigris in the Septuagint) and Euphrates rivers are well known. The region described in Genesis 2 for the location of Eden seems to be the area later be known as southern Mesopotamia. Pastor will explain the Greek meaning to this word. We should remember that antediluvian geography well may have been different than the geography after the flood.

Read Genesis 2:15

50. Verse 15 does not indicate that Adam was created in Eden, rather that he was created and then put in Eden. Luther calls Eden Adam's "castle and temple". (AE 1.101)
What does verse 15 indicate regarding Adam's "job"?

Read Genesis 2:16-17

51. Mark our Lord's Words well. By these Words He commands obedience from Adam. Here God promises that if Adam resists temptation, he will be translated and live for eternity. The tree of life may well have been the vehicle (Luepold 119). Again Luther: "... this tree of the knowledge of good and evil was Adam's church, altar, and pulpit. Here he was to yield to God the obedience he owed, give recognition to the Word and will of God, give thanks to God, and call upon God for aid against temptation." (AE 1.94-95) Luther continues that this is the establishment Church before the establishment of home and government, since Eve wasn't yet created.
52. "...you shall surely die." In Eden before the fall there was no death.

Read Genesis 2:18-20

53. The church has been established by the Word, and also Adam is given a distinct form of worship. There was no need of civil government, for there was no sin. Next the "household" (Luther) is set up.
54. "It is not good that man should be alone..." Because Adam was completely satisfied and without sin, "good" here refers to the wellbeing of mankind, not Adam personally. (Luther, AE 1.115)
55. "I will make him a helper comparable to him." The Hebrew roughly reads "I will make unto him a help corresponding to himself." Luther translates "I shall make him a help which should be before (about) him." (AE 1.115)
56. Luther says that verses 19 and 20 are repetition of something that has happened earlier. He states that Moses is here explaining why a helper was necessary. It is appropriate to translate "Out of the ground God had formed..." to put the act of forming the birds and the beasts before the creation of man. The presentation of these beasts to Adam is the focus of this verse.
57. "to see what he would call them." The Hebrew "usage of the word 'name,' involves giving a designation expressive of the nature or character of the one named."

(Luepold 131). Naming is an act of lordship. God names Abram Abraham, Jacob Israel, etc...

58. In Eden there was perfect order. “Whatever Adam called each living creature, that was its name.” There is no randomness here, as evolutionists demand. All the species are named already in Eden.
59. Verse 20 restates the action of verse 19 for the purpose of drawing the conclusion that God had seen in verse 18 – no comparable helper had yet been made. The need for woman is obviated. Note the equality of man and woman expressed in the word “comparable.”

Read Genesis 2:21-22

60. The creation of woman is unlike that of animals or man. That her creation was the subject of a Trinitarian council is clear in 1:27. Her “equality” with man is presupposed. Her creation is unique. Her relationship to the man is unparalleled in the creation. The Hebrew word for “rib” צִלְעֵי denotes both a “rib” and a “side”. Luther held that God took a rib bone covered with flesh. (AE 1.129) Hence Adam’s response in verse 23.
61. The verb used in the Hebrew for “made” בָּנָה with regards to the woman is actually “built”. This is to be distinguished from the verbs “created”, “made”, and “formed” used earlier. The verb made occurs here for the first time, the next time it occurs in in 4:17. There is a marvelous uniqueness in the creation of each of God’s creatures.

Read Genesis 2:23-25

61. Here the word אִשָּׁה “woman” is used for the first time in Scripture – the Hebrew word is built from the word for “man” אִישׁ, used here in Scripture for the first time. Luther writes that the word for woman used here “carries with it a wonderful and pleasing description of marriage”. AE 1.137
62. Luther puts these words in the mouth of Adam, a continuation of the quote in verse 23. Who does Jesus say spoke these words? See Matthew 19:3-6. What about St. Paul? See Ephesians 5:29-31, where St. Paul applies these words to our relationship to Christ as the Church.
63. Divorce is inconceivable, indeed hated by God. See Malachi 2:16. Consider the intimate relationship between man and woman, that a man would first leave his father and mother for his wife, and also the relationship between Christ and the Church explained in Ephesians 5:22-33.

64. Here Koehler writes “The mutual relationship between man and woman was ideal. Each person fully understood and observed the duties and restrictions of each position. Adam and Eve regarded each other as a precious gift of their Creator.” (*A Summary of Christian Doctrine*, 3rd edition, pg. 94.) The perfect marriage is between Christ and His Church. Just as the fall into sin came through the flesh, so also would redemption come by One who took on our flesh.

Read Genesis 2:25

65. There was no shame in Eden because there was no sin. Nakedness was a reflection of God’s image and glory – something to be celebrated. Only after sin do shame and guilt appear.

Read Genesis 3:1-5

66. Read John 8:44. Originally, all angels were good. The devil is a created angel that sinned. (2 Peter 2:4; Jude 6; 1 John 3:8). His sin was pride. (Isaiah 11:14-15). For his sin he was cast out of heaven (Revelation 12:7-9). The Scripture does not record when this occurred or why this occurred. Luther writes that this occurred on the second Sabbath: “...this temptation appears to me to have occurred on the Sabbath; thus Adam and Eve were created on the sixth day, Adam earlier and Eve toward evening. Early on the following Sabbath Adam preached to Eve concerning God’s will: that the most gracious Lord had created the entire Paradise for the use and enjoyment of people; that, also as a result of His extraordinary goodness, He had created the tree of life, through the use of which the powers of the body would be refreshed and perpetual youth would be maintained; that one tree – the tree of the knowledge of good and evil, from which it was not permitted to eat – was forbidden; and that in this respect they should obey so gracious a Creator. Perhaps he led Eve about in paradise and showed her the forbidden tree when he said this.” (AE 1.144)

67. The word translated “serpent” is the Hebrew word שֶׁנָּחַשׁ, *nachash*. It means serpent. In Genesis 3:1 the serpent speaks to the woman. He speaks to her audibly and in her language. What the serpent offers Eve is the same thing he desires – to be like God (Isaiah 11:14-15), indeed to be superior to God, hence his temptation of Jesus. (Matthew 4:8-10).

68. Luther writes “In the first place, Satan imitates God. Just as God had preached to Adam, so he himself also preaches to Eve... Satan spoke in order to lead them away from what God had said; and after he had taken away the Word, he made corrupt the perfect will which man had previously had, so that he became a rebel.”

69. Read the serpent's question to Eve. Compare with 2:16. What the devil does here is attack the goodness of God. He slanders God's character and will.

70. In answering the serpent, Eve has already fallen for a different God. Adam had dominion over all the creatures. He could have ordered the serpent away. Eve was Adam's helpmeet. She should have had Adam respond. In answering, she engages a different god, for she engages a different word.

71. Compare Eve's answer in 3:2-3 with God's Word in 2:16-17. Adam had God's Word (2:16-17 is spoken to Adam). He was the first preacher. He was to have preached that Word to all in Eden. He stepped aside and gave the pulpit to his wife. She got it wrong. In sin, she perverted the Word of God. To do so, she had already chosen a different god, a god who would give her what her sinful heart desired. The result of sin in man is the abandonment of God's Word.

72. The serpent's word creates a two-fold temptation – 1) God did not say this; 2) God has given you everything, therefore you have everything in your possession, therefore this one single tree is not forbidden to you. (AE 1.153)

73. In verse 4, the serpent lies. They will surely die. Read 2:17. Then the serpent's lies escalate in verse 5.

75. Adam and Eve were already "like God", being made in His image and likeness. They already know good, for they know God. All the devil can offer is the knowledge of evil, sin, and death, a knowledge he has by virtue of his sin. Sin hates to be lonely, it loves company. Luther writes that those churches that teach that Christ's Body and Blood are not present in the Sacrament do the same thing the devil does here. (AE 1.157) This lying through twisting God's Word goes on now each day – can you name some examples?

Read Genesis 3:6-7

76. The fruit was always "pleasing to the eye and good for food." See 2:9. Adam and Eve were already "wise", for they thought and acted in complete accord with God's will. The wisdom Eve now pursues is not good. The sin conceived in her heart is now visited through her eyes upon her actions. That is how sin works. See Matthew 15:11. Consider David's sin with Bathsheba in 2 Samuel 11:2. Consider how the images you are confronted with every day work in the same way. Eve ate. The sin was complete.

77. We do not speak of the "sin of Eve", rather we speak of Adam's sin. Where was Adam when all this took place? See 3:6. Having the Word, did Adam rebuke his helpmeet and call upon God? What did Adam do? Can you think of examples of this today?

78. Luther on Genesis 3:7 – “These experiences are alike in all temptations and sins, whether of lust or of anger or of greed. While sin is active, it is not felt. It does not frighten, and it does not bite; but it flatters and delights... It is the nature of sin that it is not felt for some time. But when later on sin is revealed through the Law, then it weighs too heavily on man.”

79. “... their eyes were opened...” Before they saw perfectly. They beheld God. Luther holds that during the temptation of Eve and Adam, Satan blinded them. Afterward, to make it worse, they saw clearly what they had done. (AE 1.164)

80. What is the first thing Adam and Eve feel? Shame. They try to cover themselves, to hide from God. This is the full weight of the Law. What examples can you cite of wanting to hide from God, both in yourself and in those you know? What is the state of shame in the world? The failure to feel shame is a step closer to hell than feeling shame.

Read Genesis 3:8

81. The voice of God, once salutary and welcoming to Adam and Eve, now strikes fear in them. The trees given for food they now misuse to try to hide from God.

82. “...the Lord God, who was walking in the garden in the cool of the day...” Which person of the Holy Trinity walks? The Second Person of the Holy Trinity appears in the Old Testament, before His incarnation, as the Angel of the Lord. See Genesis 16:7-13, 18:17, 22:11-18; Exodus 3:2-6; Numbers 22:23; Judges 2:1, 6:11-14, 22; and many others.

83. “the cool of the day” – the Hebrew reads “in the garden unto the spirit/wind of the day”. The Hebrew word for wind and spirit, including God’s Spirit, is רִיחַ. Luther translates “who was walking in Paradise at the breeze of the day.” He stresses that Adam and Eve were afraid even of the wind or a rustling leaf, Leviticus 26:36. Keil Delitzsch translate “in the cool of the day”, explaining that it was evening, when a cooling wind generally blows.

84. “the man and his woman hid from the face of the Lord God”. This hiding in sin is the opposite of the blessing given in Numbers 6:22-26.

Read Genesis 3:9

85. Eve took the fruit first. Did God call Eve? Why not? Did God know where Adam was? Luther says that here God puts Adam on trial, who is in agony over his sin. Adam has already fled too far from God – he has sinned. Luther says hell is desiring to flee and realizing that you can not escape. The Words “where are you” are all Law. Adam is not

where he has always been – walking sinlessly in Eden. Now Adam learns that God’s just wrath can not be fled.

Read Genesis 3:10

86. God created Adam. He created Adam naked. But not until sin and shame was man aware of his nakedness. Rather than saying “God, I sinned”, Adam accuses God of sinning – by being ashamed of his nakedness, in which God had created him. What was once the image of God is now a point of embarrassment to Adam. Luther says here “sin deprived him of all discernment and good sense.”

Read Genesis 3:11

87. God’s original question was Law. Adam’s answer was sin. Now God applies the Law again, in stronger Words: “Have you eaten...?” God knew that Adam had eaten. God is omniscient. Luther places these words in God’s mouth: “You know that you are naked, and for this reason you hid. But your nakedness is my creation. You are not condemning it as something shameful, are you? Therefore it was not the nakedness that perplexed you, it was not My voice that frightened you; but your conscience convicted you of sin because you ate the fruit from the forbidden tree.” AE 1.176

Read Genesis 3:12

88. Adam, having already accused God of sinning for creating him naked, now further shows forth his guilt. God’s question was “You have not eaten... have you?” How does Adam answer? Whom does Adam blame for the woman’s presence? Again here Adam assigns the sin to God. Adam was glad to hide behind the woman when the serpent came, so also is he happy to do so now.

Read Genesis 3:13

How does the woman answer? Has either Adam or Eve taken responsibility for their sin? How have you done the same? What truths about sin and man’s reaction are clearly revealed here? What does this teach you about the right way to handle the sins you have committed? Two things are necessary – repentance and faith. Were either evidenced in Adam and Eve?

