



**Sabbath Brothers**

# Time to Read Scripture

(76 Hours 13 Minutes)

**Old Testament 57.65 Hours\***

**New Testament 18.57 Hours\*\***

Estimated Time to Read	
<b>The Law/Pentateuch/Torah</b>	<b>13.5 Hours</b>
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
<b>The Books of History</b>	<b>18.67 Hours</b>
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
<b>The Books of Poetry</b>	<b>9.33 Hours</b>
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
<b>The Major Prophets</b>	<b>13.08 Hours</b>
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
<b>The Minor Prophets</b>	<b>3.07 Hours</b>
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
<b>The Gospels</b>	<b>8.5 Hours</b>
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
<b>Establishment of the Church</b>	<b>2.25 Hours</b>
44. Acts	2.25 Hours

Estimated Time to Read	
<b>Paul's Public Epistles</b>	<b>4.1 Hours</b>
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
<b>Paul's Private/Pastoral Epistles</b>	<b>34 Minutes</b>
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
<b>General Epistles</b>	<b>1.9 Hours</b>
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
<b>End Times Prophecy</b>	<b>1.25 Hours</b>
66. Revelation	1.25 Hours

**\*Old Testament 57 Hours 39 Minutes**

**\*\*New Testament 18 Hours 34 Minutes**

# 3 PART TESTAMENT STRUCTURES

## OLD TESTAMENT

**Torah/Pentateuch**



**History/Poetry**



**Prophets**



**Foundation**

FOUNDACTION

(Israel)

**God's People**

GOD'S PEOPLE

(Church)



**Gospels**



**Epistles**



**Revelation**

## NEW TESTAMENT

# THE "HOPE" OF GOD'S PEOPLE

## OLD TESTAMENT

Torah/Pentateuch



History/Poetry



Prophets



AWAITING  
THE MESSIAH  
THE 1<sup>ST</sup>  
INCARNATION  
OF JESUS

Foundation  
FOUNDACTION

(Israel)

God's People

ГОДЪСЪ ЛЮДЕ

Prophetical  
ПРОФЕТИСА

(Church)



Gospels



Epistles



Revelation

AWAITING  
THE MESSIAH  
THE 2<sup>ND</sup>  
COMING OF  
JESUS

## NEW TESTAMENT

# The Timeline of the Bible

## Timeline of Major Historic Events Affecting Bible Activity

BC 2000 Abraham	Genesis 12:1
BC 1500 Moses	Exodus 12:40, 41
BC 1000 Kings	1 Samuel 8:6, 7
BC 900 Israel Split	2 Chronicles 10:16, 17
BC 600 Babylon	Jeremiah 33:7-8
BC 530 Persia (Cyrus)	Daniel 5:24-28
BC 480 Greeks defeat Persia	
BC 330 Alexander the Great	
BC 60 Romans	
AD 64 Rome Burns	
AD 66 Peter & Paul Martyred	
AD 68 Epaphroditus Philippians 2:25 has same name as Nero's Secretary	
AD 70 The Destruction of the Jerusalem Temple by Titus	
AD 135 Roman Emperor Hadrian Destroyed Jerusalem after the Jewish Bar Kokhba Revolt	

## Same Books Grouped Differently

Tanakh Hebrew Bible 24 Books	Protestant Old Testament 39 Books
<i>Torah</i>	<i>Pentateuch</i>
1 Bereishit	Genesis 1
2 Shemot	Exodus 2
3 Vayikra	Leviticus 3
4 Bamidbar	Numbers 4
5 Devarim	Deuteronomy 5
<i>Nevi'im (Prophets)</i>	<i>Historical Books</i>
6 Yehoshua	Joshua 6
7 Shofetim	Judges 7
8 Shemuel	1 Samuel 8
	2 Samuel 9
9 Melakhim	1 Kings 10
	2 Kings 11
<i>Ketuvim (Writings)</i>	<i>Wisdom Books</i>
10 Rut	Ruth* <i>Historical</i> 12
11 Divrei Hayamim	1 Chronicles* <i>Historical</i> 13
	2 Chronicles* <i>Historical</i> 14
12 Ezra-Nehemiah	Ezra* <i>Historical</i> 15
	Nehemiah* <i>Historical</i> 16
13 Esther	Esther* <i>Historical</i> 17
14 Iyov	Job 18
15 Tehillim	Psalms 19
16 Mishlei	Proverbs 20
17 Qoheleth	Ecclesiastes 21
18 Shir Hashirim	Song of Solomon 22
19 Eikhah	Lamentations* <i>Later Prophet</i> 23
20 Daniel	Daniel* <i>Later Prophet</i> 24
<i>Nevi'im (Later Prophets)</i>	<i>Major Prophets</i>
21 Yeshayahu	Isaiah 25
22 Yirmeyahu	Jeremiah 26
23 Yekhezqel	Ezekiel 27
<i>Trei Asar (The Twelve)</i>	<i>Minor Prophets</i>
	Hosea 28
	Joel 29
	Amos 30
	Obadiah 31
	Jonah 32
24 Trei Asar	Micah 33
	Nahum 34
	Habakkuk 35
	Zephaniah 36
	Haggai 37
	Zechariah 38
	Malachi 39

# The Old Testament

## The Old Testament Concludes with John the Baptist

*"The Law and the Prophets were proclaimed until John came; since that time the gospel of the kingdom of God has been preached..."*

Luke 16:16

Every time "Scripture" is mentioned by Jesus and His Disciples, they are referencing the "Old Testament."

## "Ketubah"

### A five-sectioned Jewish marriage contract

Sections of a Jewish Ketubah	The Torah
Combined family history of Groom & Bride	Genesis
Personal & Family history of Bride	Exodus
Personal & Family history of Groom	Leviticus
Story of the way the Bride & Groom met	Numbers
Details responsibilities for both the bride and the groom before and after the wedding	Deuteronomy

**The sections of the Torah correspond to the Jewish marriage contract.**

**Israel was considered the Bride of God (Isaiah 54:5; Jeremiah 31:32).**



Also the Author of Psalm 90

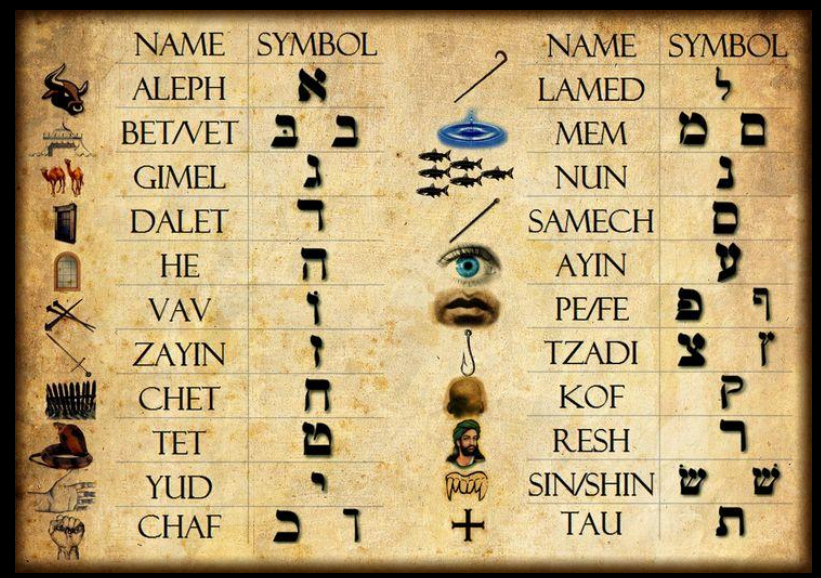
# Moses: The Author of the Torah

**Moses (circa 1500BC) is credited as writing the Torah** (Exodus 17:14, 24:4, 34:27; Leviticus 1:1, 6:8; Deuteronomy 31:9, 31:24-26; Joshua 1:7-8, 8:31-34, 22:5; 2 Chronicles 34:14; Matthew 19:7-8, 22:24; Mark 7:10, 12:24; Luke 24:44; John 1:17, 5:46, 7:23; Acts 26:22; Romans 10:5).  
Egypt was renowned for their penmanship.  
 Many early papyrus manuscripts were created in Egypt which is the exact place that Moses was raised in royalty while being *“educated in all of the wisdom of the Egyptians”* (Acts 7:22).

Accessibility of God’s People to His Word	Associated Language (Older Languages retained as New Languages introduced)
Original Israel	Hebrew - Tanach
Captured by Assyria/Babylon	Aramaic
World Domination by Alexander the Great Jews who were not born in Palestine are Hellenists	Greek - Septuagint
Jerome (405)	Latin - Vulgate
Wycliffe (1383)	English (From Vulgate)
Gutenberg Press (1450)	Mass Printed
Tyndale (1530)	English (from Hebrew & Greek)

On November 17, 2016, the American Schools of Oriental Research announced that the world’s earliest alphabet was dated in Egypt approximately 3,500 years ago as the 22 characters of the Hebrew language.  
 This is exactly the time that Moses would have written the first five books of the Bible after studying in the Royal Palace of Egypt as Pharaoh’s adopted grandson.

The ancient (alphabet-based) inscription that was deciphered by the scientists stated “The overseer of the minerals, Ahisemach.”  
 When God directed Moses to construct the Tabernacle, He encouraged Moses that He would provide skilled craftsmen like the son of Ahisemach (Exodus 31:6)





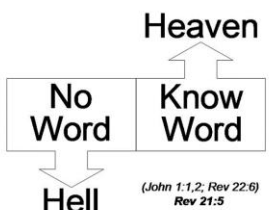
“Expositional constancy” is when a term or number is consistently used and applied throughout the entirety of Scripture.

# Scripture: More Than A Book

Hebrew Alphabet	Greek Alphabet
א	α
ב	β
ג	γ
ד	δ
ה	ε
ו	ς
ז	ζ
ח	η
ט	θ
י	ι
כ	κ
ל	λ
מ	μ
נ	ν
ס	ς
ע	ο
פ	π
צ	ρ
ק	σ
ר	τ
ש	υ
ת	φ
	χ
	ψ
	ω

Biblical Symbolism of the Numbers			
Number	Symbol	Sample Application	Sample Passages
One	Source; Unity	The Indivisible Unit to Construct all Numbers	Gen 2:24, 11:1; 16:13; Rom 12:4-5; Eph 4:4-6; 1 Cor 12:13
Two	Witness or Division	Two Brothers: Cain & Abel, Isaac & Ishmael, Jacob & Esau	Deut 19:15; Mt 18:16; 2 Cor 13:1, Gen 6:19-2, 27:9, 41:4; Ex 1:15, 25:20, 34:1, Num 10:2
Three	Resurrection, Revelation	Past/Present/Future; Thought/Word/Deed;	Joshua 2:16, 22; 1 Sam 30:12; 2 Sam 24:13; 1 Kings 7:21; 2 Chron 10:12; Dan 10:2-3; Mt 27:63
Four	Creation & Testing	North/South/East/West; Winter/Spring/Summer/Fall	Gen 2:10; Is 11:12; Ez 1:5-10; Rev 5:6, 20:8 (seasons, directions)
Five	Grace/Judgment Responsibility	Five Sacrifices: Ox, Goat, Lamb, Dove, Pigeon	Gen 43:34, 45:22, 47:2; Ex 22:1; Joshua 10:5; 1 Sam 17:40; Lev 26:8; 1 Cor 14:19
Six	Insufficiency	Man and Serpent were created on the sixth day. One less than Seven.	Rev 13:18; Ex 31:15; Num 35:6; 2 Sam 21:20; 2 Chron 22:12; Job 5:19; Prov 6:16; Jer 34:14; Ez 9:2
Seven	Perfect Completeness	The Seven questions from Pilate then Jesus’ Seven Statements on the Cross	Gen 2:2-3, 4:24, 41:2-7; Ex 25:37; Lev 4:6, 25:8; Num 11:16, 23:1; Deut 15:1; Rev 1:20, 5:6, 8:6; 10:4, 15:1-8, 17:9
Eight	New Beginning	The Eighth Day begins every week.	Gen 17:12, 22:30; 1 Sam 17:12; 2 Chron 29:17; Lk 9:28; Jn 20:26; 1 Pet 3:20
Nine	Judgment; Finality	The Last of the Digits; Chinese hold “9” to mean on-going and eternal	1 Sam 17:4; Mk 15:25
Ten	Human Order & Government	The Ten Commandments; The Ten Plagues	Mt 25:1; Lk 19:12-14; Rev 2:10, 12:3, 13:1, 17:12; Gn 24:10, 22, 55, 45:23; Num 14:22
Eleven	Disorganization	11 Disciples needed another	Gen 36:40-43; Deut 1:2; Ez 26:1-2
Twelve	Divine Order & Government	Twelve Apostles & Twelve gates and pearls in Heaven	Gn 25:16, 49:28; 1 Ki 19:19; 2 Chron 4:4, 9:19; Dan 4:29; Mt 9:20; Rev 21:12
Thirteen	Rebellion	The age of Ishmael when he was circumcised	Gen 14:4, 17:25; Esther 3:12-13; Jer 1:2, 25:3
Forty	Trials & Testing	Forty days of fasting by Moses, Elijah & Jesus	Gen 7:4; Ex 34:28; Num 13:25, 14:34; Deut 25:3; 1 Ki 19:8; Jonah 3:4; Mt 4:2

**Gematria** should also be considered as Hebrew and Greek alphabets were also numerical systems. Calculating Hebrew and Greek words is objective in that the mathematical product is not open to interpretation.





# The Greenhouse Effect

## God's Creation of a Natural Greenhouse

(Genesis 1:6)

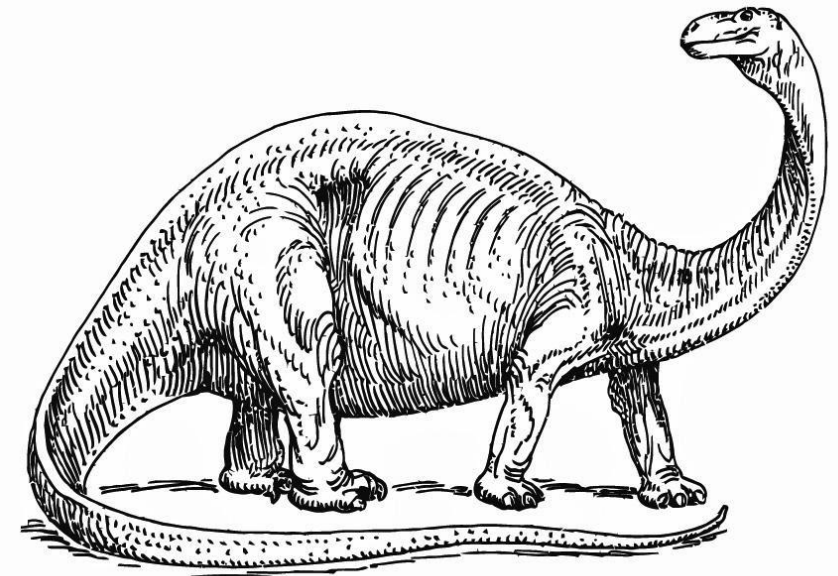
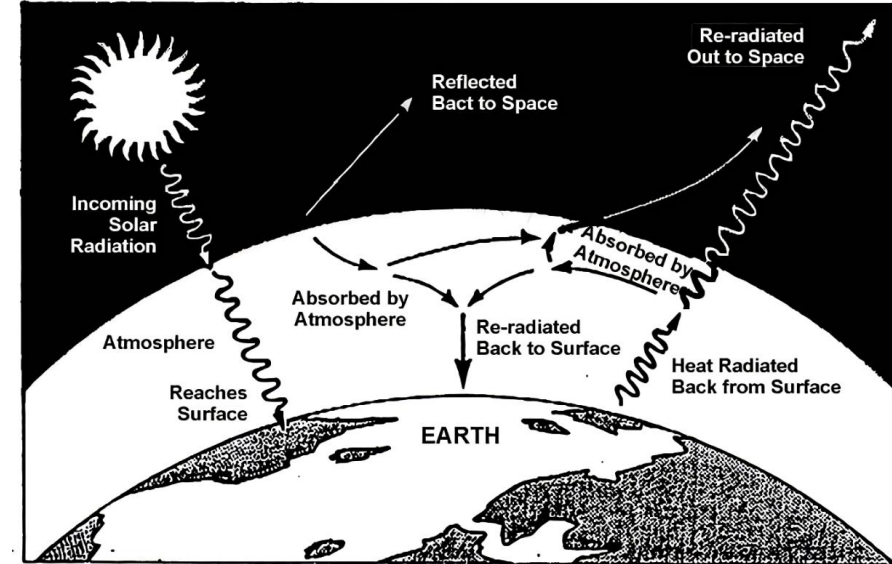
Although light is needed to make creation grow, the Sun sends dangerous and harmful rays as well (i.e. x-rays, ultraviolet rays, gamma rays, etc.). On the second day, God creates a dense water canopy in the pre-flood (before Noah) atmosphere. Immediately after the flood, ages begin to drop precipitously from 900 to 400 to 200 to 100

Oxygen bubbles found trapped in fossilized amber prove that pre-flood atmosphere had 50% more oxygen. That increase in oxygen along with double the atmospheric pressure resulted in an atmosphere similar to **hyperbaric oxygen chambers** that medical uses today. Dr. Carl Baugh worked with NASA to duplicate an atmosphere similar to the hyperbaric oxygen chambers resulting in re-energized and extended life on subjects. That much oxygen results in the plasma getting oxygen saturated translating into the ability to run hundreds of miles without getting tired.

Scientists struggle with the size of dinosaur nostrils and lungs being able to support the size of a dinosaur (an 80 foot Apatosauros only has the nostril/lung capacity of a horse), but with an oxygen rich, greenhouse atmosphere, these organs could easily work.

Reptiles have "*Indeterminate Growth*" meaning that they never stop growing.

Lobsters, Pythons, Crocodiles, Elephants, Sharks, Kangaroo

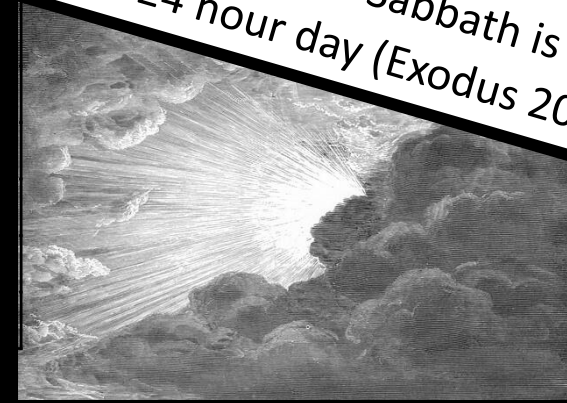


# The Creation

## *Jesus Represented in Every Day of Creation*

- Day 1 Jesus is the Light of the World
- Day 2 Lives of Separation (Heavenly home (sky) with heavenly water versus Earthbound water)
- Day 3 Fruitful Land (Israel/Spiritual) separate from Seas of Water (Gentile/Worldly)
- Day 4 Greater Light of Jesus/Truth reflected in lesser lights to the darkness of the world
- Day 5 Heavenly creatures (spiritual) and earthbound creatures (incarnate)
- Day 6 Man in "our" image
- Day 7 Peace of God

Creation occurred in an actual six-day period because the 24 hour Sabbath is likened to the seventh 24 hour day (Exodus 20:11, 31:17).



## *God Speaks Foundation Then Makes The Associated Creation*

"God Said"		"God Made"	
Day 1	Light	Day 4	Sun, Moon, Stars
Day 2	Water/Sky	Day 5	Fish, Birds
Day 3	Land, Vegetation	Day 6	Land Creatures, Man

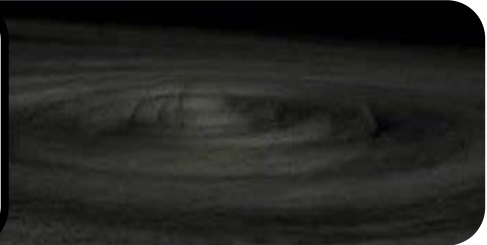
## **Examples of Separation (Sanctification) at Creation**

Genesis 1:4	Light from Darkness
Genesis 1:6	Water from water
Genesis 1:9	Land from Sea
Genesis 1:11	Vegetation separated according to their kinds
Genesis 1:14	Day from Night
Genesis 1:20	Living Creatures of the Water from the Living Creatures of the Air
Genesis 1:24	Living Creatures of the Earth according to their kinds
Genesis 1:27	Male and Female



# The Creation (Genesis 1:1-2)

Each day of creation concludes with the words "...and there was evening and morning", but those words are not used in the first two verses.



An "Aleph" and a "Tau" follow the Hebrew term "Elohim. These are silent characters that cannot be translated, but they symbolize Alpha/ Omega (the Beginning/End) which describes Jesus (Revelation 1:17-18).



The Earth is called the "water planet" with 326 million cubic miles of water covering 70% of our planet.

Water was already created (Job 38:8-9; 2 Peter 3:5; Psalms 24:2, 148:4-6; Proverbs 8:24)

"Elohim"



<sup>1</sup>In the beginning God created the heavens and the earth.  
 ————— Time Gap —————  
<sup>2</sup>And the earth was a formless and desolate emptiness, and darkness was over the surface of the deep, and the Spirit of God was hovering over the surface of the waters.

Though El is used more than 200 times in the Hebrew Bible, Elohim is used more than 2,500 times.

The term "Elohim" is a category title that refers to the "heavenly" or "spiritual" realm.

- "Elohim" is a title (not a name) similar to the titles of Dad, Friend or Neighbor
- While "Yahweh" is a name, "Elohim" is a title.

## The "Gap Theory"

The "Gap Theory" proposes that much time expired between Genesis 1:1 and Genesis 1:2.

- **Isaiah 45:18** reveals that God would never create a world that is "formless and void" - the same Hebrew terms are used.
- In fact, Genesis 1:2 is translated "the earth 'was' formless" but that very same Hebrew word ("was") is translated "**became**" in **Genesis 19:26**; that would cause the reading to be "the earth became formless."
- God refers to a **judged, sinful land** as being "without form and void" (**Jeremiah 4:23**).

### Fundamentals of Nature in the First Verse

*Genesis 1:1*

1.	Time	In the Beginning...
2.	Space	God created the Heavens...
3.	Matter	And the Earth...

# The Creation of The Heavens (Genesis 1:15-19)

<p><b>VIRGO</b></p> <p>Viewed as a woman with a branch in her right hand, and some ears of corn in her left hand.</p>	<p><b>VIRGIN</b></p> <p>Mary the mother of Jesus (Is 7:14) who has the branch (Jesus – Is 11:1, 53:2) in one hand and two sheaves of wheat (Believers – Mt 3:12, 13:25-30; Jn 12:24) in the other.</p>	<p><b>PISCES</b></p> <p>Pisces is regarded as two fish who are swimming in separate directions with a single bond shared between them.</p>	<p><b>FISH</b></p> <p>As Believers are fishers of men (Mt 4:18-19, 13:47-48; Jer 16:16), so do these fish bear the testimony of multiple witnesses (Dt 19:15; Jn 8:18) to God’s dealings. Similar to “Bless be the tie that binds” in unity (Eph 2:11-22).</p>
<p><b>LIBRA</b></p> <p>This constellation is viewed as a set of scales with three primary stars (in Arabic): 1.Zuben al Genubi (“the price which is deficient”) 2.Zuben al Chemali (“the price which covers”) 3.Zuben Akrabi (“the price of the conflict”)</p>	<p><b>SCALES/WEIGHING THE WORTH</b></p> <p>Fallen mankind is weighed and found wanting (Dan 5:27; Prov 16:11), but Jesus Christ paid the price (1 Pet 1:18-19; Rev 5:9) in the ultimate battle (conflict) on the cross.</p>	<p><b>ARIES</b></p> <p>There are 66 stars in this constellation with largest stars being: 1.Hamal (“sheep/ram”) 2.Sharatan (“the bruised/wounded”) 3.Mesartim (“the bound”)</p>	<p><b>RAM/LAMB</b></p> <p>Jesus was the (Passover) Lamb who was bruised and wounded (Isaiah 50:6, 52:13-14; Revelation 5:1-6) sacrificed for the sin of the world (John 1:29, 36; 1 Cor 5:7, 1 Pet 1:19).</p>
<p><b>SCORPIO</b></p> <p>This warring scorpion is viewed as stinging the heel of the mighty man, Ophiuchus (who holds a serpent). The scorpion consists of two bright stars: 1.Antares(the wounding) 2.Lesath(the perverse).</p>	<p><b>SCORPION OF WAR</b></p> <p>The scorpion is likened to evil spiritual beings as is the snake (Dt 8:15; Ez 2:6; Lk 10:19; Rev 9:3-10) which would strike the heel (Gen 3:15).</p>	<p><b>TAURUS</b></p> <p>The Greek form “tauros” is derived from a Indo-European root meaning “ox” which in Scripture is symbolic of a mighty servant. The Taurus is viewed as a powerful bull charging with his two horns.</p>	<p><b>BULL</b></p> <p>One of the characteristic faces of the four living creatures surrounding the throne (Ez 1:10; Rev 4:7) and viewed as mighty (Dt 33:17; Prov 14:4; Job 39:9-11; Ps 62:11; Is 40:26). The ox was the costliest sacrifice (Lev 1:5, 4:4) as was Jesus (Mk 10:45).</p>
<p><b>SAGITTARIUS</b></p> <p>Portrayed as a centaur aiming an arrow through the heart (the star Antares) of the Scorpion. The galactic center of the galaxy is in the direction of Sagittarius, so when viewed from the earth, the Milky Way is at its densest as it passes through Sagittarius.</p>	<p><b>THE ARCHER/RIDER ON HORSE</b></p> <p>Jesus will also be the victor on the white horse who rides in triumph at His second coming (Rev 19:11-14; Ps 45:2-5)</p>	<p><b>GEMINI</b></p> <p>Gemini is viewed as two identical males who are joined together. There are two primary stars: 1.Pollux (meaning “ruler” or “judge”) 2.Castor (meaning “he who comes to labor and suffer”) 3.Polaris (the North Star) 4.Mercules (“he who comes to labor and suffer”)</p>	<p><b>TWINS</b></p> <p>Jesus is God Incarnate; twin capacities (deity/human) in a single likeness that is Jesus (Jn 5:18, 23, 39-40, 10:33, 20:28; Col 2:8-9; Titus 2:13, 3:4-6; Lk 7:28, 8:39; 1 Tim 3:16). Jesus first came to this world to labor and suffer, but His second coming will be to rule (Rev 20-22).</p>
<p><b>CAPRICORN</b></p> <p>This constellation represents half-goat and half fish with three primary stars: 1.Deneb Algedi (“the sacrifice cometh”) 2.Algedi (“the same goat”) 3.Dabih (“the sacrifice slain”).</p>	<p><b>SEA GOAT</b></p> <p>The goat is a sin offering (Lev 4:35) and the fish is a witness of the Lord are Fishers of men (Mt 13:47-48; Jer 16:16). The Lord’s death is the sacrifice for the sin of Believers.</p>	<p><b>CANCER</b></p> <p>Cancer is dimly lit, and throughout history, it has been associated with various types of sea dwelling creatures. The modern symbol being the Crab. At the heart of the constellation is a cluster of stars (the Praesepe Cluster) called the Praesepe (“the Gate of Heaven”). The Praesepe consists of the Asellus Boreas (northern donkey) and the Asellus Australis (southern donkey).</p>	<p><b>CRAB</b></p> <p>Throughout Scripture, the sea represents the chaotic world system that attempts to overwhelm the people of God (Is 11:9, 23:4, 57:20, 60:5; Ez 26:3-4; Hab 2:14; Mic 7:12; James 1:6). The Lord protects His people as the world’s witnesses (creatures of the sea) who harass and persecute them (Mt 26:60; Acts 6:13; Rev 13). The donkey represents the rebellious sinful nature; one being mighty and the other being humble.</p>
<p><b>ACQUARIUS</b></p> <p>Viewed a man pouring water from an urn, this arrangement has four primary stars: 1.Meon (“urn”) 2.Sadalmelik (“the record of pouring out”) 3.Sadalsuud (“the pourer out”) 4.Scheat (“he who goes and returns”)</p>	<p><b>POURING FORTH BY THE WATER BAPTISM</b></p> <p>Jesus is the source of the endless water of life (Jn 4:14; 1 Jn 5:6-8; Rev 7:17, 21:6, 22:1, 17). His first coming, Jesus was poured out for sin (Mt 26:28; Mk 14:24; Lk 22:20; Philippians 2:17) prior to the Spirit being poured out (Acts 2:33, 10:45; Rom 5:5). Jesus has gone to the right hand of the Father (Rom 8:34), but will return (Rom 14:9; Jn 20:17, 21:22).</p>	<p><b>LEO</b></p> <p>Leo consists of many bright galaxies (such as the Leo Triplet) and associated with numerous meteor showers. The brightest star of this constellation is Cor Leonis (“the heart of the Lion”) also called Regulus (“the little King”).</p>	<p><b>LION</b></p> <p>Jesus Christ came as the Lion of the Tribe of Judah (Gen 49:9; Hos 5:14; Rev 5:5). Jesus is the King of Kings and Lord of Lords (1 Tim 6:15; Rev 17:14, 19:16; Phil. 2:9-10; 2 Samuel 7:12-16; Mt 2:2, 27:11).</p>

*The heavens declare the glory of God, and their expanse declares the work of His hands. Psalm 19:1*

**While Astronomy is legitimate, Astrology corrupts & pollutes (as does all sin); the constellations reveal the gospel message.**

# The Creation (Genesis 1)



The Hebrew word for “say” (amar אָמַר) means “to speak from the heart.”

