

## OLD TESTAMENT

The Bible consists of sixty-six books (39 in the Old Testament and 27 in the New Testament) penned by over forty authors over 1500 years.

The Time to Read All of Scripture: 76 Hours 13 Minutes

Old Testament 57 Hours 39 Minutes

New Testament 18 Hours 34 Minutes

<b>Estimated Time to Read</b>	
<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

<b>Estimated Time to Read</b>	
<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

<b>Estimated Time to Read</b>	
<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

<b>Estimated Time to Read</b>	
<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

<b>Estimated Time to Read</b>	
<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

<b>Estimated Time to Read</b>	
<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

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

<b>Estimated Time to Read</b>	
<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

<b>Estimated Time to Read</b>	
<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

<b>Estimated Time to Read</b>	
<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

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

The Old Testament is separated into Law (Torah), Prophets (Nevi'im), Writings (Ketuvim).

- It is an unfortunate name, the “Old Testament”, in that “old” infers antiquated and out-of-date, but God never changes.
- The “Old Testament” is simply referenced as Scripture in the “New Testament” because it reveals truths of God that were being fulfilled with the passing of time.
- The Old Testament ends with John the Baptist (Luke 16:16), and every time “Scripture” is mentioned by Jesus and disciples, they are referencing the “Old Testament.”

<b>Tanakh</b> Hebrew Bible 24 Books	<b>Protestant</b> Old Testament 39 Books
<b>Torah</b>	<b>Pentateuch</b>
1 Bereishit	Genesis 1
2 Shemot	Exodus 2
3 Vayikra	Leviticus 3
4 Bamidbar	Numbers 4
5 Devarim	Deuteronomy 5
<b>Nevi'im (Prophets)</b>	<b>Historical Books</b>
6 Yehoshua	Joshua 6
7 Shofetim	Judges 7
8 Shemuel	1 Samuel 8
	2 Samuel 9
9 Melakhim	1 Kings 10
	2 Kings 11
<b>Ketuvim (Writings)</b>	<b>Wisdom Books</b>
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>Letter Prophet</i> 23
20 Daniel	Daniel* <i>Letter Prophet</i> 24
<b>Nevi'im (Latter Prophets)</b>	<b>Major Prophets</b>
21 Yeshayahu	Isaiah 25
22 Yirmeyahu	Jeremiah 26
23 Yekhezqel	Ezekiel 27
<b>Trei Asar (The Twelve)</b>	<b>Minor Prophets</b>
	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 Jewish Wedding Traditions include a five-sectioned marriage contract (Hebrew word “Ketubah”), and the sections of the Pentateuch seem to correspond to this marriage contract. Israel was considered the Bride of God (Isaiah 54:5; Jeremiah 31:32).

<i>Sections of a Jewish Ketubah</i>	<i>The Torah</i>
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

Moses (circa 1500BC) is credited as writing the Pentateuch (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).

- Jewish and Christian forefathers, such as Ecclesiasticus, Josephus, Philo, and Origen were in agreement that the Pentateuch was written solely by Moses.
- The Mishnah and the Talmud also confirm this.
- It is more than coincidence that 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).
- If a modern writer created a fictitious character to be an ancient writer, Egypt would be the perfect setting because of Egypt’s writing prowess. But it would have been impossible for the writers of the Bible to realize that Egyptian royalty would have been the perfect place for an education of a Jewish forefather to learn how to capture the Pentateuch.
- On November 17, 2016, the American Schools of Oriental Research announced that the world’s earliest alphabet was dated in Egypt approximately 3500 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)

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)

The Old Testament was translated from Hebrew (Tanach) to Greek (Septuagint) between 285 BC and 270 BC by 72 scholars (6 from each tribe) in Alexandria; the Septuagint is the translation of Old Testament that is quoted in the New Testament.

General Timeline of Major Historic Events Affecting Bible Activity	
BC 2000 Abraham	Genesis 12:1
BC 1500 Moses	Exodus 12:40, 41
BC 1300 Judges	
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 50 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	

## WRITERS OF THE BIBLE (with God Himself as the Author)

As the Bible was written by over 40 different authors over a period of 2000 years, it is amazing that they carry a consistent theme and central message of God’s salvation for mankind through the Lord Jesus Christ.

## Old Testament

Book	Author	Date Written
Genesis	Moses	? - 1445 B.C.
Exodus	Moses	1445 - 1405 B.C.
Leviticus	Moses	1405 B.C.
Numbers	Moses	1444 - 1405 B.C.
Deuteronomy	Moses	1405 B.C.
Joshua	Joshua	1404-1390 B.C.
Judges	Samuel	1374-1129 B.C.
Ruth	Samuel	1150? B.C.
First Samuel	Samuel	1043-1011 B.C.
Second Samuel	Ezra?	1011-1004 B.C.
First Kings	Jeremiah?	971-852 B.C.
Second Kings	Jeremiah?	852-587 B.C.
First Chronicles	Ezra?	450 - 425 B.C.
Second Chronicles	Ezra?	450 - 425 B.C.
Ezra	Ezra	538-520 B.C.
Nehemiah	Nehemiah	445 - 425 B.C.
Esther	Mordecai?	465 B.C.
Job	Job?	??
Psalms	David	1000? B.C.
	Son of Korah wrote Psalms 42, 44-49, 84-85, 87; Asaph wrote Psalms 50, 73-83; Heman wrote Psalm 88; Ethan wrote Psalm 89; Hezekiah wrote Psalms 120-123, 128-130, 132, 134-136; Solomon wrote Psalms 72, 127.	
Proverbs	Solomon wrote 1-29 Agar wrote 30 Lemuel wrote 31	950 - 700 B.C.
Ecclesiastes	Solomon	935 B.C.
Song of Solomon	Solomon	965 B.C.
Isaiah	Isaiah	740 - 680 B.C.
Jeremiah	Jeremiah	627 - 585 B.C.
Lamentations	Jeremiah	586 B.C.
Ezekiel	Ezekiel	593-560 B.C.
Daniel	Daniel	605-536 B.C.
Hosea	Hosea	710 B.C.

<b>Joel</b>	Joel	835 B.C.
<b>Amos</b>	Amos	755 B.C.
<b>Obadiah</b>	Obadiah	840 or 586 B.C.
<b>Jonah</b>	Jonah	760 B.C.
<b>Micah</b>	Micah	700 B.C.
<b>Nahum</b>	Nahum	663 - 612 B.C.
<b>Habakkuk</b>	Habakkuk	607 B.C.
<b>Zephaniah</b>	Zephaniah	625 B.C.
<b>Haggai</b>	Haggai	520 B.C.
<b>Zechariah</b>	Zechariah	520 - 518 B.C.
<b>Malachi</b>	Malachi	450 - 600 B.C.

