

From God's Creation to God's Nation

Genesis 1:1 to Exodus 17:16

PART ONE : THE PRELIMINARIES (1–11) – This first part of Genesis describes four great happenings: the creation of the universe, the fall of humanity, the universal flood, and the Tower of Babel.

SECTION OUTLINE ONE (GENESIS 1–2) – This section describes the creation of all things.

I. GOD'S WORKING SCHEDULE (1:1–2:19)

- a. First day: creation of light (1:3–5): "Then God said, 'Let there be light.' " He then divides the light from the darkness.
- b. Second day: creation of space and water (1:6–8): He separates the atmospheric, upper water from the earthly, lower water.
- c. Third day: creation of plant life (1:9–13): First he separates the water from the land. The earth then brings forth green grass, plants, trees, and vegetation of every kind.
- d. Fourth day: creation of sun, moon, and stars (1:14–19)
- e. Fifth day: creation of fish and fowl (1:20–23)
- f. Sixth day: creation of land animals and people (1:24–31; 2:7–20)
 - i. The brute creatures: livestock and all wild beasts (1:24–25)
 - ii. The blessed creature, who is given two things:
 1. The image of God (1:26–27)
 2. The instructions from God (1:26–31; 2:15–19)
 - a. People are to rule over all nature (1:26, 28),
 - b. to fill the earth with their own kind (1:28),
 - c. to cultivate and care for their beautiful home, the Garden of Eden (2:15),
 - d. to eat from any tree except the tree of the knowledge of good and evil (2:16–17),
 - e. and to provide names for all the other creatures (2:19–20).
- g. Seventh day: God rests (2:1–6): His creative work is complete and is pronounced good. God blesses and sets apart the seventh day.

II. GOD'S WEDDING SCHEDULE (2:20–25)

- a. The making of Eve (2:20–22): Eve, the first woman, is formed from the flesh and bone of Adam's side.
- b. The marriage of Eve (2:23–25): Eve is returned to Adam's side. "This explains why a man leaves his father and mother and is joined to his wife, and the two are united into one." This marks history's first marriage.

SECTION OUTLINE TWO (GENESIS 3–5) – This section describes the corruption of all things.

I. THE TRANSGRESSION OF ADAM (3:1–24)

- a. Adam's disobedience (3:1–6)
 - i. The treachery (3:1–5)
 1. Satan begins by casting doubt on God's Word (3:1–3): "Did God really say you must not eat any of the fruit in the garden?"
 2. Satan concludes by denying God's Word (3:4–5): " 'You won't die!' the serpent hissed 'You will become just like God, knowing everything, both good and evil.' "
 - ii. The tragedy (3:6): Both Eve and Adam disobey God and eat of the forbidden tree.
- b. Adam's deceit (3:7–8): He attempts to cover his nakedness by making clothes from fig leaves. He then hides among the trees.

- c. Adam's despair (3:9–11): He acknowledges his fear and nakedness before God.
 - d. Adam's defense (3:12–19): Adam blames Eve, but Eve blames the serpent.
 - e. Adam's discipline (3:14–19): God sets up his divine court in Eden and imposes the following sentences:
 - i. Upon the serpent (3:14–15): to be the most cursed of all creatures and to crawl on its belly, eating dust. Also, his head will be crushed by the offspring of the woman.
 - ii. Upon the woman (3:16): to suffer pain in childbirth and to be ruled by her husband.
 - iii. Upon the man (3:17–19): to endure wearisome labor as he grows food from unproductive soil and to eventually die physically.
 - iv. Upon nature (3:18): to be infested with thorns and thistles.
 - f. Adam's deliverance (3:15, 20–21)
 - i. The promise (3:15): Someday a Savior will defeat Satan, the serpent!
 - ii. The provision (3:20–21): After Adam names his wife Eve, God clothes both of them with animal skins.
 - g. Adam's dismissal (3:22–24)
 - i. The grace (3:22–23): God removes them from the garden so that they cannot eat of the tree of life and live forever in their sin.
 - ii. The guards (3:24): God stations angelic beings with flaming swords at the eastern entrance of Eden to keep Adam and Eve out.
- II. THE TESTIMONY OF ABEL (4:1–26)
- a. Abel, the godly son (4:1–2, 4): He is a shepherd who obediently offers an animal sacrifice to God.
 - b. Cain, the godless son (4:3–26)
 - i. The apostate (4:3): He offers God a bloodless offering.
 - ii. The angered (4:5–7): God refuses Cain's offering but urges him to offer an acceptable one.
 - iii. The assassin (4:8–16)
 - 1. Cain's crime (4:8): In a fit of rage and envy, Cain kills Abel.
 - 2. Cain's curse (4:9–12): He becomes a vagrant and a wanderer on the earth.
 - 3. Cain's complaint (4:13–16): He worries that whoever finds him will kill him! To prevent this, God puts a mark on Cain to warn those who might try to kill him. Cain then marries someone who is probably one of his sisters.
 - iv. The architect (4:17–24)
 - 1. The talented society founded by Cain (4:17–22): Cain builds history's first city. His descendants are the original tent dwellers and herdsman. They also are the first musicians and metalworkers.
 - 2. The treacherous society founded by Cain (4:23–24): They practice polygamy and are given over to violence.
 - c. Seth, the granted son (4:25–26): Eve gives birth to a third son, Seth, whom God grants to take the place of the murdered Abel.
- III. THE TRANSLATION OF ENOCH (5:1–32)
- a. The first patriarchs living before the Flood (5:1–17): There are six, from Adam to Jared, each living more than nine hundred years.
 - b. The favored patriarch living before the Flood (5:18–24): Enoch
 - i. Enoch's relationship with God (5:18–22): He walks with God!
 - ii. Enoch's removal by God (5:23–24): He is taken to heaven without dying!
 - c. The final patriarchs living before the Flood (5:25–32): There are four, from Enoch to Noah. One of them, Methuselah, lives for 969 years, making him recorded history's oldest human being! Another, Noah, fathers three sons: Shem, Ham, and Japheth.

SECTION OUTLINE THREE (GENESIS 6–10) – This section describes the condemnation of all things.

- I. THE PREPARATION FOR THE FLOOD (6:1–22)
 - a. God’s grief (6:1–7): He sees nothing but human wickedness of every kind, everywhere, at all times.
 - b. God’s grace (6:8–10): Noah, because of his righteous living, finds favor in the sight of God.
 - c. God’s guidance (6:11–22)
 - i. Destruction! (what God will do) (6:11–13): He is going to destroy all life upon the earth—except for Noah and his family—through a flood.
 - ii. Construction! (what Noah will do) (6:14–22): He is to construct a wooden boat that is 450 feet long, 75 feet wide, and 45 feet high. Upon completion, Noah is to bring his family inside, along with at least one male and one female of every animal.
- II. THE PROTECTION DURING THE FLOOD (7:1–24)
 - a. The occupants inside the ark (7:1–9, 13–16): They include Noah, his wife, their three sons and their wives, plus a pair of all animals and seven pairs of clean animals.
 - b. The ordeal outside the ark (7:10–12, 17–24): The underground waters burst forth, and torrential rain falls from heaven for forty days, covering the highest mountains and drowning all human and animal life.
- III. THE PARTICULARS FOLLOWING THE FLOOD (8:1–10:32)
 - a. Noah’s security (8:1–5): “But God remembered Noah.”
 - b. Noah’s search (8:6–12)
 - i. The unsuccessful attempt by the raven (8:6–7): It cannot find dry ground.
 - ii. The successful attempt by the dove (8:8–12): After one earlier attempt, the dove finds dry ground, returning with a freshly plucked olive leaf in its beak.
 - c. Noah’s surveillance (8:13–14): Noah removes the ark’s covering and surveys the new world after the Flood!
 - d. Noah’s summons (8:15–19): God orders Noah, his family, and all the animals to leave the ark.
 - e. Noah’s sacrifice (8:20–22): He builds an altar and sacrifices on it animals approved by God for that purpose.
 - f. Noah’s sign (from God) (9:1–17)
 - i. Concerning the animals of the earth (9:1–10): They will fear people and provide food for them, but their blood is not to be consumed.
 - ii. Concerning the rainbow in the sky (9:11–17): It will serve as a sign of God’s promise that he will never destroy the earth by water again.
 - g. Noah’s shame (9:18–29)
 - i. The failure (9:18–24): Noah becomes drunk with wine and exposes himself.
 - ii. The foretelling (9:25–29): Noah curses Canaan and his descendants and blesses Shem and Japheth and their descendants.
 - h. Noah’s sons (10:1–32)
 - i. Japheth (10:2–5): a list of his descendants, including Gomer, Magog, Tubal, and Meshech
 - ii. Ham (10:6–20): a list of his descendants, including Canaan and Nimrod
 - iii. Shem (10:21–32): a list of his descendants, including Peleg (who may have lived during the tower of Babel dispersion). He was the ancestor of Terah (the father of Abram) and Abram and Sarai

SECTION OUTLINE FOUR (GENESIS 11:1–32) – This section describes the confusion of all things.

