

Genesis Summer Reading Plan

Genesis: The Basics

Date: (Uncertain) - Generally placed at 1400 BC with the Pentateuch.

Purpose: To reveal the beginning of God's plan and the family by which His plan will be carried to completion.

Author: (Traditionally) Moses

Generations

Genesis presents the initial stages of God's dealings with mankind and is foundational to the rest of the Bible. God's existence is presupposed in Genesis 1 and there is no explanation given for the purpose of the universe. As the book progresses, however, man learns more and more about this creator God. Many questions in Genesis are left unanswered so that we can only assume the author's purpose guided those things which are included as well as the things omitted.

A major portion of the book is devoted to how God will deal with one family, Abraham's, and use it a light to other nations. Genesis is comprised of various types of literature, including narrative, poetry, law, and genealogy and the events in Genesis span such a lengthy time period (roughly 2000 years) that it may cover more history than the entirety of the rest of the Bible.

Is Genesis a myth?

Some critics have postulated that Genesis is not literal history but rather a myth, like a legend or fairy tale, intended to communicate ideals but not meant to be taken literally as fact. But, this hypothesis has a number of flaws.

- First, the concept of myth or legend is completely foreign to Hebrew thought and life.
- Second, Genesis is consistently organized around historical places, events, and people (including many lengthy genealogies), which is completely unlike the telling of a myth.
- Third, when the rest of Scripture, particularly the teachings of Jesus, speak of people, places, and events in Genesis they are treated as literal historical fact.

Did Moses have the skill to write Genesis?

Genesis is such a rich literary masterpiece that some have speculated that it could not have been penned by a "primitive" man such as Moses, or by any single author, but there are at least two reasons to believe that the one man, Moses, could and did in fact write Genesis.

- Acts 7:22 says, "Moses was educated in all the wisdom of the Egyptians." Therefore, Moses was well educated by one of the few cultures of the day that was familiar with written language.
- 2 Peter 1:20-21 says, "Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."
- Deuteronomy 34:9 says that Moses was filled with the Holy Spirit, which was passed from Moses to Joshua. Therefore, since Moses the prophet was filled with the Spirit of God he was able to know things (e.g. the creation of the earth) that can only be discovered by divine revelation, and able to record them faithfully by God's power.

May 17-23 Reading:

Genesis Chapters 1-5

Background Notes on Creation Theories:

24 Hour Day Theory

The days of creation equal 24 hours.

Evidence:

1. The Hebrew word “day” (*yôm*) generally refers to 24 hours when used with a number.
2. “Evening and morning” suggest a 24 hour period (Exodus 27:21; Leviticus 24:3; Psalms 55:17; 65:8; Daniel 8:26).
3. Exodus 20:11 - Sabbath likened to God’s day of rest.
4. Most straight-forward reading.
5. The lights of the heavens (v. 14 were put into creation to determine the days and the years.

Problems:

1. *Yôm* can mean 12 hours (1:5) or a period of time (2:4).
2. Vegetation made before sun
3. Evening and morning imply a finished creation (earth rotating around sun).
4. Creation appears to be old, but God likely created a working universe that demanded a certain amount of inherent age (soil=decayed plants; light from nearest star takes 3.5 years to arrive).

Day-Age Theory

The days of creation equal the geological ages postulated by science.

Evidence:

1. 6th day seems to require more time (e.g., naming all the animals).
2. *Yôm* can mean an extended period (2:4).
3. Sun was not made until 4th day.
4. Scientific geological ages could fit in here.
5. Hebrews 4:1-11 suggests the 7th day is an indeterminate length.
6. 2 Peter 3:8 says that 1,000 years is as one day with God (also Psalm 90:4).
7. Bible speaks of old earth (Proverb 8:22; Micah 5:2; Psalm 90).
8. Science argues that the earth is millions of years old [Geology; Ice rings; Radioactive isotope dating; Dendochronology (tree rings)].

Problems:

1. No examples where *yôm* means this long of period.
2. Evening and morning implies 24 hours.
3. Vegetation made in 3rd age and sun in 4th age; unless one argues that the sun already existed, but was not seen.
4. Earth existed long time without sun.
5. Fossil records assume death before sin enters creation. (Most scholars argue that Romans 5:12 refers only to human death.)
6. Evening and morning generally refers to night, not a period of destruction at the end of each age.
7. Adam lived 930 years & is said to be alive in both day 6 & 7.

