

# Genesis

The world is formed by, accountable to, and destined for Yahweh's purposes because of His kind intention, but it is recalcitrant, refusing to be God's obedient creature. The narrative concerns the theological issues of fidelity and disobedience. God is the creator who sovereignly works to accomplish His purpose in His creation.

Genesis, the book of beginnings, provides the foundation of theology from which the rest of the Bible draws. It records the creation of the universe, the flood account, and narratives concerning the patriarchs: Abraham, Isaac, Jacob, and Joseph. It covers from creation to 1804 B.C. when Joseph dies. The book assumes the existence of God and shows His work in establishing Israel as His chosen nation. It presents a theological interpretation of the historical records of the Jewish patriarchs.

## Things to think about in each chapter/scene (narrative material):

1. Identify limits of scene
  2. Subject – Complement
  3. Summarize/analyze plot  
(start ~ climax ~ conclusion)
  4. Key verse / Focal point
  5. Observations
- Why is it in the Bible?
  - Why here (how does it relate to the other scenes)?
  - Significant issues, questions, etc.
  - Big Idea

## Genesis 1:1–2:3

- Creation – Entire universe
- Scene: Title – v. 1, Background info (initial state of earth) – v. 2, Beginning of narrative – v. 3, Climax (man made in God's image) – vv. 26–27, Conclusion (creation was complete and very good) – vv. 1:31–2:3.
- Key verse – v. 31
- Shows the inception of all things (the logical starting point for the book). It also shows who is responsible for creating all.
- *Yahweh has the right to rule over all things because He is the One who created all.*

## Genesis 2:4–2:25

- Man's – Beginning
- Scene: Title – v. 4, Recap (more detail) – vv. 5ff, Climax (this explains why men and women cleave together in marriage) – vv. 24, Conclusion (both naked and not ashamed) – v. 25
- Key verse – v. 17
- Recounts the creation record with more detail and begins tracking the history of Adam's family. Adam has position over animals, but his position is under the LORD God. The basis is being laid for all human history.
- *God placed man on the earth with roles/responsibilities and maxims to fulfill.*

## Genesis 3

- "The Fall" – Consequences
- Scene: Intro (Serpent talks to Eve) – vv. 1–3, Climax (Adam and Eve fall) – vv. 6–7, Conclusion (Adam and Eve banished) – v. 23
- Key verse – vv. 15, 19c
- Shows the temptation, pride, and arrogance of Adam (and Eve). Lays out the reason/need for a Savior. Man is now separated from a right relationship with God and that must be restored for the hope of life eternal.
- *Adam's sin caused mankind to be separated from Yahweh.*

## Genesis 4

- Cainites – History
- Scene: Intro (Cain and Abel bring gifts to the LORD) – vv. 1–5, Climax (Cain attacks Abel) – v. 8, Conclusion (Adam has Seth as “replacement” for Abel) – vv. 25–26
- Key verse – v. 7
- Yahweh is not pleased by less than Cain’s best. Cain can still react properly (v. 7a), but is warned to beware of sin’s domination. The fact that Cain and Abel are *brothers* is brought out 6x in 4 verses (vv. 8–11), showing the shocking nature of the event (and therefore sin’s domination). But God mercifully spares Cain’s line (v. 15). Cain’s line prospers, spreading godless civilization. Their guilt must have been eased by their cultural development and geographical expansion.
- *Sin wields power to dominate lives, bringing about shocking effects and pervasive sin to the line.*

## Genesis 5

- Adam (Sethites) – Godly succession
- Scene: Counterpart to Cain’s line – vv. 1–2, Climax (Enoch close to God) – vv. 22–24, Conclusion (Noah ends the record) – vv. 29–32.
- Key verse – vv. 1–2
- Explains beginning of a godly line from Adam. Adam was made in God’s likeness (v. 1), and Adam’s sons were made in his likeness (v. 3). This line was blessed by God (v. 2) and worshipped<sup>1</sup> Him (cf. 4:26). The line produces a key figure in history—Noah. Thus, the reason for its inclusion in the biblical record.
- *Despite sin’s presence, God upholds and blesses a godly seed of Adam.*

## Genesis 6

- vv. 1–8: Wickedness – Pervasive (v. 5, 12)  
vv. 9–22: Plan – Judgment (v. 13)
- Scene: Introduction (need—pervasive wickedness throughout earth) – vv. 1–8, Climax (God will flood all but save Noah and family) – vv. 17–18, Conclusion (Noah obeyed completely) – vv. 22.
- Key verse – v. 13.
- It didn’t take long for the earth to be dominated by sin. Yet Yahweh will be faithful to mankind in that Noah and his family will be preserved (a righteous remnant).
- *Sin is so heinous in God’s eyes that He must act to destroy it.*

## Genesis 7

- Flood – Destroys
- Scene: Plan – vv. 1–4, Climax (waters erupt from above and below to flood all) – v. 11, Conclusion (only Noah survived, water covered 150 days) – vv. 23–24.
- Key verse – v. 23.
- Yahweh’s plan is brought to fruition. Because of sin, mankind and all living things on land are destroyed.
- *God is so appalled by sin that He takes drastic measures by destroying nearly all living creatures (only Noah and his family survive) in a worldwide flood.*

## Genesis 8

- Noah – Delivered
- Scene: Remembrance of Noah – v. 1, Climax (10.5 months later floodwaters almost dried up) – v. 13, Conclusion (Noah and family leave boat) – vv. 18–19.
- Key verses – vv. 1, 17.

---

<sup>1</sup>See Wenham in WBC, who says the expression refers to worshipping—through prayers and sacrifice.