## New Testament

<b>Book</b>	<b>Author</b>	<b>Date Written</b>
<b>Matthew</b>	Matthew	60's
<b>Mark</b>	John Mark	late 50's early 60's
<b>Luke</b>	Luke	60
<b>John</b>	John	late 80's early 90's
<b>Acts</b>	Luke	61
<b>Romans</b>	Paul	55
<b>1 Corinthians</b>	Paul	54
<b>2 Corinthians</b>	Paul	55
<b>Galatians</b>	Paul	49
<b>Ephesians</b>	Paul	60
<b>Philippians</b>	Paul	61
<b>Colossians</b>	Paul	60
<b>1 Thessalonians</b>	Paul	50 - 51
<b>2 Thessalonians</b>	Paul	50 - 51
<b>1 Timothy</b>	Paul	62
<b>2 Timothy</b>	Paul	63
<b>Titus</b>	Paul	62
<b>Philemon</b>	Paul	60
<b>Hebrews</b>	(Paul, Apollos, Barnabas...?)	60's
<b>James</b>	James, half brother of Jesus	40's or 50's

<b>1 Peter</b>	Peter	63
<b>2 Peter</b>	Peter	63 - 64
<b>1 John</b>	John	late 80's early 90's
<b>2 John</b>	John	late 80's early 90's
<b>3 John</b>	John	late 80's early 90's
<b>Jude</b>	Jude, half brother of Jesus	60's or 70's
<b>Revelation</b>	John	late 80's early 90's

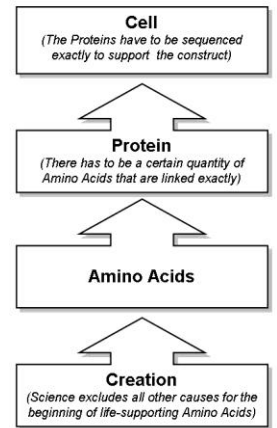
<b>Book of the Bible</b>	<b>Words</b>	<b>% of Bible</b>
1. Jeremiah	33,002	5.54%
2. Genesis	32,046	5.38%
3. Psalms	30,147	5.06%
4. Ezekiel	29,918	5.02%
5. Exodus	25,957	4.36%
6. Isaiah	25,608	4.30%
7. Numbers	25,048	4.20%
8. Deuteronomy	23,008	3.86%
9. 2 Chronicles	21,349	3.58%
10. 1 Samuel	20,837	3.50%
11. 1 Kings	20,361	3.42%
12. Luke	19,482	3.27%
13. Leviticus	18,852	3.16%
14. 2 Kings	18,784	3.15%
15. Acts	18,450	3.10%
16. Matthew	18,346	3.08%
17. 2 Samuel	17,170	2.88%
18. 1 Chronicles	16,664	2.80%
19. Joshua	15,671	2.63%
20. John	15,635	2.62%
21. Judges	15,385	0.00%
22. Job	12,674	2.13%
23. Mark	11,304	1.90%
24. Proverbs	9,921	1.67%
25. Revelation	9,851	1.65%
26. Daniel	9,001	1.51%
27. Nehemiah	8,507	1.43%
28. Romans	7,111	1.19%
29. 1 Corinthians	6,830	1.15%



30.	Ezra	5,605	0.94%
31.	Hebrews	4,953	0.83%
32.	Esther	4,932	0.83%
33.	Zechariah	4,855	0.81%
34.	Ecclesiastes	4,537	0.76%
35.	2 Corinthians	4,477	0.75%
36.	Hosea	3,615	0.61%
37.	Amos	3,027	0.51%
38.	Ephesians	2,422	0.41%
39.	Lamentations	2,324	0.39%
40.	Galatians	2,230	0.37%
41.	1 John	2,141	0.36%
42.	Micah	2,118	0.36%
43.	Ruth	2,039	0.34%
44.	Song of Solomon	2,020	0.34%
45.	James	1,742	0.29%
46.	1 Peter	1,684	0.28%
47.	Philippians	1,629	0.27%
48.	1 Timothy	1,591	0.27%
49.	Colossians	1,582	0.27%
50.	1 Thessalonians	1,481	0.25%
51.	Joel	1,447	0.24%
52.	Malachi	1,320	0.22%
53.	2 Timothy	1,238	0.21%
54.	Zephaniah	1,141	0.19%
55.	2 Peter	1,099	0.18%
56.	Jonah	1,082	0.18%
57.	Habakkuk	1,011	0.17%
58.	Haggai	926	0.16%
59.	Nahum	855	0.14%
60.	2 Thessalonians	823	0.14%
61.	Titus	659	0.11%
62.	Jude	461	0.08%
63.	Obadiah	440	0.07%
64.	Philemon	335	0.06%
65.	2 John	245	0.04%
66.	3 John	219	0.04%

## CONSISTENT PATTERNS OF SYMBOLISM

As God is perfectly detailed and a God of organization – not of chaos. This fact is proven more and more through science as the building blocks of nature itself rely on specific, lengthy sequence structures (sequence of lists in Scripture even convey truths – 1 Chron 5:1). Just as each advanced organism is dependent on specific details of smaller advanced organisms, so too, it is with God’s Word. As one understands His message, the depth and application for the believer’s walk with Him increases and grows.



Throughout scripture there are a number of common symbols that have grown familiar to us: “sheep” as believers; “white” as purity; the “Lamb” as Jesus Christ Himself. However, there are a number of other symbols in the Bible that are used as frequently and consistently. The lack of knowledge about these symbols can be seen with the lack of understanding about Jesus’ parables and miracles as well as the Revelation of Jesus written by John. It is important to understand that Scripture is to be taken literally – it should never be read as symbolic to relieve the reader of the literal interpretation.

After Jesus was resurrected, one of His first actions was to point out the ways that He Himself was referenced by each and every Old Testament Prophet (Luke 24:27). This had to occur through His describing symbols and types because Jesus Christ the Messiah is not mentioned directly in a number of Old Testament books. Paul also understood the profound truths of Scripture and held that others should also grasp the truth that was being conveyed through metaphors (1 Cor 9:7-10).

Finally, a man’s relationship to the world often is a reflection of his relationship to God. As a man views authority is translated into his view of God’s authority. Marriage is a metaphor for God’s relationship with the church; as one treats their spouse (their co-workers, their servants, etc.) quite often equates to the manner that individual relates to God.

The Hebrew term for “Genealogy” is Toldot/Toledoth (תולדות). There are ten repetitions of “generations” in Genesis, and some pundits outline the book of Genesis by these ten uses.

<b>“Generations” (Toldot/Toledoth) as the Structure of Genesis</b>		
Generations of Heaven & Earth	Genesis 2:4-4:26	Narrative
Generations of Adam	Genesis 5:1-6:8	Genealogy
Generations of Noah	Genesis 6:9-9:29	Genealogy / Narrative
Generations of Shem, Ham & Japheth	Genesis 10:1-11:9	Genealogy / Narrative
Generations of Shem	Genesis 11:10-26	Genealogy
Generations of Terah	Genesis 11:27-25:11	Genealogy / Narrative
Generations of Ishmael	Genesis 25:12-18	Genealogy
Generations of Isaac	Genesis 25:19-35:29	Narrative
Generations of Esau	Genesis 36:1-37:1	Genealogy
Generations of Jacob	Genesis 37:1-50:26	Narrative