- I. THE SIN (11:1–4): All human beings attempt to unify themselves for their own glory.
- II. THE SENTENCE (11:5–9): God scatters them by confusing their language at the tower of Babel.
- III. THE SETTLEMENT (11:10–32): A history is given of Shem’s descendants. Shem is the ancestor of Abraham.

A SPECIAL EXAMINATION OF JOB (Job 1:1 – 42:17)

PART TWO : THE PATRIARCHS (12–50) – This second part of Genesis describes four great heroes: Abraham, Isaac, Jacob, and Joseph.

SECTION OUTLINE FIVE (GENESIS 12:1–25:18) – This section covers the life of Abraham.

- I. THE CONVERSION AND CALLING OF ABRAM (12:1–5)
 - a. The place (12:1): Ur of the Chaldeans (see Genesis 11:31).
 - b. The promises (12:2–3): Abram will found a great nation; and God will bless him, make his name great, and cause him to bless others. Those who bless Abram will be blessed; those who curse him will be cursed. Everyone on earth will be blessed through him. This takes place through Jesus Christ, a descendant of Abram.
 - c. The pilgrimage (12:4–5): Abram travels from Ur to Haran and from Haran to Canaan.
- II. THE CANAAN OF ABRAM (12:6–9)
 - a. Abram at Shechem (12:6–7): The Lord promises to give Canaan to Abram, and Abram builds an altar there.
 - b. Abram at Bethel (12:8–9): Abram builds another altar.
- III. THE CARNALITY OF ABRAM (FIRST OCCASION) (12:10–20)
 - a. The famine (12:10): Abram goes from Canaan to Egypt to escape a famine.
 - b. The falsehood (12:11–13): Afraid for his life, Abram tells Sarai to pretend she is his sister.
 - c. The favor (12:14–16): Pharaoh rewards Abram with riches for Sarai’s sake, probably intending to marry her.
 - d. The frustration (12:17): God plagues Pharaoh and his household for his plans to marry Sarai.
 - e. The fury (12:18–20): Pharaoh rebukes Abram for his deceit and sends him and Sarai away.
- IV. THE CONDESCENSION OF ABRAM (13:1–18)
 - a. The arrival (13:1–4): Abram arrives at Bethel and worships God again.
 - b. The argument (13:5–7): The herdsmen of Abram and Lot (his nephew) have a dispute over grazing rights.
 - c. The agreement (13:8–13)
 - i. The terms (13:8–9): Abram allows Lot to select his own land.
 - ii. The tragedy (13:10–13): Lot foolishly chooses land close to the morally perverted city of Sodom.
 - d. The assurance (13:14–18): After Lot’s departure, God again promises to make Abram’s descendants as numerous as the dust of the earth and to give them the land of Canaan.
- V. THE COURAGE OF ABRAM (14:1–16)
 - a. The villains (14:1–11)
 - i. The rebellion (14:1–4): Five Canaanite city-states rebel against Kedorlaomer of Elam.
 - ii. The retaliation (14:5–11): Kedorlaomer and his allies defeat the armies of the five city-states, plunder their cities, and carry many people away as slaves.
 - b. The victim (14:12): Lot, now living in Sodom, is taken away as a slave.
 - c. The victory (14:13–16)
 - i. Abram’s army (14:13–14): Upon learning of Lot’s capture, Abram and his 318 trained servants ride out to rescue Lot.
 - ii. Abram’s attack (14:15): Abram divides his men and initiates a surprise attack at night.
 - iii. Abram’s achievements (14:16): Kedorlaomer is defeated, and Lot is rescued.
- VI. THE COMMUNION OF ABRAM (14:17–24)
 - a. The godly and priestly king of Salem (14:17–20): As he is returning from battle to his home in Hebron, Abram meets Melchizedek, who blesses him. Abram offers him a tenth of all the goods he has recovered from Kedorlaomer.

- b. The godless and perverted king of Sodom (14:21–24): In stark contrast, Abram refuses to have any fellowship with Bera, king of wicked Sodom.

VII. THE COVENANT WITH ABRAM (15:1–21)

- a. Abram’s faulty assumption (15:1–3): Abram complains that upon his death all his goods will be passed on to Eliezer, one of his servants from Damascus. Eliezer will then become the heir to the covenant.
- b. God’s faithful assurance (15:4–21)
 - i. The revelation (15:4–5): God tells Abram that the promised heir will be Abram’s own son and that Abram’s descendants will be as numerous as the stars in the heavens!
 - ii. The response (15:6): “And Abram believed the LORD, and the LORD declared him righteous because of his faith.”
 - iii. The ratification (15:7–17)
 - 1. The details (15:7–11): God ratifies his promise to Abram with a covenant sealed by blood.
 - 2. The dream (15:12): At sunset Abram falls into a deep sleep and sees troubling visions.
 - 3. The destiny (of Israel) (15:13–16): God speaks to Abram in his sleep, telling him his descendants will be enslaved for four hundred years. God also tells him that the oppressors will be punished, and that Abram’s descendants will be set free and depart with great riches.
 - 4. The descent (of God himself) (15:17): A smoking firepot and a flaming torch, probably symbolizing God himself, pass between the dead animals of the blood covenant.
 - iv. The real estate (15:18–21): God reveals to Abram the boundaries of the Promised Land, from the border of Egypt to the Euphrates River.

VIII. THE COMPROMISE BY ABRAM (16:1–16)

- a. The rationale for his compromise (16:1–3)
 - i. The problem (16:1): Sarai is still unable to bear a son.
 - ii. The plan (16:1–3): Sarai convinces Abram to marry Hagar, her servant, in order to have a son through her.
- b. The results of his compromise (16:4–16)
 - i. Hagar’s marriage to Abram (16:4): After Hagar conceives, she begins to look down upon Sarai.
 - ii. Hagar’s mistreatment by Sarai (16:5–6): After suffering harsh treatment from the frustrated Sarai, Hagar flees into the desert.
 - iii. Hagar’s meeting with the Lord (16:7–14)
 - 1. The Lord advises her (16:7–9): The angel of the Lord comes to her by a well and tells her, “Return to [Sarai] and submit to her authority.”
 - 2. The Lord assures her (16:10–14): The angel of the Lord tells Hagar that she will have innumerable descendants through her unborn son, who will be called Ishmael (“God hears”).
 - iv. Hagar’s mothering of Ishmael (16:15–16): She gives birth to Ishmael when Abram is eighty-six years old.

IX. THE CIRCUMCISION OF ABRAHAM (17:1–27)

- a. God and Abram (17:1–14)
 - i. Abram’s new title (17:1–8): God changes Abram’s name from Abram (“exalted father”) to Abraham (“father of many”).
 - ii. Abraham’s new task (17:9–14)
 - 1. The particulars (17:9–13): As a sign of the covenant, he is to circumcise himself, all males in his camp, and all baby boys eight days after their birth.

