

Genesis

The book of beginnings.

Quick Study

Author

Generally thought to be Moses.

Date Written

Probably written during the 1400s B.C., at the time of Israel's wandering in the desert.

Setting

Ancient Mesopotamia and Egypt.

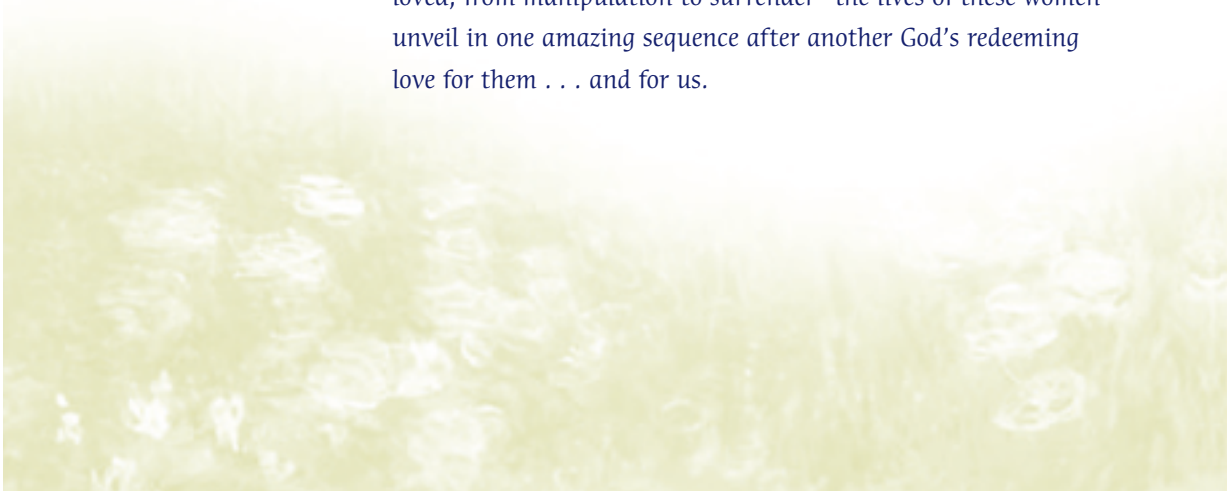
Key Passage

Genesis 1:1 "In the beginning God created the heavens and the earth."

Genesis tells of the beginning of time and of the creation of the human race, but, more important, it tells of the beginning of God's love relationship with men and women. From Adam to Joseph, the men who begin the line of the Hebrew race have alongside them women who, though imperfect, are strong and godly.

We grieve with Eve when the sibling rivalry between her two sons escalates into murder (Ge 4:8-12). We empathize with Noah's wife as she endures the confinement of the ark (Ge 7:13-8:14). We identify with Sarah's longing for a child and with her rapture when her dream is fulfilled (Ge 21:1-7). We share Rebekah's joy in the love of her husband and her fulfillment in her ability to comfort him in his grief (Ge 24:66-68). And we feel Rachel's pain when she must obey her father and see her older sister married to the man she loves (Ge 29:22-27).

Through the matriarchs of the book of Genesis, God reveals again and again his power to work out his plan *in spite of us*. The story of the women of Genesis is our story. From infertility to the pain of childbirth, from jealousy to the security of knowing one is loved, from manipulation to surrender—the lives of these women unveil in one amazing sequence after another God's redeeming love for them . . . and for us.