The following list is a sample of the more common symbols of Scripture

## Symbols & Types

Symbol: One thing representing characteristics of another

Type: A representation portending another

A Few Biblical Symbols		
Adultery	Spiritual Idolatry	Ez 23:45; James 4:4
Almond	Awakening	Ex 25:33-34; Nu 17:8
Anoint	Sanctification	Ex 28:41; 30:26; Judges 9:15; 1 Sm 15:1; 1 Jn 2:20, 27
Apparel	Man's Righteousness	Is 63:1-3; Rev 19:7-8
Sleep	Spiritual Indifference	Acts 7:60; 1 Cor 15:6,7; Is 52:11; Romans 13:11; Eph 5:14
Ass (Donkey)	Old Self Stubbornness	Gen 49:14; Ps 32:9; Dan 5:21; Zechariah 9:9; Mt 21:3-7
Babylon	Chaos of Sin	Gen 11; Rev 14:3
Barren	Unproductive	Is 2:5; Ps 107:34
Bathing	Purification	Lev 15:15; Eph 5:26; Titus 3:5; Jn 3:3-5
Beard	Honor, Experience	Jer 48:36-38; Is 7:20; Ez 5:1-6
Birds	Truth or Deceit	Jer 5:27; Mt 3:15-16; 13:32; Rev 18:2
Black	Famine & Death	Lam 4:4-8, 5:10; Jer 14:1-2; Rev 6:5
Blemish	Sin	Lev 21:18; 2 Pet 2:13; Eph 5:25-28
Blue	Divine	Ex 24:10; Ez 1:26, 10:1
Bramble (Thorns)	Consequences of Sin	Judges 9:14-15; Lk 6:44; Is 34:13
Brass	Strength & Judgment	Lev 26:19; Num 21:5-10; Dt 28:23, 33:25; Job 40:18; Dan 7:19; Rev 1:15
Bread	Christ's Body	Ps 104:15; Mt 6:11; Jn 6:35-58
Chaff	Useless	Mt 3:12; Ps 1:4; Is 5:24, 33:11; Jer 23:38
Chew	Meditate on God's Truths	Lev 11:3; Prov 9:17, 13:25; Ez 18:2; 1 Cor 11:29; Rev 2:7, 14, 17, 10:9
Clay	Frailty of the flesh	Is 64:8; Job 10:9, 13:12; Dan 2:33-45
Cox (Ox)	Servant	Amos 6:12; Ps 144:14; Pr 14:4; Is 1:3; 1 Cor 9:9; 1 Tim 5:18
Egypt	Bondage to worldliness	Ez 23:3,4,8,19; Rev 11:8
Feet	Lifestyle; Walk; Conduct	1 Sam 2:9; Ps 35:15, 40:2; Gal 2:14; Rev 1:5
Fig Tree	National life of Israel	Mt 21:19-21, 24:32-33; Judges 9:10
Fish	Souls of men	Ez 29:4,5; Mt 4:19, 13:48; Heb 1:14
"Ground" Flour	Broken body of Christ	Lev 2:1; Num 28:5; Is 28:28; 1 Ch 23:29
Forehead	Thought & Reason	Ex 28:38; 1 Sam 17:49; 2 Chron 26:19; Ez 9:4; Rev 7:3, 13:16, 22:4
Fruit	Output	Ex 21 :22 ; Ps 21 :10 ; Eph 5 :9

Goat	Sin, Sin Bearer	Lev 4:12; Num 28:22; Is 15:15, 27; Ez 43:25; Mt 25:32-33; 2 Cor 5:21
Gold	Royalty	Hag 2:8; Mal 3:3; Acts 17:29; 1 Cor 3:12; Rev 4:4, 9:7
Grass	Temporal Flesh	Ps 9:5; Is 40:6-8; 37:2; 51:12; Is 40:6-8, 51:12; 1 Pet 1:24
Horn	Strength, Might	Ez 29:21; 1 Sam 2:10; Hab 3:4; Ps 18:2, 22:21; 75:10; Lk 1:69; Rev 5:6, 13:1, 17:12
Horse	Weapon; War Asset	Job 39:19; Jer 4:29, 8:6; Ps 33:17, 66:12; Prov 21:31; Zec 10:3; Rev 19:19
Incense	Prayer	Ps 141:2; Is 60:6; Jer 1:16; 11:12-13; Lk 1:10-11; Rev 5:8, 8:3-4
Iron	Powerful judgment	Lev 26:19; Dt 33:25; Judges 4:3; Ps 107:10; Job 40:18; Dan 2:33; Micah 4:13; Rev 12:5
Islands	Gentile nations	Gn 10:5; Is 41:1, 42:12; Zeph 2:11; Acts 28:1
Lamb	Sacrifice of Christ	Is 40:11, 53:6-7; Jn 1:29; Acts 8:32; 1 Pet 1:19
Land	Israel	Gen 1:9-10, 2:11-13
Leaven	Sin; Pride (puffs up)	Ex 12:15; Lev 2:11; Dt 16:3-4; Mt 8:15, 16:6-12; 1 Cor 5:6-8
Leprosy	Consequence of Sin	Lev 13:44; Num 12:10; 2 Kings 5:27; 2 Ch 26:19; Mt 8:3; Mk 1:42; Lk 5:12-13
Linen	Purity, Righteousness	Gn 41:42; Rom 15:6; Rev 19:8, 14
Locusts	Enemy Warfare	Nah 3:17; Is 33:4; Rev 9:3, 7
Manna	Bread of Life (Christ)	Ex 16:14-15; Dt 8:3; Jn 6:30-57; Rev 2:17
Moon	Individual believer	Gen 37:9; Job 31:26; Ps 121:6; Philippians 2:15; Rev 12:1
Mountain	Kingdom, Government	Ps 72:3; Is 2:2; Jer 51:25; Dan 2:35; Zech 4:7
Naked	Exposed	Job 22:6; Hab 3:9; 2 Ch 28:19; Acts 19:16; Rev 3:17, 17:16
Oak	Strength	2 Sam 18:9-14; Is 1:30; Amos 2:9
Oil	Holy Spirit	Dt 33:24; Lev:2:1-2; Ps 23:5; Is 61:1; Lk 4:17; Acts 19:38; 2 Cor 1:21; 1 Jn 2:20
Palm Tree	Righteousness	Ps 92:12; SS 7:7-8; Jn 12:13
Pearl	Gentile believers (formed via suffering)	Mt 7:6; 13:45-46; Rev 17:4, 21:21
Red (scarlet, crimson)	Christ's Blood	Num 19:2; Is 1:18-19; Nahum 2:3; Rev 6:4, 12:3
Rock	Christ	Ex 17:5-6, 33:18-23; Mt 7:24-25, 16:18; 1 Cor 10:4-5; Jn 4:14, 7:37-39; Rev 22:17
Salt	Incorruptibility; Preservative from degeneration	Lev 2:13; 2 Ch 13:5; 2 Ki 2:20-21; Ezra 6:9, 7:22; Mt 5:13; Mk 9:50; Col 4:6
Sea	Chaotic World System; Gentiles	Is 11:9, 17:12-13, 23:4, 57:20, 60:5; Ez 26:3-4; Hab 2:14; Mic 7:12; James 1:6

Sheep	Followers of Christ	Ps 23, 79:13, 95:7, 100:3, 119:176, Is 53:6-7; Jer 12:3, 23:1, 50:6; Mt 9:36, 10:16, Heb 13:20, 1 Pet 2:25
Silver	Redemption	Ex 30:11-16, 36:24; Lev 5:15, 27:3-6; Num 3:44-51; Ps 68:13; Mt 27:3-9; 1 Cor 3:12-15; 1 Pet 1:18-20
Stars	Corporate believers	Gen 1:17, 15:5; Num 24:17; Rev 1:20, 12:4
Sun	Jesus' glory	Gn 37:9; Ps 84:11, 19:7, Mal 4:2; Mt 13:43, 17:2; Acts 26:13; 1 Cor 15:41; Rev 1:16, 10:1
Trees	Nations, Individuals	Is 7:2, 14:8, 44:14, 55:12, 61:3; Ps 104:16, 105:33, Eccl 2:5-6, Dan 4:10-26; Hos 14:6-8; Mt 12:33

## Numbers in Scripture

Just as tangible articles are used to represent truths, so are numbers. Most people are, again, comfortable with several of these. "Three" is seen as a magic number. "Seven" is viewed by many as a blessed number while "thirteen" is a cursed number.

Although numbers are not explicitly defined in scripture, they are used in the same way repeatedly. "Expositional constancy" is when a term or number is consistently used and applied throughout the entirety of Scripture.

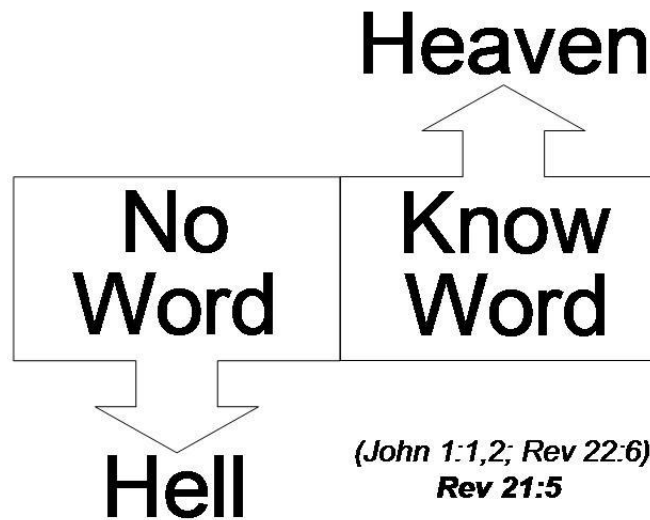
In actuality, every number conveys a meaning beyond the literal number itself. Jesus became frustrated with His disciples when they showed a lack of spiritual insight to these basic truths (Mark 8:16-21).

