

Insights From Genesis

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Insights From Genesis

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Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

The purpose of this book is to extract the most interesting insights from that massive list. This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to list the major points of each book because you're probably already familiar with them. Finally, it's not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper
4/29/2024

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Genesis

- This universe didn't always exist (Genesis 1:1).
- The universe didn't create itself (Genesis 1:1).
- God existed before this universe existed (Genesis 1:1).
- God is the one who created this universe (Genesis 1:1).
- When God created the earth it was covered in water (Genesis 1:2).
- The earth existed before light did (Genesis 1:2).
- God is the source of light (Genesis 1:2).
- From a Biblical standpoint, days start in the evening (Genesis 1:5).
- God didn't say that the firmament which He created on the second day was good (Genesis 1:8). Everything else that God created was said to be good, but not the firmament.
- The plants that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:12).
- One of the reasons God created lights in the firmament of heaven was to serve as signs (Genesis 1:14).
- God created the lights of the heavens (the sun, moon, and stars) after He created the earth (Genesis 1:15).
- God created the lights of the heavens (the sun, moon, and stars) after He created plants (Genesis 1:15).
- God created the lights of the heavens (the sun, moon, and stars) to serve the earth. They were created for this planet (Genesis 1:15).

- God created the lights of the heavens (the sun, moon, and stars) by speaking them into existence (Genesis 1:15).
- Since there's water above the firmament, and since the stars are in the firmament, this means that beyond the edge of this universe there's a great ocean (Genesis 1:17).
- God used the seas to bring forth birds (Genesis 1:20).
- The aquatic animals that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:21).
- The birds that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:21).
- God used the earth (the dry land) to bring forth land animals (Genesis 1:24).
- The land animals that God created reproduced after their own kind. They didn't evolve into something else (Genesis 1:24).
- God created mankind after He created the things that mankind was given dominion over (Genesis 1:26).
- The only creature that was created in the image of God was mankind (Genesis 1:27).
- It's good for mankind to fill the earth with people, because that's what God commanded us to do (Genesis 1:28).
- It's good for mankind to have dominion over the world, because that's what God commanded us to do (Genesis 1:28).
- When God created mankind He only gave them plants to

eat (Genesis 1:29). Before the Flood people were vegetarians.

- God created mankind's food supply (plants) before He created mankind (Genesis 1:29).
- When God created the world, all living creatures ate plants. None of them ate meat (Genesis 1:30).
- The day of creation were normal 24-hour days, not eons. Each day had one evening and one morning, which is the Biblical definition of a day (Genesis 1:31).
- There was a time when God rested from His work (Genesis 2:2). It's not wrong to take time to rest from your work.
- God rested on the seventh day of the week, not the first day of the week. He rested on Saturday, not Sunday (Genesis 2:2).
- God is the one who established that a week contains seven days (Genesis 2:3).
- God is the one who instituted the pattern of working six days and resting one day (Genesis 2:3).
- There was a time when it had not yet rained (Genesis 2:5).
- In the days before the Flood, plants weren't watered by rain. Instead they were watered by a mist (Genesis 2:6).
- The first man became a living soul when God breathed life into him (Genesis 2:7).
- Man didn't evolve. Instead God created him out of the dust of the ground (Genesis 2:7).
- The first garden was located in Eden (Genesis 2:8).

- Genesis 2 says that there *is* gold in the land of Havilah (Genesis 2:11). It uses present tense, which means the passage was written before the Flood when the land of Havilah still existed.
- Ethiopia was one of the lands that existed before the Flood (Genesis 2:13). This is different from the modern land of Ethiopia, which seems to have been named after the original land that existed before the Flood.
- The first occupation of man was gardening (Genesis 2:15).
- After God created Adam, He formed beasts of the field and birds of the air out of the ground and brought them to him. This was different from His original act of creating those animals, which was done before mankind was created (Genesis 2:19). When God brought animals to Adam so he could name them, He didn't bring animals He had previously created. Instead He created new animals out of the ground and brought those to Adam.
- Adam didn't name every single living creature. He only named the beasts of the field and the birds of the air (Genesis 2:19).
- Before God created the first woman He showed Adam that there was no suitable helper for him in the animal kingdom (Genesis 2:21).
- In the beginning, the serpent was one of the beasts of the field (Genesis 3:1).
- In the beginning, the serpent was the most subtle of all the beasts of the field (Genesis 3:1).
- Eve didn't seem to think it was surprising that the serpent could speak to her (Genesis 3:2).

- The tree of the knowledge of good and evil was located in the middle of the garden of Eden (Genesis 3:3).
- The serpent tempted Eve by lying to her about the consequences of disobeying God (Genesis 3:4).
- The serpent tempted Eve by convincing her to doubt what God had said (Genesis 3:5).
- The serpent tempted Eve by telling her a mixture of the truth and a lie (Genesis 3:5).
- The serpent tempted Eve by asking her to trust him instead of God (Genesis 3:5).
- There are times when sin may seem beneficial (Genesis 3:6). In reality, it isn't.
- When Adam and Eve were in the garden of Eden they were husband and wife (Genesis 3:6).
- After Adam and Eve ate of the fruit of the tree of the knowledge of good and evil, they were no longer comfortable being in God's presence (Genesis 3:8).
- Before God cursed the serpent, it didn't slither on its belly. It seems that it once had legs (Genesis 3:14).
- God held the serpent responsible for the part that it played in Eve's sin (Genesis 3:14).
- The seed of the woman (the Messiah) is in conflict with the seed of the serpent (Genesis 3:15).
- God punished Eve for her sin by damaging her relationship with her husband (Genesis 3:16). This means the relationship between husbands and wives has been cursed. Marriage was much easier before Adam and Eve sinned, and became much harder afterward.

- Eve's punishment involved her ability to bear children and her relationship with her husband (Genesis 3:16). Both of those things became much more painful.
- The ground has been cursed (Genesis 3:17). Farming is much more difficult now than it was before Adam sinned.
- The reason work is hard and full of sorrow is because God cursed mankind after Adam sinned (Genesis 3:17).
- The ground didn't bring forth thorns before Adam was cursed for his sin (Genesis 3:18).
- The reason people die is because Adam ate of the fruit of the tree of the knowledge of good and evil (Genesis 3:19). Death is literally the wages of sin. There was no death in the world before Adam and Eve sinned.
- Adam was the one who gave Eve her name (Genesis 3:20).
- It seems that the first animal sacrifice took place when God used the skins of an animal to clothe Adam and Eve (Genesis 3:21). The first death may have occurred when God sacrificed an animal to obtain clothing for Adam and Eve.
- God said that mankind had become like "us" when Adam ate of the fruit of the tree of the knowledge of good and evil (Genesis 3:22). This use of a plural pronoun seems to be a reference to the Trinity.
- Those who eat of the tree of life will live forever (Genesis 3:22).
- God didn't want Adam and Eve to eat of the fruit of the tree of life while they were still in their sins, and then live forever in that state (Genesis 3:22).

- Adam and Eve could have freely eaten of the tree of life *before* they ate of the fruit of the tree of the knowledge of good and evil, but they couldn't eat of it afterward (Genesis 3:22).
- After Adam and Eve sinned, God didn't destroy the tree of life. Instead He sent Adam and Eve out of the garden of Eden so they no longer had access to it (Genesis 3:23).
- It seems that Adam didn't have to till the ground to obtain food until after he was sent out of the garden of Eden (Genesis 3:23).
- The tree of life was located in the eastern portion of the garden of Eden (Genesis 3:24).
- People kept sheep from the very beginning of history (Genesis 4:2).
- The reason God had respect for Abel's offering was because He had respect for Abel (Genesis 4:4).
- The reason God didn't accept Cain's offering was because He didn't have respect for Cain (Genesis 4:5).
- When Cain realized that God didn't have respect for his offering, he didn't repent or seek to understand why. Instead he became angry with God (Genesis 4:5).
- The reason God didn't accept Cain was because he had been doing evil (Genesis 4:7).
- In order overcome our sin, we must rule over our desires instead of allowing them to rule over us (Genesis 4:7).
- The reason Cain murdered Abel was because Abel was righteous and he was not (Genesis 4:8). The wicked have been persecuting and killing the righteous from the very beginning.

- It seems that Abel was the first martyr (Genesis 4:8).
- It seems that Abel may have been the first person who ever died (Genesis 4:8).
- It seems that Abel may have been the first person who was ever murdered (Genesis 4:8).
- It seems that the first person who was ever murdered was killed because he did what was right in the sight of God (Genesis 4:8).
- The first man who was ever born (Cain) was an evil, unrepentant murderer who killed his own brother (Genesis 4:8).
- The second man who was ever born (Abel) was murdered for being faithful to God (Genesis 4:8).
- The blood of the martyrs cries out to God (Genesis 4:10).
- When Cain murdered his brother and spilled his blood on the ground, God said that the ground opened its mouth to receive his brother's blood (Genesis 4:11).
- God can bless people so they reap a rich harvest. He can also curse people so they don't reap a rich harvest no matter how hard they work (Genesis 4:12).
- When God confronted Cain about murdering his brother, Cain didn't repent or show any remorse (Genesis 4:13). He didn't even ask for forgiveness.
- When Cain killed Abel, there were apparently more descendants of Adam and Eve alive than just him because he was afraid that other people would find him and kill him (Genesis 4:14).
- Cain believed he had the right to murder other people,

but other people didn't have the right to murder him (Genesis 4:14). He had one standard for how he should be treated and a different standard for how he should treat others.

- Cain didn't want to live in the presence of the Lord (Genesis 4:16).
- Polygamy existed from the very beginning. People married multiple wives before the Flood (Genesis 4:19).
- Musical instruments were invented by Jubal, a descendant of Cain (Genesis 4:21).
- People began working with iron and brass from the very beginning (Genesis 4:22).
- From the beginning of the world, people were intelligent. They built cities, lived in tents, raised cattle, had musical instruments, and worked with brass and iron (Genesis 4:22).
- Lamech (a descendant of Cain) was proud that he had killed someone (Genesis 4:23).
- Lamech (a descendant of Cain) didn't view God's mercy as an opportunity to repent. Instead he saw it as an opportunity to kill more people (Genesis 4:24).
- Mankind didn't evolve over millions or billions of years. God created mankind in a single day (Genesis 5:2).
- Cain may have been more than 100 years old when he killed Abel (Genesis 5:3).
- The reason Enoch never died, and God took him out of the world, was because Enoch walked with God (Genesis 5:24).

- The reason Lamech named his son "Noah" was because God had cursed the ground, and he believed Noah would provide relief from that curse (Genesis 5:29).
- There was a time when the sons of God (fallen angels) took human women as wives (which was a serious sin) (Genesis 6:2). It's possible for angels to marry human women, but it's forbidden.
- In the days before the Flood, some fallen angels had children with human women. Those hybrid creatures became very powerful (and seem to have been very wicked) (Genesis 6:4).
- It seems that the offspring of fallen angels and human women was always male and never female (Genesis 6:4).
- In the days before the Flood, every thought of mankind was wicked (Genesis 6:5).
- In the days before the Flood, mankind's wickedness was so great that God regretted making mankind (Genesis 6:6).
- Wickedness grieves God (Genesis 6:6). He hates it.
- In the days before the Flood, the wickedness of mankind was so great that God decided to destroy mankind off the face of the earth (Genesis 6:7).
- Noah was both righteous in the sight of God *and* perfect in his generations (Genesis 6:9). Not only was he righteous, but he was also a purebred human and wasn't the offspring of a fallen angel.
- Since all flesh was corrupted before the Flood, this means the animal kingdom was corrupted as well (Genesis 6:12). This can be seen from the fact that God decided to

destroy all living things, including animals.

- In the days before the Flood, the earth was filled with violence (Genesis 6:13).
- In the days before the Flood, God was angry that the earth was filled with violence (Genesis 6:13). God doesn't want the world to be filled with violence.
- God told Noah that He was going to destroy those who had filled the earth with violence (Genesis 6:13).
- God commanded Noah to make the ark 300 cubits long (450 feet long), 50 cubits wide (75 feet high), and 30 cubits high (45 feet high) (Genesis 6:15).
- God commanded Noah to make a window in the ark (Genesis 6:16).
- God commanded Noah to make a door in the side of the ark (Genesis 6:16).
- God commanded Noah to put three stories inside the ark (Genesis 6:16).
- The Flood wasn't going to come on its own. Instead God was going to send the Flood which would destroy the whole world (Genesis 6:17).
- God told Noah that He was going to kill all life that was upon the earth (Genesis 6:17).
- When God commanded Noah to bring people upon the ark, there's no mention of God commanding Noah to try to get anyone else to join him. The only people God mentions bringing on board were Noah and his immediate family (Genesis 6:18).
- Noah and his family didn't board the ark until God told

them to (Genesis 7:1).

- God found Noah to be righteous before Him in that generation (Genesis 7:1).
- The concept of clean and unclean animals didn't start with the Mosaic Law. There were already recognized clean and unclean animals in the days before the Flood (Genesis 7:2).
- God commanded Noah to take seven pairs of clean animals onto the ark (with a pair consisting of one male and one female) (Genesis 7:2).
- God commanded Noah to take one pair of every unclean animal onto the ark (with a pair consisting of one male and one female) (Genesis 7:2).
- God gave a seven-day warning that a Flood was coming which would destroy the entire world. The Flood didn't come out of nowhere with no advance notice (Genesis 7:4).
- There were only 8 people on board the ark: Noah, his wife, his three sons, and the wives of his three sons (Genesis 7:7).
- The Flood came exactly when God said it was going to come (Genesis 7:10).
- The Flood waters came from both beneath and above (Genesis 7:11).
- When the Flood came, it rained for 40 days and 40 nights (Genesis 7:12).
- Noah and his family didn't board the ark until the day the Flood came (Genesis 7:13).