Read Genesis 3:14

Here God pronounces the “sentence”. He does so in reverse order of the “trial”. First the serpent, then the woman, then the man. Ultimately, it is the man that is responsible. Luther distinguishes here between the serpent, who is cursed, and the devil, who worked through the serpent, who had already been cast out. On account of man’s sin, so is the creature (serpent) punished – as it will be in the flood.

Read Genesis 3:15

91. Upon whom does God pronounce the curse (3:14)?

92. God says “I will put enmity between you and the woman, and between your seed and her Seed...” “Enmity” אִי־בָהּ is “hatred” or “strife”. To better understand the word, see how it used in Numbers 35:19-21 for the Law concerning murder.

93. The Hebrew word translated “offspring” is זָרַע, “seed.” (See 1:11-12, 4:25, 21:12) Compare this to Genesis 4:25, 22:18 and Galatians 3:16-19. According to Galatians 3, who is the Seed of the woman? Women do not have “seed”. Men do. The Seed of the woman would be born miraculously.

93. The Hebrew word translated “strike” or “crush” means to “bruise, crush”. To crush the head is to kill. To crush the heel is to wound. Where does the Seed of the woman crush the head of the serpent?

94. Why is this passage known as the “first Gospel?”

95. While both pronouns are masculine (actually it is a bit more complicated in the Hebrew), many Roman Catholic Bibles read “*she* shall crush your head, and thou shalt lie in wait for her heel.” While the romish church blames this on the Rhemes-Douay Bible’s (N.T. 1582, O.T. 1608) use of the feminine, it is also found in versions of the Vulgate (Rhemes-Douay is based on the Louvain Vulgate of 1547) This mistranslation was a major contributor to the development of the heresy that Mary is co-redemptrix.

Read Genesis 3:16

96. Having pronounced judgment on the serpent, and having already given the Gospel to the fallen world, God now speaks to the woman. What was her glory in Eden will now be her sorrow, what was bliss shall now be pain, where she was helpmeet now she is ruled over. The order of creation is still intact, but it is now fallen.

Read Genesis 3:17

97. What is God’s first condemnation of Adam? Why? The second?

98. Note that God restates correctly His Word. His Word stands unchanged, even forever. See Isaiah 40:8, 1 Peter 1:24-25. Although the devil and world pervert and mock it, God’s Word is Truth.

99. What is the first “cursed” that God proclaims? What was the condition before the fall? See 1:28-30. Just as in the flood, the creation suffers the effects of sin.

100. How shall Adam now “eat of it?” How was it before the fall? See 1:29.

101. “All the days of your life” – previously death was unknown. Now life will have an end.

Read Genesis 3:18

102. What shall the ground now bring forth? How was it before the fall? Luther writes “This is a new misfortune. Earlier the Lord had given man the most beautiful and delightful gifts, namely, that he was to live on all the trees of Paradise except two. He gave him rule over the fish and over all the fruits and animals on the entire earth. Now all these are taken away from him because he ate the fruit and nothing is left to him except the herbs...” (AE 1.209-210)

Read Genesis 3:19

103. Now man will toil and sweat. Previously this was unknown. The most basic, life-sustaining task will now be difficult. Although sin seems at the time so attractive, the result of sin is always suffering and death.

104. “Until you return to the ground...” God said “in the day that you eat of it you shall surely die.” Now the death God warned of is Adam’s death, and the death of all of Adam’s offspring. Believed or not, God’s Word is true.

105. “For out of it you were taken...” The lifeless dust from which God formed the man will now receive the man back when his life is taken from him. See Genesis 5:5 for the fulfillment of this Word of God.

106. The fulfillment of God’s Word is now complete. Adam would die.

Read Genesis 3:20

107. God’s statement to the woman in 3:16 places her in a different relationship with the man after the fall. Now “he shall rule over you.” So now Adam names the woman, as he had done with the other creatures he was to rule over (see 2:19). The name Adam gives Eve is derived from the Hebrew verb “to live”. She is the mother, not of those who return to the dust, but of all living, for from her shall come the Seed, Jesus Christ, who will bring life to those under the curse of death. Eve’s name is reflective of the Promise.

Read Genesis 3:21

108. Adam and his wife were “afraid because I was naked” (3:10). But the fig leaves weren’t enough (3:7). Here God provides a covering for Adam and Eve. But that covering is derived from the death of a sacrifice. Pastor will explain.

Read Genesis 3:22

109. Again here, as in the first Trinitarian Council recorded in Genesis 1:26, God speaks of Himself as plural.

110. The tree of life and the tree of the knowledge of good and evil were both “in the midst of the garden.” (see 2:9) The tree of life was not forbidden. God had created man in His image to live sinlessly forever. God had desired to keep man from knowing evil, for with the knowledge of evil comes death. In trying to “be like God”, Adam became like the devil.

111. Having become as the devil, it is an act of pure mercy on God’s part that Adam is prevented from eating from the tree of life – by which he would have been eternally sinful. It is by death that God redeems man from death – God’s own Son would give His life on a tree to atone for the sins of all men, even the sin involving the tree of the knowledge of good and evil. Just as the Son rose from the dead, so too those who are justified by God’s grace through faith in the Seed. They will indeed live forever – see Revelation 2:7, 22:2, 14. God acts in mercy by reserving the tree of life for those redeemed, and thus declared sinless, in Christ. It is by death that God gives life – see 1 Corinthians 1:18. So it is that Adam now has a better promise than the tree of life – he has God’s promise of the Seed.

Read Genesis 3:23-24

112. God separates Adam from the tree of life that Adam and all his offspring, might be saved. Now the “dirt man” will fulfill his prophetic name. God places cherubim “east of the garden of Eden” to prevent man’s re-entry. Now all the trees are forbidden. God does not take away the entry point – He closes it to Adam. Adam would then have to pass by that guarded entry, knowing what he lost when he sinned. But God would provide an entry into Paradise – see Matthew 7:13-14; John 14:6; and Hebrews 13:12. Placed in the context of the way to Eden being blocked, these Words of God take on a fuller meaning.

113. The meaning of the word “cherub” (pl. cherubim) is uncertain. It is related semantically to Aramaic and Arabic words that mean “be gracious, bless” and “great, mighty”. (BDB pg. 500) The word occurs 65 times in the Old Testament, 18 of which occur in Ezekiel (see chapter 10), and once in Hebrews 9:5. The cherubim are found around God in many visions, and hence are called “the living chariot of the theophanic God”. See 1 Samuel 4:4 and many others.

Read Genesis 4:1-7

113. In Hebrew, Eve says “I have gotten a man, the Lord.” The Septuagint and Vulgate both include the preposition “from” or “of”. The Hebrew does not support this –

indeed the sign of the direct object precedes the Word “Lord”, which is God’s personal Name YHWH.

114. In Eve’s proclamation we see her belief that the promised Seed has been born. Cain’s name is taken from the Hebrew from “I have gotten”.

115. Abel means “vapor”, “breath”, and “vanity” in Hebrew. See Ecclesiastes 1:2. Solomon uses the word “abel” in Ecclesiastes more than any other O.T. author.

116. Since Eve had “gotten a man, the Lord”, the second child was as vapor – unimportant, “abel.”

117. Now there are domesticated livestock outside of Eden, although evidence that meat is eaten doesn’t come until Noah’s time. Cain follows in Adam’s footsteps working the ground.

118. Offerings to God were made. Although the Law isn’t given in writing until Moses’ time, still Adam had a perfect knowledge of the Law, and right worship. Noah would choose “clean” and “unclean” animals in Genesis, although the distinction isn’t given to man until Exodus. The Patriarchs knew the Law. Cain and Abel bring sacrifices to God. Perhaps the prototype were the animals slain to make a covering for our first parents. Note that the sacrifice of Abel is from the “firstlings” and the “fat”. See Exodus 23:16; 1 Corinthians 15:20.

119. Why was Abel’s sacrifice acceptable and Cain’s not? See Hebrews 11:4. Abel was justified by God’s grace through faith in Jesus Christ. His sacrifice of the firstfruits of the flock pointed to the Lamb of God, our Firstfruits.

120. Cain was “very wroth”. He thought he was the most important. The one considered nothing is the one who made the sacrifice pleasing to God – Jesus Christ.

121. God knows Cain’s heart, and speaks to Cain. Even though man is cast out, still God is with them.

122. The fruits of faith are evidenced in Abel’s sacrifice. God admonishes Cain to the same. What “lieth at the door” for those who do not walk in faith? To what end? Luepold translates “then at the door there is sin, a crouching beast, striving to get at thee, but thou shouldest rule over it.” What does it mean that sin is “at the door”? What does it mean to “rule over it”? See Romans 6 & 7.

Read Genesis 4:8-16

123. In verse 8, Cain does not rule over sin. He gives in to it. Satan’s sin was pride. So was Eve’s. So is Cain’s.

124. Having now lost the image of God, Cain does what comes naturally – he murders. See John 8:44. Adam’s sin finds its expression in the next generation. See Exodus 20:5.
125. This is not the last time the unrighteous will slay the righteous. The world hates the godly. Our Lord would go the same way.
126. In verse 9, God approaches Cain as He had approached Cain’s father while still in the garden – with a question – see 3:9. How does Cain’s bold answer to God show why his sacrifice was not respected?
127. Jesus Christ became your Brother to “keep” you – to give you life, not death.
128. God’s question in verse 10 is like His question in 3:13. It places the responsibility for sin where it belongs – on the sinner.
129. “...the voice of your brother’s blood” – God knew what had happened. See Hebrews 12:22-24. While Abel’s blood shed blood avails you nothing, Christ’s shed blood brings life.
130. Adam and Eve were cursed and removed from the garden. They were sent out into the earth. Now Cain is cursed from the earth. The ground from which Adam was formed has now received man’s blood. What is the curse God pronounces upon Cain in verse 12? See 3:17-19. How does this relate to Adam’s curse?
131. The curse pronounced on Adam and Eve consigned them to hard labor on the earth. The curse pronounced on Cain is a stronger curse – he will wander as a fugitive and vagabond upon the very earth that will yield no support to him.
132. Verse 13. Cain’s boldness is now gone. He is afraid. But it is not a godly fear. He does not repent and ask for mercy, rather he complains again against God.
133. Leupold writes “Cain recognizes that the fruitful portion of the earth, ‘the ground’, is barred from him. He feels that in such favored portions of the earth God can be thought of as being present in a more intimate sense. To be barred from this portion of the earth is, therefore, to him synonymous with being hidden from God. So he exclaims, still by way of complaint, ‘I must stay hidden from Thee.’”
134. Verse 14 - “...anyone who finds me will kill me.” There is no evidence at this point that there are any other people upon earth besides Adam, Eve and Cain. Cain is speaking here of the future. Clearly Adam and Eve do give birth to girls, that Cain and Seth may marry. Cain’s fear is that his sin will be visited back upon himself.
135. In mercy, God vows punishment on anyone who repeats Cain’s sin. See the 5th Commandment. The sevenfold “weight” of the punishment will be used by Lamech

blasphemously, and by our Lord graciously. Pastor will explain, and we will visit this in more depth in verse 24.

136. The Lord “set a mark on Cain” (KJV). This is better translated “the LORD gave Cain a sign...” Luther translates “... the LORD put a sign on Cain.” The Hebrew word means “sign, signal, banner, remembrance, omen or warning.” What this sign was is unknown, but it clearly identified Cain as the one upon whom God’s prohibition rested. There is no promise that Cain won’t be killed, only that vengeance will be visited upon the murderer. There is no Gospel here, only Law.

137. “And Cain went forth from the face of the LORD, and dwelt in the land of wandering forward of Eden.” (translation mine) It is certainly permissible to use the direction “east” instead of “forward”.

138. To go forth from the LORD’s face is to be excommunicated. It is to be separated from God.

139. The land of “nod” was not an established place full of inhabitants. Keil-Delitzsch write “the name Nod denotes a land of flight and banishment, in contrast with Eden, the land of delight, where Jehova walked with men.” The land of “nod” takes it’s name from the very punishment God imposes upon Cain in verse 12.

Read Genesis 4:17-24

140. The geneology of the ungodly is presented. Cain is excommunicated from God. His lineage is marked by murder and godlessness.

141. Cain’s wife must have been born of Adam and Eve. No explanation is given here.

Cain - possession

Enoch – he initiated, dedicated

Irad – a heap that comes down – that he might be prosperous

Mehujael – he dared to destroy – the Canaanites were strong enough to destroy the descendants of Adam

Methusael – Saul, the “one asked for”, comes from the same root – “meth” is death.