Gap Theory

There is a gap between Genesis 1:1 and 1:2 which allows for the fall of Satan, Geological ages, Pre-Adamic man and Punishment of fallen angels

Evidence:

1. Genesis 1:2 - “was” can be translated as “became.”
2. Geological ages fit well.
3. Provides time for Satan to fall.
4. Provides for so many people on the earth at the time of the flood.
5. Still considers *yôm* as 24 hours.
6. Isaiah 45:18 - God did not create the earth formless and void.

Problems:

1. Argument from silence - grammar does not suggest a gap (though it may allow for one).
2. Genesis 1:2 is more likely translated “was” as a phrase explaining the preceding verse.
3. Fall of Satan - may not really be described in Isaiah 14 and Ezekiel

Literary Structure

The form of Genesis 1 is purely a literary structure used to give a rationale for the Sabbath.

Evidence:

1. Chronological problems in creation are cleared up (3rd and 4th days primarily).
2. Evening and morning before sun is cleared up.
3. Vv. 4 and 18 may have happened at the same time (light distinguished and lights made).
4. A clear literary structure to the creation account.

Problems:

1. How does the representation of creation correspond to actual creation?

2. How does Exodus 20:11 correspond to just a literary structure?
3. We are still left with the problem of how was the world created though perhaps the text does not intend to answer this question (yet it certainly appears to).

Told Story Theory

The days of creation echo the time it took for God to tell Moses the story of creation

Evidence:

1. The Hebrew word “day” (*yôm*) could still refer to a 24 hour period.
2. The 24 hour period suggested by “evening and morning” is intact.
3. A clear literary structure to the creation account.

Problems:

1. *Yôm* can mean 12 hours (1:5) or a period of time (2:4).
2. Vegetation made before sun
3. Argument from silence - grammar does not *suggest* Moses is describing days in this way (though it may allow for it).

Background Notes on the Serpent:

A Serpent

1. Seems to have the best evidence from context.
2. Compared to other wild animals
3. Curses correspond to a serpent (crawling on belly, eating dust, enmity between snake and the woman).
4. The New Testament says it is a serpent (2 Corinthians 11:3)

Satan

1. Why would a good serpent created by God want to trick Eve?
2. Some New Testament passages seem to allude to this passage (e.g. Romans 16:20; 2 Corinthians 11:3; Revelation 12:9; 20:2).
3. Earliest Interpretation of this passage (Wisdom of Solomon 2:23-24 suggests it's the Devil).
4. Serpent can communicate with Eve and think, goes beyond what a normal serpent can do.

A Serpent Used by Satan

1. It says a serpent did the tempting and seems to suffer the consequences.
2. Satan could be using a good serpent to trick Eve.
3. Curses are clearly on a serpent

4. Maybe the serpent is merely like a parrot parroting back to Eve what Satan told him.
5. The serpent is said to be crafty – the perfect characteristic for Satan to use.

A Myth

1. Seems to contain mythical features (i.e., a snake talking).
2. Clever way to explain the fall of mankind.
3. Similar to other Ancient Near Eastern stories of creation.

Study Questions:

1. Find these parts for each day of creation:
 - Introduction “And God said”
 - Command “Let there be”
 - Completion “And it was so”
 - Approval “And it was good”
 - Conclusion “And there was evening and morning”
2. What does it mean that we bear God’s image?
3. When God says, "Be fruitful and multiply and fill the earth and subdue it and have dominion ... over every living thing," what does that mean in regards to children? The environment?
4. What does the creation account teach us about the value of animal life compared to human life?
5. Read Ezekiel 28:12-19 and Isaiah 14:12-19. What further insight may we gain from these passages on the origin and fall of Satan?
6. Why are our motives equally important to God as our actions?
7. Do you think it is more likely that Cain lamented the punishment for his sin or the pain/burden of his sin?

May 24-30 Reading:

Genesis Chapters 6-10

Background Notes on the Nephilim:

Fallen Angels and Mortals

The sons of God are the fallen angels and the daughters of men are mortal women. Offense was the mixing of supernaturals and mortals.