- The animals didn't board the ark until the day the Flood came (Genesis 7:14).
- The animals came to Noah of their own accord. Noah didn't have to go and catch them (Genesis 7:15).
- The animals came to Noah in pairs (Genesis 7:15).
- After Noah, his family, and the animals were on the ark, God shut him in (Genesis 7:16). The Lord is the one who shut the door to the ark.
- The flood waters covered every high hill in the whole world (Genesis 7:19). This means the Flood was a global flood, not a local flood.
- The flood waters covered the highest hill by 15 cubits (Genesis 7:20). This would have been around 22.5 feet.
- The flood waters killed everything that moved upon the earth (Genesis 7:21).
- There was a time when God killed every living creature that lived upon the earth because of the wickedness of mankind (Genesis 7:21).
- There was a time when God judged the whole world because of its wickedness and its violence (Genesis 7:21).
- The flood waters killed everything that had the breath of life in its nostrils (which included all land animals and birds, but not fish) (Genesis 7:22).
- The flood killed all living creatures which lived on the earth (which means this was a global flood, not a local flood) (Genesis 7:23).
- After God sent the Flood upon the world, God used a wind to calm the waters (Genesis 8:1).

- The reason God stopped the flood was for the sake of Noah and the animals that were on the ark (Genesis 8:1).
- The ark came to rest on the ground on the seventeenth day of the seventh month of the year (Genesis 8:4).
- The ark came to rest on mount Ararat (Genesis 8:4).
- Immediately after the Flood, plants grew extremely rapidly. Just a short time after the Flood ended there were olive trees which were mature enough to have leaves (Genesis 8:11).
- No one left the ark until God commanded them to leave (Genesis 8:16). Even though Noah saw that the ground was dry, he still waited for God's command before leaving.
- All the people who were on board the ark survived the journey (Genesis 8:16). Eight people boarded the ark and eight people got off.
- The animals that Noah offered to the Lord as burnt offerings were clean animals (Genesis 8:20).
- When God smelled the sweet savor of Noah's burnt offerings, He said in His heart that He would never again curse the ground for the sake of mankind (Genesis 8:21).
- When God smelled the sweet savor of Noah's burnt offerings, He said in His heart that He would never again destroy every living thing in the world (Genesis 8:21).
- As long as the world exists there will be seasons (Genesis 8:22).
- As long as the world exists there will be daytime and nighttime (Genesis 8:22).

- After the Flood, God changed some rules in a significant way (Genesis 9:2). This is evidence that there was one dispensation before the Flood and another one afterward.
- Before the Flood, animals weren't afraid of people (Genesis 9:2). The reason God changed this was because people couldn't eat animals before the Flood, but they could (and did) afterward.
- The life of a creature is found in its blood (Genesis 9:4).
- God is the one who instituted the death penalty (Genesis 9:5). There are times when God requires people to be put to death.
- God hold mankind responsible for prosecuting murderers (Genesis 9:6).
- There was a time when God made a covenant with animals (Genesis 9:10).
- Rainbows didn't exist until after the Flood (Genesis 9:13). Since there was no rain before the Flood, this makes sense.
- God said He put the rainbow in the clouds so He would see the rainbow and remember the covenant He made to not destroy the world again in a flood (Genesis 9:15).
- The covenant that God made to not destroy the world again in a flood was an everlasting covenant (Genesis 9:16).
- There are times when future generations are cursed because of something that one of their ancestors did hundreds of years earlier (Genesis 9:25).
- There are times when future generations are blessed

because of something that one of their ancestors did hundreds of years earlier (Genesis 9:26).

- The reason the Canaanites served the Israelites was because their forefather Canaan dishonored Noah, while Israel's forefather Shem honored Noah (Genesis 9:26).
- Noah was a prophet (Genesis 9:27).
- The sons of Noah didn't have children until after the Flood (Genesis 10:1).
- The isles of the Gentiles were divided among the sons of Gomer and Javan (Genesis 10:5).
- Babylon was founded by Nimrod (a legendary enemy of God) (Genesis 10:10).
- Eber (the ancestor of the Hebrews) was a descendant of Shem (Genesis 10:21, 24).
- In the days of Peleg the earth was divided (Genesis 10:25). This may mean the earth was divided among different families and nations.
- The nations that existed after the Flood were populated by the descendants of Noah (Genesis 10:32). This is more evidence that the Flood was global, not local.
- There was a time when everyone in the world spoke the same language (Genesis 11:1).
- In the days immediately after the Flood, all the people in the world were unified. The world wasn't divided into different nations (Genesis 11:6).
- When God saw that the descendants of Noah were building a city and a tower in the plain of Shinar, He said let "us" go down and confound their language (Genesis

11:7). This seems to be a reference to the Trinity.

- In the days immediately after the Flood, God didn't want all of mankind to be unified (Genesis 11:7). This is because if mankind was unified they could carry out anything they imagined (and mankind had a history of imagining very evil things).
- God was the one who caused people to speak different languages (Genesis 11:7). The reason He did it was to keep mankind from uniting.
- Lot was Abraham's nephew (Genesis 11:27).
- Nahor (Abraham's brother) married his niece (Genesis 11:29).
- There are times when God commands people to leave their family (Genesis 12:1).
- God requires people to put Him above both their country and their family (Genesis 12:1).
- In order for Abram to receive the promises of God, he had to first obey God (Genesis 12:2).
- When Abram left the city of Haran he was 75 years old (Genesis 12:4).
- God didn't promise to give the land of Canaan to Abram until after he obeyed God, left his country and relatives, and moved to Canaan (Genesis 12:7).
- Even though God had promised to make childless Abram into a great nation, he still thought he might die in Egypt if Sarai didn't lie to save him. Abraham believed he had to lie in order to preserve his life so that God's promises might come true (Genesis 12:12). He was wrong.

- Even though God had promised to bless those who blessed Abram and curse those who cursed him, Abram believed he had to lie to Pharaoh to preserve his life. He didn't trust that God would protect him in Egypt, but instead took matters into his own hands (Genesis 12:12). He was wrong.
- Abram had habit of taking matters into his own hands (Genesis 12:12). This never helped, and it kept causing problems that were completely unnecessary.
- Abram wasn't concerned about people taking Sarai away. What he *was* concerned about was being murdered (Genesis 12:13). It doesn't seem he took any steps to protect Sarai.
- When Sarai was taken from Abram into another man's house, there's no evidence he objected to it, or tried to prevent it, or asked God to rescue her (Genesis 12:15).
- Abram got rich by lying to Pharaoh about his relationship with Sarai (Genesis 12:16).
- Even though Pharaoh didn't know he had done anything wrong by taking Sarai, God was still angry about it (Genesis 12:17). This means God is angry over people's sin *even if they don't realize they're sinning*. In fact, God is angry over people's sin even if they've been tricked into sinning and think they're doing something good.
- It's wrong to take someone else's wife, regardless of whether or not you realized she was married (Genesis 12:17). God is angry about it either way.
- There are times when God curses people for sins that they don't even realize they're committing (Genesis 12:17).

- Even though Abram lied to Pharaoh and showed a lack of faith in God's promise to protect him, God still kept His promise to curse those who cursed Abram (Genesis 12:17).
- Abram was forced to leave Egypt because he lied and claimed that Sarai was his sister instead of admitting that she was his wife (Genesis 12:20).
- Lot and Abram were so wealthy that they couldn't both live in the territory that was between Bethel and Hai (Genesis 13:6).
- Lot was willing to live in a very evil city because it was well watered and a nice place to live (Genesis 13:13). This proved to be a terrible mistake.
- The land of Canaan is the everlasting possession of Abram and his descendants. It's been given to them by God and it will always belong to them forever (Genesis 13:15).
- When God promised to give the land of Canaan to Abram and to his descendants forever, He didn't place any conditions on that promise (Genesis 13:15).
- At the time when God promised to give the land of Canaan to Abram and to his descendants, Abram didn't have any descendants (Genesis 13:15).
- God wanted Abram to see the land that He was one day going to give to him and to his descendants (Genesis 13:17).
- Abram had more than 300 servants (Genesis 14:14).
- When Lot was taken captive, Abram pursued the armies who had taken him (Genesis 14:14). He did this even though he only had 318 people, and he was chasing four

armies who had just won a mighty victory over the combined armed forces of five kings. (That being said, Aner, Eschol, and Mamre also went with him, and it's not clear if they brought their own soldiers with them as well.)

- When Lot was taken captive, Abram was able to provide weapons for 318 people (Genesis 14:14).
- When Abram attacked the combined forces of Chedorlaomer and his allies, he attacked them at night (Genesis 14:15).
- When the cities of Sodom and Gomorrah were looted and their people were taken captive, Abram recovered the loot and rescued the people (Genesis 14:16). That means there was a time when Abram rescued Sodom and Gomorrah. (Why did he do it? To save his nephew Lot.)
- The reason Sodom and Gomorrah were still around to be destroyed by God was because Abram rescued them after they were defeated by Chedorlaomer (Genesis 14:16). If Lot had never moved to Sodom in the first place, Sodom and Gomorrah would have been destroyed by Chedorlaomer and that would have been the end of that story.
- In the days of Abram, Melchizedek was both the king of Salem (Jerusalem) and a priest of the most high God (Genesis 14:18).
- After Abram and his servants defeated Chedorlaomer, Melchizedek brought out bread and wine to him (Genesis 14:18).
- Abram paid tithes to Melchizedek on the loot that Chedorlaomer had taken from Sodom and Gomorrah

(Genesis 14:20). That means he gave Melchizedek a tenth of the property that Chedorlaomer had stolen *from other people*. That is *very* different from tithing your own property, which Abram did not do.

- When Abram went to war against Chedorlaomer, he first swore an oath to the Lord that he wouldn't take for himself any of the loot that he recovered in battle (Genesis 14:23). Abram didn't want the king of Sodom to be able to say that he had made Abram rich.
- After Abram defeated the kings who had taken Lot, God told him that He was Abram's shield (Genesis 15:1).
- God Himself is an exceedingly great reward (Genesis 15:1).
- When God told Abram that his descendants would be as numerous as the stars, he believed God (Genesis 15:6).
- Abram obtained his righteousness by having faith in the promise of God and believing that it would come true (Genesis 15:6). This means Abram obtained his righteousness by faith, not by works.
- Abram didn't ask for a sign when God told him that he would have a son, but he did ask for a sign when God told him that he would inherit the land of Canaan (Genesis 15:8).
- The Israelites should have known that God was going to judge the Egyptians and deliver them from slavery, because God made that promise to Abram long before they were born (Genesis 15:14). However, it seems they either ignored that prophecy or didn't believe it.
- When God spoke of Abram dying, He referred to it as Abram going to his fathers (Genesis 15:15).

- The Israelites left Canaan for four generations (which was the time they spent in Egypt) and then returned (Genesis 15:16). This is more evidence that their 400 years of oppression stretched from the days of Isaac to the Exodus, and is *not* the length of time the Israelites spent in Egypt. (The actual time the Israelites spent in Egypt seems to be closer to 200 years.)
- The reason God didn't give the land of Canaan to Abram during his lifetime was because the iniquity of the Amorites was not yet full (Genesis 15:16).
- There are times when God waits to judge a nation until their iniquity is full (Genesis 15:16).
- God promised to give Abram's descendants all the land between the river of Egypt (the Nile) and the Euphrates river (Genesis 15:18). This means the land God promised to give the Israelites is much larger than what they've ever possessed. In the millennium, God will give Israel far more land than they currently have.
- Hagar (Sarai's handmaid) was an Egyptian (Genesis 16:1).
- Sarai was the one who asked Abram to have children through Hagar (Genesis 16:2). It wasn't Abram's idea.
- The reason Ishmael was born was because Abram listened to Sarai his wife (Genesis 16:2).
- Sarai believed that if her handmaid had a son then she could consider him as her own (Genesis 16:2). That's *not* how things turned out.
- Sarai gave Hagar to Abram after he had lived 10 years in the land of Canaan (Genesis 16:3).
- Abram married Hagar and she became his wife (Genesis

16:3). This means there was a time when Abram had two wives: Sarai and Hagar.

- When Sarai saw that Hagar had conceived a child and despised her, she didn't take any responsibility for it even though she was the one who gave Hagar to Abram. Instead she blamed Abram and wanted God to punish him (Genesis 16:5).
- Hagar was still Sarai's maid even though she had become Abram's wife (Genesis 16:6).
- When Sarai was angry with Abram because Hagar despised her, he didn't try to make peace between Sarai and Hagar, or rebuke Sarai for blaming him. Instead he told Sarai to treat Hagar however she wanted (Genesis 16:6). Even though Hagar was pregnant with Abram's only child, he did nothing to protect her.
- Sarai wasn't kind or loving toward Hagar. When Hagar despised her, Sarai treated her badly in return (Genesis 16:6).
- The reason the angel of the Lord told Hagar to name her son Ishmael was because the Lord had heard her affliction (Genesis 16:11). It seems that Ishmael means "God hears".
- Even though Hagar didn't cry out to God, He still cared that she was afflicted (Genesis 16:11).
- Hagar called the name of the Lord "God sees me" (Genesis 16:13).
- Abram was 86 years old when Hagar gave birth to Ishmael (Genesis 16:16).
- When Abram was 99 years old, God changed his name

from Abram to Abraham (Genesis 17:5). The reason He did that was because He had made him a father of many nations.

- God controls who people's descendants will be (Genesis 17:6).
- God made an everlasting covenant with Abraham and his descendants to always be their God (Genesis 17:8).
- God made an everlasting covenant with Abraham and his descendants to give them the land of Canaan as an everlasting possession (Genesis 17:8).
- In the covenant that God made with Abraham when he was 99 years old, he and all of his male descendants had to be circumcised (Genesis 17:10). Circumcision applies to the male descendants of Abraham.
- Circumcision is a token of the covenant that God made with the descendants of Abraham (Genesis 17:11). It was never designed to make anyone righteous, and it was given *after* Abraham was declared to be righteous by God.
- When God established circumcision, it was to be done when the male was 8 days old (Genesis 17:12).
- When God established circumcision, it included all males who were born in the house of a descendant of Abraham but who weren't biological descendants of Abraham (Genesis 17:12). It even included those who were purchased as slaves.
- When Abraham was 99 years old, God promised to give Abraham a son through Sarah (Genesis 17:16). At that time Sarah was 90 years old (Genesis 17:17).

