



## 1. Creation and Covenant. Genesis.

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Genesis 1-11. Creation. Adam and Eve. Sin enters the world.

Genesis 12-50. The Patriarchs. Abraham and the Covenant. Isaac. Jacob. Joseph.

Study questions:

- Discuss the purposes for which Genesis was written.
- What major biblical themes are introduced in Genesis 1-3?
- What are the ways by which God prepared Israel as a nation?
- How is the person of Abraham important for the message of the OT?
- After God makes a promise of progeny and land to Abraham in Genesis 12, how is that promised threatened throughout the rest of Genesis?

Memory Verses: Genesis 3:15, 12:1-3

### Genesis

**1. Title: Genesis.** In the Hebrew it is בְּרֵאשִׁית , bərē-šîth, which is the first word of the Bible, “in the beginning.”

From the Greek word γενεσέως (*geneseōs*) which means “beginning,” or “origins.”

**2. Author:** Moses or an anonymous author. Many attribute the book to Moses. Could be correct. Modern scholars believe there are layers of authorship throughout the book of Genesis. Elohist (E), Jahwistic (J), Priestly (P), and Deuteronomistic (D). Randall Bailey writes, “To these scholars, J described God anthropomorphically, E focused on the religious and moral concepts, D called for

centralization of worship and emphasized retribution, and P accentuated the cult and God's transcendence."<sup>1</sup>

**3. When:** If written by Moses, then two dates are possible: (1) 1400? (2) or 1220?

**4. Major Themes:**

1. Who is God and what is his nature?
2. Who is God and what are his purposes?
3. Who is man? Why does humanity exist?
4. What is sin? What is the nature of sin? What is God's reaction to sin?
5. The corruption of humanity by sin. The corruption of society.
6. What is a covenant?
7. God deals with sin. God doesn't tolerate sin.
8. The drama of redemption. This is the story of the Bible.
9. God's choice of a people.

**5. Genre/Literary Style.** Genesis is primarily a narrative. There are poetic sections in Genesis, but the bulk of the material in Genesis is narrative. Narrative is story. **Genesis means "beginnings"** and the book is filled with beginnings, the beginning of the world, the beginning of humanity, the beginning of sin, the beginning of death, the beginning of marriage, the beginning of sibling rivalry, the beginning of murder, the beginning of relationships, the beginning of God's covenant with man.

**Genesis is a theological treatise.** It is not a science book. It doesn't describe the how? of creation, but more the why? of creation.

Narratives tell stories. Stories teach us lessons. But we have to be careful when we read stories that we learn the lessons the author intends. This is one of the most challenging aspects of reading the Hebrew Bible.

Genesis can be divided into two sections. (1) Genesis 1-11 contains two accounts of creation, the story of Adam and Eve, Cain and Abel, Noah and the flood, and the tower of Babel. (2) Genesis 12-50. The story of God's covenant with Abraham and his descendants.

**6. Outline/Structure:**

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Genesis 1-11. Creation. Adam and Eve. Sin enters the world.

Genesis 12-50. The Patriarchs. Abraham and the Covenant. Isaac. Jacob. Joseph.

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<sup>1</sup> Randall Bailey, "Pentateuch," in *Old Testament Introduction*, ed. Terry Briley, Paul Kissling, and Mark Mangano, The College Press NIV Commentary (Joplin, MO: College Press Pub., 2005), 107.

## Structure:

Origin Stories. Structure. תולדות *Toledot*. From Douglas Stuart.

The structure of Genesis is held together by a repeated genealogical formula, "There are the generations (*toledot*) of ...". This formula appears ten times in Genesis (in 2:4, 5:1, 6:9, 10:1, 11:10, 11:27, 25:12, 25:19, 36:1, and 37:2). Demonstrates the historical foundation for the book of Genesis. Also, demonstrates the importance of progeny (a theme that will be discussed later). There are major and minor *toledot* accounts. There is Abraham, Issac, and Jacob; but also Ishmael and Esau. Why? Because Abraham would be a blessing for all people and all his sons.