He threatens to avenge his parents, is excommunicated.

Lamech – God had punished them, from the word “he humbled, diminished, suppressed”.

Or, in an active sense, the children of Cain had come to such power they would be able to suppress the church. Lamech took two wives: Adah and Zillah.

Jabal & Jubal are from the same Hebrew root, “brought or raised.” Jabal is the “father” of those who dwell in tents and have livestock. Jubal is the “father” of harpists and flautists.

Tubal Cain – “produce wealth”. He taught bronze and iron work. Naamah means “beauty”.

142. The names themselves in this genealogy express that these sons of Cain are as faithless as their father. The seventh descended from Adam through Cain is Lamech.

143. 4:23,24 – I have killed – Luther says Lamech killed one of the prominent holy sons of Adam, perhaps with his son. Luther says Adam died about this time, and Lamech was trying to assert his authority over the earth. So he makes himself exponentially more powerful than his father or God by establishing a new law for himself, swearing greater vengeance. (AE 1.320-321).

144. God’s Word, Lamech’s pride, God’s Grace - The Words spoken to Cain were true, they were God’s Words. The words spoken by Lamech were prideful boasting. Lamech desired to make himself more powerful than God. See Matthew 18:21, 22 where Christ’s forgiveness and the forgiveness of the sons of God exceed exponentially Lamech’s claim to vengeance.

Read Genesis 4:25-26

145. The birth of Seth – “bore a son and called his name Seth.” Not like Cain or Abel, but here a “son” because the Seed is promised through him. – Seth means “He has made firm” or “He has placed,” from the verb **שָׁיַת** - God has established the foundation on which the Promise of the Seed is based.

146. The birth of Enosh – “afflicted, unfortunate” to reflect that there was great persecution of God’s people.

147. ...”men began to call on the name of the Lord.” – **שָׁם יְהוָה** (which is properly Christ) Luther writes “Here a most excellent definition is given of what it means to worship God, namely, to call upon the Name of the Lord, a work or act of worship in the First Table, which contains the commandments about the true worship of God. But calling upon the Name of the Lord include the preaching of the Word, faith or trust in God, confession, etc. In like manner St. Paul aptly associates these in Romans 10:13-15. The works of the Second Table also have to do with the worship of God, but they are not brought into direct relation to God.” (AE 1.327) –

148. This worship was the keeping the first 3 commandments – including preaching of the Word, prayer and sacrifice. Adam ruled the Church as High Priest with sound doctrine. “What better and more useful message could Adam and Seth preach than the Savior Christ, who was promised to their descendants?” AE 1.328

150. So to “call on the Name of the Lord” is directly linked to a proper confession, to the Divine Service, and to the Fourth Article of the Augsburg Confession.

151. Luther's summary of Genesis chapters 1-4: "The burden of these first four chapters is that we should believe that after this life there is a resurrection of the dead and eternal life through the Seed of the woman. this is the lot of the godly and of those who believe, who in this present life endure hardships and are exposed to violence at the hands of men." (AE 1.330)

152. Luther's Summary of Genesis, chapters 1 & 2: "In the first chapter it is pointed out that man was created for immortality inasmuch as he was created according to the image of God. The command in the second chapter... points out the same fact. It follows that the first human beings would not have died if they had not eaten. Through their sin, therefore, they fell from a state of immortality into a state of mortality; and out of their bodies they beget descendants who are like themselves." (AE 1.330)

153. Luther's summary of Genesis, chapters 3 & 4: "But in the third chapter immortality is restored through the promise about the Seed. In the fourth there is a clear example of this immortality; for after Abel has been slain by his brother, he lives, after being received into the bosom of God, who bears witness that his blood is crying." (AE 1.330)

154. Luther introduces Genesis, chapter 5: "Furthermore, the fifth chapter, which now follows, is written chiefly because of Enoch, who was taken by the Lord. ...the most striking feature of it is that it relates that Enoch did not die like Adam, was not killed like Abel, and was not seized by lions or bears, but that he was taken by the Lord Himself into immortality. This is to cause us to believe in the Woman's Seed, Christ, our Redeemer ..." (AE 1.331)

155. Genesis 4:25 & 26 properly belong with the genealogy in chapter 5, not with that which precedes in chapter 4. The calling on the Name of the Lord is attributed to Seth's lineage.

Read Genesis 5:1-24

156. 5:1 is a *toledoth*, the beginning of a major section of the book. The last one was in 2:4.

157. Luther on Genesis 5: "Here Moses wants us to reflect on the magnificence and superlative grandeur of that age. ... This is the greatest glory of the primitive world, that it had so many good, wise and holy men at the same time. We must not think that these are ordinary names of plain people; but, next to Christ and John the Baptist, they were the most outstanding heroes this world has ever produced." AE 1:334

158. Before Adam there was no generation, only creation. After Adam, there were generations.

158. 5:2 -

וַיִּקְרָא אֶת־שְׁמֵם אָדָם בַּיּוֹם הַבְּרֵאָה:

“And He called the names of them man in the day in which He made *them*.

159. 5:3 – Cain and Abel aren’t mentioned. Both are dead – one physically but alive spiritually, the other dead spiritually but alive physically. Here Moses names Seth.

Seth means “He has made firm” or “He has placed,” from the verb שָׁיַת - God has established the foundation on which the Promise of the Seed is based.

160. Luther on Genesis 5:4 – “Thus that age was truly a golden one. In comparison with it our age hardly deserves to be called an age of mud. Nine patriarchs lived at the same time with their descendants, in full agreement in their hope for the blessed Seed that had been promised. Of all these facts Moses takes notice, but he does not give any details; if he did, this would be the greatest history of all.” AE 1.342.

161. 5:5 – If anyone has a Concordia Study Bible, read note on this verse.

162. Genealogy of Adam – names reflect a belief in the Promise of the Messiah –

Adam - Man

Seth – He has made firm

Enosh – Some sources say it means “man,” others that it means “frailty.” (Leupold)

Kenan - Possession

Mahalalel – Praise of God

Jared - descent

Enoch – dedicated

163. Enoch is the 7th from God through Seth. Contrast this with Lamech, 7th from God on Cain’s side – height of godliness and height of sin. Two genealogies thus emerge – the sons of men (Cain), and the sons of God (Seth).

164. 5:22, 24 – Enoch walked with God – See 6:9

165. “He was no more, for God took him,” Luther: “Let us, therefore, take note of this passage, which Moses wants to stand out as by far the most noteworthy story of the first world.” (AE 1.349) “Later on in the second world, which had the Law, God gave the example of Elijah, who was taken away by the Lord even as his servant Elisha was looking on.” (AE 1.350) See 2 Kings 2:10 – 12; See Jude, 14-15. (Similar to *Book of Enoch*, 1:9)

Read Genesis 5:25-32

166. On Genealogy see Luke 3:38 – read backwards – 10 generations from Adam to Noah. The meaning of the number ten in the Holy Scriptures is perfection. In Old Testament genealogies, all the names are not always listed. How does this differ from the genealogy in Matthew 1? See especially Matthew 1:17. What is Matthew showing through the selection of the names in this genealogy?

167. On ages, see Genesis 6:3. Methuselah attains the greatest number of years of any man in the Bible.

168. Noah (נֹחַ) is generally taken to mean “comfort”, as is seen in 5:29 – “And he called his name Noah, saying, “This *one* will comfort us (יִנְחֵםֵנוּ) concerning our work and the toil of our hands, because of the ground which the LORD has cursed.” Luepold holds Noah to mean “rest.”

169. 5:32 – Noah when he was 500 years old, “he begot” – Luther holds that Noah was chaste and unmarried that long, and then Noah begat Shem, Ham, and Japheth. “Consider the prophets and apostles and also the rest of the patriarchs, who undoubtedly were chaste and holy. But what are they in comparison with this Noah, who is a man and yet lives chastely without marriage for five hundred years?”

Shem – “Name”

Ham – “Father in Law”

Japheth – “Opened”

170. Note the ages of the Antediluvian Patriarchs when they are compared.

Read Genesis 6:1-3

171. The genealogy has brought us from the antediluvian times up to Noah and the Flood. Two lineages emerged in chapters 4 & 5 – the sons of God (4:25-5:32 - sons of Adam through Shem, the Church), and the sons of men (4:17-4:24 - sons of Adam through Cain, the unchurched).

172. “when men began to multiply on the face of the earth” See Genesis 1:28, 3:16.

173. “the sons of God saw the daughters of men, that they *were* beautiful; and they took wives for themselves of all whom they chose.” Scripture everywhere teaches that the marriage of a Christian to a non-Christian is forbidden. Why? See Genesis 26:34-35; Judges 3:5-8; 2 Corinthians 6:14-17, and many others. This sin was the downfall of Israel in the Promised land, and has been the downfall of many since.

174. In verse 3, God's disgust with fallen man is clear. God is gracious and longsuffering. See Ezekiel 33:11-13. But here God desires to preserve for Himself a Church, to protect the righteous, and will not cast His pearls before swine (Matthew 7:6). Proper interpretation of this verse is important, albeit difficult. From the Hebrew this sentence reads "My Spirit shall not rule (judge) in (among) men forever; indeed he *is* flesh. Therefore his days shall be 120 years." (Hebrew, Keil-Delitzch & Luther)

175. Many men live beyond 120 years old after this decree (see chapter 11:10-26, and others). It seems in this verse that God is either 1) removing His Spirit from among men for 120 years; or 2) granting men a 120 period of time in which to repent before the waters of the flood consume them (Luther's position). Luther places these words as public proclamation by the mouths of Lamech and Noah, saying that because of man's intermarrying and unrepentant sin proper teaching and doctrine would not be allowed them. See Ephesians 4:30. Hence, the judging among men may refer to God making the distinction between the sons of God and the daughters of men. Flesh is the opposite of Spirit. Ultimately, all are put to death except Noah, Shem, Ham and Japheth and their wives. Clearly Noah (verse 9) has the Holy Spirit. Verse 3 must be interpreted in the immediate context of what came before, and what follows – the downward spiral of men, and the saving of only 8.

176. Ultimately Luther writes "The Lord says in this passage: 'I am unable to bear the contempt of My Word any longer. Through their boundless effort My preachers and priests achieve nothing but scorn. Therefore just as a father or a good judge would gladly spare a son, but the son's wickedness compels him to be severe, so I do not enjoy destroying the entire human race. I shall grant them a hundred and twenty years, during which they may come to their senses and I may spare them.'"

Read Genesis 6:4-7

177. הַנְּפִלִים "the Nephilim" – this is a plural noun constructed from the Hebrew verb "he fell". These are the "fallen ones". This is in complete keeping with the description of those from whom the Spirit was withheld. See Numbers 13:31-33. Luther translates "Nephilim" with the word "tyrants" (but not in AE), because they fell upon the people and oppressed them. The Septuagint translates this word οἱ γίγαντες, the "gigantic ones" or "giants." This mistranslation has given birth to many spectacular interpretations.

178. Luther writes "Such is my explanation of the giants or הַנְּפִלִים in this passage, as being not men of huge mass of body, as in the passage in Numbers, but unruly and mischievous men, the way the poets depict the Cyclopes, who fear neither God nor men but pursue only their own desires and rely on their own power and strength." AE 2.34

179. "Those *were* the mighty men who *were* of old, men of renown." In men's eyes the "fallen ones" were mighty. In God's eyes they were about to be destroyed – as we see in

verses 5-7. Luther writes "...this clause presents a description of the power they received, not from the church or from the Holy Spirit but from the devil and the world. As a result, it is, as it were, the antithesis of what Christ says before Pilate: 'My kingdom is not of this world.'"

180. "every intent of the thoughts of his heart *was* only evil continually" is a long way from "very good." Man hit the depth of his depravity before God in "the fallen ones." Luther used this verse (verse 5) against Erasmus in debating whether man's will was free or bound.

181. Verse 6 is known as an "anthropomorphism", describing God in attributes of men.

182. Verse 7 - The time of grace (verse 3) will end. Sinful man will suffer the death God promised. Even the creation will be wiped out because of man's sin.