- When God promised Abraham that He was going to give him a son through Sarah, he asked God to instead fulfill His promise through Ishmael (Genesis 17:18). It seems he thought he and Sarah were far too old to have a child.
- God gave both Ishmael and Isaac their names (Genesis 16:11, 17:19).
- God put a difference between Isaac and Ishmael before Isaac was even conceived (Genesis 17:19).
- God chose to make His everlasting covenant with the descendants of Isaac, not with the descendants of Ishmael (Genesis 17:19). Even though Abraham wanted God to choose Ishmael, God chose Isaac.
- There are times when God blesses someone because another person requested it (Genesis 17:20).
- When God established circumcision, Abraham circumcised all the males of his house that very same day (Genesis 17:23). Abraham had a pattern of obeying God immediately, without delay.
- When God appeared to Abraham in the plains of Mamre, it seems to have been a preincarnate appearance of the Lord Jesus (Genesis 18:1). Since three men appeared, it seems that one of them was Jesus and the other two were angels.
- Abraham was courteous and hospitable to strangers (Genesis 18:2). Even when Abraham was old he was still hospitable and he still received guests (Genesis 18:4).
- Sarah still cooked even when she was in her nineties (Genesis 18:6).
- It seems that Abraham had a habit of sparing no expense

when strangers came to see him – even to the extent of preparing a calf for those who happened to come by (Genesis 18:7). Abraham was very generous.

- Abraham did things quickly (Genesis 18:7). He wasted no time.
- Abraham didn't eat with the three men who came to see him. Instead he provided them with food and they ate (Genesis 18:8).
- When Abraham provided the three men with the food that he promised them, Sarah listened to their conversation from the door of the tent (Genesis 18:10).
- God didn't give Sarah a child until she was far too old to have children (Genesis 18:11).
- When one of the three men told Abraham that Sarah would have a son, she didn't believe it (Genesis 18:12).
- The Lord knows our hearts (Genesis 18:13).
- Nothing is too hard for the Lord (Genesis 18:14).
- Even though Sarah didn't believe that she could have a son in her old age, God still kept His promise and gave her a son anyway (Genesis 18:14). There are times when God keeps His promises even though people don't believe them.
- When God does things without first telling people about it, He considers that to be hiding it from people (Genesis 18:17).
- God didn't want to hide things from Abraham (Genesis 18:17).
- God has respect for those who teach their children to

walk in His ways (Genesis 18:19).

- There are times when the wickedness of a city is so great that it causes God to take action (Genesis 18:20).
- It's very bad when a city is so wicked that God decides to visit it *in person* to see how wicked it is (Genesis 18:21).
- There are beings who bring reports to God about how wicked a place has become (Genesis 18:21).
- The reason Abraham interceded on behalf of Sodom (a city he had saved once before) was to rescue any righteous people who might be in the city (Genesis 18:23). Abraham didn't want the righteous to be destroyed with the wicked.
- Abraham interceded on behalf of Sodom to save righteous people, not wicked people (Genesis 18:23).
- There are times when God is willing to spare a city if there's still a small number of righteous people left in it (Genesis 18:26).
- Lot was a prominent member of Sodom. He sat at the city gates, which was where rulers sat in ancient times (Genesis 19:1).
- Everyone in Sodom was involved in the city's sin – both young and old, and people from all over the city (Genesis 19:4).
- Lot knew that the men of Sodom were evil, and yet he continued to live in the city anyway even though he could have left and went elsewhere (Genesis 19:5).
- Lot tried to protect the two men who were staying with him from the wicked people of Sodom, but he didn't try to protect his own daughters (Genesis 19:8). Lot was a

terrible father.

- There are times when God destroys cities that have become exceedingly wicked (Genesis 19:13).
- Angels can destroy entire cities (Genesis 19:13).
- Although Lot said that his two daughters were virgins, they were both married (Genesis 19:14).
- The angels told Lot that if he and his family didn't leave the city they would be consumed in its destruction (Genesis 19:15).
- Lot was extremely reluctant to leave the city of Sodom, even though the men of the city had just attacked his household, and even though angels had just told him that God was about to destroy the city and kill its inhabitants (Genesis 19:16).
- When the angels saw that Lot was in no hurry to leave Sodom in spite of their warning to him, they grabbed him by the hand and took him out of the city (Genesis 19:16). If the angels hadn't forced Lot and his family to leave Sodom against their will, he and his family would have died.
- There are times when God uses angels to save people (Genesis 19:16).
- When the angels told Lot to escape the plain around Sodom so that he would be killed, Lot *refused* (Genesis 19:18). Lot didn't take the angels seriously when they told him that God's wrath was going to be poured out upon the plain.
- Even though Lot knew that the cities in the plain of Sodom were so wicked in the sight of God that He wanted

to destroy them, Lot didn't care. He wanted to live in a city and he wasn't concerned about what God might do to it (Genesis 19:20). Lot didn't take wickedness seriously, and he loved living in wicked cities *even though their inhabitants attacked his family*.

- A wicked city was spared because Lot decided to live there instead of fleeing to the mountains (Genesis 19:21).
- God holds cities accountable (Genesis 19:24).
- When Lot's wife disobeyed the angels and looked back, she was turned into a pillar of salt (Genesis 19:26). Even after everything that happened, Lot's wife didn't want to leave Sodom.
- The day after Abraham talked to the Lord about Sodom, he rose up early to see what God had done to the city (Genesis 19:27). When he looked toward the land of the plain around Sodom, he saw smoke (Genesis 19:28).
- The reason God saved Lot was for the sake of Abraham (Genesis 19:29). Abraham's intercession didn't save Sodom, but it did save Lot.
- When Lot left Zoar, he didn't move in with Abraham even though his uncle was hospitable and cared about his nephew. Instead he chose to live in a cave with just himself and his two daughters (Genesis 19:30). This proved to be a disastrous idea.
- Moab, the son of the oldest daughter of Lot, was the father of the Moabites (Genesis 19:37). Centuries later the Moabites caused enormous trouble for the Israelites.
- Benammi, the son of the youngest daughter of Lot, was the father of the Ammonites (Genesis 19:38). Centuries later the Ammonites caused enormous trouble for the

Israelites.

- Abraham didn't learn anything from the time he lied to Pharaoh and said that Sarah was his sister. When he moved to Gerar he told the same lie for the same reason (Genesis 20:2).
- Even though God promised Abraham that Sarah would have his son the following year, Abraham still lied to Abimelech and claimed that Sarah was his sister. Abraham didn't believe that God would take care of him and his wife, and instead lied (Genesis 20:2). Abraham wasn't an honest person.
- God promised Abraham that he would have a son through Sarah who would inherit His promises. In spite of that Abraham lied about Sarah and allowed Abimelech to take her away, which would have prevented him from ever having the son who would inherit God's promises if God hadn't intervened and saved her (Genesis 20:2).
- When Abimelech took Abraham's wife away, God didn't send an angel to speak to Abimelech. Instead He spoke to him Himself (Genesis 20:3).
- Sins committed in ignorance are still sinful, and still anger God (Genesis 20:3).
- There are times when God stops people from sinning (Genesis 20:6).
- Even though Abraham didn't protect Sarah, God did (Genesis 20:6).
- Abraham was a prophet (Genesis 20:7).
- God told Abimelech that if he didn't restore Sarah to Abraham, his entire household would die (Genesis 20:7).

This means when Abraham lied to Abimelech about his marriage, it put many innocent people in terrible danger.

- Sarah was Abraham's half-sister. She was the daughter of Abraham's father but not the daughter of Abraham's mother (Genesis 20:12). The Mosaic Law forbade that type of relationship, but it wasn't given until centuries later.
- When Abraham told people that Sarah was his sister, he was telling a half truth. Although it was true that Sarah was his sister, it was much more important that she was his wife (Genesis 20:12). That was something he deliberately concealed, and something people were unlikely to guess.
- Abraham's father had more than one wife. One of his wives gave birth to Abraham, and the other gave birth to Sarah (Genesis 20:12). Since Abraham and Sarah were born 9 years apart, it's not clear if he was married to both of them at once, or if he was married to one and then the other.
- Abimelech repaid Abraham for taking Sarah away from him (Genesis 20:14). He made restitution even though he acted in ignorance and didn't intend to take a man's wife away from him.
- Sarah bore Abraham a son at the very time when God told Abraham that she would (Genesis 21:2).
- When Isaac was born, Sarah said that God made her laugh (Genesis 21:6). The name Isaac means "laughter".
- Sarah nursed her son Isaac, even though she was 99 old at the time (Genesis 21:7).
- It seems that in ancient times, parents celebrated the day

their child was weaned (Genesis 21:8).

- Ishmael was against Isaac from the very beginning of Isaac's life (Genesis 21:9).
- God chose *Isaac*, not Ishmael, to receive the promises that He gave to Abraham (Genesis 21:12).
- Even though Ishmael wasn't the chosen son and didn't receive the promises, God still made him into a nation (Genesis 21:13). The reason God blessed Ishmael was because he was a son of Abraham.
- Abraham had a pattern of rising up early in the morning to obey God's commands (Genesis 21:14). There's a recurring theme in the Bible of people rising up early in the morning to do what God told them to do.
- When Abraham sent Hagar and Ishmael away, she didn't go to a city. Instead she wandered in the wilderness (which nearly killed her) (Genesis 21:14).
- When Hagar and Ishmael were in the wilderness and ran out of water, God heard the voice of the lad. The text says God heard *Ishmael's* voice, not Hagar's voice (Genesis 21:17).
- There are times when God rescues people by showing them things that were always there, but which they hadn't noticed before (Genesis 21:19).
- The wife that Hagar obtained for Ishmael was from Egypt (Genesis 21:21). Since Hagar was an Egyptian, this isn't surprising.
- Abimelech asked Abraham to promise that he wouldn't deal falsely with him or his son (Genesis 21:23) Abraham had already dealt falsely with him once before, when he

lied about his relationship with Sarah.

- Abimelech claimed that he had been kind to Abraham, but his servants had violently taken away one of his wells (Genesis 21:25). It seems that in ancient times, people had violent fights over water rights.
- Although Abimelech said that he didn't realize his servants had taken one of Abraham's wells, he didn't offer to return it or to make restitution for taking it away (Genesis 21:26).
- Abraham paid Abimelech 7 sheep to keep the well he had dug (Genesis 21:30). The place where Abraham and Abimelech made a covenant was called Beersheba, which seems to mean "well of seven" (Genesis 21:31).
- There was a time when Abraham lived in the land of the Philistines (Genesis 21:34).
- There are times when God tests people (Genesis 22:1).
- When God tested Abraham, the only son he had left was Isaac (Genesis 22:2). This is because he had already sent Ishmael away.
- After God promised Abraham that Isaac (not Ishmael) was the child who would receive the promises of the covenant, God told Abraham to kill Isaac (Genesis 22:2).
- God tested Abraham to see if he loved his son Isaac more than he loved Him (Genesis 22:2). We must love God more than we love our children.
- After God commanded Abraham to offer Isaac as a human sacrifice, Abraham rose up early in the morning to obey (Genesis 22:3). Abraham had a regular practice of rising up early in the morning to obey God.

- It took three days for Abraham to reach the place where God commanded him to offer his son Isaac (Genesis 22:4). That means he had three days to change his mind and turn around, but he didn't.
- When Abraham left to sacrifice his son Isaac, he believed that he would return with his son (Genesis 22:5).
- When Isaac asked Abraham where the lamb was for the burnt offering, Abraham told him that God would provide the lamb (Genesis 22:8). Since Abraham was a prophet, this may have been a reference to the Messiah (because what God provided as a substitute for Isaac was a ram, not a lamb).
- After God commanded Abraham to sacrifice Isaac as a burnt offering, He didn't speak to Abraham again until he had spent three days traveling to the site, then built the altar, then bound Isaac, then placed Isaac upon the altar, and then picked up the knife to kill his son (Genesis 22:11). God waited until the last possible moment to stop him.
- After Abraham took the knife to kill his son Isaac, God told Abraham that since he hadn't held back his only son from Him, He knew that Abraham truly did fear God (Genesis 22:12). There are times when our actions demonstrate that we truly do fear God (or that we don't fear Him at all).
- The angel of the Lord told Abraham that he hadn't withheld his only son from "me". Since God was the one who told Abraham to sacrifice his son, that means the angel who was speaking to Abraham was actually God (a preincarnate appearance of the Lord Jesus) (Genesis 22:12).

- There are times when God blesses people for obeying Him (Genesis 22:17).
- God told Abraham that because he hadn't withheld his only son from Him, all the nations of the earth would be blessed by his seed (Genesis 22:18). This was a reference to the coming of the Messiah.
- Rebekah (who became Isaac's wife) was the granddaughter of Abraham's brother (Genesis 22:23).
- Sarah lived to be 127 years old (Genesis 23:1). She seems to be the only woman in the Bible whose age at death was recorded.
- When Sarah died, Abraham had to go to the sons of Heth to obtain a place to bury her (Genesis 23:4).
- Abraham didn't negotiate in private to buy the cave of Machpelah from Ephron. Instead it was done in public (Genesis 23:10).
- Ephron was willing to sell the cave of Machpelah to Abraham, but Abraham had to purchase the field as well (even though he didn't want the field) (Genesis 23:11).
- When Abraham negotiated with Ephron, Abraham kept emphasizing that he was only trying to buy a place to bury his dead wife (Genesis 23:13). He wasn't trying to buy a field and a bunch of trees.
- The only land that Abraham received in Canaan during his lifetime was land that he purchased so he could have a place to bury Sarah (Genesis 23:13).
- Ephron claimed that the land Abraham wanted was worth 400 shekels of silver (Genesis 23:15). That was an outrageous price, and was 20 times more than what it

was actually worth. This means when Abraham wanted a place to bury Sarah, Ephron forced him to buy far more land than he wanted, and charged him a ridiculous price for it.

- Ephron knew that Abraham was just looking for a place to bury his dead wife, but he didn't care. He showed Abraham no compassion or mercy, or even any basic fairness (Genesis 23:15).
- The pattern that we see in the Bible is that dead people are buried (not cremated) (Genesis 23:19).
- It seems that in ancient times, one of the ways oaths were made was by putting your hand under the thigh of the person you were swearing an oath to (Genesis 24:2).
- Abraham didn't want Isaac to return to the land that Abraham had departed from years ago (Genesis 24:6).
- The reason Abraham believed that God would provide a wife for Isaac was because God promised him that He would give Abraham's descendants the land of Canaan. That meant Abraham had to have descendants, which meant Isaac had to have a wife (Genesis 24:7).
- Abraham's oldest servant (not Isaac) was in charge of all of Abraham's possessions (Genesis 24:10).
- In the city of Nahor, women came out of the city to draw water in the evening (Genesis 24:11).
- Although Abraham's oldest servant went to a place where he knew that women would soon be gathering, the first thing he did before talking to any of them was pray that God would provide a suitable wife for Isaac (Genesis 24:12).