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

Biblical Symbolism of the Numbers			
Number	Symbol	Sample Application	Sample Passages
<b>One</b>	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
<b>Two</b>	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
<b>Three</b>	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
<b>Four</b>	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)
<b>Five</b>	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

<b>Six</b>	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
<b>Seven</b>	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
<b>Eight</b>	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
<b>Nine</b>	Judgment; Finality	The Last of the Digits; Chinese hold "9" to mean on-going and eternal	1 Sam 17:4; Mk 15:25
<b>Ten</b>	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
<b>Eleven</b>	Disorganization	11 Disciples needed another	Gen 36:40-43; Deut 1:2; Ez 26:1-2
<b>Twelve</b>	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
<b>Thirteen</b>	Rebellion	The age of Ishmael when he was circumcised	Gen 14:4, 17:25; Esther 3:12-13; Jer 1:2, 25:3
<b>Forty</b>	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.**



# GENESIS

1 Genesis 1, 2:

<i>Jesus Represented in Every Day of Creation</i>	
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 (Ex 20:11, 31:17).

<i>God Speaks Foundation Then Makes The Associated Creation</i>			
"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

## Read Genesis 1:1-2...Prior to the Creation Account

1:1 The Hebrew word for the Trinity God in this verse is "Elohim" which is the plural form of "El."

- In the Hebrew, the word "Elohim" precedes an "Aleph" and a "Tau" (silent characters that cannot be translated) but meaning Alpha/ Omega (the Beginning/End) which is Jesus (Rev 1:17-18).

<b>Fundamentals of Nature in the First Verse</b>	
<i>Genesis 1:1</i>	
1. Time	In the Beginning...
2. Space	God created the Heavens...
3. Matter	And the Earth...

- The first Hebrew word in Scripture is bə-rêšîṭ (בְּרֵאשִׁית) which means "in the beginning."
  - Proverbs 8:22 describes an individual personified in wisdom; the verse reads "God (Yahweh אֱלֹהִים) possessed me (qānānî קָנָנִי) the beginning (rêšîṭ רֵאשִׁית) of His way (darkōw דַּרְכּוֹ)."
    - In 1 Corinthians 1:24, Paul writes that "Christ the power of God and the wisdom of God."
    - The wisdom of Proverbs 8:22 equates to Jesus Christ who is the beginning in Genesis 1:1.

1:2 The Spirit of God (Job 33:4) "hovers over" to create life in the Creation story as He did in the birth of Jesus (Lk 1:35) and Believers being "born again" (John 6:3-8).

- The Gap Theory proposes that much time expired between Genesis 1:1 and Genesis 1:2.
  - When Genesis 1:2 is compared to Isaiah 45:18, it 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).
  - 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.
- At the time of this second verse, water was already created (Job 38:8-9; 2 Peter 3:5; Psalms 24:2, 148:4-6; Prov 8:24). The earth is called the "water planet" with 326 million cubic miles of water covering 70% of our planet while adults consist of 45%-75% percent water (then blood being nearly 80% water). Water is 1300 times denser than air. In Greek philosophy, water was believed to be the original substance that all things were made from.
  - It is interesting that there are two Rahabs mentioned in the Bible.

- The more commonly referenced is the prostitute Rahab of Jericho who bore Boaz (Joshua 2 & 6, Mt 1:5, Heb 11:31, James 2:25).
- The other Rahab in Job 9:13 (“the proud or boisterous one”) who was a legendary sea serpent/dragon (Leviathan Job 41) that was conquered (possibly) at the time of creation (Job 26:12, Ps 89:10, Is 51:9).
- Rahab (the Talmud in Babha' Bathra' speaks of rahabh as sar ha-yam, "master of the sea") is also symbolic of Egypt; this dragon might infer a crocodile which was an emblem of Egypt (Ps 87:4, Is 30:7). Various mid-eastern stories reflect the divine battle at creation between God and the sea dragon - Babylonian had battle between Marduk and the multi-headed serpent-dragon Tiamat (the Chaos Mother); Hittites held the weather god as victorious over the dragon Illuyankas; a Canaanite poem from Ras Shamra reflects a battle between Baal and a monster called Leviathan. The Leviathan is described in detail (Job 41) with characteristics of Satan (41:4, 33-34).

**Read Genesis 1:3-14...The Creation Account Begins**

1:3 God formed light, but created darkness (Is 45:7). Ten (the number of organization) times in Genesis 1, Scripture states that “God said” which references the Word of God (John 1:1-3).

- The Hebrew word for “say” (amar אמר) means “to speak from the heart.”
- God saw that the “light” was good.
- The creation account has night listed before day which is the reason that the Jewish culture begins each new day in the evening with night and then day.

1:4 God viewed light to be “good,” while His judgment concerning darkness was not recorded. Yet, He separated the light from the darkness (2 Cor 6:17; Heb 7:26).

<b>Examples of Separation (Sanctification) at Creation</b>	
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

1:5 During the first three days, God named the elements of creation: 1.Day 2.Night 3.Sky 4.Land/Earth 5.Seas (Gen 2:19). Consistent with the Jewish day, the day begins with the evening as Israel’s history would also mature from darkness to light.

1:6 It is possible that the “dome” or globe was created at this time (Job 37:18; Is 40:22)



## 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.

1:6 On the second day, God separated the water below from the water from above (the atmosphere)

1:7 The Hebrew term for “expanse” (hārāqîā‘ הָרָקִיעַ) can be translated “*the firmament*” and separated the atmosphere from the spherical water below.

1:8 On the second day, God separated the water in the heavens from the water in this world (Ps 148:4-6).

- He did not state that it was good.
- Jesus would offer the “heavenly” water of life to the people of this world once again (Jn 4:13-14).

1:9-10 When the Lord separated the “dry” land from the seas, it was “good.” The seas often represent the chaotic world system (Prov 8:29). The land emerged from the water as one does at a baptism towards new life (John 3:5).

1:11 Just as fruit reflects the type of tree, so do the fruits of people reflect who they are (Gal 5:22-23). The good fruits of a Believer contain the seed of the Word of God (Lk 8:11; 1 Pet 1:23).

1:12 When the seed-bearing plants produced vegetation, it was “good.”

- Jews refer to the third day as “a day of double blessing” because Scripture records that God identified two acts as “good” on this third day.

1:13 “Good” (Hebrew “towb”) in creation is the reflection of God and His activity (Mk 10:18); the identification of something as good was witnessed and valued (not spoken) by God. Six times during the Genesis 1 creation, Scripture states “And it was so.” (Genesis 1:7, 9, 11, 15, 24, 30); this phrase is repeated twice on the third and fifth days.

1:14 Day is separated from night by the lights in the sky (Genesis 1:4). Each of the Jewish festivals celebrated on a certain day in a certain month the yield of a harvest season.

### Read Genesis 1:15-19...God Creates the “Heavens” on the Fourth Day

1:15 The light brings illumination and veracity to the world (1 Thessalonians. 5:5; Daniel 12:3)

1:16 As the sun is the focus of the day, the moon and stars (Psalm 136:8-9) are the focus of the night.

- The manners of a day are scheduled and planned according to the time of day (the location of the sun).
- The manners of the night have long been accorded to the stars for direction and the moon for natural behaviors.