Outline

The creation.
Ge 1:1–2:3

Adam and Eve and the fall.
Ge 2:4–3:24

Cain and Abel.
Ge 4

From Adam to Noah.
Ge 5

Noah and the flood.
Ge 6–9

The nations of the early world.
Ge 10

The tower of Babel.
Ge 11

Abraham and Sarah.
Ge 12–17

The destruction of Sodom and Gomorrah.
Ge 18–19

Abraham and Abimelech.
Ge 20

Abraham and Sarah's son.
Ge 21–22

Sarah's death.
Ge 23

Isaac and Rebekah.
Ge 24

Abraham's death.
Ge 25:1–11

Ishmael's sons.
Ge 25:12–18

Isaac and Rebekah's family.
Ge 25:19–28:9

Jacob's flight, marriages and return.
Ge 28:10–35:29

Esau's descendants.
Ge 36

The story of Joseph.
Ge 37–45

Jacob in Egypt.
Ge 46:1–47:12

Famine in Egypt.
Ge 47:13–31

Jacob's blessing.
Ge 48:1–49:28

The deaths of Jacob and Joseph.
Ge 49:29–50:26

The Women of Genesis

♀ Eve	<i>Guilty but forgiven.</i> Ge 2:15–4:26 (page 5)
Cain's wife	<i>Mother of Enoch, after whom a city was named.</i> Ge 4:17
Adah, Zillah	<i>Lamech's two wives.</i> Ge 4:19–23
Naamah	<i>Sister of bronze-worker Tubal-Cain.</i> Ge 4:22
Seth's daughters	<i>Adam and Eve's granddaughters.</i> Ge 5:6–8
Daughters of Enosh, Kenan, Mahalalel Jared, Enoch, Methuselah, Lamech	<i>Names unknown but not forgotten.</i> Ge 5:9–28
Daughters of men	<i>Married the sons of God.</i> Ge 6:1–4
♀ Noah's wife and sons' wives	<i>Unnamed but among the faithful.</i> Ge 7:1–9:17 (page 6)
Daughters of Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor	<i>Names unknown but forever remembered.</i> Ge 11:11–25
♀ Sarah (Sarai)	<i>Her laughter turned to wonder.</i> Ge 12; 16–18:15; 21–23 (page 67)
Milcah	<i>Sister-in-law to Sarah.</i> Ge 11:29; 22:20–23; 24:15,24
♀ Hagar	<i>Betrayed but not abandoned.</i> Ge 16; 21:8–21 (page 68)
♀ Lot's wife	<i>Paid a high price for rebellion.</i> Ge 19:1–26 (page 135)
Lot's daughters	<i>Betrayed themselves and their father.</i> Ge 19:30–38
♀ Rebekah	<i>God's plan fulfilled in spite of her.</i> Ge 24; 25:19–34; 27 (page 136)
Deborah	<i>Rebekah's faithful nurse.</i> Ge 24:59; 35:8
Keturah	<i>Second wife to Abraham.</i> Ge 25:1–6
Judith, Basemath	<i>A source of grief to their in-laws.</i> Ge 26:34–35
Mahalath	<i>Esau married her to appease his parents.</i> Ge 28:6–9
Adah	<i>One of Esau's many wives (may be the same as Basemath of Ge 26:34).</i> Ge 36:2,4,10,12,16
Oholibamah	<i>Another of Esau's wives (may be the same as Basemath of Ge 26:34).</i> Ge 36:2,5,14,18,25
♀ Leah	<i>Fertile but unloved.</i> Ge 29:15–30:24 (page 199)
♀ Rachel	<i>Infertile but loved.</i> Ge 29:15–30:24; 35:16–20 (page 200)
Dinah	<i>First recorded rape victim.</i> Ge 34
Timna	<i>Concubine of Esau's son.</i> Ge 36:12,22
Mehetabel	<i>Wife of Edom's ruler.</i> Ge 36:39
Matred	<i>Mehetabel's mother.</i> Ge 36:39
♀ Tamar	<i>Mistreated by the men in her life.</i> Ge 38 (page 267)
Potiphar's wife	<i>Unfaithful and untruthful.</i> Ge 39
Asenath	<i>Joseph's Egyptian wife.</i> Ge 41:45,50; 46:20
Serah	<i>Jacob and Leah's granddaughter.</i> Ge 46:17

♀ Denotes a sketch written about this character

Ruth

Rejecting Rejection

The Moabite Ruth was as welcome in Bethlehem as a roach raiding the pantry. Her ancestor Moab had been born out of an act of incest between Lot and his elder daughter (Ge 19:30–38). Moab's descendants had hired Balaam to curse Israel while Israel camped in Moab during the journey from Egypt to the promised land (Nu 22–24). Though Balaam could only bless and not curse, the Israelites were seduced into worshipping the gods of the Moabites, and 24,000 Israelites died in the plague that was their judgment (Nu 25:1–9). And after the Israelites settled in Canaan, Moab attacked and oppressed them. So Israelite hatred for Moabites ran deep.