- Abraham's oldest servant was looking for a woman who would volunteer to give water to his ten camels, which was an enormous job (Genesis 24:14). That woman would be kind, generous, thoughtful, and a very hard worker. He wanted that to be the sort of wife that God had appointed for Isaac.
- God answered the prayer of Abraham's oldest servant while he was still praying (Genesis 24:15).
- Rebekah was pretty (Genesis 24:16).
- Rebekah acted quickly. She moved with speed and a sense of urgency (Genesis 24:20).
- Rebekah wasn't paid for watering the camels that belonged to Abraham's oldest servant until she finished the job (Genesis 24:22).
- Rebekah wasn't told that she was going to be paid for watering the camels that belonged to Abraham's oldest servant until she finished the job (Genesis 24:22).
- After Rebekah gave water to the camels that belonged to Abraham's oldest servant, he asked her whose daughter she was (not what her name was) (Genesis 24:23).
- The household where Rebekah was living was wealthy enough to lodge a man and his ten camels (Genesis 24:25).
- When God answered the prayer of Abraham's oldest servant, he bowed his head and worshiped the Lord (Genesis 24:26).
- It seems that even early in Laban's life, he was motivated by greed (Genesis 24:30).
- Abraham's oldest servant didn't travel to the city of

Nahor alone. Instead he brought other men with him (Genesis 24:32).

- Abraham's greatness came from God (Genesis 24:35).
- The entire story of how Abraham sent his servant to find a wife for Isaac is repeated twice in the same chapter (Genesis 24:41).
- There are times when the Bible refers to someone as a person's daughter, when in reality she may be a granddaughter or a more distant descendant (Genesis 24:48).
- When Abraham's oldest servant went to find a wife for Isaac, he never used the name Isaac. Instead he referred to Isaac in other ways (such as calling him the son of his master) (Genesis 24:48).
- Abraham's oldest servant believed that having to wait another 10 days before he could return to Abraham with Rebekah was hindering him. He didn't want to wait, but wished to return to Abraham immediately (Genesis 24:56).
- When Abraham's oldest servant sought permission to leave with Rebekah, he didn't ask her. Instead he asked her brother and her parents (Genesis 24:57).
- Rebekah wasn't opposed to marrying Isaac, even though she had never seen him (Genesis 24:58).
- Rebekah didn't go to Canaan by herself. Instead her nurse went with her (Genesis 24:59). It seems that several other women accompanied her as well (Genesis 24:61).
- Isaac had a practice of going into the field in the evening to meditate (Genesis 24:63).

- Isaac didn't marry Rebekah until after his mother Sarah died (Genesis 24:67).
- After Sarah died, Abraham married Keturah (Genesis 25:1). Abraham had 6 children with her (Genesis 25:2).
- Although Abraham had more children after Isaac was born, Abraham gave all that he had to Isaac (Genesis 25:5).
- Abraham had more than one concubine (Genesis 25:6).
- Abraham died when he was 175 years old (Genesis 25:8).
- When the Bible says that Abraham died, it says that he was gathered to his people (Genesis 25:8).
- Isaac and Ishmael both helped bury Abraham (Genesis 25:9).
- Abraham was buried in the cave of Machpelah (Genesis 25:9). That is the same place where Sarah was buried.
- After Abraham died, God blessed Isaac (Genesis 25:11).
- Ishmael had 12 sons (Genesis 25:16). God promised that he would have 12 sons, and he did.
- Ishmael died when he was 137 years old (Genesis 25:17).
- Isaac was 40 years old when he married Rebekah (Genesis 25:20).
- God didn't give children to Rebekah until Isaac prayed and asked Him to do so (Genesis 25:21).
- Jacob and Esau began fighting with one another before they were born (Genesis 25:22).
- When Rebekah asked God why her unborn twins were

fighting, God told her that there were two different nations in her womb (Genesis 25:23). He also told her that the older child (Esau) would serve the younger child (Jacob).

- The first child that Rebekah gave birth to was covered with red hair (Genesis 25:25). He was named Esau, which seems to mean "hairy".
- The second child that Rebekah gave birth to grabbed Esau's heel (Genesis 25:26). He was named Jacob, which seems to mean "one who takes by the heel" or "one who supplants".
- Isaac was 60 years old when Rebekah bore Jacob and Esau (Genesis 25:26). This means Rebekah didn't have any children until she had been married to Isaac for 20 years.
- Isaac loved Esau because he ate the meat that Esau hunted (Genesis 25:28).
- The reason Esau was also called Edom (which means "red") was because he asked Jacob for red pottage and sold his birthright for it (Genesis 25:30).
- When Esau was hungry and asked Jacob for food, Jacob didn't have compassion on his brother and give it to him. Instead he demanded Esau's birthright in exchange for it (Genesis 25:31).
- When Jacob demanded Esau's birthright in exchange for the red pottage (broth) that he had made, Esau made no attempt to find another source of food. He also didn't rebuke Jacob and tell him that his demand was unreasonable. Instead Esau swore that he would give his birthright to Jacob (Genesis 25:32-33). However, it's not

clear if Jacob ever actually obtained it.

- When there was a famine in the land of Canaan, God told Isaac that if he remained in the land then God would be with him (Genesis 26:3).
- When there was a famine in the land of Canaan, God told Isaac that through his seed all the nations of the earth would be blessed (which was a reference to the coming of the Messiah) (Genesis 26:4). God chose to have the Messiah come through Isaac, not Ishmael.
- God didn't appear to Isaac and make His covenant with him until there was a famine in the land of Canaan (Genesis 26:4).
- The reason God was going to keep His promise to Abraham was because Abraham obeyed God (Genesis 26:5). God puts a difference between those who obey Him and those who do not.
- When there was a famine in the land of Canaan, Isaac lived in Gerar (which was Philistine territory) (Genesis 26:6).
- Isaac didn't believe that God was going to watch over him and protect him. When he moved to Philistine territory, he lied about Rebekah and claimed she was his sister instead of trusting God to watch over him (Genesis 26:7).
- Both Abraham and Isaac lied about their wives and claimed that she was their sister (Genesis 26:7). In both cases it was completely unnecessary and caused problems.
- Isaac put Rebekah in danger to protect himself, instead of putting himself in danger to protect Rebekah (Genesis 26:7).

- When Isaac lied about Rebekah and claimed that she was his sister, there's no mention of Jacob or Esau participating in this lie (or even being around). This may have happened before they were born (Genesis 26:7).
- In the days of Isaac, even the Philistines understood that adultery was wrong (Genesis 26:10). Abimelech (the leader of the Philistines) believed that adultery was a serious sin and something that ought not be done.
- When Isaac was in the land of the Philistines he became very wealthy (Genesis 26:13). This is because God blessed him.
- There are times when God gives people great wealth (Genesis 26:13).
- When Isaac became wealthy, the Philistines envied him (Genesis 26:14). This made his life more difficult. It seems his life was easier *before* he became wealthy.
- The Philistines destroyed the wells that Abraham's servants had dug (Genesis 26:15). The reason they did that was because they envied Isaac's wealth.
- Abimelech turned against Isaac once Isaac became wealthy (Genesis 26:16). Wealth can turn friends into enemies.
- Abraham named the wells that his servants had dug (Genesis 26:18). It seems that in ancient times wells were given names.
- There's a recurring theme in the Bible that names tell a story about the history of the thing that was named (Genesis 26:22).
- Abimelech claimed that the Philistines hadn't hurt Isaac.

However, they had taken two of his wells and forced him to leave the country. That seems like a lot of hurt, and yet Abimelech ignored it and claimed the Philistines sent him away in peace (Genesis 26:29).

- Isaac was hospitable to Abimelech even though the Philistines stole his wells and forced him to leave the country (Genesis 26:30).
- When Isaac's servants dug a well in Beersheba and found water, Isaac called the well "Sheba" (which seems to mean "oath") (Genesis 26:33). Beersheba was named after that well, which found water the day Isaac made an oath with Abimelech to be at peace with the Philistines.
- When Rebekah heard that Isaac wanted to bless Esau, Rebekah decided to steal that blessing and trick Isaac into blessing Jacob instead (Genesis 27:6). Rebekah decided to deceive her husband in a serious way that caused years of problems for her family.
- Jacob didn't come up with the idea to steal Isaac's blessing from Esau. It was all Rebekah's idea (Genesis 27:6). Rebekah was the one who taught Jacob to use lies and deceit to steal from other people.
- When Rebekah heard that Isaac wanted to bless Esau, she didn't talk to Isaac and try to persuade him to bless Jacob instead, nor did she remind Isaac that God had promised that Jacob would be greater than Esau. Instead she decided to deceive her husband and steal the blessing that Isaac intended to give to Esau (Genesis 27:6).
- The Bible says that Isaac loved Rebekah, but it never says that Rebekah loved Isaac (Genesis 27:6).
- Rebekah commanded Jacob to lie to his father in a

serious and life-altering way (Genesis 27:8). The reason Jacob stole Esau's blessing was because his mother told him to.

- Rebekah believed the blessing which Isaac intended to give to Esau was real, powerful, and life changing, and therefore worth stealing (Genesis 27:10).
- Rebekah believed that if Jacob lied to Isaac and got his father to bless him instead of Esau, that somehow the blessing would be applied to Jacob even though Isaac intended to give it to Esau (Genesis 27:10). She believed it was possible to steal a blessing, and it seems that she was correct.
- When Rebekah told Jacob to steal Esau's blessing, he wasn't concerned that it was wrong to tell lies and steal from his brother. Instead he was concerned about getting caught (Genesis 27:11). It seems Jacob didn't have any moral objections to doing evil to his brother.
- When Jacob told Rebekah that he was worried he would be cursed if he was caught stealing Esau's blessing, Rebekah said the curse would be upon her, not him (Genesis 27:13). However, that was a lie. When Jacob was discovered, all of the blame fell upon him. Rebekah didn't take any responsibility for what she told her son to do, and instead tried to "fix" the problem by having Jacob leave home for *twenty years*.
- When Jacob was reluctant to steal Esau's blessing for fear of getting caught, Rebekah pushed him into doing it anyway (Genesis 27:13). She was determined to steal Esau's blessing for Jacob *even over Jacob's objections*. Rebekah was determined to have her way no matter what anyone else thought.

- Rebekah was the person who figured out how to deceive Isaac into thinking that Jacob was Esau (Genesis 27:16). She was also the one who prepared the bread and savory meat that Jacob brought to Isaac (Genesis 27:17).
- Jacob was a liar, and used lies to steal from others (Genesis 27:19).
- Jacob used the name of the Lord to lie to Isaac and deceive him (Genesis 27:20).
- Corn is a blessing (Genesis 27:28).
- Wine is a blessing (Genesis 27:28).
- It seems it is indeed possible to steal someone's blessing, and once it's stolen it can't be undone. That person will surely be blessed, even though they obtained the blessing through fraud (Genesis 27:33).
- It seems Isaac couldn't give the same blessing to both Jacob and Esau. What he gave to one son couldn't also be given to another son (Genesis 27:37). Isaac also couldn't take back the blessing he had given to Jacob, even though Jacob had stolen it by fraud.
- The reason Jacob went to Haran to live with Laban was because Rebekah told him to (Genesis 27:43).
- Rebekah told Jacob that once Esau was no longer angry with Jacob, she would send for Jacob and fetch him back home (Genesis 27:45). However, that never happened. Rebekah never sent for him to return home.
- It seems that neither Rebekah nor Jacob regretted stealing Esau's blessing, or did anything to try to make it right. Instead Rebekah looked for a way to help Jacob escape the consequences (Genesis 27:45).

- Rebekah didn't tell Isaac that Esau was planning on killing Jacob. Instead she lied to trick Isaac into doing what she wanted (Genesis 27:46). It seems that Rebekah routinely lied to her husband to manipulate him, and when things went bad she took no responsibility for the consequences but instead put the blame on others.
- It seems that Rebekah was the one who taught Jacob to deceive others to get what he wanted (Genesis 27:46).
- Rebekah did indeed work hard, but she worked hard to get what she wanted regardless of what that did to her family (Genesis 27:46). In that respect she wasn't all that different from her brother Laban.
- Isaac sent Jacob to Laban so he could marry one of Laban's daughters (Genesis 28:2). Since Laban was Jacob's mother's brother, Laban would have been Jacob's uncle. This means Laban's daughters (Rachel and Leah) were Jacob's nieces.
- Isaac prayed that God would give the blessing of Abraham to Jacob (Genesis 28:4). Isaac wanted Jacob (not Esau) to be the child who inherited God's promises, and whose descendants received the promise land.
- Esau had three wives. He married two Canaanite women, plus one of the daughters of Ishmael (Genesis 28:9).
- In ancient times people used stones for pillows (Genesis 28:11).
- It seems there may be a passage between Heaven and Earth, which angels use to travel from one realm to the other (Genesis 28:12).
- It seems that Heaven is above the Earth (Genesis 28:12).

- God chose to give the land of Canaan to Jacob and Jacob's descendants, not to Esau and Esau's descendants (Genesis 28:13).
- When God spoke to Jacob in a dream, He said "I am the God of Abraham", not "I was the God of Abraham" (Genesis 28:13). This implied that Abraham was still alive.
- God didn't speak to Jacob until he left Beersheba to go to Haran (Genesis 28:13).
- God chose Jacob to be in the Messianic line (not Esau) (Genesis 28:14).
- God promised to preserve Jacob wherever he went (Genesis 28:15).
- God promised to bring Jacob back to the land of Canaan (Genesis 28:15).
- God promised to not leave Jacob (Genesis 28:15).
- It's possible for the Lord to be in a place and for people to not realize it (Genesis 28:16).
- Jacob believed there was something special about the place where he dreamed about the ladder that went up to Heaven (Genesis 28:17). However, it may be that God would have spoken to him that night no matter where he happened to sleep.
- Jacob was afraid of being in God's presence (Genesis 28:17).
- Jacob named the place where he dreamed of the ladder that went up to Heaven "Bethel" (which means "House of God") (Genesis 28:19).
- Jacob said that he would only serve God if God preserved

him, and gave him bread to eat, and gave him clothing to wear, and brought him back to the house of Isaac. If God first did all of those things *then* Jacob would serve him (Genesis 28:20-21).