The Hebrew term for “living creatures” is “nephesh” which infers the probability of a soul (Genesis 1:24, 2:7).

On the 2<sup>nd</sup> day when God separated the waters that were below the expanse from the waters that were above the expanse; He did not affirm that it was “Good.”

The term “according to its kind” is used in various verses (Genesis 1:21, 25, 7:14) to reinforce the findings of science as micro-evolution (within species) has been proven while science has entirely disproved macro-evolution between different species.

The creation account lists the “night” before the “day” which is the reason that the Jewish culture begins each new day in the evening with night and then day.

God blessed two of His creations: animals & mankind (Gen 1:22, 28). He also “blessed the 7th Day (2:3). The blessing over the birds and fish included a command of growth and increase.

Jewish culture refers to the third day as “a day of double blessing” because Scripture records that God identified two acts as “good” on this third day. (Genesis 1:10, 12)

Believers are still given the great commission to share the seed of God’s Word and spiritually multiply.

No words recorded  
in Scripture between  
Adam & Eve

# The Temptation (Genesis 3:1-7)

<sup>1</sup>Now the **serpent was more cunning** than any animal of the field which the LORD God had made. And he said to the woman, “**Has God really said, ‘You shall not eat from any tree of the garden’?**”

<sup>2</sup>The woman said to the serpent, “From the fruit of the trees of the garden we may eat;

<sup>3</sup>but from the fruit of the tree which is in the middle of the garden, God has said, ‘**You shall not eat from it or touch it, or you will die.**’”

<sup>4</sup>The serpent said to the woman, “**You certainly will not die!**

<sup>5</sup>**For God knows that on the day you eat from it your eyes will be opened, and you will become like God, knowing good and evil.**”

<sup>6</sup>When the woman saw that the tree was **good for food**, and that it was **a delight to the eyes**, and that the tree was **desirable to make one wise**, she **took** some of its fruit and **ate**; and she also **gave some** to her husband with her, and he ate.

<sup>7</sup>Then **the eyes of both of them were opened**, and they knew that they were naked; and they sewed fig leaves together and **made themselves waist coverings**.

← **The first consequence of sin is shame.**

The serpent approached Eve “ask assertively.”  
The serpent made a statement by asking.

Satan broadened God’s prohibition to all of the trees; he made God’s commands seem harsher than they actually were.

Some trees were allowed.  
God encourages various activities that become “vices” when misused (sex outside of marriage, alcoholism).

Satan questioned whether Eve rightly understood God’s Word

Eve generalized the ban to the tree in the middle of the garden when there were at least two in the middle (Gen 2:9, 17), and she broadened His command that no one should even touch it.

Man becomes addicted to sin until he no longer commands the activity, but it controls him.

As with many worldly scholars (e.g. professors), Satan instructs about God with misleading information.

## Three Stages of Sin

See

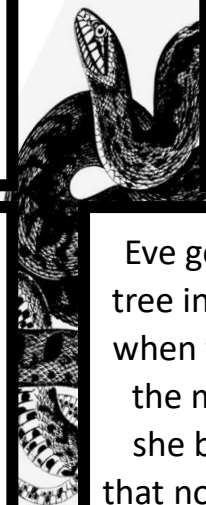
Covet

Take

(Joshua 7:21)



“The serpent who accomplished his greatest victory from a tree (of the knowledge of good and evil) suffered his greatest defeat from a tree (the Cross of Calvary)”



# The Confrontation (Genesis 3:8-16)

<sup>8</sup> Now they heard the sound of the LORD God walking in the garden in the **cool of the day**, and the man and his wife **hid themselves from the presence of the LORD God** among the trees of the garden.

<sup>9</sup> Then the LORD God called to the man, and said to him, "Where are you?"

<sup>10</sup> He said, "I heard the sound of You in the garden, and **I was afraid because I was naked; so I hid myself.**"

**The 2<sup>nd</sup> consequence of sin is fear.**

<sup>11</sup> And He said, "Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?"

<sup>12</sup> The man said, "**The woman whom You gave to be with me**, she gave me some of *the fruit* of the tree, and I ate."

<sup>13</sup> Then the LORD God said to the woman, "What is this *that* you have done?" And the woman said, "**The serpent deceived me**, and I ate."

<sup>14</sup> Then the LORD God said to the serpent, "Because you have done this, **Cursed are you more than all the livestock, And more than any animal of the field**; On your belly you shall go, And dust you shall eat all the days of your life;

<sup>15</sup> And I will make enemies of you and the woman, and of **your seed and her seed**; He shall bruise you on the head, And you shall bruise Him on the heel."

<sup>16</sup> To the woman He said, "I will greatly **multiply Your pain in childbirth**, In pain you shall deliver children; Yet **your desire will be for your husband, And he shall rule over you.**"

This is the only time in Scripture that the question is asked, "Where are you?"

**God always initiates and seeks the fallen man (Luke 15:4, 19:10).**

**Sin breaks communion and fellowship with the Lord (Hebrews 4:13; Jeremiah 16:17).**

Adam places blame on the Lord as the one who gave Eve just as she had offered from the forbidden tree.

As the blame passed from man to woman to serpent, the judgment would pass first to the instigator serpent then to the woman and finally to the man.



**As the blame is passed to the serpent, God does not correct them for incriminating each other; instead, God acts on their incrimination.**

The virgin birth of Jesus was prophesied as women do not have "seed", but eggs instead (Isaiah 7:14).

A violent struggle was placed on "labor pains" for women and the "pain of labor" for men.

All of Adam's descendants now had the sin nature which implies that Adam had no offspring before his sin (Romans 5:12).



# The Exile (Genesis 3:17-24)

<sup>17</sup> Then to Adam He said, “**Because you have listened to the voice of your wife**, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; **Cursed is the ground because of you**; With hard labor you shall eat *from* it all the days of your life.

<sup>18</sup> **Both thorns and thistles it shall grow for you**; Yet you shall eat the plants of the field;

<sup>19</sup> By the sweat of your face you shall eat bread, until you return to the ground, because from it you were taken; **For you are dust, and to dust you shall return.**”

<sup>20</sup> **Now the man named his wife Eve**, because she was the mother of all *the* living.

<sup>21</sup> And the LORD God made garments of skin for Adam and his wife, and clothed them.

<sup>22</sup> Then the LORD God said, “Behold, the man has become like one of Us, knowing good and evil; **The Law** and now, he might reach out with his hand, and take *fruit* also from the tree of life, and eat, and live forever” — **The Cross**

<sup>23</sup> therefore the LORD God sent him out of the Garden of Eden, to cultivate the ground from which he was taken.

<sup>24</sup> So He drove the man out; and at the east of the Garden of Eden He stationed the cherubim and the flaming sword which turned every direction to guard the way to the tree of life.

A believing man should first and foremost listen to the Lord. The ground was cursed because Adam listened to his “wife’s voice” and disobeyed.

Every cell has DNA in both the nucleus and the mitochondrion (energy station). Mitochondrial DNA is solely inherited from the mother, and worldwide DNA analysis reveals that all humans have inherited it from a single woman, Eve.

Eve was unnamed until after her sin when Eve came under the authority of her husband Adam who named her (Genesis 2:19).

Modern culture promotes no authority or personal responsibility (Genesis 11:4).

It is unclear whether Angels are impeding or protecting the Way to the Tree of Life (John 14:6).

Thorns and thistles represent the results of the curse; the consequence of sin.



Jesus’ crown of thorns takes on deeper meaning (Matthew 27:29, Mark 15:17).

Sinners attempt to clothe themselves in fig leaves representing self-righteousness (Isaiah 64:6), but God must shed blood (first physical death) for an adequate covering (Isaiah 61:10)

**Judgment Includes Exile**

- God drove Adam out (Genesis 3:24)
- Cain was exiled (Genesis 4:12-16)
- Threw Satan out (Luke 10:18)

“For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness.” (Isaiah 61:10)

**The Focus is Adam**

# Cain & Abel (Genesis 4:1-12)

<sup>1</sup>Now the man had relations with his wife Eve, and she conceived and gave birth to Cain, and she said, "I have obtained a male *child* with *the help of the LORD*."

There is only one conception, but two births.

<sup>2</sup>And again, she gave birth to his brother Abel. Now Abel was a keeper of flocks, but Cain was a cultivator of the ground.

Cain and Abel may have been twins.

<sup>3</sup>So it came about in the course of time that Cain brought an offering to the LORD from the fruit of the ground.

<sup>4</sup>Abel, on his part also brought *an offering, from the firstborn of his flock and from their fat portions*. And the LORD had regard for Abel and his offering;

<sup>5</sup>but for Cain and his offering He had no regard. So Cain became very angry and his face was gloomy.

<sup>6</sup>Then the LORD said to Cain, "Why are you angry? And why is your face gloomy?"

God is Ask-Assertive.

<sup>7</sup>If you do well, will *your face* not be cheerful? And if you do not do well, sin is lurking at the door; and its desire is for you, but you must master it."

<sup>8</sup>Cain talked to his brother Abel; and it happened that when they were in the field Cain rose up against his brother Abel and killed him.

<sup>9</sup>Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

<sup>10</sup>Then He said, "What have you done? The voice of your brother's blood is crying out to Me from the ground.

<sup>11</sup>Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

<sup>12</sup>When you cultivate the ground, it will no longer yield its strength to you; you will be a wanderer and a drifter on the earth."



First Seven Mentions of "Blood" in the Bible Correlate to Salvation Process		
1.	Gen 4:10	Sin
2.	Gen 4:11	Curse
3.	Gen 9:4	Life in Blood
4.	Gen 9:6	Payment
5.	Gen 37:22	Pit/Hell
6.	Gen 37:26	Hopelessness of Pit
7.	Gen 37:31	Blood Sacrifice

The worldly continue to "cultivate" the cursed world; God's people are shepherds who lead His flocks (congregations, families, Bible Studies) through this world.

- Adam turned to sex after expulsion from the garden. (Genesis 4:1)
- Cain also found solace in sexual relations of his wife after being evicted from the land. (Genesis 4:17)
- Immediately after the murder by Abel, Adam and Eve again have intimate relations resulting in Seth (Genesis 4:25)

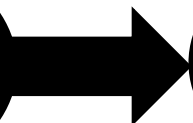
Although the ground had been cursed by God (Genesis 3:17), it was Cain's source for a sacrifice. This first offering mentioned in Scripture was rejected by the Lord.

## God Respected Abel

"...from the blood of righteous Abel" (Matthew 23:35)  
 "By faith Abel offered to God a better sacrifice than Cain" (Hebrews 11:4)

When Cain was corrected by God, Cain did not interact with God

Cain attacked his brother instead of dealing with God's conviction



# Cain's Lineage (Genesis 4:16-24)

**16** Then Cain left the presence of the LORD, and settled in the land of Nod, east of Eden.

**17** Cain had relations with his wife and she conceived, and gave birth to Enoch; and Cain built a city, and named the city Enoch, after the name of his son.



**18** Now to Enoch was born Irad, and Irad fathered Mehujael, and Mehujael fathered Methushael, and Methushael fathered Lamech.

**19** Lamech took two wives for himself: the name of the one was Adah, and the name of the other, Zillah.

**20** Adah gave birth to Jubal; he was the father of those who live in tents and have livestock.



**21** His brother's name was Jubal; he was the father of all those who play the lyre and flute.

**22** As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of bronze and iron; and the sister of Tubal-cain was Naamah.

**23** Lamech said to his wives, "Adah and Zillah, Listen to my voice, You wives of Lamech, Pay attention to my words, **For I have killed a man for wounding me; and a boy for striking me!**

**24** If Cain is avenged seven times, then Lamech seventy-seven times!"

"CAIN LEFT THE PRESENCE OF THE LORD"

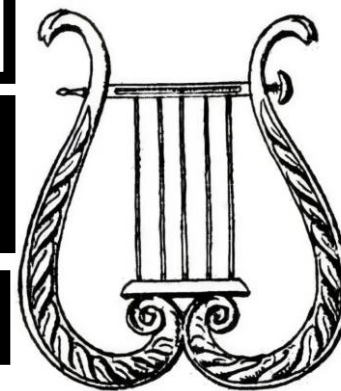
The first documented city

ADAH ("ADORNMENT")  
& ZILLAH ("SHADOW")

Lamech (root of Lamentations) is the first documented polygamist

Jubal was the first documented musician

Lamech was also a murderer



## Seven Generations of Cain are listed

(Genesis 4:17-22)

1.	Cain	"A possession"
2.	Enoch	"Initiated"
3.	Irada	"dragon", "wild ass"
4.	Mehujael	"smitten by God"
5.	Methushael	"the dead man of God"
6.	Lamech	"made low", "strike down"
7.	Jabal	"which glides away"
	Jubal	"he that runs away"
	Tubal-cain	"a confused worldly possession"

*A possession that was initiated as a dragon then smitten by God. A dead man of God defeated which slithers away and runs away as a confused worldly possession.*

# Descendants of Adam (Genesis 5)

<sup>6</sup>Then **Adam** and Eve had **Seth** to replace their murdered son, Abel. (Genesis 4:25-26)

<sup>7</sup> As with all of the other men in the list, Seth had other sons and daughters beyond Enosh.

<sup>8</sup> Seth lived 112 years beyond the death of Adam; the flood occurred 614 years after Seth died.

<sup>9</sup> Adam was 325 years old at the birth of **Kenan**. <sup>10</sup> As with all of the other men in the list, Enosh had other sons and daughters beyond Kenan.

<sup>11</sup> Enosh lived 210 years beyond the death of Adam; the flood occurred 516 years after Enosh died.

<sup>12</sup> Adam was 395 years old at the birth of **Mahalalel**. <sup>13</sup> As with all of the other men in the list, Kenan had other sons and daughters beyond Mahalalel.

<sup>14</sup> Kenan lived 305 years beyond the death of Adam; the flood occurred 421 years after Kenan died.

<sup>15</sup> Adam was 460 years old at the birth of **Jared** <sup>16</sup> As with all of the other men in the list, Mahalalel had other sons and daughters beyond Jared.

<sup>17</sup> Mahalalel lived 360 years beyond the death of Adam; the flood occurred 366 years after Mahalalel died.

<sup>18</sup> Adam was 622 years old at the birth of **Enoch**. <sup>19</sup> As with all of the other men in the list, Jared had other sons and daughters beyond Enoch.

<sup>20</sup> Jared lived 492 years beyond the death of Adam; the flood occurred 234 years after Jared died.

<sup>21</sup> Adam was 687 years old at the birth of **Methuselah**. <sup>22</sup> As with all of the other men in the list, Enoch had other sons and daughters beyond Methuselah.

Adam's Genealogy Genesis 5		
Lineage	Age of Fatherhood	Age of Death
Adam	130	930
Seth	105	912
Enosh	90	905
Kenan	70	910
Mahalalel	65	895
Jared	162	962
Enoch	65	365
Methuselah	187	969
Lamech	182	777
Noah	500	950

Longest Lives in Scripture			
1.	Methuselah	969	Genesis 5:21 – 27
2.	Jared	962	Genesis 5:18 – 21
3.	Noah	950	Genesis 5:29-10:32; 1 Chronicles 1:4, Isaiah 54:9, Ezekiel 14:14, 20; Matthew 24:37-38; Luke 3:36; 17:26-27; Hebrews 11:17, 1 Peter 3:20; 2 Peter 2:5
4.	Adam	930	Genesis 2:4 – 3:24; Genesis 4:25-26; Genesis 5:1-5
5.	Seth	912	Genesis 4:25-26; 5; 3-8 Chronicles 1:1 – 3
6.	Kenan	910	Genesis 5:9,10,12,13,14; Luke 3:36 – 37; 1 Chronicles 1:2
7.	Enosh	905	Genesis 4:26; 5:6 – 11; Luke 3:38
8.	Mahalalel	895	Genesis 5:12 – 17; 1 Chronicles 1:1; Luke 3:37
9.	Lamech	777	Genesis 5:28-31; Luke 3:36
10.	Enoch	365	Genesis 5:18 – 24; Luke 3:37; Hebrews 11:5; Jude 1:14 – 15

# Enoch & Noah (Genesis 5)

<sup>23</sup> Enoch lived on earth 57 years beyond the death of Adam; the flood occurred 669 years after Enoch was taken up by God. **Jared was 435 years old when his son, Enoch, was taken from the earth by God.**

<sup>24</sup> *“Enoch walked with God; and he was not, for God took him.”*

<sup>25</sup> **Adam was 874 years old at the birth of Lamech.**

<sup>26</sup> As with all of the other men in the list, Lamech had other sons and daughters beyond Noah.

<sup>27</sup> Methuselah lived 726 years beyond the death of Adam; **the flood occurred the year that Methuselah died.**

<sup>28</sup> Adam had been dead for 126 years by the time that Noah was born.

<sup>29</sup> *“And he (Lamech) named him Noah, saying, “This one will give us comfort from our work and from the hard labor of our hands caused by the ground which the Lord has cursed.”*

<sup>30</sup> Lamech knew Noah’s sons for 95 years.

<sup>31</sup> **The flood occurred 5 years after Lamech died.**

<sup>32</sup> Unlike all of the other men in the list, Noah had three sons: Shem, Ham and Japheth.

*By faith Enoch was taken up, so that he would not see death; and he was not found because God took him up; for before he was taken up, he was attested to have been pleasing to God.. (Hebrews 11:5)*

*“It was also about these people that Enoch, in the seventh generation from Adam, prophesied, saying, “Behold, the Lord has come with many thousands of His holy ones to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” (Jude 1:14-15)*



## Adam’s Genealogy Is A Prophecy of the Coming Messiah (Genesis 5)

<u>Genealogy</u>	<u>Meanings of Names</u>
Adam	Man
Seth	Is Appointed
Enosh	Mortal
Kenan	Sorrow
Mahalalel	The Blessed God
Jared	Shall Come Down
Enoch	Teaching
Methuselah	His Death Shall Bring
Lamech	The Grieving
Noah	Comfort and Rest

# The Nephilim & Noah (Genesis 6:1-13)

<sup>1</sup>Now it came about, when mankind began to multiply on the face of the land, and daughters were born to them, <sup>2</sup>that the **sons of God** saw that the daughters of mankind were beautiful; and **they took wives for themselves, whomever they chose.**

<sup>3</sup>Then the LORD said, “My Spirit will not remain with man forever, because he is also flesh; nevertheless **his days shall be 120 years.**”

<sup>4</sup>The **Nephilim were on the earth in those days**, and also afterward, when the **sons of God** came in to the daughters of mankind, and they bore children to them. Those were the **mighty men who were of old, men of renown.**

<sup>5</sup>Then the LORD saw that **the wickedness of mankind was great on the earth**, and that **every intent of the thoughts of their hearts was only evil continually.** <sup>6</sup>So the LORD was sorry that He had made mankind on the earth, and He was grieved in His heart.

<sup>7</sup>Then the LORD said, “**I will wipe out mankind** whom I have created from the face of the land; mankind, and animals as well, and crawling things, and the birds of the sky. For I am sorry that I have made them.” <sup>8</sup>**But Noah found favor in the eyes of the LORD.**

<sup>9</sup>These are *the records of the generations of Noah.* **Noah was a righteous man, blameless in his generation. Noah walked with God.**

<sup>10</sup>And **Noah fathered three sons: Shem, Ham, and Japheth.**

<sup>11</sup>Now the earth was corrupt in the sight of God, and the earth was filled with violence. <sup>12</sup>And God looked on the earth, and behold, it was corrupt; for humanity had corrupted its way upon the earth.

<sup>13</sup>Then **God said to Noah, “The end of humanity has come before Me; for the earth is filled with violence because of people; and behold, I am about to destroy them with the earth.**

Genesis 9:11

“Angels who did not keep their own domain but abandoned their proper dwelling place, these He has kept in eternal restraints under darkness for the judgment of the great day.” (Jude 1:6)

“For if God did not spare angels when they sinned, but cast them into Tartarus and committed them to pits of darkness, held for judgment.” (2 Peter 2:4)

These “Sons of God” are considered to be either angels (Job 1:6; Jude 1:16; 1 Cor 11:10) or descendants of Abel (Mt 22:30).

When “sons of God” is plural, the title refers to angels. When singular “son of God” is used, it refers to an individual.

## The Flood as a Symbol of the Tribulation

<u>Flood</u>	<u>Result</u>	<u>Tribulation Identity</u>
Noah	Preserved	Jews
Those Drowned	Perish	Unredeemed Gentiles
Enoch (Jewish tradition celebrates Enoch’s birth/rapture at Feast of Weeks)	Raptured	Church

Just as the destruction of humanity is known as the story of Noah, the story of this earth is about God’s people instead of those destroyed. (Romans 9:22-23)

To say Noah was pure either references his righteousness or his purity of ancestry with no lineage of the Nephilim.

The greatest success of man is to find favor (Hebrew “chen”) in God’s sight; to be found pleasing to Him

Shem (Eldest Son)....Jews  
Japheth (Second Son)....Romans/Europeans  
Ham (Youngest Son)....Africa/Asia

- Shem is older (ESV, NASB, Holman)
- Japheth is older (NIV, KJV)

# Noah's Ark (Genesis 6:11-16)

<sup>11</sup> Now the earth was corrupt in the sight of God, and the earth was filled with violence.

<sup>12</sup> And God looked on the earth, and behold, it was corrupt; for humanity had corrupted its way upon the earth.

<sup>13</sup> Then God said to Noah, "The end of humanity has come before Me; for the earth is filled with violence because of people; and behold, I am about to destroy them with the earth.

<sup>14</sup> Make for yourself an ark of gopher wood; you shall make the ark with compartments, and **cover it inside and out with pitch**.

<sup>15</sup> This is how you shall make it: the length of the ark *shall be* three hundred cubits, its width fifty cubits, and its height thirty cubits.

<sup>16</sup> You shall **make a window for the ark, and finish it to a cubit from the top**; and put the door of the ark on the side; you shall make it with **lower, second, and third decks**.

God did not build the ark; however, God provided the guidelines for the salvation of Noah's family.

Noah was required to follow God's commandments and diligently build the ark in order to be save.

## Gopher Wood & "Pitch"

- Gopher wood is waterproof
- "**Pitch**" is used quite often in the Old Testament as the mid-east is known for affluence in oily substances (e.g., oil). However, every other mention of pitch is "**zepheth**."
- In this instance, another word for "pitch" was used, "**kaphar**".
- Kaphar is used approximately seventy times in the Old Testament, but it is only translated as "pitch" in this single occurrence;
- All other times, kaphar is translated to mean "**atonement**" - the covering.

## Atonement

Sin has resulted in separation From God and His Blessing.

The "rift/rupture" has been closed and sealed by the death of Christ on the cross.

The relationship is established in unity under Christ reconciling the believer to be "At-one" with God through His Son.



Three levels symbolizing the Trinity of God.

The ark provided no method for man to steer - no oars or sails or rudder. The walk of Faith is completely guided by the Lord

Jesus is the door (Jn 10:7), and all who pass through are saved.

Although dimensions are given for the hull of the boat and the window, there are no dimensions of the single door to the ark. Anyone can come without limitation.

The only window is positioned by the ceiling (roof) making it impossible to look down into the raging seas while forcing them to look upwards towards heaven.

# Influence of Noah's Ark

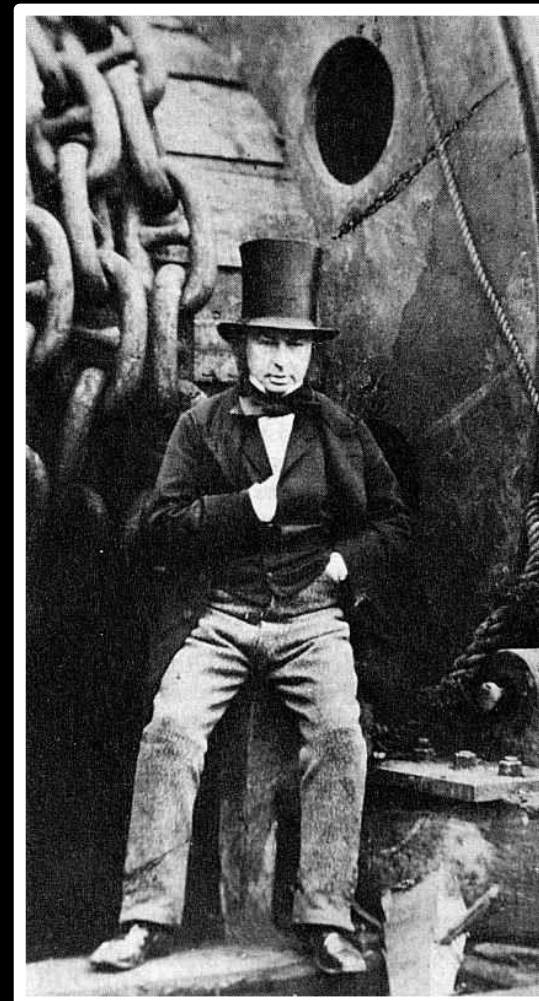


## **Isambard Kingdom Brunel 1806-1859**

Brunel, was a leading British civil engineer , got his model for maximizing cargo space by generalizing steamer hulls and barges according to the exact ratio of the Noah's Ark dimensions given in the book of Genesis (30 x 5 x 3).

In doing so he unintentionally demonstrated two things about the Ark. First that it was the largest vessel ever built (at least up until Brunel's time in 1858), and secondly, that because of it's unique dimensions (dictated by God Himself), it was the perfect cargo carrier.

The Ark has been determined by Brunel to have had 1.5 million cubic feet of space. Because Brunel acted in faith on the illumination he had received, he increased cargo space on these ships by about 33%.





# The Flood (Genesis 8:1-6)

<sup>1</sup>Then the LORD said to Noah, “Enter the ark, you and all your household, for you *alone* I have seen to be righteous before Me in this generation.

<sup>2</sup>You shall take with you **seven pairs of every clean animal, a male and his female; and two of the animals that are not clean, a male and his female;**

<sup>3</sup>also of the birds of the sky, seven pairs, male and female, to keep *their* offspring alive on the face of all the earth.

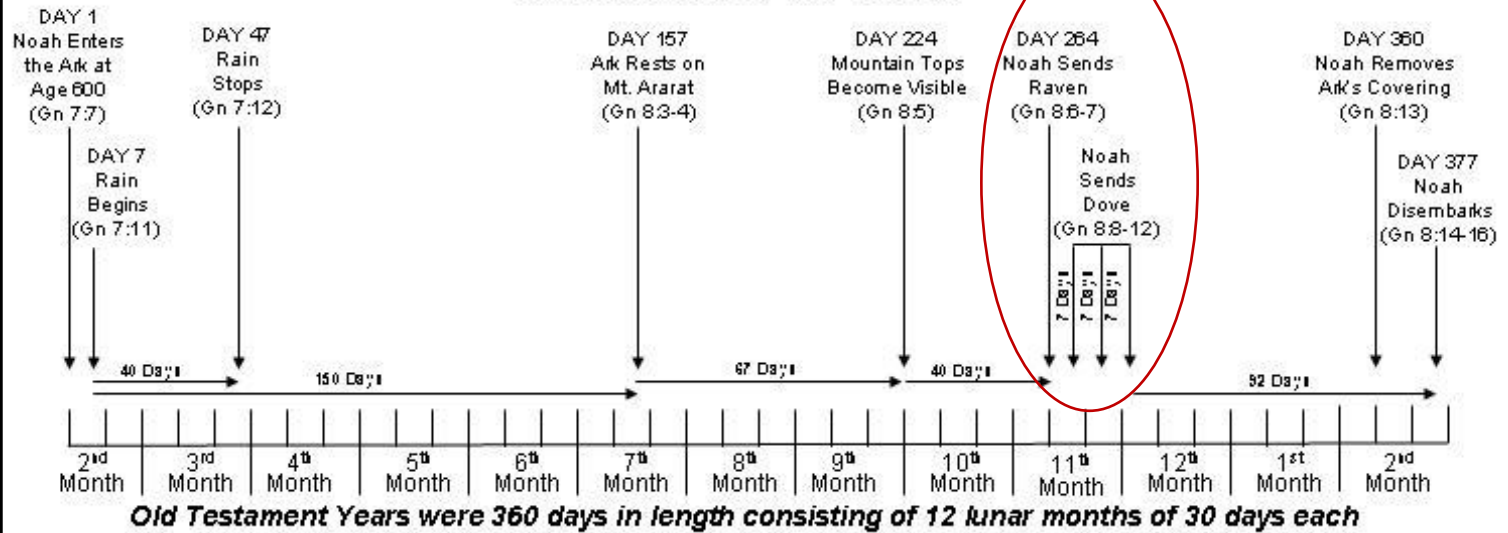
<sup>4</sup>For after seven more days, I will send rain on the earth for forty days and forty nights; and I will wipe out from the face of the land every living thing that I have made.”

