

A vibrant cosmic background featuring a bright blue starburst at the center, surrounded by numerous stars, galaxies, and planets. A large blue planet is visible in the upper right, and a smaller blue planet is in the lower left. The overall color palette is dominated by blues and purples.

GENESIS

Book of Beginnings

GENESIS

**FOUR EVENTS, PRIMEVAL HISTORY OF
MANKIND**

CREATION

FALL

FLOOD

BABEL

**FOUR PEOPLE, PATRIARCHAL HISTORY
OF ISRAEL**

ABRAHAM

ISAAC

JACOB

JOSEPH

Ten “toledots” “these are the generations of . . .”

| | |
|------------------------|---|
| 2:4–4:16 | Heavens and the earth |
| 5:1–6:8 | Adam |
| 6:9–9:29 | Noah |
| 10:1–11:9 | Noah’s Sons |
| 11:10–26 | Shem |
| 11:27–25:11 | Terah |
| 25:12–18 | Ishmael (wrapping up loose ends) |
| 25:29–35:29 | Isaac |
| 36:1 & 37:9 | Esau twice |
| 37:2–50:26 | Jacob |

ABRAHAMIC COVENANT

ABRAHAMIC COVENANT

Genesis 12:1-13

“land” “seed” “blessing”

ISRAEL LAND COVENANT

Deuteronomy 30

“land”

DAVIDIC COVENANT

2 Samuel 7

“seed”

NEW COVENANT

Jeremiah 31

“blessing”

Genesis 12:3 records God's promise to bless those who bless Abraham and his descendants (i.e., Israel).

The Abrahamic covenant is confirmed to Abraham, Isaac, Jacob, and their descendants and is repeated to them at least 20 times.

Genesis 12:1–3, 7–9; 13:14–18; 15:1–18; 17:1–27; 22:15–19; 26:2–6, 24–25; 27:28–29, 38–40; 28:1–4, 10–22; 31:3, 11–13; 32:22–32; 35:9–15; 48:3–4, 10–20; 49:1–28; 50:23–25.

How is Isaac used in the New Testament?

Isaac is mentioned 20 times

- **Jesus genealogy** (Matt 1:2; Luke 3:34), part of the three patriarchs (Matt 8:11; 22:32; Mk 12:26; Luke 13:28, 20:37; Acts 3:13; 7:32; Heb 11:29);
- **The history of Israel**, (Acts 7:8); the promised seed (Rom 9:7, 10; Heb 11:18; Gal 4:28);
- **The one offered by Abraham** (Heb 11:17; James 2:21);
- Isaac's blessing of Jacob and Esau (Heb. 11:20).

How is Jacob used in the New Testament?

Jacob is mentioned 25 times in the New Testament

- **Genealogy of Jesus** (Matt 1:2; Luke 3:34); the three patriarchs (Matt 8:11; 22:32; Mark 12:26; Luke 13:28; 20:37; Acts 3:13; Acts 7:12);
- **A name for the nation**, “house of Jacob” (Luke 1:33);
- **Historical references** Jacob’s well (John 4:5–6, 12);
- **Election** (Rom. 9:13).