- Jacob vowed that if God was with him and brought him back to the house of Isaac in peace, he would give a tenth of his possessions to God (Genesis 28:22). However, there's no evidence Jacob kept that promise.
- In ancient times people sometimes put large stones on the mouth of wells (Genesis 29:2).
- The people who gathered at the well were unwilling to roll the stone away themselves (Genesis 29:8). Since there were multiple people at the well, and since Jacob was able to move the stone all by himself, it seems they were just unwilling to do it and wanted someone else to move the stone.
- Laban was the brother of Jacob's mother, which meant Laban was Jacob's uncle. In fact, it says this three times in a single verse (Genesis 29:10). This means Rachel and Leah were Jacob's nieces.
- Rachel was younger than Leah (Genesis 29:16).
- Leah was "tender eyed" (Genesis 29:17). This seems to mean her eyes were clouded or inflamed in some way. Since eyes were a focal point of beauty in the ancient world, this would have been viewed as a serious blemish. It was why Rachel was seen as beautiful but Leah was not.
- Jacob loved Rachel (his niece) (Genesis 29:18). Although the text says that Jacob loved Rachel, it never says that Rachel loved Jacob.

- Jacob was the person who suggested working for Laban for 7 years in exchange for Rachel. Jacob set that price, not Laban (Genesis 29:18).
- Laban deceived Jacob into thinking that he was going to give Rachel to him, when in fact he was not (Genesis 29:19). Laban was a liar and a deceiver. He stole 7 years of labor from Jacob under false pretenses. He knew that Jacob wanted to marry Rachel and not Leah.
- Before Jacob went to see Laban, he defrauded Esau of something that his brother greatly desired and had a right to have (Esau's birthright). After Jacob went to see Laban, he was defrauded of something that he greatly desired and had a right to have (Rachel) (Genesis 29:19).
- After Jacob served Laban for 7 years, he told Laban that he wanted his wife (Genesis 29:21). Laban could have told Jacob that he wasn't going to give him Rachel but he didn't. Instead he stole 7 years of labor from Jacob by giving him a woman that he didn't want. Laban had 7 years to change his mind about defrauding Jacob, but he didn't.
- Laban gave Leah to Jacob on the first day of the wedding feast (Genesis 29:23).
- It seems that Leah somehow became Jacob's wife without Jacob realizing that he was marrying the wrong person (Genesis 29:23). Jacob didn't realize he had married Leah instead of Rachel until the following morning (Genesis 29:25).
- Although Jacob deceived others, he didn't like it when other people deceived him (Genesis 29:25).
- Laban told Jacob that if he fulfilled the week-long

wedding feast for Leah, and also agreed to work for him for another 7 years, Laban would give Rachel to Jacob at the end of that week (Genesis 29:27). Laban knew that Jacob loved Rachel, and used that knowledge against him to get him to work for him for 14 years.

- Jacob agreed to spend another 7 years working for a man who had just defrauded him in a very serious way (Genesis 29:28).
- Jacob married both of his nieces (Leah and Rachel) within a week of each other (Genesis 29:28). This led to a lifetime of problems for both him and his children.
- Jacob hated Leah (Genesis 29:31).
- When God saw that Jacob hated Leah, He gave children to Leah but not to Rachel (Genesis 29:31).
- God controls who has children and who does not (Genesis 29:31).
- God didn't want Jacob to hate Leah (Genesis 29:31). God cared about her.
- When Leah gave birth to Reuben, she was hoping that his birth meant her husband would love her (Genesis 29:32). Sadly, it changed nothing.
- While Leah was married to Jacob, she was afflicted (Genesis 29:32). She knew that Jacob didn't love her and she desperately wanted her husband's love.
- Leah believed that God cared about her and her affliction (Genesis 29:32).
- The names that Leah gave to her children reflected the fact that her husband hated her and she wanted her husband to love her (Genesis 29:32).

- When Simeon was born, Leah said that God had given her a second son because God knew that she was hated (Genesis 29:33).
- Although Jacob hated Leah, God cared about her and watched over her (Genesis 29:33). God loved Leah when Jacob did not.
- When Levi was born, Leah was hoping that her husband would finally love her because she had born him three sons (Genesis 29:34). Sadly, it changed nothing.
- Judah, the tribe the Messiah came from, was the fourth son of Leah (the wife that Jacob hated) (Genesis 29:35).
- When Judah was born, Leah said that she would praise the Lord (Genesis 29:35). Leah praised the Lord in spite of her affliction, and was grateful to the Lord for the four sons that He gave her.
- When Rachel realized she wasn't having children, she didn't go to God in prayer. Instead she demanded that Jacob give her children, as if Jacob was somehow withholding them from her (Genesis 30:1).
- There are times when God gives people children, and there are also times when God withholds people from having children (Genesis 30:2).
- One of the reasons Rachel didn't get along with Leah was because Leah had children and she didn't (Genesis 30:8). However, the reason God gave Leah children was because Jacob loved Rachel but hated Leah. The reason Jacob loved Rachel but hated Leah was because Rachel was pretty but Leah was not.
- Marrying more than one wife filled Jacob's life with strife and trouble (Genesis 30:8).

- The names that Leah and Rachel gave to their children reflected the strife and unhappiness in Jacob's family (Genesis 30:8).
- Rachel believed that when her maid had two children with Jacob, Rachel had somehow prevailed over her sister Leah (who by that point had four children with Jacob) (Genesis 30:8).
- The more wives Jacob married, the more trouble he had in his household (Genesis 30:9).
- The problems in Jacob's household can be traced back to three bad decisions: the decision to steal Esau's blessing, the decision to hate Leah, and the decision to marry more than one wife. Jacob had a difficult life because he made terrible choices (Genesis 30:9).
- When Asher was born, Leah was still trying to find happiness by bearing children for her husband Jacob (Genesis 30:13). She kept hoping that having children would fix things, even though it never did.
- Leah believed she was Jacob's rightful wife and Rachel had stolen him from her (Genesis 30:15). Even after Leah had multiple children with Jacob she knew that her husband didn't love her.
- It seems that Rachel ruled over Jacob's household (Genesis 30:15).
- Leah considered her fifth son to be the wages she was paid in exchange for giving her handmaid to Jacob (Genesis 30:18).
- God didn't give any children to Rachel until He gave seven children to Leah (Genesis 30:22).

- By the time Joseph was born, Jacob had finished serving Laban for the 14 years that he had promised (Genesis 30:26).
- Even after Laban defrauded Jacob by giving him Leah instead of Rachel (which is something he never apologized for or made right), Laban still expected Jacob to stay with him and serve him, and wouldn't let Jacob go home (Genesis 30:27).
- When Jacob arrived at Laban's house, Laban only had a few livestock. After Jacob worked for Laban for 14 years he had a multitude of them. (Genesis 30:30). This is because God blessed Laban for Jacob's sake.
- When Laban kept asking Jacob what he wanted to be paid, Jacob made him a deceitful offer which would cost Laban far more than he expected (Genesis 30:32). Jacob took advantage of Laban's ignorance to become wealthy at his expense.
- Jacob took care of Laban's livestock, while his sons took care of his livestock (Genesis 30:35).
- Laban was the person who decided to put a three days' journey between himself and Jacob (Genesis 30:36). This means Laban decided to leave Jacob unsupervised. This would cost Laban a great deal.
- Jacob knew how to use plants to cause livestock to be born with whatever characteristics he wanted, so he could make sure that Laban's livestock had offspring that would belong to Jacob instead of to Laban (Genesis 30:37).
- Jacob manipulated the offspring of Laban's livestock so that the strong animals would belong to him and the

weak animals would belong to Laban (Genesis 30:42).

- Jacob used his deal with Laban to get rich at his expense (Genesis 30:43). If God hadn't intervened and miraculously saved Jacob, this flagrant theft would have gotten Jacob killed. There were multiple times in Jacob's life when God stepped in and saved Jacob from the dire consequences of his actions.
- Jacob took so many livestock from Laban that Laban's children noticed and became angry (Genesis 31:1).
- Jacob remained with Laban until God told him to return to Canaan (Genesis 31:3).
- When God told Jacob to return to Canaan he spoke to Rachel and Leah about it, not the two handmaids he had married (Genesis 31:4).
- Jacob referred to God as the God of his father Isaac (Genesis 31:5). It wasn't until the end of his life that Jacob started referring to God as *his* God.
- Jacob told Rachel and Leah that he had served their father Laban with all his power (Genesis 31:6). However, this was a lie. Jacob had been deceiving Laban and taking his livestock for years.
- Jacob wanted his wives to think that he was the victim and Laban had treated him poorly for no reason (Genesis 31:6). Jacob didn't take any responsibility for the reason why Laban was angry with him, even though Laban's anger was justified.
- It seems Jacob's wives didn't know how Jacob was taking Laban's livestock (Genesis 31:6).
- It seems Laban knew that Jacob was doing something to

take his animals, but couldn't figure out what it was (Genesis 31:8).

- Jacob hid from Rachel and Leah the fact that he was manipulating Laban's livestock into giving birth to animals that would belong to him, and instead acted like it was some sort of act of God (when it was really an act of Jacob) (Genesis 31:8). This isn't the first time Jacob used God's name to hide the fact he was stealing from someone.
- Jacob told Rachel and Leah that he was given a vision from God saying that He had given Laban's livestock to him (Genesis 31:10). However, there's no mention of such a dream in the Bible. Since Jacob was a liar, and since he mentioned this dream while he was in the middle of lying to his wives, it's very likely that this dream never happened and Jacob was telling yet another lie.
- Laban had a very poor relationship with his daughters (Genesis 31:15).
- When Jacob left Padanaram, he didn't send word to Laban that he was leaving. Instead he just left immediately (which nearly got him killed) (Genesis 31:17).
- Jacob tried to pick a strategic time to flee from Laban, by leaving when Laban was busy shearing sheep (Genesis 31:19).
- Even though Jacob was responsible for taking care of Laban's livestock, he quit his post and fled without telling people he was leaving (Genesis 31:20).
- It took Laban 3 days to find out that Jacob had fled (Genesis 31:22).

- It took Laban 7 days to catch up with Jacob (Genesis 31:23).
- When Laban caught up to Jacob, God told him to be careful to not say anything to Jacob, either good or bad (Genesis 31:24). Although Laban didn't kill Jacob, he ignored God's command to not say anything good or bad to him.
- In spite of all the things that Jacob had done, God still protected him (Genesis 31:24).
- Laban accused Jacob of kidnapping Rachel and Leah (Genesis 31:26). He ignored the fact that Rachel and Leah were Jacob's *wives*, and Jacob had every right to leave with them. Even though Jacob paid for Rachel and Leah by working for Laban for 14 years, Laban *still* insisted that they belonged to him and Jacob had no right to take them.
- Laban accused Jacob of taking his daughters away against their will (Genesis 31:26). This was a false accusation. Jacob talked to both Rachel and Leah before he left, and they supported his plan to leave.
- When Laban overtook Jacob, Laban claimed that if Jacob told him he was going to leave then he would have sent him away with mirth and songs and music (Genesis 31:27). This was a lie. There's no chance Laban would have done that.
- When Laban overtook Jacob, he didn't try to mend his relationship with Jacob, and he didn't apologize for anything. Instead he put all the blame on Jacob, even though God explicitly commanded him to not say anything bad to Jacob (Genesis 31:27).

- When Laban overtook Jacob, he actually threatened Jacob with violence (Genesis 31:29).
- One of the real reasons Laban chased after Jacob was because he wanted his idols back (Genesis 31:30). They were so precious to him that he believed they were worth going to a great deal of trouble to get back.
- Even after Laban encountered the God of Abraham and Isaac in a dream, Laban still insisted on worshipping worthless idols that could easily be stolen. Laban encountered the one true God and foolishly chose to keep worshipping idols instead (Genesis 31:30).
- Jacob told Laban that the reason he left without telling him was because he thought Laban would use force to take Rachel and Leah away from him (Genesis 31:31). This is absolutely what Laban would have done if God hadn't intervened and stopped him.
- Rachel didn't tell Jacob that she had taken her father's idols (Genesis 31:32).
- Jacob said that whoever had stolen Laban's idols should be put to death (Genesis 31:32). Not long after this, Rachel (the person who took the idols) died. It seems she was the first person in Jacob's family to die.
- Jacob's family didn't share a single dwelling. Instead each wife had their own tent which contained their possessions (Genesis 31:33).
- Laban's idols must have been small because Rachel could hide them by sitting on them (Genesis 31:34).
- Jacob stayed with Laban for 20 years (Genesis 31:38). Jacob spent 14 years working for Laban to pay for his two wives, and 6 years for the livestock.

- All of Jacob's children (except for Benjamin) were born in the span of 13 years (Genesis 31:38).
- Jacob had the ability to go off on tirades of what looked like righteous anger, but which was actually just convincing lies (Genesis 31:42).
- When Jacob was talking to Laban, he called God the God of his father Isaac and the God of Abraham. However, he stopped short of saying that God was his God (Genesis 31:42).
- Laban refused to admit that anything Jacob owned actually belonged to Jacob (Genesis 31:43). Instead Laban claimed that all of Jacob's possessions belonged to him. Laban claimed that Rachel and Leah rightly belonged to him, even though Jacob worked 14 years to earn them (Genesis 31:43). Laban even claimed that Jacob's children belonged to him. Laban went so far as to claim that *everything he could see* belonged to him, and none of it belonged to Jacob! There's no doubt that if God hadn't intervened, Laban would have killed Jacob and stolen everything.
- Laban coveted *everything* that Jacob owned (Genesis 31:43). He wanted to steal everything from Jacob, including his wives and children.
- After Laban threatened Jacob and claimed that all of Jacob's possessions belonged to him (including his wives and children), Laban demanded that Jacob make a covenant of peace with him (Genesis 31:44).
- Laban told Jacob that he didn't want him to afflict his daughters (Genesis 31:50). This was an odd thing to say because it was no secret that Jacob hated Leah. Leah herself said that she was afflicted, and she had been

miserable for the past *13 years*. If Laban didn't realize this then he was incredibly blind.