- God did not forget Noah; He delivered him and his family as He had planned. Mankind could flourish and fill the earth once again, even though God knows men will continue to produce evil from their hearts (v. 21b).
- *God delivered Noah( providing for and protecting him in the midst of severe judgment) so a godly remnant could be spared and repopulate the earth.*

### Genesis 9:1–17

- Covenant – Confirmed
- Scene: Blessing – vv. 1–3, Climax (sign of rainbow) – v. 16, Conclusion – vv. 17.
- Key verse – v. 16.
- Noah and his sons are instructed to repopulate the earth. God promises Noah that He will never completely destroy mankind via a world-side flood and gives the rainbow as a symbol of this. Noah and his family are to repopulate the earth, and human government is first instituted in vv. 5–7.
- *The Covenant with its blessings and stipulations are declared to Noah, giving stability in life and nature.*

### Genesis 9:18–28

- Ham – Insult/ridicule
- Scene: Family – vv. 18–19, Climax (Noah awakes and learns what happened) – v. 24, Conclusion (Noah lived 350 yrs after flood, died at 950) – vv. 28–29.
- Key verses –vv. 25–27.
- The account is given to us to show that sin (drunkenness & shameful behavior, v. 21; disrespect, v. 22) once again raises its ugly head. Consequently Noah’s line will splinter away from godliness much like Adam’s had. Noah’s oracle (vv. 25-27) showed that the natures of his three sons would be perpetuated in their descendants (Ham had sinned against his father, and he was punished in his son, Canaan). The passage also shows the nature/reason of the conflict between Israel’s future antagonists, the Canaanites. So in a sense we see the foundation for Israel’s foreign policy.
- *On the heels of the Noahic Covenant we are reminded that sin will be an ever-looming force in this world.*
- Notes: The context does not support the assertion that Ham committed a homosexual act against his father (in v. 22). Furthermore, Ham’s reproach was not in seeing his father unclothed, though this was a shameful thing, but in his outspoken delight at his father’s disgraceful condition (for he did not cover up his father, his brothers did—in respect of him; vv 22–23). Though the curse may be thought too severe for the crime we must remember that <sup>1</sup>insulting one’s parents was a serious matter that warranted penalty of death in Hebrew culture; furthermore, <sup>2</sup>nakedness was a grave offense in the culture for it was associated with public misconduct. Ham ridiculed “the old man’s” downfall. The crime was not against Noah alone but it viewed God’s hierarchical order in creation with contempt, for it broke the forthcoming 5<sup>th</sup> commandment.

### Genesis 10

- Noah’s sons – Succession (table of nations)
- Scene: Introduction (record of Noah’s sons) – v. 1, Conclusion – v. 32.
- Key verse – v. 32.
- The earth was completely repopulated proceeding from Noah’s three sons. The passage explains the source of various major nations and people.
- *Nations repopulate the earth, springing forth from Noah and his sons.*

### Genesis 11:1–9

- People – Arrogant
- Scene: Explanation of ch. 10 narration – v. 1, Climax (all scattered, building stopped) – v. 8, Conclusion (languages confused, people scatter) – vv. 8–9.
- Key verse – vv. 4, 6 (v. 5 – the LORD came down).

- The people of the earth were collected in one area; vv. 1–9 show how the people spread throughout the whole earth. Thus, explaining the details that are lacking in chapter 10 (refers to grouping by language, territory, etc. vv. 5, 20, 31). The passage also shows the pride and arrogance of the people; sin has reared its ugly head once again. However, God will not let the people become “self dependent.”
- *The arrogance of man necessitates God’s judgment to scatter the people throughout the entire earth.*

### Genesis 11:10–32

- Shem to Abram – Succession
- Scene: Intro (records of Shem) – v. 10, Climax (Terah was the father of *Abram*) – v. 27, Conclusion (Terah and family move from Ur to Canaan—stopped at Haran) – vv. 31–32.
- Key verse – v. 31.
- The book begins to transition from foundational issues (beginning of man) to foundational people (beginning of Israel). We walk down Shem’s line to Abram who was to become the key character in Israelite history—it’s “founding father.” The climax for the Jewish reader would have been the “ah hah” in v. 27...so this is where Abraham came from. In Abram was the realization of Noah’s pronouncement of blessing on Shem (the 1<sup>st</sup> born) in Gen 9:26–27. Thus, we see the origin of Israel among the peoples of the world.
- *God has prepared the way (v. 31a) for the pivotal character in Hebrew history.*

### Genesis 12:1–9

- Call – Promises
- Scene: Content of promises – vv. 1–3, Climax (LORD appeared and altar set up) – v. 7, Conclusion (Abram travels south to hill country, progressing to Negev) – vv. 8–9.
- Key verse – vv. 2–3.
- Abram was middle-aged, prosperous, settled, *and thoroughly pagan*. The word of the LORD came to Him and he responded by faith and left everything to follow God’s plan. That is why he is the epitome of faith in the Bible (Rom. 4:1-3, 16-24; Gal. 3:6-9; Heb. 11:8-19; James 2:21-23). Abram was promised *land, seed, and blessing* (for the whole earth). The call to Abram was an unconditional call that *God* initiated. In the passage we see the foundation of Israel; God is to build His chosen race from this foundation. Here we also see key concepts important for our study of the OT in general (themes of land, seed, blessing).
- *God called Abram giving him great promises to bring glory to Himself.*

### Genesis 12:10–20

- Deceit – in Egypt
- Scene: Reason in Egypt – v. 10, The plan – vv. 11–13, Climax (Abram confronted by Pharaoh) – v. 18, Conclusion (Abram escorted out of Egypt) – vv. 19–20.
- Key verse – v. 16.
- Though Abram was God’s chosen man he was not immune to sin; instead of walking by faith Abram shows cowardice. God reminds us that *He* will be the One building His nation and fulfilling the covenant, and He will use a feeble *man* to do it. Through Abram’s sin God still blesses (v. 16) and protects him.
- *Though Abram sinned in deceiving the Pharaoh, God was faithful to His servant.*

### Genesis 13

- Separation – Blessed
- Scene: Travel to Bethel – vv. 1–4, Conflict & Resolution – vv. 6–13, Climax (Canaan promised to Abram) – v. 14, Conclusion (Abram settles in *Hebron*) – v. 18.
- Key verse – v. 16.
- God is quickly about the business of acting upon His promises of ch. 12. Though the family had to part ways, Abram is already garnering wealth and now is blessed with the promise of all this land (Canaan)

for him and his descendants. Abram's faith solves the strife amongst the households. Once again Israel can lay hold to the promises of land.