1:17 The stars were placed and positioned by God.

<b>The Constellations Reveal the Gospel Message</b> <b>(Psalms 19:1, 147:4; Isaiah 40:26)</b>	
<b>VIRGO</b>	<b>VIRGIN</b>

Viewed as a woman with a branch in her right hand, and some ears of corn in her left hand.	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.
<b>LIBRA</b> 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”)	<b>SCALES/WEIGHING THE WORTH</b> 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.
<b>SCORPIO</b> 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).	<b>SCORPION OF WAR</b> 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).
<b>SAGITTARIUS</b> 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.	<b>THE ARCHER/RIDER ON HORSE</b> Jesus will also be the victor on the white horse who rides in triumph at His second coming (Rev 19:11-16; Ps 45:2-5)
<b>CAPRICORN</b> 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”).	<b>SEA GOAT</b> The goat is a sin offering (Lev 4:23) with a similar goat turned to the wilderness (Lev 16:20-22). The witnesses of the Lord are Fishers of men (Mt 4:18-19, 13-47-48; Jer 16:16). The Lord’s death covered the sin of Believers.
<b>ACQUARIUS</b> 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”)	<b>POURING FORTH BY THE WATER BEARER</b> Jesus is the source of the endless water of life (Num 24:7; 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).
<b>PISCES</b> Pisces is regarded as two fish who are swimming in separate directions with a single bond shared between them.	<b>FISH</b> 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).
<b>ARIES</b> There are 66 stars in this constellation with largest stars being: 1.Hamal (“sheep/ram”) 2.Sharatan (“the bruised/wounded”) 3.Mesartim (“the bound”)	<b>RAM/LAMB</b> 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).
<b>TAURUS</b> 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.	<b>BULL</b> 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).

<b>GEMINI</b>	<b>TWINS</b>
Gemini is viewed as two identical males who are walking together. There are two primary stars: 1.Castor or Apollo (meaning “ruler” or “judge”) 2.Pollux or Hercules (“he who comes to labor and suffer”)	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).
<b>CANCER</b>	<b>CRAB</b>
Little Cancer is dimly lit, and throughout history, it has represented various types of sea dwelling creatures with the modern symbol being the Crab. At the center of the constellation is a cluster of stars (Beehive Cluster) called the Praesepe (“the Gate of Men”). The Praesepe consists of the Asellus Boreas (northern donkey) and the Asellus Australis (southern donkey).	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.
<b>LEO</b>	<b>LION</b>
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”).	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).
<b>While astronomy is legitimate, astrology corrupts and pollutes (as does all sin); the constellations reveal the gospel message.</b>	

1:18 On the first day, God declared a separation of light from darkness, but now God established natural lighting to fulfill His declaration of the separation.

1:19 The creation account has night listed before day which is the reason that the Jewish culture begins each new day in the evening with night and then day.

**Read Genesis 1:20-23...God Creates Sea Creatures and Birds on the Fifth Day**

1:20 The Hebrew term for “living creatures” is “nephesh” which infers the probability of a soul (Genesis 1:24, 2:7).

1:21 The term “according to its kind” is used in various verses (Genesis 1:25, 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. This is also an interesting concept in relation to the Lord creating man in His own image and likeness (Gen 1:26).

1:22 God blessed two of His creations, animals and mankind (Gen 1:28). He also “blessed the 7<sup>th</sup> Day (2:3). The blessing included a command of growth and increase. The blessing was often accompanied by fruitfulness (Gen 1:22, 28; 9:1)

1:23 The creation account has night listed before day which is the reason that the Jewish culture begins each new day in the evening with night and then day.

**Read Genesis 1:24-31...God Creates Land Creatures and Man on the Sixth Day**

1:24 The Hebrew term “yatsa” (meaning formed from something) instead of “bara” (created from nothing – Gn 1:1) reveals that the land animals were formed from the earth and segmented into three categories of:  
 1.domesticated animals 2.animals that crawl/creep 3.wildlife

1:26 This verse stresses the triune God (God the Father, Son, and Holy Ghost) as three in one. There is one essence/being of God consisting of three persons. If a man were to give form to his speech and spirit, the three would have always co-existed reflecting the same heart yet have a separate forms (Jn 5:37; Lk 3:22). The Hebrew word for “likeness” is “demooth” meaning “model, shape, and bodily resemblance.”

- The events in Genesis 2:4-24 occur chronologically between Genesis 1:26 and 1:27.

1:27 This verse emphasizes creation three times, and in three ways. The Hebrew word “tselem” means “form, shape, resemblance” (Gn 5:3, Ex 20:4). Man was formed with the physical, spirit, and soul (1 Cor 15:45-49), but believers are being transformed into Christ’s image as well (Rom 8:29; 2 Cor 3:18). God created mankind in His own image to bring Him glory through submitting to His will (1 Cor 11:7).

<b>Competing Schools of Thought on the “Image of God” (Imago Dei)</b>	
<b>Honored Status</b>	The elevated status of man is decreed by God, and man’s sin cannot affect its degree of truth. Man is to rule over all creation ( <i>dominium terrae</i> ).
<b>Likeness of God</b>	God’s image to be the distinguishing factor between man and the remainder of God’s creation. The “Spectrum View” asserts that the image (likeness) of God varies by degrees. One who is godly is more human than one who is less godly.

1:28 Believers are still given the great commission to share the seed of God’s Word and spiritually multiply. Beyond growth, man is charged with governing three classes of living creatures: 1.fish 2.birds 3.crawling/creeping creatures (Gen 9:2). The domesticated animals and wildlife are often included in the third category (Gen 1:24).

1:29 God commands man to “look/pay attention” (Hebrew “hinneh”). Mankind was vegetarian until after the flood (Gen 9:3). The seed is correlated to the Word of God which is more important than physical bread alone (Mk 4:20; Lk 8:11; Gal 3:16; Mt 4:4; Lk 4:4).

1:30 Just like mankind, animals were also vegetarians.

1:31 Throughout history, man would reject the Lord and His truth, but at creation, God proclaimed all of creation as very good.

### **Read Genesis 2:1-3...God Rests From Work on the Seventh Day**

2:1 The creation week of Genesis 1 was a literal week (Ex 20:8-11). It may also be symbolic of the time that has transpired since then as a thousand days is like one day to the Lord (2 Peter 3:8), so the modern history of the world may represent 6 days/millennia with the 7<sup>th</sup> day/millennia being like the Sabbath of the thousand year reign (Rev 20:6)

2:2 While God rested from Creation, Jesus states that He and the Father continue to work (Jn 5:16-17; Is 40:28).

- Jewish Rabbis taught that God’s seventh day rest (Genesis 2:2) never ended.
  - Every other day of creation, Scripture stated, “*And there was evening and there was morning, one day.*” (Genesis 1:5, 8, 13, 19, 23, 31)
  - This statement is not made of the final, seventh day.

2:3 God sanctified the Sabbath as holy (Hebrew “Qadash”) meaning to purify (Exodus 20:11, 31:12-17). The Sabbath was a sign between God and His people that He has set them apart as holy as well (Ezekiel 20:12).

### **Read Genesis 2:4-9...God Forms Man From Dust & Placed Him in the Garden of Eden**

2:4 The creation of man is given in more detail, and the reference to “God” becomes “Lord God.” This verse points to the genealogy (literally “generations”) of the heavens and the earth; those who support the gap theory (Gen 1:2) believe that the earth was recreated during the seven day account (Gen 1:3-2:2) as it will be once more for the third time (Is 65:17; Rev 21:1).

2:5 Eden’s foliage and flora was a result of the Lord’s creation instead of man’s cultivation of “natural” growth. Rain symbolizes the blessing of the Lord (Dt 11:13-14; Ps 72:6; Hos 6:3, 10:12; Ez 34:26) as the living water offers life and fruitful harvests.