183. God said "for I am sorry that I have made them." One of the attributes of God is that He is immutable (see Malachi 3:6). This verse does not attribute a "change of mind" to God. Rather (Luther) "Thus God is immutable and unchanging in His counsel from eternity. He sees and knows all things; but He does not reveal them to the godly except at His own fixed time, so that they themselves may see them too. This seems to me to be the simplest meaning of this passage, and Augustine's interpretation differs little from it." *AE 2.45*

Read Genesis 6:8-10

183. Even in the midst of the strongest condemnation, God is gracious. As the Seed was promised during God's condemnation of the serpent, so now the Promise of the Seed is extended by God's grace shown to Noah.

184. The importance of Noah is marked by a "toledoth" in verse 9. This is a "new beginning" for the Promise.

185. The description of Noah is like unto the description of Enoch – he "walked with God." See 5:24; 2 Peter 2:4-5. Luther writes "Gabriel also employs this when addressing the Blessed Virgin: 'You have found favor with God'. This expression very clearly rules out any merit and gives praise to faith, by which alone we are justified before God that is, are acceptable to God and please Him."

186. Moses restates the names of Noah's sons, found also in 5:32. Through them the world would be populated again. All living men today are sons of Noah through either Shem, Ham or Japheth.

Read Genesis 6:11-22

187. In verses 11 & 12 Moses restates what God saw in verse 5.
188. The time of grace (6:3) ended, man will receive the death he has so eagerly earned.
189. Noah's delivery is provided by God. He will live through the flood waters. See Hebrews 11:7.
190. In verse 14, God provides a way of salvation for Noah – by Promise and through Water, protected in the Ark. While the materials listed here are specific, concrete would have worked as well – attached to God's Promise (see 2 Kings 6:5-6). The Ark becomes for Noah a visible sign of the Promise.
191. An Ark coated with pitch – the Hebrew Word for Ark is תִּבְכָּת. It is used again in Exodus 2:3. The same verb is used in the Hebrew for the act of “covering” serves as the lexical root for the “mercy seat”. In Hebrew the Ark of the Covenant is אֲרוֹן הַבְּרִית.
192. The specific dimensions are given – Both St. Augustine & Luther write that these are the dimensions of a man's body. “When a human being lies on the ground, his body is ten times longer than it is high, and six times longer than it is wide. Three hundred cubits are equal to 6 x 50 and 10 x 30.” The Ark is Christ's body, the Holy Christian Church, the Ark of the saints, of which He is the Head. His Body is opened by a spear thrust – the door of the Ark – His Blood and Water make sinners saints – through the Flood of Baptism so we enter His Body and are kept safe. *AE 2.68*
193. See also Luther's baptismal prayer, in which the flood of Baptism – puts to death and makes alive again.
194. Note the specificity with which God gives direction to Noah. The building of the Tabernacle, the Temple, and the regulations for worship and sacrifice in them is equally specific. God is a God of order.
195. Verse 17 – The death of sin will come by water.
196. God will establish His בְּרִית, His “Covenant” or “Testament” with Noah. This is the first use of this important Word in the Old Testament. It will be used with Abraham (Genesis 15:18); with Israel at Sinai when the Law is given (Exodus 19:5); with David, and most importantly a New Testament is promised in Jeremiah 31:31-34, and that Promise is fulfilled in Matthew 26:26-28. God's relationship with His people is one based on Promise and faith.
197. Noah's family would be saved also. Through them all nations of the earth would come. Through which son is the Promised Seed delivered?

198. In verse 18 we see God's grace in the midst of terrible condemnation. The true Church is always the small church, the struggling church, the "narrow gate". While it is impossible for the true Church to survive, so also is it impossible for a camel to go through the eye of a needle. With God, nothing is impossible.

199. In verse 19 - Living things – of all flesh – not plants, etc., which God would provide. 2 of every sort – in pairs – to be expounded in 7:1.

200. In verse 20, the animals "shall come in with you" – voluntarily, not driven, but compelled by God.

201. In verse 21, Noah is commanded to take from God's gracious provision enough to supply them when none is available – so also with the Manna on the day of preparation.

202. Verse 22 - Faith does what God commands.

Read Genesis 7:1-5

203. Verse 1 – "I have seen you righteous before Me...." Noah is not righteous, but by God's grace through faith he is "seen" righteous before God.

204.

מִכָּל הַבְּהֵמָה הַטְּהוֹרָה תִּקַּח-לָךְ שִׁבְעָה שִׁבְעָה אִישׁ
וְאִשְׁתּוֹ וּמִן-הַבְּהֵמָה אֲשֶׁר לֹא טְהוֹרָה הִוא שְׁנַיִם אִישׁ
וְאִשְׁתּוֹ:

My translation: "from out of all the clean beast take unto thee seven seven male and his female and from out of the beast which are not clean a pair, male and his female."

KJV - 2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

205. So Noah took 3 pairs of clean animals + 1 (for sacrifice), and 1 pair of unclean animals. Sacrifice had been going on (Abel/Cain) since the fall. Mosaic Law would only sanction what had already been in existence since the fall. This distinction between clean/unclean will become an important part of the ceremonial law.

206. Verse 4 – Seven is an important number in Scripture – it is the sum of 3 + 4, the number of God and the number of the earth. Noah has seven days, just as there were 6 days of creation and the Sabbath, so now there are 7 days before a new creation.

207. 40 is the number of the earth (4) X 10, the number of completeness and perfection. See also Exodus 16:35, 24:18, 34:28; Numbers 13:25; 1 Kings 19:8; Jonah 3:4; Matthew 4:2, and others.

208. Verse 5 – Noah’s faith is demonstrated in his works.

Read Genesis 7:6-12

209. Verses 6 – It happened just as God promised – the flood came.

210. Verse 7 - Here we have a picture of the Ark as the Church – the refuge of the faithful as the world around them perishes. What is the meaning of the word “nave”?

211. In verses 8 & 9 we see that Noah did not have to gather the animals, rather God sent them to Noah.

212. In verse 10 God’s promise of 7 days is fulfilled.

213. Verse 11 – Here God through Moses provides facts relative to the dating in time of the flood. The ancients held that this was September/October based on the Jewish calendar. Edersheim says November (pg. 31). Luther holds it was spring, based on solar calendar (equinoxes and solstices). “It is my opinion, therefore, that the Flood set in at springtime, when the hearts of all men were full of the expectation of a new year..” AE 2.93.

214. Archer says this was around 3800 – 2800 B.C. –from scientific evidence – and cites Delitzsch’s and Leupold’s exegesis in supporting a global flood. On the Gilgamesh Epoch – See Archer pg. 200 ff. Joseph (against Apion 1.39) says from Adam to Moses was 3000 yrs. In any event Noah entered the ark in his 600th year, in the 2nd month, the 17th day.

215. Rain fell for 40 days and 40 nights – See verse 4.

216. Verses 11 & 12 - Fountains of the great deep – a reversal of the placement of the canopy in 1:6-8. The waters came back together – and God recreated the creation.

Read Genesis 7:13-16

217. 7:16 – The Lord shut him in. The time that followed was a time of faith. – 8:1 indicates that God did not reveal anything to Noah outside of His original prophecy. Like this life, Noah now lives by faith in the Promise.

Read Genesis 7:17-20

218. 7:17-20 – The flood covered the face of the earth, even covering the mountains.

Read Genesis 7:21-24


219. Note the complete devastation. God promised “I will destroy from the face of the earth all living things that I have made.” (7:4) God kept His promise. So too has God promised to destroy and make the heavens and the earth on the last day – the great day of judgment for the living and the dead. We can learn from Noah that no matter how incredible God’s promises are, we do well to believe Him. Most importantly we have the Gospel Promise.

220. 7:23 – God keeps His promise to Noah and his family. Note that the whole world (less 8 people) had been led into false belief and wrong worship. It is not the biggest church that is right. It is the Church faithful to the Word of God.

221. While the rain lasted 40 days and 40 nights, and the deep was opened that the water burst forth, the duration of the flood was 150 days.

222. 8:1 – God remembered – God never forsakes those in whom He works faith. So also did He remember Israel in their tribulations, so too does He remember us. While the flood is an act of judgment, remembering is an act of salvation. God remembering is a manifestation of His grace.

Read Genesis 8:1-5

223. God restores the earth by causing a  to pass over the face of the earth – from the mouth of God proceeds life, as with Adam, and as with us (John 20:23).

224. Verse 4 – The account that follows is a careful, documented history – meant to be factual. On Mt. Ararat, Josephus (Jewish Antiquities, I.3) says that in his day remnants of the ark were found. Luther said Ararat was probably in the Himalaya chain, perhaps in India, because of the height of the mountain (he used Ptolemy’s map, which had a ridge of mountains identified as *Imaus*, Himalayas). We tend to identify it with *Urartu* (Babylonian?), in Northeastern Turkey along the Soviet border.

Read Genesis 8:6-12

225. 8:7-9 – Raven flew about continuously. Dove returned. Seven days later Noah tried again. The dove returned with proof that there was life again on earth. Noah waited 7 more days, and then the dove did not return.

Read Genesis 8:13-19

226. 8:14 - Noah was in the ark 1 year and 10 days. Compare 7:11 with 8:13-14.

227. 8:17 – the temptation was to make the ark a Temple, to make it a place of worship, to dwell there because it was safe – God sends Noah out – Noah obeys the Word – through this sending out the Seed will be born through Shem.

228. 8:20 – In Gen 4:4-5 the sacrifice is the **מִנְחָה**, here **וַיַּעַל עֹלֹת בַּמִּזְבֵּחַ**, he “offers up whole burnt offerings upon the altar.” This is the first use of the word **מִזְבֵּחַ** “altar” in the Old Testament, and this is the first mention of the whole burnt offering. The next use of the word **עֹלָה** is Isaac in Gen 22. Through Moses God systematizes the offerings already in place with the fathers.

229. 8:21 – The sacrifice pleased God because it was offered in faith and thanksgiving.

230. The Sacrifice pleases God. Note the relationship between the Hebrew word **הַנִּיחָה** and **נִחָה**, and Noah's name - Luther says this means "odor of rest"

231. Note that the condition of man is not changed. God is satisfied with the sacrifice so man is spared – so also with the perfect Sacrifice, Jesus Christ.

232. The Lord says in His heart he will not curse the ground again, but restates the doctrine of original sin – which was not wiped out in the flood.

232. 8:22 - while the earth remains - the promise is valid – the created order of days and seasons stands.

Read Genesis 9:1-7

233. Verses 1-2 – “God blessed...” – See Genesis 1:22, 28; 2:3; 5:2 – God blessed after his creative acts – here He has re-created the world. See also verse 7. Note the similarities between 1:28 and 9:1 – but now man’s rule over the creation is based in fear. The reason follows in verse 3.

234. Verse 3 – Now man will eat animal flesh.

235. Verse 4 - The blood was prohibited throughout the Old Testament, for the life is in the blood, and the blood makes atonement for the soul. See Leviticus 17:14, The consuming of blood is withheld until a Blood is shed that will restore man to God.

236. Verses 5-6 - While man was now to eat the flesh of animals, God would protect the life of man. As he did with Cain, so too with Noah. This would be restated on Sinai as the Fifth Commandment. The reason is clear – although man is now fallen, still the image of God exists in him in some degree. That image is restored in Baptism.

237. Verse 7 – here God repeats the command of Genesis 1:28 – the new creation is to be populated. What is different between 9:7 and 1:28?

Read Genesis 9:8-17

238. God, in His infinite grace and mercy, establishes a “covenant” with Noah and all his offspring, and all the creatures of the earth – what is the covenant? (see verse 11).

239. God attaches an external, physical, visible sign to His Promise. What is the sign? (see verses 12, 13, and 17)

240. What external, visible signs does God attach to His Promises today? Note that the rainbow, suspended between heaven and earth, marks the covenant between “Me and the earth.” (verse 13)

241. We have met the Hebrew verb זָכַר (he remembered) before – in 8:1. What happened there? This verb is frequently a sign of God’s mercy and grace – see 19:29, 30:22, Exodus 2:24-25, Psalm 98:2-3. Our remembrance of God is a sign of faith and of confession – see Psalm 45:17.

Read Genesis 9:18-29

242. In verse 18, Canaan is mentioned, seemingly out of place in the verse. Who is Canaan? See verses 25-27, 10:6, 11:31

243. In verse 19, we read “These three were the sons of Noah, and from these the whole earth was populated.” All men living today are descendants of either Shem, Ham, or Japheth. Chapter 10 will give an account of this.