2. The penalty (17:14): Those who refuse to be circumcised are to be cut off from the Israelites.
 - b. God and Sarai (17:15–19)
 - i. The renaming of Sarai (17:15): God changes her name from Sarai to Sarah (“princess”).
 - ii. The reassuring of Sarah (17:16–19): God promises that this barren woman will indeed become the mother of nations.
 - c. God and Ishmael (17:20–27)
 - i. Revealing the future of Ishmael (17:20–22): God tells Abraham that Ishmael will become the ancestor of twelve princes and a great nation.
 - ii. Removing the flesh of Ishmael (17:23–27): At age ninety-nine, Abraham circumcises himself, the thirteen-year-old Ishmael, and all the men in his camp.
- X. THE COMPASSION OF ABRAHAM (18:1–19:38)
- a. The tremendous news (18:1–15)
 - i. The reception by Abraham (18:1–8)
 1. Meeting with his heavenly visitors (18:1–3): The Lord himself and two angels visit Abraham near Hebron.
 2. Ministering to his heavenly visitors (18:4–8): Abraham prepares a meal of veal, cheese curds, milk, and bread for his visitors.
 - ii. The reaction of Sarah (18:9–15)
 1. The details (18:9–10): In her tent Sarah overhears the Lord’s promise concerning the birth of Isaac.
 2. The doubts (18:11–12): Sarah laughs in unbelief.
 3. The declaration (18:13–14): “Is anything too hard for the LORD? ... Sarah will have a son.”
 4. The denial (18:15): In fear, Sarah denies that she laughed in unbelief.
 - b. The tragic news (18:16–19:38)
 - i. The indictment against Sodom (18:16–22)
 1. Abraham’s faithfulness (18:16–19): God determines to tell Abraham about his plan for the city of Sodom, since Abraham has been chosen to be the father of a righteous people.
 2. Sodom’s filthiness (18:20–22): The Lord tells Abraham about the wickedness of Sodom.
 - ii. The intercession for Sodom (18:23–33)
 1. Pleading for fifty (18:23–26): Abraham asks if the Lord will spare the city for the sake of fifty righteous people found there. The Lord answers yes.
 2. Pleading for forty-five (18:27–28): For forty-five? Yes.
 3. Pleading for forty (18:29): For forty? Yes.
 4. Pleading for thirty (18:30): For thirty? Yes.
 5. Pleading for twenty (18:31): For twenty? Yes.
 6. Pleading for ten (18:32–33): For ten? Yes.
 - iii. The incineration of Sodom (19:1–38)
 1. Pre-destruction events (19:1–14)
 - a. Lot and the angels (19:1–3): Two angels visit Lot, and he invites them to spend the night in his home.
 - b. Lot and the Sodomites (19:4–11): The men of Sodom demand that Lot hand over the two angels so that they can sexually molest them.
 - c. Lot and his family (19:12–14): In vain Lot warns his daughters’ fiancés to flee the city.

2. Destruction events (19:15–29)
 - a. The firmness (19:15–17): Reluctant to leave, Lot and his family are led out of the doomed city by the angels.
 - b. The fear (19:18–22): Lot begs that they be allowed to live in Zoar, a small village near Sodom.
 - c. The fury (19:23–25): The fiery wrath of God falls upon Sodom and other wicked cities of the plain.
 - d. The fatality (19:26): Looking back to the burning Sodom, Lot’s wife becomes a pillar of salt.
 - e. The firestorm (19:27–29): From a distance of over twenty miles Abraham sees smoke rising from the destruction of Sodom and Gomorrah.
3. Post-destruction events (19:30–38)
 - a. The supposition of two sisters (19:30–31): Lot’s daughters fear they will never marry and raise children.
 - b. The sins of two sisters (19:32–36): They get their father drunk and sleep with him in order to become pregnant.
 - c. The sons of two sisters (19:37–38): Moab, father of the Moabites, is born to Lot’s older daughter, and Ben-ammi, father of the Ammonites, to Lot’s younger daughter.

XI. THE CARNALITY OF ABRAHAM (SECOND OCCASION) (20:1–18)

- a. Abraham and Abimelech: round one—deceiving (20:1–8)
 - i. The deception (20:1–2): Again, fearing for his life, Abraham introduces Sarah as his sister.
 - ii. The dream (20:3–8)
 1. God informs Abimelech (20:3–6): In a dream God warns Abimelech that Sarah is married.
 2. God instructs Abimelech (20:7–8): God tells Abimelech to return Sarah to Abraham and promises that the patriarch will then pray for him.
- b. Abraham and Abimelech: round two—defending (20:9–13)
 - i. The painful question (asked of Abraham) (20:9–10): “Why have you done this to us?”
 - ii. The pitiful answer (given by Abraham) (20:11–13): Abraham says he feared that Abimelech would have killed him to marry Sarah.
- c. Abraham and Abimelech: round three—delivering (20:14–18): Abimelech returns Sarah and compensates Abraham for his trouble. Abraham prays for Abimelech, and God lifts the curse he has placed upon Abimelech’s household.

XII. THE CELEBRATION OF ABRAHAM (21:1–21; 25:12–18)

- a. The fulfillment (21:1–7)
 - i. The nature of the fulfillment (21:1–2): Sarah gives birth to the heir of the covenant!
 - ii. The name for the fulfillment (21:3–7): He is named Isaac, meaning “laughter,” because everyone who hears of this will laugh.
- b. The feast (21:8): The purpose is to celebrate Isaac’s weaning.
- c. The flouting (21:9): Sarah sees Ishmael mocking Isaac.
- d. The fury (21:10–11): Sarah demands that Abraham order Hagar and Ishmael to leave the camp.
- e. The farewell (21:12–14): After Abraham is reassured by God that Hagar will be provided for, he sends her away with a supply of food and water.
- f. The fear (21:15–16): In the wilderness Hagar fears both of them will soon die of exposure.
- g. The faithfulness (21:17–21; 25:12–18)

- i. The deliverance and development of Ishmael (21:17–21): God provides food and water for Ishmael in the wilderness and later guides him into adulthood.
 - ii. The descendants of Ishmael (25:12–18): Just as God had foretold, Ishmael fathers twelve sons.
- XIII. THE CONTRACT BY ABRAHAM (21:22–34)
- a. The persons (21:22): Abimelech and his commander, Phicol, come to make a treaty with Abraham.
 - b. The plan (21:23–24): Neither Abimelech nor Abraham will harm each other.
 - c. The problem (21:25–26): Abraham complains that Abimelech’s servants have taken away one of his wells. Abimelech says he knew nothing about it.
 - d. The pact (21:27–30): A special peaceful covenant between the two men is ratified as Abraham gives Abimelech some sheep and oxen.
 - e. The place (21:31–34): This is done at Beersheba (“well of the oath”).
- XIV. THE COMMAND TO ABRAHAM (22:1–24)
- a. Abraham’s sorrow (22:1–8)
 - i. The order (22:1–2): God commands Abraham to sacrifice his son Isaac as a burnt offering.
 - ii. The obedience (22:3): Along with Isaac and two servants, Abraham heads out for the land of Moriah.
 - iii. The ordeal (22:4–8)
 - 1. Isaac’s question (22:7): “Father? ... Where is the lamb for the sacrifice?”
 - 2. Abraham’s answer (22:8): “God will provide a lamb, my son.”
 - b. Isaac’s submission (22:9–10): He allows Abraham to bind him on the altar.
 - c. God’s substitute (22:11–24)
 - i. The nature of Abraham’s offering (22:11–13): He is commanded to offer up a nearby ram instead of Isaac.
 - ii. The name of Abraham’s God (22:14): Abraham calls that place “Yahweh Yir’eh” (“The LORD Will Provide”).
 - iii. The number of Abraham’s descendants (22:15–19): The angel of the Lord again promises Abraham that his descendants will be as numerous as the stars of the sky and the sand on the seashore.
 - iv. The news concerning Abraham’s family (22:20–24): Abraham learns that his brother Nahor has had eight sons. One of them is Bethuel, who will become the father of Rebekah (Isaac’s wife).
- XV. THE CAVE OF ABRAHAM (23:1–20)
- a. Abraham’s tears (23:1–2): He weeps for Sarah, who died at age 127.
 - b. Abraham’s testimony (23:3–13): He describes himself as a stranger and sojourner in Canaan and asks Ephron the Hittite if he may buy the cave of Machpelah that he might bury Sarah in it.
 - c. Abraham’s transaction (23:14–20)
 - i. The price (23:14–16): four hundred shekels of silver
 - ii. The place (23:17–20): the cave of Machpelah, located in Hebron
- XVI. THE COMMISSION BY ABRAHAM (24:1–67)
- a. The plan (24:1–4): Abraham instructs his servant (probably Eliezer) to find a wife for Isaac from Abraham’s native land of Mesopotamia.
 - b. The problem (24:5–6): Even if Eliezer cannot find a willing bride there, he is not to take Isaac there to live.
 - c. The promises (24:7–9)
 - i. God’s promise to Abraham (24:7–8): Abraham remembers the Lord’s promise concerning the land of Canaan.
 - ii. The servant’s promise to Abraham (24:9): He will do exactly as Abraham has instructed.
 - d. The preparation (24:10): The servant loads ten camels with gifts and departs.