1. 2:4-4:26 - Origin stories of "the heavens and the earth"
2. 5:1-6:8 - Origin stories of the family of Adam
3. 6:9-9:29 - Origin stories of Noah
4. 10:1-11:9 - Origin stories of Noah's Children: Shem, Ham, and Japheth
5. 11:10-26 - Origin stories of Shem (more specific. Focuses in on the story of the direct ancestor of Israel.)
6. 11:27-25:11 - Origin stories of Terah. Father of Abraham.
7. 25:12-18 - Origin stories of Ishmael (Abraham would be a blessing to all people, including the descendants of Ishmael)
8. 25:19-35:29 - Origin stories of Isaac
9. 36:1-37:1 - Origin stories of Esau (Abraham would be a blessing to all people, including the descendants of Esau)
10. 37:2-50:26 - Origin stories of Jacob

## 7. Teaching Commentary:

Let's start with **Genesis 1-11**. This is sometimes called the Primordial History. The history before history.

John Durham, my OT professor, taught that the first section of Genesis was "the universal beginning to a particularistic narrative with universal implication."

Genesis 1:1-2:3. Genesis begins with the creation.

### **Genesis 1:1-4,**

"In the beginning God created the heavens and the earth.<sup>2</sup> Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

<sup>3</sup> And God said, "Let there be light," and there was light. <sup>4</sup> God saw that the light was good, and he separated the light from the darkness. <sup>5</sup> God called the light "day," and the darkness he called "night." And there was evening, and there was morning—the first day."

There is a structure in this creation account. You see a three-part pattern plus a conclusion. Not a scientific pattern, but a literary pattern. From Douglas Stuart.

Part One:

Day One. (1:1-5). Light. Day and Night.

Day Four. (1:14-19). Light. Day and Night. Seasons and Days. Sun and Moon.

Part Two:

Day Two. (1:6-8). Sky and Sea

Day Five: (1:20-13). Birds and Sea life.

Part Three:

Day Three. (1:9-19). Plant Life.

Day Six: (1:24-31). Humans eat the plant life.

Conclusion:

Day Seven: God rested.

The text is saying couple of things: **(1) God created everything and "it was good."** He created all of creation in a nice, neat way. He created it just the way he wanted to create it. He created it all and said it was "good."

God didn't have to create the world or us. He didn't need to do it. God wasn't lonely. He had fellowship within the Trinity. He created out of his pleasure. Creation is a gift. We are his gift. Creation bring God pleasure and delight, but not in the sense that he needs it. We should enjoy God's good creation.

**(2) God rested.** He didn't need rest. However, he does something as an example for humanity. We do need rest. If God could take a day off, we can too. God made the Sabbath for our benefit. We should rest.

This account is very different from the Mesopotamian version of the creation as seen in the *Enuma Elish*. In the Mesopotamian story junior gods are fighting against one another. A young Marduk fights against sea goddess Tiamut. This sea represents chaos. Marduk defeats Tiamut and tears her carcass apart and from carcass the Earth comes into existence. Humans are made for one primary purpose.

They are to do the work of the gods so that the gods can live a life of leisure. But the Genesis creation story is very different.

In the beginning there was God. One God. Monotheism.

God created the world out of nothing. He also forms the world out of chaos. Seven times in chapter one the text repeats “and God saw that it was good.”

**Gen. 1:26-27. God creates man.** God makes man in his own image.

“Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So God created man in his own image, in the image of God he created him; male and female he created them.”

The word used here for “image is **צֶלֶם**, *tselem*. It is a standard word for “idol.” When an ancient Hebrew saw this word, they would naturally think of an idol. You could translate this, “Let us make man as our idol.” What is an idol? A representation of God. Creating an idol is a corruption of what God wants us to be and to do. Instead of creating idols, we are created as an idol/image of God. The ancient world believed the god was present in the idol/image. Since we are made in God’s image, this makes him present in us. We are a representation of God. He is present in our midst. We are his representatives on earth.