242. What was Noah’s occupation after the flood? That of Abel, or that of Cain?

243. In verse 21, what did Noah do? Remember that nakedness is part of the fall – and God that covered Adam’s nakedness.

244. In verse 22, what was Ham’s sin? Review Luther’s explanation to the 4th and 8th commandments: “We should fear and love God that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem.”

“We should fear and love God that we may not deceitfully belie, betray, slander nor defame our neighbor but defend him, speak well of him, and put the best construction on everything.”

245. How did Shem and Japheth keep the 4th and 8th Commandments?

246. What curse does Noah pronounce? What blessing?

247. How is this curse and this blessing fulfilled? How is the special reference to the God of Shem fulfilled? Of the three sons, who is preferred?

248. Although the world was saved through Noah, still Noah went the way of all flesh. But see Hebrews 11:7.

Read Genesis 10:1-5

249. This section of Genesis begins another *toledoth*, and a very important one at that. This portion of Genesis chronicles the ancestral roots of all nations on earth. Not all of the nations mentioned can be identified with modern nations or peoples, and presumably not all the descendants are named in each genealogy. When the chapter is taken in its entirety, Shem has 26 nations, Japheth 14, and Ham 30, equaling 70, which is 7 X 10, the number for God working on earth (3+4) times the number for perfection (10).

250. Several commentators suggest that Japheth is listed first because he is the oldest of Noah's sons (see verse 21). They are listed in reverse order in 6:8. The sons of Japheth, who would dwell in the Shemites tents (9:27), settle "Eurasia".

Read Genesis 10:6-20

251. The sons of Ham: Cush, Put, Mizraim and Canaan settle Africa, Egypt and the Mediterranean coast of the middle East. The word "Mizraim" means "Egypt" in Hebrew. It is a dual noun, referring to both parts (upper and lower) Egypt. The name "Canaan" means "land of purple", which is what the word "Phoenicia" means in Greek.

252. Nimrod – a "son" (descendant) of Cush. He settles the plain of Shinar, Babylon, and Assyria. What role will these nations play in the history of Israel? Because of what will happen on the plain of Shinar, Luther calls Nimrod the first Pope.

253. Note that Mizraim fathers the Philistine peoples. What role will they play in the history of Israel?

Read Genesis 10:21-32

254. Shem (שם) received Noah's blessing. In Greek, there is no "sh" sound. In the Septuagint, this word is Σημ, from which the word "Semites" is derived.

255. Verse 21 - In the opening verse of his genealogy, Eber, great-grandson of Shem is mentioned, although he will not be born for several generations. From Eber come the Hebrew people. Note also that Aram (father of the Aramaic peoples) is a son of Shem.

256. Sons of Shem - Father of all the sons of Eber עֵבֶר

257. Verse 22 - Aram would settle the land north and east of Palestine. It would later be known as Padan Aram, or “Field of Aram”, and Aram Naharaim (“Aram of the two rivers”, north west Mesopotamia) through which Abraham would travel and leave relatives (Haran, Genesis 11:27-31, father of Lot; Nahor; Laban, Genesis 29:4-5), and to which Isaac and Jacob would return for Rebekah (daughter of Bethuel, son of Nahor, Genesis 24:24), Leah & Rachel (daughters of Laban, Nahor’s grandson, Genesis 29:4-6). In the 6th c. B.C. Aramaic became the prominent language of the Jews – after Babylonian captivity in 586 B.C.

258. 10:32 - the purpose of the geneology is to chronicle the lineage of the promised Seed from Noah through Shem to Abraham.

259. Assyria - Note Hebrew אַשּׁוּר - Ancient rivalry developed between Babylonia and Nineveh (Assyria) – See maps – (use maps from around 700 B.C.). Old Babylonian empire (Babilonio) 1800-1600 B.C., (N & S Mesopotamia), in North Mesopotamia the Assyrian (Asiria) Kingdom develops out of the Mitannian Kingdom c. 1300 B.C., takes over both North and South Mesopotamia around 911 B.C., Takes over Syria, Palestine and some of Egypt between 911 and 612 B.C., then at the fall of Jerusalem Neo Babylonian Empire (Chaldeans) takes over the whole region for 75 years. Persian period begins 550 B.C.

260. Luther on Genesis 10, in summary - “Therefore we have reason to regard the Holy Bible highly and to consider it a most precious treasure. This very chapter, even though it is considered full of dead words, has in it the thread that is drawn from the first world to the middle and to the end of all things. From Adam the promise concerning the Christ is passed on to Seth, from Seth to Noah, from Noah to Shem, and from Shem to this Eber, from whom the Hebrew nation received its name as the heir for whom the promise about the Christ was intended in preference to all other peoples of the whole world. This knowledge the Holy Scriptures reveal to us. Those who are without them live in error, uncertainty, and boundless ungodliness; for they have no knowledge about who they are and whence they came.” *AE 2.209*

Read Genesis 11:1-9

261. After the flood, Noah still had his sinful flesh. The abomination of his descendants, those who settled the plain of Shinar, would not be approached in magnitude for many generations.

262. Who settled the plain of Shinar? See Genesis 10:8-12. Luther says that Nimrod was probably the son of a harlot (his mother’s name isn’t mentioned in Genesis 10), and that he was the first to attempt to establish sovereign nations after the flood. Luther said

that like the Pope, Nimrod was considered by his subjects to be a mighty hunter before God, but Nimrod hunted men. (*AE 2.198-199*)

263. Verse 3 - “This is clear evidence that the city of Babel and the tower were constructed of bricks or baked stone, just as Rome was built of bricks.” *AE 2.217*

264. Verse 4 – “It is a common occurrence, as Solomon bears witness... (Proverbs 10:24), that the ungodly foretell evil for themselves, and that what they dread happens to them... Thus in the passage before us the words reveal a conscience that is troubled and yet smugly keeps on disregarding the punishment.” *AE 2.218*

265. Verse 5 – As did Adam in putting the fruit in his mouth, and Cain as he slew Abel, so the sons of Nimrod persist in their sin, knowing it was wrong, until the Lord intervened.

266. Compare verse 7 to 1:26

267. Verse 9 – The Hebrew בבל is like the Hebrew word “confused”.

268. In the beginning, God said “It is not good that man should be alone.” Here God punishes men by separating and scattering them. It is no longer good.

269. Compare the disunity and confusion of Babel with the unity of Pentecost – See Acts 2:1-4. Here, by the power of His Spirit, God makes what had been confused and separated now one Holy Church, no longer under the curse of Adam or of Babel.

Read Genesis 11:10-26

270. 11:10 - A Toledoth - a direct link between Shem and Abram – this important section marks the genealogy of the Semitic people, from whom would be born the Christ. See Matthew 1:1-2.

271. This genealogy, like the genealogy of Seth in 5:31, contains 10 names, showing its completeness and perfection. Unlike the genealogy of Seth, Abram’s genealogy does not present the death of each patriarch. Shem’s genealogy begins 2 years after the flood.

272. In verse 14 Eber is born.

273. While the genealogy of Shem in 10:21 ends with sons of Joktan (son of Eber), the genealogy of Shem in chapter 11 follows Peleg (son of Eber), the lineage of Abram.

274. In verse 24, Terah, son of Nahor, is born. Terah is Abram’s father.

275. Terah gives birth to Abram, Nahor, and Haran. See notes on 10:22.

276. אֲבִרָם means “exalted father”.

Read Genesis 11:27-32

277. Genesis 11:27 ends the primeval history that began in 1:1, and begins section that ends in 50:26 - the patriarchal history.

278. Terah’s sons are named again here.

279. Haran, after whom the city is named (in Padan Aram), never left Ur of the Chaldeans. Ur is located south of Babylon on the Euphrates river. Ur is remembered in Scripture as the city from which Abraham was brought up – see Genesis 15:7, 1 Chronicles 11:35, Nehemiah 9:7. Before Haran died, he fathered Lot, Abraham’s nephew.

280. Verse 29 - שָׂרַי (Sarai) means princess. She was barren.

281. Note that Nahor, Abram’s brother, married Milcah his niece, the daughter of his brother Haran.

282. Verse 31 – Terah, on his way to Canaan, settled a city named after his son. Haran, the son, died in Ur without ever seeing the city named after him, Terah, his father, died in the city named after his son.

Read Genesis 12:1-3

283. 12:1 – God had spoken to Abraham earlier, when he was in Mesopotamia. See Acts 7:2.

284. Note that God’s election of Abram is one of grace – God chooses Abram, even though he and his father were idolaters. See Joshua 24:2 – Luther said Terah and Abram worshipped with Nimrod (AE2.247).

285. Luther on Genesis 12:1-3: “This is a new age (as it is called), in which Holy Scripture begins the description of the church from a new stem... This account deserves our attention as an extraordinary example of mercy. It should encourage and persuade us that God will preserve the church also in our own time...” *AE 2.245*

286. This man God chooses to be the father of the faithful (Romans 4:1) and a son of God, through whom would be born the Christ according to the Flesh. Matthew begins his genealogy with Abraham. Indeed, God Himself uses Abraham’s name to identify Himself – see Exodus 3:5-6, Matthew 22:32

287. God calls Abram to leave his land, his people, and his father's household. God has a new land, a new people, and a new household for Abram. See Matthew 4:21-22; 10:37-40; 16:24-25; 19:29-30; . This is only possible through faith.

288. God's covenant with Abram has a seven-fold structure.

1. I will make you a great nation
2. I will bless you
3. I will make your name great
4. you will be a blessing
5. I will bless those who bless you
6. I will curse those who curse you
7. All peoples on the earth shall be blessed through you

289. Who is doing all the work in this blessing? Luther on 12:1-3 – “This is a most outstanding passage and one of the most important in all Holy Scripture. For this reason it should be examined repeatedly and carefully unfolded and explained...” *AE 2.253*

290. Such is faith. Abram has no land, yet he is promised one. He has no children, yet he will be a “great nation.” Abram goes forth based solely on God's promise. Luther writes “This then, is the mark of the true and divine promises, that they are in conflict with reason, and that reason does not want to accept them. Because those of the devil, on the other hand, are in agreement with human reason, they are accepted by reason readily and without hesitation.” *AE 2.267*

291. See Psalm 89:30-34. The promise of God to Abram is nothing else than a promise of the Christ, the Promised Seed. See Romans 4:16.

292. God has made you a great Promise in Christ – what has He promised you?

Read Genesis 12:4-9

292. Abram was in Haran when God called him. Can you find Haran on the map? Can you find Ur of the Chaldeans, from which Abram and Terah had traveled? In what modern country is Ur today? Haran?

293. God's Word worked faith in Abram, who trusted the promise. See Hebrews 11:8-12, Acts 3:25. Luther on Genesis 12:4 - “Promise and faith belong together naturally and inseparably. For what is the use of making any promise if there is no one to believe it? On the other hand, what would be the advantage of faith if there should be no promise? Hence promise and faith are related terms...” *AE 2.266*

294. Lot was Abram's nephew, son of Abram's brother Haran. Traveling with Abram, Lot left the city named after his father. They left with their wives and possessions for Canaan, the region that Terah had left Ur to settle but never made it. See Genesis 11:31.

295. Moses uses a commonly known landmark to identify the first appearance of God to Abram in the Promised Land – the great tree of Moreh. See Genesis 35:1-14, where the parallels are amazing. See also Deuteronomy 11:26-32 (what’s happening here?) See Joshua 24:25-26 (what’s happening here? Shechem is the site of Jacob’s well in John 4, note the location of Mt. Gerizim and Mt. Ebal) See Judges 7:1, 9:6

296. The Canaanites – sons of Canaan (descended from Ham, cursed by Noah), settled in this region in Genesis 10:15-19.

297. “To your descendants I will give this land.” God here makes definite the promise He made Abram in 12:2-3. God keeps His Promises.

298. Abram builds an altar at Shechem – the first in the Promised Land.

299. 12:8 – There he built an altar (the second) to the Lord, and he called on the Name of the Lord. **בֵּית-אֵל** (Bethel) is Luz, see Genesis 28:19 (what is happening here?). Ai is just east of Bethel.

300. **הַנֶּגֶב** The Negev is also the word for “south” in Genesis 13:14. It is the region south of Judah, north of the Desert of Zin.

Read Genesis 12:10-20

301. Compare 12:10 with 41:53-42:3. Why do both Abram and the sons of Israel travel to Egypt?

302. In verses 12 & 13 Abram has Sarai pretend to be his sister while in Egypt. Compare this with Sarah in Genesis 20:1-3, and Rebekah in Genesis 26:1-7. Gerar is a city in the south west of the Philistine territory.