- e. The prayer (24:11–21)
 - i. The request (24:11–14): The servant asks the Lord to cause the woman chosen as Isaac’s bride to volunteer to provide water for him and his camels.
 - ii. The results (24:15–21): Even as the servant is praying, Rebekah appears upon the scene and fulfills the sign.
- f. The presents (24:22–33)
 - i. Rebekah and the servant (24:22–28): The servant gives Rebekah some gold jewelry.
 - ii. Laban and the servant (24:29–33): Rebekah’s brother invites the servant into his home.
- g. The proposal (24:34–58)
 - i. The overview by the servant (24:34–48)
 - 1. The servant’s conversation with Abraham (24:34–41): The servant recounts to Laban the mission Abraham has given to him.
 - 2. The servant’s conversation with God (24:42–44): The servant recounts how God has answered his prayer.
 - 3. The servant’s conversation with Rebekah (24:45–48): The servant recounts his initial meeting with Rebekah.
 - ii. The offer by the servant (24:49–56): He gives Rebekah more costly jewelry and clothing and invites her to accompany him back to Canaan to marry Isaac.
- h. The persuasion (24:57–60): “Are you willing to go with this man?” And [Rebekah] replied, “Yes, I will go.”
- i. The pilgrimage (24:61): Abraham’s servant and Rebekah and her servants leave Mesopotamia for Canaan.
- j. The presentation (24:62–67): Isaac is walking through a field when he meets his new bride. They marry and provide each other with love and comfort.

XVII. THE CLOSING YEARS OF ABRAHAM (25:1–11)

- a. Abraham’s family (25:1–4)
 - i. Abraham’s last spouse (25:1): Abraham marries his third wife, Keturah.
 - ii. Abraham’s last sons (25:2–4): Keturah bears him six sons, including Midian.
- b. Abraham’s fortune (25:5–6): He passes on his wealth to his sons, giving the greatest part to Isaac.
- c. Abraham’s farewell (25:7–11): He dies at the age of 175.

SECTION OUTLINE SIX (GENESIS 25:19–28:9; 36:1–43) – This section covers the life of Isaac.

- I. ISAAC AND REBEKAH (25:19–26:16)
 - a. Isaac’s devotion to Rebekah (25:20–34)
 - i. The request (25:19–22): He prays that Rebekah will conceive a child.
 - ii. The results (25:23–34): God answers Isaac’s prayer in double measure!
 - 1. The birth of the twins (25:24–26): Esau is born first, followed quickly by Jacob.
 - 2. The birthright and the twins (25:27–34): Upon reaching manhood, Esau sells his birthright for a bowl of stew.
 - b. Isaac’s deception concerning Rebekah (26:1–16)
 - i. God’s direction (26:1–5): During a famine, God forbids Isaac from going to Egypt, but allows him to enter Philistia.
 - ii. Isaac’s deceit (26:6–7): As his father had previously done, Isaac lies to Abimelech (the Philistine king) about his wife, claiming she is his sister.
 - iii. Abimelech’s detection (26:8–16): Upon seeing Isaac caressing Rebekah, Abimelech rebukes Isaac for deceiving him. In spite of this, God continues to bless Isaac.
- II. ISAAC AND THE PEOPLE OF GERAR (26:17–22): An argument erupts concerning the ownership of some wells.

- III. ISAAC AND GOD (26:23–25): In a dream, the Lord appears to Isaac and confirms the covenant he made with Isaac’s father, Abraham.
- IV. ISAAC AND THREE PHILISTINE LEADERS (26:26–33): Realizing God’s blessing upon Isaac, the Philistines propose a peace treaty with him. Isaac accepts and celebrates with a great feast.
- V. ISAAC AND HIS SONS (26:34–28:9; 36:1–43)
 - a. The pain (26:34–35): Esau marries two Hittite women, who make life miserable for Isaac and Rebekah.
 - b. The preparations (27:1–4): Believing that death is near, Isaac instructs Esau to hunt some wild game and prepare a meal for him. Isaac promises to bless Esau following this meal.
 - c. The plot (27:5–29)
 - i. Conceived by Rebekah (27:5–17): Overhearing this conversation, Rebekah prepares a similar meal, disguises Jacob to resemble Esau, and sends him in to Isaac.
 - ii. Carried out by Jacob (27:18–29)
 - 1. The reluctance of Isaac (27:18–23): At first Isaac is confused, saying, “The voice is Jacob’s, but the hands are Esau’s.”
 - 2. The reassurance by Jacob (27:24–29): Jacob convinces Isaac that he is indeed Esau and receives his father’s blessing.
 - d. The perplexity (27:30–33): As Jacob exits, Esau enters, ready to be blessed.
 - e. The plea (27:34–38): Weeping in sheer anger and frustration, Esau says: “O my father, bless me, too!”
 - f. The prophecy (27:39–40): Isaac predicts that Esau and his descendants will live by the sword and serve his brother for a time.
 - g. The prejudice (27:41): Esau vows to kill Jacob following the death of their father.
 - h. The parting (27:42–28:5)
 - i. Rebekah’s words to Jacob (27:42–46): She urges him to escape Esau’s wrath by going to her hometown of Haran in Mesopotamia.
 - ii. Isaac’s words to Jacob (28:1–5): Isaac tells Jacob to go to Haran and choose a bride from his mother’s relatives.
 - i. The perception (of Esau) (28:6–9): Realizing that his Canaanite wives are a source of grief to his parents, Esau marries Mahalath, daughter of Ishmael (Abraham’s son through Hagar).
 - j. The people (of Esau) (36:1–43): This chapter is a list of Esau’s descendants.

SECTION OUTLINE SEVEN (GENESIS 28:10–35, 37–38) – This section covers the life of Jacob.

- I. THE TRAVELER (28:10–22)
 - a. Jacob’s vision (28:10–15)
 - i. He sees the angels of God (28:10–12): During a dream at Bethel, Jacob sees angels ascending and descending upon a stairway reaching from earth to heaven.
 - ii. He sees the God of the angels (28:13–15): The Lord is standing at the top of the stairway and reaffirms to Jacob the covenant he established with Abraham.
 - b. Jacob’s vow (28:16–22): Upon waking, Jacob promises to serve God, but only if God protects him and provides for him.
- II. THE LOVER (29:1–30)
 - a. Jacob’s love for Rachel (29:1–17)
 - i. First meeting with Rachel (29:1–12): Jacob meets Rachel by a well and rolls away a huge stone from its entrance so she can water her father’s sheep. Her father is Laban, Jacob’s uncle.
 - ii. First meeting with Laban (29:13–17): Jacob and Laban meet each other and decide that Jacob should work for Laban.
 - b. Jacob’s labor for Rachel (29:18–30)

- i. The diligence of Jacob (29:18–21): Jacob asks to marry Rachel in exchange for seven years of work for Laban.
 - ii. The deception of Laban (29:22–30): On the eve of the wedding, Laban secretly substitutes Leah for Rachel, forcing Jacob to work yet another seven years.
- III. THE FAMILY MAN (29:28–30:24; 35:16–18, 23–26)
 - a. Jacob’s four wives (29:28–30; 30:1–4, 9)
 - i. Leah (29:28): Jacob’s first wife
 - ii. Rachel (29:30): Jacob’s second wife
 - iii. Bilhah (29:29; 30:1–4): Rachel’s servant
 - iv. Zilpah (30:9): Leah’s servant
 - b. Jacob’s twelve sons (29:31–30:24; 35:16–18, 23–26)
 - i. Reuben (29:31–32): Leah’s first son
 - ii. Simeon (29:33): Leah’s second son
 - iii. Levi (29:34): Leah’s third son
 - iv. Judah (29:35): Leah’s fourth son
 - v. Dan (30:5–6): Bilhah’s first son
 - vi. Naphtali (30:7–8): Bilhah’s second son
 - vii. Gad (30:9–11): Zilpah’s first son
 - viii. Asher (30:12–13): Zilpah’s second son
 - ix. Issachar (30:14–18): Leah’s fifth son
 - x. Zebulun (30:19–20): Leah’s sixth son
 - xi. Joseph (30:22–24): Rachel’s first son
 - xii. Benjamin (35:16–18): Rachel’s second son
 - c. Jacob’s one daughter, Dinah (through Leah) (30:21)
- IV. THE EMPLOYEE (30:25–31:55)
 - a. The specification (30:25–43): Jacob agrees to continue working for Laban under certain conditions.
 - i. The request (30:25–34): Jacob asks that he be allowed to keep all the speckled and spotted animals from the flock.
 - ii. The results (30:35–43): Jacob becomes a very wealthy man!
 - b. The separation (31:1–55): Jacob finally decides to leave Laban.
 - i. The reasons for the separation (31:1–3, 13–16)
 - 1. Laban’s resentment (31:1–2): Laban’s sons turn his heart against his son-in-law, whom they envy.
 - 2. God’s revelation (31:3, 13): The Lord tells Jacob, “Return to the land of your father and grandfather.” So Jacob returns to Bethel.
 - 3. Rachel and Leah’s reassurance (31:14–16): Jacob’s wives encourage him to follow what God tells him to do.
 - ii. The review prompting the separation (31:4–13): Jacob feels Laban has deceived him, changing his wages on ten occasions (see 31:7, 41).
 - iii. The reunion following the separation (31:17–55)
 - 1. Frustration! (31:17–23): Laban learns that Jacob and his entire camp have left without informing him and evidently have stolen the family idols.
 - 2. Revelation! (31:24–25): During his ride to overtake Jacob, Laban is warned by God not to harm him.
 - 3. Confrontation! (31:26–30): Laban asks, “Why did you slip away secretly? ... Why have you stolen my household gods?”