<sup>5</sup>So Noah acted in accordance with everything that the LORD had commanded him.

<sup>6</sup>Now Noah was six hundred years old when the flood of water came upon the earth



## The Timeline of the Flood:



### Birds as Representative Spirits In the World

Raven	Satan Thrown to The Earth From Heaven
Dove	Holy Spirit in the Creation Account Returning To Heaven
Dove	Holy Spirit Works in the Nation of Israel (Olive Branch)
Dove	Holy Spirit goes out into the World during the Church Age



## Noah's Progression to Salvation

Warning of Impending Judgment

PRODUCES

Fear

PRODUCES

Obedience

PRODUCES

Salvation

# The Rainbow Covenant (Genesis 9:8-17)

<sup>8</sup> Then God spoke to Noah and to his sons with him, saying,

<sup>9</sup> “Now behold, **I Myself am establishing My covenant** with you, and with your descendants after you;

<sup>10</sup> and **with every living creature** that is with you: the birds, the livestock, and every animal of the earth with you; of all that comes out of the ark, every animal of the earth.

<sup>11</sup> I establish My covenant with you; and **all flesh shall never again be eliminated by the waters of a flood, nor shall there again be a flood to destroy the earth.**”

<sup>12</sup> God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all future generations;

<sup>13</sup> **I have set My rainbow in the cloud, and it shall serve as a sign of a covenant between Me and the earth.**

<sup>14</sup> It shall come about, **when I make a cloud appear over the earth, that the rainbow will be seen in the cloud,**

<sup>15</sup> and **I will remember My covenant**, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh.

<sup>16</sup> **When the rainbow is in the cloud, then I will look at it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.**”

<sup>17</sup> And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”



*“And He who was sitting was like a jasper stone and a sardius in appearance; and there was a rainbow around the throne, like an emerald in appearance.”*

Revelation 4:3

*“I saw another strong angel coming down from heaven, clothed with a cloud; and the rainbow was on his head, and his face was like the sun, and his feet like pillars of fire”*

Revelation 10:1



The cloud creates a rainbow as light is refracted through water as a prism of colors

God's rainbow consisted of seven (meaning “complete fullness”) primary colors



# Noah & Sons

NKJV

“And children were born also to Shem, the father of all the children of Eber, the brother of Japheth the elder.”

NASB

Also to Shem, the father of all the children of Eber, and the older brother of Japheth, children were born.

Genesis 10:21

וּלְשֵׁם הַגָּדוֹל

And to Shem

הַגָּדוֹל

the elder

יָפֶת

of Japheth

אָחִי

the brother

**The Hebrew Interpretation Rule:**  
When a masculine singular definite attributive follows the sequence masculine singular construct noun plus proper name, the adjective invariably modifies the noun in construct, not the proper name.

Shem (Eldest Son)...Middle East  
Japheth (Second Son)...Europe  
Ham (Youngest Son)...Africa

Translation Conflict:

- Japheth is older (NIV, KJV)
- Shem is older (ESV, NASB, Holman)

Shem is the Elder

All Three Sons Represented At The Cross

Jesus Christ	Jew	Shem
Soldiers	Roman	Japheth
Simon	African	Ham <b>Cursed</b>



“And they compelled a passer-by coming from the country, Simon of Cyrene (the father of Alexander and Rufus), to carry His cross.”

(Mark 15:21)



# The Table of Nations (Genesis 10)

**A Hunter versus a Shepherd**

<sup>6</sup> The sons of Ham were Cush, Mizraim, Put, and Canaan.

<sup>7</sup> The sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca; and the sons of Raamah were Sheba and Dedan.

*Spirit of the Antichrist*

<sup>8</sup> Now Cush fathered Nimrod; he became a mighty one on the earth.

*"against"*

<sup>9</sup> He was a mighty hunter before the LORD; therefore it is said, "Like Nimrod a mighty hunter before the LORD."

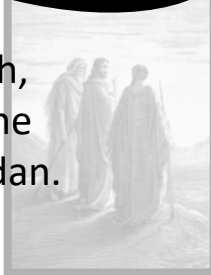
<sup>10</sup> And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar.

<sup>11</sup> From that land he went to Assyria, and built Nineveh, Rehoboth-Ir, Calah,

<sup>12</sup> and Resen between Nineveh and Calah; that is the great city.

- Japheth (Europeans) – Genesis 10:2-5
- Ham (Africa) – Genesis 10:6-14
  - Canaan – Genesis 10:15-20
- Shem (Mideast) - Genesis 10:21-31

**Shem Lineage to Jews**  
Genesis 11:10-32



Seventy families (Genesis 46:27, Exodus 1:5) are listed in what is known as the "Table of Nations"

Jesus sent out 70 witnesses in the same way that God distributes these families to the world. (Luke 10:1; Deuteronomy 32:8)

Nimrod ("rebel") lived in defiance of God while building Babylon and Nineveh; he desired one world government.

*The son of Cush (Bar-Chus) was the root of Bacchus – the false god of intoxication and carousing.*



The wife of Nimrod was a prostitute. Semiramis became the female object of worship through the ages in: Isis (the Egyptian goddess of fertility), Aphrodite (the Greek goddess of love) & Venus (the Roman goddess of love).

## Fourfold Separation

Their Lands	Geographically
His Language	Linguistically
Their Families	Ethnically
Their Nations	Politically

THE TABLE OF NATIONS (Genesis 10)

1st & 2nd Generation	1 Noah (70 Nations)						
	1.1 Japheth (14 Nations)		1.2 Shem (26 Nations)		1.3 Ham (30 Nations)		
3rd Generation	1.1 Japheth 1.1.1 Gomer 1.1.2 Magog 1.1.3 Madai 1.1.4 Javan 1.1.5 Tubal 1.1.6 Meshech 1.1.7 Tiras		1.2 Shem 1.2.1 Elam 1.2.2 Asshur 1.2.3 Arphachshad 1.2.4 Lud 1.2.5 Aram		1.3 Ham 1.3.1 Cush 1.3.2 Egypt 1.3.3 Put 1.3.4 Canaan		
4th Generation	1.1.1 Gomer 1.1.1.1 Ashkenaz 1.1.1.2 Riphath 1.1.1.3 Togamah	1.1.4 Javan 1.1.4.1 Elishah 1.1.4.2 Tarshish 1.1.4.3 Kittim 1.1.4.4 Dodanim	1.2.3 Arphachshad 1.2.3.1 Shelah	1.2.4 Aram 1.2.4.1 Uz 1.2.4.2 Hul 1.2.4.3 Gether 1.2.4.4 Mash	1.3.1 Cush 1.3.1.1 Nimrod 1.3.1.2 Seba 1.3.1.3 Havilah 1.3.1.4 Sabtah 1.3.1.5 Raamah 1.3.1.6 Sabteca	1.3.2 Egypt 1.3.2.1 Ludim 1.3.2.2 Ananim 1.3.2.3 Lehabim 1.3.2.4 Naphthum 1.3.2.5 Pathrusim 1.3.2.6 Casluhim 1.3.2.7 Caphtorim	1.3.4 Canaan 1.3.4.1 Sidon 1.3.4.2 Hittites 1.3.4.3 Jebusites 1.3.4.4 Amorites 1.3.4.5 Girgashites 1.3.4.6 Hivites 1.3.4.7 Akites 1.3.4.8 Sinites 1.3.4.9 Avvites 1.3.4.10 Zemarites 1.3.4.11 Hamathites
5th Generation				1.2.3.1 Shelah 1.2.3.1.1 Eber	1.3.1.5 Raamah 1.3.1.5.1 Sheba 1.3.1.5.2 Dedan		
6th Generation				1.2.3.1.1 Eber 1.2.3.1.1.1 Peleg 1.2.3.1.1.2 Joktan			
7th Generation				1.2.3.1.1.2 Joktan 1.2.3.1.1.2.1 Almodad 1.2.3.1.1.2.2 Sheleph 1.2.3.1.1.2.3 Hazarmaveth 1.2.3.1.1.2.4 Jerah 1.2.3.1.1.2.5 Hadoram 1.2.3.1.1.2.6 Uzal 1.2.3.1.1.2.7 Diklah 1.2.3.1.1.2.8 Obal 1.2.3.1.1.2.9 Abimael 1.2.3.1.1.2.10 Sheba 1.2.3.1.1.2.11 Ophir 1.2.3.1.1.2.12 Havilah 1.2.3.1.1.2.13 Jobab			

# The Tower of Babylon (Genesis 11:1-9)

<sup>1</sup> Now all the earth used the same language and the same words.

<sup>2</sup> And it came about, as they journeyed east, that they found a ~~plain~~ in the land of Shinar and settled there.  
*"valley"*

<sup>3</sup> Then they said to one another, "Come, let's make bricks and fire them thoroughly." And they used brick for stone, and they used tar for mortar.

<sup>4</sup> And they said, "Come, let's build ourselves a city, and a tower whose top will reach into heaven, and let's make a name for ourselves; otherwise we will be scattered abroad over the face of all the earth."

<sup>5</sup> Now the LORD came down to see the city and the tower which the men had built.



<sup>6</sup> And the LORD said, "Behold, they are one people, and they all have the same language. And this is what they have started to do, and now nothing which they plan to do will be impossible for them.

<sup>7</sup> Come, let Us go down and there confuse their language, so that they will not understand one another's speech."

<sup>8</sup> So the LORD scattered them abroad from there over the face of all the earth; and they stopped building the city.

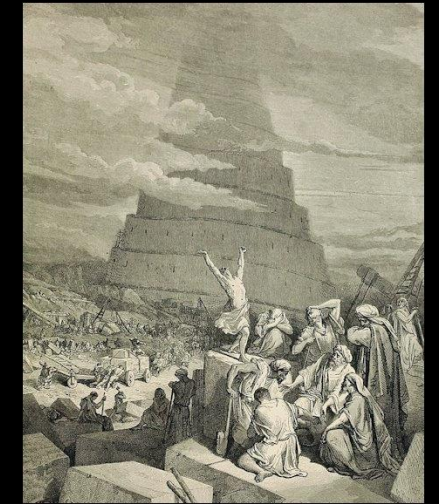
<sup>9</sup> Therefore it was named Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

in Scripture, movement eastward represents the pursuit of sin while movement west equates to coming to the truth of the Lord.

Linguists have asserted that Hebrew is the pre-eminent language to represent semantics (Zephaniah 3:9; Jeremiah 31:23); each letter is also numerical as well as pictorial.

These people were in a valley (representing depression or "low life").

Historically, Mesopotamia did not have a great deal of trees or large rocks for construction, so they "fired" bricks in kilns. There was an abundance of black, sticky substance that boiled up in the area called tar, asphalt, or pitch.



The Babylonians wanted fame (Ezra 9:6); their pride drove them to "make a name" for themselves. Just as naming someone infers authority over that identity (Genesis 2:19, 3:20), the people now wanted to be their own authority.

They pursued achievements through self-effort while purposefully disobeying the command of the Lord to fill the earth (Genesis 9:7).  
God desired that they depend on Him rather than a human construct like cities and towers.

# The Lineage of Terah (Genesis 11:26-32)

<sup>26</sup> Terah lived seventy years, and fathered Abram, Nahor, and Haran.

<sup>27</sup> Now these are *the records of the generations of Terah. Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot.*

<sup>28</sup> Haran died during the lifetime of his father Terah in the land of his birth, in Ur of the Chaldeans.

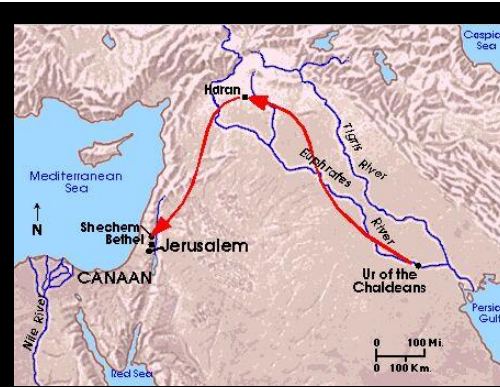
<sup>29</sup> Abram and Nahor took wives for themselves. The name of **Abram's wife was Sarai**, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and Iscah.

<sup>30</sup> **Sarai was unable to conceive; she did not have a child.**

<sup>31</sup> Now Terah took his son Abram, and Lot the son of Haran, his grandson, and his daughter-in-law Sarai, his son Abram's wife, and they departed together from Ur of the Chaldeans to go to the land of Canaan; and **they went as far as Haran and settled there.**

<sup>32</sup> The days of Terah were 205 years; and Terah died in Haran.

**Terah means "Delay"**



**Abram was called from Ur ("Flame") of Chaldea ("Destruction") to leave everything for the Promised Land; but he settled in Haran ("parched") until his father died.**

*"Then he left the land of the Chaldeans and settled in Haran. and from there, after his father died, God had him move to this country in which you are now living." (Acts 7:4)*



*"The God of Abraham and the God of Nahor, the God of their father, judge between us." So Jacob swore by the fear of his father Isaac." (Genesis 31:53)*

*"From ancient times your fathers lived beyond the Euphrates River, namely, Terah, the father of Abraham and the father of Nahor, and they served other gods." (Joshua 24:2)*

## Seven Miraculous Births of Scripture

1.	Sarai	Genesis 11:30; 16:1	Barren
2.	Rebecca	Genesis 25:21	Barren
3.	Rachel	Genesis 29:31	Barren
4.	Manoah's Wife	Judges 13:2	Barren
5.	Hannah	1 Samuel 1:5	Barren
6.	Elizabeth	2 Samuel 6:23	Barren
7.	Mary	Luke 1:27	Virgin

**Abram took Lot with him which continued to cause havoc until they separated (chapter 13) and afterwards Abraham had to:**

- **defeat the Kings in chapter 14;**
- **plea for Sodom and Gomorrah in chapter 18;**
- **ultimately, Israel warred with Lot's descendants of Moabites and Ammonites**

# God's Covenant with Abram (Genesis 12:1-7)

<sup>1</sup> Now the LORD said to Abram, “Go from your country, and from your relatives and from your father’s house, to the land which I will show you;

<sup>2</sup> And I will make you into a great nation, and I will bless you, and make your name great; and *you shall be a blessing*;

<sup>3</sup> And I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth will be blessed.”

<sup>4</sup> So Abram went *away* as the LORD had spoken to him; and Lot went with him. Now Abram was **seventy-five years old** when he departed from Haran.

<sup>5</sup> Abram took his wife Sarai and his nephew Lot, and all their possessions which they had accumulated, and the people which they had acquired in Haran, and they set out for the land of Canaan; so they came to the land of Canaan.

<sup>6</sup> Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanites were in the land at that time.

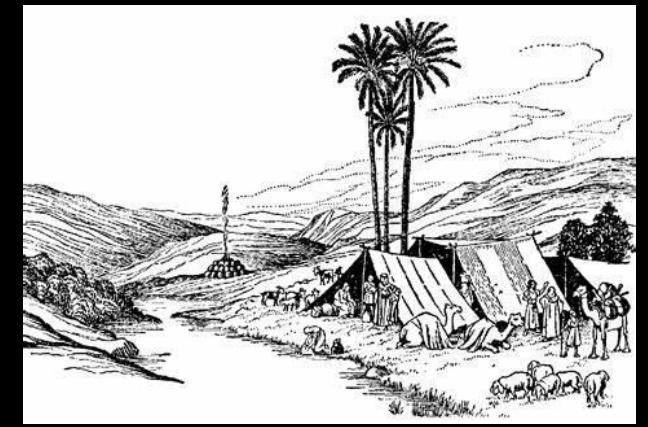
<sup>7</sup> And the LORD appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the LORD who had appeared to him.

**Babylon's Ambition**

**75 Years Old**

## Jewish Rabbi's Teach of a Sevenfold Promise to Abram

1. Father of a Great Nation
2. Blessed during His Life Time
3. Have a Great Name
4. A Blessing to Others
5. A Blessing to Those Who Honor Him
6. A Curse on Those Who Reject Him
7. Universal Influence



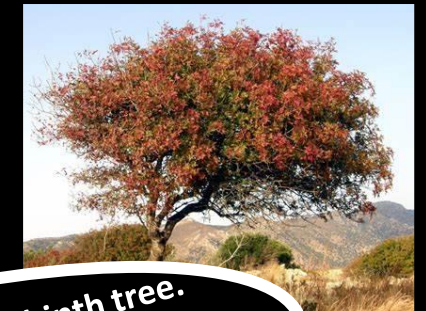
Shechem is located 40 miles north of Jerusalem between Mount Ebal and Mount Gerizim. (Deuteronomy 11:29-30; Joshua 24; 1 Kings 12)



“Shechem” means “shoulder” which was a symbol of strength.

## Four Unconditional Covenants In the Bible

Covenant	Passage	Allotment
Abrahamic	Genesis 12:1-3	Land, Nation, Name/Blessing
Palestinian	Deuteronomy 30:1-7	Land
Davidic	2 Samuel 7:8-16	Nation
New	Jeremiah 31:31-34	Blessing



The “oak” may have been a terebinth tree. The terebinth (“turpentine”) tree is deciduous with reddish purple flowers in the early spring which can grow 33 feet tall



Trees were considered sacred as the revealed underground water in an otherwise arid region.

# Abram Flees to Egypt (Genesis 12:10-20)

**10** Now there was a famine in the land; so Abram went down to Egypt to live there for a time, because the famine was severe in the land.

**11** It came about, when he was approaching Egypt, that he said to his wife Sarai, "See now, I know that you are a beautiful woman;

**12** and when the Egyptians see you, they will say, 'This is his wife'; and they will kill me, but they will let you live.

**13** Please say that you are my sister so that it may go well for me because of you, and that I may live on account of you."

**14** Now it came about, when Abram entered Egypt, that the Egyptians saw that the woman was very beautiful.

**15** Pharaoh's officials saw her and praised her to Pharaoh; and the woman was taken into Pharaoh's house.

**16** Therefore he treated Abram well for her sake; and he gave him sheep, oxen, male donkeys, male servants and female servants, female donkeys, and camels.

**17** But the LORD struck Pharaoh and his house with great plagues because of Sarai, Abram's wife.

**18** Then Pharaoh called Abram and said, "What is this that you have done to me? Why did you not tell me that she was your wife?

**19** Why did you say, 'She is my sister,' so that I took her for myself as a wife? Now then, here is your wife, take her and go!"

**20** And Pharaoh commanded his men concerning him; and they escorted him away, with his wife and all that belonged to him.

**65 Years Old**



**Abram's fear of the Egyptians is greater than his faith in God.**

**Jewish Rabbis teach that Abram had hidden Sarai in a basket where she was discovered by the Egyptian border patrol.**

**A believer "cannot backslide alone." Abram's sin affected Sarai & the Pharaoh.**

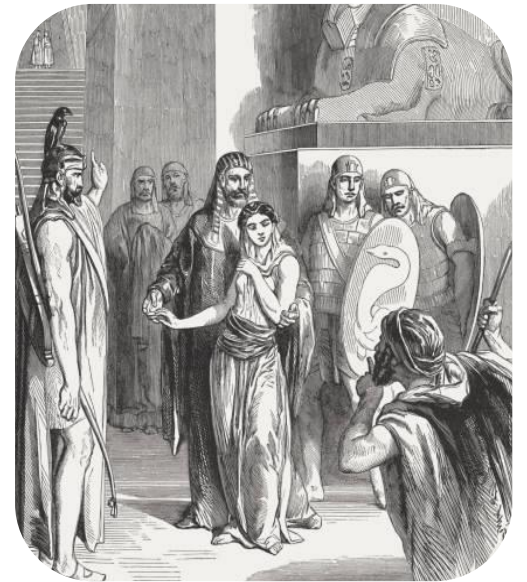
**Abram asks Sarai to join him in deceit (although she is his half-sister – Genesis 20:12)**

↳ begins a habitual sin (Genesis 20:1)

↳ resulting in generational sin (Genesis 26:7)

**One of the female slaves that Abram received was Hagar; the descendants (Arab Muslims) of Hagar's son, Ishmael, wars with Isaac's descendants (Israel) to modern day.**

**Egyptians had a darker skin complexion, so Abram and Sarai might have had a lighter complexion making them unique in Egypt.**





# Abram & Lot Separate (Genesis 13:5-13)

Abram sought peace.

Wealth and success often brings separation of friends and family.

<sup>5</sup> Now Lot, who went with Abram, also had flocks, herds, and tents.

<sup>6</sup> And **the land could not support *both of them*** while living together, for their possessions were so great that they were not able to remain together.

<sup>7</sup> And **there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock.** Now the Canaanites and the Perizzites were living in the land at that time.

<sup>8</sup> So **Abram said to Lot, "Please let there be no strife between you and me, nor between my herdsmen and your herdsmen, for we are relatives!**

<sup>9</sup> Is the entire land not before you? **Please separate from me; if *you choose* the left, then I will go to the right; or if *you choose* the right, then I will go to the left."**

<sup>10</sup> **Lot raised his eyes and saw all the vicinity of the Jordan,** that it was well watered everywhere—*this was* before the LORD destroyed Sodom and Gomorrah—**like the garden of the LORD, like the land of Egypt going toward Zoar.**

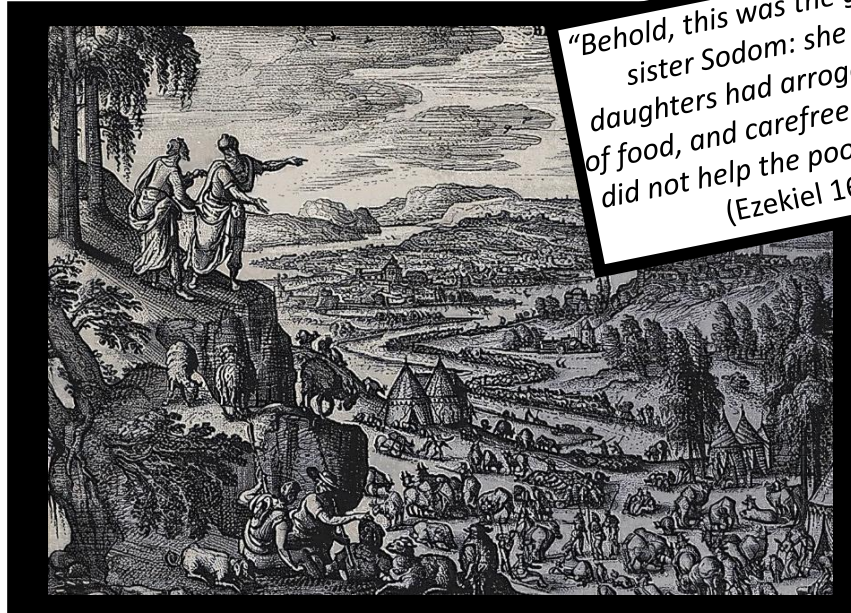
<sup>11</sup> So Lot chose for himself all the vicinity of the Jordan, and **Lot journeyed eastward.** So they separated from each other.

<sup>12</sup> **Abram settled in the land of Canaan,** while Lot settled in the cities of the vicinity of the *Jordan*, and moved his tents as far as Sodom.

<sup>13</sup> Now **the men of Sodom were exceedingly wicked sinners against the LORD.**

Although Lot saw the beauty and possibilities of the land, he did not know that it would eventually come under judgment and he would lose everything (Genesis 19:24-25).

Portal for Satan is quite often the eyes (Genesis 3:6; 1 Jn 2:16) while portal for God is usually ears (Romans 10:17).



"Behold, this was the guilt of your sister Sodom: she and her daughters had arrogance, plenty of food, and carefree ease, but she did not help the poor and needy." (Ezekiel 16:49)

God's people (Abraham and Lot) should have stayed away from things that resemble the world (Egypt).

Lot headed toward the symbolic "east" which was the direction that Adam (Genesis 3:24) and Cain (Genesis 4:16) were evicted.

Some believers follow God closely (as Abram was in the heart of Canaan) while others follow God from a distance (like the border of Sodom) where they are more susceptible to sin and falling away.



The Decline of Lot	
Genesis 13:12	Lived "Near" Sodom
Genesis 14:12	Lived "In" Sodom
Genesis 19:1	Leader "At" Sodom (Sitting at Gate)



# BREAD & WINE COMMUNION

# Melchizedek (Genesis 14:17-24)

17 Then after his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley).

Possibly the Kidron Valley

18 And Melchizedek the king of Salem brought out bread and wine; now he was a priest of God Most High.

19 And he blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth;

20 And blessed be God Most High, Who has handed over your enemies to you." And he gave him a tenth of everything. Tithe to the Greater

21 Then the king of Sodom said to Abram, "Give the people to me and take the possessions for yourself."

22 But Abram said to the king of Sodom, "I have sworn to the LORD God Most High, Possessor of heaven and earth,

23 that I will not take a thread or a sandal strap or anything that is yours, so that you do not say, 'I have made Abram rich.'

24 I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."



The King of Sodom would have come north and may have wanted spiritual comfort from the King of Salem during this challenging time with King Chedorlaomer.

"Melek" (מֶלֶךְ) means "King"

"Tsedeq" (צְדָקָה) means "Righteousness"

"Melchizedek" means "King of Righteousness"

The King of "Salem" Shalom (שָׁלוֹם) The King of "Peace"

"You are a priest forever according to the order of Melchizedek." Psalm 110:4

Tribe of Judah → The Line of the Kings  
Tribe of Levi → The Line of the Priests

First mention of the word "Priest" centuries before Aaron was born

The family of Zadok will be priestly family during the millennium. (Ezekiel 40:46)

- The Priest Zadok was continually faithful to the rightful King
  - King David versus insurrection of Absalom After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King's return
  - Solomon versus Adonijah
- Zadok's lineage descended from Aaron through Phinehas (Ezra 7:2-5) who received an eternal covenant of peace from God because of his zeal for the Lord (Numbers 25:10-13).



The nameless King of Sodom sought recognition While King Melchizedek gave the Glory to God

# Sarai & Hagar (Genesis 16:1-6)

75  
Years  
Old

<sup>1</sup> Now Sarai, Abram's wife, had not borne him a child, but she had an **Egyptian slave woman whose name was Hagar.**

<sup>2</sup> So Sarai said to Abram, "See now, **the LORD has prevented me from bearing children. Please have relations with my slave woman; perhaps I will obtain children through her.**" And **Abram listened to the voice of Sarai.**

<sup>3</sup> And so **after Abram had lived ten years in the land of Canaan,** Abram's wife Sarai took Hagar the Egyptian, her slave woman, and gave her to her husband Abram as his wife.

<sup>4</sup> Then he had relations with Hagar, and she conceived; and **when Hagar became aware that she had conceived, her mistress was insignificant in her sight.**

<sup>5</sup> So Sarai said to Abram, "**May the wrong done to me be upon you!** I put my slave woman into your arms, but when she saw that she had conceived, I was insignificant in her sight. May the LORD judge between you and me."

<sup>6</sup> But Abram said to Sarai, "Look, your slave woman is in your power; do to her what is good in your sight." **So Sarai treated her harshly, and she fled from her presence.**

**Hagar means to "Flee"**

**Sarai Blamed God**

**Promise Exceeded A Decade**

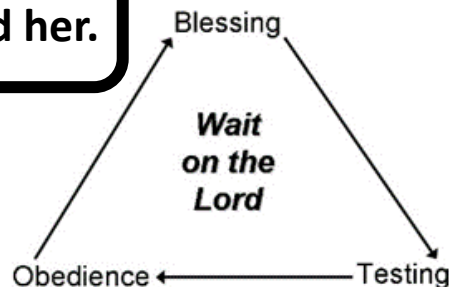
**Hagar began to take Sarai lightly and disregard her.**

**Sarai Blamed Abraham**

**Although Hagar initially broke her relationship with Sarai (Genesis 16:4), Sarai broke Hagar as a slave by treating her harshly. (Revenge hurts everyone)**

*"Therefore he treated Abram well for her sake; and he gave him sheep, oxen, male donkeys, male servants and female servants, female donkeys, and camels."* (Genesis 12:16)

**In spite of God's will and without prayer; Abraham relinquishes authority as head of the household (Galatians 4:21-31)**



First Mention

# The First Woman at the Well (Genesis 16:7-16)

<sup>7</sup> Now **the angel of the LORD** found her by a spring of water in the wilderness, by the spring on the way to Shur.