Naomi, Ruth's mother-in-law, had tried to dissuade Ruth from following her, convinced that Ruth had a more promising future in Moab. But Ruth could never turn away from the love she'd found. She was not going to let go of Naomi or of Naomi's God.

Ruth was not naïve. She likely had faced the indignation of her own people when she married Mahlon, an Israelite. She was aware of the initial resentment against her in Bethlehem. But she refused to accept rejection. Instead, she placed herself in the Lord's hands as she went out to glean in the fields of any "in whose eyes I find favor" (Ru 2:2). By "chance" she chose the fields of Boaz, a relative of Naomi's late husband, by Israelite law a kinsman-redeemer and one Israelite with a heart big enough to overlook her Moabite heritage.

When Ruth decided to give her life to the God of Israel, she also decided to trust his people. And God blessed her. He placed her with trustworthy people, like Naomi and Boaz, who had her best interests at heart—and who feared God.

Ruth might have lived out her life as a victim of harsh circumstances. Instead, she focused on providing for herself and for Naomi—winning her neighbors' good opinions in the process. Even when she went to lie at Boaz's feet, as a request for marriage, she showed her willingness to follow the divine law rather than her own preferences, for Naomi's sake (Ru 3:10). Her care for Naomi culminated in her final recorded act: She counted her first son, Obed, as Naomi's, to perpetuate the family name of Elimelech, Mahlon and Kilion.

What can we find in Ruth's character to emulate? Everything. We too can refuse to accept the rejection that the world uses to keep us from following hard after God. We have a Kinsman-Redeemer far greater than Boaz. The Lord Jesus Christ will advise, protect and provide for us for the rest of our lives. Count on it.

Candid But Ruth replied, "Don't urge me to leave you or **SNAPSHOT** to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God" (Ruth 1:16).

Ruth
(female companion)

Ruth 1–4

Matthew 1:5

PSALMS 18-19

You exalted me above my foes;
 from violent men you rescued me.
 49 Therefore I will praise you among the
 nations, O LORD;
 I will sing^h praises to your name.ⁱ
 50 He gives his king great victories;
 he shows unfailing kindness to his
 anointed,
 to David^j and his descendants
 forever.^k

18:49
^hPs 108:1
ⁱRo 15:9*

18:50
^jPs 144:10
^kPs 89:4

Psalm 19

For the director of music. A psalm of David.