4. Explanation! (31:31–42): Jacob replies that Laban’s dishonesty caused him to leave. He says that he left secretly because of fear, but insists that he did not steal Laban’s gods.
5. Representation! (31:43–55): Both men agree to an uneasy truce, building a pile of stones to serve as a visible reminder.

V. THE WRESTLER (32:1–33:16)

a. Jacob’s communion with God (32:1–32)

- i. The presence (32:1–2): As Jacob and his family continue on their way, angels come and meet them.
- ii. The plan (32:3–5): Upon learning that Esau is nearby, a frightened Jacob sends messengers to his brother, promising him great riches.
- iii. The panic (32:6–8): The messengers return with some terrifying news: Esau is coming with four hundred men to meet Jacob.
- iv. The prayer (32:9–12): Jacob “reminds” God of the covenant he established with Abraham and cries out for help.
- v. The payment (32:13–21): He attempts to bribe Esau by sending him great herds and flocks of goats, rams, camels, cattle, and donkeys.
- vi. The power struggle (32:22–32)
 1. The travail (32:22–26): As Jacob is waiting alone by the Jabbok River during the night, a man comes and wrestles with him until dawn.
 2. The triumph (32:27–29): Jacob maintains the upper hand, and God changes his name from Jacob (meaning, “the deceiver”) to Israel (“one who struggles with God”).
 3. The testimony (32:30–32): Jacob calls the place Peniel, meaning “face of God.” Following this event, he will (literally) never walk the same again!

b. Jacob’s reunion with Esau (33:1–16)

- i. Jacob presents himself to Esau (33:1–4): Jacob bows seven times as he approaches Esau. To Jacob’s immense relief, Esau embraces and kisses him! Soon both are weeping for joy.
- ii. Jacob presents his family to Esau (33:5–7)
- iii. Jacob presents his flocks to Esau (33:8–16)

VI. THE OBEDIENT PATRIARCH (33:17–20; 35:1–7, 9–15)

a. The returns (as ordered by God) (33:17–20; 35:1)

- i. To Shechem (33:17–20): Here Jacob buys a field and builds an altar, calling it El-Elohe-Israel, meaning “God, the God of Israel.”
- ii. To Bethel (35:1): At God’s command, Jacob returns to Bethel, where he first saw the dream of the stairway to heaven.

b. The revival (35:2–7): Jacob collects and buries all the idols in his camp, ordering each person to “wash yourselves, and put on clean clothing.” Following this, Jacob builds an altar and calls it El-bethel, meaning “the God of the house of God.”

c. The revelation (35:9–15): God again confirms to Jacob the covenant he established with Abraham.

VII. THE BROKEN-HEARTED (34:1–31; 35:8, 16–29; 37:1–36; 38:1–30)

a. The funerals (35:8, 16–20, 27–29)

- i. The death of Deborah (35:8): She had been Rebekah’s former nurse.
- ii. The death of Rachel (35:16–20): Rachel dies while giving birth to Benjamin and is buried along the way to Bethlehem.
- iii. The death of Isaac (35:27–29): Both Jacob and Esau return to Hebron and bury their 180-year-old father.

b. The failures (the sins of Jacob’s children) (34:1–31; 35:21–26; 37:1–36; 38:1–30)

- i. Murder, on the part of Simeon and Levi (34:1–31): After Dinah is raped by Shechem, a local Canaanite prince, several events take place.
 1. The suggestion (34:3–12): Hamor, father of Shechem, meets with Jacob, proposing close relationships between both peoples, beginning with the marriage between Dinah and Shechem.
 2. The subtlety (34:13–24): Pretending to agree with this suggestion (but inwardly abhorring it), the brothers insist that Hamor and his men must first be circumcised.
 3. The slaughter (34:25–29): On the third day, when the men of the town are helpless because of their wounds from circumcision, Simeon and Levi walk into their camp and slaughter them!
 4. The scandal (34:30–31): Jacob rebukes his sons for causing his name to “stink” among the other Canaanites in the land, fearing that some might seek revenge.
- ii. Adultery, on the part of Reuben (35:21–22): Reuben sleeps with Bilhah, Jacob’s concubine and Rachel’s former servant.
- iii. Sexual immorality and hypocrisy, on the part of Judah (38:1–30)
 1. Judah’s Canaanite wife (38:1–5): Judah fathers three sons by her: Er, Onan, and Shelah.
 2. Judah’s choice (38:6–10): Judah chooses a woman named Tamar to be Er’s wife. But Er dies before fathering any children, leaving Onan to raise up a family for him through Tamar. But Onan also dies without fathering any children.
 3. Judah’s contract (38:11–13): Judah promises Tamar that Shelah, his youngest son, will someday take her as his wife.
 4. Judah’s carnality (38:14–23): Later, realizing this promise has not been kept, Tamar disguises herself as a prostitute and entices Judah to sleep with her.
 5. Judah’s condemnation (of Tamar) (38:24–25): Three months later, Judah learns of Tamar’s pregnancy and orders her to be burned. Tamar, however, quickly produces irrefutable evidence that the father of her unborn child is none other than Judah himself!
 6. Judah’s confession (38:26–30): A red-faced Judah acknowledges, “She is more in the right than I am.”
- iv. Deceit and treachery, on the part of Jacob’s ten sons (37:1–36): These brothers, jealous of their father’s special affection for Joseph, sell their younger brother into Egyptian slavery.

SECTION OUTLINE EIGHT (GENESIS 37, 39–50) – This section covers the life of Joseph.

- I. JOSEPH, THE FAVORED SON (37:1–35)
 - a. Loved by his father (37:3)
 - b. Loathed by his brothers (37:1–35)
 - i. The reasons for their hatred (37:1–11)
 1. The devotion he enjoys (37:1–4): “Now Jacob loved Joseph more than any of his other children because Joseph had been born to him in his old age. So one day he gave Joseph a special gift—a beautiful robe.”
 2. The dreams he experiences (37:5–11): Joseph has two dreams that symbolically portray his brothers bowing down before him.
 - ii. The results of their hatred (37:12–35)
 1. The trip (37:12–17): Jacob sends Joseph to check on the ten brothers. Joseph catches up with them at Dothan.