- *Lot and Abram must separate; however, God promises Abram that he will be blessed with land for both himself and his descendants.*

#### Genesis 14

- Conflict – Victory (Abram)
- Scene: War in the land – vv. 1–2, Lot captured – v. 12, Climax (Abram recovered everything taken) – v. 16, Melchizedek blesses Abram – vv. 18–20.
- Key verse – v. 23.
- Abram's wealth is seen in that he is powerful enough to defeat kings with his "army" and take back captives and spoils. Abram receives God's blessing again—this time via Melchizedek. Abram recognizes that God gave the victory and tells the king of Sodom he wants no reward because (essentially) he wanted God to receive the glory for making Abram into a powerful man (vv. 22–23).
- *God alone deserves the glory for Abram's blessing and victory.*

#### Genesis 15

- Covenant – Cut
- Scene: LORD visits – v. 1, Climax (Covenant cut) – v. 18, Conclusion – vv. 17–21.
- Key verse – v. 18.
- God now formally establishes the covenant with Abram. This is to provide the beginning of God's special nation. Abram is promised he will have a son of his own and he will be the father of this great nation. Abram believed the LORD, and the LORD considered his response of faith as proof of genuine loyalty (v. 6). Abram then is given some foreshadowing details (as tremendous darkness came), and the covenant is confirmed by the LORD. The covenant is unconditional; it provides the decisive vocation of Israel, among the nations, as a people under promise.
- *God established a covenant with Abram, choosing to bless Abram who would be the father of an elect nation.*

#### Genesis 16

- A son – Granted
- Scene: Intro (Abram wants a son) – vv. 1–3, Climax (promise of many descendants to Ishmael) – vv. 9–10, Conclusion (Ishmael born) – vv. 15–16.
- Key verse – v. 11.
- Once again we see a man who is flawed. Abram was unwilling to wait on God's timing so he impregnates Hagar, thinking this is the answer to having many descendants. This coming son causes strife in Abram's household, and Hagar runs away but returns upon the angel of the LORD's prompting and promise (vv. 9–12). The promise shows us where the Ishmaelite people come from—people who would always be feuding with Israel (v. 12). God will bless Ishmael on account of His covenant to Abram.
- *In spite of (or, because of) Abram's lack of faith God grants Abram a son who will be the father of many descendants.*

#### Genesis 17

- Promise – Confirmed
- Scene: Intro (El-Shaddai appears to Abram) – vv. 1–2, Climax (Sarah promised a son) – v. 19, Conclusion (household circumcised as sign of covenant) – vv. 23–27.
- Key verses – vv. 1–2.
- The promise of a seed to Abram is confirmed with a new name and a sign (v. 9ff). Though the covenant was unilateral there were responsibilities. Abram obeys the stipulations by having his household circumcised.
- *God confirms His promise to Abram with a new name and a sign.*

## Genesis 18

- The LORD – Converses
- Scene: Intro (3 men appear) – vv. 1–2, Climax (son promised to Sarah) – v. 10, Conclusion (conversants move on) – v. 33.
- Key verses – vv. 18–19.
- In the visit from the 3 “heavenly men” the promise of a son to Sarah is again reiterated. It’s as if it bears repeating because it is so outlandish. The statements of vv. 18–19 prepare the way for the conversation held in vv. 20ff. The LORD had not only made a covenant with Abraham but also loved him and knew him to be a righteous man who followed the LORD.
- *The mutual love for each other is shown as Abram converses with the LORD about a promised son and the potential destruction of Sodom & Gomorrah.*

## Genesis 19:1–29

- Sodom & Gomorrah – Judged
- Scene: Intro (angels enter Sodom) – vv. 1–2, Climax (Sodom destroyed) – v. 24, Conclusion (Lot spared, per Abraham’s request) – v. 29.
- Key verses – vv. 16–17.
- The account begins by giving us just a glimmer of how depraved Sodom & Gomorrah were (Canaanites). Their sin was heinous and Lot was in some way a part of it (offered daughters for sex, v. 8; unwilling to leave city, v. 16; possibly a leader/judge sitting at gate of city, vv. 1, 9). He had been trapped in the city’s “good life” of pleasure and wealth. Despite Lot’s sin he was spared by the LORD (and called a righteous man in the NT—2 Pet 2:7), probably due to his connection with Abraham. Of course, we must be reminded that there were not even 10 righteous men in the city (as Abram had pleaded).
- *The LORD destroys Sodom & Gomorrah for their incredible wickedness but spares Lot and his family.*

## Genesis 19:30–38

- Lot’s daughters – Scheme (incest)
- Scene: Intro (flee to the caves) – vv. 30–32, Climax (daughters pregnant) – v. 36, Conclusion – vv. 36–38.
- Key verses – vv. 37–38.
- Daughters act incestually getting Lot drunk and having him impregnate them. The key here is the sons that the women have. These men would become the father of nations that were each constantly at odds with Israel (the Moabites and Ammonites). Sin continues to show its part in human history, and we see how living in S & G played a role in the Lot family thinking.
- *The incestual plan of Lot’s daughters produces the nations of Moab and Ammon.*

## Genesis 20

- Deceit – of Abimelech (king of Philistines)
- Scene: Intro (Move to Negev) – vv. 1–2, Climax (Abimelech confronts Abraham) – v. 9 Conclusion (Abimelech and land can have children again) – vv. 17–18.
- Key verses – vv. 14–16.
- Abraham once again acts in cowardice rather than walking by faith. In this passage we see a pattern (v. 13b) that has developed in Abraham’s travels—to protect himself from various kings he lies about his wife, calling her his sister (cf. 12:10–20). Yet God still blesses him (vv. 14–16), and we see that God will continue to be faithful to His covenant. In fact, part of His faithfulness is in protecting Sarah while she is in Abimelech’s harem.
- *God protects Abraham (and his seed) in spite of Abraham’s deception and lack of faith.*

## Genesis 21:1–21

- Covenant – Fulfilled & Protected

- Scene: Birth of Isaac – vv. 1–5, Expulsion of Ishmael – vv. 10, 14, Climax (God protected Hagar and Ishmael) – v. 17, Conclusion (Ishmael prospered) – vv. 20–21.
- Key verses – vv. 12–13.
- Sarah finally has the promised child, Isaac, through whom God will make a great nation for Abraham. However, the older child Ishmael mocks the new child and he and his mother are sent away at Sarah's request (v. 10) and God's direction (v. 12). God promises to make a great nation of the seed of both sons, but Isaac's is to be the covenant seed. The point of the narrative then is that with the birth of Isaac the covenant was fulfilled and confirmed and with the expulsion of Ishmael any threat to Isaac's inheritance was removed. Because God chose one son, His choice had to be protected.
- *God protects and fulfills the covenant through the birth of Isaac and the expulsion of Ishmael.*