19:1
^lIsa 40:22
^mPs 50:6;
 Ro 1:19

19:2
ⁿPs 74:16

19:4
^oRo 10:18*
^pPs 104:2

19:6
^qPs 113:3;
 Ecc 1:5

19:7
^rPs 23:3
^sPs 93:5;
 111:7
^tPs 119:98-
 100

19:8
^uPs 12:6;
 119:128

19:9
^vPs 119:138,
 142

19:10
^wPr 8:10

19:12
^xPs 51:2;
 90:8; 139:6

¹The heavens^l declare^m the glory of God;
 the skies proclaim the work of his
 hands.
²Day after day they pour forth speech;
 night after night they display
 knowledge.ⁿ
³There is no speech or language
 where their voice is not heard.^a
⁴Their voice^b goes out into all the earth,
 their words to the ends of the world.^o
 In the heavens he has pitched a tent^p for
 the sun,
⁵ which is like a bridegroom coming
 forth from his pavilion,
 like a champion rejoicing to run his
 course.
⁶It rises at one end of the heavens
 and makes its circuit to the other;^q
 nothing is hidden from its heat.
⁷The law of the LORD is perfect,
 reviving the soul.^r
 The statutes of the LORD are
 trustworthy,^s
 making wise the simple.^t
⁸The precepts of the LORD are right,^u
 giving joy to the heart.
 The commands of the LORD are radiant,
 giving light to the eyes.
⁹The fear of the LORD is pure,
 enduring forever.
 The ordinances of the LORD are sure
 and altogether righteous.^v
¹⁰They are more precious than gold,^w
 than much pure gold;
 they are sweeter than honey,
 than honey from the comb.
¹¹By them is your servant warned;
 in keeping them there is great reward.
¹²Who can discern his errors?
 Forgive my hidden faults.^x
¹³Keep your servant also from willful sins;
 may they not rule over me.

^a 3 Or *They have no speech, there are no words; / no sound is heard from them* ^b 4 Septuagint, Jerome and Syriac; Hebrew *line*



Frances Whitmarsh Wile wrote this beautiful expression of God's hand in the seasons at the request of a friend who was putting together a hymnal and wanted a song about winter.

All Beautiful the March of Days

*All beautiful the march of days, as
 seasons come and go;
 The Hand that shaped the rose hath
 wrought the crystal of the snow;
 Hath sent the hoary frost of heaven,
 the flowing waters sealed,
 And laid a silent loveliness on hill
 and wood and field.*

*O'er white expanses sparkling pure
 the radiant morns unfold;
 The solemn splendors of the night
 burn brighter than the cold;
 Life mounts in every throbbing vein,
 love deepens round the hearth,
 And clearer sounds the angel hymn,
 "Good will to men on earth."*

*O Thou from Whose unfathomed
 law the year in beauty flows,
 Thyself the vision passing by in
 crystal and in rose,
 Day unto day doth utter speech, and
 night to night proclaim,
 In ever changing words of light, the
 wonder of Thy Name.*

—Frances Whitmarsh Wile (1878–1939)

PSALMS 24-25

Psalm 24

Of David. A psalm.

- ¹The earth is the LORD's,^h and everything
in it,
the world, and all who live in it;ⁱ
²for he founded it upon the seas
and established it upon the waters.
- ³Who may ascend the hill^j of the LORD?
Who may stand in his holy place?^k
⁴He who has clean hands^l and a pure
heart,^m
who does not lift up his soul to an idol
or swear by what is false.^a
⁵He will receive blessing from the LORD
and vindication from God his Savior.
⁶Such is the generation of those who
seek him,
who seek your face,ⁿ O God of Jacob.^b
Selah
- ⁷Lift up your heads, O you gates;^o
be lifted up, you ancient doors,
that the King of glory^p may come in.
⁸Who is this King of glory?
The LORD strong and mighty,
the LORD mighty in battle.^q
⁹Lift up your heads, O you gates;
lift them up, you ancient doors,
that the King of glory may come in.
¹⁰Who is he, this King of glory?
The LORD Almighty—
he is the King of glory. *Selah*

24:1
^hEx 9:29;
Job 41:11;
Ps 89:11
ⁱ1Co 10:26*

24:3
^jPs 2:6
^kPs 15:1;
65:4

24:4
^lJob 17:9
^mMt 5:8

24:6
ⁿPs 27:8

24:7
^oIsa 26:2
^pPs 97:6;
1Co 2:8

24:8
^qPs 76:3-6

Psalm 25^c

Of David.