- Laban told Jacob that he didn't want Jacob to marry any other women besides his daughters (Genesis 31:50). This was an odd thing to say because Jacob had already married Rachel and Leah's two handmaids. Either Laban didn't consider them to be true wives (even though Jacob had children with them) or Laban was *incredibly* poorly informed.
- Laban wanted God to hold Jacob accountable for the way Jacob treated Rachel and Leah (Genesis 31:50). Jacob's poor treatment of Leah led to strife between his wives and his children, which ultimately led to his children selling Joseph into slavery and then faking his death. The deep discord in Jacob's family caused *decades* of pain, and all of it can be traced back to his terrible decision to marry multiple wives and then only love one of them.
- When Laban made a covenant with Jacob, he said that the heap of stones was a witness that Laban wouldn't go beyond those stones and hurt Jacob, and Jacob wouldn't go beyond those stones and hurt Laban (Genesis 31:52). It appears this was one promise that Jacob actually kept.
- After Jacob made a covenant with Laban, the angels of God met him (Genesis 32:1).
- Esau prospered while Jacob was away. By the time Jacob returned to Canaan he had his own country (Edom) in mount Seir (Genesis 32:3).
- When Jacob sent messengers to Esau he didn't mention his wife and children. He only told Esau about his livestock and servants (Genesis 32:5).

- By the time Jacob returned to Canaan, Esau had an army of 400 men (Genesis 32:6).
- When Jacob was afraid of Esau he cried out to God (Genesis 32:9).
- When Jacob cried out to God for fear of Esau, he called God the God of his father Abraham and Isaac (Genesis 32:9). However, he didn't call God *his* God.
- When Jacob cried out to God for fear of Esau, he said that he wasn't worthy of the least of God's mercies (Genesis 32:10). In that moment Jacob humbled himself before God.
- The present that Jacob put together for Esau included 550 animals (Genesis 32:15).
- Jacob wanted to buy Esau's favor by giving him a lot of gifts (Genesis 32:20). He didn't want to meet Esau until he had first given him a lot of gifts.
- When Jacob met Esau, his last son Benjamin had not yet been born (Genesis 32:22).
- It seems that the name "Israel" means "one who struggles with God" (Genesis 32:28).
- When Jacob met Esau, he would have had a limp because of the injury he received the night before (Genesis 32:31).
- When Jacob met Esau, he divided his family into groups that made it clear how he viewed them. Jacob valued Rachel and her child the most, followed by Leah and her children, followed by Bilhah and Zilpah and their children (Genesis 33:2). Jacob made it clear that he didn't love all of his wives and children equally.
- When Jacob met Esau, he bowed himself to the ground

seven times (Genesis 33:3).

- When Jacob and Esau met after being apart for 20 years, they wept (Genesis 33:4).
- Esau didn't covet Jacob's possessions. Laban wanted to take everything Jacob had, while Esau didn't want any of Jacob's possessions (Genesis 33:9).
- Esau called Jacob his brother (even though Jacob kept referring to himself as Esau's servant) (Genesis 33:9).
- Jacob wanted Esau and his men to leave as soon as possible (Genesis 33:15).
- After Esau met Jacob for the first time in 20 years, Esau returned to Seir that very same day (Genesis 33:16). They didn't even share a meal together.
- When Jacob moved to Shechem, he lived on land that he purchased (Genesis 33:19).
- When Jacob lived in Shechem, Dina went to see the other women who lived in the area (Genesis 34:1).
- When Shechem saw Dinah, he had sex with her (Genesis 34:2). The text doesn't say that he raped her, or that she was upset and tried to flee.
- Having sex outside of marriage defiles those who engage in it (Genesis 34:2).
- Shechem loved Dinah (Genesis 34:3). In fact, the text says that his very soul loved her.
- Shechem wanted to marry Dinah (Genesis 34:4). Under the Mosaic Law (which didn't exist yet), if a man had sex with an unmarried woman he was required to marry her. Since it doesn't appear that Shechem raped Dinah (which

was punishable by death), this is in line with that.

- When Jacob heard that Shechem had sex with Dinah, there's no evidence that he asked God what to do. Instead he did nothing and let his sons handle the situation (Genesis 34:5). That decision proved to be a very bad one.
- Even if you're in love, it's still wrong to have sex with someone you're not married to (Genesis 34:7).
- Shechem told Jacob and his sons that he would pay whatever dowry was required in order to obtain Dinah as his wife (Genesis 34:12).
- Jacob didn't raise his sons to be honorable men of integrity. Just as Jacob was a liar and a deceiver, so his sons were liars and deceivers as well (Genesis 34:13). Just as Jacob lied maliciously to harm others, so his sons did the same. However, his sons took evil to a new level.
- Jacob didn't raise his sons to be compassionate and caring. Instead they were cruel and devoid of both love and mercy (Genesis 34:13).
- Under the Mosaic Law, if a man had sex with a woman he wasn't married to, he was required to marry her unless her father forbade it. Although it was a sin it wasn't punishable by death. However, the sons of Jacob decided not only to kill Shechem, but to also kill many other people who weren't involved in any way (Genesis 34:13).
- The sons of Jacob made promises they had no intention of keeping (Genesis 34:16). Their words couldn't be trusted.
- The Bible says that Shechem was honorable (Genesis 34:19). This is something it doesn't say about Jacob's

sons, who were liars and deceivers.

- Shechem and Hamor told the men of the land that Jacob's family was peaceful (Genesis 34:21). They were *exceptionally* wrong about that.
- Jacob's family was very wealthy (Genesis 34:23).
- On the third day after the men of the land were circumcised, Simeon and Levi killed all the males of the city where Shechem lived (Genesis 34:25).
- When Simeon and Levi attacked the city where Shechem lived, they didn't just kill Shechem. Instead they killed every single male in the city, even though the only male who was actually guilty of anything was Shechem, and the rest of the men of the city weren't involved (Genesis 34:25). Simeon and Levi responded to the fact that Shechem had sex with Dinah outside of marriage by killing a great many innocent people.
- The sons of Jacob responded to the sin of Shechem (who had sex with Dinah outside of marriage) by committing a vastly greater sin (Genesis 34:25).
- After Simeon and Levi killed all the males of Shechem, the rest of the sons of Jacob looted the city. They took all of its wealth for themselves and enslaved the women and children (Genesis 34:27-29).
- After Simeon and Levi killed all the males of the city of Shechem, Jacob wasn't upset with them for committing mass murder. Instead he was upset that there might be consequences for what they had done (Genesis 34:30). Throughout Jacob's life he seemed primarily concerned about whether he could get away with something, not whether the act was right or wrong.

- Simeon and Levi pretended that the only options they had for dealing with Shechem was either doing nothing, or killing many people who had nothing to do with what Shechem did and taking all the women as slaves (Genesis 34:31). The two brothers were unrepentant. It seems that murdering large numbers of innocent people simply didn't bother them.
- Simeon and Levi claimed that Shechem had treated Dinah like a prostitute (Genesis 34:31). That was a lie. Shechem tried to marry Dinah and promised to pay whatever price was necessary to do that, which is not how people typically treat prostitutes.
- The sons of Jacob claimed that their hatred of sexual immorality justified the slaughter of an entire town, and yet later Judah causally had sex with a prostitute (Genesis 34:31). They were deeply hypocritical.
- When Simeon and Levi massacred all the men in an entire town, they escaped the area without being punished for it (Genesis 34:31). However, when Jacob was dying he cursed them and their descendants for what they had done (Genesis 49:5-7). In the end there were consequences that lasted hundreds of years.
- After Simeon and Levi killed all the males in the city where Shechem lived, God told Jacob to leave the area and go to Bethel (Genesis 35:1). God said nothing either good or bad about what his sons had just done.
- When God commanded Jacob to move to Bethel, Jacob told his household to put away their idols (Genesis 35:2). It seems that Jacob's family were idolaters.
- In ancient times, earrings were associated with idolatry (Genesis 35:4).

- When Jacob moved his household to Bethel, he didn't destroy their idols. Instead he hid them under an oak tree that was by Shechem (Genesis 35:4).
- God can fill people with fear (Genesis 35:5).
- Deborah (Rebekah's nurse) wasn't buried in the family burial cave. Instead she was buried beneath an oak at Bethel (Genesis 35:8). The oak tree where Deborah was buried was named "Allonbachuth", which seems to mean "the oak of weeping".
- God appeared to Jacob multiple times in his life (Genesis 35:9). He blessed Jacob in spite of everything he had done.
- God promised to give Jacob's descendants the land of Canaan (Genesis 35:12).
- Jacob set up a pillar of stone at the place where God spoke with him and promised to give him the land of Canaan (Genesis 35:14). Jacob had a habit of setting up stones at places where something notable happened.
- Rachel died while giving birth to her last child (Genesis 35:18).
- Although Rachel named her last son "Benoni" ("son of sorrow"), Jacob changed his name to "Benjamin" ("son of my right hand") (Genesis 35:18).
- Benjamin was the only son of Jacob that was born in Canaan (Genesis 35:18).
- When Rachel died, she wasn't buried in the family burial cave. Instead she was buried on the path to Ephrath (Genesis 35:19).
- There's a recurring theme in the Bible of people burying

their dead (as opposed to cremating them) (Genesis 35:19).

- When Rachel was buried, Jacob set up a pillar upon her grave (Genesis 35:20). When the book of Genesis was written, that pillar still existed.
- After Rachel died, Reuben had sex with Bilhah (Jacob's wife) (Genesis 35:22). This was a far more serious sin than when Shechem had sex with Dinah (who wasn't married to anyone). When Jacob was dying, he cursed Reuben and all of his descendants because of that sin (Genesis 49:3-4).
- When Jacob returned from Padanaram after being away for 20 years, Isaac was still alive (Genesis 35:27).
- After Isaac lived for 185 years, he died (Genesis 35:29).
- When Isaac died, Jacob and Esau buried him (Genesis 35:29).
- The wives of Esau that are listed in Genesis 36 (Adah of Elon, Aholibamah of Anah, and Bashemath of Ishmael) are different from the wives of Esau that are listed in Genesis 26 (Judith of Beer, Basemath of Elon, and Mahalath of Ishmael). The reason for this is unclear (Genesis 36:3).
- Esau and Jacob were so wealthy that they couldn't dwell in the same place (Genesis 36:7).
- There were kings in Edom before there were kings in Israel (Genesis 36:31).
- Esau was the father of the Edomites (Genesis 36:43). The Edomites caused trouble for the Israelites for hundreds of years.

- Bilhah and Zilpah are called the wives of Jacob (Genesis 37:2).
- One of the reasons Joseph's brothers hated him was because they were evil and he was not (Genesis 37:2).
- Joseph told Jacob about the evil things his brothers were doing (Genesis 37:2).
- There are times when the text refers to Jacob as Jacob, and other times when it calls him Israel. It even switches between names in the same chapter (Genesis 37:3). The reason for this is unclear.
- One of the reasons Jacob loved Joseph more than all of his other children was because Joseph was born when Jacob was old (Genesis 37:3). The fact that Joseph was his father's favorite child made his life much worse. It was one of the reasons his brothers hated him.
- Even though Jacob's family was full of strife and hatred, it seems that Jacob didn't do anything about it (Genesis 37:8).
- Jacob didn't believe that Joseph's dreams about his family bowing down to him would come to pass (Genesis 37:10). Jacob's brothers didn't believe it either – and yet it came to pass anyway.
- After Simeon and Levi massacred the inhabitants of Shechem and Jacob's family had to flee the area, Jacob still kept livestock there which his sons took care of (Genesis 37:12).
- Even though Jacob must have known that his sons hated Joseph, he still sent Joseph to them anyway (which proved to be a very bad idea) (Genesis 37:13). Jacob didn't protect Joseph from his brothers.

- When Jacob sent Joseph all the way from Hebron to Shechem (which was a long distance from where Jacob was currently living), Jacob sent him out alone, with no one to go with him or protect him. Jacob did this even though Joseph was just a teenager at the time (Genesis 37:14).
- When Joseph's brothers saw him approaching they decided to kill him (Genesis 37:18). Since Simeon and Levi had already massacred all the males in an entire town, murdering their brother wasn't a big step for them.
- Even though Joseph's brothers were evil throughout their lives (Genesis 37:18), God still took care of them. The Lord kept the covenant He made with Abraham in spite of the wickedness of Jacob's sons. That wickedness didn't cancel out God's promises because He's faithful even when people aren't.
- One of the reasons Joseph's brothers decided to kill him was to make sure he never ruled over them (Genesis 37:20).
- The person who proposed selling Joseph as a slave to the Ishmaelites was Judah (Genesis 37:26). Judah told his brothers they could make more money selling Joseph as a slave than they could from killing him, so that's what they did. (Under the Mosaic Law, kidnapping someone and selling them into slavery was punishable by death.)
- The reason Joseph ended up in Egypt was because his brothers hated him. The reason his brothers hated him was because his father loved him, and the reason his father loved him was because he was born when Jacob was old (Genesis 37:28). Joseph didn't have control over any of those things.

- Even though Reuben was upset that Joseph was gone, he still helped his brothers lie to Jacob about what happened to Joseph (Genesis 37:31).
- The sons of Jacob wanted their father to think that the son which he loved was not only dead (which was a lie), but died a horrible death (which was also a lie) (Genesis 37:32). Jacob's sons didn't honor their father. Instead they lied to him in a terrible and deliberately malicious way. They must have truly hated their father to deliberately put him through that, and then let him suffer over it *for years*.
- When Jacob was upset because he thought that Joseph had been killed, his sons rose up to comfort him (Genesis 37:35). However, their comfort was a lie. Not a single one of them was willing to tell the truth about what happened, even though they saw him mourn over Joseph for years. None of his sons cared about him or actually wanted to bring him any comfort.
- Judah married a Canaanite (Genesis 38:2).
- Even in the days before the Mosaic Law there was a rule that if a man died without having any children, his brother had to marry his widow and have children with her, and those children would be counted as the children of the dead man (Genesis 38:7).
- God killed the first two sons of Judah (Er and Onan) because they were both wicked (Genesis 38:10). Each generation was worse than the one before it. Jacob was bad, his sons were worse, and his grandsons were so bad that God was striking them dead.
- Judah told his daughter-in-law Tamar to live as a widow and not remarry (Genesis 38:11) This was cruel because

Judah had no intention of ever giving his last remaining son to her, and this forced her to live alone for no reason. Judah was a malicious liar.