#### Genesis 21:22–34

- Oath/treaty – of Peace
- Scene: Abimelech arrives – v. 22, Climax (Beersheba named—well of the oath) – v. 31, Conclusion (Abraham worshipped the LORD and lived in Philistia) – vv. 32–34.
- Key verses – vv. 33–34.
- Abimelech understands God is with Abraham so he asks that Abraham swear to never deceive him or his descendants (permanent non-aggression act from a king; unheard of). Abraham then asks Abimelech to give back a well Abimelech's servants had taken. They then made a treaty at Beersheba. The striking feature about this passage is the explanation of the name of Beersheba, the home of Abraham. This name will always reflect the covenant the patriarch made with the residents of the land, which enabled him to dwell there in peace and prosperity.
- *God protects and blesses Abraham through a treaty that allows him to live in peace at Beersheba.*

#### Genesis 22

- Faith – Tested
- Scene: Intro (God is to test Abraham) – v. 1, Climax (Abraham raises the knife to kill Isaac and is stopped) – vv. 10–11, Conclusion (they return and continue w/ life) – v. 19.
- Key verse – v. 12.
- Abraham's faith is put to the test; he is told to kill his only son—the son of promise. However, the test is not for God; it is for Abraham. Abraham proves he truly loves the LORD by his act of obedience. As a result of Abraham's incredible show of faith, the LORD swears by His own name to bless Abraham (again). From here on out we see the transition of the promises to Abraham to the promises to Isaac (thus, the account in vv. 20–24).
- *God tests Abraham's faith (and he comes through with shining colors), which results in God again swearing to bless Abraham.*

#### Genesis 23

- Burial plot — Purchased
- Scene: Intro (Sarah's death @ 127) – vv. 1–2, Scene (Abraham looks for place to bury Sarah around Hebron) – vv. 3–9, Climax (Abraham buys plot where Sarah and all family would be buried) – v. 16, Conclusion (Sarah buried on land) – vv. 18–20.
- Key verse – vv. 18, 20.
- Abraham seeks a place to bury Sarah. He looks for a place near Hebron so that she would be buried in the Promised Land as opposed to going back to where she was born (Mesopotamia). Abraham desired to have a *permanent* place of burial for his entire family. At that time it was important that burial be done in the person's native land. Though Abraham was an alien and a stranger among the people, his hope was in *this* land. In burying Sarah here (and his entire family) there was no going back; he tied his hope to the land of Canaan.
- *Abraham buys a plot in the Promised Land for the burial of Sarah.*

#### Genesis 24

- Mission – Wife (acquisition)
- Scene: Intro (mission given to Abraham’s servant to find wife for Isaac) – vv. 1–4, Climax (Rebekah is given for marriage) – v. 51, Conclusion (Isaac & Rebekah marry) – v. 67.
- Key verse – vv. 6–7.
- Abraham wants a wife for Isaac that is from Abraham’s home country; he does not want Isaac to take a wicked Canaanite wife. Abraham’s servant is instructed to bring a wife back to Canaan but he must *never* take Isaac back to Mesopotamia because Isaac must stay in the land of promise. The key idea in the passage is in “loyal love” or “loyalty to the covenant”—from both God’s perspective and man’s. The LORD providentially ensured the fulfillment of His promise by guiding Abraham’s servant in acquiring a bride for Isaac and bringing her back to the Promised Land.
- *Abraham strives to be faithful to God by acquiring a wife that Isaac will live with in the Promised Land.*

### Genesis 25:1–11

- Abraham – Dies
- Scene: Intro (Abraham remarries) – v. 1, Climax (Abraham dies) – v. 8, Conclusion (Isaac settles & blessed) – v. 11.
- Key verse – v. 11.
- With this report the life of Abraham came to a close and God’s blessing was transferred to Isaac, his “only” son (22:2). A very important element is the safeguarding of Isaac’s inheritance (vv. 5–6). The baton is passed in a sense and God begins to deal with Isaac as His blessed one.
- *In death Abraham transfers the baton of blessing to Isaac.*

### Genesis 25:12–18

- Descendants – Hostile
- Scene: Intro (account of Ishmael’s line) – v. 12, Climax (openly hostile toward relatives) – v. 18b.
- Key verse – v. 18b.
- Ishmael was also a son of Abraham therefore it is only natural to be concerned with how he ends up before moving on with the narrative. The segment ends telling us that the Ishmaelites lived in hostility toward all their brothers, a fulfillment of God’s words to Hagar (16:12).
- *The descendants of Ishmael live in hostility toward the descendants of Isaac.*

### Genesis 25:19–34

- Brothers – Rivals
- Scene: Intro (the account of Isaac’s line) – vv. 19–20, Climax (Esau gives up his birthright) – v. 33, Conclusion (Esau’s contempt for his birthright) – v. 34.
- Key verse – v. 23.
- The narrative returns to the chosen line of blessing—Isaac’s descendants. Rebekah finally conceives and is told that the twins will always be rivals. The two will always struggle for supremacy. The subsequent account then gives an example of this struggle; the promised blessing is transferred from Esau to Jacob.
- *God’s fulfillment of His promise to Abraham was carried out by His election of the younger brother Jacob over Esau.*

### Genesis 26

- Blessings – Protected  
Isaac – Protected : vv. 1–11  
Conflict – Blessing : vv. 12–25  
Treaty – Peace : vv. 26–33
- Scene: Intro (famine in land) – v. 1, Climax (Abimelech discovers & confronts Isaac) – vv. 8–9, Conclusion (Abimelech proclaims hands-off policy) – v. 11.
- Scene: Intro (Isaac blessed, in spite of famine, kicked out of Philistia) – vv. 12–13, Climax (God promises Isaac) – v. 24 Conclusion (Isaac worships the LORD) – v. 25.