- “Expositional Constancy” is the concept that certain symbols/idioms in Scripture are used consistently among 40 different authors over a span 2,000 years in producing Scripture. This alone is powerful evidence of divine intervention.

2:6 At this time mist came from the un-cursed ground as man himself would, but when the ground was cursed rain would be needed from above as only spiritual man is able to be fruitful.

2:7 In 1982, NASA's Ames Research Center performed molecular analysis and determination of carbon and hydrogen stable isotope ratios on clay and discovered that clay contains every element needed to form a human being.

<b>Competing Schools of Thought on the “Origin of the Soul”</b>	
<b>Traducianism</b>	The soul is passed down from the parents (Supporters: Tertullian & Augustine)
<b>Creationism</b>	The soul is instilled by God into every infant. (Supporters: Saint Jerome, Peter Lombard, Thomas Aquinas)

2:8 The garden is a section in the eastern area of Eden (Isaiah 11:6-9) which the Lord placed Adam to inhabit. On the east side of Jerusalem was the garden of Gethsemane which Jesus Christ would frequent (Lk 21:37; Mk 14:32; Jn 18:1, 19:41).

2:9 Two specific trees are identified in the garden of Eden. The tree of life which is referenced throughout Scripture (Prov 3:18, 11:30; Rev 22:2) juxtaposed to the tree of the knowledge of good and evil (mentioned only in this account). Life does not come from the moral law given to Moses (Rom 3:20, 5:20), but only from the gospel of the Lord Jesus Christ.

### **Read Genesis 2:10-14...Four Rivers Flow From A Single River in Eden**

2:10 A single river watered the garden of Adam (Jn 4:14) and then separated as if to spread the water to the “four corners” of the earth.

2:11 Names in Hebrew have meanings associated with the words themselves (Gen 32:30). Pison means “extension/increase” while Havilah means “birth pains/to bring forth in pain.” This river symbolizes the blessing of the living water.

2:12 Havilah was land containing three valuable elements: 1.pure gold 2.bdellium (pearl - Gentiles) 3.onyx (color of bluish green). Gold represents glory; bdellium represents God’s provision (Num 11:7); onyx symbolizes harvests (onyx viewed as the “stone of Joseph” meaning “increase/addition” – Gn 30:24; Ex 28:20).

2:13 Gihon means “to burst forth/valley of grace” while Cush (Ethiopia) means “black.” This river represents the redemptive and enlightening nature of the living water.

2:14 “Hiddekel” means “riddle of lightness” which extends eastward to Assyria defined as “warlike.” Scripture encourages Believers to love their enemies which might seem counterintuitive, but His living water extends towards the oppressors and aggressors as well (e.g. Saul – Acts 9:4). Euphrates means “fruitfulness.” This river has flowed through Babylon which represents false religion of man. The living water can even reach those in false religions.



### **Read Genesis 2:15-17...The Guidelines & Requirements of Remaining in the Garden**

2:15 The Lord established man in the garden with two purposes: to tend the land and oversee/guard it. Each Believer should produce fruit in his life through cultivating and protecting his faith.

- Man was given his responsibility before the creation of woman.
- The Hebrew term for “work” (abad) can be defined as “cultivate” or “minister.”

2:16 Before God’s first command, He remarks that Adam is “Free” – free to eat of any tree, but the one that will bring death.

2:17 God knew beforehand that Adam would disobediently eat the forbidden fruit and die a spiritual death; the plan of salvation and restoration was always God’s plan before time (Eph 1:4). As with the physical tree in the garden, on the day that a man understands right from wrong certain death (spiritually) occurs as man is innately sinful and fallen.

- God warned Adam about the forbidden tree before Eve was created.

### **Read Genesis 2:18-25... God Forms Woman From the Man & Brought Her To the Man**

- 2:18 Unlike the six days of creation, the Lord now calls solitude of a man “not good.” Eve would be the result of this truth concerning Adam; yet, every Believer needs a spiritual helper (the Holy Spirit) to accomplish all that God has in store (Rom 8:26; Philippians 1:19; 2 Tim 1:14).
- The first thing in Scripture that God says is NOT good is for man to be alone
- 2:19 This is a reminder that although the Lord “had created” (Hebrew “yatsar”) the animals on the land and in the air, He allowed Adam to name them.
- Even as Adam named the animals, this is the first mention of “Adam” by name.
  - The Lord “had formed” the animals prior to Adam as the creation account sequenced in chapter 1, but now the Lord allowed Adam to name the animals.
  - God directed Adam to name the animals as he was to have authority and responsibility over them.
- 2:20 In naming something or someone, a person is acting in authority (e.g., children are named by their parents). At one time, women accepted the last name of their husbands, but in modern times, he has no authority over her. It is interesting that women with their own incomes (e.g., professionals, actresses with stage names, etc.) have no intention of submitting to the husband as the authority or taking his name. The first mention of the name Eve was in relation to Adam’s naming of her (Gen 3:20).
- 2:21 Adam is viewed as a “type” of Jesus (Romans 5:14, Philippians 2:8, 1 Corinthians 15:45-47) in understanding the sin of his bride as Jesus became sin for us (2 Corinthians 5:21).
- There is symbolism between the creation of Eve & the creation of Jesus’ bride:
    - Adam’s sleep a type of death (Daniel 12:2; Jn 11:11-14; Eph 5:14),
    - God opened him with probable blood (Jn 19:34) piercing Adam’s side to form a bride (Jn 19:34, Eph 5:30-31)
  - Even in modern medicine, my daughter needed a new ear that would organically form with living cells, so the medical staff of Stanford University removed cartilage from the rib cage to form the ear.
- 2:22 The Lord God presented the bride as an earthly father may do in a marriage ceremony (Rev 21:2, 9).
- 2:23 The bride needed to be “cut from the same cloth” as the groom just as the church is the body of Christ which will be His bride.
- 2:24 As the earthly marriage bond is of “one flesh,” the spiritual bond with Jesus is of one Spirit (1 Cor 6:17, 12:11-13; Eph 2:18, 4:4; Philippians 1:27, 2:2). The writer of Genesis (Moses) emphasizes that the man leaves his parent’s household. This single entity of becoming “one” is an interesting concept in the context of the Trinity and the Jewish “Shema prayer: the God is One”
- 2:25 Beyond the literal, Scripture often uses the term nakedness to reflect complete honesty, integrity, and candor. Marriages should have open communication without shamefully hiding secrets.

2 Genesis 3, 4, 5:

“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)”

### **Read Genesis 3:1-5...The Serpent Deceives the Woman**

- 3:1 The serpent (translated “the Shining One” - Isaiah 14:12) approached the woman and not the man (1 Tim 2:14)
- The serpent approached Eve “ask assertively.”
  - The serpent made a statement by asking.
  - Satan questioned whether she rightly understood God’s Word;
  - Satan broadened God’s prohibition to all of the trees; he made God’s commands seem harsher than they actually were.
  - The worldly who pursue sinful lifestyles often question the interpretation of God’s clear command (2 Cor 11:3).
- 3:2 Eve responded to Satan that some trees were allowed. God encourages various activities that become vices when misused (e.g. sex outside of marriage, alcoholism). Man becomes addicted to sin until he no longer commands the activity, but it controls him.
- The first recorded words from Eve were with the serpent.
- 3:3 It is imperative that Believers understand the Word of God. 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. This sin was less than half a verse, but it determined the destiny of mankind; the experience of sin is fleeting while the consequences are lasting. Eating brought

condemnation while eating of spiritual food brings salvation (John 6:50-57). Man should be wary of false fruit that is ingested beyond the Gospel message.