**Genesis 2:18** reads, “It is not good that the man should be alone. I will make him a helper fit for him.” Carol Kaminski writes, “The first part of this verse recognizes that human beings are created for community. This relational aspect of human beings is not satisfied in the animal world but in other human beings (Gen. 2:19-20). The second part of the verse emphasizes that the woman is Adam’s counterpart to assist him in his task. Given that this verse immediately follows the divine command, we might expect that Eve’s role will in some sense include helping Adam to keep God’s word.”<sup>2</sup> The text reads **עֹזֵר** a helper **קָנָה** in correspondence to, as a mirror image to.

This doesn’t mean that everyone must be married, but we must have relationships with each other. We live in covenant with each other. We share in the purpose of Eden.

In Genesis 1, God speaks the world into existence. In **Gen. 2-3**, God speaks directly to man. God gives man one commandment. Man doesn’t keep the one

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<sup>2</sup> Kaminski, Carol (2012-04-26). *CASKET EMPTY: God's Plan of Redemption through History. Old Testament Reader* (Kindle Locations 438-441). CreateSpace Independent Publishing Platform. Kindle Edition.

commandment. And thus, sin enters the world. Sin starts here and then gets worse and worse.

After Adam and Eve sin, God comes walking toward them. **Genesis 3:8-9**, “<sup>8</sup> Then the man and his wife heard the sound of the Lord God as he was walking in the garden in the cool of the day, and they hid from the Lord God among the trees of the garden. <sup>9</sup> But the Lord God called to the man, “Where are you?”

God offers grace. God comes to heal the relationship. Adam and Eve hide, but God seeks them out. As soon as man sins, God is offering grace. That’s God’s nature. He always seeks us out. This theme runs throughout the Bible. For example, it is a major theme in the book of Hosea.

When God discovers Adam and Eve, they try to shift blame. They don’t want to accept responsibility for sin. But God doesn’t accept that. Humanity is responsible for sin. Paul states, ““For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous” (Rom. 5:19).” Through one man sin entered the world.

**Genesis 4** tells the story of Adam and Eve’s sons, Cain and Abel. It’s the story of sibling rivalry, jealousy, and murder. It warns that we must be on our guard against sin. Genesis 4:7 states, “If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”

### **Genesis 6:1-5.**

When men began to increase in number on the earth and daughters were born to them, <sup>2</sup> the sons of God saw that the daughters of men were beautiful, and they married any of them they chose. <sup>3</sup> Then the Lord said, “My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years.”

<sup>4</sup> The Nephilim were on the earth in those days—and also afterward—when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

What is going on here? The escalation of sin in the world. Once released into the world, sin runs rampant corrupting humanity on a scale that could not be cured without radical measures. Here we have a sampling of how Satan was corrupting the world. What is happening here? Some possibilities: (1) “Sons of God” often referred to as angels. This could mean that angels married women. (2) Could mean that angels took possession of the daughters of men. This could be a form of demon possession. (3) Another possibility is that the “sons of God’s” represented the righteous men who were drawn to “daughters of men” unrighteous women. Thus humanity left God.

The Nephilim were the product of this union. Race of heroes.

The key is verse 5, “<sup>5</sup> The Lord saw how great man’s wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.

God is a God of judgment and he will not tolerate sin.

**Genesis 6** is the story of Noah and the flood. Sin corrupts and contaminates humanity. To the point that, “The LORD saw that the wickedness of man was great in the earth, and that every intention of the thoughts of his heart was only evil continually” (Genesis 6:5). Thus God send a flood upon the earth to destroy humanity. But with his discipline, God also extends grace. Noah found favor in the Lord’s eyes, and God saved his creation and humanity through Noah and his family.

Noah’s name means “comfort.” Genesis 5:28-29, “<sup>28</sup> When Lamech had lived 182 years, he had a son. <sup>29</sup> He named him Noah and said, “He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed.” Notice the word play here. Noah “comfort” will “comfort” us—“He named him Noah and said, ‘He will comfort.’” God will work through Noah to bring comfort to his creation. This is the drama of redemption.

### **Genesis 12-50. Part II. Patriarchal History. God speaks with the head of the house.**

God’s covenant with Abraham and his descendents. As my professor John Durham noted, “Here the particular story begins, but it has universal consequences.” God will now work his drama of redemption through a covenant with Abraham and all the people of the earth will be blessed through him.