- Scene: Intro (Abimelech visits) – v. 26, Climax (Isaac) – v. 30, Conclusion (Isaac continues being blessed) – vv. 32–33.
- Key verses – vv. 3, 24, 29b.
- Following in his father’s footsteps—Isaac lies to Abimelech; however, God protects Isaac and his seed. In fact, God continues to bless in that everything he touches “turns to gold.” Whether it’s agriculture or water, God is clearly with him because he thrives. The Philistines and herdsman, however, attempt to prevent Isaac from enjoying God’s blessing. Abimelech acknowledges God’s blessing of Isaac as he visits to make a “peace treaty” with Isaac. It is important we note that the point of the narrative is *God’s* confirmation of His promise to Isaac concerning the land and descendants. It is the LORD bringing blessing; Isaac is merely the recipient. Furthermore, no one can prevent God’s blessing.
- *God confirms His promise to Isaac, protecting and blessing him (and his seed) no matter the opposition and attempts to thwart it.*

### **Genesis 27:1–45**

- Blessing – Stolen
- Scene: Intro (Isaac is aging) – vv. 1–4, Climax (Isaac buys the lie and blesses Jacob) – vv. 28–29 Conclusion (Jacob flees for his life) – vv. 41–45.
- Key verses – vv. 28–29.
- Isaac is about to die and plans to give his blessing to his firstborn, Esau; however, Jacob, aided by Rebekah, poses as Esau and successfully tricks Isaac into giving him the blessing. Jacob receives a tremendous blessing from Isaac; however, he gained nothing that God would not have given him anyway, since he was God’s chosen one to carry on the line of promise.
- *The right party received Isaac’s blessing, but he received it through the wrong channels.*

### **Genesis 27:46–28:9**

- Wives – Sought
- Scene: Intro (Rebekah hates Esau’s Canaanite wives) – v. 46, Climax (Isaac instructs Jacob to not take a Canaanite wife) – v. 3, Conclusion (Esau marries an Ishmaelite) – v. 9.
- Key verses – vv. 3–4.
- This account begins the transition from Isaac to Jacob and explains how he ends up in Haran/Paddan-aram. In fact, Rebekah may have prompted the whole event as a means of helping Jacob escape from Esau by fleeing to Paddan-aram. Isaac sends Jacob away to find a wife from his grandfather’s house, which helps us understand the necessity of keeping the line (and faith) pure. It’s interesting that Esau, the unchosen son, tried to better his marital reputation by marrying a third wife (cf. 26:34), who was of the unchosen line of Ishmael. Esau had no understanding of the Abrahamic Covenant and its purity.
- *As the one inheriting the blessings of the Abrahamic Covenant, Jacob was not to endanger those blessings by intermarriage with Canaanites.*

### **Genesis 28:10–28**

- Blessing – Dreamt
- Scene: Intro (Jacob travels to Haran) – v. 10, Climax (the LORD appears to Jacob) – v. 13, Conclusion (Jacob vows to follow God, if...) – vv. 20–21.
- Key verses – vv. 13–15.
- Jacob has already received blessings from his father; however, now he hears it straight from the LORD. He is promised the land, seed, blessing, protection, and God’s presence. This passage that the LORD was also the God of Jacob, and it shows how Jacob’s outlook was dramatically changed. Jacob memorializes the event with a pile of stones and a vow.
- *Jacob obtains the confirmation that he is the chosen one of God who will partake in the Abrahamic Covenantal promises.*

### **Genesis 29:1–30**

- Spouse(s) – Discovered

- Scene: Intro (Jacob arrives in Haran) – v. 1, Climax (Laban switches girls on Jacob) – v. 23, Conclusion (continues to work for Laban) – vv. 28–30.
- Key verses – vv. 11–12.
- Jacob finds Rachel, a relative he was seeking. Jacob’s outlook, no doubt, was to look for a woman he could marry to help bring about the promises of God (ch. 28). However, the journey to marriage was not without its difficulties, especially after Laban’s trickery in switching women. He met his match (and discipline) in duplicity.
- *God’s purposes are advanced as Jacob discovers the woman/women who will expand God’s promised seed.*

#### **Genesis 29:31–30:24**

- Children – Increase
- Scene: Intro (unloved Leah conceives) – v. 31, Climax (Rachel conceives) – vv. 22–24.
- Key verse – vv. 22–24.
- God is fulfilling His promise to Jacob by enabling his wives to produce many children for him. All Israel would be able to look back and claim Jacob (and ultimately Abraham) as their father. Woven throughout the story is the desire for human sons to receive love and recognition/favor from Jacob. It is interesting that the “unloved” wife is greatly blessed by the LORD in producing 6 boys—half of the total number. Therefore, a definite rivalry has developed, and that rivalry, no doubt, led to some of the tribal rivalries of the centuries to come.
- *The LORD expands the seed of Jacob as He had promised.*

#### **Genesis 30:25–43**

- Wealth – Increases
- Scene: Intro (Jacob desires release from Laban’s service) – vv. 25–26, Climax (Rachel conceives) – vv. 22–24, Conclusion (Jacob becomes very wealthy) – v. 43.
- Key verse – v. 43.
- The clever Jacob thought he was outwitting Laban in expanding his flock at the expense of Laban’s. But Jacob’s victory owed more to God than he might have realized at the time. Jacob prospered greatly (v. 43) in partial fulfillment of God’s promise at Bethel. Now God has not only expanded Jacob’s seed, he has also given him wealth
- *The LORD expands Jacob’s wealth as He had promised.*

#### **Genesis 31**

- Flight – Protected
- Scene: Intro (Laban and his sons are becoming vindictive toward Jacob) – vv. 1–2, Story (Jacob leaves as instructed by God) – vv. 17–21, Climax (Jacob confronts Laban over his years of mistreatment) – vv. 36–42, Conclusion (Laban bids farewell) – v. 55.
- Key verse – v. 42.
- Jacob begins his journey back toward Canaan as instructed by God. Jacob now attributes his accumulation of wealth to the LORD (vv. 5b, 9, 42), and after his confrontation with Laban he sets up a stone monument as symbol and boundary line (vv. 45–52). Through it all we are reminded of God’s blessing of Jacob and His superintending to protect Jacob from any harm (v. 24), as this is clearly what Laban intended for him. God has blessed Jacob with a seed, wealth, and now protection.
- *As Jacob flees for home the LORD protects him just as He had promised.*

#### **Genesis 32:1–21**

- Meeting – Preparation
- Scene: Intro (Jacob sends messengers to Esau) – vv. 3–5, Climax (Esau is coming with 400 men to meet Jacob) – v. 6, Conclusion (Jacob plans to appease with gifts) – vv. 20b–21.
- Key verses – vv. 9–12.