2. The treachery (37:18–27): The brothers, still angry over Joseph’s dreams and favored status with their father, plan to kill Joseph. But Reuben convinces them to throw him alive into a pit.
 3. The transaction (37:28–30): The brothers decide to sell Joseph to a band of Ishmaelite traders for twenty pieces of silver.
 4. The trickery (37:31–35): The brothers deceive Jacob into believing that Joseph has been killed and eaten by a wild animal.
- II. JOSEPH, THE FAITHFUL STEWARD (37:36; 39:1–20)
- a. Joseph’s service (37:36; 39:1–6): Joseph becomes a faithful and highly effective servant in the house of Potiphar, captain of Pharaoh’s palace guard.
 - b. Joseph’s self-control (39:7–20)
 - i. The request (39:7): Potiphar’s wife attempts to seduce Joseph.
 - ii. The refusal (39:8–12): He refuses her advances repeatedly, even running from the house on one occasion, leaving his shirt behind.
 - iii. The revenge (39:13–20): Joseph is falsely accused of attempted rape and thrown into prison!
- III. JOSEPH, THE FORGOTTEN SLAVE (39:21–40:23)
- a. Joseph and the jailer (39:21–23): Joseph gains favor with the jailer, who places him in charge of the entire prison!
 - b. Joseph and the prisoners (40:1–23)
 - i. The characters (40:1–4): Pharaoh’s chief cup-bearer and chief baker anger him, and he throws them into prison. Joseph is assigned to take care of them.
 - ii. The confusion (40:5–8): Both the cup-bearer and the baker have dreams that they cannot understand.
 - iii. The clarification (40:9–19): Joseph interprets both dreams.
 1. The cup-bearer’s dream (40:9–15): Pharaoh will release and restore him in three days.
 2. The baker’s dream (40:16–19): He will be executed in three days!
 - iv. The conclusion (40:20–23): Both prophecies come true at the end of three days. The cup-bearer, however, promptly forgets Joseph.
- IV. JOSEPH, THE FAMED STATESMAN (41:1–57)
- a. The dreams of Pharaoh (41:1–36)
 - i. The revelation (41:1–8): Pharaoh has two dreams.
 1. First dream (41:1–4): He sees seven thin cows devouring seven fat cows.
 2. Second dream (41:5–8): He sees seven thin heads of grain devouring seven healthy ones.
 - ii. The remembrance (41:9–13): After no one is able to interpret Pharaoh’s dreams, the cup-bearer suddenly remembers that Joseph was able to interpret his dream.
 - iii. The review (41:14–24): Joseph is brought from prison to hear the king relate his two mysterious dreams.
 - iv. The rendering (41:25–32): God reveals to Joseph that Pharaoh’s dreams are foretelling the events of the next fourteen years. The first seven years will witness abundant crops, while the next seven will see only famine.
 - v. The recommendation (41:33–36): Joseph suggests that someone be appointed to store up food supplies during the good years to prepare for the bad ones.
 - b. The decrees of Pharaoh (41:37–57)
 - i. Joseph’s promotion (41:37–46): Pharaoh appoints Joseph to oversee the storage of grain, placing him in charge of the entire government in Egypt.

- ii. Joseph's program (41:47–57): Joseph stores massive amounts of grain in nearby cities. So when the famine comes, "people from surrounding lands also [come] to Egypt to buy grain from Joseph."

V. JOSEPH, THE FORGIVING SAINT (42:1–48:22)

a. Joseph and his brothers (42:1–45:28)

i. The unknown brother (42:1–44:34)

1. First trip of Jacob's sons to Egypt (42:1–38)

- a. The reason (42:1–6): Jacob tells his ten oldest sons, "I have heard there is grain in Egypt. Go down and buy some for us before we all starve to death."
- b. The recognition (42:7–8): Joseph recognizes his brothers, but they do not recognize him.
- c. The rebuke (42:9–14): Attempting to make them squirm, Joseph accuses his brothers of being spies, which they deny.
- d. The requirement (42:15–20): Joseph demands that his brothers return home and bring back Benjamin, the youngest brother. Simeon is kept as a guarantee that they will return.
- e. The remorse (42:21–23): The guilt-stricken brothers conclude that God is punishing them for selling Joseph into slavery.
- f. The restraint (42:24): Upon hearing this, Joseph leaves the room so that he does not reveal his true identity as he weeps.
- g. The return (42:25–28): The nine brothers arrive in Canaan with their food. As they unpack, they are astounded to discover in their bags the money they had used to buy the food!
- h. The review (42:29–38): Jacob's sons tell him all about their first trip, including how "the man" (Joseph) has requested that Benjamin accompany them on their return journey. Jacob refuses.

2. Second trip of Jacob's sons to Egypt (43:1–44:34)

- a. The promise (43:1–14): After Judah guarantees Benjamin's safety, a reluctant Jacob finally agrees to let Benjamin go.
- b. The preparation (43:15–17): Upon arriving, Joseph sends the brothers to his home, where food is being prepared for them.
- c. The panic (43:18–25): The manager of Joseph's household reassures the frightened brothers that his master means them no harm. Simeon is now released and joins them.
- d. The presentation (43:26–30): Joseph enters and is "introduced" to Benjamin.
- e. The placing (43:31–34): To his brothers' amazement, Joseph seats them at the banquet table in the order of their ages.
- f. The plot (44:1–17): Joseph orders that his own silver cup be secretly placed in Benjamin's sack. Shortly after leaving the city, the brothers are stopped and searched. To the brothers' horror, the cup is found in Benjamin's sack, and he is arrested.
- g. The plea (44:18–34): Judah begs Joseph to release Benjamin, offering to be imprisoned in his place.

ii. The unveiled brother (45:1–28)

- 1. The climax (45:1–4): Unable to hold back any longer, a tearful Joseph reveals his true identity to his astonished brothers!

2. The consolation (45:5–8): Joseph tells his brothers that God has allowed everything to happen as it did so that he might save people from starvation during the famine.
 3. The counsel (45:9–15): Joseph tells his brothers to go home and tell their father to pack up and move to Egypt.
 4. The command (45:16–24): Pharaoh says the same to the brothers.
 5. The confirmation (45:25–28): Upon seeing the wealth brought back by his sons, Jacob believes their report about Joseph.
- b. Joseph and his father (46:1–47:31)
- i. Jacob’s trip to Egypt (46:1–27)
 1. The promise of God (46:1–7): God directs Jacob to move to Egypt, promising to care for him there.
 2. The people of God (46:8–27): Jacob and his entire family, seventy in all, move to Egypt.
 - ii. Jacob’s time in Egypt (46:28–47:31)
 1. The meetings (46:28–47:10)
 - a. Between Jacob and Joseph (46:28–30): Father and son meet and embrace in Goshen.
 - b. Between Jacob and Pharaoh (46:31–47:10): Pharaoh gives the best of the land to Jacob and his family.
 2. The ministry (47:11–31): Joseph carefully attends to the needs of his father, Jacob.
 - a. The provision (47:11–12): Joseph personally sees to it that his family has all the food they need.
 - b. The promise (47:27–31): Joseph promises his father, Jacob, that he will bury him beside his ancestors in the Promised Land, not in Egypt.
- c. Joseph and the Egyptians (47:13–26): The continuing famine eventually forces all the Egyptians (except for the priests) to sell their land to Pharaoh for food. Joseph then redistributes the land and establishes a law requiring one-fifth of all crops to be given to Pharaoh.
- d. Joseph and his sons (48:1–22)
- i. Jacob adopts Joseph’s sons (48:1–7): Manasseh and Ephraim now enjoy the same status as Jacob’s other twelve sons.
 - ii. Jacob anoints Joseph’s sons (48:8–22): Ignoring Joseph’s initial objections, Jacob bestows the greater blessing on Ephraim, the younger son, instead of on Manasseh, the firstborn.

VI. JOSEPH, THE FRUITFUL TREE (49:1–50:26)

- a. The blessing of Jacob (49:1–27): Each of the Jacob’s sons receives a blessing from him.
 - i. Reuben (49:3–4): He is as unruly as the stormy sea and is demoted because of his immorality.
 - ii. Simeon and Levi (49:5–7): They are violent men given to anger and cruelty, so their descendants will be scattered throughout Israel.
 - iii. Judah (49:8–12): He will be praised by his brothers and will defeat his enemies. The scepter (royal line) will not depart from him “until the coming of the one to whom it belongs.”
 - iv. Zebulun (49:13): He will live by the seashore and become a harbor for ships.
 - v. Issachar (49:14–15): He will work with animals and till the land.
 - vi. Dan (49:16–18): He will be like a snake beside the road.
 - vii. Gad (49:19): He will defend himself against all enemies.
 - viii. Asher (49:20): He will produce rich food fit for kings.
 - ix. Naphtali (49:21): He will be as free as a deer.
 - x. Joseph (49:22–26): He will be like a fruitful tree beside a fountain, blessing others. He has been persecuted, but he has been strengthened by God. He will be blessed by God and will be a prince among his brothers.

- xi. Benjamin (49:27): He will devour his enemies like a hungry wolf.
- b. The body of Jacob (49:28–50:26)
 - i. The request (49:28–33): Again Jacob requests to be buried with his ancestors in the cave of Machpelah at Hebron. Then he dies.
 - ii. The return (50:1–14): Following a 70-day period of mourning, the twelve brothers carry their father’s embalmed body to Hebron.
 - iii. The reassurance (50:15–21): After the brothers return to Egypt, Joseph tries to calm their fears that he will seek revenge. He tells them, “God turned into good what you meant for evil.”
 - iv. The remaining years (50:22–26): Joseph lives to see the third generation of Ephraim’s children and dies at age 110.