- The reason Judah didn't want to give his son Shelah to Tamar was because he thought God would kill him as well (Genesis 38:11). This means Judah knew that Shelah was also wicked.
- In ancient times, widows wore clothing which identified them as a widow (Genesis 38:14).
- In ancient times, prostitutes wore veils to hide their face (Genesis 38:15).
- It seems that Judah had a regular practice of having sex with prostitutes (Genesis 38:16).
- Judah wasn't concerned about the sin of having sex with a prostitute, but he was concerned that if people found out about it he would be ashamed (Genesis 38:23). He wasn't remorseful about his sin but he was concerned about getting caught.
- When Judah found out that Tamar was pregnant he immediately tried to have her put to death (since that would solve his problem of having to give his last son to her) (Genesis 38:24). Judah wanted to have Tamar executed for sexual immorality, and yet Judah was also guilty of sexual immorality! He was a hypocrite who tried to have people executed for the very sin that he *knew* he was guilty of committing.
- Judah wanted Tamar to be burned alive (Genesis 38:24). The only reason Tamar wasn't executed was because she was able to prove that the father of her child was Judah, which forced him to back down.

- The Bible says that God was with Joseph (Genesis 39:2). It doesn't say that about Joseph's wicked brothers.
- Even though God was with Joseph, He didn't prevent Joseph from being sold into slavery (Genesis 39:2).
- God can cause the things that people do to prosper (Genesis 39:3).
- There are times when God blesses an employer for the sake of one of their employees (Genesis 39:5).
- There are times when God blesses one person for the sake of someone else (Genesis 39:5).
- Potiphar's wife was a predator (Genesis 39:7).
- It seems that Potiphar's wife started tempting Joseph right after he was put in charge of Potiphar's household (Genesis 39:7). This means Joseph may have only been with Potiphar for a short time before he was put into prison. Joseph may have only spent a few months with Potiphar and more than a decade in prison.
- Joseph wasn't sexually immoral (Genesis 39:8). Joseph did what was right and got put in prison for it, while Joseph's brothers committed horrific crimes and got away with them.
- When Joseph refused to have sex with Potiphar's wife, she wouldn't take no for an answer (Genesis 39:10). Joseph was faithful even though he was repeatedly tempted to sin.
- Potiphar's wife didn't care that Joseph was the source of her household's prosperity. Since Joseph wouldn't have sex with her she decided to use lies to destroy him. She didn't care about what the consequences of that were

going to be for her household (Genesis 39:13). Given that Joseph ultimately became ruler over Egypt, that may have gone badly for her in the long run.

- Potiphar's wife called Joseph a Hebrew (Genesis 39:14). At the time this seemed to refer to the descendants of Eber.
- Even though God was with Joseph, He didn't prevent him from being falsely accused of rape and then thrown into prison for it (Genesis 39:17).
- Joseph was more righteous than his brothers and yet he suffered for sins that he didn't commit (Genesis 39:20). His brothers did all sorts of evil things but never suffered for them. Yet it's interesting to note that the people who will one day reign over the twelve tribes of Israel in the millennium aren't Joseph's brothers, but the apostles (Matthew 19:28). The only one of Jacob's children who got to reign was Joseph, the only righteous one.
- There are times when wicked people get away with their wickedness and never suffer for it in this life, and there are times when righteous people are cast into prison and suffer terribly even though they're innocent of any wrongdoing (Genesis 39:20).
- Just because God is with you doesn't mean you won't be falsely accused and cast into prison (Genesis 39:20).
- Because Joseph was faithful to God, his life kept getting worse. He went from being hated by his brothers, to being sold as a slave, to being cast into prison. His faithfulness and obedience to God made his life worse, not better (Genesis 39:20). There are times when being faithful to God makes life more difficult and brings enormous pain into our life, and causes us to suffer in

ways we otherwise wouldn't have had to suffer.

- Potiphar's wife didn't repent of her lies against Joseph. Instead Joseph remained in prison until Pharaoh freed him (Genesis 39:20).
- When Joseph was cast into prison, God was with him (Genesis 39:21). However, He still left Joseph in prison for years.
- God can cause one person to find favor in the sight of another person (Genesis 39:21).
- The keeper of the prison put Joseph in charge of the prison (even though Joseph was a prisoner himself) (Genesis 39:22).
- Not only did Joseph provide the butler the interpretation of his dream, but he even told the butler exactly when his dream would be fulfilled (Genesis 40:12).
- Joseph was hoping that once the butler was released, he could bring his case to Pharaoh and obtain Joseph's release (Genesis 40:14). Instead the butler promptly forgot about him, even though Joseph had helped him just 3 days before his release from prison by providing a miraculous and completely accurate interpretation of his dream.
- Joseph referred to Canaan as the land of the Hebrews (Genesis 40:15).
- Joseph didn't hide the truth of the baker's dream from him, even though it had a very bad interpretation (Genesis 40:18).
- Joseph proved that he could interpret dreams by the way he correctly interpreted the dreams of both the butler

and the baker (Genesis 40:22).

- The butler didn't show kindness to Joseph, even though Joseph showed kindness to him (Genesis 40:23).
- When God gave Pharaoh the vision of the 7 years of plenty followed by the 7 years of famine, it seems Pharaoh didn't realize he was dreaming until he woke up (Genesis 41:7).
- The chief butler told Pharaoh that the interpretation of the dreams which was provided by the Hebrew he met in prison was correct. Things came to pass exactly as he said (Genesis 41:12).
- Even though haste was made to bring Joseph to Pharaoh, he was still cleaned up before being presented (Genesis 41:14).
- Joseph told Pharaoh that it was God, not him, who could interpret dreams (Genesis 41:16). Joseph gave God all the credit for interpreting dreams.
- Pharaoh's dream is told twice in the same chapter (Genesis 41:17).
- It seems that Joseph was able to immediately tell Pharaoh the correct interpretation of his dream (Genesis 41:25).
- Although God gave a prophetic dream to Pharaoh, He didn't tell Pharaoh how to interpret that dream. Pharaoh had to obtain the interpretation from Joseph (who was someone who knew God and followed Him) (Genesis 41:25). There are times when God gives one person a prophecy but not the interpretation, and gives another person the interpretation.

- Joseph told Pharaoh that God was in charge. The dreams he had been given were revealing what God was going to do in the future (specifically, sending 7 years of plenty followed by 7 years of famine) (Genesis 41:28). God is the one who determines the future.
- There are times when God reveals things to rulers before He does them (Genesis 41:28).
- God controls harvests. He can send a bountiful harvest or a meager one (Genesis 41:29).
- The reason God gave Pharaoh the same dream twice was because it was about to come to pass. Its fulfillment was at hand (Genesis 41:32).
- Joseph told Pharaoh that God was the one who would bring the dreams to pass (Genesis 41:32). God is the one who gives prophecy and God is also the one who fulfills it.
- Throughout Joseph's interaction with Pharaoh he continually gave the glory to God (Genesis 41:32).
- Joseph told Pharaoh that whoever was put in charge of Egypt should collect 20% of what the land in Egypt produced during the 7 years of plenty so that there would be food during the years of famine (Genesis 41:34). This means Joseph did more than just interpret Pharaoh's dreams. He also told Pharaoh how to prepare for the coming famine.
- It's not wrong to prepare for a famine by storing up food (Genesis 41:36).
- It's not wrong to prepare for the future (Genesis 41:36).
- Pharaoh believed that God was the one who provided the interpretation of his dream, and that God was speaking

through Joseph (Genesis 41:39).

- Pharaoh told Joseph the reason he was the wisest of them all was because God had showed him things that He had not revealed to others (Genesis 41:39).
- Joseph's path to become the ruler of Egypt involved a great deal of suffering and pain. He was hated by his brothers, sold into slavery, falsely accused, and then put in prison for years (Genesis 41:41). It was a long and terrible road that was filled with suffering – and none of the suffering was caused by anything he had done wrong.
- The son of Jacob who received the greatest power and the greatest reward was Joseph, the one who was the most righteous (Genesis 41:41). Joseph's obedience to God in spite of all the things that he suffered, and his focus on glorifying God, eventually led to him gaining a position of tremendous authority.
- After Pharaoh put Joseph in charge of Egypt, he took off his ring and put it upon Joseph's hand (Genesis 41:42).
- Pharaoh changed Joseph's name to "Zaphnathpaaneah" (which seems to mean "he who reveals secrets") (Genesis 41:45).
- There's a recurring theme in the Bible of people's names being changed after a major life event (Genesis 41:45).
- Joseph's wife was an Egyptian (Genesis 41:45).
- Pharaoh was the one who provided a wife for Joseph (Genesis 41:45).
- Joseph was 30 years old when Pharaoh put him in charge of Egypt (Genesis 41:46).
- The two sons of Joseph were born before the years of

famine (Genesis 41:50).

- Joseph named his firstborn son Manasseh (which seems to mean "forgetting") (Genesis 41:51). Joseph said that God had caused him to forget all of his toil.
- One of the ways that God gives people peace is by causing them to forget the things they've suffered (Genesis 41:51). It's not a bad thing to forget the things we've suffered and move on from them.
- Joseph gave God the credit for giving him peace after all the years of suffering that he went through (Genesis 41:51).
- When Joseph stored up food in Egypt, he did more than just provide for the Egyptians. He also provided food for the people who lived in the surrounding nations (since they went to Egypt to buy food during the famine) (Genesis 41:57).
- The reason the sons of Jacob went to Egypt to buy food was because that was apparently the only nearby country which had food (Genesis 42:2).
- When Jacob commanded his sons to go to Egypt to buy corn during the famine, 10 of his sons went to Egypt (Genesis 42:3).
- Even after Joseph had been gone for 13 years, the sons of Jacob continued to lie to their father about what happened to him. Instead of repenting and telling the truth they kept telling the same lie (Genesis 42:3).
- Jacob didn't want anything to happen to Benjamin (v3)
- Jacob was more concerned about something happening to Benjamin than he was about something happening to

his other sons (Genesis 42:3).

- The sons of Jacob weren't the only people who went to Egypt to buy food. It seems they joined a larger group that made the journey together (Genesis 42:5).
- During the famine, Joseph sold corn to those who came to purchase it (Genesis 42:6). When the sons of Jacob went to Egypt to buy food they went to Joseph. It seems Joseph personally managed the distribution of food.
- Joseph's dream came true during the 7 years of famine. His brothers did indeed bow down before him (Genesis 42:6). It took 13 years for Joseph's dream to come true.
- When the sons of Jacob went to Egypt to buy food, it seems that Joseph didn't trust them (Genesis 42:9). Given all the horrifying things his brothers had done in the past, this was reasonable.
- When the sons of Jacob went to Egypt to buy food, they told Joseph that they were true men (Genesis 42:11). This was a lie. The brothers were actually liars, thieves, and murderers. They were *very* far from being good people.
- In the days of Joseph, "by the life of Pharaoh" seems to have been a common expression (Genesis 42:15).
- When the sons of Jacob went to Egypt to buy food, Joseph put them in prison for 3 days (Genesis 42:17).
- When Joseph told his brothers that they had to let one brother remain in prison in Egypt and the rest could then go home, they didn't protest or try to negotiate with Joseph (Genesis 42:20). Instead they accepted it.
- When Joseph's brothers threw him into a pit and sold him into slavery, Joseph was in terrible anguish. He begged his

brothers to let him go but they refused to hear him (Genesis 42:21).

- Joseph's brothers knew it was wrong for them to sell Joseph into slavery, but they continued to hide their sin and lie about it until Joseph exposed their lie and it could no longer be hidden (Genesis 42:21).
- The brother who was left behind in prison in Egypt was Simeon (Genesis 42:24). Since Simeon was one of the people who slaughtered all the males in an entire town, this was probably a good choice.
- In the days of Joseph there were inns where people who were on a journey could stop and rest (Genesis 42:27).
- It seems that when the sons of Jacob stopped at an inn, only one of them checked his sack and found his money (Genesis 42:28). Apparently no one else looked in their sacks until they got home.
- When the sons of Jacob returned from Egypt to Canaan without Simeon, Jacob accused them of taking his children away from him (which was more true than he realized) (Genesis 42:36).
- When Joseph commanded the sons of Jacob to bring Benjamin to Egypt, Reuben asked Jacob to trust him to bring Benjamin back home safe and sound (Genesis 42:37). However, Reuben was the son who had sex with his father's wife, so he wasn't exactly a person of integrity.
- The sons of Jacob knew that they wouldn't be able to return to Egypt a second time and buy more food unless they brought their younger brother with them (Genesis 43:3). Since they had a long history of telling malicious

lies, it's surprising they didn't bring along someone else and claim that he was their younger brother. The only options they considered were bringing their brother Benjamin or not going at all.

- Judah told Jacob that he would take responsibility for making sure that Benjamin was returned safely (Genesis 43:9). It's worth noting that Judah was the same brother who suggested selling Joseph into slavery, so he wasn't a good person to trust to bring the other son of Rachel back home safely.
- When the sons of Jacob were brought to Joseph's house they were afraid it was a trap (Genesis 43:18). They weren't entirely wrong.
- When the sons of Jacob made their second trip to Egypt, they were afraid that they would be attacked and turned into slaves (which was the very thing they had done to their brother Joseph) (Genesis 43:18).
- When Joseph arrived at his house to eat a meal with his brothers, he asked them if their father was still alive (Genesis 43:27).
- Joseph loved his brother Benjamin (Genesis 43:30).
- Joseph wept when he saw Benjamin, but he didn't weep when he saw his other brothers (Genesis 43:30). This makes sense, given that they hated him and sold him into slavery.
- When Joseph ate a meal with his brothers at his house, he didn't eat at the same table as them (Genesis 43:32).
- Even though Joseph was the ruler of Egypt, the Egyptians wouldn't eat with him because he was a Hebrew (Genesis 43:32). In the days of Joseph the Egyptians were deeply

racist.

- When the sons of Jacob were at Joseph's house, he showed his brothers that he knew their birth order (Genesis 43:33). Yet they still didn't realize it was Joseph.
- When the sons of Jacob were at Joseph's house, Joseph openly showed favoritism to Benjamin (Genesis 43:34).
- When the sons of Jacob were taken to Joseph's house after the cup was found in Benjamin's sack, they didn't claim they were innocent or protest that there had been a mistake. Instead they accepted the guilt (Genesis 44:16). Judah believed that God was punishing them for their sins, so that may have been a part of it.
- Before Joseph revealed his identity to his brothers, he tested them to see if they would sell Benjamin into a life of slavery the way they had done to him (Genesis 44:17).
- Judah inadvertently admitted to Joseph that they had lied to their father about what happened to him (Genesis 44:28).
- When Joseph told his brothers that Benjamin would become his servant and the rest of them could return home, Judah intervened to save him. Judah asked if he could stay in Egypt instead so that Benjamin could return with the rest of the brothers (Genesis 44:33). Judah was willing to take Benjamin's place. He actually kept the promise he made to Jacob to bring Benjamin back home safe and sound.
- When Judah asked Joseph if he could take Benjamin's place so that Benjamin could return home to his father, Joseph was deeply moved (Genesis 45:1).
- When Joseph wept while revealing who he was to his

brothers, the house of Pharaoh heard him (Genesis 45:2). It seems the house of Pharaoh was close to the house of Joseph.