303. Compare 12:16 with Exodus 12:34-36.

303. Compare 12:17 with Exodus 8:24-25.

304. Compare 12:19-20 with Exodus 12:30-31.

Read Genesis 13:1-9

305. Note the locations of Negev, Bethel, and Ai. On Ai, see 12:8. Compare Abram’s journey with that of the Israelites at the Exodus.

306. Verse 9 - Note that Abram gives the choice to Lot.

Read Genesis 13:10-18

307. 13:1-4 – God’s promise to bless Abraham (12:2,3) is kept in many ways – Abraham is now rich. Negev to Bethel/Ai - See map

308. Verse 9 - Note that Abram gives the choice to Lot. In Egypt, Abram tried to manipulate the situation. Here, Abram acts in faith. He trusts that God will deliver what He promised.

308. Note the comparison – the plain of the Jordan was as Eden. Moses writes after the destruction of Sodom and Gomorrah, which are no more. They were once located by the south east corner of the Dead Sea.

310. So by God’s working, Abram dwelt in the land of Canaan. See 11:31, 12:5.

311. Verse 13 is a foreshadowing of the troubles in Sodom and Gomorrah, which chapters 18 and 19 will chronicle further.

312. 3:14-17 – God restates His Promise – Hebron is south of Jerusalem, west of Dead Sea– see map – Hebron will be the burial place of the Patriarchs, and the site of David’s anointing as king of Judah.

313. Verse 15 in the Hebrew reads

כִּי אֶת-כָּל-הָאָרֶץ אֲשֶׁר-אַתָּה רֹאֶה לְךָ אֶתְנַנֶּה וְלְזֶרְעֶךָ עַד-עוֹלָם:

“For all the land which you see unto you I shall give and unto your seed unto eternity.” The word “seed” is singular. See Galatians 3:16. The Promise of the Seed made to Adam and Eve is still the central Promise Genesis.

314. In verse 16, God reiterates His Promise to Abram in 12:2.

315. In verse 17, Canaan is given by God to Abram. This gift is still contested today.

316. Mamre is south and west of Jerusalem. Hebron, also known as Kiriath Arba, becomes an important city, and is the burial place of Sarah.

Read Genesis 14:1-12

317. Genesis 14 – the battle of the kings – Roehrs says the kings can not be identified, and that Amraphel is not the Babylonian king Hammurabi (18th c B.C.). Elam is east of Tigris, see Table of Nations. Four kings go to war against five city-states in the plain of the Jordan. See map on Genesis 14.

Read Genesis 14:13-17

318. 14:14 – Abraham the Hebrew – descendant of Eber. See Dan and Damascus on map

319. 14:14 – Abraham did with 318 men what five kings and their armies failed to do. See 1 Samuel 17:45 ff

Read Genesis 14:18-24

320. 14:18 – **וּמֶלְכִי-צֶדֶק מֶלֶךְ שָׁלֵם** Melchizedek – King of Righteousness, king of Peace. Abraham gives him a tenth, the king’s portion of the spoils, in recognition that Melchizedek represents God. Abraham, before the law, keeps the law as a response to God’s grace. On Melchizedek see Psalm 110:1-4 (Mt 22:44) Hebrews 5:6, 6:20, 7:1-18,

321. Luther on Melchizedek – “On the basis of the general conviction of the Hebrews it is assumed that this Melchizedek is Noah’s son Shem.” “He held both offices, that of king and that of priest. And although he did nothing inordinate in the government but managed all affairs righteously, he gained a reputation for righteousness because of his service in the church, for he taught the forgiveness of sins through the future Seed of the woman.” “About the bringing out or the offering of bread and the wine the author of the Letter to Hebrews says absolutely nothing. For in this there is no suggestion of an analogy.” “But here it must be noted that Moses calls God by a new name. He states that Melchizedek was a priest of God Most High.” **כֹּהֵן לְאֵל עֵלְיוֹן**: “Hence this is the meaning of this passage: Melchizedek was a priest, prophet and preacher who continued purely in the knowledge of that God who is the true and Most High God.”

322. The Offices of the Christ according to Luther’s Small Catechism – Prophet, Priest and King.

323. Verses 19-20 - Melchizedek blesses Abram, and blesses God. Abram gives Melchizedek a tithe. See Genesis 28:20-22. The regulations for tithing are given first in Deuteronomy – see Deuteronomy 12:1-6 (associated with worship of the One True God); 14:22-27 (agricultural); 14:28-29 (charitable); and see Deuteronomy 26:1-15. The Levites lived off of the tithes and offerings.

324. 14:21-23 – The King of Sodom – See 14:2, 8. In accordance with His Promise, by God Abraham would be blessed – not indebted to any temporal king. Note the similarity in language between Melchizedek’s blessing and Abraham’s oath.

325. Abraham allows a portion of the spoils to the men who fought for him.

Read Genesis 15:1-6

326. 15:1-6 – God restates His Promise to Abraham. Chapters 15 and 17 are covenantal chapters - 15 treats justification by grace through faith, 17 the sacramental sign of the covenant. On 15:6 see Romans 4:1-5, then balance of chapter. Also Galatians 3:6-14.

327. Luther “this chapter is one of the foremost in the entire Holy Scripture; through the Holy Spirit the prophets have drawn much from it. From this source Psalm 100:3 declares “Know that the Lord is God! It is He that made us.” And Psalm 139:1 “O Lord, Thou has searched me” is also based on it. From this source stem all the prophecies concerning the tribulations of the righteous.

328. The Word of the Lord – in the Old Testament, the Word of the Lord appears physically, and acts as God. Note that here the Word of the Lord appears in a vision – a visible manifestation – see John 1:1-4, 14.

329. Abram has passed up the reward offered him by the King of Sodom. God has a greater reward – the reward of faith.

330. Abram freely engages in a two-way conversation with the Word of the Lord. Remember - Abram already has the Promise of the Seed.

331. Verses 4, 5 – The Word of the Lord leads Abram outside, and shows him the stars of the heavens – He is the Possessor of heaven and earth, and the stars are His to give. The Promise to Abram is “so shall your offspring be”.

332. Abram believed in the Lord, and He accounted it to him for righteousness – so is justification by God’s grace through faith in Jesus Christ, the Seed of Abram, the central theme of both Testaments of Scripture.

Read Genesis 15:7-11

333. 15:7ff – God identifies Himself to Abraham - **וַיֹּאמֶר אֱלֹהֵי אֲנִי יְהוָה**, the equivalent of $\epsilon\gamma\omega \epsilon\iota\mu\iota$ in Greek, “I Am”. See John 8:58. What would the Jews have understood Jesus to mean?

334. Having established His Name before Abram, God reminds Abram of His great act of deliverance – see Exodus 20:2. The He promises Abram the Promised Land. See Genesis 12:7.

335. Verse 8 - Now the father of the faithful by Promise, Abram asks about the Promised Land. Compare the translation of verse 8 with other English translations – the Hebrew reads **וַיֹּאמֶר אֲדֹנָי יְהוָה** “And he said “Lord God” is an appropriate translation of the Hebrew – but note that Abram uses God’s Name as it is given in 15:7.

336. Here the Testament is “cut” – Pastor will explain the use of the verb cut, and the custom of
337. 15:13 – Prophecy of captivity in Egypt – Luther says “This is the explanation of the sign. The slaughtered animals are the people of Israel, who were abused and afflicted in various ways in Egypt. The birds about to consume the pieces of flesh are Pharaoh and the Egyptians. Abraham, who is the father of this nation, drives the birds away; for the promise made to Abraham does not permit this nation to be completely crushed, even though it is severely oppressed. Furthermore, the slaughtering of the four kinds of animals depicts the 400 year affliction in Egypt of the descendants of Abraham. The birds denote the final period, during which Israel flew away from slavery to freedom and the Promised land.” (AE 3.32)
338. 15:14 – God grants Abraham a glimpse of his promised family. God calls into being that which is not (Rom 4:17), for God there is no past and no future.
339. 15:15 – The promise will come to pass, but not in Abraham’s lifetime. – “Go to your fathers” implies eternal life, because his fathers were not buried in Canaan.
340. 15:16 - in the fourth generation – Abraham was 100 when he received the promise – see 6:3 and dates in chapter 11 –
341. 15:17 – The firepot represents YHWY – also the burning bush, the consuming fire on Sinai, the pillar of fire, etc.
342. 15:18 - The description of the boundaries refelects the Davidic Kingdom.
343. 15:19 – the ten peoples signifies completeness.
344. 16:1-6 – Luther says this is a saintly act by Sarai, one of piety and submission to God’s will. This Pastor sees Abraham and Sarah trying to take the kingdom of heaven by force – Mat 11:12. Luther says Abram obeyed Sarai unwillingly.
345. 16:7 - מִלְאָךְ יְהוָה - The first occurrence. Luther cites Hilary (Bishop of Poitiers in 350 A.D., against the Arians [who held that Christ is not God, hence the first ecumenical council at Nicea 325 A.D. was called by Constantine], *de Trinitate*, book 4) holds that this is God and treats of the Trinitarian mystery. The Angel of the Lord speaks as God, and Hagar calls Him God. Shur is in northern Sinai between the Negev and Egypt.
346. The Angel of the Lord: See 19:1, 21; 31:11, 13; Exodus 3:2, 4; Judges 2:1-5; 6:11-1, 14; 13:3, 6, 8-11, 13, 15-17, 20-23; Zechariah 3:1-6; 12:8. Luther says “I nevertheless think that this angel had assumed the appearance of a human being...”

347. 16:11 – God indeed gives daily bread even without our prayers, even to the ungodly. The Ishmaelites (God hears) indeed become a large group, see 25:13-16 – Ishmael may be the father of the Arab peoples, see 25:18.

348. 16:12 - פָּרָא is a wild ass.

349. – on Hagar/Sarah – read Galatians 4:21-31

350. 17:1 - וַיֹּאמֶר אֵלָיו אֲנִי־אֱלֹהֵי שַׁדַּי “He said unto him I Am God most mighty” See Genesis 28:3, 35:11, 43:14, 48:3, 49:25, See Exodus 3:14,15 and 6:3 –

351. Note that Abraham’s blamelessness precedes the covenant of circumcision. “Abraham believed God...” 15:6

352. 17:3 – restatement of God’s Promise.

353. 17:5 וְלֹא־יִקְרָא עוֹד אֶת־שְׁמוֹ אַבְרָם וְהָיָה שְׁמוֹ אֲבִרְהָם Name changes from “exalted father” to “father of many”, Sarai to Sarah remains princess.

354. 17:8 – See Acts 7:1-8

355. 17:10 – Circumcision: Luther: “For this law of circumcision was imposed on the Jews, not in order that they might be justified by it – for then Christ would have been promised in vain – but in order that they might be a people separated from all other peoples, in order that it might be known from what people, from what part of the world, the Savior was to be born.” (cont.)

356. For circumcision serves the promise, and the promise is included in circumcision. Therefore when the promise has been fulfilled, what further need is there of circumcision? Thus if the promise were not included in Baptism, we would be baptized in vain. But when this promise of Baptism is fulfilled in the life to come, then Baptism will no longer be required either.” “In short, circumcision was a sacrament by which they were to be reminded that they were the people of God. But they did not become the people of God through circumcision.” “Thus circumcision was enjoined upon Abraham in order that for his descendants it might be a sacrament through which they would be made righteous if they believed the promise which the Lord had attached to it. In the case of Abraham, who had already been made righteous, there was a different reason for this work, although for him also it was a seal of righteousness.” AE 3.82-87.

357. Roehr’s calls this the “sign of the Covenant”, like the Rainbow – but here mark of “a willing recipient of God’s covenanted mercy.” See Romans 4, the entire chapter, and Colossians 2:11-14

358. Note that women were not circumcised – they are different than men and have a different role from creation – this does not exclude them from salvation.

359. Why circumcision? Luther: “The historical and true reason (for the circumcision of males) however, is this, that God wanted to condemn the male, not the female, manifestly because it was the male who sinned. For if Eve had been alone and Adam had not agreed, or had rebuked his wife, he would have escaped the punishment. But because he gives his consent to his wife’s sin, he is the cause of evil and is properly brought to punishment through circumcision, while the woman is let go, although she herself also bears her share of the punishments. Thus through circumcision, which has been imposed on the males, God shows that original sin has spread from our first parent to the entire human race, as Paul also states in Romans 5:12ff. Everywhere he calls Adam the author of sin; about Eve he is silent.” AE 3.132-3.