PART THREE: GOD’S DELIVERANCE OF ISRAEL—THE PREVIEW (EXODUS 1) – The first part of the book of Exodus sets the scene for God’s deliverance of his chosen people, Israel, from slavery in Egypt.

SECTION OUTLINE NINE (EXODUS 1) – Israel is being persecuted by an Egyptian pharaoh, probably Thutmose I.

- I. THE REASONS FOR PERSECUTION (Ex. 1:1–10)
 - a. Fruitfulness (Ex. 1:1–7): Beginning with 70 individuals, the nation of Israel multiplies so quickly that they soon fill the land.
 - b. Fear (Ex. 1:8–10): Such growth causes Pharaoh great concern, since the Israelites might join others and attack Egypt.
- II. THE RESULTING PERSECUTION (Ex. 1:11–22)
 - a. Pharaoh’s building decree (Ex. 1:11–14): To lessen the threat from Israel’s growing strength, Pharaoh enslaves the Israelites, forcing them to build two storage cities, Pithom and Rameses. In spite of persecution, Israel continues to multiply.
 - b. Pharaoh’s bloody decree (Ex. 1:15–22)
 - i. His order to the midwives (Ex. 1:15–21): In his continuing efforts to curb Israel’s strength, Pharaoh tells the Hebrew midwives to kill all Israelite male babies at birth. “But because the midwives feared God, they refused to obey the king and allowed the boys to live.”
 - ii. His order to the masses (Ex. 1:22): Finally, Pharaoh orders his people to throw all Israelite male babies into the Nile River.

PART FOUR: GOD’S DELIVERANCE OF ISRAEL—THE OVERVIEW (2— 17) – This section covers the life and mission of Moses. We see him as the prince of Egypt, the shepherd of Midian, and receiving the law for Israel.

SECTION OUTLINE TEN (EXODUS 2:1–15) – This section details Moses’ early years and his role as the prince of Egypt.

- I. THE BABY IN THE BASKET (Ex. 2:1–10)
 - a. Moses and his parents (Ex. 2:1–3): Moses is born to a Levite couple, Amram and Jochebed (see Ex. 6:20). After hiding him from Pharaoh for three months, they place Moses in a small basket and set it along the bank of the Nile River.
 - b. Moses and the princess (Ex. 2:4–10)
 - i. Rescuing Moses (Ex. 2:4–6): Pharaoh’s daughter discovers the baby Moses and has compassion for him.
 - ii. Raising Moses (Ex. 2:7–10): Moses’ sister, Miriam, has been watching the princess and suggests to her that a young Hebrew mother be found to nurse the baby. The princess agrees, and Miriam gets her mother so she can nurse her own child! Moses is named and raised by Pharaoh’s daughter.
- II. THE MAN IN THE MIDDLE (Ex. 2:11–15)

- a. The helpless slave (Ex. 2:11–12): Moses kills an Egyptian who is brutally beating a Hebrew slave.
- b. The hostile slave (Ex. 2:13–15): The next day Moses rebukes a Hebrew slave who is mistreating a fellow Hebrew. But the man turns the tables on Moses, asking, “Do you plan to kill me as you killed that Egyptian yesterday?” Realizing that his deed had become known, Moses flees to Midian.

SECTION OUTLINE ELEVEN (EXODUS 2:16–4:31) – This section recounts Moses’ years as the shepherd of Midian.

- I. THE MARRIAGE OF MOSES (Ex. 2:16–22)
 - a. He assists a Midianite girl at a well (Ex. 2:16–20): Moses drives away some unfriendly shepherds, allowing some women to water their flocks.
 - b. He accepts a Midianite girl as his wife (Ex. 2:21–22): Moses marries Zipporah, one of the women he helped at the well, and fathers two sons, Gershom (Ex. 2:22) and Eliezer (Ex. 18:4).
- II. THE MISSION OF MOSES (Ex. 2:23–3:10)
 - a. Israel’s misery (Ex. 2:23–25): Egypt’s persecution of Israel intensifies. God hears their cries and remembers his covenant with Abraham.
 - b. Moses’ mystery (Ex. 3:1–3): He sees a bush engulfed in flames, but it is not consumed by the fire.
 - c. God’s message (Ex. 3:4–10)
 - i. Take your shoes off! (Ex. 3:4–9)
 - 1. The why of the matter (Ex. 3:5): “You are standing on holy ground.”
 - 2. The what of the matter (Ex. 3:7–8): The Lord says he has heard the Israelites’ cries and will deliver them.
 - ii. Put your shoes on! (Ex. 3:10): The Lord tells Moses that he has chosen him to deliver his people.
- III. THE MISGIVINGS OF MOSES (Ex. 3:11–4:23)
 - a. The protests (Ex. 3:11–15; 4:10–17)
 - i. First objection (Ex. 3:11–12)
 - 1. Moses says that he is not important enough to appear before Pharaoh.
 - 2. The Lord tells Moses that he will be with him and will bring him back to Mount Sinai.
 - ii. Second objection (Ex. 3:13–15)
 - 1. Moses complains that he holds no authority.
 - 2. The Lord tells Moses that he, the “I Am,” is his authority.
 - iii. Third objection (Ex. 4:1–5)
 - 1. Moses insists that the people will not believe him.
 - 2. The Lord turns Moses’ staff into a snake and tells him that the people will believe him when they see this.
 - iv. Fourth objection (Ex. 4:10–17)
 - 1. Moses complains that he is not a good speaker.
 - 2. The Lord tells Moses that Aaron, his brother, will be his spokesman.
 - b. The prophecies (Ex. 3:16–22)
 - i. Israel will be brought out of Egypt and into Canaan (Ex. 3:16–17).
 - ii. Israel’s leaders will believe Moses (Ex. 3:18).
 - iii. Pharaoh will oppose Moses (Ex. 3:19).
 - iv. Egypt will suffer God’s judgment (Ex. 3:20).
 - v. Israel will receive riches from Egypt (Ex. 3:21–22).
 - c. The proofs (Ex. 4:2–9)
 - i. First proof (Ex. 4:2–5): Moses’ rod turns into a snake.
 - ii. Second proof (Ex. 4:6–8): Moses’ hand becomes leprous.
 - iii. Third proof (Ex. 4:9): The Nile River waters will later become blood.

- d. The permission (Ex. 4:10–18): God allows Moses’ older brother, Aaron, to accompany Moses as spokesman. Moses receives permission from his father-in-law to leave.
 - e. The preparation (Ex. 4:19–20): Moses says good-bye to his father-in-law.
 - f. The plan (Ex. 4:21–23): God will help the hand of Moses (in performing miracles) but will harden the heart of Pharaoh!
- IV. THE MISTAKE OF MOSES (Ex. 4:24–26): For some reason Moses carelessly neglected, or perhaps even refused, to circumcise his firstborn son, Gershom.
- a. The anger of God (Ex. 4:24): This carelessness almost costs Moses his life!
 - b. The act of Zipporah (Ex. 4:25–26): Realizing the danger, Zipporah quickly circumcises their son.
- V. THE MEETINGS OF MOSES (Ex. 4:27–31)
- a. Moses meets with his brother Aaron (Ex. 4:27–28): Moses now tells Aaron the details of their mission.
 - b. Moses meets with the elders of Israel (Ex. 4:29–31): Upon hearing Aaron’s message and seeing Moses’ miracles, the elders believe them and worship God.

SECTION OUTLINE TWELVE (EXODUS 5–17) – This section details Moses’ role and experiences as the lawgiver of Israel.