We see four major personalities here, **Abraham, Isaac, Jacob, and Joseph.**

Abram was born around 2120 (others say 2000), and he received his call from God to leave his home in Ur around 2100.

Abraham Genesis 12-24.

**Genesis 12:1-3** is an important passage. It records the call of Abraham,

The Lord had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you.

<sup>2</sup> “I will make you into a great nation  
and I will bless you;  
I will make your name great,  
and you will be a blessing.

<sup>3</sup> I will bless those who bless you,  
and whoever curses you I will curse;  
and all peoples on earth  
will be blessed through you.”

The name Abram means, “mighty father.” But God would change his name to Abraham, which means, “father of a people or nation.” God singled out one person and his family, but he had in mind that “all people” would be blessed.

God tells Abraham to “Go from your country and kindred.” God calls Abraham on a journey and cuts him off from his past. What is Abraham’s response? The text reads, “So Abraham went.” This is great testimony of faith. With Abraham’s response, Abraham becomes the father of the faithful.

**Verse two contains three promises:**

- 1) I will make you into a great nation. Size. You will have many descendants.
- 2) I will bless you.

Abraham’s blessing will extend to all nations. Verse 3, “All peoples on earth will be blessed through you.” God would prosper Abraham and his descendants, but God did this for a universal purpose, so that, “in you all the families of the earth will be blessed.” You see the missionary purpose in the call of Abraham and in the blessing of Abraham.

3) I will make your name great. “Name” equals reputation, honor, or presence.

Verse 3 introduces and defines the theology of blessing and cursing. This is a crucial theme that is repeated consistently throughout the OT and must be understood and never overlooked.

However, to receive blessing, Abraham must respond in the right way. He must go. He must be faithful. **Verse 4, “4 So Abram left.”** That’s important. The blessings are promised before Abraham leaves. The blessings are realized as Abraham obeys. This is the way God works with humanity.

**Chapters 12, 15, 17** bring us in contact with the **Promise to the Fathers**. The Promise to the Fathers has two ingredients:

- 1) **Progeny.** Posterity. Many descendants.
- 2) **Land.** Genesis 12:7, “The Lord appeared to Abram and said, ‘To your offspring I will give this land.’ So he built an altar there to the Lord, who had appeared to him.”

Genesis 13:14-18,

<sup>14</sup>The Lord said to Abram after Lot had parted from him, “Lift up your eyes from where you are and look north and south, east and west. <sup>15</sup>All the land that you see I will give to you and your offspring forever. <sup>16</sup>I will make your offspring like the dust of the earth, so that if anyone could count



the dust, then your offspring could be counted. <sup>17</sup> Go, walk through the length and breadth of the land, for I am giving it to you.”

<sup>18</sup> So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the Lord.

These two ingredients become major themes of the OT. In fact, you can study through the OT following these theme. Walter Bruggelman did this in his book *The Land*. The promise of (1) the prosperity of Abraham’s descendants and (2) the gift of the land are conditional promises. If God’s people keep God’s law, then they will be blessed. If not, they will be cursed.

### **A Major Theme in Genesis: Threat/Trust. When the promised is threatened, will you trust God?**

One of the great questions of Genesis is “Will God come through on his promise?”

**The first major threat to the promise was the barrenness of Sarah.** Would God come through on his promise?

Abraham and Sarah found it difficult to trust that God would keep his promise of progeny. Abraham tried to adopt his servant Eliezer as his son (Gen. 15:2-6). That makes sense. If you don’t have an heir, then adopt an heir. If you watch *Downton Abbey*, the first season of *Downtown Abbey* was filled with the tension of who would become the heir to the *Downton* fortune. Abraham wondered the same thing. Abraham tried to control the situation by adopting Eliezer as his heir. The text reads (**Genesis 15:2-3**), “But Abram said, ‘O Sovereign Lord, what can you give me since I remain childless and the one who will inherit my estate is Eliezer of Damascus?’ And Abram said, ‘You have given me no children; so a servant in my household will be my heir.’ but God said “No, trust my promise.”