Read Genesis 17:15-22

360. Sarai is given a new name by God. The naming of Abraham (vs. 5) and Sarah (vs. 15) mark the beginning of the covenant. In God they are new people. Both שָׂרַי Sarai and שָׂרָה Sarah are derived from שָׂרָ which means “prince”.

361. 17:17 – laughed – the Gospel is ridiculous, but the lineage of the Seed is one of grace. Luther says that Abraham laughed not from doubt or disbelief but from joy - he sincerely believed the Promise – that he would be the father of the Christ. Luther says that Jesus had this passage in mind in John 8:56 “Abraham saw my day and was glad.”

362. 17:19 יִצְחָק “he laughs” – and yet the covenant is continued through him by God’s grace. God will establish His Covenant with him – the lineage of the Seed is protected – not through the first (Ishmael), but through the second (Isaac). See 1 Corinthians 15:45-49. Not by the first, so also not by Cain, not by Rachel, not by Reuben, not by the first son of David and Bathsheba, etc., but by the last, which is Christ.

Read Genesis 17:23-27

363. Abraham acts on God’s command. Like Noah, Abraham does what seems ridiculous, simply because God commands it.

Read Genesis 18:1-8 The Three Visitors

364. In verse 1, who are the Visitors identified as? (יְהוָה). In verse 10 the Lord speaks.

363. See Hebrews 13:2 - φιλοξενίας. Abraham extends hospitality to the Visitors.

365. Abraham has the finest food prepared for the Visitors. It is an act of worship. What is it that you bring before God in the Divine Service? See 1 Peter 2:4-5.

366. Luther writes: “The chief content of this chapter is that God wants to confirm the promise He had made concerning Isaac. In the preceding chapter Abraham is promised a son from Sarah, and the Lord calls this son Isaac because Abraham had laughed. But Sarah was not present at that time, and it seems that she did not believe Abraham when he told her about this. Therefore the promise is repeated here, in order that Sarah may hear it, not from the mouth of Abraham, as had been the case, but from the mouth of God Himself, of whom it is stated that He stood turned away; that is, He had turned His back, to indicate that Sarah did not believe until she was reproached. (AE 3.176)

367. Luther writes “The appearance of the three men is an appearance of the Lord, and while Abraham receives them with hospitality, he is receiving the Lord Himself.” (AE 3.176)

368. “...if I have now found favor in Your sight...” These words of Abraham are a confession of God’s grace. Compare with 47:25; Luke 1:30. It is not that Abraham (or Mary) is worthy, but rather that God is gracious.

369. Verses 4 & 5 - When God took on Flesh, it was He that washed the feet of others, and gave them to eat.

Read Genesis 18:9-15

370. God asks, but knows already – as with Adam & Eve and with Cain.

371. Verse 10 does not include “Lord” as in NIV, but 13, 17, 20 and 33 return to יהוה - The Lord will return כָּעֵת חַיָּה, literally “in the time of life” – Here Sarah laughs – for her to give birth would be to bring life out of death. See Romans 9:6-9

372. Verse 13 - God knows even our thoughts.

373. Verse 14 – See Matthew 19:26

374. God repeats His Promise – His Word is True.

375. Verse 15 - Sarah, while she will bear a miraculous child, even the patriarch of the Seed, is still a sinner. God sees through our lies, even those with which we try to persuade ourselves. Sarah realizes that it is God that stands before them, so her laughter turns to fear. So will it be for the world on the last day...

Read Genesis 18:16- 21

376. Sodom is the region settled by Lot – see 13:10-11.

377. In verses 17-19, God reveals to Abraham what He will do that Abraham may, as Noah did, see how God deals with unrepentant sin.

378. In verse 18 God restates His Promise to Abraham, even in the face of the terrible destruction of Sodom and Gomorrah.

379. In verse 19 the Hebrew reads “for I have known him” (כִּי יָדַעְתִּיו)

380. In verse 20 Sodom and Gomorrah are condemned – God sees even what is done in secret – and no sin will escape His punishment. See Genesis 4:10-11. The the outcry against Sodom and Gomorrah may well be the prayers of the faithful.

381. Verse 20 - Their sin is very grave - What was their sin? See 19:5; Genesis 1:27; Leviticus 18:22, 20:13; Deuteronomy 23:18; Romans 1:18-32; 1 Corinthians 6:9-10.

Read Genesis 18:22-33

382. In verse 22 - two angels leave Abraham, the Lord remains.

383. Abraham had delivered Sodom and Gomorrah from destruction before – see Genesis 14:11, 15-16.

384. In verses 23-33, Abraham has six rounds of negotiation with God. What is Abraham’s justification for his argument? See verse 23. There is great comfort for the Christian in this passage. God would have every man be saved. God hears the prayers of the faithful, here especially the prayer of faithful Abraham offered on behalf of the righteous. God’s longsuffering and His mercy are clearly seen in this passage.

385. How does Abraham identify himself in verse 25? See Genesis 2:7 and 3:19.

386. What is God’s final promise to Abraham regarding Sodom and Gomorrah? See verse 32. See Matthew 13:27-29.

Read Genesis 19:1-3

387. Again here angels travel physically and are visible to men.

388. Lot, in faith, practices hospitality. See Genesis 18:1-5.

389. Lot bakes bread without yeast, bread made in haste. See Exodus 12:11, 15. What is the context there? Many point also to Genesis 18:13, where leaven is apparently not used.

Read Genesis 19:4-11

390. While Lot has protected the visitors and showed them hospitality, these men desire to do the opposite - to commit unspeakable atrocities with the visitors. Note that their sin is not veiled or concealed – the whole town publicly practices this deviant behavior. What does this say about our world today?

391. Verses 6 & 7 – Lot continues to try to protect the visitors.

392. Verse 8 - Lot offers his daughters! Augustine says he is pious in choosing the lesser of 2 evils. Luther condemns this with Lyra (Franciscan exegete of 1325, Burgundy, known for literal sense) and distinguishes between the material application of this principle and the spiritual application – when considering financial matters “it is right if you loose 10 guldens in order to save a hundred, it is also right for you to cut off a finger or a hand in order to preserve the entire body.” Lyra says Lot committed a mortal sin.

393. Luther “What reason have we for exerting ourselves so diligently to excuse the sins of saints? They were human.... I excuse Lot and think that he adopted this plan without sinning. He did not plan to expose his daughters to danger, for he knew that they were not desired by the frenzied men; but he hoped that this would be a way to soften their wrath. Therefore this speech should be regarded as hyperbole... Abraham kills four kings in Egypt, twice he exposes his wife to danger in regard to her honor, and Lot offers his daughters for defilement. Why they do this is none of your concern. For in this way God wanted to reveal His wisdom and power.” (AE 3.258-9)

394. Verse 9 – The lust of the men consumes them. So it is with our lust – we press forward driven by base desires, even to our own harm. Consider examples from your own life and from those around you. How many lives have you seen ruined by these desires? Which Commandments are broken here? Consider: “We should fear and love God that we lead a chaste and decent life in word and deed, and each one honor his spouse.” The same sinful desire that these men exhibit is present in us also.

395. Verse 10 & 11 – The angels save Lot, and his family (like Noah). While God may come in humble form, still He is omnipotent. See Matthew 26:52-54.

Read Genesis 19:12-17

396. Verse 12 – God, working through His angels, keeps the promise He made in response to Abraham’s prayer. See 18:32.

397. God sends angels to protect the saints, but also to destroy the wicked – See Exodus 12:23; 1 Chronicles 21:15; 1 Corinthians 10:9–10.

398. Lot is sent to preach. Notice that unbelief can not hear the warning. So too does our world continue today in crass unbelief and sin – unable to hear God’s Word. Many today regard the preached Word of God as joking.

399. Verses 16-17 – God delivers Lot, as promised. Even with the warning, Lot tarries, and the angels lead him out safely. What is Lot (and those with him) commanded to do? What is Lot (and those with him) commanded not to do?

Read Genesis 19:18-29

400. Verse 18 – As Abraham negotiated with God in chapter 18, so here is faith emboldened to ask.

401. Verse 19 – A sure sign of salvation by God’s grace – Lot has “found favor” in the eyes of God – see 18:3. Notice that here the One conversing with Lot is now singular – you is ambiguous in the English.

402. Verses 20-23 - Lot asks to flee to Zoar (in Hebrew צוֹעַר “insignificance”). His request is granted by the One with whom he speaks.

403. The cities are destroyed, as God promised in 18:32.

404. Verse 24 - Burning sulfur rained down upon the cities – a fiery sign of God’s condemnation. Notice from Whom this came. See Psalm 11:5-6; Luke 17:29-30; Revelation 21:8 (will the world hear this warning?)

405. The destruction is complete, all the cities and the plain and all in them. .

406. Lot’s wife disobeys angels. See God’s command in verse 17. See Luke 17:31-32. Doing what God forbids has its consequences.

407. “The effectual, fervent prayer of a righteous man availeth much” See James 5:16. What reason does Scripture give for Lot’s deliverance? See 19:29.

Read Genesis 19:30-38

408. God had directed Lot to flee to the mountains (19:17). Lot asked to be allowed to settle in Zoar. Here Lot decides that what God directed was a better idea.

409. Verses 30-35 Lot and his daughters – Luther treats the daughter’s acts on the basis of the loss of their mother, their witnessing of the destruction of all the cities of the plain, and their desperation to continue their family. He treats Lot’s behavior by saying he didn’t know about it. “I am saying this, not to excuse them, but to set forth the true reasons for this deed... The father is saintly, the girls are saintly, but both sin.”

410. Perhaps a bit of Sodom remained in Lot's daughters. Drunkenness was a weakness of Noah too. See Genesis 9:20-21.

411. Verses 36–38 – Moab (which means “from father) became the father of the Moabites, Ben-Ammi (which means “son of my people”) became the father of the Ammonites. Note the regions they settled. These nations opposed the sons of Abraham. See Numbers 22:1-7; Judges 3:13; 1 Samuel 11:10-11.

412. Verse 37 - **מוֹאָב** and **בְּן־עַמִּי** are so named as a public confession of their sin.

Read Genesis 20:1-7

413. Note the locations of Negev, Kadesh, Shur, and Gerar. In Abraham's time these were all considered Egypt.

414. Abimelech means “my father is king” – probably a title rather than a name, see Gen 26:1-2 (Isaac/Rebekah), and Psalm 34 superscription (Abimilech=Achish 1Sam 21:10-15)

415. “She is my sister...” See chapter 12:10-20.

416. Note that God appears to Abimelech, an apparent unbeliever, in a dream. God did not let him touch Sarah.

417. Verse 7 - “...he is a prophet...” This important Hebrew word, used here for the first time in Holy Scripture, is **נָבִיא**. The next use of this word is Exodus 7:1.

418. Note that Abimelech's deliverance, like Lot's, comes through the prayer of Abraham.

Read Genesis 20:8-13

419. Abimelech immediately acts on God's command.

420. Abraham's justification for his action has no support in Scripture – see Genesis 11:29. Abraham had previously claimed Sarah was his sister.

Read Genesis 20:14-18

421. Abimelech realizes that God is with Abraham. He gives of his earthly wealth to Abraham, but the expiation for his sins will be made by Another. His transgressions will be covered not by a thousand shekels of silver, but by Blood. He offers Abraham a land, but God has already promised a land. Complete vindication comes not through his offering, but through Christ's.

422. Abraham prays, and God hears his prayer. Remember what “Ishmael” means in Hebrew – “God hears”.

423. God closed every womb in Egypt. In the Passover the first fruits of the womb of Egypt would be destroyed (Exodus 11), through the Virgin’s womb the First Fruits of salvation and life would come to all men, that those whose souls are painted with His Blood might escape the final Passover of fire.

424. Note that Abraham grows richer through the incident. So would the sons of Israel plunder Egypt in the Exodus (see Exodus 12:35), so would God call His Son out of Egypt (see Matthew 2:13-14).