<sup>8</sup> He said, “**Hagar, Sarai’s slave woman**, from where have you come, and where are you going?” And she said, “I am fleeing from the presence of my mistress Sarai.”

<sup>9</sup> So the angel of the LORD said to her, “**Return to your mistress, and submit to her authority.**”



<sup>10</sup> The angel of the LORD also said to her, “**I will greatly multiply your descendants** so that they will be too many to count.”

<sup>11</sup> The angel of the LORD said to her further, “Behold, you are pregnant, and you will give birth to a son; and **you shall name him Ishmael**, because **the LORD has heard your affliction.**”

<sup>12</sup> But he will be a **wild donkey of a man**; His hand *will be against everyone*, and everyone’s hand *will be against him*; and he will **live in defiance** of all his brothers.”

<sup>13</sup> Then she called the name of the LORD who spoke to her, “**You are a God who sees me**”; for she said, “Have I even seen *Him* here *and lived* after He saw me?”

<sup>14</sup> Therefore **the well was called Beer-lahai-roi**; behold, it is **between Kadesh and Bered.**



<sup>15</sup> So Hagar bore a son to Abram; and **Abram named his son, to whom Hagar gave birth, Ishmael.**

<sup>16</sup> **Abram was eighty-six years old when Hagar bore Ishmael to him.**

Hagar is thought to have been returning to Egypt; the location of “Shur” is unknown, but may have been south of Beersheba.

Story Line

Hagar (“stranger”) must be a slave to Sarai (“princess”) for 13 (“rebellion”) years when Isaac (“laughter”) is born; after his son is born, Abram (“the exalted Father”) releases her from slavery.

“*The angel of the Lord*” is considered the “pre-incarnate” Christ who says “*I will greatly multiply you.*”

The angel of the Lord makes a **vow to Hagar that is similar to His vow to Abram.** (Genesis 12:2; 17:4-5)

The donkey and mule were considered **strong, hardy animals who were nomadic** and recluses by nature with limited alliances. Ishmael would be strong and self-reliant.

This may be Jesus’ first “woman at the well” experience (Genesis 16:14) located between Kadesh (“Holiness”) and Bered (“Hail”)

Hagar is told to name her son, Ishmael (“*God Hears*”).

This is the first time that the Angel of the Lord guides in the naming of someone.

El Shaddai

# Change of Name & Circumcision (Genesis 17:1-15)

99

1 Now when Abram was **ninety-nine years old**, the LORD appeared to Abram and said to him, "I am **God Almighty**; Walk before Me, and be blameless.

2 I will make My covenant between Me and you, and I will multiply you exceedingly."

3 Abram fell on his face, and God talked with him, saying,

4 "As for Me, behold, My covenant is with you, and you will be the father of a multitude of nations.

5 **No longer shall you be named Abram, but your name shall be Abraham:** **For I have made you the father of a multitude of nations.**

6 I will make you exceedingly fruitful, and I will make nations of you, and kings will come from you.

7 I will establish My covenant between Me and you and your descendants after you throughout their generations as an everlasting covenant, to be God to you and to your descendants after you.

8 And I will give to you and to your descendants after you the land where you live as a stranger, all the land of Canaan, as an everlasting possession; and I will be their God."

9 God said further to Abraham, "Now as for you, you shall keep My covenant, you and your descendants after you throughout their generations.

10 This is My covenant, which you shall keep, between Me and you and your descendants after you: **every male among you shall be circumcised.**

11 And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

12 And **every male among you who is eight days old shall be circumcised** throughout your generations, *including* a slave who is born in the house or who is bought with money from any foreigner, who is not of your descendants.

13 A slave who is born in your house or who is bought with your money shall certainly be circumcised; so My covenant shall be in your flesh as an everlasting covenant.

14 But *as for* an uncircumcised male, one who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

15 Then God said to Abraham, "As for your wife Sarai, you shall not call her by the name Sarai, but Sarah *shall be* her name.

**But I will establish My covenant with Isaac, whom Sarah will bear to you at this season next year." Genesis 17:21**

Seven Miraculous Births of Scripture			
1.	Sarai	Genesis 11:30; 16:1	Barren
2.	Rebecca	Genesis 25:21	Barren
3.	Rachel	Genesis 29:31	Barren
4.	Manoah's Wife	Judges 13:2	Barren
5.	Hannah	1 Samuel 1:5	Barren
6.	Elizabeth	2 Samuel 6:23	Barren
7.	Mary	Luke 1:27	Virgin

Abram		Sarai					
A	B	R	M	S	R	Y	
א	ב	ר	מ	ש	ר	י	
1	2	200	40	300	200	10	
Abraham		Sarah					
A	B	R	H	M	S	R	H
א	ב	ר	ה	מ	ש	ר	ה
1	2	200	5	40	300	200	5

The "Heh" represents His Spirit & is added to both names

Both names equal the same sum after the name changes.

Circumcision was always an outward sign of an inner faith. (Romans 2:29, Colossians 2:11, Deuteronomy 10:16, 30:6; Jeremiah 4:4)

The number "8" symbolizes "new beginnings."

Scientists have found that infants tend to bleed more in days 2-7 because Vitamin K isn't developed until 5<sup>th</sup>-7<sup>th</sup> day.

Prothrombin (for clotting) is at 30% on 3<sup>rd</sup> day, 110% on 8<sup>th</sup> day, and 100% on 9<sup>th</sup> day

# Sarah's Encouragement (Genesis 19:1-15)

<sup>1</sup> Now the LORD appeared to Abraham by the oaks of Mamre, while he was sitting at the tent door **in the heat of the day.**

<sup>2</sup> When he raised his eyes and looked, behold, three men were standing opposite him; and when he saw *them*, he **ran** from the tent door to meet them and bowed down to the ground,

<sup>3</sup> and said, "My Lord, if now I have found favor in Your sight, please do not pass Your servant by.

<sup>4</sup> Please let a little water be brought and **wash your feet**, and make yourselves comfortable under the tree;

<sup>5</sup> and I will bring a piece of bread, so that you may refresh yourselves; after that you go on, since you have visited your servant." And they said, "So do as you have said."

<sup>6</sup> So Abraham **hurried** into the tent to Sarah, and said, "**Quickly**, prepare **three measures of fine flour**, knead *it*, and make bread cakes."

<sup>7</sup> Abraham also **ran** to the herd, and took a **tender and choice calf** and gave *it* to the servant, and he hurried to prepare it.

<sup>8</sup> He took **curds and milk and the calf** which he had prepared, and set *it* before them; and he was standing by them under the tree as they ate.

<sup>9</sup> Then they said to him, "**Where is your wife Sarah?**" And he said, "There, in the tent."

<sup>10</sup> He said, "**I will certainly return to you at this time next year; and behold, your wife Sarah will have a son.**" And Sarah was listening at the tent door, which was behind him

<sup>11</sup> Now Abraham and Sarah were old, advanced in age; **Sarah was past childbearing.**

<sup>12</sup> So **Sarah laughed to herself**, saying, "After I have become old, am I to have pleasure, **my lord being old also?**"

<sup>13</sup> But the LORD said to Abraham, "Why did Sarah laugh, saying, 'Shall I actually give birth *to a child*, when I am so old?'

<sup>14</sup> **Is anything too difficult for the LORD? At the appointed time I will return to you, at this time next year, and Sarah will have a son.**"

<sup>15</sup> Sarah denied *it*, however, saying, "I did not laugh"; for she was afraid. And He said, "No, but you did laugh."

**Hottest part of the day required siesta.**

**Abraham's sense of urgency.**

**A temperature between direct sun and shade can be as much as 60 degrees.**

A "measure" (סֵאִים *sə'im*) equates to 11 quarts, so the bread used 33 quarts of flour for the bread.

**Meat was rarely eaten in ancient times except for feast days and special occasions.**

Sarah may have considered Abraham unable to procreate at his age, but after God empowered him, Abraham would have many more children beyond Isaac. (Genesis 25:1-6)

## Jewish Rabbi Teaching

Jewish Rabbis teach that the purpose of this visitation is God checking on Abraham after his circumcision.

The three angels have different functions:

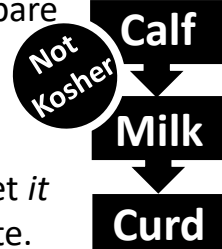
- One angel to check on Abraham
- One angel to confirm Sarah's pregnancy
- One angel to destroy Sodom

**LORD – Yahweh – Name of God**  
**Lord – Adonai – Title of God**  
**lord – Adonai – Master (Men)**  
**Lord GOD – Adonai Yahweh**  
**LORD God – Adonai Elohim**

Kurios NT  
Greek

**Sarah would conceive the child within the next 1-3 months for the child to be birthed within the year.**

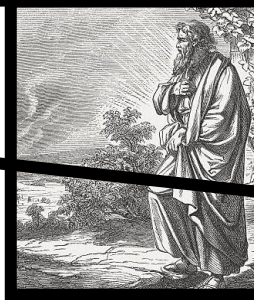
**This visit may have been to encourage Sarah since Abraham had already heard that a child would come within the year (Genesis 17:21)**



**89 years old & beyond menopause**



# Abraham Prays for Mercy (Genesis 18:20-33)



*"He rescued righteous Lot, who was oppressed by the perverted conduct of unscrupulous people." (2 Peter 2:7)*

**Someone may curse you, but God judges for Himself**

*"For He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous." Matthew 5:45*

1. 50

**The Lord agreed to every request of Abraham**

**Abraham asked the Lord SIX times to spare Sodom for a fewer number of righteous people.**

A seventh request would have taken the threshold to "5"

*"5" symbolizes Grace/Judgment*

2. 45

3. 40

4. 30

5. 20

6. 10

**Exit**

**A threshold of five righteous people would have still exceeded Lot's immediate family**

At least 1 convert beyond Lot's immediate family was needed; even one of the two sons-in-law would have been enough to save the city.

**YOU DO NOT HAVE BECAUSE YOU DO NOT ASK.**  
JAMES 4:2b

<sup>20</sup> And the LORD said, "The outcry of Sodom and Gomorrah is indeed great, and their sin is exceedingly grave.

<sup>21</sup> I will go down now and see whether they have done entirely as the outcry, which has come to Me *indicates*; and if not, I will know."

<sup>22</sup> Then the men turned away from there and went toward Sodom, while Abraham was still standing before the LORD.

<sup>23</sup> Abraham approached and said, "Will You indeed sweep away the righteous with the wicked?

<sup>24</sup> Suppose there are fifty righteous people within the city; will You indeed sweep it away and not spare the place for the sake of the fifty righteous who are in it?

<sup>25</sup> Far be it from You to do such a thing, to kill the righteous with the wicked, so that the righteous and the wicked are *treated* alike. Far be it from You! Shall not the Judge of all the earth deal justly?"

<sup>26</sup> So the LORD said, "If I find in Sodom fifty righteous within the city, then I will spare the entire place on their account."

<sup>27</sup> And Abraham replied, "Now behold, I have ventured to speak to the Lord, although I am *only dust and ashes*.

<sup>28</sup> Suppose the fifty righteous are lacking five, will You destroy the entire city because of five?" And He said, "I will not destroy it if I find **forty-five** there."

<sup>29</sup> And he spoke to Him yet again and said, "Suppose forty are found there?" And He said, "I will not do it on account of the **forty**."

<sup>30</sup> Then he said, "Oh may the Lord not be angry, and I shall speak; suppose thirty are found there?" And He said, "I will not do it if I find **thirty** there."

<sup>31</sup> And he said, "Now behold, I have ventured to speak to the Lord; suppose twenty are found there?" And He said, "I will not destroy it on account of the **twenty**."

<sup>32</sup> Then he said, "Oh may the Lord not be angry, and I shall speak only this once: suppose ten are found there?" And He said, "I will not destroy it on account of the **ten**."

<sup>33</sup> As soon as He had finished speaking to Abraham the LORD departed, and Abraham returned to his place.

# The Sin of Sodom (Genesis 19:4-15)

<sup>4</sup> Before they lay down, the men of the city—the men of Sodom—surrounded the house, **both young and old**, all the people from every quarter;

<sup>5</sup> and they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us that we may have relations with them.”

<sup>6</sup> But Lot went out to them at the doorway, and shut the door behind him,

<sup>7</sup> and said, “Please, my brothers, do not act wickedly.

<sup>8</sup> Now look, I have two daughters who have not had relations with *any* man; please let me bring them out to you, and do to them whatever you like; only do not do anything to these men, because they have come under the shelter of my roof.”

<sup>9</sup> But they said, “Get out of the way!” They also said, “This one came in as a foreigner, and already he is acting like a judge; now we will treat you worse than them!” So they pressed hard against Lot and moved forward to break the door.

<sup>10</sup> But the men reached out their hands and brought Lot into the house with them, and shut the door.

<sup>11</sup> Then they struck the men who were at the doorway of the house with blindness, from the small to the great, so that they became weary of *trying* to find the doorway.

<sup>12</sup> Then the two men said to Lot, “Whom else do you have here? A son-in-law and your sons and daughters, and **whomever you have in the city, bring them out of the place;**

<sup>13</sup> for we are about to destroy this place, because their outcry has become so great before the LORD that the LORD has sent us to destroy it.”

<sup>14</sup> So Lot went out and spoke to his sons-in-law, who were to marry his daughters, and said, “**Get up**, get out of this place, for the LORD is destroying the city.” But he appeared to his sons-in-law to be joking.

<sup>15</sup> When morning dawned, the angels urged Lot, saying, “**Get up**, take your wife and your two daughters who are here, or you will be swept away in the punishment of the city.”

Modern Falsehood:  
“Love is Love”

Sexual sin was not limited to only the young and reckless.

The sexual deviances of the young may have been learned from their elders.

Lot barters with those of the world by assisting them in the gratification of their depravity in other ways.

Believers get into trouble when they tolerate & negotiate with the perversions of a sinful world.

Lot was supernaturally saved from his fellow man before being saved from the judgment of God.

Lot regards Sodom as “*Brothers*” (Genesis 19:7)  
Sodom regards Lot as a “*Foreigner*” (Genesis 19:9)

The men of Sodom threatened to harm Lot.  
The only protection against the Lord’s judgment for Sodom came from Lot.

No Fear

“He has blinded their eyes...”  
John 12:40  
Isaiah 6:10

Spiritual “blindness” results in Earthly “blindness”  
Often friends and family discount a testimony laughingly; they do not understand that an eternal lake of fire awaits them. (Revelation 20:15; 21:8)



Same words are used with Lot as he used with his future sons-in-law

“Get up!”



# Birth of Moab & Ammon (Genesis 19:24-38)

<sup>24</sup> Then the LORD rained **brimstone and fire** on Sodom and Gomorrah from the LORD out of heaven,

<sup>25</sup> and He **overthrew** those cities, and all the surrounding area, and all the inhabitants of the cities, and what grew on the ground.



**Believers should never "look back" to their old life (as Israel did with Egypt).**

<sup>26</sup> But **Lot's wife, from behind him, looked back, and she became a pillar of salt.**

<sup>27</sup> Now Abraham got up early in the morning *and went* to the place where he had stood before the LORD;

<sup>28</sup> and he looked down toward Sodom and Gomorrah, and toward all the land of the surrounding area; and behold, he saw the smoke of the land ascended like the smoke of a furnace.

<sup>29</sup> So it came about, when God destroyed the cities of the surrounding area, that **God remembered Abraham, and sent Lot out of the midst of the destruction,** when He overthrew the cities in which Lot had lived.

**Lot's salvation was based on Abraham's Intervention**

<sup>30</sup> Now **Lot went up from Zoar with his two daughters and stayed in the mountains, because he was afraid to stay in Zoar;** and he stayed in a cave, he and his two daughters.

<sup>31</sup> Then the firstborn said to the younger, "Our father is old, and **there is not a man on earth to have relations with us according to the custom of all the earth.**"

**Youthful Hyperbole**

<sup>32</sup> **Come, let's make our father drink wine, and let's sleep with him so that we may keep our family alive through our father."**

**False Honor**

<sup>33</sup> So **they made their father drink wine** that night, and the firstborn went in and slept with her father; and **he did not know when she lay down or got up.**

**Lot Intoxicated**

<sup>34</sup> On the following day, the firstborn said to the younger, "Look, I slept last night with my father; let's make him drink wine tonight too, then you go in and sleep with him, so that we may keep our family alive through our father."

**Nations Born of Inebriated Incest**

<sup>35</sup> So **they had their father drink wine** that night too, and the younger got up and slept with him; and **he did not know when she lay down or got up.**

**Lot's Eldest Moabites**

<sup>36</sup> And so both of the daughters of Lot conceived by their father.

<sup>37</sup> **The firstborn gave birth to a son, and named him Moab; he is the father of the Moabites to this day.**



**Lot's Youngest Ammonites**

<sup>38</sup> **As for the younger, she also gave birth to a son, and named him Ben-ammi; he is the father of the sons of Ammon to this day.**

*Did Lot's wife become salt or disappear from their sight?*

**The Hebrew word MLCH can be translated**

**Melach Salt**

**Malach Vanish**

**The Hebrew language had only consonants until the 8<sup>th</sup> century.**

**The scholars responsible for adding the vowel signs to the text are called "Masoretes."**

**The Biblical text produced by the Masoretes is called the "Masoretic Text" (MT).**

*A "Pillar" symbolizes being "immovable" or "obstinate."*

Centenarian  
(not Centurion) ↩

# The Same Woman at the Well (Genesis 21:5-21)

<sup>5</sup> Now Abraham was a hundred years old when his son Isaac was born to him.

<sup>6</sup> Sarah said, “**God has made laughter for me; everyone who hears will laugh with me.**”

<sup>7</sup> And she said, “Who would have said to Abraham that Sarah would nurse children? Yet I **have given birth to a son in his old age.**”

<sup>8</sup> And the child grew and was weaned, and Abraham held a great feast on the day that Isaac was weaned.

<sup>9</sup> Now Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, **mocking Isaac.**

<sup>10</sup> Therefore she said to Abraham, “Drive out this slave woman and her son, **for the son of this slave woman shall not be an heir with my son Isaac!**”

<sup>11</sup> **The matter distressed Abraham greatly because of his son Ishmael.**

<sup>12</sup> But God said to Abraham, “Do not be distressed because of the boy and your slave woman; **whatever Sarah tells you, listen to her,** for through Isaac your descendants shall be named.

<sup>13</sup> **And of the son of the slave woman I will make a nation also, because he is your descendant.**”

<sup>14</sup> So Abraham got up early in the morning and took bread and a skin of water, and gave *them* to Hagar, putting *them* on her shoulder, and *gave her* the boy, and sent her away. And **she departed and wandered about in the wilderness of Beersheba.**

<sup>15</sup> When the water in the skin was used up, **she left the boy under one of the bushes.**

<sup>16</sup> **Then she went and sat down opposite him, about a bowshot away, for she said, “May I not see the boy die!” And she sat opposite him, and raised her voice and wept.**

<sup>17</sup> **God heard the boy crying;** and the angel of God called to Hagar from heaven and said to her, “What is the matter with you, Hagar?”

**Do not fear, for God has heard the voice of the boy where he is.**

<sup>18</sup> **Get up, lift up the boy, and hold him by the hand, for I will make a great nation of him.**”

<sup>19</sup> Then God opened her eyes, and she saw a well of water; and she went and filled the skin with water and gave the boy a drink.

<sup>20</sup> And God was with the boy, and he grew; and he lived in the wilderness and **became an archer.**

<sup>21</sup> He lived in the wilderness of Paran, and **his mother took a wife for him from the land of Egypt.**



The name  
“Isaac” means  
“he will laugh.”

The Hebrew word for “mocking/scoffing” (מַשָּׂחֵף :מִצְחָק) literally means “playing” and is related to the term “laughter.”

**“But as at that time the son who was born according to the flesh persecuted the one who was born according to the Spirit, so it is even now.” Galatians 4:29**

Abraham loved his firstborn son, Ishmael, so it was difficult for Abraham to part ways with someone who he loved.

Abraham had to be willing to say “goodbye” to both of his sons (Genesis 22:1-19)

**Ishmael’s Blessing was based on his relationship with Abraham**



Instead of grieving, believers are called to “get up” and assist others.

Hagar had been blindly grieving before God opened her eyes.

# The Sacrificial Son (Genesis 22:1-14)

<sup>1</sup>Now it came about after these things, that God tested Abraham, and said to him, "Abraham!" And he said, "Here I am."

First Mention of "Love" in Scripture

<sup>2</sup>Then He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

<sup>3</sup>So Abraham got up early in the morning and saddled his donkey, and took two of his young men with him and his son Isaac; and he split wood for the burnt offering, and set out and went to the place of which God had told him.

<sup>4</sup>On the third day Abraham raised his eyes and saw the place from a distance.

<sup>5</sup>Then Abraham said to his young men, "Stay here with the donkey, and I and the boy will go over there; and we will worship and return to you."

<sup>6</sup>And Abraham took the wood for the burnt offering and laid it on his son Isaac, and he took in his hand the fire and the knife. So the two of them walked on together.

<sup>7</sup>Isaac spoke to his father Abraham and said, "My father!" And he said, "Here I am, my son." And he said, "Look, the fire and the wood, but where is the lamb for the burnt offering?"

<sup>8</sup>Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together.

<sup>9</sup>Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood.

<sup>10</sup>And Abraham reached out with his hand and took the knife to slaughter his son.

<sup>11</sup>But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am."

<sup>12</sup>He said, "Do not reach out your hand against the boy, and do not do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."

<sup>13</sup>Then Abraham raised his eyes and looked, and behold, behind him was a ram caught in the thicket by its horns; and Abraham went and took the ram and offered it up as a burnt offering in the place of his son.

<sup>14</sup>And Abraham named that place The LORD Will Provide, as it is said to this day, "On the mountain of the LORD it will be provided."

Abraham obeyed immediately without consulting anyone

Mount Moriah

Isaac's Sacrifice (Genesis 22:2)

Solomon's Temple (2 Chronicles 3:1)

Jesus Crucifixion (Hebrews 13:11-13)

3<sup>rd</sup> Day

Isaac figuratively "died" to Abraham on the first day, but on this third day with the altar, Isaac's life is renewed.

"They took Jesus, therefore, and He went out, carrying His own cross..." (John 19:17)

"...they walked together..."

Abraham had faith that God would resurrect his son to fulfill His promise

<sup>17</sup>By faith Abraham, when he was tested, offered up Isaac, and the one who had received the promises was offering up his only son; <sup>18</sup>it was he to whom it was said, "THROUGH ISAAC YOUR DESCENDANTS SHALL BE NAMED." <sup>19</sup>He considered that God is able to raise people even from the dead, from which he also received him back as a type." (Hebrews 11:17-19).

- The Angel of the Lord (Jesus) stopped Abraham's knife
- With David's purchase, the Angel of the Lord withdrew His sword of destruction (2 Sam 24:16; 1 Chron 21:18-22:1).
- Finally, Jesus dies at that location and is impaled with a spear to show His death (John 19:34).



# A Bride for the Son (Genesis 24:1-16)

<sup>1</sup>Now Abraham was old, advanced in age; and the LORD had blessed Abraham in every way.

<sup>2</sup>Abraham said to his servant, the oldest of his household who was in charge of all that he owned, "Please place your hand under my thigh,"



<sup>3</sup>and I will make you swear by the LORD, the God of heaven and the God of earth, that you shall not take a wife for my son from the daughters of the Canaanites, among whom I live;

<sup>4</sup>but you will go to my country and to my relatives, and take a wife for my son Isaac."

<sup>5</sup>The servant said to him, "Suppose the woman is not willing to follow me to this land; should I take your son back to the land from where you came?"



<sup>6</sup>Then Abraham said to him, "Beware that you do not take my son back there!"

<sup>7</sup>The LORD, the God of heaven, who took me from my father's house and from the land of my birth, and who spoke to me and who swore to me, saying, 'To your descendants I will give this land'

—He will send His angel ahead of you, and you will take a wife for my son from there.

<sup>8</sup>But if the woman is not willing to follow you, then you will be free of this oath of mine; only do not take my son back there."

<sup>9</sup>So the servant placed his hand under the thigh of his master Abraham, and swore to him concerning this matter.

<sup>10</sup>Then the servant took ten camels from the camels of his master, and went out with a variety of good things of his master's in his hand; so he set out and went to Mesopotamia, to the city of Nahor.

<sup>11</sup>He made the camels kneel down outside the city by the well of water when it was evening, the time when women go out to draw water.

<sup>12</sup>And he said, "LORD, God of my master Abraham, please grant me success today, and show kindness to my master Abraham.

<sup>13</sup>Behold, I am standing by the spring, and the daughters of the men of the city are coming out to draw water; <sup>14</sup>now may it be that the young woman to whom I say, 'Please let down your jar so that I may drink,' and who answers, 'Drink, and I will water your camels also' —

**may she be the one whom You have appointed for Your servant Isaac;** and by this I will know that You have shown kindness to my master."

<sup>15</sup>And it came about, before he had finished speaking, that behold, Rebekah, who was born to Bethuel the son of Milcah, the wife of Abraham's brother Nahor, came out with her jar on her shoulder.

<sup>16</sup>The young woman was very beautiful, a virgin; no man had had relations with her. She went down to the spring, filled her jar, and came up.

Abraham's Servant (Genesis 15:2)  
Eliezer means "Comforter"

Gematria = 318  
(Genesis 14:14)

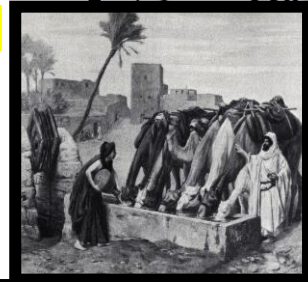
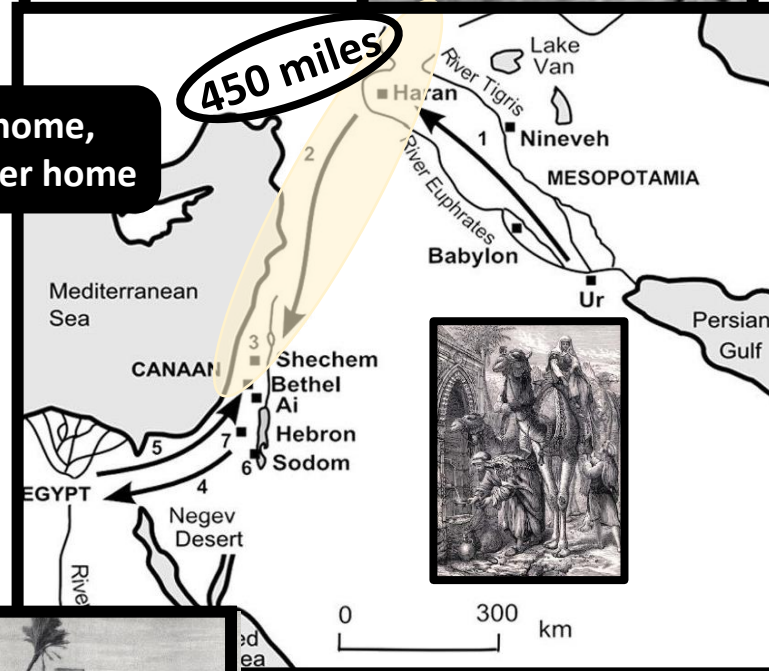


Oath  
No Canaanite Wife  
Isaac Remains in Canaan



As Abraham left his home, Rebekah would leave her home

The servant would not be held accountable if the possible woman did not answer the "calling" to be a bride.



The servant prayed for a strong, kind woman  
**Generous & Serving**

# Rebekah Teaches Jacob To Deceive (Genesis 27:1-17)

Isaac would live another 80 years before he died at 180. (Genesis 35:28).

Centenarian (not Centurion)

- Generational Sin**
- Abraham lies that Sarah is sister (12:13, 20:2)
  - Isaac lies about Rebekah being his sister (26:6)
  - Jacob's sons deceive the men of Shechem (34:24)
  - Jacob's sons deceive him over Joseph's death (37:32)

Esau & Nimrod were Hunters (Genesis 10:8)

Preparing for Death

The consequences of life depend greatly on whose guidance is obeyed.