Evidence:

1. "Sons of God" elsewhere in Old Testament is used only of angels (Job 1:6; 2:1; 38:7; Psalms 29:1; 89:67; Daniel 3:25; Deuteronomy 32:8 [LXX]).
2. Some NT passages may refer to this passage (Jude 6-7; 1 Pet. 3:19f.; 2 Pet. 2:4; see also 1 Enoch).
3. LXX of Job reads "angels of God."
4. Christ says angels don't marry, not that they can't (Mt. 22:30).
5. There appears to be male (Daniel 9:21) and female angels (Zechariah 5:9).
6. Earliest exposition of Genesis 6 is 1 Enoch 6-11 (ca. 200 BCE) suggesting that Son of God are angels (see also: Jubilees; the Testaments of the Twelve Patriarchs; 2 Baruch 56; Genesis Apocryphon; Philo; Josephus).

Problems:

1. Lends mythical tone to text.
2. Angels were not previously mentioned and there is very little evidence that they are to be understood in this context.
3. Why were men punished by the flood for the wickedness of angels? (This is an argument from silence.)
4. Jude 6-7 does not necessarily refer to this passage, for an act of *porneia* usually involved extra-marital sex rather than marriage as suggested in Genesis 6.
5. The word '*adam*' in the phrase "daughters of men" is used differently or more narrowly than in the previous verse.
6. There is no evidence anywhere else in Scripture that angels can intermarry with humans.

Godly Line and Ungodly Line

The Sons of God are the godly line of Seth and the daughters of men are the ungodly line of Cain. Offense was the mixing of holy and unholy.

Evidence:

1. Concept of "holy line" is a prominent theme of the Pentateuch.
2. Ungodly line of Cain (ch. 4) and godly line of Seth (ch. 5) very important in this context (Genesis 4:26).
3. Pretty solid evidence that Genesis 6 continues from Genesis 5 (e.g., Noah theme, reasons for flood, and *waw*-consecutive).
4. Sin of mixing clean and unclean common theme in Old Testament.
5. Noah alone said to be holy, possibly because the other Sethites are intermarrying and becoming corrupted by their partners.
6. Seems unlikely that physical union between spiritual and physical beings is possible (Jesus was a unique case).
7. Connection with Genesis 4:26 and reason for limitation of lifespan: the ungodly people became very powerful and lorded it over others for a long time.
8. Only men are punished in the flood, not angels.

Problems:

1. The term "sons of God" does not mean this elsewhere in the Old Testament.
2. There is no evidence that the lines were totally separate and it does not take into account Adam and Eve's other children.
3. God has not yet begun to work through one line.
4. Noah alone is said to be holy in his time.
5. The flood seems to be harsh punishment for the Sethites and Cainites intermarrying. How may did it take before such judgment would be warranted?

Dynastic Rulers and Commoners

The Sons of God are dynastic rulers and the daughters of men are commoners. Offense was polygamy and uncontrolled power.

Evidence:

1. Rulers or judges referred to as "gods" (*'elohîm*): Exod. 21:6; 22:8, 9, 28; Psalms 82:1, 6; 45:6(7).
2. Similar pattern in Genesis 12:10-20 (cf. 2 Samuel 11:12): powerful person saw beautiful woman and took her.
3. Ancient Near-East kings were sometimes thought of as son of deity.
4. Promiscuous period is sometimes referred to as a time when "men were marrying and giving in marriage" (Matthew 24:38; cf. Luke 17:27).

Problems:

1. No clear reference to kingship.



2. Kings not generally referred to as sons of deity in the OT (possible exception Psalm 2:6–7).
3. The “mighty men” of v. 4 were probably the Nephilim and not the children of the union.

Men and Women

The sons of God are men and the daughters of men are women. No real offense since not linked with flood.

Evidence:

1. Genesis 6:1-4 is not an introduction to the flood, but a summary of the preceding genealogy.
2. Matthew 24:38–39 suggests that the people were unaware of the flood’s coming.
3. Man was originally created by the “Breath of God” and thus came to be called “Sons of God,” while woman was made from Adam’s rib, denoting that she was made from man.
4. Genesis 5:1–2 and 6:1–4 are summary statements about mankind and the genealogy between them indicates how man has multiplied. Understood against this back-ground in Genesis 6:3 God says that he is no longer going to dwell or remain with men so that they have such long lives.