Chapter 21 –

Birth of Isaac

Hagar and Ishmael sent away – God delivers them in the desert – so we come to God

Treaty with Abimelech at Beer-Sheba, בְּאֵר שֶׁבַע, well of the 7 or of the 7-fold oath. In Hebrew “to seven oneself” is to take an oath. The number represents heaven and earth. City of Beersheba precedes well, see verse 14. See also Gen 26:32-33 for another Beersheba. Abraham’s purchase of this small parcel is the first part of Canaan that he owned.

Chapter 22 –

Abraham tested נִסָּה (piel perf 3masc si, word same in Exo 15:25, 20:20) by God – not tempted (Jas 1:13) – although Hebrew can also mean tempt – Deut 6:16

Moriah – 2 Chr 3:1 – Mt. Zion

Whole burnt offering - עֹלָה, see Gen 8:20 (Noah’s offering)

Verse 8 - וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יְרֵאָה לּוֹ הַשָּׁה לְעֹלָה בְּנִי -
lamb

The Lord will provide – Jehova Jaira - יְהוָה יִרְאָה

Verse 15-18 – repeat of the blessing, vs 18 *the seed*: Gal 3:8

Nahor’s sons – vs 22 note that Abraham’s brother Nahor fathers Bethuel, who fathers Rebekah and Laban (see 24:24, 29; 28:2; 29:5,16). Laban is father of Rachel and Leah.

The genealogy here provides proof of God's promise to deliver the world through the Seed.

Chapter 23

Vs. 2 – Hebron (center west of Dead sea) becomes the burial ground of Sarah and Abraham (25:10), Isaac (35:27), and Jacob (49:18). In his burial Abraham demonstrates faith in God's Promise that Canaan would be his through his offspring. Caleb inherits Hebron (Josh 14:13) because of his faithfulness to God, and it becomes a city of refuge (Josh 20). It is later given to the Levites (Josh 21:11-13). God sends David there after Saul's death (2Sam 2:1-3), and is anointed King of Judah there, and reigned from there 7 ½ years (2 Sam 2:11), all the elders of Israel submit to David as King there (2 Sam 5:1-5, 1Chr 11).

Vs 3 – Hittites, in Hebrew **בְּנֵי-חִתּ** Empire developed in modern Turkey, then Anatolia, (Assyrian and Babylonian records call 'land of Hatti', a people who preceded them) around 1800 B.C. At height of power in 1350 B.C. their kingdom included all of Syria also (Josh 1:4).

Chapter 24

Isaac's wife is not from Canaan, God protects the Seed.

Verse 24 – Rebekah is the daughter of Bethuel, son of Nahor, brother of Abraham.

24:52 – Abraham thanks God because Rebekah has been provided.

Chapter 25 (-35 is history of Isaac)

Death of Abraham – 175 years old (vs 7)

Genealogy in vs. 13ff – are Arabic names.

Birth of Jacob and Esau:

Rebekah was barren (vs 21)

The boys wrestled even in the womb (vs 22,23)

Esau means "hairy"

Jacob means "he grasps the heel, he deceives"

Jacob steals Esau's birthright (vs 31ff) – not by the first, but by the second....

Edom means red

Chapter 26

Isaac and Abimelech – probably son/grandson of Abimelech that Abraham dealt with.
God appears to Isaac and repeats His Promise – vs. 2ff – vs. 4 seed. זָרַע

Chapter 27

Jacob, having stolen the birthright, now steals the blessing. Not by the first, but by the second. Isaac's blessings on both sons are binding. Jacob flees to Haran, to Laban's house.

Esau marries a Canaanite woman to distress his father.

Chapter 28

Isaac directs Jacob to take a wife from the house of Bethuel, as he had done.

Vs. 10ff – Jacob's ladder – Jacob flees, and stays away for 20 years (returns in 35:27).

Vs. 12 – Ladder - סֻלָּם – a hapax. Above it stood the Lord. See John 1:49-51. Vs. 18 – this is none other than the gate of heaven – Christ is the Ladder (Luther says Christ stands on the ladder).

Chapter 29 – Jacob marries Leah and Rachel – Jacob must deal with deceit.

Vs. 31 – Rueben, the first of the 12 tribes. Simeon, Levi, then the fourth by Leah, Judah, would carry the seed. The Messiah would not be a son of the beautiful woman, but of the plain – not of the beloved woman, but of the rejected.

Chapter 30 – Jacob has sons by Bilhah (Dan, Naphtali) and Zilpah (Gad, Asher), maidservants; then by Leah (Issachar, Zebulun, Dinah); then by Rachel (Joseph).

Jacob asks for the speckled and spotted flocks (see vision in 31:10).

Poplar is לְבָנֶה, white is לְבָנוֹת, Laban is לְבָן, which also means “white”.

God blesses Jacob with increase as He has promised.

Chapter 31 – vs. 3 Having made Jacob rich at Laban's expense, God sends Jacob back to “the land of your fathers and your relatives.”

Vs. 29 – God protects Jacob, the bearer of the Seed.

Vs. 48,49 – the stone pile is a mark of the agreement, in Hebrew מִצְפָּה means “watchtower” – Mizpah is south of Bethel, north of Ephrath (Bethlehem).

Chapter 32

- Jacob prepares to meet Esau – Seir is a mountain due south of the Dead Sea – in Edom.

v. 22 – Jabbok ford of the Jordan is north and east of Dead sea, about half way to Galilee.
– Jacob Wrestles with God – “wrestled” in 24 is a hapax – hand to hand combat. Luther commenting on God wrestling with Jacob - “This passage is regarded by all as among the most obscure passages of the whole Old Testament.” (AE 6.125) Luther writes 14 pages on 24b.

See Hosea 12:3-5

Jacob clings to the man in faith – refusing to release the promise.

At dawn – Luepold says that seeing God in the light would have meant Jacob’s death – that he wrestled with him in the pitch black.

God lets Jacob prevail, but wrenches his hip. See vs. 32.

Vs. 29 – Israel - וַיֹּאמֶר לֹא יַעֲקֹב יֹאמֶר עוֹד שָׁמַךְ כִּי אִם־יִשְׂרָאֵל
כִּי־שָׁרִיתָ עִם־אֱלֹהִים וְעַם־אֲנָשִׁים וְתוֹכַל:

שָׁרָה as verb means “contend, have power, persist”. As noun Sarah, from Sar. El is God. The verb made into a noun yields yisra + El = Israel. (Luther, Luepold).

What is your name? See Judges 13:15 - 22. To know the “name” is to know the identity in Hebrew.

פְּנִיֵאל

Vs 31 – Peniel to Penuel – Roehrs says that Penuel means “God turns his face” – hence the sunrise. Leupold says it is the same word, just an old ending.

Chapter 33 – Jacob meets Esau

Note in verse 17 Jacob does not go to Seir (a mountain due south of the Dead Sea), but to Succoth, on the Jabbok ford of the Jordan, west of Peniel. Succoth means “shelters” in Hebrew. Jacob then goes to Schechem, across Jordan from Peniel.

Schechem is where Abraham received his call from God – 12:6

Vs 19 – Hamor is Schechem’s dad.

Chapter 34 -

Dinah raped by Schechem – a Canaanite who is uncircumcised.

Vs. 34 – through deceit they plunder the city – but the women they carry off bring false gods.

Chapter 35 – Jacob returns to Bethel, see vs. 9 where God restates the name Israel, and gives His name as El-Shaddai – the name by which Abraham knew Him.

In vs. 18 Benjamin is born – “son of my right hand”, as Rachel dies.

Jacob returns to Hebron, west center of Dead Sea.

Isaac dies.

Chapter 36 – A Toledoth. In vs 8 Esau settles in Seir, in Edom, from where the region gets its name.

Chapters 37 – 50 –

37:2 – a Toledoth – the tenth, introducing the final section of the book.

Israel love him – vs 3 – he was the “firstborn” of the woman Jacob loved best.

Vs. 5 – Joseph’s dream, sale of Joseph to Midianites (Ishmaelites from Gilead). Ishmael and Midian were both sons of Abraham – by Hagar and Keturah (25:2) – Midian is region along west bank of Gulf of Aqaba, south of Edom, which is south of Moab.

Judah and Tamar - 38: Adullam is west of Jerusalem and south. Er, the son of Judah, is struck dead by God – Tamar has no offspring – Onan, other son of Judah, is directed to lie with Tamar as the levir (latin for Brother-in-Law, see Deut 25:5-6) to do his levirate duty. He refuses. Rather than giving her his younger son, Judah sends her away. Tamar returns to her father’s house, hears that Judah coming, dresses as a prostitute and he impregnates her. She takes his seal (cylinder worn around neck, like sealing ring), its cord, and his staff. When he demands that she be put to death for her pregnancy, she shows him the proof. She is spared. See account of birth of twins in 38:27-30. See Ruth 4:18ff Perez is David’s ancestor – so the Messiah would come through Tamar/Judah.

Roehr’s “If the ‘Firstborn of the dead’ (Cl 1:18) did not disdain to have ancestors of this kind, His grace is big enough to make me even His heir, ‘chief of sinners though I be.’” (Commentary on Genesis, pg. 51)

Ch. 39 – Joseph and Potiphar’s wife – Potiphar was the captain of Pharoah’s guards. He bought Joseph from the Ishmaelites. – Potiphar’s wife want’s Joseph – see verse 9. His

garment is again used as evidence against him... Joseph is placed in prison, but verse 20 – God was with him.

Ch. 40 – Again dreams enter the history – Joseph interprets the dreams of the baker and cupbearer. These were positions of gravity in the ancient courts. Joseph’s interpretation, that the baker will be put to death and the cupbearer restored, comes true. The cupbearer forgets Joseph for 2 years.

Ch. 41 – Joseph interprets Pharaoh’s dream of the 7 fat and 7 thin cows, and of the 7 ripe and 7 sickly heads of grain. His suggestion that a wise man be put over Egypt to manage the storing of grain self-fulfills. Pharaoh notes that the Spirit of God is upon Joseph (37)

Ch. 42 – Jacob sends his sons to Egypt to buy grain. They do not recognize Joseph. By deceit he arranges to have his younger brother by Rachel, Benjamin, brought. In vs. 22 Reuben connects their punishment with their treatment of Joseph, see ch. 37 same verse (22).

Ch. 43-45 – through deception Joseph gets brothers to come back with Benjamin. He reveals himself to them, and sends them back for Jacob, in Beersheba, in northern Negev south west of Hebron.

Ch. 46-47 – vs 5-7 is migration of Israel into Egypt, 1876 B.C. in Verse 26 the number 70 is representative, note that women are excluded. Joseph is reunited with his father Jacob in Goshen (N E Egypt, W of Bitter Lakes, S of Succoth). Pharaoh gives Goshen to the Israelites

47:27ff – the death of Jacob – He makes Joseph swear that he will not be buried in Egypt, but in Canaan – he trusts in God’s promise.

Ch. 48 – Jacob blesses Manasseh and Ephraim – He crosses his hands in blessing – Once he used his father’s blindness to gain a blessing, here in his blindness God’s will is again done - against Joseph’s displeasure – by blessing Joseph’s sons as his own, he elevates Joseph and thus gives him a double portion of the inheritance. Num 1:32-5 Ephraim exceeds Manasseh in size and power.

Ch. 49 – the blessings of the Tribes – see especially Judah’s blessing –

49:10 - Shiloh – שִׁילֹה - could be “the one to whom it belongs”

-Roehrs says “peace, or bringer of peace”

-Luther refers to the work of Bernard Ziegler, prof of Hebrew at Leipzig, who consulted on his translation of the OT. Luther says the word comes from the Hebrew “shilyah”, which is womb. Thus the one who comes from the womb, the Seed”. Luther calls this a “golden text which should be especially noted.” (AE 6.243)

- Leupold attributes it to “שֵׁלֶה”, He rested, thus Shiloh=man of rest, giver of rest.
- Keil/Delitzsch reject Luther’s treatment, and tie it like Leupold to “שֵׁלֶה”, thus “man of rest” or “man who brings rest.”

49:10 – grapes, etc. Luther ties this to Acts 2, where the Apostles are accused of being drunk. He says this represents the abundant blessings of the people of God.

49:18 – An interjection at midway – between the first 6 and last 6 sons,

49:24 – God is the Good Shepherd.

49:29ff – Jacob asks to be buried with his Father at Hebron, which occurs in 50:12.

50:24 – Joseph prophesies the Exodus. He asks that He be buried in the Promised Land. In Ex 13:19 Moses takes the bones out of Egypt, in Josh 24:32 Joshua buries them in the Promised Land, at Schechem.