- Jacob addressed God as the God of my father Abraham and of my father Isaac. This does not necessitate that Jacob did not have a personal relationship with God; however, it seems to me that this is the case. At this point Jacob still did not think of God as his personal God—a God to be served and worshipped continually. God was more of a genie in a bottle still. Jacob is fearful for his life and does talk to God and remind him of His command to return to the land and of His promise to bless Jacob. Jacob then confessed his unworthiness of God’s kindness and faithfulness and material blessings, and he petitioned God to deliver him from Esau. Then he repeated the promise God had made to him about his descendants becoming as numberless as the sand of the sea (cf. 22:17). All of these promises God fully intended on follow through on. Jacob also prepared for his meeting by splitting his group and preparing gifts for Esau.
- *Jacob prepares to meet his brother, Esau, and asks God to be faithful to His promise and protect Jacob.*

### Genesis 32:22–32

- Wrestling – Victory
- Scene: Intro (Jacob and family cross into N. Canaan) – vv. 22–23, Climax (Jacob is renamed) – v. 28, Conclusion (Jacob leaves Peniel) – vv. 30–32.
- Key verse – v. 28.
- On the threshold of the Promised Land, Jacob wrestles face to face with God and “wins.” The Man blesses Jacob, renaming Jacob to Israel. The name Israel is a construction using a verb along with a theophoric subject (’el); it means “God fights.” The name signifies both a promise and a call for faith. In essence, the Lord was saying that Jacob would have victory and receive the promises because God would fight for him. When one remembers that in the Old Testament one’s name is linked to his nature, the point becomes clear: Jacob’s pattern of life had to be radically changed! This is probably the location of Jacob’s true conversion to “Yahweh follower.”
- *Jacob wrestles with God and his life is spared; he is a new man who will live by faith in the promises of Yahweh.*

### Genesis 33

- Meeting – Peaceful
- Scene: Intro (Esau approaches) – v. 1, Climax (Esau receives warmly Jacob) – v. 4, Conclusion (Jacob settles at Shechem) – vv. 18–20.
- Key verses – vv. 10–11.
- Jacob and Esau meet and surprisingly there is no ill will between them. This is certainly an act of God, for Esau’s attitude 20 years prior was anything but loving (27:41). Jacob also attributed the event to God’s graciousness (v. 11). These changes were proof that God had delivered Jacob in answer to his prayer (32:11). The brothers again part (through Jacob’s deceit).
- *God answers Jacob’s prayer in changing both Esau and Jacob who enjoy a peaceful reconciliation.*

### Genesis 34

- Revenge – against Shechem
- Scene: Intro (Dinah raped) – vv. 1–2, Climax (Simeon and Levi kill every male) – v. 25, Conclusion (Jacob scared) – vv. 30–31.
- Key verse – v. 23.
- Here the narrative begins its shift toward Jacob’s sons. The Canaanites wanted to intermarry and even planned on eventually taking everything away from Jacob and his sons. To Israel this would certainly be a warning against the defiling effect of interrelations with Canaanites, even by deception. We see God’s protection of Israel’s wealth and seed in using Simeon and Levi (Dinah’s full brothers) to not allow this defilement to happen. However, though the instinct of Simeon and Levi was correct, because of their deception (v. 13) and unbridled passion they were a blot on Jacob’s name.
- *God preserves Israel’s line by allowing the brothers to exact retribution upon Shechem for his actions.*

## Genesis 35

- Traveling – Return
- Scene: Intro (God instructs Jacob to move) – v. 1, Climax (Rachel dies giving birth) – v. 19, Conclusion (Jacob arrives and Isaac dies) – vv. 27–29.
- Key verses – vv. 11–12.
- God instructs Jacob to travel south, and despite Jacob’s fears in the last chapter God actually causes the people of the land to fear Jacob instead of attacking him. Jacob returns home to the land of promise, completing his journeys. He enters with all his family and all his wealth; the goal is achieved, and the promise fulfilled. God then affirms His Abrahamic covenant with Jacob (vv. 11–12). Soon after, Rachel dies after giving birth to Benjamin, signifying that Jacob’s family has been completed. But Reuben then tries to replace his father as patriarch prematurely by this pagan procedure (sleeping with Jacob’s concubine). In the end, however, the section signifies that Israel, once in the land, would continue to flourish under God’s blessing.
- *Jacob, blessed by God, has achieved the promises of the covenant as he returns to the promised land of Abraham and Isaac.*

## Genesis 36

- Edomites – Record
- Scene: Intro (the account of Esau’s family) – v. 1, Conclusion (they all descended from Esau) – v. 43b.
- Key verse – v. 7.
- Though Esau was not the elect son, it is evident that his seed spread out and thrived in Edom (v. 7). The book discusses the successions from his sons, following the custom of wrapping up the history of the unchosen line before going to the chosen. An Israelite reader would readily see how striking it was that Israel was constantly feuding with Edom since they (the nations) ultimately both came from the same father (Isaac). The picture develops of Esau as a king of overlord (v. 40). He had kings (v. 31a), chiefs (clan leaders, v. 40), clans, and regions under him.
- *As Isaac’s oldest son, God allowed Esau to receive many earthly blessings.*

## Genesis 37

- Joseph – Despised
- Scene: Intro (the account of Jacob’s family) – v. 2, Climax (Joseph is sold to the Midianite traders) – v. 28, Conclusion (Jacob mourns Joseph’s “death”) – vv. 33–35.
- Key verses – vv. 4, 5, 8.
- Joseph was favored by his father, Jacob. The story is familiar, but we should understand it as a story of hatred and deception—the brothers tried to improve their lot with their father by wicked means. Here then is the beginning of the suffering of Joseph (a god-fearing servant). God would use Joseph to preserve and perpetuate the Israelite line, in Egypt. God then would be exalted and His plan would be carried out.
- *God used the hatred Jacob’s sons had toward Joseph to carry out His plan of blessing Israel.*

## Genesis 38

- Judah – Dishonorable
- Scene: Intro (Judah starts his family) – vv. 1–5, Climax (Judah’s sin revealed) – v. 25, Conclusion (twins born) – vv. 27–30.
- Key verse – v. 26.
- The account of Judah’s family seems out of place; however, we should notice that it confirmed God’s plan of selecting the younger (Joseph) over the elder, despite how others attempted to contravene it. Judah acts wickedly by <sup>1</sup>taking a Canaanite wife, <sup>2</sup>evidently he did not raise his children well (vv. 7, 9), <sup>3</sup>not giving his 3<sup>rd</sup> son Shelah to Tamar, <sup>4</sup>propositioning a prostitute, and <sup>5</sup>not paying the prostitute. We have already seen how Simeon, Levi, and Reuben had brought shame to Jacob, and in the previous chapter Joseph had reported bad things of Dan, Naphtali, Gad and Asher (37:2). And of course, they had all been a party to selling Joseph to the Ishmaelites.