Problems:

1. Hard to believe that all men could be considered Sons of God since only Adam was created by God and all others were from women.
2. Traditionally Genesis 6:1–4 has been linked with flood and Genesis 6:3 seems to imply some type of change, so that men will only live 120 years and yet they don’t.
3. Weak interpretation of Genesis 6:3 and 120 years.
4. Matthew 24:38–39 any of the above interpretations allow for this interpretation since they certainly did not believe a flood was coming.
5. Not certain why God dwelling with man would cause them to have such long lives.

Background Notes on the Extent of the Flood:

Universal Flood

Evidence:

1. The language of Genesis suggests a universal flood “all the land” is used in Gen. 1:29 and 11:9 in a universal sense
2. The amount of time suggests a universal flood
3. All living beings that breathe air had to be destroyed
4. Water tends to level out and would be difficult to confine to a certain part of the earth

Problems:

1. What would happen to all the water?
2. Would the earth’s crust bear up under the weight?

Local Flood

Evidence:

1. Sometimes the word “all” has restrictions (Gen. 9:3; 16:12; 20:16)
2. It would be possible to kill all the air breathing animals with a local flood if all the continents were joined.
3. The gravitational pull of the moon may be able to create a wave that would cover a continent.

Problems:

1. A natural reading of the text suggests a universal flood.
2. Easier to just move the animals than to build an ark.
3. God promises there will never be another flood like this one – we have had large floods.
4. Birds can migrate long distances.

Study Questions:

1. What is a Patriarch?
2. What does it mean that Enoch and Noah walked with God (see Hebrews 11:5-7 and Jude 14-16 for further insight)?
3. Do you believe the Flood covered the whole earth, or was to some degree smaller than completely universal?
4. Moses interrupts his lengthy genealogy between Genesis chapter 5 and 10 to focus in on the life of one man, Noah. Why do you think he did this? What was he trying to teach us?
5. Does Noah’s sin (Genesis 9:18-28) surprise you? Why or Why Not?

May 31-June 6 Reading:

Genesis Chapters 11-15

Study Questions:

1. What were the people seeking to accomplish through their building of the tower and city of Babel (Babylon)?
2. What were the Babylonians putting their faith and hope in other than God?
3. In what ways did Abraham demonstrate faith in Genesis 12:1-9?
4. In Genesis chapters 1-11 the word blessing was used five times and in this call of Abram the word is again used five times. What does blessing mean and how does one receive God's blessing?
5. Abram's name (including Abraham) appears more than 300 times in the Bible. Why is he such an important figure in Scripture?
6. For further study on Melchizedek see Psalm 110, Hebrews 5 and Hebrews 7. Who do you think Melchizedek was?

June 7-14 Reading:

Genesis Chapters 16-19

Background Notes on Who Visited Abraham:

A Self-Manifestation of God

God can appear in any number of ways and thus an angel may be another of them.

Evidence:

1. The angel speaks in first person as if he is God (Gen. 16:10; 18:17-19; 22:12, 15-16; 31:13; Judges 2:1-5; 6:14) and is said to be God (Gen. 31:13; 32:28).
2. The "angel of the Lord" is equated with the "Lord" (Gen. 18:1, 17; 22:15-16; 31:3, 11, 13; 48:15-16; Ex. 3:2, 4; Josh. 5:13-6:2; 6:11-23) or God (Gen. 22:1, 11; 31:13; 32:28).
3. God can manifest himself in many ways: burning bush (Exodus 3:2); a pillar of fire and smoke (Exodus 13:21); a thick cloud (Exodus 19:9, 18). Why not also as "the angel of the Lord"?

Problems:

1. No man has seen God at any time (John 1:18); however, people have seen God's image or glory (Exodus 33:18-23).
2. Some passages appear to make a distinction between God and "the angel of the Lord" (Genesis 21:12, 17; 24:7, 40; Exodus 23:20-23; 32:44-45; 33:2; Numbers 22:22; 2 Samuel 24:15-17; 2 Chronicles 21:15-27; Zechariah 1:10-21). Is it possible for there to be a distinction between God and his manifestation?

The Preincarnate Christ

The only part of the Godhead that can be seen is the Son and therefore this may be him.

Evidence:

1. The angel speaks in first person as if he is God (Genesis 16:10; 18:17-19; 22:12; Judges 2:1-5) and is called "God" in Genesis 32:28.
2. The angel is called "Lord" (Genesis 16:18; 22:15-16; Exodus 3:2-4; Judges 6:14, 16, 23) and Christ is the bodily manifestation of God (John 1:18; 14:8-11).
3. 1 Corinthians 10:2-4 implies that Christ was in the Old Testament (metaphor).
4. The angel of the Lord never appeared after Christ was born.
5. Divine honor (Joshua 5:15) and possibly sacrifice (Judges 13:16) were offered him.