Next, Sarah gave her handmaiden to Abraham. **Genesis 16:1-2**, “Now Sarai, Abram’s wife, had borne him no children. But she had an Egyptian maidservant named Hagar; so she said to Abram, “The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her’ ” They doubted God’s promise. Abraham tried to control the situation. Same for us. At times, we find it difficult to trust God and thus we try to take the situation in our hands.

**Another threat was through famine.** If there were no food, Abraham would not survive. Genesis 12:10, also at Genesis 26 and 42. Abraham and Sarah go south to Egypt during the famine. Sarah is taken into Pharaoh’s palace, but God protects Sarah by causing disease to strike Pharaoh and his household (Gen. 17, also occurs in Gen. 20). Abraham lies about Sarah being his wife (he calls his statement a half-truth) because he failed to trust in God for deliverance. But God does deliver Abraham.

**Genesis 22.** The sacrifice of Isaac. The test of Abraham is a pivotal text in Genesis. Will the blessing of progeny be taken away from Abraham? Will Abraham trust God through this test? This is very high drama indeed.

Some time later God tested Abraham. He said to him, "Abraham!"

"Here I am," he replied.

<sup>2</sup> Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there as a burnt offering on one of the mountains I will tell you about."

<sup>3</sup> Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about. <sup>4</sup> On the third day Abraham looked up and saw the place in the distance. <sup>5</sup> He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you."

<sup>6</sup> Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife. As the two of them went on together, <sup>7</sup> Isaac spoke up and said to his father Abraham, "Father?"

"Yes, my son?" Abraham replied.

"The fire and wood are here," Isaac said, "but where is the lamb for the burnt offering?"

<sup>8</sup> Abraham answered, "God himself will provide the lamb for the burnt offering, my son." And the two of them went on together.

<sup>9</sup> When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood. <sup>10</sup> Then he reached out his hand and took the knife to slay his son. <sup>11</sup> But the angel of the Lord called out to him from heaven, "Abraham! Abraham!"

"Here I am," he replied.

<sup>12</sup> "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son."

### **Threats to the Promise of Family in the Abraham Cycle (11:26–25:11)**

Barrenness Gen 11:30; 16:1; 17:17; 18:11

Famine Gen 12:10

Wife-napping Gen 12:15; 20:2

Quarreling Gen 13:7; 21:9

War Gen 14:15

Near-sacrifice of Isaac Gen 22:2

Death Gen 23:1–2; 25:7–8

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### **B. Isaac.**

Genesis 26:24-25, God establishes his covenant with Isaac.

<sup>23</sup> From there he went up to Beersheba. <sup>24</sup> That night the Lord appeared to him and said, “I am the God of your father Abraham. Do not be afraid, for I am with you; I will bless you and will increase the number of your descendants for the sake of my servant Abraham.”

<sup>25</sup> Isaac built an altar there and called on the name of the Lord. There he pitched his tent, and there his servants dug a well.”

Isaac is blessed by God. His crops are blessed.

**C. Jacob.** Name means “deceiver” or “schemer.” He was that. God chose the patriarchs not because of their righteousness, but because God is righteous.

God renews his covenant with Jacob. **Genesis 28:10-19**

<sup>10</sup> Jacob left Beersheba and set out for Haran. <sup>11</sup> When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. <sup>12</sup> He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it. <sup>13</sup> There above it stood the Lord, and he said: “I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying. <sup>14</sup> Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. <sup>15</sup> I am with you and will watch over you wherever you go, and I

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<sup>3</sup> Mark Mangano, “Introduction,” in *Old Testament Introduction*, ed. Terry Briley and Paul Kissling, The College Press NIV Commentary (Joplin, MO: College Press Pub., 2005), 66.

will bring you back to this land. I will not leave you until I have done what I have promised you.”

<sup>16</sup> When Jacob awoke from his sleep, he thought, “Surely the Lord is in this place, and I was not aware of it.” <sup>17</sup> He was afraid and said, “How awesome is this place! This is none other than the house of God; this is the gate of heaven.”

<sup>18</sup> Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and poured oil on top of it. <sup>19</sup> He called that place Bethel, though the city used to be called Luz.