A 25:19–34 Struggle at birth birthright

B 26:1–35 Deception and strife with the Philistines

C 27:1–28:9 Stolen blessing and flight to Haran

D 28:10–22 Promise of blessing at Bethel

E 29:1–30 Laban deceives Jacob

F 29:31–30:24 Birth of children

F¹ 30:25–43 Birth of herds

E¹ 31:1–55 Jacob deceives Laban

D¹ 32:1–32 Struggle for blessing at Peniel

C¹ 33:1–31 Restored gift and return to Shechem

B¹ 34:1–31 Deception and strife with Hivites

A¹ 35:1–22 Blessing and struggle at birth

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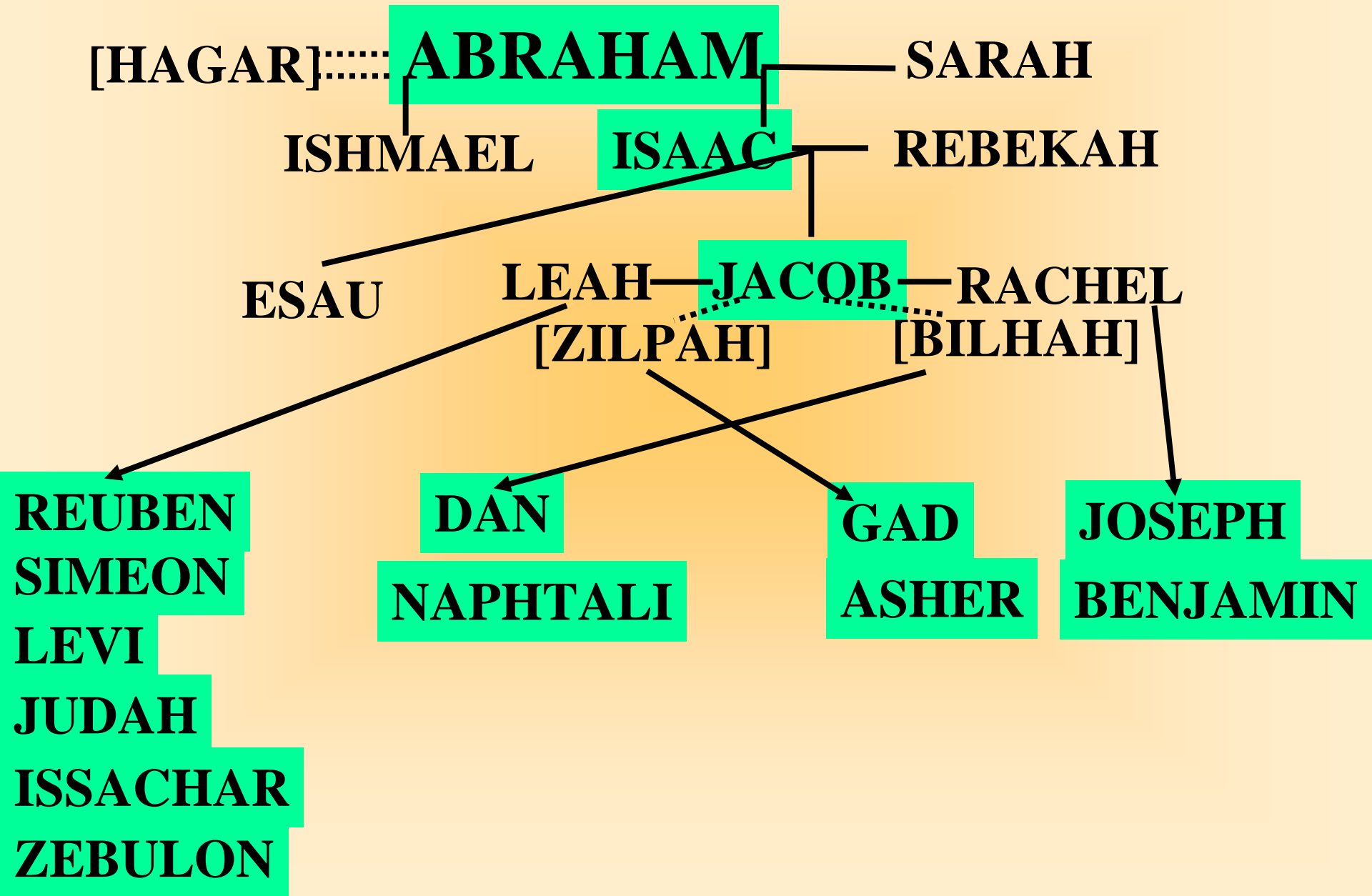
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Key Events in the *Toledot* of Isaac

- 1. The pregnancy prophecy; ch. 25
Doctrine of Election/Selection**
- 2. Inheritance traded for soup; ch. 25**
- 3. The hunter trapped by the trickster.
Ch. 27**
- 4. Jacob's ladder. Ch. 28: faithfulness of God**
- 5. Jacob out connived by Laban. Ch. 29–31**