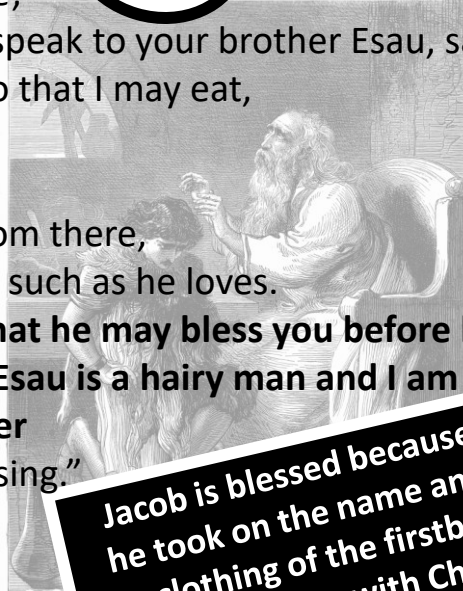
The Best Authority is God's Word

- Esau's Historical Enmity (Malachi 1:2-4).**
- Edomites (Esau's ancestry) were driven to the west bank of Israel (300BC) and became the Idumeans (Greek in the NT – Mark 3:8) At 70AD, Idumeans helped Rome sack Jerusalem & afterwards relocated to Rome.

Jacob is blessed because he took on the name and the clothing of the firstborn as believers do with Christ (Ephesians 5:2)

Dressing like the World

Obadiah is the only Book dedicated to speaking against a single nation – Edom



<sup>1</sup>Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am."

<sup>2</sup>Then Isaac said, "Behold now, I am old and I do not know the day of my death.

<sup>3</sup>Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me;

<sup>4</sup>and prepare a delicious meal for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die."

<sup>5</sup>Now Rebekah was listening while Isaac spoke to his son Esau.

So when Esau went to the field to hunt for game to bring home,

<sup>6</sup>Rebekah said to her son Jacob, "Behold, I heard your father speak to your brother Esau, saying,

<sup>7</sup>'Bring me some game and prepare a delicious meal for me, so that I may eat, and bless you in the presence of the LORD before my death.'

<sup>8</sup>So now, my son, listen to me as I command you.

<sup>9</sup>Go now to the flock and bring me two choice young goats from there, so that I may prepare them as a delicious meal for your father, such as he loves.

<sup>10</sup>Then you shall bring it to your father, that he may eat, so that he may bless you before his death."

<sup>11</sup>But Jacob said to his mother Rebekah, "Behold, my brother Esau is a hairy man and I am a smooth man.

<sup>12</sup>Perhaps my father will touch me, then I will be like a deceiver in his sight, and I will bring upon myself a curse and not a blessing."

<sup>13</sup>But his mother said to him, "Your curse be on me, my son; only obey my voice, and go, get the goats for me."

<sup>14</sup>So he went and got them, and brought them to his mother; and his mother made a delicious meal such as his father loved.

<sup>15</sup>Then Rebekah took the best garments of her elder son Esau, which were with her in the house, and put them on her younger son Jacob.

<sup>16</sup>And she put the skins of the young goats on his hands and on the smooth part of his neck.

<sup>17</sup>She also gave the delicious meal and the bread which she had made to her son Jacob.

Joseph would also have Dreams

# Jacob's Dream (Genesis 28:1-13)

<sup>1</sup>So Isaac called Jacob and blessed him and commanded him, saying to him, "You shall not take a wife from the daughters of Canaan."

<sup>2</sup>Arise, go to Paddan-aram, to the house of Bethuel your mother's father; and from there take to yourself a wife from the daughters of Laban, your mother's brother.

<sup>3</sup>May God Almighty bless you and make you fruitful and multiply you, so that you may become a multitude of peoples.

<sup>4</sup>May He also give you the blessing of Abraham, to you and to your descendants with you, so that you may possess the land where you live as a stranger, which God gave to Abraham."

<sup>5</sup>Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau.

<sup>6</sup>Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, and that when he blessed him he commanded him, saying, "You shall not take a wife from the daughters of Canaan,"

<sup>7</sup>and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

<sup>8</sup>So Esau saw that the daughters of Canaan displeased his father Isaac; and Esau went to Ishmael, and married, besides the wives that he had,

<sup>9</sup>Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

<sup>10</sup>Then Jacob departed from Beersheba and went toward Haran.

<sup>11</sup>And he happened upon a particular place and spent the night there, because the sun had set; and he took one of the stones of the place and made it a support for his head, and lay down in that place.

<sup>12</sup>And he had a dream, and behold, a ladder was set up on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.

<sup>13</sup>Then behold, the LORD was standing above it and said, "I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie I will give to you and to your descendants."

Isaac realized that Jacob was the son of God's promised covenant & blesses him.

Canaanites were Idolaters

Abraham → Isaac → Jacob  
(Genesis 24:3)(Genesis 28:1)

Do Not Marry A Canaanite Wife

El Shaddai (God Almighty) "Strong Provider" Breast = "shad" (שׂד)

Paddan-aram means "Cultivated Field"

Nahor/Bethuel

Bethuel means "Man of God"

Youngest son of Nahor & Milchah (Genesis 22:20-24)

Genesis 28:3 Hebrew: "Multitude" qahal קהל Greek: "Church" ekklesia ἐκκλησία

Jacob



Focus on the Father

Haran ("Crossroads")

Bethel ("House of God")

Beer-sheba ("Well of Seven")

Jacob Rested On The Rock (Jesus)

"Truly, truly, I say to you, you will see heaven opened and the angels of God ascending and descending on the Son of Man." (John 1:51)



God promised to Abraham this land that he "walked on" (Genesis 13:17)



Esau



**Jacob's realization of a Spiritual Reality**

# Jacob Vows At Bethel (Genesis 28:16-22)

<sup>16</sup> Then Jacob awoke from his sleep and said, “The LORD is certainly in this place, and I did not know it!”

<sup>17</sup> And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven!”

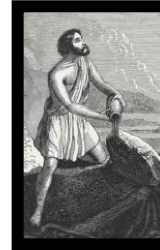
Jesus is “the gate”  
(Matthew 7:13;  
John 10:7-9)

<sup>18</sup> So Jacob got up early in the morning, and took the stone that he had placed as a support for his head, and set it up as a memorial stone, and poured oil on its top.

<sup>19</sup> Then he named that place Bethel; but previously the name of the city had been Luz.

“House of God”

<sup>20</sup> Jacob also made a vow, saying, “If God will be with me and will keep me on this journey that I take, and give me food to eat and garments to wear,



<sup>21</sup> and I return to my father’s house in safety, then the LORD will be my God.

<sup>22</sup> And this stone, which I have set up as a memorial stone, will be God’s house, and of everything that You give me I will assuredly give a tenth to You.”

Jacob’s statement encompassed the entire vision; Jacob was spiritually asleep as he walked through “normal” worldly places doing average worldly things.

To Jacob, this looked like a normal, average location – just a worldly place to go to sleep. Jacob did not realize that the spiritual world was active and involved.

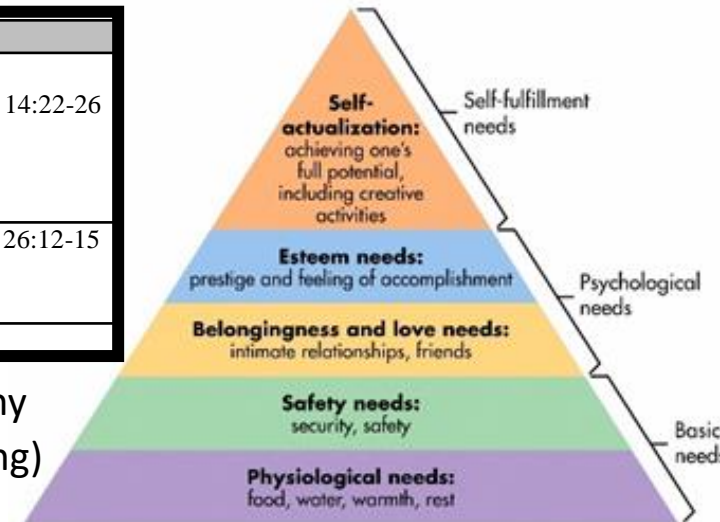
Jacob needed to know that God was with him wherever he goes in this world – no matter how “regular” looking the place may seem.

First mention in Scripture of “Anointing Oil” to dedicate to God

The pillars were later banned (Exodus 23:24; 34:13; Deuteronomy 16:22) because Israel began to treat these pillars as physical representations of the presence of God.

Old Testament Passages on Tithing	
Priests & Sanctuary	Leviticus 27:30-32
	Deuteronomy 12:6-7,11,17; 14:22-26
	Numbers 18:21-24
	Nehemiah 12:44
Local Levites	Malachi 3:8,10
	Deuteronomy 12:12; 14:27; 26:12-15
	Numbers 18:25-29
Local Poor	Nehemiah 10:37,38
	Deuteronomy 14:28-29

“Tithe” is an outward testimony that all that is owned (everything) belongs to God...



As Rebekah had been a worker (Genesis 24:16), Rachel also worked as a shepherdess.

# Jacob Meets Rachel (Genesis 29:1-12)

<sup>1</sup> So Jacob went on his journey and came to the land of the **people of the East**.

BEERSHEBA  
450 MILE JOURNEY  
HARAN



<sup>2</sup> And he looked, and saw a well in the field; and behold, there *were* **three flocks of sheep lying by it**; for out of that well they watered the flocks. A large stone *was* on the well's mouth.

<sup>3</sup> Now all the flocks would be gathered there; and they would roll the stone from the well's mouth, water the sheep, and put the stone back in its place on the well's mouth.

<sup>4</sup> And Jacob said to them, "My brethren, where *are* you from?" And they said, "*We are* from Haran."



<sup>5</sup> Then he said to them, "Do you know Laban the son of Nahor?" And they said, "We know him."

<sup>6</sup> So he said to them, "Is he well?" And they said, "*He is well*. And look, his daughter **Rachel is coming with the sheep**."



<sup>7</sup> Then he said, "Look, *it is* still high day; *it is* not time for the cattle to be gathered together. Water the sheep, and go and feed *them*."

<sup>8</sup> But they said, "We cannot until all the flocks are gathered together, and they have rolled the stone from the well's mouth; then we water the sheep."



<sup>9</sup> Now while he was still speaking with them, Rachel came with her father's sheep, for **she was a shepherdess**.

<sup>10</sup> And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that **Jacob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother**.



<sup>11</sup> Then **Jacob kissed Rachel, and lifted up his voice and wept**.

<sup>12</sup> And Jacob told Rachel that he *was* her father's relative and that he *was* Rebekah's son. **So she ran and told her father**.

Peter's The Hebrew language in Genesis 29:1 infers a joy about resuming the journey.

The water of the well (Genesis 24:11) represents life, and sheep represent followers of the Lord (Psalm 23:1; 79:13; 100:3). The sheep were waiting for the rock to be rolled away, so that they could have the life-giving water.

The stone covering protected the water from impurities and pilfering, but it also kept the sheep from drinking when they were thirsty. Many church buildings are closed and locked six days of the week; whenever a church building is closed, it is not being used to water the sheep.

Believers experienced the same life-giving water when the stone of Jesus' tomb was rolled away (Mt 28:2).



The shepherds give quick answers, and although they know Laban, they do not offer additional information about him. Laban may not have a good reputation with shepherds or be well-liked.

Jacob may have sensed that something was wrong because he asks if Laban is well

Jacob proposes to feed the sheep continuously and send them back into the fields instead of the single time when all of the sheep are congregated

Many church fellowships believe are only fed & watered when they are congregated together at a specific time, but so much daylight is wasted when God could be worshipped and served in smaller groups or individually.

Jacob did not wait, but served the shepherdess immediately upon seeing her need (Mark 16:3). Believers should also be sensitive to the needs of others.

Jacob revealed his identity and relationship to Rachel. Then Rachel hurried to share the good news just as Rebekah had (Genesis 24:28).



**Jacob's actions & commitment revealed his love**

# Jacob Marries Leah

 (Genesis 29:15-24)

<sup>15</sup> Then Laban said to Jacob, "Because you *are* my relative, should you therefore serve me for nothing? Tell me, **what *should* your wages be?**"

<sup>16</sup> Now Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.



<sup>17</sup> Leah's eyes *were* delicate, but Rachel was beautiful of form and appearance.

<sup>18</sup> Now Jacob loved Rachel; so he said, "I will serve you seven years for Rachel your younger daughter."

<sup>19</sup> And Laban said, "*It is* better that I give her to you than that I should give her to another man. Stay with me."



<sup>20</sup> So Jacob served seven years for Rachel, and they seemed *only* a few days to him because of the love he had for her.



<sup>21</sup> Then Jacob said to Laban, "Give *me* my wife, for my days are fulfilled, that I may go in to her."

<sup>22</sup> And Laban gathered together all the men of the place and made a feast.



<sup>23</sup> Now it came to pass in the evening, that he took Leah his daughter and brought her to Jacob; and he went in to her.

<sup>24</sup> And Laban gave his maid Zilpah to his daughter Leah *as* a maid.



Rachel was shapely and beautiful like her son, Joseph, would be (Genesis 39:6)

Jesus also left His home in heaven to commit 33 years in service for His bride, the church. Love is patient (1 Corinthians 13:4)

Modern Jewish weddings require the Groom to "veil" his fiancé in the veiling ceremony (Bedeken/Hinuma). He pulls the veil (Dektich) over her face to prepare for the Huppah ceremony.

Jacob remained in Laban's home for a month, and began to show how productive he could be in assisting Laban with his work. Laban wanted to compensate Jacob for his work and claimed that he does not want to take advantage of a relative. Laban repeatedly asks Jacob to define what payment he would like (Genesis 30:31).

Laban had two daughters; the number "two" often symbolizes "a witness," but the witness can be for or against someone. Laban's daughters were named Leah (meaning "weak") and Rachel (meaning "sheep").

Jacob realized that he loved Rachel and wanted to marry her after only a month of knowing her, but suggested a seven year engagement period before marriage.

Laban capitulated to giving Rachel to Jacob in marriage as only a "relative" improvement over a poor alternative. Laban did not seem overly enthusiastic about the marriage with Rachel; she was a productive worker for Laban.

Just as many jobs will not be relevant in eternity, the first seven years of Jacob's work has no additional details.

Jacob was honest about sexual intercourse being his motivation for the immediacy of the wedding

Laban never missed a chance to network; Scripture does not say that Laban invited the families to the wedding.

Leah agreed to Laban's deception, and Rachel also would have known.

Laban seems loving to Leah in that he gave her a slave of his. The name Zilpah means "cleansing from the mouth."

Rachel struggled to have children & died during the childbirth of Benjamin (Jeremiah 31:15)

<sup>25</sup> So it came to pass in the morning, that behold, it was Leah. And he said to Laban, *“What is this you have done to me? Was it not for Rachel that I served you? Why then have you deceived me?”*

<sup>26</sup> And Laban said, *“It must not be done so in our country, to give the younger before the firstborn.*

<sup>27</sup> Fulfill her week, and we will give you this one also for the service which you will serve with me still another seven years.”

<sup>28</sup> Then Jacob did so and fulfilled her week. So he gave him his daughter Rachel as wife also.

<sup>29</sup> And Laban gave his maid Bilhah to his daughter Rachel as a maid.

<sup>30</sup> Then *Jacob* also went in to Rachel, and he also loved Rachel more than Leah. And he served with Laban still another seven years.

## Jacob Marries Rachel (Genesis 29:25-30)

Morning brings light and understanding. There were no recorded words between Jacob and Leah, but Jacob does pose three questions to Laban.

- *What is this you’ve done to me?*
- *Wasn’t it Rachel that I worked for you?*
- *Why have you deceived me?*

Jacob (the second born) learns the lesson of the blessing of the firstborn - Leah (Galatians 6:7). The irony is that (just as Jacob had deceived others), Jacob was now duped.

Jacob had usurped power from Esau

Laban feigned moral high-ground with customs/laws respecting the elder although Laban had deceived Jacob

Either out of respect for Leah or not wanting his deceit to be revealed to his guests, Laban requested that Jacob wait seven days (instead of seven years) for marriage to Rachel.

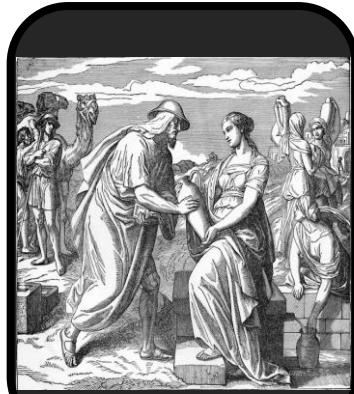
Laban had foreseen Jacob’s objection & had an immediate response and counter-offer.

Laban had received seven years of hard work for his “prize” daughter” (Rachel) and then Laban manipulated Jacob for another seven years. Laban offered a business-like agreement in which they both complied.

As with Leah/Zilpah, Laban also gave one of his slaves to Rachel. Bilhah’s name means “trouble.” Jacob’s elder son, Reuben, would lose his blessing because he had sexual relations with Bilhah, his father’s wife (Genesis 35:22, 49:2-4).

Love is not binary (he loves me/ he loves me not), but instead love is a continuum where you can love someone or something more. Jacob loved Rachel more than he loved Leah.

Jacob eventually requested to be buried with Leah alongside of Abraham, Isaac and their wives.



*“You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” (Mark 12:30-31)*

# Sons of Jacob/Tribes of Israel (Genesis 29:31-30:24)

Each of Jacob's wives are recorded with one quote per birth; the statement of the wife usually contained the meaning of the child's name.

Mother	Tribe	Meaning	Story Line
Leah	Reuben	See, a son	<i>See, a son,                      who hears and obeys                      along with                      Praising the Lord.                      He has vindicated                      my struggles                      with good fortune,                      happiness,                      reward,                      and honor.                      May God add                      The Son of His right hand</i>
Leah	Simeon	one who hears or hears and obeys	
Leah	Levi	attached or joined	
Leah	Judah	Praise or Praise the Lord	
Bilhah <i>(Rachel's Slave)</i>	Dan	he has vindicated or he that judges	
Bilhah <i>(Rachel's Slave)</i>	Naphtali	my struggle or obtained by wrestling	
Zilpah <i>(Leah's Slave)</i>	Gad	good fortune	
Zilpah <i>(Leah's Slave)</i>	Asher	happy	
Leah	Issachar	reward	
Leah	Zebulun	honor or looking for a home	
Rachel	Joseph	May God add	
Rachel	Benjamin	son of the right hand	

# Jacob Returns To Canaan (Genesis 32:1-12)

<sup>1</sup> So Jacob went on his way, and the angels of God met him.

<sup>2</sup> When Jacob saw them, he said, "This *is* God's camp."

And he called the name of that place Mahanaim.

<sup>3</sup> Then Jacob sent messengers before him to Esau his brother in the land of Seir, the country of Edom.

<sup>4</sup> And he commanded them, saying, "Speak thus to my lord Esau, 'Thus your servant Jacob says: "I have dwelt with Laban and stayed there until now.

<sup>5</sup> I have oxen, donkeys, flocks, and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.' "

<sup>6</sup> Then the messengers returned to Jacob, saying, "We came to your brother Esau, and he also is coming to meet you, and four hundred men *are* with him."

<sup>7</sup> So Jacob was greatly afraid and distressed; and he divided the people that *were* with him, and the flocks and herds and camels, into two companies.

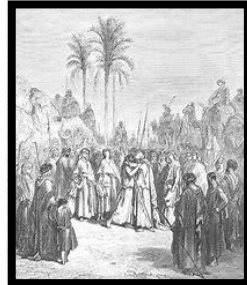
<sup>8</sup> And he said, "If Esau comes to the one company and attacks it, then the other company which is left will escape."

<sup>9</sup> Then Jacob said, "O God of my father Abraham and God of my father Isaac, the LORD who said to me, 'Return to your country and to your family, and I will deal well with you':

<sup>10</sup> I am not worthy of the least of all the mercies and of all the truth which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

<sup>11</sup> Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and attack me *and* the mother with the children.

<sup>12</sup> For You said, 'I will surely treat you well, and make your descendants as the sand of the sea, which cannot be numbered for multitude.' "



Jacob should be going "God's way" instead of "his way" (Prov 16:25; Jn 14:6), but the Lord's angels met Jacob where he was, and he recognized them for what they were.

The word "Mahanaim" means "two hosts/camps" which reflect the two parties or possibly the spiritual & physical sharing a site.

Just as God had sent angels (messengers) to prepare Jacob for their wrestling encounter, Jacob also sent his messengers to alert Esau of Jacob's homecoming.

Jacob was always prepared with a strategy, and he defined exactly the words that he wanted his messengers to speak. Jacob would humbly represent himself as the servant of his master Esau.

The number "40" is a time of trial and testing, so the number "400" would reflect an even greater trial of faith. Esau was coming with 400 men to meet Jacob.

Jacob's fear was so great that he separated his family in the hope that at least some family members would survive Esau's anticipated onslaught. Jacob's imagination was so abysmal and his faith so small, that it separated his family.

Three References of the One God (Genesis 32:9)

"God of my Father, Abraham"	Elohim	The most frequently used name of God in the Old Testament; Elohim is plural with adjoining singular verbs (Trinity)
"God of my Father, Isaac"	Jehovah	The self-existent one
"The Lord who said to me"	"My God"	Personal relationship with the individual

Reconciliation begins with realization of fallen nature; Jacob understands how he started with nothing but a rod/staff with no sheep. The rod/staff could also infer God.

Jacob pleads with God for deliverance from Esau. Jacob uses the mothers and children as a negotiation tool with God, the way that he is planning to use them as a physical shield with his brother.

Jacob prevailed in that he finally received what he had always wanted – a personal blessing from God.

# Jacob Wrestles With God (Genesis 32:24-32)

**24** Then **Jacob was left alone**; and a **Man wrestled with him until the breaking of day.**

**25** Now when He saw that He did not prevail against him, He touched the socket of his hip; and **the socket of Jacob's hip was out of joint as He wrestled with him.**

**26** And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!"

**27** So He said to him, "What is your name?" He said, "Jacob." → **"USURPER"**

**28** And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed."

**29** Then Jacob asked, saying, "Tell me Your name, I pray." And He said, "Why is it that you ask about My name?" And He **blessed him there.**

**30** So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved."

**31** Just as he crossed over Peniel the sun rose on him, and he **limped on his hip.**

**32** Therefore to this day the children of Israel do not eat the muscle that shrank, which is on the hip socket, because He touched the socket of Jacob's hip in the muscle that shrank.



Jacob had no confidence in his plan on dealing with Esau, but God gave him confidence. When Jacob was all alone (personal) in the dark of night, and God was the aggressor (He pursued Jacob). Jacob's nature could not be broken until his strength (conniving plans) was dislocated.

Many wrestle with God (e.g. through temptation, struggles, etc. – Eph 6:12) all night, but those who cling to Him will be blessed (Hos 12:2-5). Jacob's spiritual "badge of honor" comes from physical loss (dislocated hip socket).

The visitor (God) could not "end him" and make Jacob surrender himself. It would need to be Jacob's decision.

At daybreak (as the light (enlightenment) is appearing – Genesis 32:31), Jacob desired his own blessing instead of taking Esau's (Genesis 25:26)

Before a new name/blessing is given, Jacob had to admit who he really was – the "supplanter" ("cheater"). The consequences of this sin would be felt by Jacob as Laban deceived him (Gen 27:36), this ambition of deceit was found in Rachel (Gen 31:34), and then it was passed to his sons as generational sin (Gen 37:32).

Jacob asked the visitor's name which was answered by a blessing. Seeking to know God is always answered with a blessing, and the giver of blessings clarifies His identity.

Peniel means "the face of God" as the sun rises over him bringing light and warmth (Numbers 6:25-26; Malachi 4:2). Jacob moved from the "House of God" (Genesis 28) to the "Face of God"

The biggest muscle in the body, the hip/thigh was hurt. God left Jacob crippled, so that he could never depend on his own strength again – that was Jacob's blessing.... Jacob would now depend on God

Genesis 34:7 is the first time in Scripture that the term "Israel" is used to reference the entire nation instead of a single person.

# Dinah in Shechem

(Genesis 34:1-10)

**1** Now **Dinah the daughter of Leah**, whom she had borne to Jacob, went out to see the daughters of the land.  
**2** And when **Shechem the son of Hamor the Hivite, prince of the country**, saw her, he took her and lay with her, and violated her.  
**3** His soul was strongly attracted to Dinah the daughter of Jacob, and he loved the young woman and spoke kindly to the young woman.  
**4** So **Shechem spoke to his father Hamor**, saying, "Get me this young woman as a wife."  
**5** And **Jacob heard that he had defiled Dinah his daughter**. Now his sons were with his livestock in the field; so Jacob held his peace until they came.  
**6** Then **Hamor the father of Shechem went out to Jacob to speak with him**.  
**7** And the sons of Jacob came in from the field when they heard *it*; and the men were grieved and very angry, because he had done a disgraceful thing in Israel by lying with Jacob's daughter, a thing which ought not to be done.  
**8** But **Hamor spoke with them**, saying, "The soul of my son Shechem longs for your daughter. Please give her to him as a wife.  
**9** And make marriages with us; give your daughters to us, and take our daughters to yourselves.  
**10** So you shall dwell with us, and the land shall be before you. Dwell and trade in it, and acquire possessions for yourselves in it."



God had told Jacob to return to Bethel (Genesis 31:13), but Jacob had stopped short at Shechem. God would use the incident with Dinah to motivate Jacob to continue to Bethel. (Genesis 35:1)

It is said that chapter 34 is a "godless chapter" because the name of God is not mentioned in the entire chapter. This chapter is filled with lust, rape, deceit, murder and theft.

Be careful of ungodly influences; pure Dinah ("justice") was hanging out with wrong crowd and became polluted. Sometimes innocuous interactions with the world lead to disaster.

The rapist (Shechem) had clout and prestige; his father Hamor (meaning "donkey") was King of the region making Shechem a prince.

As any demanding, spoiled child might be, Shechem orders his father without justification or explanation.

Jacob did not take corrective action without physical support from his sons. As Laban took the lead in Rebekah's marriage, Dinah's brothers took the lead role for her.



While Dinah's father, Jacob, did nothing, Shechem's father acted upon his son's request for marriage.



Shechem (now called Nablus) is said to be the most beautiful land in Israel; Shechem's father tempts Jacob with all he would gain, but in reality, it is Hamor who would gain (Gen 34:23). This world presents all of its benefits, but man loses all he has to it.

**"Do not be deceived; bad company ruins good morals." (1 Corinthians 15:33)**

# Shechem Is Circumcised (Genesis 34:11-19)

**11 Then Shechem said to her father and her brothers, "Let me find favor in your eyes, and whatever you say to me I will give.**

**12 Ask me ever so much dowry and gift, and I will give according to what you say to me; but give me the young woman as a wife."**

**13 But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister.**

**14 And they said to them, "We cannot do this thing, to give our sister to one who is uncircumcised, for that *would be* a reproach to us.**

**15 But on this *condition* we will consent to you: If you will become as we *are*, if every male of you is circumcised,**

**16 then we will give our daughters to you, and we will take your daughters to us; and we will dwell with you, and we will become one people.**

**17 But if you will not heed us and be circumcised, then we will take our daughter and be gone."**

**18 And their words pleased Hamor and Shechem, Hamor's son.**

**19 So the young man did not delay to do the thing, because he delighted in Jacob's daughter. He *was* more honorable than all the household of his father.**



**"MOST HONORED"**

There was no recorded response by Jacob's sons to Hamor's offer of intermarriage (Genesis 34:10), so Shechem proposed a new offer with the focus solely on Dinah.

The offer was that he would pay whatever they requested for Dinah's hand in marriage. Men must not be led into imprudent decisions because of their sexual inclinations; this desire for a single young lady cost the lives of the male Hivites, the freedom of their wives and children as well as all of their belongings.

Shechem offended before offering to engage on the father's terms

The sons are associated with Jacob (the usurper) instead of Israel ("Wrestle with God")

Jacob did not answer as his sons acted illicitly in unison.

Jacob's sons did not contemplate the offer because they were focused on the sin that had already been committed. As Jacob, Laban and Rachel before them, the sons who were skillful in deception joined together in a disingenuous scheme.

No son of Jacob is identified, but instead, all of the brothers join in the ruse.

The holy circumcision set apart as a covenant with the Lord is now extended to covenant the two communities in a ploy (Genesis 17:10).

The sons expanded the hoax beyond the single rapist to include his entire community of men.