- ¹To you, O LORD, I lift up my soul;^r
² in you I trust,^s O my God.
Do not let me be put to shame,
nor let my enemies triumph over me.
³No one whose hope is in you
will ever be put to shame,^t
but they will be put to shame
who are treacherous without excuse.
- ⁴Show me your ways, O LORD,
teach me your paths;^u
⁵guide me in your truth and teach me,
for you are God my Savior,
and my hope is in you all day long.
⁶Remember, O LORD, your great mercy
and love,^v
for they are from of old.
⁷Remember not the sins of my youth^w
and my rebellious ways;
according to your love^x remember me,

25:1
^rPs 86:4

25:2
^sPs 41:11



25:3
^tIsa 49:23

25:4
^uEx 33:13

25:6
^vPs 103:17;
Isa 63:7, 15

25:7
^wJob 13:26;
Jer 3:25
^xPs 51:1

^a 4 Or *swear falsely* ^b 6 Two Hebrew manuscripts and Syriac (see also Septuagint); most Hebrew manuscripts *face, Jacob* ^c This psalm is an acrostic poem, the verses of which begin with the successive letters of the Hebrew alphabet.

 In Psalm 23] David points out that he had to be led by the Lord to the still waters. I wonder if David had to be led because he was naturally drawn to the excitement of the rushing water? It certainly is that way with us. Left to our own agendas, we either run at breakneck speed right past the pasture, enamored with our frenzied pace, or sit in parched misery. The Shepherd, who understands our naiveté and our humanity . . . intervenes on our behalf to guide us with a strong hand onto a quiet path and into a calmer faith. 

—Patsy Clairmont

The Love Chapter

1CO 13

This passage is universally considered one of the great “jewels of Scripture.” For its sheer beauty and moral force, it has been admired by believers as well as unbelievers through the ages. Paul’s intent is to draw the Corinthians away from questions of who is wiser, more spiritual or more important. Love is the point. Without love, no other gift matters.

Love takes many forms, all active: patience, kindness, humility, unselfishness, forgiveness, holiness, protection, trust. The three impeccable Christian graces are faith and hope and love. But love reigns supreme.

Review the words used in this chapter, making special note of those that describe what love is and then what love is not. Over the next weeks and months, ask God to work in your life to build up loving characteristics.

Love

And now I will show you the most excellent way.

13 If I speak in the tongues^{ak} of men and of angels, but have not love, I am only a resounding gong or a clanging cymbal. ²If I have the gift of prophecy and can fathom all mysteries^l and all knowledge, and if I have a faith^m that can move mountains,ⁿ but have not love, I am nothing. ³If I give all I possess to the poor^o and surrender my body to the flames,^{op} but have not love, I gain nothing.

⁴Love is patient,^q love is kind. It does not envy, it does not boast, it is not proud. ⁵It is not rude, it is not self-seeking,^r it is not easily angered, it keeps no record of wrongs. ⁶Love does not delight in evil^s but rejoices with the truth.^t ⁷It always protects, always trusts, always hopes, always perseveres.

⁸Love never fails. But where there are prophecies,^u they will cease; where there are tongues,^v they will be stilled; where there is knowledge, it will pass away. ⁹For we know in part^w and we prophesy in part, ¹⁰but when perfection comes,^x the imperfect disappears. ¹¹When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put childish ways behind me. ¹²Now we see but a poor reflection as in a mirror; then we shall see face to face.^y Now I know in part; then I shall know fully, even as I am fully known.^z

¹³And now these three remain: faith, hope and love.^a But the greatest of these is love.^b

Gifts of Prophecy and Tongues

14 Follow the way of love^c and eagerly desire^d spiritual gifts,^e especially the gift of prophecy. ²For anyone who speaks in a tongue^{cf} does not speak to men but to God. Indeed, no one understands him; he utters mysteries^g with his spirit.^d ³But everyone who prophesies speaks to men for their strengthening,^h encouragement and comfort. ⁴He who speaks in a tongueⁱ edifies himself, but he who prophesies^j edifies the church. ⁵I would like every one of you to speak in tongues,^e but I would rather have you prophesy.^k He who prophesies is greater than one who speaks in tongues,^e unless he interprets, so that the church may be edified.

⁶Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation^l or knowledge or prophecy or word of instruction?^m ⁷Even in the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?