- *Judah acted dishonorably, confirming God's will that the elder would serve the younger.*

### **Genesis 39**

- Joseph – Triumphs
- Scene: Intro (Joseph bought by Potiphar) – v. 1, Climax (Joseph accused of rape) – vv. 14–15, Conclusion (Joseph successful in prison) – vv. 27–30.
- Key verses – vv. 2–3, 21, 23.
- God gave Joseph success and blessed him (and Potiphar's house) greatly. We see Joseph as a man of character and faithful to God (vv. 9–12), confirming that he was God's proper choice (as opposed to his wicked brothers). Joseph would not throw away God's blessings for the pleasures of sin—Joseph triumphs in business and over sin. And despite the tough predicament the LORD was with Joseph (vv. 2–3, 21, 23).
- *God was with Joseph and caused him to be successful at everything he put his hand to.*

### **Genesis 40**

- Dreams – Interpreted
- Scene: Intro (cup-bearer and baker imprisoned) – vv. 1–4, Climax (dreams fulfilled as interpreted) – vv. 20–23.
- Key verse – v. 8.
- By God's hand (v. 8), Joseph accurately interpreted the dreams of both the Pharaoh's chief cupbearer and chief baker. It is significant that Joseph was correctly interpreting the dreams. He did not misunderstand God's revelations to him by dreams, which meant that he could still have hope in God's faithfulness in bringing about the material presented in the dreams of his youth.
- *God caused Joseph to continue to accurately interpret dreams.*

### **Genesis 41**

- Joseph – Leads (God-lead)
- Scene: Intro (Pharaoh dreams) – vv. 1–4, Climax (Joseph appointed 2<sup>nd</sup>-in-command) – v. 40, Conclusion (famine comes) – vv. 53–57.
- Key verse – v. 16, 38.
- Through God's power (v. 16), Joseph accurately interpreted Pharaoh's dreams and gave recommendations for God's decreed events (v. 32). Pharaoh is keenly aware that God is with Joseph (vv. 38, 45) and appoints him to vizier. He even renames him to Zaphenath-paneah, which means "God speaks and lives." God has placed Joseph in a position of power so His people could be protected and even prosper through the famine (and in years to come after). Now we see that the dreams of Joseph's youth are even more likely to be fulfilled.
- *God lead Joseph in accurately interpreting Pharaoh's dream and Pharaoh, therefore, elevated Joseph to lead Egypt.*

### **Genesis 42**

- Brothers – Visit
- Scene: Intro (Jacob sends sons to buy grain in Egypt) – vv. 1–2, Climax (the money is in the bags of grain) – v. 35, Conclusion (Jacob will not allow Benjamin to go) – v. 38.
- Key verse – v. 9.
- Joseph's early dreams are still not fulfilled, but here we see that they are at least partially so (not whole family in land yet). Joseph now plans to have his entire family come to Egypt; there they will find protection from the famine. Joseph's tests were important in God's plan to bless the seed of Abraham. God planned to bring the family to Egypt so that it would grow there into a great nation, but it was necessary that the people who entered Egypt be faithful to the Lord. It was necessary that the brothers be tested before they could participate in God's blessing.
- *Joseph has compassion for his brothers when they visit and plans to gather his entire family to Egypt.*

### Genesis 43

- Brothers – Return
- Scene: Intro (famine continues Jacob must send all sons back to Egypt) – vv. 1–2, Climax (Joseph weeps at site of Benjamin) – v. 30, Conclusion (Brothers feast with Joseph) – vv. 32–34.
- Key verse – v. 26.
- All the brothers return to Egypt to buy food (and release Simeon). They *all* bow to Joseph; nearly every element of Joseph’s early dreams has come to fruition. Joseph invites the brothers to feast with him, and at the dinner Joseph “mysteriously” seated them accurately from oldest to youngest. In this the brothers were confronted with gracious dealings from God through the “Egyptian.” God continues to deal graciously to the house of Abraham; He will provide for them in the midst of famine.
- *Joseph deals graciously with his brothers as they return to Egypt to provide food for their family.*

### Genesis 44

- Testing – Response
- Scene: Intro (Joseph plans a trap) – vv. 1–2, Climax (Benjamin discovered as a “thief”) – v. 12, Conclusion (Judah offers himself) – vv. 33–34.
- Key verse – v. 16.
- Joseph tests his brothers by planting his silver cup in Benjamin’s sack. The brothers return to the palace and demonstrate that they had repented of their sin against Joseph (v. 16). They also (through Judah’s speech/plea) demonstrate concern for their father and their youngest brother (v. 33).
- *Joseph tests his brothers who respond righteously.*

### Genesis 45

- Identity – Revealed
- Scene: Intro (Joseph sends out his attendants) – vv. 1–2, Climax (Joseph reveals his identity) – v. 3, Conclusion (Jacob elated that Joseph alive) – v. 28.
- Key verses – vv. 5, 7–8.
- Joseph reveals his true identity and explains that this was God’s sovereign plan. Joseph’s brothers should not be upset because God sent Joseph to Egypt (v. 8) so that the line of Jacob could be preserved (and expanded). Joseph explains that the family can live in Goshen, free of Egyptian influences, mingling, and meddling. They will thrive there. However, Pharaoh invites Jacob and family to the region and guarantees the best Egypt has to offer; he also offers help in transport to Egypt. It is obvious that these events and attitudes have been orchestrated by God. He deserves exultation for what He has done—the impossible.
- *Joseph revealed his identity, showing God had sovereignly orchestrated his life to provide protection for the line’s future.*

### Excursus on Joseph Narrative

The Joseph narrative differs in tone from the other material in Genesis. The emphasis here seems closely related to the wisdom literature of Proverbs and Ecclesiastes, including incidental comments and the major point that Joseph’s life was sovereignly orchestrated by the LORD (45:8).

The theme of “suffering as a test of character” is seen in the narrative, both for Joseph and for his brothers. The Bible’s wisdom literature assures the faithful that God brings good out of evil and suffering. Though the wicked may prosper for a time, the righteous hold fast to their integrity because there is a higher, more enduring principle of life (cf. the Book of Job). The wise recognize that the Lord God is sovereign over nature and nations, and He righteously orders the affairs of His people. At times God’s ways seem unfair and paradoxical, but if endured by faith they bring blessings to the righteous.

### Genesis 46–47:12

- Moving – Completed
- Scene: Intro (Jacob leaves for Egypt) – 46:1, Climax (Pharaoh meets Jacob and family) – 47:5–6, Conclusion (best land given to Jacob’s family) – 47:11–12.