Circumcision was a sign of the covenant between God's people and God; Shechem's community would also perform this religious ritual and expect a blessing

Man's ways always lead to death while God's way leads to life (Genesis 34:18)

Shechem had been sincere in his offer to meet the request of Jacob's sons; Shechem had a great deal of influence in his community to sway the communal commitments.

Just as Dinah had been taken, the sons of Jacob kidnapped the wives and children of those killed.

# Jacob's Sons Destroy Shechem (Genesis 34:20-31)

<sup>20</sup> And Hamor and Shechem his son came to the gate of their city, and spoke with the men of their city, saying:  
<sup>21</sup> "These men *are* at peace with us. Therefore let them dwell in the land and trade in it. For indeed the land *is* large enough for them. Let us take their daughters to us as wives, and let us give them our daughters.  
<sup>22</sup> Only on this *condition* will the men consent to dwell with us, to be one people: if every male among us is circumcised as they *are* circumcised.  
<sup>23</sup> Will not their livestock, their property, and every animal of theirs be ours? Only let us consent to them, and they will dwell with us."  
<sup>24</sup> And all who went out of the gate of his city heeded Hamor and Shechem his son; every male was circumcised, all who went out of the gate of his city.  
<sup>25</sup> Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.  
<sup>26</sup> And they killed Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem's house, and went out.  
<sup>27</sup> The sons of Jacob came upon the slain, and plundered the city, because their sister had been defiled.  
<sup>28</sup> They took their sheep, their oxen, and their donkeys, what *was* in the city and what *was* in the field,  
<sup>29</sup> and all their wealth. All their little ones and their wives they took captive; and they plundered even all that *was* in the houses.  
<sup>30</sup> Then Jacob said to Simeon and Levi, "You have troubled me by making me obnoxious among the inhabitants of the land, among the Canaanites and the Perizzites; and since I *am* few in number, they will gather themselves together against me and kill me. I shall be destroyed, my household and I."  
<sup>31</sup> But they said, "Should he treat our sister like a harlot?"



GREED & AVARICE



SELF-FOCUSED

RELATIVISM

The city gates were often the location of court and civic affairs, so the "town council" would be represented there.

The first argument was that Jacob's family had peaceful intentions towards them and then that the region was large enough to support more inhabitants.

The single condition of circumcision was relayed to the Hivite leaders by the King and his son (the prince/rapist).



When discussing intermarriage with Jacob's sons, Shechem had emphasized that Jacob's family would gain property; however, with the Hivite leaders, Shechem stresses that all of Jacob's property will become the Hivites.

This world seduces individuals by what they can gain, but in the end, those who succumb end up losing so much more.

The community was unanimous in their agreement to follow Shechem's counsel, and all the able-bodied men (who were fit to defend the community) were circumcised.

The two sons of Leah killed those beyond just the guilty in Shechem. As murderers, they represent all of sinful mankind – Simeon's tribe would disappear because of this deed while Levi's tribe would receive grace and be exalted (Genesis 49:5-7)

Along with the innocent men of the community, the two guilty men (Hamor and Shechem) were also killed. It appears that Dinah had stayed with Shechem after being raped in preparation to be married to him.

Beyond the capital punishment, the other brothers capitalize on Simeon/Levi's sin.

Jacob's sons increased their property just as Hamor had suggested in his proposal (Genesis 34:10)



Rachel reflects Jacob's spiritual walk; out of her death would come new life.

# Rachel's Death & Reuben's Folly (Genesis 35:16-26)

<sup>16</sup> Then they journeyed from Bethel. And when there was but a little distance to go to Ephrath, Rachel labored *in childbirth*, and she had hard labor.



<sup>17</sup> Now it came to pass, when she was in hard labor, that the midwife said to her, "Do not fear; you will have this son also."

<sup>18</sup> And so it was, as her soul was departing (for she died), that she called his name Ben-Oni; but his father called him Benjamin.

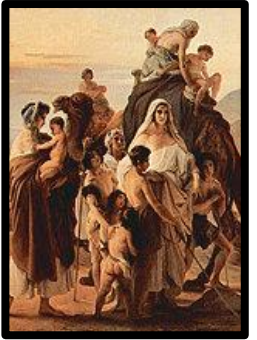
<sup>19</sup> So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).



<sup>20</sup> And Jacob set a pillar on her grave, which is the pillar of Rachel's grave to this day.

<sup>21</sup> Then Israel journeyed and pitched his tent beyond the tower of Eder.

<sup>22</sup> And it happened, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine; and Israel heard *about it*.



Now the sons of Jacob were twelve:

<sup>23</sup> the sons of Leah *were* Reuben, Jacob's firstborn, and Simeon, Levi, Judah, Issachar, and Zebulun;

<sup>24</sup> the sons of Rachel *were* Joseph and Benjamin;

<sup>25</sup> the sons of Bilhah, Rachel's maidservant, *were* Dan and Naphtali;

<sup>26</sup> and the sons of Zilpah, Leah's maidservant, *were* Gad and Asher. These *were* the sons of Jacob who were born to him in Padan Aram.



Rachel had threatened that she needed children or she would die (Genesis 30:1)

The midwife encouraged her that she would have another son. The statement to "Fear not" had nothing to do with the ramifications on Rachel (she would die), but instead, the reassurance was the result that her death would bring.

The birth of Benjamin symbolizes Christ's coming from Bethel ("the house of God") to Bethlehem ("the house of Bread"), and although from an earthly (Rachel's) perspective, Jesus was called "Son of my Sorrow" – from the Father's perspective, Jesus was the "Son of my right hand"

Bethlehem Ephrath (Micah 5:2) would become the birthplace of David (1 Samuel 16:18) as well as Jesus (Matthew 2:1). This is also the location of death for Rachel (meaning "ewe" or "female sheep")

Genesis 35:19 is the first mention of Bethlehem in Scripture (Micah 5:2).

Eder (meaning "flock") is said to be one mile south of Bethlehem where the shepherds were thought to be watching their sheep on the night of Jesus' birth.

Reuben may have been positioning himself to take over his father's authority by having sex with his concubine. (2 Samuel 16:21) Bilhah had been Rachel's handmaid, so at the death of Rachel, Bilhah could have comforted Jacob, but Reuben slept with her.

As the twelve tribes of Israel are listed, Leah's children are sequenced first followed by Rachel's children.

Bilhah and Zilpah are identified as slaves, and Rachel's comes first. The second sons (of the slaves) are blessed in Genesis 49.

Jacob's Twelve Sons (Genesis 25:23-26)			
	Mother	Son	Meaning
1.	Leah	Reuben	See, a son,
2.	Leah	Simeon	who hears and obeys
3.	Leah	Levi	along with
4.	Leah	Judah	praising the Lord.
5.	Leah	Issachar	Reward
6.	Leah	Zebulun	and honor
7.	Rachel	Joseph	may God increase.
8.	Rachel	Benjamin	The Son of His right hand
9.	Rachel's Slave Bilhah	Dan	has vindicated
10.	Rachel's Slave Bilhah	Naphtali	my struggles
11.	Leah's Slave Zilpah	Gad	with good fortune,
12.	Leah's Slave Zilpah	Asher	and happiness,

~25% of the book of Genesis is focused on a single individual: Joseph & no sin is mentioned in the record of Joseph

# Joseph's Robe of Many Colors (Genesis 37:1-11)

1 Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan.

**JOSEPH PRIORITIZED HIS LOVE FOR HIS FATHER.**

2 This is the history of Jacob. Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.



3 Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors.

4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

5 Now Joseph had a dream, and he told it to his brothers; and they hated him even more.



6 So he said to them, "Please hear this dream which I have dreamed:

7 There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."



8 And his brothers said to him, "Shall you indeed reign over us? Or shall you indeed have dominion over us?" So they hated him even more for his dreams and for his words.



9 Then he dreamed still another dream and told it to his brothers, and said, "Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me."

10 So he told it to his father and his brothers; and his father rebuked him and said to him, "What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?"



11 And his brothers envied him, but his father kept the matter in mind.

Even as a teenager at 17, Joseph had a commitment to his father and the conscience to hold his brothers accountable. Jesus also testified about His sinful brethren (John 7:7)

The robe given by Jacob/Israel may not have many colors, but instead have long sleeves (Greek term *passim* Δ'ῶψ meaning "pieces") representing a ruler instead of a worker. The workers had sleeveless vests to do the work.

Joseph's brothers did not change their behavior to better please their Father, but instead they turned their agitation against their brother (Joseph) just as Cain had done with Abel before them (Genesis 4:6-8)

Joseph conveyed his dream as a matter of fact not understanding that the dream would be taken as a sign of his ego.

The dream of grain in the field meant earthly dominion while the prophecy of the stars implied heavenly ruling as well. Just as believers are symbolized by the wheat separated from the tares, the wheat symbolizes the believers who have bowed before the Lord in submission.



Just as Joseph was envied and hated by his brothers, the Lord Jesus was envied and hated by His Jewish brothers as well.

It appears that Joseph had dreamed the dreams several times before describing it to his brethren; these stars became a symbol of Israel (Revelation 12:1) and God's people (Daniel 12:3)

Even Joseph's father (Jacob) did not appreciate Joseph's dream

As the Pharisees were envious of Jesus (Matthew 27:18; Acts 7:9, so were Joseph's brothers. Mary, like Jacob, pondered these things in her heart (Luke 2:19)

Joseph's brothers described him as a "dreamer" when in fact, Joseph would be characterized by his dreams as a ruler.

# Brothers Plot Against Joseph (Genesis 37:12-24)

<sup>12</sup> Then his brothers went to feed their father's flock in Shechem.  
<sup>13</sup> And Israel said to Joseph, "Are not your brothers feeding *the flock* in Shechem? Come, I will send you to them." So he said to him, "Here I am."

<sup>14</sup> Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.



<sup>15</sup> Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"

<sup>16</sup> So he said, "I am seeking my brothers. Please tell me where they are feeding *their flocks*."

The brothers stole the robe that symbolized their father's favor.

<sup>17</sup> And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan.

<sup>18</sup> Now when they saw him afar off, even before he came near them, they conspired against him to kill him.



<sup>19</sup> Then they said to one another, "Look, this dreamer is coming!

<sup>20</sup> Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"



<sup>21</sup> But Reuben heard *it*, and he delivered him out of their hands, and said, "Let us not kill him."

<sup>22</sup> And Reuben said to them, "Shed no blood, *but* cast him into this pit which *is* in the wilderness, and do not lay a hand on him"—that he might deliver him out of their hands, and bring him back to his father.

<sup>23</sup> So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of *many* colors that *was* on him.



<sup>24</sup> Then they took him and cast him into a pit. And the pit *was* empty; *there was* no water in it.

Shechem was the location of the rape of Dinah where Jacob's sons had deceived and killed the Shechemites (Genesis 34). The distance was approximately 60 miles north of Hebron.

Jacob is now called by his new name "Israel." Although his father had witnessed the reaction to the dream by Joseph's brothers (Genesis 37:10), Israel did not anticipate the risk of Joseph's safety.

Joseph was being sent to check the well-being of his brothers; however, his brothers could have misconstrued this assessment as an infiltration to evaluate what they were doing.

Dothan was located on the "caravan routes" running east/west.

Joseph's brothers had moved from Shechem (shoulder – strength; curvature for watershed or decision point) to Dothan (law); Shechem is where Israel took Rehoboam to make him king (1 Kings 12:1; 2 Chronicles 10:1) Dothan was ten miles north of Shechem.

The phrase "saw him from a distance" may figuratively show that his brothers weren't "close" to Joseph; they really didn't know him. They may have recognized Joseph by his coat

It is probable as the eldest son, Reuben knew that he would be held accountable for any harm to his father's favored son (Genesis 37:30). Reuben may have also wanted to use this to gain favor with his father.

Joseph was pleading with his brothers not to go about their premeditated, deadly plan. "Then they said to one another, "Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, yet we would not listen; therefore, this distress has come upon us." (Genesis 42:21)

Joseph was thrown into a well without water (Zechariah 9:11 → John 7:38)

Joseph's brothers enslaved him & hurt Joseph's feet with shackles and his neck in an iron collar (Ps 105:18).

# Joseph Sold Into Slavery (Genesis 37:25-36)

<sup>25</sup> And they sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry *them* down to Egypt.

<sup>26</sup> So Judah said to his brothers, "What profit is *there* if we kill our brother and conceal his blood?"

**MURDEROUS GREED**

<sup>27</sup> Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he *is* our brother *and* our flesh." And his brothers listened.

<sup>28</sup> Then Midianite traders passed by; so *the brothers* pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty *shekels* of silver. And they took Joseph to Egypt.



<sup>29</sup> Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes.



<sup>30</sup> And he returned to his brothers and said, "The lad *is* no *more*; and I, where shall I go?"

<sup>31</sup> So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood.



<sup>32</sup> Then they sent the tunic of *many* colors, and they brought *it* to their father and said, "We have found this.

Do you know whether it *is* your son's tunic or not?"

**THEY SENT JOSEPH'S TUNIC AHEAD**

<sup>33</sup> And he recognized it and said, "*It is* my son's tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces."

<sup>34</sup> Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.

<sup>35</sup> And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him.

<sup>36</sup> Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh *and* captain of the guard.



**ISRAEL THOUGHT JOSEPH WAS DEAD, BUT HE WAS ALIVE!**

Joseph's brothers sat and ate without him in confidence of their rebellion, but they would sit apart from him at a future meal which would cause them great fear (Gen 43:18, 32).

Judah (the line of Israelite Kings from David) came to the defense of Joseph, but not for his safety, but from a business savvy (like Jacob and Laban) desire for personal gain.

Judah proposed that Joseph be sold into slavery for profit in the same way that Jesus was sold by Judas (Mt 26:14-16).

The Midianites were considered Ishmaelites (Genesis 37:36, 39:1). Ishmaelites & Midianites were interchangeable in the story of Gideon as well (Judges 8:22-26). Midian played a key role going into & coming out of Egypt; Moses would flee to the land of Midian before returning to lead Israel out of Egypt (Ex 4:19).

In Leviticus, Scripture establishes the value of a young slave at twenty shekels. (Leviticus 27:5).

Jacob mourned for a lengthy period of time. Jacob will not know the truth for 20 years.

Reuben's response appears to be self-serving; Reuben didn't worry about Joseph, but instead wondered how this would affect himself.

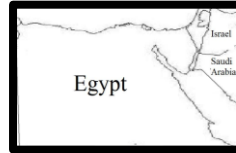
Just as a sacrificial goat would be used to represent a sinner, the young goat is slaughtered for its blood as a representation of Joseph's blood.

Genesis 37:35 is the first mention of "Sheol" (Psalm 16:10 → Acts 2:27) in the Bible. The term "Sheol" means "grave/pit" and is similar to "hades."

The Ishmaelites were descendants from Abraham through Hagar. The Midianites were also descendants from Abraham through his later wife, Keturah. (Genesis 25:1-2) Both (Ishmaelites and Midianites) were nomadic nations who traveled together in trading caravans.

# Joseph Is Blessed In Potiphar's House (Genesis 39:1-6)

<sup>1</sup> Now Joseph had been taken **down to Egypt**. And **Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian**, bought him from the Ishmaelites who had taken him **down** there.



<sup>2</sup> **The LORD was with Joseph, and he was a successful man**; and he was in the house of his master the Egyptian.



<sup>3</sup> And his master saw that the LORD *was* with him and that **the LORD made all he did to prosper in his hand**.



<sup>4</sup> **So Joseph found favor in his sight, and served him. Then he made him overseer of his house, and all *that* he had he put under his authority.**



<sup>5</sup> So it was, from the time *that* he had made him overseer of his house and all that he had, that **the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was on all that he had in the house and in the field.**

<sup>6</sup> Thus he left all that he had in Joseph's hand, and he did not know what he had except for the bread which he ate. **Now Joseph was handsome in form and appearance.**

- Joseph was a little older than 17 years of age (Genesis 37:2)
- Jacob would live in Egypt for 17 years (Genesis 47:28)
- At the age of 28 years old, Joseph interprets the dreams of the cupbearer and baker (Genesis 41:1)
- Joseph would become the Pharaoh's overseer at the age of 30 years old (Genesis 41:46)
- Joseph saved grain from the prosperous harvest until the drought/famine hit Egypt when Joseph was age 37.
- Joseph returned to Canaan to bury his father, Jacob/Israel (Genesis 50:5-11)



Potiphar (meaning "my affliction is broken") paid a price and accepted Joseph into their household. Egypt represents the "world," and Joseph was "brought down" (hūrāḏ הורד) to Egypt. Joseph was rejected by the sons of Israel, but accepted by the Gentiles.

Potiphar was important to the Pharaoh (some scholars believe that Pharaoh was responsible for the Pharaoh's kitchen). Joseph was able to enjoy refinements of Pharaoh's house although he was a slave.

The successful man is not the one who gets what he wants, but it's the man that wants what he gets; the successful man is satisfied and grateful instead of coveting and envious.

Joseph's success was attributed to God, and God blessed Potiphar's house because of Joseph (Gen 39:5, 23). Blessings are contagious.

Jacob's house was sinful and sorrowful as the brothers had sent Joseph away; Jacob's house could have been blessed with the presence of Joseph.

Potiphar did not have any concerns or worries; all that Potiphar thought about was the next meal that he would enjoy.

Joseph came from a lineage of beautiful people like Rachel (Genesis 29:18); good looks do come from the mother's side.

Potiphar's wife called the men of "her household" which meant she was in charge. It may have been possible that she had slept with some of them.

# Potiphar's Wife (Genesis 39:7-15)

**7** And it came to pass after these things that his master's wife cast longing eyes on Joseph, and she said, "Lie with me."

**8** But he refused and said to his master's wife, "Look, my master does not know what *is* with me in the house, and he has committed all that he has to my hand.



**9** *There is no one greater in this house than I, nor has he kept back anything from me but you, because you are his wife. How then can I do this great wickedness, and sin against God?*

**10** So it was, as she spoke to Joseph day by day, that he did not heed her, to lie with her *or* to be with her.

**11** But it happened about this time, when Joseph went into the house to do his work, and none of the men of the house *was* inside,



**12** that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.

**13** And so it was, when she saw that he had left his garment in her hand and fled outside,



**14** that she called to the men of her house and spoke to them, saying, "See, he has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.

**15** And it happened, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside."

The first mention of Potiphar's wife was in the context of covetous seduction. The wife is not named; she is simply referenced as Potiphar's wife. The first sin of Potiphar's wife was lust as she "looked with desire at Joseph."

Potiphar's wife orders Joseph to do something immoral with her. "Lie with me" (שִׁכְבָּה עִמִּי 'immû) is an act of licentiousness and deceit.

Joseph was a stranger in a strange land; it would have been easy for him to feel all alone. However, Joseph is faithful to his master in the same way that he had been faithful to his father Jacob/Israel. (Genesis 37:2)

Although Joseph was viewed as a slave to the world, Joseph was not a slave to the world's wiles. The sin of adultery is against God. Throughout Scripture, the "Fear of God" is an awareness of God's presence.

Joseph did not lie with her or even let himself be around her or listen to her seductive reasoning. The secret of Joseph's victory was that he did not give Potiphar's wife a "toe-hold." The temptations of the world are on-going; victory should be a lifestyle instead of a single event (Luke 4:1-13)



Believers should flee immorality (1 Corinthians 6:18; 1 Timothy 6:11; 2 Timothy 2:22) which is tantamount to fleeing idolatry (1 Corinthians 10:14)

Joseph continued to struggle because of his garments. First his brothers were jealous because of his multi-colored coat with long sleeves (Genesis 37:3), and now Potiphar's wife grabs him by the garment.

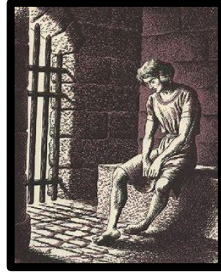
This is the second time in the Bible that the term "Hebrew" (עִבְרִי 'ĕbrî) is used. The first time was used to describe Abram when he was told that Lot had been kidnapped. (Genesis 14:13)

Potiphar's wife (the world) not only condemned Joseph (the believer), but also used it to show herself falsely righteous (similar to modern "ethics committees").

Joseph continues to be wronged from slavery to prison, but a complaint is never recorded

# Joseph's Incarceration (Genesis 39:16-23)

16 So she kept his garment with her until his master came home.



17 Then she spoke to him with words like these, saying, "The Hebrew servant whom you brought to us came in to me to mock me;

18 so it happened, as I lifted my voice and cried out, that he left his garment with me and fled outside."

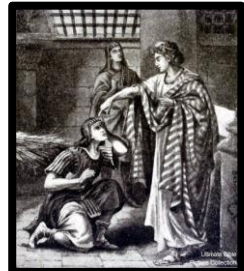


19 So it was, when his master heard the words which his wife spoke to him, saying, "Your servant did to me after this manner," that his anger was aroused.



20 Then Joseph's master took him and put him into the prison, a place where the king's prisoners were confined. And he was there in the prison.

21 But the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison.



22 And the keeper of the prison committed to Joseph's hand all the prisoners who were in the prison; whatever they did there, it was his doing.

23 The keeper of the prison did not look into anything that was under Joseph's authority, because the LORD was with him; and whatever he did, the LORD made it prosper.

The word of Potiphar's wife was not to be trusted, so she kept Joseph's garment beside her until her husband came home.

Potiphar's wife seemed to have blamed her husband for bringing Joseph into the house.

Potiphar's wife (symbolizing the world) treats disdainfully the one with whom she wanted to have sexual intercourse.

As with the gospel, the world can persecute the testimony (imprison), but the world cannot terminate (execute) the testimony of Jesus (Joseph).

The term "Hebrew" originated from Eber meaning "one that passes" (Genesis 10:21, 14:13).

Potiphar's wife claimed that her scream caused Joseph to flee. Potiphar's wife claimed to be the virtuous one that had been transgressed. Modern society often promotes false morality with unpunished murder and illicit sex.

Scripture does not identify the focus of Potiphar's wrath; Potiphar may have been angered by his wife.

In Egypt, attempted rape was worthy of capital punishment. Slaves could have been executed for much lighter offences.

It is thought that Potiphar would have executed Joseph if he believed his wife. Instead, Joseph was incarcerated where the King's prisoners were kept.

Prison may have protected Joseph from Potiphar's wife, but prison certainly protected Joseph from the sin of adultery.

This is the first mention of a jail in Scripture; Joseph had gone from being favored in his father's household to a pit to being favored in Potiphar's household to prison and finally elevated in Pharaoh's household. There is no record of Joseph complaining.

Just as Joseph had been in charge of Potiphar's house; Joseph was now put in charge of the prison. The chief jailer did not even inspect Joseph's responsibilities because God continued to bless Joseph (even in jail).

# Joseph's Cell Mates (Genesis 40:1-8)

<sup>1</sup> It came to pass after these things *that* the butler and the baker of the king of Egypt offended their lord, the king of Egypt.



<sup>2</sup> And Pharaoh was angry with his two officers, the chief butler and the chief baker.

<sup>3</sup> So he put them in custody in the house of the captain of the guard, in the prison, the place where Joseph *was* confined.



<sup>4</sup> And the captain of the guard charged Joseph with them, and he served them; so they were in custody for a while.

<sup>5</sup> Then the butler and the baker of the king of Egypt, who *were* confined in the prison, had a dream, both of them, each man's dream in one night *and* each man's dream with its *own* interpretation.



<sup>6</sup> And Joseph came in to them in the morning and looked at them, and saw that they *were* sad.



<sup>7</sup> So he asked Pharaoh's officers who *were* with him in the custody of his lord's house, saying, "Why do you look so sad today?"

<sup>8</sup> And they said to him, "We each have had a dream, and *there is* no interpreter of it." So Joseph said to them, "Do not interpretations belong to God? Tell *them* to me, please."

The Pharaoh had been enraged (wayyiqšōḇ רָצַף!) by the cupbearer (butler) and baker which resulted in their incarceration. A cupbearer was similar to the secret service in that he ensured that anything that came before the king was safe and risked no harm.



This same Hebrew term for "enraged" (wayyiqšōḇ רָצַף!) would be used for Moses towards Israel (Exodus 16:20; Numbers 31:14) as well as King Xerxes towards Vashti (Esther 1:12). God would also feel this anger (Leviticus 10:16; Deuteronomy 1:34; 2 Kings 13:19)

The captain of the guard was in authority over the prison that held the cupbearer, the baker and Joseph. The captain of the guard was Potiphar (Genesis 39:1).

The captain of the guard was in authority over the prison that held the cupbearer, the baker and Joseph. The captain of the guard was Potiphar (Genesis 39:1).

Even in the prison, the inmates had found joy, and Joseph was sensitive to their unhappiness.

Joseph was empathetic towards his fellow prisoners & served them

The dreamers are encouraged not to be sad, but turn to God; solutions and clarifications are His to give (Daniel 2:27-28).

The cupbearer emphasizes Christ's blood (the wine at the Lord's Supper) that was shed for our reconciliation. The baker represents Christ's body broken for us (the bread at the Lord's Supper).





# Dreams of Cupbearer & Baker (Genesis 40:9-23)

<sup>9</sup> Then the chief butler told his dream to Joseph, and said to him, “Behold, in my dream a vine *was* before me,  
<sup>10</sup> and in the vine *were* three branches; it *was* as though it budded, its blossoms shot forth, and its clusters brought forth ripe grapes.  
<sup>11</sup> Then Pharaoh’s cup *was* in my hand; and I took the grapes and pressed them into Pharaoh’s cup, and placed the cup in Pharaoh’s hand.”

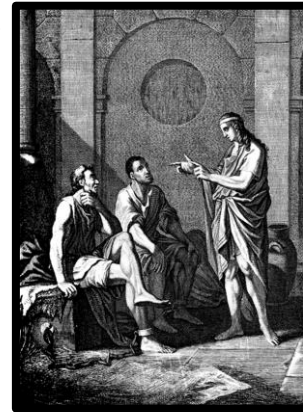


<sup>12</sup> And Joseph said to him, “This *is* the interpretation of it: The **three branches *are* three days.**  
<sup>13</sup> Now within three days Pharaoh will lift up your head and restore you to your place, and you will put Pharaoh’s cup in his hand according to the former manner, when you were his butler.

<sup>14</sup> But remember me when it is well with you, and please show kindness to me; make mention of me to Pharaoh, and get me out of this house.  
<sup>15</sup> For indeed I was stolen away from the land of the Hebrews; and also I have done nothing here that they should put me into the dungeon.”



<sup>16</sup> When the chief baker saw that the interpretation was good, he said to Joseph, “I also *was* in my dream, and there *were* three white baskets on my head.  
<sup>17</sup> In the uppermost basket *were* all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”



<sup>18</sup> So Joseph answered and said, “This *is* the interpretation of it: The three baskets *are* three days.  
<sup>19</sup> Within three days Pharaoh will lift off your head from you and hang you on a tree; and the birds will eat your flesh from you.”  
<sup>20</sup> Now it came to pass on the third day, *which was* Pharaoh’s birthday, that he made a feast for all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants.

<sup>21</sup> Then he restored the chief butler to his butlership again, and he placed the cup in Pharaoh’s hand.  
<sup>22</sup> But he hanged the chief baker, as Joseph had interpreted to them.  
<sup>23</sup> Yet the chief butler did not remember Joseph, but forgot him.



Jesus is the true vine (John 15:1), and believers are the branches (John 15:5). There is the three-stage growth from buds to blossoms to fruit. Every man’s future is determined by what they do with this vine (Jesus). The blood of the grapes (wine – blood of Christ) is taken and offered to the Lord of all for our redemption.

**The number “three” represents “resurrection/revelation.”**

Joseph’s Three-fold Request (Genesis 40:14)	
Remember me	<i>Do we remember what God saved us from?</i>
Mention me	<i>Do we intercede for those imprisoned in this world?</i>
Liberate me from prison	<i>Do we work to release the world into a reconciled, new life?</i>

**Genesis 40:15 is the first mention of Hebrews (as plural – 39:14) in Scripture, and it is in the context of being captured and imprisoned as Jews have experienced throughout history.**

**The baker doesn’t seem to have a sincere desire to know the interpretation of truth. The cupbearer’s revealed dream had promised positive results, so the baker said, “me too!”**

**The baskets were manmade and their support was the baker’s head (intellect). The birds of this world (Mt 13:19) stole what was meant for the Pharaoh (for God’s use).**

**After three days, the celebration of the king’s birthday (the life/resurrection of the Lord of all – Rev 1:17-18) will include all of his servants, but result in death for those doomed for eternity.**

It is thought that Israel (as the cupbearer) will remember their sins after two thousand years, and once again proclaim Jesus. This cupbearer admitted honest, personal responsibility.