Problems:

1. John 1:1 says that "the word became flesh," but this phrase would lose most of its significance if Christ already had flesh in the Old Testament.
2. There is no mention or indication that Christ appeared in the Old Testament, which would seem to make his appearance in the New Testament less significant (Hebrews 1:1-2).
3. W. G. MacDonald says, "If Jesus' human history did not originate when he was 'born of woman,' then the docetists [people who believe that Jesus just took on a human form, but was not really God] win the day" (p. 325).
4. Christ is clearly said to be superior to the angels in Hebrews 1:4-14, thus the angel of Exodus 32:24-32 must not be Christ.
5. The angel of the Lord may occur in the New Testament after Christ's birth (Matthew 2:13, 19; 28:2; Luke 2:9; Acts 5:19; 8:26; 12:23; 27:23). The problem with this argument is that the Greek form "an angel of the Lord" may not be equivalent to the Hebrew phrase "the angel of the Lord"

An Angel with a Special Commission by God

Possibly in the Old Testament an angel could be sent with a specific message, hence “the angel of the Lord.”

Evidence:

1. Exodus 23:20–21 speaks of an angel going before Israel and “my name is in him” (probably meaning “he has my authority”).
2. Some passages appear to make a distinction between God and the angel of the Lord (Gen. 21:12, 17; 24:7, 40; Exodus 23:20–23; 32:44–45; 33:2; Numbers 22:22; 2 Samuel 24:15–17; 2 Chronicles 21:15–27; Zechariah 1:10–21).
3. No man has seen God at any time (John 1:18).
4. If the messenger stands in the place and authority of God, he may legitimately use the first person and be referred to as God.
5. NT usages of “the angel of the Lord” appear to indicate angels.

Problems:

1. The only problem is that the angel of the Lord being called “Lord” or “God,” but the messenger formula may take care of it.
2. It is possible that the phrase “the angel of the Lord” does not occur in the New Testament because the messenger formula is no longer prevalent.

Study Questions:

1. In what ways is the story of Abram and Sarai a repeat of Adam and Eve?
2. Who do you believe “the angel of the Lord” that spoke to Hagar was?
3. What lessons can be learned about the implications of sexual sin from Genesis chapter 16?
4. Note in your Bible each of the occurrences of the word “covenant” in Genesis chapter 17:1-27.
5. Make note of what God promises to do in the covenant and what is required of Abraham and his descendants in the covenant.
6. Who do you think Abraham and Sarah’s “visitors” were?
7. How do Romans 4:19 and Hebrews 11:11-12 help shed light on why Sarah laughed at the thought of getting pregnant?

8. Do you think Abraham changed God’s mind in regards to Sodom?

9. Why does God treat Abraham and the inhabitants of Sodom so differently?

10. What does the story of Lot reveal to us about God, particularly his grace?

June 21-27 Reading:

Genesis Chapters 20-23

Study Questions:

1. What do we learn about God from the story of Abraham and Abimelech?
2. Why does Moses continually reveal to us both the highlights and lowlights of Abraham’s life?
3. When Abraham sent Isaac and Ishmael away into the desert with only minimal food and water do you believe he was acting in faith or cruelty?
4. What do you learn about God from this story, particularly his kindness?
5. What light does Hebrews 11:17-19 shed on the story of Abraham nearly sacrificing Isaac?
6. What does James 2:21-23 teach us about Abraham’s faith as it relates to our lives?

June 28-July 4 Reading:

Genesis Chapters 24-26

Study Questions:

1. What do we learn about the effectiveness of sincere prayer from the account of Abraham’s servant?

2. What do we learn about being a Godly and reliable servant from the example of Abraham's servant?
3. What do we learn about the importance of fathers ensuring that their children marry well from Genesis chapter 24?
4. What negative lesson do we learn about parents favoring one child over another in the story of Jacob and Esau?
5. What light does Hebrews 12:16-17 shed on Esau despising his birthright?
6. How is the truism "like father, like son" demonstrated in Isaac's interaction with Abimelech?
7. What do we learn about God in this story?
8. Carefully consider Genesis 26:25a to better understand what is truly in Isaac's heart, even through his actions do cause us to wonder if he truly loves God.