**Genesis 36.** “This is the account of Esau (that is, Edom).” The origin story (*teldeot*) of Esau/Edom. Why is this included in the story? Because God will bless all people through Abraham. This is a reminder to Israel that she is to be a light to all nations. The Edomites were a terrible enemy of Israel. The book of Obidiah is a prophecy against Edom. They were despised by Israel. Yet, God reminds Israel that he loves all people and wants all to be saved, even the Edomites.

**D. Joseph.** 37-50. Major story in Genesis. One of the great stories of the OT.

Often looked upon as wisdom literature. Joseph is an example of what happens when you apply wisdom literature to your life. His story provides a perfect transition to the book of Exodus.

**Brevard S. Childs** writes, “Joseph became the means of preserving the family in a foreign country (50.20), but also the means by which a new threat to the promise of the land was realized. Conversely, Judah demonstrated an unfaithfulness, which threatened to destroy the promise of a posterity, which was only restored by the faithfulness of a Canaanite wife. In sum, the final section of the book of Genesis turns on the issue of the threat to the promise which leads inevitably to the book of Exodus.”<sup>4</sup>

Joseph is presented as a bit of a tattle-tale. No one likes a tattle-tale. Also, he is his father’s favor. That’s not his fault, but it’s not a good thing. The “coat of many colors” is actually a “coat with long sleeves.” For many years, translators did not know what the term meant. Jerome translates it as “coat made of fancy fabric” which led to a “coat of many colors” in the KJV. In ancient times, the gift of a coat like this was given in a ceremony to demonstrate that the father was choosing this child to be his heir. Joseph brothers could not have been pleased by this. Yet, the oldest brother, Rueben, and the one with the most to lose, tries to save Joseph. Judah, the one in whom the line of the kings and ultimately Jesus would come, wants to kill him. Later, in Egypt, Judah would try to save Benjamin. There is so much going on in this story. Layer upon layer upon layer. One of the greatest stories every written.

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<sup>4</sup> Brevard S. Childs, p. 157.

Joseph is identified as a dreamer. He dreams that his brothers will bow down to him. When he tells these dreams, we sense the jealousy of the brothers toward Joseph. They sell Joseph into slavery, but God has a hand in that as well.

Joseph realizes that his dreams and his ability to interpret dreams is a gift from God. Therefore, he is faithful to God and flees from Potiphar's wife. That lands him in prison, but God works through this.

There are two dreams in prison. Baker and Butler. Joseph interprets those dreams. He interprets Pharaoh's dreams. Then Joseph is promoted to a position of prominence. What's the theme here?

**Genesis 50:19-21**, "But Joseph said to them, "Don't be afraid. Am I in the place of God? <sup>20</sup> You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives. <sup>21</sup> So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them."

Genesis ends with Joseph making his sons promise that after he died that his bones would be taken to the Promised Land. That foreshadows what will happen next. Next, all of God's people, will long and desire that God will rescue them and take them to the Promised Land.

**Randall Bailey** writes, "Finally, the book ends in the tension of chaos vs. faith. The last words of Genesis record the burial of Joseph in a coffin in Egypt (50:26). The book that began with the creation *ex nihilo*, moving to the promise to Abraham of a great progeny, has ended in death. Yet faith is exhibited in that while the promise is in jeopardy, Joseph reminds the family that God has yet to complete his fulfillment of the promise. "I am about to die, but God will surely come and bring you to the land that he swore to Abraham and Isaac" (50:24)."<sup>5</sup>

**Will God leave Joseph in Egypt? Will Joseph be taken to the Promised Land? What will happen to the Hebrew people? What will happen with the promise of progeny and land?**

Exodus-Deuteronomy answers these questions.

Commentaries:

Arnold, Bill. *Encountering the Book of Genesis*. (Grand Rapids: Baker, 1998).

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<sup>5</sup> Randall Bailey, "Pentateuch," in *Old Testament Introduction*, ed. Terry Briley, Paul Kissling, and Mark Mangano, The College Press NIV Commentary (Joplin, MO: College Press Pub., 2005), 117-118.

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