# Pharaoh's Dream (Genesis 41:1-13)

<sup>1</sup> Then it came to pass, at the end of two full years, that Pharaoh had a dream; and behold, he stood by the river.



<sup>2</sup> Suddenly there came up out of the river seven cows, fine looking and fat; and they fed in the meadow.

<sup>3</sup> Then behold, seven other cows came up after them out of the river, ugly and gaunt, and stood by the other cows on the bank of the river.



<sup>4</sup> And the ugly and gaunt cows ate up the seven fine looking and fat cows. So Pharaoh awoke.



<sup>5</sup> He slept and dreamed a second time; and suddenly seven heads of grain came up on one stalk, plump and good.

<sup>6</sup> Then behold, seven thin heads, blighted by the east wind, sprang up after them.

<sup>7</sup> And the seven thin heads devoured the seven plump and full heads. So Pharaoh awoke, and indeed, it was a dream.



<sup>8</sup> Now it came to pass in the morning that his spirit was troubled, and he sent and called for all the magicians of Egypt and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them for Pharaoh.

<sup>9</sup> Then the chief butler spoke to Pharaoh, saying: "I remember my faults this day.

<sup>10</sup> When Pharaoh was angry with his servants, and put me in custody in the house of the captain of the guard, both me and the chief baker,

<sup>11</sup> we each had a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

<sup>12</sup> Now there was a young Hebrew man with us there, a servant of the captain of the guard. And we told him, and he interpreted our dreams for us; to each man he interpreted according to his own dream.

<sup>13</sup> And it came to pass, just as he interpreted for us, so it happened. He restored me to my office, and he hanged him."



In Scripture, the number "two" often symbolizes a "witness." These are two years that Joseph remained incarcerated without a story or description – he was forgotten by man. In spite of that, God had a wonderful plan for him.

In Scripture, the number "seven" means full/complete. Scripture often utilizes cows/oxen for "strong service." (1 Corinthians 9:9; 1 Timothy 5:18) In this context (Genesis 41:26), the cows represent a time period of years (possibly years of hard labor)

Egyptians worshipped the Apis bull as a symbol of strength and power.

The Nile floods each year and fills the irrigation into adjoining lands and crops. The cows would submerge themselves in the water up to their shoulders to find reprieve from the searing heat and flies while eating on the reeds of the Nile.

The first dream concerning the cows disrupted the Pharaoh's sleep, but the effects did not last as he nodded off to sleep again. Once again, the thin and scorched consume the plump and good. These dreams impacted two major products of Egypt (wheat & meat/cows & crops).

It is emphasized twice (Genesis 41:12) that each dream of the cupbearer and the baker had individual meanings which contrasted to the single meaning of the two dreams of Pharaoh (Genesis 41:25).

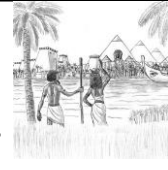
In order for the cupbearer to reference Joseph (whom he met while imprisoned), he must admit that the Pharaoh had been furious with him and had cast him into prison. There would have been an element of risk in reminding the Pharaoh.

The word of the Lord through Joseph was fulfilled as the cupbearer was restored to his original state (much like a Christian before his fall) while the baker was judged with death (Matthew 27:5).



# Joseph Meets Pharaoh (Genesis 41:14-24)

<sup>14</sup> Then Pharaoh sent and called Joseph, and they brought him quickly out of the dungeon; and he shaved, changed his clothing, and came to Pharaoh.



<sup>15</sup> And Pharaoh said to Joseph, "I have had a dream, and *there is* no one who can interpret it.

But I have heard it said of you *that you can understand a dream, to interpret it.*"



<sup>16</sup> So Joseph answered Pharaoh, saying, "*It is not in me; God will give Pharaoh an answer of peace.*"

<sup>17</sup> Then Pharaoh said to Joseph: "Behold, in my dream I stood on the bank of the river.



<sup>18</sup> Suddenly seven cows came up out of the river, fine looking and fat; and they fed in the meadow.

<sup>19</sup> Then behold, seven other cows came up after them, poor and very ugly and gaunt, such ugliness as I have never seen in all the land of Egypt.

<sup>20</sup> And the gaunt and ugly cows ate up the first seven, the fat cows.



<sup>21</sup> When they had eaten them up, no one would have known that they had eaten them, for they *were* just as ugly as at the beginning. So I awoke

<sup>22</sup> Also I saw in my dream, and suddenly seven heads came up on one stalk, full and good.

<sup>23</sup> Then behold, seven heads, withered, thin, and blighted by the east wind, sprang up after them.



<sup>24</sup> And the thin heads devoured the seven good heads. So I told *this* to the magicians, but *there was* no one who could explain *it* to me."

The three steps that Joseph went through prior to appearing before the throne are similar to the believer's salvation experience:

## Three Steps of Salvation (Genesis 41:14)

Shaved/Cleaned:	Cleansed	Ezekiel 16:9, 10; Ruth 3:3; Lev 8:6-10, 14: 8, 15
Changed his clothes:	Righteousness	Acts 26:18; Ex 40:12-13
Went in to Pharaoh:	In to God's Presence	2 Samuel 12:20

Joseph claims no credit, but gives all credit to God. Joseph does not accept acclaim, but instead shows faith that God can interpret Pharaoh's dream (Daniel 2:27-28)

The two Jewish individuals entrusted to interpret dreams were utilized by pagan rulers:

- Joseph in Egypt
- Daniel in Babylon

The Nile represents the life source of Egypt as well as Egypt itself. The Nile flows 4,160 miles from eastern Africa into the Mediterranean as it provides water for irrigation in a land that receives less than 2 inches of rain each year.

Pharaoh elaborates on the vision of the gaunt cows as being the ugliest that he had ever witnessed. Similarly the years of famine would be the worst that he had ever experienced. The appearance of the emaciated cows was not improved by eating the hefty cows.

There are various, notorious wind storms in the middle east including the "Sirroco" (62 mph) in Palestine which blows from the southeast as well as the "Khamsin" (87 mph) in Egypt which also blows from the southeast.

Just as cows are not carnivores, even the slender heads of grain consumed the plump heads of grain.

Pharaoh needed to have enough faith to act on the interpretation; faith without works would not have been beneficial

# Joseph Interprets Pharaoh's Dreams (Genesis 41:25-36)

<sup>25</sup> Then Joseph said to Pharaoh, “**The dreams of Pharaoh <sup>1</sup> are one; God has shown Pharaoh what He is about to do:**

<sup>26</sup> The seven good cows *are* seven years, and the seven good heads *are* seven years; **the dreams *are* one. <sup>2</sup>**

<sup>27</sup> And the seven thin and ugly cows which came up after them *are* seven years, and the seven empty heads **blighted by the east wind** are seven years of famine.

<sup>28</sup> This *is* the thing which I have spoken to Pharaoh. **God has shown Pharaoh what He is about to do.**

<sup>29</sup> Indeed seven years of great plenty will come throughout all the land of Egypt;

<sup>30</sup> but after them seven years of famine will arise, and all the plenty will be forgotten in the land of Egypt; and the famine will deplete the land.

<sup>31</sup> So the plenty will not be known in the land because of the famine following, for it *will be* very severe.

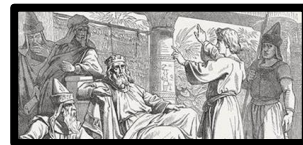
<sup>32</sup> **And the dream was repeated to Pharaoh twice because the thing *is* established by God, and God will shortly bring it to pass.**

<sup>33</sup> “Now therefore, let Pharaoh select a discerning and wise man, and set him over the land of Egypt.

<sup>34</sup> Let Pharaoh do *this*, and let him appoint officers over the land, to collect one-fifth of the produce of the land of Egypt in the seven plentiful years.

<sup>35</sup> And let them gather all the food of those good years that are coming, and **store up grain under the authority of Pharaoh, and let them keep food in the cities.**

<sup>36</sup> **Then that food shall be as a reserve for the land for the seven years of famine which shall be in the land of Egypt, that the land may not perish during the famine.”**



It is emphasized twice that Pharaoh's two dreams have the same interpretation unlike the two dreams of the separate individuals, the cupbearer and baker (Genesis 41:11-12).

In Scripture, the number “two” often represents a “witness.” The single truth/prophecy is represented to the Pharaoh in two distinct dreams. Seven years of harvest and famine are represented in two different ways.

While with his family, Joseph had two different dreams that also had the same meaning. The first was about the sheaves of the field (Genesis 37:7) and the second concerned the sun, moon and eleven stars. (Genesis 37:9).

Joseph knew God and understood that God would reveal the meaning of his dreams even before hearing the dreams.

The first part of each dream should be encouragement because there will be a brief time of blessing that can either be wasted or utilized for troubled times to come.

The time of difficulties would be equivalent to the time of blessing as it ravishes any abundance that was enjoyed. As with all temporal pleasures, even the memory of the good times fades as repercussions are experienced.

Beyond interpretation, Joseph counseled about application of the message. It is one thing to understand God's message, but a different thing to take action because of the understanding.

Joseph didn't sell himself with his experience in his father's house or management of Potiphar's home or the jail. Joseph considered what was best for Pharaoh without self-interest.

Joseph assured the Pharaoh that difficult times would certainly come, and Pharaoh should prepare for those challenging times.



This occurred after Joseph spent possibly 13 ("rebellion") years in Egypt (Genesis 37:2).

# Joseph Exalted (Genesis 41:37-46)

The counsel of Pharaoh was accepted by the servants of Pharaoh as well as himself. The servants were willing to act on the counsel and their understanding.

It is understood by Pharaoh that Joseph has the Spirit of God in him. The Holy Spirit is discernable by a pagan world.

<sup>37</sup> So the advice was good in the eyes of Pharaoh and in the eyes of all his servants.

<sup>38</sup> And Pharaoh said to his servants, "Can we find *such a one* as this, a man in whom *is* the Spirit of God?"

<sup>39</sup> Then Pharaoh said to Joseph, "Inasmuch as God has shown you all this, *there is no one* as discerning and wise as you.

<sup>40</sup> You shall be over my house, and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you."

<sup>41</sup> And Pharaoh said to Joseph, "See, I have set you over all the land of Egypt."

<sup>42</sup> Then Pharaoh took his signet ring off his hand and put it on Joseph's hand; and he clothed him in garments of fine linen and put a gold chain around his neck.

<sup>43</sup> And he had him ride in the second chariot which he had; and they cried out before him, "Bow the knee!" So he set him over all the land of Egypt.

<sup>44</sup> Pharaoh also said to Joseph, "I *am* Pharaoh, and without your consent no man may lift his hand or foot in all the land of Egypt."

<sup>45</sup> And Pharaoh called Joseph's name Zaphnath-Paaneah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. So Joseph went out over *all* the land of Egypt. ①

<sup>46</sup> Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt ②



All authority (signet ring) and a new, pure robe is given with a royal chain (Revelation 1:13)



- The Hebrew term for "his signet ring" (טַבַּעַתּוֹ תָּבוּעַתּוֹ) is used three times in Scripture including two times by the Persian King Xerxes. (Esther 3:10; 8:2)
- While his older brother (Judah) was losing his signet ring to a seeming prostitute (Tamar), Joseph was gaining the Pharaoh's signet ring (Genesis 38:18)
- The 5th century Greek geographer, Herodotus ("The Father of History") recorded that Egyptian judges and royalty wore gold chains around their necks. In ancient times the necklaces were made of stones or shells, but they later evolved into necklaces of beads.

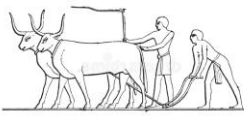
Abrek is possibly an Egyptian word meaning "Attention!" (Esther 6:7-9). Pharaoh testified publicly to his new official, and commanded that Joseph be esteemed.

In the same manner, Jesus will also be exalted as everyone bows the knee (Philippians 2:7-11).

When acclaimed, Joseph was given a new name (Revelation 2:17, 19:11, 12) which means "Revealer of Secrets" or "Treasury of the Glorious Rest" which might also be a reference to Jesus.

- During this time of denial by Joseph's brothers, Joseph was given a Gentile bride, Asenath meaning "I shall be hated." Believers will be hated as well (Mark 13:13).
- This can be said of Jesus as well; He was rejected by His Hebrew brothers before turning to the Gentile church as His Bride. (Ephesians 5:25-32)
- The city of On (Greek name of Heliopolis) was 10 miles northeast of modern Cairo

Joseph is 30 years of age when he comes to power as Jesus was when He began His ministry (Lk 3:23); this was also the age that priests began their ministry (Numbers 4:23) and the age that David became king (2 Samuel 5:4).



# Joseph Foretells Jesus

Joseph brought salvation to His brothers; although they thought that he was dead, he was alive and reigning on the throne.

## Joseph as a Type of Christ

Gen 37:3	The beloved son of His Father	Jn 3:16
Gen 37:3	Exalted above His brethren	Heb 1:9
Gen 37:10	Israel refused to believe that they would bow to Him	Jn 19:15
Gen 37:12, 14	Sent on a mission where His brothers (shepherds of His Father's flock - Pharisees) killed Him	Gal 4:4, 5, 1 Jn 4:14; Jn 5:30
Gen 37:20	Murdered by His brothers because of His claims/prophecies	Mt 27:18; Mk 15:10
Gen 27:31	One of His persecutors (Reuben/Pilate) tried to save Him	Jn 19:12; Acts 3:13
Gen 37:23	His coat was stripped from Him	Mt 27:8
Gen 37:28	He was sold for pieces of silver	Mt 26:14-15
Gen 39:3, 21	He was blessed in His work	Mt 21:9, 23:39
Gen 39:14	Falsely accused of adultery/blasphemy	Mk 14:56
Gen 40:2-3	In prison (as on the cross) there were two wrongdoers (thieves on the cross) in which one would be reconciled	Lk 23:39-43
Gen 41:40	Because He knew Pharaoh's mind, He was exalted to His throne	Jn 14:6-10
Gen 41:45	He was given a new name (Zaphnath-paaneah meaning "Savior of the world," or "bread of life")	Phil. 2:6-9; Rev. 3:12
Gen 41:45	He married a Gentile wife	Rev 19:7-9; Eph: 5:25-27; 2 Cor 11:2)
Gen 41:51	Joseph's half-Gentile sons were counted as part of Israel's Tribes	Rom 3:29, 10:12
Gen 42:24	Joseph Wept (recorded seven times in story)	Jn 11:35
Gen 43:16	Celebration of the brother's return by a meal together	Lk. 14:10; 22:30; Rev. 19:9

# Joseph Flourishes (Genesis 41:47-57)

**47 Now in the seven plentiful years the ground brought forth abundantly.**



**48 So he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities; he laid up in every city the food of the fields which surrounded them.**



**49 Joseph gathered very much grain, as the sand of the sea, until he stopped counting, for it was immeasurable.**

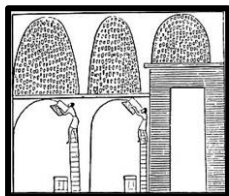
**50 And to Joseph were born two sons before the years of famine came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.**



**51 Joseph called the name of the firstborn Manasseh: "For God has made me forget all my toil and all my father's house."**

**52 And the name of the second he called Ephraim: "For God has caused me to be fruitful in the land of my affliction."**

**53 Then the seven years of plenty which were in the land of Egypt ended,**



**54 and the seven years of famine began to come, as Joseph had said. The famine was in all lands, but in all the land of Egypt there was bread.**

**55 So when all the land of Egypt was famished, the people cried to Pharaoh for bread. Then Pharaoh said to all the Egyptians, "Go to Joseph; whatever he says to you, do."**

**56 The famine was over all the face of the earth, and Joseph opened all the storehouses and sold to the Egyptians. And the famine became severe in the land of Egypt.**



**57 So all countries came to Joseph in Egypt to buy grain, because the famine was severe in all lands.**

The literal meaning of the Hebrew word for "abundantly" (liq̄māšim :לְקַמְּשִׁים) means "by the handful" and is the only use of the term in all of Scripture.

Joseph correlated the harvests of the city with the storage of grain within that city. Joseph did not focus on revenge and retribution; instead, Joseph faithfully fulfilled his responsibility and focused on being fruitful.

Genesis 41:49 reveals that the phrase "like the sand of the sea" simply means beyond measure.



Throughout Scripture, the number "two" symbolizes a witness. The two sons of Joseph testified to God's blessings on Joseph.

Manasseh means "causing to forget." (Philippians 3:13) Joseph did not try to hold on to a grudge against his wicked brothers, but instead, Joseph focused on emotionally moving on after they hurt him.

Joseph attributes his mercy towards his brothers to God; Joseph understood that his good attributes came from the Lord. (Philippians 3:13)

Ephraim means "double ash heap" or "doubly fruitful" – it is only when we reduce our ties of this world to ashes (1 Cor 3:11-15) that we can be exceedingly fruitful.

Not only is Joseph forgetting the wrongs against him (Manasseh), Joseph is also counting his blessings (Ephraim).

The famine extended beyond the borders of Egypt; however, Joseph's interpretation had been true, so the preparation satisfied Egypt's need.



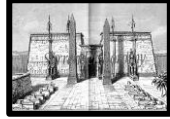
The famine was worldwide; however, the Egyptians were able to purchase food to sustain them. Even those outside of Egypt came to Joseph to purchase food because they had no way to feed themselves.

In the end, every knee will bow before Jesus (Is 45:23; Rom 14:11; Philippians 2:10); Israel rejected Jesus the first time that they knew Him, but they will submit the second time.

# Jacob's Sons Seek Food In Egypt (Genesis 42:1-7)

<sup>1</sup> When Jacob saw that there was grain in Egypt, Jacob said to his sons, "Why do you look at one another?"

<sup>2</sup> And he said, "Indeed I have heard that there is grain in Egypt; go down to that place and buy for us there, that we may live and not die."



<sup>3</sup> So Joseph's ten brothers went down to buy grain in Egypt.



<sup>4</sup> But Jacob did not send Joseph's brother Benjamin with his brothers, for he said, "Lest some calamity befall him."



<sup>5</sup> And the sons of Israel went to buy grain among those who journeyed, for the famine was in the land of Canaan.



<sup>6</sup> Now Joseph was governor over the land; and it was he who sold to all the people of the land. And Joseph's brothers came and bowed down before him with their faces to the earth.



<sup>7</sup> Joseph saw his brothers and recognized them, but he acted as a stranger to them and spoke roughly to them. Then he said to them, "Where do you come from?" And they said, "From the land of Canaan to buy food."



"Trials" bring Israel to Joseph in a similar way that the Tribulation will bring Israel to Jesus.

Although the entire family realized that there was a famine, no one took any action; they simply looked at each other. The brothers seem to lack ambition and were prone to follow any suggestion (from destroying Shechem to betraying Joseph).

Israel was at the crossroads between Asia Minor, Mesopotamia and Egypt for trade and travel, so Israel would have heard the latest news of any traveler.

The trip would have been a distance of approximately 300 miles one-way.



Jacob would not send Benjamin with his brothers. Jacob had a love for Rachel (and her son, Benjamin) and a distrust of the 10 sons. Jacob did not trust the only remaining son of Rachel (Benjamin) with his 10 other sons.

"Jacob" represents the old nature while "Israel" represents the new; the old nature always holds back from giving everything. There is a drought (spiritual) and he sent his sons to Egypt (world)

## The Sons of Israel Did Not Recognize Their Brother

- It is thought that this would have occurred approximately the second year of the famine; over two decades (probably 22 years) had passed since Joseph's brothers had seen him. They knew Joseph at the age of 17 (Genesis 37:2) and now he would have been older than the age of 39.
- Ancient Egyptians wore lip-gloss; rouge and eye shadow. Joseph "acted as a stranger" (wayyitnakkêר וַיִּתְנַכֵּר) to his brothers. Joseph was adorned with the royal robes of Egypt with shaven head and face. Some Egyptians had a false goatee made of horse hair that was lacquered and affixed to the chin.
- There were no pictures to remind them of the appearance of their brother, and Joseph would be speaking the Egyptian (Hamitic) language fluently.



# Joseph Incarcerates His Brothers (Genesis 42:8-17)

<sup>8</sup> So Joseph recognized his brothers, but they did not recognize him.



<sup>9</sup> Then Joseph remembered the dreams which he had dreamed about them, and said to them, “You *are* spies! You have come to see the nakedness of the land!”

<sup>10</sup> And they said to him, “No, my lord, but your servants have come to buy food.



<sup>11</sup> **We are all one man’s sons; we are honest men;** your servants are not spies.”

<sup>12</sup> But he said to them, “No, but you have come to see the nakedness of the land.”



<sup>13</sup> And they said, “Your servants *are* twelve brothers, the sons of one man in the land of Canaan; and **in fact, the youngest is with our father today, and one is no more.**”



<sup>14</sup> But Joseph said to them, “It *is* as I spoke to you, saying, ‘You *are* spies!’



<sup>15</sup> **In this manner you shall be tested:**

**By the life of Pharaoh, you shall not leave this place unless your youngest brother comes here.**

<sup>16</sup> Send one of you, and let him bring your brother; and you shall be kept in prison, that your words may be tested to see whether *there is* any truth in you; or else, by the life of Pharaoh, surely you *are* spies!”

<sup>17</sup> So he put them all together in prison three days.

Joseph always knew his brothers, but they did not recognize Joseph.

Joseph even recalled the prophetic dreams (Luke 24:27)

The brothers of Joseph unknowingly admitted to Joseph that they are his “servants” (wa’ābādekā וְעַבְדֶּיךָ)

The brothers tried to convince Joseph of their integrity although they had betrayed him.

Joseph charged his brothers with ulterior motives.

The fact that all Jews are traced back to the righteous man Abraham, and all men are traced back to the righteous man Noah does not in any way speak to innocence or guilt.

They were known by their deceit; The brothers would try to convince Joseph of their innocence.

Years before, Joseph had brought a convicting report concerning the brothers to his father, Israel (Genesis 37:2). It is possible that the brothers had condemned Joseph as a spy (e.g., tattle-tale) as well.



Israel’s sons believed that the favored one was with the father while Joseph (representative of Jesus) had long ago been killed. It wasn’t until they understood that Joseph, the favored one, was alive that they could be blessed.

A pledge was made by something/someone that you know personally to be true. Joseph pledged by Pharaoh showing his intimate knowledge of Pharaoh.

Joseph’s Testing of His Brothers	
Test of Sincerity/Integrity	Would they bring their younger brother?
Test of Jealousy	Would they be jealous of their younger brother?
Test of Charity	How much do brothers love Benjamin & Father?

Joseph condemned his brothers to prison for just a short time relative to his imprisonment. During the Great Tribulation of 3 ½ years, Israel will turn to the truth of God from persecution.

A pledge was made by something/someone that you know personally to be true. Joseph pledged by Pharaoh showing his intimate knowledge of Pharaoh.

# Guilt Acknowledged; Simeon Detained (Genesis 42:18-24)

THE FEAR  
OF GOD



SIMEON  
MEANS  
"HEARING"

<sup>18</sup> Then Joseph said to them the third day, "Do this and live, *for* I fear God:

<sup>19</sup> If you *are* honest *men*, let one of your brothers be confined to your prison house; but you, go and carry grain for the famine of your houses.

<sup>20</sup> And bring your youngest brother to me; so your words will be verified, and you shall not die." And they did so.

<sup>21</sup> Then they said to one another, "We *are* truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us."

<sup>22</sup> And Reuben answered them, saying, "Did I not speak to you, saying, 'Do not sin against the boy'; and you would not listen? Therefore behold, his blood is now required of us."

<sup>23</sup> But they did not know that Joseph understood *them*, for he spoke to them through an interpreter.

<sup>24</sup> And he turned himself away from them and wept. Then he returned to them again, and talked with them. And he took Simeon from them and bound him before their eyes.

Unlike his brothers (who followed their passions/emotions), Joseph attributed his mercy to his fear of God (הַאֱלֹהִים *hā'ēlōhîm*).

Joseph continued to test his brothers. They had told Joseph that there was a younger brother at home, so Joseph directed the brothers to prove that they had told the truth.

The sons of Israel attributed their troubles to the murder of their Father's chosen one; there is conviction among the brethren with continued guilt about Joseph.

Admission of guilt is always the first step to redemption and restoration. (Proverbs 28:13)

Sinful men often speak their minds as if the Lord were not listening to their words, but each man will be held accountable (Matthew 12:36).

Reuben might symbolically represent some followers at Jesus' crucifixion; there were some Jewish leaders who did not support Jesus' crucifixion, but they were too weak to act. (Joseph of Arimathea and Nicodemus)

The ten brothers consented to leaving a brother behind as they understood that this was fair punishment for their treatment of Joseph.

There is conviction among Israel's sons with continued guilt concerning what they did to Joseph. They did not need to mention Joseph to the inquisitor, but they did consider Joseph a brother albeit a dead one (Genesis 42:13).

They did not need to mention their lost brother (Joseph) to the inquisitor, but they did consider Joseph a brother albeit a dead one (Genesis 42:13).

## "Joseph Wept"

Genesis 42:24	As Joseph listened to his brothers' admission of guilt
Genesis 43:30	When Joseph sees his younger brother, Benjamin
Genesis 45:14-15	When Joseph reveals himself to his brothers
Genesis 46:29	When Joseph sees his father
Genesis 50:1	When Joseph witnesses his father's death
Genesis 50:17	As Joseph assures his brothers of forgiveness

No record of Joseph weeping during the challenging times of his life, but Joseph wept when it came to matters of his family and his heart.

# The Guilt of Jacob's Sons (Genesis 42:29-38)

<sup>29</sup> Then they went to Jacob their father in the land of Canaan and told him all that had happened to them, saying:

<sup>30</sup> "The man *who is* lord of the land spoke roughly to us, and took us for spies of the country.



<sup>31</sup> But we said to him, 'We *are* honest men; we are not spies.

<sup>32</sup> We *are* twelve brothers, sons of our father; one *is* no more, and the youngest *is* with our father this day in the land of Canaan.'

<sup>33</sup> Then the man, the lord of the country, said to us, 'By this I will know that you *are* honest men: Leave one of your brothers *here* with me, take food for the famine of your households, and be gone.



<sup>34</sup> And bring your youngest brother to me; so I shall know that you *are* not spies, but that you *are* honest men. I will grant your brother to you, and you may trade in the land.'

<sup>35</sup> Then it happened as they emptied their sacks, that surprisingly each man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid.



<sup>36</sup> And Jacob their father said to them, "You have bereaved me: Joseph is no more, Simeon is no more, and you want to take Benjamin. All these things are against me."

<sup>37</sup> Then Reuben spoke to his father, saying, "Kill my two sons if I do not bring him back to you; put him in my hands, and I will bring him back to you."



<sup>38</sup> But he said, "My son shall not go down with you, for his brother is dead, and he is left alone. If any calamity should befall him along the way in which you go, then you would bring down my gray hair with sorrow to the grave."

Jacob's interest in the provisions was not recorded in Scripture; the focus was on the interaction with the Egyptian ruler (Joseph)

The first words of the brothers were "the man" (hā'īš הָאִישׁ); their attention was directed at Joseph. They felt that Joseph had been harsh to them when they had actually been much harsher to them.

The sons retell their self-assessment as men of integrity (although they had lied to Jacob about the death of his son). (Genesis 37:31-34)

The sons had told the "lord of Egypt" everything (full disclosure). They had told about Joseph (who they assumed was dead) as well as Benjamin (who had remained in Canaan with Jacob). The brothers understood that the "lord of the land" was testing their honesty and faithfulness.

With the delivery of Benjamin, the "lord of the land" would be persuaded of the integrity of the brothers.

Provisions from the "lord of the land" did not cost anything from his brothers. They were all amazed to discover the money that had been returned.

When Jacob declares that "all things are against me," he doesn't realize that the power on the throne, Joseph, is altogether for him! Jacob did not realize that God was involved and working out His plan for Israel (Romans 8:28)

All Jacob would need to do is approach the throne to receive whatever he asked

From birth, Jacob was focused on himself. "A crisis does not make a man – it shows what a man is made of..."


Reuben ("behold a son" or "who sees the son") believed Joseph's words to such a great extent that he would jeopardize his own sons.

Jacob prized and held onto the current "tangible" position in lieu of a future "reward."

Although Reuben's intention was good, Jacob did not trust him. Reuben had betrayed Jacob by sleeping with Bilhah. (Genesis 35:22); because of his unfaithfulness, his father deemed him untrustworthy.


The only way to appear before the King was with the “*Son of my right hand*” (Benjamin). This is symbolic of Jesus, “No one comes to the Father except through me.” (John 14:6)

# Jacob Relents (Genesis 43:1-14)

<sup>1</sup> Now the famine *was* severe in the land. 