THE LINE OF THE SEED



Key Events in the *Toledot* of Isaac

- 1. The pregnancy prophecy; Ch. 25**
- 2. Inheritance traded for soup; Ch. 25**
- 3. The hunter trapped by the trickster. Ch. 27**
- 4. Jacob's ladder. Ch. 28**
- 5. Jacob out connived by Laban. Ch. 29–31**
- 6. Jacob meets God face to face at Peniel.
Ch. 32**

Major Themes:

Key Doctrines

- **Blessing is based on grace.**
- **Grace is not based on human merit.**
- **The transformation of Jacob to Israel, the cunning conniver to a prince with God.**
- **The increasing paganization of the descendants of Abraham.**



**1. Definition: Election means selection.
Election simply means God makes
and enacts specific choices in history.**

2. Key Terms: unconditional election

Unconditional emphasizes that election is not conditioned on God's foreknowledge that certain ones will believe in Christ. Election is not conditioned on man's ability or response. *Unconditional* emphasizes that God alone initiates the process.

conditional election

Those who God foresaw would believe and repent, He thereupon elected to adoption. But all Arminians believe that an adopted believer may “fall from grace.” Hence, the smaller number, who God foresaw would persevere in gospel grace, unto death, He thereupon elected to eternal life.

3. God is sovereign in history. God is the ultimate cause of all things.

Determinism (actions are caused by another)

Self-determinism (actions are caused by self)

Indeterminism (actions are not caused by anything)

4. Divine causation at the Creator level is not the same as causation at the human level.

5. The fact that no condition is mentioned in Scripture does not mean a condition does not exist.

6. But whatever that condition is, it cannot be based on something meritorious in the object of Divine choice.

7. Divine selection is not therefore based on foreseen merit in the object of selection.

8. Faith is nonmeritorious. Saving faith is not based on the merit of the one believing, but on the merit of the object of faith.

9. Divine omniscience knows all that is knowable.

**10. Divine omniscience is direct,
complete, and intuitive.**

- 11. God makes specific choices in history that are related to his knowledge. Thus from the basis of his knowledge of all actual and possible events, God chooses to enact in history that which will bring about
 - a. His greatest glory, and**
 - b. demonstrate His integrity and love to the fullest extent.****

12. Thus God chooses in concordance with His knowledge which includes knowledge of all possible decisions man could make. God does not make random choices or choices that are arbitrary.

13. However, in revealing these choices to man, God does not reveal His rational or the conditions for those decisions. He does not explain why He chose to work through one man Abraham, and not another. He does not reveal why He chose to point out Job to Satan instead of another believer. He does not reveal why He chose to wait until 586 BC to allow Jerusalem to be sacked or 70 AD, why not 10 years earlier or 10 years later.

14. Romans 9:11 seems to be the passage cited again and again to prove unconditional election. But the context does

Romans 9:11, “(for *the children* not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls),”

Mal 1:1, “The burden of the word of the Lord to Israel by Malachi.

Mal 1:2, “‘I have loved you,’ says the Lord. ‘Yet you say, “In what way have You loved us?” Was not Esau Jacob’s brother?’ says the Lord. ‘Yet Jacob I have loved;

Mal 1:3, ““But Esau I have hated, and laid waste his mountains and his heritage for the jackals of the wilderness’.”

Mal 1:4, “Even though Edom has said, ‘We have been impoverished, but we will return and build the desolate places,’ thus says the Lord of hosts: ‘They may build, but I will throw down; they shall be called the Territory of Wickedness, and the people against whom the Lord will have indignation forever.

Mal 1:5, ““Your eyes shall see, and you shall say, “The Lord is magnified beyond the border of Israel””.”

Romans 11:28, “Concerning the gospel *they [ISRAEL] are* enemies for your sake, but concerning the **election** *they [ISRAEL] are* beloved for the sake of the fathers.”