- Like the serpent, Eve expands/generalizes God's command to include "touching it"
- 3:4 Satan disputes the Word of God with a half-truth. The fallen sinner would spiritually die that day while physical death would also eventually come.
- 3:5 As many worldly (e.g. professors), Satan instructs about God with misleading information.

### **Read Genesis 3:6-7...The Sin of Adam and Eve**

- 3:6 While the permissible trees were good for food and delightful to look at (Gen 2:9), Eve focused on the forbidden.
- Eve went through three stages of fallen nature: 1.See 2.Covet 3.Take (Joshua 7:21).
  - Eve found the tree attractive, so she ate of its fruits; often in the Bible a tree symbolizes man (Mk 8:24)
  - Eve hoped to attain wisdom.
- 3:7 Believers are also covered with His righteousness (Ps 132:9, 16, 149:4; Isaiah 61:10; Galatians 3:27; Zechariah 3:3-4; 2 Chronicles 6:41).
- The first consequence of sin is shame.
  - Nakedness represents honestly viewing the truth of one's self (Hebrews 4:13) while clothing represents righteousness.
  - The sinners attempt to clothe themselves in fig leaves represents self-righteousness (Isaiah 64:6), but God must shed blood (first physical death) for an adequate covering (Isaiah 61:10)

### **Read Genesis 3:8-13...God Confronts Adam & Eve**

- 3:8 Scripture often relates the wind with spiritual movement (Jn 3:8; Heb 1:7). The sinners hid themselves in the very grove of trees that they had rejected; these trees that were meant for pleasure and nourishment were now being used to hide from God; trees are often used to represent mankind in Scripture.
- 3:9 God seeks the fallen man (Lk 15:4, 19:10). This is the only time in Scripture that the question is asked, "Where are you?" (Job 28:24; Ps 33:13-15; Prov 15:3)
- 3:10 Sin breaks communion and fellowship with the Lord (Hebrews 4:13; Jeremiah 16:17). The second consequence of sin is fear (1 John 4:18).
- 3:11 The Lord asks directly whether His command had been broken giving Adam the option of lying to God or telling the truth.
- 3:12 To his credit, Adam never denies that he broke the Lord's command. However, Adam places blame on the Lord as the one who gave Eve just as she had offered from the forbidden tree.
- 3:13 Eve extends the blame to the serpent. Eve now admits that she was deceived.

### **Read Genesis 3:14-15...God Judged the Serpent**

- 3:14 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. Serpents still exhibit the curse of their forefather as does mankind.
- 3:15 The virgin birth of Jesus was prophesied as women do not have "seed", but eggs instead (Isaiah 7:14). It is interesting in the term "strike your head" that Golgotha means "Skull" (Gal 3:16; Rom 16:20)
- As the blame is passed to the serpent, God does not correct them for incriminating each other; instead, God acts on their incrimination.
  - There is a blessing for women to have the promise of carrying the Messiah, but with the labor comes pain
  - This verse is known as the "protoevangelium" which means the "first gospel" because it highlights man's sin through Adam and God's provision of a Savior.

### **Read Genesis 3:16...God Judged the Woman**

- 3:16 A violent struggle was placed on "labor pains" for women and the "pain of labor" for men. The woman was now placed under the authority of man (1 Corinthians 11:3). All of Adam's descendants now had the sin nature which implies that Adam had no offspring before his sin (Romans 5:12).

### **Read Genesis 3:17-19...God Judged the Man**

- 3:17 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.
- 3:18 Thorns and thistles represent the results of sin/curse, so Jesus’ crown of thorns takes on deeper meaning (Matthew 27:29, Mark 15:17). From the fruit of the garden trees which Adam had rejected, he would now be sentenced to eat from the cursed ground.
- 3:19 Physical death is invoked for man, and man would return to the cursed ground.

### **Read Genesis 3:20-24...God Clothed Adam & Eve Before Evicting Them From the Garden**

- 3:20 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. Until her sin, she went unnamed, but after her sin, Eve came under the authority of her husband Adam, and he named her (Gen 2:19). Modern culture promotes the idea of no authority (Gen 11:4).
- 3:21 The Lord shed blood (for the skins) and covered man as only He can (Is 61:10, 64:6; Ps 104:2, 132:9, 16; Rom 13:14; Rev 3:5, 19:8).
- The covering was a “Kethoneth” which is Hebrew for a robe covering head to foot.
- 3:22 Again the Trinity is emphasized as they state that man has become like “one of Us.”
- 3:23 Man was expelled to work the cursed ground that “birthed” him.
- 3:24 God drove Adam out (Eve is not mentioned) much like He threw Satan from heaven (Lk 10:18). It is unclear whether Angels are impeding or protecting the Way to the Tree of Life (Jn 14:6).

### **Read Genesis 4:1-5...God Judges the Sacrifices of Cain and Abel**

- 4:1 Immediately after the judgment and expulsion, Adam seems to have found solace in his wife. Cain means “a possession” or “spear.”
- Adam turns to sex after expulsion from the garden.
  - In Genesis 4:17, Cain also found solace in sexual relations of his wife after being evicted from the land
  - In Genesis 4:25 - immediately after the murder by Abel, Adam and Eve again have intimate relations resulting in Seth
- 4:2 While the worldly continue to “cultivate” the cursed world, God’s people are shepherds who lead His flocks (e.g., congregations, families, Bible Studies, etc.) through this world.
- There is only one conception, but two births. (Genesis 4:1)
  - The Hebrew word for "again" is asaph, meaning to add something, in this case the birthing of Abel was added to the birthing of Cain.
  - Cain and Abel may have been twins.
- 4:3 Although the ground had been cursed by God (Gen 3:17), it was Cain’s source for a sacrifice.
- Unlike Abel’s lamb sacrifice given in faith (Heb 11:4), Cain’s sacrifice was not the one prescribed by the Lord which included shedding of blood representing payment of sin.
  - This first offering mentioned in Scripture was rejected by the Lord.
  - Cain took his sacrifice nonchalantly “*in the course of time*” by offering “*some of*” his possessions to the Lord while Abel gave purposefully of the firstborn of his flock.
- 4:4 It is true that the Lord respected Abel’s offering, but less noted is that God respected the man Abel as well. (Matthew 23:35; Hebrews 11:4)
- 4:5 In a similar vein, God did not respect Cain’s offering or Cain himself.

### **Read Genesis 4:6-12...God Confronts the Sin of Cain**

- 4:6 God continues to be “ask assertive” with questions although He knows the answers
- When God asked the reason that Cain was angry, Cain did not respond to God
  - Cain’s focus is not the conviction of the Lord, but instead, Cain has disdain for his brother.
    - It is possible that Cain lured Abel to the field to be ambushed.
    - Only one generation against the original sin, and mankind had turned to murder.
- 4:7 In order to offer the acceptable lamb sacrifice, Cain would have to request it be given from the shepherd, Abel. If not willing to receive acceptable offering of a lamb, Cain would face the wrath of the lion. Sin is contrasted to being cheerful.