- When Joseph revealed who he was to his brothers, he told them to not be angry with themselves that they had sold him to Egypt (Genesis 45:5). Joseph had the power to do his brothers great harm, but instead he forgave them and looked after them in their hour of need.
- Joseph told his brothers that God had sent him to Egypt ahead of them in order to save their lives (Genesis 45:5). The reason Joseph was sold into slavery was to preserve the lives of the very people who hated him and sold him into slavery.
- Joseph believed that God was in control of what happened to him (Genesis 45:5).
- God preserved the lives of Jacob and his sons, in spite of all the wicked things they did (Genesis 45:5). There are times when God causes the righteous to suffer many terrible things for many years in order to save the lives of wicked people.
- When Joseph revealed who he was to his brothers, there were still 5 years of famine left (Genesis 45:6). That means Joseph revealed his identity to his brothers after he had been second in command over Egypt for 9 years.
- Joseph told his brothers that God had made him a father to Pharaoh (Genesis 45:8).
- Joseph he told his brothers to return to Jacob and tell him that if he didn't move to Egypt then his household would become poor (because the famine would last another 5 years) (Genesis 45:11). Joseph wanted his father and his

brothers to move to Egypt so he could take care of them.

- When Pharaoh found out that Joseph's brothers had come, he was pleased (Genesis 45:16).
- When Pharaoh found out that Joseph's brothers had come, he told them to move to Egypt. He also told them to not worry about moving their possessions to Egypt because he was going to give them the good of the land of Egypt (Genesis 45:20). It seems that Pharaoh wanted Joseph's brothers to move to Egypt, but to leave their possessions behind in Canaan. (They brought their possessions anyway.)
- Joseph gave his brothers food so they could return to Canaan and move their families to Egypt (Genesis 45:21).
- Joseph gave each of his brothers multiple changes of clothing (Genesis 45:22).
- Joseph gave Benjamin 300 pieces of silver (which was a large sum of money in those days) (Genesis 45:22). Joseph treated Benjamin better than he treated his other brothers.
- The wagons that Pharaoh sent home with Joseph's brothers convinced Jacob that Joseph was still alive, and the story his sons had told him was true (Genesis 45:27). Until Jacob saw the wagons he didn't believe it.
- The reason Jacob was willing to move to Egypt was so he could see his son Joseph again (Genesis 45:28).
- When Jacob moved to Egypt he took everything he had (Genesis 46:1).
- God told Jacob that when he went to Egypt, God would turn him into a great nation (Genesis 46:3). God wanted

Jacob to move to Egypt.

- 33 descendants of Jacob and Leah moved with Jacob from Canaan to Egypt (Genesis 46:15).
- 16 descendants of Jacob and Zilpah moved with Jacob from Canaan to Egypt (Genesis 46:18).
- When Benjamin moved from Canaan to Egypt he already had 10 sons of his own (Genesis 46:21).
- When Jacob moved from Canaan to Egypt, there were 14 living descendants of him and his wife Rachel (Genesis 46:22). However, 3 of them were already living in Egypt at the time (Joseph and his two sons).
- 7 descendants of Jacob and Bilhah moved with Jacob from Canaan to Egypt (Genesis 46:25).
- 66 descendants of Jacob moved from Canaan to Egypt (Genesis 46:26). This doesn't include Jacob, Joseph, Ephraim, or Manasseh. It also doesn't include any wives.
- Joseph wanted his father's household to tell Pharaoh that they took care of cattle, so they could dwell in the land of Goshen (Genesis 46:34).
- The reason Jacob's family was told to dwell in Goshen was because they were shepherds, and shepherds were an abomination to Egyptians (Genesis 46:34).
- When Joseph told Pharaoh that his father's household had come to Egypt, he didn't bring all 70 people in his father's household and present them to Pharaoh. Instead he only brought 5 people (Genesis 47:2).
- Pharaoh told Joseph to make his father and brothers dwell in the best part of the land of Egypt (Genesis 47:6).

- Pharaoh gave the land of Goshen to Jacob and to his children (Genesis 47:6). At the time of the Exodus the Israelites were still living there.
- When Joseph presented Jacob to Pharaoh, Jacob said that he was a 130 years old (Genesis 47:9). Jacob considered 130 years to be a short life (which it was, when compared to his father and grandfather).
- When Jacob moved his household to Egypt, Joseph provided food for all of them (Genesis 47:12). Joseph used his position of power to save his family (along with the lives of a great many other people).
- During the years of famine, Joseph gathered up all the money in both Egypt and Canaan (because people spent it to buy food) (Genesis 47:14). That money was collected and brought to Pharaoh's house.
- During the years of famine, when the Egyptians ran out of money Joseph gave them food in exchange for their livestock (Genesis 47:17).
- During the years of famine, when the Egyptians ran out of both money and livestock Joseph bought all the land in Egypt (Genesis 47:20).
- During the years of famine, Pharaoh became much wealthier than he had been before (Genesis 47:20).
- During the years of famine, the Egyptians were greatly impoverished (Genesis 47:20). They lost all their money, all their livestock, and all their land. (The only people who didn't lose everything were the priests.)
- After the Egyptians sold their land to Pharaoh in exchange for food, Joseph moved them from their land into cities (Genesis 47:21).

- When the famine was over, Joseph gave seed to the Egyptians so they could sow their fields (because the people had no money to buy seed with). Joseph told the Egyptians that when they reaped a harvest they would give a fifth of it to Pharaoh and keep the rest for themselves (Genesis 47:23-24). This means he instituted a 20% harvest tax.
- The Egyptians didn't object to paying a 20% tax on their harvests. Instead they were grateful that their lives had been saved (Genesis 47:25).
- Joseph was only able to tax the land that Pharaoh owned (Genesis 47:26). The tax was a sign that Pharaoh (not the people) owned that land.
- Jacob lived for 147 years (Genesis 47:28).
- When Jacob was about to die, he asked Joseph to not bury him in Egypt (Genesis 47:29). Jacob was extremely insistent about this and actually made Joseph swear an oath that he would bury him in Canaan and not in Egypt. This was very important to Jacob.
- When Jacob was about to die, he referred to death as lying with his fathers (Genesis 47:30).
- Jacob wanted to be buried in the same place that his forefathers had been buried (Genesis 47:30). He wanted to be buried in the family burial cave.
- There are times when Jacob is called both Jacob and Israel in the same verse (Genesis 48:2). It's not clear why the text sometimes uses Jacob and why it sometimes uses Israel.
- Jacob claimed the two sons of Joseph as his own (Genesis 48:5). This means Joseph received the double portion

that was usually reserved for the firstborn son. He was allocated two tribes of Israel.

- Jacob told Joseph that if he had more sons after Ephraim and Manasseh, they would be considered Joseph's children and not Jacob's children. Only Ephraim and Manasseh would count as the sons of Jacob (Genesis 48:6). However, it doesn't appear that Joseph had any other children.
- When Jacob was dying, he blessed Joseph's children (who were his grandchildren) before he blessed his own children (Genesis 48:9).
- Jacob recognized God as his redeemer (Genesis 48:16).
- Jacob was a prophet (Genesis 48:19).
- Jacob knew that Ephraim would be greater than Manasseh (Genesis 48:19).
- Sometimes the child who receives the greatest blessing isn't the firstborn, but is the youngest (Genesis 48:19).
- Jacob gave Joseph land that he conquered from the Amorites (Genesis 48:22).
- Jacob called his sons to him before he died so he could tell them what would happen to their descendants (the tribes) in the last days (Genesis 49:1).
- Right before Jacob died he cursed Reuben (Genesis 49:4). This is because Reuben had sex with Jacob's wife. This seems to be one of the reasons why Reuben (the firstborn of Leah) lost his birthright, and why it was given to Joseph (the firstborn of Rachel) instead.
- When Jacob cursed Reuben he said that his tribe wouldn't excel (Genesis 49:4). As a result of that curse, no

ruler, judge, king, or notable figure came from the tribe of Reuben. Reuben's sin condemned an entire tribe (consisting of many generations of people) to never achieve anything notable, forever.

- There are times when a person's sin has consequences on all of their descendants, forever (Genesis 49:4).
- There are times when a person suffers because of a sin that someone else committed hundreds or even thousands of years ago (Genesis 49:4).
- There are times when a person's life is determined by something that happened long before they were born, and there's nothing they can do to change it (Genesis 49:4).
- Sexual immorality defiles those who engage in it (Genesis 49:4).
- Right before Jacob died he told Simeon and Levi that they were cruel (Genesis 49:5). They were the two sons who slaughtered all the men in an entire town.
- Jacob cursed Simeon and Levi and said that their tribes would be scattered (Genesis 49:7). Hundreds of years later, the tribe of Levi wasn't given territory of their own in Canaan. Instead they were scattered in cities throughout the land. Although the tribe of Simeon was given land, their territory was entirely within the borders of Judah's territory (Joshua 19:1).
- Jacob's last words to Simeon and Levi before he died condemned them for being dangerous and cruel (Genesis 49:7).
- Jacob told Judah that he was the one who his brothers would praise (Genesis 49:8).

- Jacob said that the scepter wouldn't depart from Judah until Shiloh came (Genesis 49:10). The Messiah came from the tribe of Judah.
- Jacob said that the tribe of Issachar would endure being servants and paying tribute because the land was pleasant (Genesis 49:15).
- Jacob's last words to Dan before he died compared him to a dangerous snake who would bring harm to others (Genesis 49:17).
- Jacob looked to the Lord for salvation (Genesis 49:18).
- At the end of Jacob's life he finally called God the God of Jacob (Genesis 49:24). It took a lifetime, but in the end Jacob started calling God *his* God instead of just the God of his fathers.
- The first person to call the Messiah a shepherd may have been Jacob (Genesis 49:24).
- The first person to call the Messiah the stone of Israel may have been Jacob (Genesis 49:24).
- Jacob believed that God strengthened Joseph and enabled him to withstand all the things he had suffered (Genesis 49:24).
- Jacob told Joseph that he would have a crown that was separate from his brothers (Genesis 49:26).
- Jacob told Joseph that his blessings would reach to the utmost bound of the everlasting hills (Genesis 49:26).
- Jacob blessed Joseph above the rest of his sons (Genesis 49:26).
- Jacob said that Benjamin was dangerous (Genesis 49:27).

- In Genesis 49, the 12 tribes of Israel are defined as the 12 sons of Jacob: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin (which comes out to exactly 12) (Genesis 49:28). Jacob counted Joseph as one tribe, instead of the two tribes of Ephraim and Manasseh.
- When Jacob spoke of dying he referred to it as being gathered to his people (Genesis 49:29).
- Jacob told his sons to bury him in the family burial cave (Genesis 49:29). This was extremely important to him.
- Leah was buried in the family burial cave (Genesis 49:31). Rachel was not.
- When Jacob died, the Bible says he was gathered to his people (Genesis 49:33). There's a recurring theme of the Bible describing death as a person being gathered to his people.
- It seems that Jacob died immediately after blessing his sons and commanding them to bury him in the family burial cave (Genesis 49:33).
- When Jacob died, Joseph wept (Genesis 50:1).
- Some of Joseph's servants were physicians (Genesis 50:2).
- When Jacob died, Joseph commanded his physicians to embalm him (Genesis 50:2).
- It took 40 days to embalm Jacob (Genesis 50:3).
- After Jacob died, the Egyptians mourned for him for 70 days (Genesis 50:3).
- After the period of mourning for Jacob was over, Joseph sought to obtain permission from Pharaoh to go to

Canaan and bury his father (Genesis 50:4). Pharaoh granted it.

- When Joseph went to Canaan to bury his father, he and his brothers didn't go alone. They were accompanied by all the servants of Pharaoh, all the elders of the house of Pharaoh, and all the elders of the land of Egypt (Genesis 50:7).
- When Joseph went to Canaan to bury his father, the group stopped in the threshingfloor of Atad (Genesis 50:10). They mourned there for 7 days with a great and sore lamentation.
- It seems there was far more mourning associated with the death of Jacob than with the death of Abraham or Isaac (Genesis 50:10).
- When Joseph and those who were with him mourned for Jacob at the threshingfloor of Atad, the Canaanites said that it was a grievous mourning for the Egyptians (Genesis 50:11). In fact, the Canaanites named that place "Abelmizraim" (which seems to mean "the mourning of Egypt").
- The sons of Jacob buried him in the cave of the field of Machpelah (Genesis 50:13).
- After Jacob died, Joseph's brothers thought that Joseph was going to get his revenge for all the terrible things they had done to him (Genesis 50:15). They were wrong.
- Joseph's brothers knew they had done terrible things to Joseph (Genesis 50:15).
- After Jacob died, Joseph's brothers sent a messenger to Joseph saying that Jacob had commanded Joseph to forgive them (Genesis 50:16). However, there's no

evidence Jacob ever said such a thing. Since his brothers had a long history of lying, it's possible they made this up.

- When Joseph's brothers sent him a messenger asking him to forgive them for the evil they had done to him, Joseph wept (Genesis 50:17).
- When Joseph's brothers asked him to forgive them, he did so (Genesis 50:19). He never took revenge for all the evil his brothers had done to him.
- Joseph told his brothers that God used the evil things they had done to him to save the lives of many people (Genesis 50:20).
- There are times when someone does something for evil purposes and God uses it to accomplish something good (Genesis 50:20).
- Joseph lived 110 years (Genesis 50:22).
- When Joseph was about to die, he told his brothers that God was surely going to visit them one day and bring them out of Egypt to Canaan (Genesis 50:24). Joseph believed that God was going to keep His promise and would surely give the land of Canaan to the children of Israel.
- When Joseph was about to die, he made the children of Israel promise to take his bones out of Egypt when they left and went to Canaan (Genesis 50:25). They kept that promise (Exodus 13:19).
- When Joseph died, he was embalmed and put in a coffin in Egypt (Genesis 50:26).