^a 1 Or languages ^b 3 Some early manuscripts *body that I may boast* ^c 2 Or *another language*; also in verses 4, 13, 14, 19, 26 and 27 ^d 2 Or *by the Spirit* ^e 5 Or *other languages*; also in verses 6, 18, 22, 23 and 39

13:1
^kver 8

13:2
^l1Co 14:2
^m1Co 12:9
ⁿMt 17:20;
 21:21

13:3
^oMt 6:2
^pDa 3:28

13:4
^q1Th 5:14

13:5
^r1Co 10:24

13:6
^s2Th 2:12
^t2Jn 4;
 3Jn 3,4

13:8
^uver 2
^vver 1

13:9
^wver 12;
 1Co 8:2

13:10
^xPhp 3:12

13:12
^yGe 32:30;
 2Co 5:7;
 1Jn 3:2
^z1Co 8:3

13:13
^aGal 5:5,6
^b1Co 16:14

14:1
^c1Co 16:14
^dver 39;
 1Co 12:31
^e1Co 12:1

14:2
^fMk 16:17
^g1Co 13:2

14:3
^hver 4,5,12,
 17,26;
 Ro 14:19

14:4
ⁱMk 16:17
^j1Co 13:2

14:5
^kNu 11:29

14:6
^lver 26;
 Eph 1:17
^mRo 6:17

Jesus Is Faithful and True

Betrayal. It is ugly and has devastation as its constant companion. It produces shock, then questioning, anger, numbness and, finally, deep and excruciating pain. Betrayal causes such pain because it is the act of someone trusted and loved. Usually the relationship between the betrayer and the betrayed is forever damaged because betrayal results in the loss of faith and trust.

Have you been betrayed? If so, you need to know that there is, indeed, someone who is faithful, someone you can always count on. Meet Jesus, who is also called “Faithful and True” (Rev 19:11).

✠ God himself is faithful (1Co 1:9). In what ways is God faithful (Ps 25:10; 145:13; 1Th 5:23-24)? How does this give you confidence?

✠ How great is God’s faithfulness (Ps 108:4; Isa 25:1)? How long will it last (Ps 146:6)?

✠ How does God deal with his children’s unfaithfulness (Ps 89:30-33)? How does this give you peace?

✠ What is the companion of faithfulness (Ps 85:10; 89:14)? How does this give you a greater understanding of the Father’s heart?

✠ How can God’s faithfulness benefit you in times of trouble (Ps 61:7; 91:4)? How does this give you hope (Heb 10:23)?

✠ How should you respond to God’s faithfulness (Ps 89:5; 138:2)?

God’s love for you is so great and his faithfulness so unswerving that you never need to fear. “Because of the LORD’s great love we are not consumed, for his compassions never fail. They are new every morning; great is [his] faithfulness” (La 3:22-23).

Enjoying God THROUGH the Word

Read John 13:21-30 (page 1771). Jesus, deeply saddened by the knowledge that Judas will betray him (Jn 6:64), shares his hurt with his friends.

What kind of pain do you think Jesus feels? If you have been betrayed, you may feel that no one truly understands your pain. But Jesus does. He is betrayed by one of his closest friends. Judas’s betrayal is no minor event in the gospel story. A final tearing of the tenuous relationship between Judas and Jesus occurs that night. Although Judas has never believed (Jn 6:64-65) and is, therefore, not in spiritual fellowship with Jesus, their earthly relationship is one of companionship.

If you are in that dark place of betrayal, know that Jesus understands. You can share your pain, confusion and doubts with him. His arms are open wide, waiting to embrace you and ease your pain.

Enjoying God THROUGH Experience

Betrayal is painful, and your memory of it may always be with you (though time does lessen the pain). There is no easy formula for healing—especially if your betrayer has not changed or sought your forgiveness. Although Jesus cannot change the past or wipe out your memory, he can take your pain, bring truth to the situation and provide healing to your heart.

Sit with Jesus awhile, conscious that he’s with you. You are safe with him. Share your pain with him. He understands it, and though you may feel unable to trust even him, he will reveal himself to you as Faithful and True. “A bruised reed he will not break, and a smoldering wick he will not snuff out” (Isa 42:3).