<sup>2</sup> And it came to pass, when they had eaten up the grain which they had brought from Egypt, that their father said to them, “Go back, buy us a little food.”

<sup>3</sup> But Judah spoke to him, saying, “The man solemnly warned us, saying, ‘You shall not see my face unless your brother *is* with you.’”

<sup>4</sup> If you send our brother with us, we will go down and buy you food. 




<sup>5</sup> But if you will not send *him*, we will not go down; for the man said to us, ‘You shall not see my face unless your brother *is* with you.’”

<sup>6</sup> And Israel said, “Why did you deal *so* wrongfully with me *as* to tell the man whether you had still *another* brother?”


<sup>7</sup> But they said, “The man asked us **pointedly about ourselves and our family**, saying, ‘*Is* your father still alive? Have you *another* brother?’ And we told him according to these words.  Could we possibly have known that he would say, ‘Bring your brother down?’”

<sup>8</sup> Then Judah said to Israel his father, “Send the lad with me, and we will arise and go, that we may live and not die, both we and you *and* also our little ones.

<sup>9</sup> I myself will be surety for him; from my hand you shall require him. If I do not bring him *back* to you and set him before you, then let me bear the blame forever.

<sup>10</sup> For if we had not lingered, surely by now we would have returned this second time.”   

<sup>11</sup> And their father Israel said to them, “If *it must be* so, then do this: **Take some of the best fruits** of the land in your vessels and carry down a present for the man—**a little balm and a little honey, spices and myrrh, pistachio nuts and almonds.**

<sup>12</sup> Take double money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was an oversight. 

<sup>13</sup> Take your brother also, and arise, go back to the man.

<sup>14</sup> And may God Almighty give you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved!”

The story of Joseph begins with the Father sending Joseph to check on His brothers, and he returned with a negative report (Genesis 37:2). Now the father would send his sons to interact with Joseph, and they would bring back a positive report. (Genesis 45:25-28)

Joseph reveals himself to his brothers after only two years into the drought (Genesis 45:6), so this would have been in the early stages of the famine.

Although Simeon (Jacob’s second-born son) had been incarcerated in Egypt’s prison (Exodus 42:18-24), the focus of Jacob is for his sons to return to purchase a little more food.

It was Judah who first suggested selling Joseph into slavery (Gen 37:26), but he may also be one of the first to believe Joseph (Zechariah 12:7)

The use of “Israel” instead of “Jacob” shows a change coming into the heart of Jacob. “Israel” (Jacob) may have thought that his sons were looking for a way to betray Benjamin.

Judah states that they have a simple choice – Joseph/life or Death. Every man has the same choice...Jesus or Death

Judah was willing to be personally responsible for the treatment of the “son of my right hand” (Benjamin). If Benjamin died, Judah was willing to be found eternally guilty. Judah was willing to become a substitute for his brother.

“Fruits” that Israel’s Sons Offered the King	
1. Balm	Resin/gum from certain trees
2. “A little” Honey	Probably “Date” or “Grape” Honey prepared by boiling down fruit into juice
3. Aromatic Gum	Spices used for perfumes
4. Myrrh	Ointment used as preparation for death
5. Pistachio Nuts	Pistachio trees thrive in dry, rocky soil
6. Almonds	The almond tree flowers earlier in the spring than other trees.

Israel understands that “God Almighty” (“El Shaddai”) is in control

# Israel's Sons Return to Egypt (Genesis 43:15-23)

<sup>15</sup> So the men took that **present** and **Benjamin**, and they took **double money** in their hand, and arose and went down to Egypt; and **they stood before Joseph**.



<sup>16</sup> When Joseph saw Benjamin with them, he said to the steward of his house, "Take *these* men to my home, and slaughter an animal and make ready; for *these* men will dine with me at noon."

<sup>17</sup> Then the man did as Joseph ordered, and the man brought the men into Joseph's house.



<sup>18</sup> Now the men were afraid because they were brought into Joseph's house; and they said, "*It is because of the money, which was returned in our sacks the first time, that we are brought in, so that he may make a case against us and seize us, to take us as slaves with our donkeys.*"

<sup>19</sup> When they drew near to the steward of Joseph's house, they talked with him at the door of the house,



<sup>20</sup> and said, "O sir, we indeed came down the first time to buy food;

<sup>21</sup> but it happened, when we came to the encampment, that we opened our sacks, and there, *each man's money was in the mouth of his sack, our money in full weight; so we have brought it back in our hand.*



<sup>22</sup> And we have brought down other money in our hands to buy food. **We do not know who put our money in our sacks.**"

<sup>23</sup> But he said, "Peace *be* with you, do not be afraid.



Your God and the God of your father has given you treasure in your sacks; I had your money." Then he brought Simeon out to them.



## Joseph Had Three Primary "Meetings" with Brothers

Chapter 42	Joseph Tests His (Israel) Brothers
Chapter 43-45	Joseph Reveals Himself as Their Savior/Brother (Acts 7:11-13)
Genesis 50	Joseph Forgives Israel's Sons (Zechariah 12:10)

The sons took three things to stand before the king: the present (fruits), the money (including what Joseph returned), and the "son of my right hand" (Benjamin).

The only reason that the brothers were allowed to eat with the ruler (Joseph) was because they had come with the "son of my right hand" (Benjamin); the meal would be at noon when the light (truth, honesty) was the greatest.

In ancient times, sharing a meal inferred a close bond of friendship as well as a commitment to both parties. Both parties would eat of the same food which would be digested in their bodies, so in essence, the parties eating together would become "one body."

Unnamed servants in the Bible, often reflect the role of the Holy Spirit. The sons of Israel are invited into the King's house because of their relationship with the "son of my right hand" (Benjamin).

Although it was a blessing to go to the royal palace, the sin of Israel's sons caused them to fear every blessing that arose. (Genesis 42:35-36) Guilt ruins joyful experiences.

In fear, the brothers continue to give excuse and proclaim innocence. The steward acts as the comforter (Acts 9:31), and he reinstated Simeon ("hearing")

- The steward encourages the brothers not to be afraid because their God is taking care of them.
- Joseph had clearly witnessed to his steward who proclaimed the protection of God instead of other powers like Joseph.

# Joseph Dines with Brothers (Genesis 43:24-57)

<sup>24</sup> So the man brought the men into Joseph's house and gave *them* water, and they washed their feet; and he gave their donkeys feed.

<sup>25</sup> Then they made the present ready for Joseph's coming at noon, for they heard that they would eat bread there.

<sup>26</sup> And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed down before him to the earth.

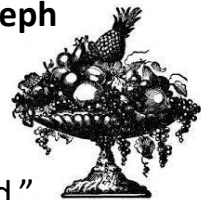


<sup>27</sup> Then he asked them about *their* well-being, and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

<sup>28</sup> And they answered, "Your servant our father *is* in good health; he *is* still alive." And they bowed their heads down and prostrated themselves.

<sup>29</sup> Then he lifted his eyes and saw his brother Benjamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said, "God be gracious to you, my son."

<sup>30</sup> Now his heart yearned for his brother; so Joseph made haste and sought *somewhere* to weep. And he went into *his* chamber and wept there.



<sup>31</sup> Then he washed his face and came out; and he restrained himself, and said, "Serve the bread."

<sup>32</sup> So they set him a place by himself, and them by themselves, and the Egyptians who ate with him by themselves; because the Egyptians could not eat food with the Hebrews, for that *is* an abomination to the Egyptians.

<sup>33</sup> And they sat before him, the firstborn according to his birthright and the youngest according to his youth; and the men looked in astonishment at one another.

<sup>34</sup> Then he took servings to them from before him, but Benjamin's serving was five times as much as any of theirs. So they drank and were merry with him.



Israel's sons would have worn sandals on their 300-mile trip into Egypt. The dirt roads were also soiled by defecating animals. It became customary to wash one's feet before meals and bedtime. Hosts would often wash the feet of their guests (Genesis 18:4; 19:2; 24:32; Judges 19:21)

It was a sign of hospitality to feed and care for the animals (camels, donkeys) of travelers. (Genesis 24:14)

Joseph's Brothers Bowed Before Him (Fulfilling His Prophetic Dream) Three Times	
Genesis 42:6	When Israel's sons first met Joseph as ruler over Egypt
Genesis 43:26	When Israel's sons met Joseph the second time for lunch in his home
Genesis 43:28	Israel's sons bowed in reverence & tribute
Genesis 44:14	Not bowing – the brothers laid prostrate on the ground in front of Joseph

Instead talking "down to" them, Joseph puts his brothers at ease by asking about their well-being and that of their father.

No record of Joseph weeping during the difficult times of his life, but Joseph wept when it came to matters of his family and his heart.

The odds of Joseph sequencing the 11 brothers correctly was 1-in-40 million. God knows more than our age (Matthew 20:23), but also our hearts (Hebrews 4:12).

Even in meeting his full brother, Benjamin, Joseph's focus was on God.

- Benjamin is called "his mother's son" (Genesis 43:29) A Jew is defined by a Jewish mother; any others are converted into Judaism.
- Joseph's mother (Rachel) was loved by his father Israel/Jacob. His only full brother was Benjamin.

The portion of Benjamin was five (symbolizing grace) times the others as Joseph tested to see how the brothers treated the one who was blessed. Guests of honor were often given larger portions of food.

# Benjamin Falsely Accused (Genesis 44:1-13)

<sup>1</sup> And he commanded the steward of his house, saying, **“Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack.**



<sup>2</sup> **Also put my cup, the silver cup, in the mouth of the sack of the youngest,** and his grain money.” So he did according to the word that Joseph had spoken.

<sup>3</sup> As soon as the morning dawned, the men were sent away, they and their donkeys.



<sup>4</sup> When they had gone out of the city, *and* were not *yet* far off, Joseph said to his steward, “Get up, follow the men; and when you overtake them, say to them, ‘Why have you repaid evil for good?

<sup>5</sup> **Is not this *the one* from which my lord drinks, and with which he indeed practices divination? You have done evil in so doing.’ ”**

<sup>6</sup> So he overtook them, and he spoke to them these same words.



<sup>7</sup> And they said to him, “Why does my lord say these words? Far be it from us that your servants should do such a thing.

<sup>8</sup> Look, we brought back to you from the land of Canaan the money which we found in the mouth of our sacks. How then could we steal silver or gold from your lord’s house?



<sup>9</sup> **With whomever of your servants it is found, let him die, and we also will be my lord’s slaves.”**

<sup>10</sup> And he said, “Now also *let it be* according to your words; he with whom it is found shall be my slave, and you shall be blameless.”



<sup>11</sup> Then each man speedily let down his sack to the ground, and each opened his sack.

<sup>12</sup> So he searched. **He began with the oldest and left off with the youngest; and the cup was found in Benjamin’s sack.**



<sup>13</sup> Then they tore their clothes, and each man loaded his donkey and returned to the city.

Physical as well as Spiritual food are given in proportion to the amount that each individual can carry.

Joseph wanted to test the brothers’ reaction to having another “favorite son” (Benjamin) enslaved in Egypt.

The cup (Luke 22:42-44) is silver (symbolizing “redemption” – Mark 10:39; Psalm 116:13) which is placed on the top of the grain (spiritual food).

Joseph directed his steward to assist in testing his brothers. The question that the steward asked “Why have you repaid evil for good?” was the opposite of Joseph’s actions who repaid good for the evil of his brothers.

Egyptians used chalice/goblets to determine the false god’s will, so it is possible that Joseph was testing them as to whether God communicates through goblets...or possibly dreams (Genesis 37:9)

Joseph’s steward was faithful to his bidding without questioning his commands.

The brothers testify of the good that they had done in returning the money from the first trip. Past good works do not give license for offences.

Joseph’s steward accepts the terms of the brothers; however, he lightens the conviction of the offender from death to slave; the steward also stated that the brothers would be considered blameless if found innocent.

Of all of the brothers, Benjamin alone was innocent (of Joshua’s blood), and Benjamin alone was proclaimed guilty. The guiltless was condemned so that the rest would receive vindication.

Each brother opened their grain (the Word of God) to search for whom would bear the guilt.

The act of “tearing clothing” showed deep grief. This was the same response of Jacob when he heard that Joseph was dead. (Genesis 37:34).

# Judah's Sacrifice (Genesis 44:25-34)

<sup>25</sup> And our father said, 'Go back *and* buy us a little food.'

<sup>26</sup> But we said, 'We cannot go down; if our youngest brother is with us, then we will go down; **for we may not see the man's face unless our youngest brother *is* with us.'**

<sup>27</sup> Then your servant my father said to us, 'You know that **my wife bore me two sons;**

<sup>28</sup> and the one went out from me, and I said, "Surely he is torn to pieces"; and I have not seen him since.

<sup>29</sup> **But if you take this one also from me, and calamity befalls him, you shall bring down my gray hair with sorrow to the grave.'**

<sup>30</sup> "Now therefore, when I come to your servant my father, and the lad *is* not with us, since **his life is bound up in the lad's life,**

<sup>31</sup> **it will happen, when he sees that the lad *is* not *with* us, that he will die.** So your servants will bring down the gray hair of your servant our father with sorrow to the grave.

<sup>32</sup> **For your servant became surety for the lad to my father,** saying, 'If I do not bring him *back* to you, then I shall bear the blame before my father forever.'

<sup>33</sup> **Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.**

<sup>34</sup> For how shall I go up to my father if the lad *is* not with me, lest perhaps I see the evil that would come upon my father?"



The Father simply wanted the sons to acquire a small amount of food for their survival.

Israel's sons corrected and informed him that they would not be able to make requests of food from the King without Benjamin being present.

Judah may know that the King also has two sons (Manasseh and Ephraim – Genesis 41:50-52), so that the King (Joseph) would empathize with the situation.

Although Jacob had ten other sons from three other women (Genesis 35:23-26), Jacob's wife Rachel (who he loved) had only birthed two sons: Joseph and Benjamin.

- Six sons of Leah: Reuben, Simeon, Levi, Judah, Issachar, Zebulun
- Two sons of Bilhah (Rachel's maid): Dan, Naphtali
- Two sons of Zilpah (Leah's maid): Gad, Asher

This is the first time that Joseph is told what Jacob believes about the disappearance of his son, Joseph. (Genesis 37:33)

The Father's very existence is tied to His love for His Son. The Latin translation says that their two "souls" are knit together.

Judah continues to tell the King (Joseph) that any harm to Benjamin would result in the heartbreaking death of their father.

Judah treasured the safety of Benjamin above his own life. This demonstrated to Joseph how much the brothers had matured. Their selfishness had changed to selflessness.

Judah offers to be the substitutionary sacrifice for his brother; "Judah is a lion's whelp" (Genesis 49:9) as a precursor to Jesus as the "Lion of Judah" (Revelation 5:5) from the Tribe of Judah (Matthew 1:2; Luke 3:33) who will be the intercessory (Romans 8:34) sacrifice for the whole world. (1 John 2:2)



# Joseph Reveals Himself (Genesis 45:1-8)

<sup>1</sup> Then Joseph could not restrain himself before all those who stood by him, and he cried out, “Make everyone go out from me!” So no one stood with him while Joseph made himself known to his brothers.

<sup>2</sup> And he wept aloud, and the Egyptians and the house of Pharaoh heard *it*.



<sup>3</sup> Then Joseph said to his brothers, “**I *am* Joseph; does my father still live?**” But his brothers could not answer him, for they were dismayed in his presence.

<sup>4</sup> And Joseph said to his brothers, “**Please come near to me.**” So they came near. Then he said: “**I *am* Joseph your brother, whom you sold into Egypt.**



<sup>5</sup> **But now, do not therefore be grieved or angry with yourselves because you sold me here; for God sent me before you to preserve life.**

<sup>6</sup> For these two years the famine *has been* in the land, and *there are* still five years in which *there will be* neither plowing nor harvesting.



<sup>7</sup> **And God sent me before you to preserve a posterity for you in the earth, and to save your lives by a great deliverance.**

<sup>8</sup> **So now *it was* not you *who* sent me here, but God; and He has made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.**

Jesus will reveal Himself to Israel; the first time that they saw Him, they did not recognize Him – the second time that they saw Him, He revealed Himself (Acts 7:13).

- The worldwide famine of Joseph’s time represents the tribulation with the Lord revealing Himself to Israel in the end.
- The revelation of the King to his brothers was not witnessed by others; it was a private affair resulting in an intimate relationship between himself and his brothers. This was not a time for pompous shows of piety, but instead a deeply moving intimate moment.

Israel will understand what they have done to the Lord (Revelation 1:7; Zechariah 12:10)

After revealing his identity, Joseph asks his brothers a question that they had already answered; “is my father still alive?” Joseph’s primary interest was not his brothers, it was his father. (Genesis 43:27)

Jesus calls His brothers (Rom 8:29) to draw near (Heb 7:25; James 4:8)

- No interpreter is mentioned as Joseph spoke Hebrew directly to his brothers.
- The Hebrew term for “come closer/near” (gəšū ִישָׁא) refers to proximity as well as intimacy.
- Genuine forgiveness wants to make the offender feel at ease.
- Joseph identifies himself a second time, but he also adds “*your brother.*”

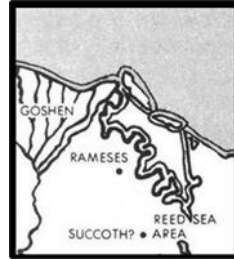
Jesus was sent by God the Father to preserve life (Acts 3:17-18)

- Joseph did not want to “parade” the sins of his brothers in front of the Egyptians.
- Joseph urged his brothers not to needlessly feel guilt for past, repented sin.
- Joseph believed that God was sovereign, and His divine plan includes good and bad circumstances. (Jeremiah 29:11; Proverbs 16:9; 19:21; Romans 8:28; Job 42:2)

**FORGIVENESS IS A CHOICE  
– NOT A FEELING.**

# Joseph's Plans for Israel (Genesis 45:9-15)

**9 “Hurry and go up to my father, and say to him, ‘Thus says your son Joseph: ‘God has made me lord of all Egypt; come down to me, do not tarry.**



**10 You shall dwell in the land of Goshen, and you shall be near to me, you and your children, your children's children, your flocks and your herds, and all that you have.**



**11 There I will provide for you, lest you and your household, and all that you have, come to poverty; for *there are still five years of famine.*” ’**

**12 “And behold, your eyes and the eyes of my brother Benjamin see that *it is my mouth that speaks to you.*”**



**13 So you shall tell my father of all my glory in Egypt, and of all that you have seen; and you shall hurry and bring my father down here.”**

**14 Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.**

**15 Moreover he kissed all his brothers and wept over them, and after that his brothers talked with him.**



Joseph urges his brothers to act quickly (mahārū מַהֲרֵוּ). The brothers were to share Joseph's testimony of God's great work in elevating him over all of Egypt.

The northeastern section of the Nile's delta where it entered into the Mediterranean Sea was called “Goshen” (meaning “cultivated” or “inundated land”). Goshen is the most fertile and productive land in all of Egypt.

Joseph assured his brothers that he would feed them as he alerted them to his prophetic interpretation that the plague would last five more years (Genesis 41:25-36). If Israel's sons had not come to the King (Joseph) and humbly submitted to his directions, they would be destroyed.



The “eyes” mentioned in Genesis 45:12 relate a spiritual insight (Eph 1:18; Heb 12:2; Lk 24:31)

Once again (Genesis 45:9), Joseph urges his brothers to quickly go tell his father. Joseph uses the term “my father” (אֲבִי אִי) to show his intimacy and connection with Israel.

In the nine years that Joseph had been elevated to the side of Pharaoh, Joseph had not reached out to Jacob's family. Joseph had waited for Israel's sons to realize their need in the famine and tested them concerning their integrity.

Joseph embraced Benjamin as they joyfully wept together. Joseph and Benjamin were the only sons of Jacob's wife Rachel.

After Benjamin, Joseph embraced the rest of his brothers as he continued to weep. Instead of talking about Joseph to each other, Israel's sons talk with Joseph. This may have been the first time that the brothers had talked with Joseph as their brother in a kind way.

# Israel Is Invited To Egypt (Genesis 45:16-28)

**16 Now the report of it was heard in Pharaoh's house, saying, "Joseph's brothers have come." So it pleased Pharaoh and his servants well.**

**17 And Pharaoh said to Joseph, "Say to your brothers, 'Do this: Load your animals and depart; go to the land of Canaan.**

**18 Bring your father and your households and come to me; I will give you the best of the land of Egypt, and you will eat the fat of the land.**

**19 Now you are commanded—do this:** Take carts out of the land of Egypt for your little ones and your wives; bring your father and come.

**20 Also do not be concerned about your goods,** for the best of all the land of Egypt *is yours.*' "

**21** Then the sons of Israel did so; and Joseph gave them carts, according to the command of Pharaoh, and he gave them provisions for the journey.

**22 He gave to all of them, to each man, changes of garments; but to Benjamin he gave three hundred *pieces* of silver and five changes of garments.**

**23** And he sent to his father these *things*: ten donkeys loaded with the good things of Egypt, and ten female donkeys loaded with grain, bread, and food for his father for the journey.

**24** So he sent his brothers away, and they departed; and he said to them, "See that you do not become troubled along the way."

**25** Then they went up out of Egypt, and came to the land of Canaan to Jacob their father.

**26** And they told him, saying, "Joseph *is* still alive, and he *is* governor over all the land of Egypt." And Jacob's heart stood still, because he did not believe them.

**27** But when they told him all the words which Joseph had said to them, and when he saw the carts which Joseph had sent to carry him, the spirit of Jacob their father revived.

**28** Then Israel said, "It is enough. Joseph my son *is* still alive. I will go and see him before I die."



## Commands of Pharaoh through Joseph to His Brothers

1.	Genesis 45:17	Load your beasts
2.	Genesis 45:17	Go to the land of Canaan
3.	Genesis 45:18	Take your father and your households and come to me
4.	Genesis 45:18	I will give you the best of the land of Egypt
5.	Genesis 45:18	You will eat the fat of the land
6.	Genesis 45:19	Take wagons from the land of Egypt for your little ones and wives
7.	Genesis 45:19	Bring your father and come
8.	Genesis 45:20	Do not concern yourselves with your goods

*Throughout Scripture, the number eight often symbolizes new beginnings*

**It pleased Pharaoh to lavish gifts upon Joseph.**

**As in Genesis 45:20, God's people are not to be concerned about belongings (Philippians 3:8)**

**Egypt is a very flat terrain, so carts were common.**

- Egyptian wheels had "cutting edge technology" at the time with six spokes in each wheel to evenly distribute the weight.
- The wagons had sides to protect from attacks and debris while a cloth canopy hung over the top of the wagon to protect from the sun and weather.
- Canaan is mountainous with rocky terrain, so carts were unusual in that area.
- The Egyptian carts ('āgālōwt) may have been on two wheels & pulled by oxen.

**The donkeys were a pricey gift with ten male and female donkeys. The male donkeys carried treasures and gifts from Egypt. The female donkeys carried provisions of grain and bread for Jacob's trip. God gives provisions when he calls His people to move.**

**Jacob was 130 years old; it had been 22 years since Jacob had seen his son, Joseph. The Hebrew phrase is literally that Jacob's heart (libbōw לִבּוֹ) "stood still" (wayyāpāg וַיַּפֵּג).**

**Believing Brothers are called to unity (1 Corinthians 3:1-3). The Hebrew term for "quarrel" (tirgāzū) literally means "stirred up."**



# God Encourages Jacob (Genesis 46:1-7)

**1** So Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.



**2** Then God spoke to Israel in the visions of the night, and said, "Jacob, Jacob!" And he said, "Here I am."

**3** So He said, "I *am* God, the God of your father; do not fear to go down to Egypt, for I will make of you a great nation there.



**4** I will go down with you to Egypt, and I will also surely bring you up *again*; and Joseph will put his hand on your eyes."

**5** Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob, their little ones, and their wives, in the carts which Pharaoh had sent to carry him.



**6** So they took their livestock and their goods, which they had acquired in the land of Canaan, and went to Egypt, Jacob and all his descendants with him.

**7** His sons and his sons' sons, his daughters and his sons' daughters, and all his descendants he brought with him to Egypt.



Jacob had been living northward in Hebron (17 miles southeast of Bethlehem). Jacob returned to Beersheba (Genesis 28:10) which means "7 wells" ("water" & "full satisfaction"). Beersheba is located on the border of Egypt.

Beersheba represented the bottom of Israel, so the statement "from Dan to Beersheba" meant from top-to-bottom. (Judges 20:1; 1 Samuel 3:10, 20; 2 Samuel 17:11, 24:15)

God's Interactions with Jacob	
Genesis 28:10-22	At Bethel, on Jacob's Trip to Padanaram
Genesis 31:3	God tells Jacob to leave Laban & return to Canaan
Genesis 32:2	Jacob Wrestles with God at Mahanaim
Genesis 35:1	God tells Jacob to move from Shechem to Bethel
Genesis 46:1	God comforts Jacob to move to Egypt

There had been several wrong relocations to Egypt (Abraham – Genesis 12; 20; Isaac 26), so Jacob may have wanted to ensure that God wanted him to go to Egypt.

When God called, Jacob responded, "Here - I am" (Abraham – Genesis 22:1, 11; Jacob – Genesis 31:11; Moses – Exodus 3:4; Samuel – 1 Samuel 3:4; Isaiah – Isaiah 6:8)

God strengthens Jacob by saying do not fear. This is the first time that Scripture documents God explicitly telling Jacob not to fear.

God had initially vowed to make Abram a "great nation." (Genesis 12:2) This transfer of Israel into Egypt set up the fulfillment of God's prophetic promise to Abram (Genesis 15:13-16) At least 2.1 million Israelites would follow Moses out of the land of Egypt

God comforted Jacob with His presence as he went into Egypt. God would ensure that Jacob was buried in Shechem (Joshua 24:32)

Although Jacob was leaving the "land of God," he was not leaving the God of the land. With God's presence, man can do anything. (Moses – Exodus 33:14; David – 1 Samuel 18:12)

God spoke directly to the Patriarchs, but Scripture does not record God speaking directly to Joseph. God spoke to Joseph via dreams (his own, other incarcerated inmates, the Pharaoh)

Jacob packed for a longer-term move (4 Centuries)

# Israel Settles in Goshen (Genesis 46:28-34)

28 Then he sent Judah before him to Joseph, to point out before him *the way* to Goshen. And they came to the land of Goshen.



29 So Joseph made ready his chariot and went up to Goshen to meet his father Israel; and he presented himself to him, and fell on his neck and wept on his neck a good while.

30 And Israel said to Joseph, “Now let me die, since I have seen your face, because you *are* still alive.”



31 Then Joseph said to his brothers and to his father’s household, “I will go up and tell Pharaoh, and say to him, ‘My brothers and those of my father’s house, who *were* in the land of Canaan, have come to me.



32 And the men *are* shepherds, for their occupation has been to feed livestock; and they have brought their flocks, their herds, and all that they have.’



33 So it shall be, when Pharaoh calls you and says, ‘What is your occupation?’



34 that you shall say, ‘Your servants’ occupation has been with livestock from our youth even till now, both we *and* also our fathers,’ that you may dwell in the land of Goshen; for every shepherd *is* an abomination to the Egyptians.”



Judah (the tribe of Kings that included the line of David to Jesus) went to Joseph to receive guidance on the best Egyptian land where Joseph wanted the Israelites to inhabit.

It is not documented that Joseph cried during the extremely difficult times; however, Joseph was very emotional in the restoration to his family. Although Joseph was sovereign in the land of Egypt, he humbly goes and presents himself to his father.

Shepherds represent the caring for and leading of God’s people (sheep); Israel was to have shepherded the Gentile nations while testifying to God’s power, love, etc.

The Egyptians viewed Hebrews as shepherds which they considered abominations. (Genesis 43:32). A prior, ancient Hyksos dynasty were nomadic shepherds whose alliance had conquered Egypt and destroyed many of their shelters. The native Egyptians finally overthrew the Hyksos dynasty (the “Shepherd Kings”) just prior to Joseph’s time.

Judah’s name means “praise” as believers approach the Throne with praise

Goshen (“drawing near”) is located east of the Northern tip of the Nile where it runs into the Mediterranean. Goshen consisted of 900 square miles of well-watered land in northeast Egypt.

Israel/Jacob could now “rest in peace” after seeing Joseph just as the Priest Simeon could pass away after seeing the baby Jesus (Luke 2:29-30).

Joseph instructed his family on the correct way to approach & answer Pharaoh

Because Egyptians hated shepherds and wanted to separate from them, the Egyptians would segregate Israel from Egypt. Israel would be set apart in the best part of the land in Goshen. Antisemitism is morally wrong; however, the Jewish community has been able to maintain a unique communion (pure & revered Jewish traditions) because others would not allow them to integrate. (Genesis 50:20)