- I. LIBERATING THE PEOPLE OF GOD (Ex. 5:1–13:22)
- a. The problems (Ex. 5:1–23)
 - i. From Pharaoh (Ex. 5:1–14)
 - 1. Pharaoh insults the God of Israel (Ex. 5:1–3)
 - a. Moses to Pharaoh: “This is what the LORD, the God of Israel, says: ‘Let my people go.’ ”
 - b. Pharaoh to Moses: “I don’t know the LORD, and I will not let Israel go.”
 - 2. Pharaoh increases the burdens of Israel (Ex. 5:4–14): He forces them to gather their own straw to make bricks.
 - ii. From the people (Ex. 5:15–23): Upon learning the reason for their additional burdens, the Jewish elders become angry with Moses and Aaron. Moses, in turn, complains to God.
 - b. The promise (Ex. 6:1–30)
 - i. The nature (of the promise) (Ex. 6:1–13): Moses is reassured that the God of Abraham, Isaac, and Jacob—the Lord himself—will indeed deliver them from Egypt and lead them into the Promised Land!
 - ii. The names (Ex. 6:14–30): These verses record the families of Reuben, Simeon, and Levi (the ancestor of Moses and Aaron).
 - c. The prophet (Ex. 7:1–2): Aaron is appointed by God to serve as a prophet and spokesman for Moses.
 - d. The power (Ex. 7:3–7): God will soon pour out his divine wrath upon the land of Egypt!
 - e. The preliminaries (Ex. 7:8–13): When Moses and Aaron confront Pharaoh again, Pharaoh demands that they demonstrate the power of their God. So Aaron throws down his staff, which turns into a snake. Pharaoh’s magicians do the same, but Aaron’s snake swallows up their snakes.
 - f. The plagues (Ex. 7:14–10:29; 11:1, 4–10): Because Pharaoh refuses to listen, the Lord begins a series of 10 plagues on Egypt. After each plague, the Lord gives Pharaoh opportunity to change his mind, but Pharaoh continually refuses.
 - i. Blood (Ex. 7:14–25): Moses strikes the Nile with his staff, causing its waters to change into blood. Soon all water in Egypt is polluted in similar fashion.
 - ii. Frogs (Ex. 8:1–15): A plague of frogs covers every square foot of the land. Pharaoh begs Moses to remove them, promising Israel’s deliverance, but then refuses after the frogs disappear.
 - iii. Gnats (Ex. 8:16–19): Aaron strikes the dust, and gnats suddenly infest the entire nation. Pharaoh’s magicians advise him to release Israel, but he again refuses.

- iv. Flies (Ex. 8:20–32): Egypt is filled with great swarms of flies, but none appear in the land of Goshen, where the Israelites live. Again Pharaoh promises to set Israel free but refuses when the flies are gone.
 - v. Plague on livestock (Ex. 9:1–7): All Egyptian livestock suddenly become sick and begin to die, but not one Israelite animal is affected.
 - vi. Boils (Ex. 9:8–12): After Moses tosses soot from a furnace into the air, festering boils break out on people and animals.
 - vii. Hail and lightning (Ex. 9:13–35): Before this plague, God tells Moses and Pharaoh the purpose of the plagues: “that you might see my power and that my fame might spread throughout the earth.” Some Egyptians heed God’s warning and bring their livestock in from the fields for protection from the fearful lightning and hail. Pharaoh tells Moses that he will let his people go but changes his mind after the plague stops.
 - viii. Locusts (Ex. 10:1–20): Pharaoh agrees to allow only the men of Israel to go worship the Lord. Moses rejects this offer, and the Lord sends a strong east wind that blows in the worst locust plague in Egyptian history! Pharaoh repents, the Lord removes the locusts, and then Pharaoh changes his mind yet again.
 - ix. Darkness (Ex. 10:21–29): The Lord sends a deep, terrifying darkness over all of Egypt for three days. Pharaoh agrees to let the people go, but the flocks must stay. Moses refuses.
 - x. Death of firstborn sons (Ex. 11:1, 4–10): The Lord tells Moses that this plague will result in Israel’s freedom.
- g. The preparation (Ex. 12:1–11, 14–28): Each Israelite family is instructed to slay a lamb on the fourteenth of the first month of the Hebrew calendar (in the spring). Its blood must be sprinkled on the door frame of the home.
 - h. The protection (Ex. 12:12–13): The Lord warns the people that he will “kill all the firstborn sons and firstborn male animals in the land of Egypt.” But he reassures them that “when I see the blood, I will pass over you,” sparing the firstborn of the home from death.
 - i. The panic (Ex. 12:29–33): Following the death of his firstborn on the fourteenth of the month, Pharaoh summons Moses and commands him to lead Israel out of Egypt.
 - j. The presents (Ex. 11:2–3; 12:34–36): The frightened Egyptians give the departing Israelites clothing and costly gifts of silver and gold.
 - k. The parting (Ex. 12:37–39): Some 600,000 men (some of whom were not Israelites), along with their wives and children, leave Egypt that night.
 - l. The period of time (Ex. 12:40–41): Israel has been in Egypt for the past 430 years.
 - m. The Passover festival (Ex. 12:42–51): Foreigners are forbidden to eat the Passover lamb unless they are circumcised. No bone of the Passover lamb is to be broken.
 - n. The parents and children (Ex. 13:1–16): All firstborn Israelite sons are to be dedicated to God. Upon reaching the Promised Land, the Israelites are to observe the Passover feast yearly, and parents are to tell their children of God’s faithfulness in bringing them out of Egypt.
 - o. The pillar of cloud and fire (Ex. 13:17–22): God leads his people to the Promised Land on a longer route through the wilderness and toward the Red Sea. A pillar of cloud leads them by day, and a pillar of fire leads them by night.
- II. LEADING THE PEOPLE OF GOD FROM EGYPT TO MOUNT SINAI (Ex. 14:1–17:16)
- a. Phase one: Israel at the Red Sea (Ex. 14:1–18)
 - i. The decision of Pharaoh: Follow up! (Ex. 14:1–9): Regretting his decision to free Israel, Pharaoh orders the Egyptian army, including 600 chariots, to capture the Israelites by the Red Sea.
 - ii. The despair of the people: Give up! (Ex. 14:10–12): In great fear and anger the Israelites cry out to Moses, “Our Egyptian slavery was far better than dying out here in the wilderness!”

- iii. The declaration of Moses: Look up! (Ex. 14:13–14): Moses reassures them, “Don’t be afraid. Just stand where you are and watch the LORD rescue you.”
 - iv. The decree of God: Lift up! (Ex. 14:15–18): Moses is told to raise his staff over the Red Sea, dividing the waters and allowing Israel to walk across on dry ground.
 - b. Phase two: Israel crosses the Red Sea (Ex. 14:19–15:21)
 - i. The protecting (Ex. 14:19–20): The pillar of cloud moves between the Egyptians and the Israelites. At night it becomes a pillar of fire once again, resulting in darkness for the Egyptians but glorious light for the Israelites.
 - ii. The parting (Ex. 14:21–22): A strong east wind blows and parts the Red Sea, forming walls of water on each side.
 - iii. The perishing (Ex. 14:23–31): Attempting to pursue the Israelites across the dry path, the Egyptians drown when Moses lifts his hand, causing the waters to collapse on them.
 - iv. The praising (Ex. 15:1–21): A great victory celebration is held on the eastern banks of the Red Sea. Moses and his sister, Miriam, lead the nation in singing, music, and dancing.
 - c. Phase three: Israel at Marah (Ex. 15:22–26)
 - i. The problem (Ex. 15:22–24): After traveling three days without finding water, the people discover the oasis at Marah has only bitter and undrinkable water.
 - ii. The purification (Ex. 15:25): The Lord tells Moses to throw a tree in the water and it will become clear and cold.
 - iii. The promise (Ex. 15:26): Obeying God will result in divine protection from the diseases he inflicted upon the Egyptians.
 - d. Phase four: Israel at Elim (Ex. 15:27): This oasis has 12 springs and 70 palm trees.
 - e. Phase five: Israel in the Sin Desert (Ex. 16:1–36)
 - i. A special diet (Ex. 16:1–22, 31–36): In spite of the Israelites’ constant complaining, the Lord sends them quail to eat in the evening and provides a daily supply of bread (“manna”) from heaven.
 - ii. A special day (Ex. 16:23–30): Moses tells the people to keep the Sabbath, a weekly day of rest.
 - f. Phase six: Israel at Rephidim (Ex. 17:1–16)
 - i. The rock struck open by Moses (Ex. 17:1–7): At a place called Rephidim, the thirsty and rebellious Israelites threaten to kill Moses. At God’s command, Moses strikes a rock there, which supernaturally gushes forth with cold, clear water!
 - ii. The foe struck down by Moses (Ex. 17:8–16): Joshua leads the Israelite army to victory over the fierce Amalekites as Moses prays for them from a nearby hill. Aaron and Hur assist Moses as he holds up his staff during the battle.

H. L. Willmington, *The Outline Bible* (Wheaton, IL: Tyndale House Publishers, 1999), Ge 1–Ex 17:16.