- Key verses – 46:3–4.
- Jacob begins to move his family to Egypt and God gives a vision of confirmation and encouragement to Jacob. God tells Jacob that he should not be afraid, for God will expand his seed, protect, and bring the nation back again. We also receive notice that Jacob’s family began with 70 people in Egypt. We will see that number expand exponentially before they leave the land. When they arrive God blesses them by giving them the best land, which is apart from the other Egyptians. Therefore, they will be sheltered from the outside influence and meddling.
- *God encourages Jacob that he is doing the right thing by completing his move to Egypt, for God will bless Jacob’s seed there.*

#### **Genesis 47:13–27**

- Leadership – Shrewd
- Scene: Intro (famine very severe) – v. 13, Climax (Joseph’s administration had saved everyone’s life) – v. 25, Conclusion (Israel thrives) – v. 27.
- Key verse – v. 27.
- Joseph wisely administered all Pharaoh’s dealing, making Pharaoh a very wealthy man with every Egyptian now his servant (v. 21). However, during the whole time Israel and his family are sheltered in the land of Goshen (v. 27). God has ordered all events so the Israelites are now prospering and growing rapidly. So God blessed His people according to the promises He made to Abraham. They were fast becoming a great nation. Also, God blessed Pharaoh because he had blessed the seed of Abraham with the best of Egypt.
- *God provides for Egypt and Israel through Joseph’s shrewd leadership.*

#### **Genesis 47:28–48:22**

- Blessing – Transposed
- Scene: Intro (Jacob’s health is failing) – 47:28, Climax (Jacob blesses the younger over the older) – 48:14, Conclusion (Jacob gives Joseph a double portion in the promised land) – 48:21–22.
- Key verses – 48:15–16.
- As Jacob’s life comes to an end we see the final aspect of Joseph’s 2<sup>nd</sup> teenage dream has come about (v. 31—Jacob bows). This passage once again confronts us with the motif of the younger being placed above the elder in God’s plan. We must understand that God’s plan is perfect; He confounds our typical logic and does things His way. Jacob takes both Joseph’s sons as his own (v. 5), but blesses the younger Ephraim above the older Manasseh (v. 14). In taking both of Joseph’s sons as his own he in essence gives Joseph a double portion of blessing (cf. v. 22).
- *God’s plan is perfect, confounding earthly logic as Jacob blesses the younger over the older.*

#### **Genesis 49:1–28**

- Blessings – Administered
- Scene: Intro (Jacob gathers his sons) – vv. 1–2, Climax (Joseph receives a surpassing blessing) – v. 26, Conclusion (blessing administered appropriately) – v. 28.
- Key verse – v. 10.
- Right before Jacob dies he hands out the blessings for each son as appropriate for the individual (v. 28b). A few compelling things stick out: once again the eldest is passed over for the greatest blessing (this time because of sin). The brothers Simeon and Levi are condemned because of their actions in Shechem so many years before (killing all men in the town). Joseph receives the marvelous blessing he certainly deserves. And most importantly, we have a “prophetic” utterance concerning Judah—his line will rule (v. 10 — culminating in the Messiah). To sum up, the lives and natures of the sons affected their descendants. This chapter includes the last of the several great sayings of destiny in Genesis—blessings, cursings, judgments, and promises. For Jacob’s family the future lay beyond the bondage of Egypt; it was in the land of promise. But the enjoyment of the blessings of that hope would depend on the participants’ faithfulness. So from his deathbed Jacob evaluated his sons one by one, and carried his evaluation forward to the future tribes.

- *Jacob doles out blessings upon his sons, as each deserves.*

### **Genesis 49:29–50:14**

- Burial – Honored
- Scene: Intro (Jacob’s instructions) – 49:29–32, Climax (Large burial procession) – 50:7–9, Conclusion (Jacob buried in cave of Machpelah) – 50:12–14.
- Key verse – v. 10.
- Jacob was honored not just by his family but also by the Egyptians. Jacob’s sons honor his wishes by burying him in the cave of his fathers. It was important that Jacob’s sons obeyed, for the grave was a claim to the land of promise. God had promised Jacob that He would return him to the land. In the end Israel died as a man of genuine faith.
- *Jacob is honored in his death and buried in the land of his ancestors—the land of God’s promise.*

### **Genesis 50:15–21**

- Intentions – Reassured
- Scene: Intro (Joseph’s brothers are afraid) – v. 15, Climax (Joseph tells his brothers to not be afraid) – v. 19, Conclusion (Joseph reassures his brothers) – v. 21.
- Key verse – v. 20.
- Joseph does not intend to harm his brothers, for that would be going against God’s plan of expanding Israel’s line. Furthermore, Joseph states that God arranged all his life’s events so that the Israelites would be protected. God’s plan is perfect—he intended all things for good! We are reminded that in spite of adversity God is good to those who faithfully serve Him.
- *Joseph reassures his brothers that he does not intend to harm them, for they had acted in accordance with God’s good plan.*

### **Genesis 50:22ff**

- Covenant – Recalled
- Scene: Intro (Joseph lives many years in Egypt) – vv. 22-23, Climax (Joseph tells his family to carry his bones to the land) – v. 19, Conclusion (Joseph died in Egypt) – v. 26.
- Key verse – v. 24b.
- The Book of Genesis closes with the promise of the land, yet unfulfilled but with the expectation of divine aid (v. 24b). These words of Joseph summarize the hope expressed throughout the Old Testament (and the New). So the company of the faithful would wait in expectation for that visitation of the promised Seed, the Messiah, who will bring the curse to an end and establish in reality the long-awaited blessing of God.
- *As he dies Joseph recalls the Covenant, placing his trust in God to do as He said He would do.*

### **Conclusion**

The Genesis narrative deals with the beginnings of the earth in general and the nation of Israel in particular. It is concerned with the theological issues of fidelity and disobedience. The Abrahamic “nation” has become the arena in which God’s remarkable deeds of fidelity are enacted.

For Jews, the book of Genesis asserts the decisive vocation of Israel among the nations as a people under promise. For Christians, the book of Genesis is understood as the source of a promissory process that leads from this community to the community gathered around Jesus. Genesis functions to give hope in the Creator God who is alive in every day actions—acting to do according to his kind intention. He is a real, personal God who will enact his sovereign will in his creation.

**God is in control and His plan will not be thwarted!**