July 5-11 Reading:

Genesis Chapters 27-30

Study Questions:

1. What sins do we see Isaac, Rebekah, Jacob, and Esau commit in Genesis chapter 27:1-28:9?
2. In what way is God's choice of working through Jacob or Esau truly the lesser of two evils?
3. What do we learn about God from His pursuit of the ungodly Jacob for a covenant relationship??
4. Note the occurrences of the words "serve" and "work" in Genesis chapter 29:1-30. What is God trying to teach Jacob through all of this?
5. How is God using Laban, who is much like Jacob, to change Jacob's character?
6. How does this story demonstrate the great evils that occur from polygamy and adultery?

7. What does Revelation 21:1-12 reveal about the importance of the twelve sons who came from the four scheming women in Genesis?

July 12-18 Reading:

Genesis Chapters 31-33

Study Questions:

1. What parts of this story indicate that Jacob is growing in faith, that his wives have come to faith, and that Laban is still not converted?
2. How has God been faithful to the covenant promise He gave to Jacob?
3. Who do you think wrestled with Jacob?
4. What changes have you witnessed in Jacob's character as he transformed from the faithless Jacob to the faithful Israel?
5. What do we learn about God's patience from Jacob and Esau's reunion?

July 19-25 Reading:

Genesis Chapters 34-36

Study Questions:

1. Note the difference between how the young man who violated Dinah and her brothers viewed his actions (Genesis 34:3, 34:31)?
2. Though Jacob had not been involved in this trickery how do we see that his former ways have been learned by his sons?
3. Do you think the brothers' actions were noble, ignoble, or a combination thereof? Why?
4. What evidence is there of repentance and faith in Jacob and his family when they return home?

5. Note each time in the genealogy of Genesis 36 that we are told Esau was the father of the Edomites. The struggle between Jacob and Esau that began in the womb of their mother Rebekah continued long after their death between the nations that proceeded from them. Read the book of Obadiah to see this severity of this conflict between the nations.

July 26-August 1 Reading:

Genesis Chapters 37-39

Study Questions:

1. What do we learn about parental favoritism and sibling rivalry from the life of Jacob?
2. What sins does Judah commit in Genesis chapter 38?
3. Tamar's son Perez became the head of the leading clan in Judah and the ancestor of David (Ruth 4:18-22), and ultimately of Jesus (Matthew 1:1-6). What does this reveal about God's ability to bring good out of human evil by his power?
4. When Joseph is approached by Potiphar's wife, in what ways is his conduct basically an illustration of Jesus' teachings in Matthew 5:43-48?

August 2-8 Reading:

Genesis Chapters 40-41

Study Questions:

1. In what ways do we witness God's unseen hand of providence in the life of Joseph?
2. What do the insights of pagans (Genesis 39:3, 29:23, 41:39-40) reveal about the evidence of Joseph's close relationship with God?
3. What do we learn about God from this story?

August 9-15 Reading:

Genesis Chapters 42-45

Study Questions:

1. What do Pharaoh's words in Genesis 41:55 reveal to us about the degree of trust Joseph had earned through God's blessing and his obedience?
2. What lessons can we learn from Joseph's life to apply to our own work?
3. How is this account an illustration of what Paul teaches in Romans 8:28?
4. In light of Joseph's story, how does Proverbs 6:16-19 take on a new importance?
5. How is Joseph's response to his brothers an application of Hebrews 13:1?

August 16-23 Reading:

Genesis Chapters 46-50

Study Questions:

1. What do we learn about God, particularly his grace, from this story as God has blessed everyone in it whether or not they worship Him?
2. How do we see the truths of Deuteronomy 7:9 actually occurring as we near the end of Genesis?
3. According to 1 Chronicles 5:1 why did Jacob take the rights of firstborn away from Reuben?
4. What does Hebrews 11:21 state about Jacob's actions in this scene?
5. Read Matthew 1:1-3, 2:6; Luke 3:30-33; Hebrews 7:14; and Revelation 5:5. Which of Jacob's sons is Jesus descended from?
6. Genesis closes after tracing covenant faith through four generations from Abraham to Isaac, Jacob, and Joseph and his brother Judah. How many generations of faith precede you? What are you doing to prepare generations of faith to follow you?