- 4:8 Cain’s focus is not the conviction of the Lord, but instead, Cain has disdain for his brother. It is widely held that Cain lured Abel to the field to be ambushed. Only one generation against the original sin, and mankind had turned to murder.
- 4:10 This ground had been cursed by God (Gen 3:17). God restates the same question that he had asked Eve when she brought about death, “What have you done?” (Gen 3:13; Dan 4:35). To those who reject the only acceptable offering of salvation, Jesus’ blood will also cry out against them.
- 4:12 Just as Adam was ejected from the garden, and Israel from the promised land, the sin of Cain would also be cause for him to wander in the wilderness (Jude 1:11).
- In Ecclesiastes, “Havel” (meaningless, vanity) is the verdict that God has judged on a sinful and fallen world.
    - “Havel” is also the Greek Septuagint’s name of Adam’s second son, Abel. The Greek Septuagint is a 2,000-year-old Greek translation of the Hebrew Bible where Adam’s sons are recorded as "Kain" and "Abel."
    - These names are the Greek transliterations of the Hebrew. In Hebrew, Cain is קַיִן (*qayin*) and Abel is הַבֵּל (*havel*).
    - The word קַיִן (*qayin*, from the root *QN*) means to acquire or possess something which is why Eve (*chavah* in Hebrew) said "I have gotten/acquired (*qanah*, also from the root *QN*) a man" (Gen 4:1).
    - The word הַבֵּל (*havel*) means to be empty, often translated as vain or vanity in the sense of being empty of substance.
    - God is sovereign over confusion....life is reduced to emptiness while instruction on life returns back to God.
    - Trusting God doesn't make havel any more substantial, but it does give truth that enables one to enjoy crazy life even when it doesn't make sense; God should have our hope when life doesn't make sense.
    - Life is an act of faith, and mankind will not have answers about life, but instead can embrace God’s sovereignty in spite of the human irrationality of life - to learn the best way to live in despair and pain.

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

Three Core Components of Lifeblood (Lev 17:11)				
1.	Red Blood Cells	Carry Oxygen	Nourish	The Believer is fed by the Word (Job 23:12)
2.	Platelets	Clot & Prevent Bleeding	Prevents Loss	Spiritual Truths should be applied and not lost (Mt 13:19; Rom 2:13; James 1:22)
3.	White Blood Cells	Immunity	Defends Against Contamination	Scripture guards against the pollution of the world (Ps 119:11; 2 Pet 2:10; James 1:27)
<b>Blood accounts for 7% of the human body weight</b>				

- 4:15 Although the avenger of blood had not yet been established, the population seems to have grown with Cain fearing that Abel’s relatives might want to avenge Abel’s blood. As is often the case, the Lord marked one for salvation (Ezekiel 9:4-6; Revelation 7:3).
- 4:16 As Adam was expelled east of Eden, so was his sinful son Cain. But men would be granted the entrance from the east into the Temple just as the wise men would come from the east to find the King Jesus. The Hebrew meaning of “Nod” is “wandering.”

4:17 Just as is written of Adam with Eve upon the cursed exodus of Eden (Genesis 4:1), so too did Cain find solace in sexual relations of his wife resulting in the birth of Enoch (“initiated, dedicated”). Then Cain built a city naming it after his son, Enoch. This first metropolis reveals man’s intent on glorifying himself through his family and accomplishments.

Seven Generations of Cain are listed (Genesis 4:17-22)			
1.	Cain	“A possession”	<i>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.</i>
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 Jubal Tubal-cain	“which glides away” “he that runs away” “a confused worldly possession”	

**Read Genesis 4:19-24...The Wives and Sons of Lamech**

- 4:19 Lamech (root of Lamentations) is first polygamist; Adah (“adornment”) and Zillah (“shadow”).
- 4:20 Jabal was a wanderer (tent dweller) who herded cattle; far be it that someone from Cain’s lineage would shepherd sheep.
- 4:21 Jubal was the first musician. The pleasures of music can either be worship towards God or seduction away from Him.
- 4:22 As brass (bronze) and iron are used in Scripture to symbolize judgment and strength, this would be the fate of Cain’s lineage.
  - The first sister named in a Biblical lineage was Naamah which means “pleasant.”
- 4:23 The sixth generation of Cain resulted in murder as Lamech’s forefather, Cain. Lamech admits his guilt to his wives in order to claim God’s protection for himself.
- 4:24 It is not the self-proclamation that one is protected from judgment that brings salvation, but instead it is God who can declare and mark a man for salvation. The self-justification reflected here is much different than the prayers from Seth’s lineage to the Lord (Gen 4:26). Lamech focuses on vengeance which is the exact opposite view of Jesus (Mt 18:22).
  - It was public knowledge that Cain had murdered his brother.

**Read Genesis 4:25-26...Seth is Born to Replace Abel to Adam and Eve**

- 4:25 Immediately after the murder by Lamech, Adam and Eve again have intimate relations resulting in Seth (meaning “appointed”) as he was appointed to replace Abel. It was public knowledge that Cain had murdered his brother.
- 4:26 As Enoch has a son named Enosh (“mortal”) the expanse between humanity and God is recognized.
  - Adam & Eve had Seth to replace Abel
  - The practice of prayer to the Lord is initiated.

**Read Genesis 5:1-32...The Descendants of Adam**

- 5:1 Adam was created in the image of God, and in turn, had a son, Seth, in his own likeness and image.
  - Ten generations of Adam’s ancestry are listed.
- 5:2 As in modern times with women taking their husband’s names, both Adam and Eve were called by his name – “Adam” because they were one flesh (Gen 2:24).
- 5:3 Adam had lived 130 years by the time that he fathered Seth.
  - It seems that Seth would have come much earlier if Adam and Eve were having sexual relations.
    - Eve may not have been formed from Adam immediately.
- 5:4 Beyond Cain and Abel, Adam had other sons and daughters; some of these children may have been older than Seth that are not mentioned by name.
- 5:5 Adam had the fourth longest life documented in Scripture, and he would have been 874 years old at the birth of Methuselah.
  - The flood occurred 726 years after Adam died.

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

- 5:6 Adam and Eve had Seth to replace their murdered son, Abel. (Genesis 4:25-26)
- 5:7 As with all of the other men in the list, Seth had other sons and daughters beyond Enosh.
- 5:8 Seth lived 112 years beyond the death of Adam; the flood occurred 614 years after Seth died.
- 5:9 Adam was 325 years old at the birth of Kenan.
- 5:10 As with all of the other men in the list, Enosh had other sons and daughters beyond Kenan.
- 5:11 Enosh lived 210 years beyond the death of Adam; the flood occurred 516 years after Enosh died.
- 5:12 Adam was 395 years old at the birth of Mahalalel.
- 5:13 As with all of the other men in the list, Kenan had other sons and daughters beyond Mahalalel.
- 5:14 Kenan lived 305 years beyond the death of Adam; the flood occurred 421 years after Kenan died.
- 5:15 Adam was 460 years old at the birth of Jared
- 5:16 As with all of the other men in the list, Mahalalel had other sons and daughters beyond Jared.
- 5:17 Mahalalel lived 360 years beyond the death of Adam; the flood occurred 366 years after Mahalalel died.
- 5:18 Adam was 622 years old at the birth of Enoch.
- 5:19 As with all of the other men in the list, Jared had other sons and daughters beyond Enoch.
- 5:20 Jared lived 492 years beyond the death of Adam; the flood occurred 234 years after Jared died.
- 5:21 Adam was 687 years old at the birth of Methuselah.
- 5:22 As with all of the other men in the list, Enoch had other sons and daughters beyond Methuselah.
- 5:23 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.
- Enoch and Mahalalel had children at the youngest age of 65.

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

- 5:24 *“Enoch walked with God; and he was not, for God took him.”*
- Scripture does not document Enoch as dying, but instead God took him. (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 [n]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)*
- 5:25 Adam was 874 years old at the birth of Lamech.
- 5:26 As with all of the other men in the list, Lamech had other sons and daughters beyond Noah.
- 5:27 Methuselah lived 726 years beyond the death of Adam; the flood occurred the year that Methuselah died.
- 5:28 Adam had been dead for 126 years by the time that Noah was born.
- 5:29 *“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.”*

- 5:30 Lamech knew Noah's sons for 95 years.
- 5:31 The flood occurred 5 years after Lamech died.
- 5:32 Unlike all of the other men in the list, Noah had three sons: Shem, Ham and Japheth.

<b>Adam's Genealogy Is A Prophecy of the Coming Messiah (Genesis 5)</b>	
<u>Genealogy</u>	<u>Meanings of Names</u>
Adam	<i>Man</i>
Seth	<i>Is Appointed</i>
Enosh	<i>Mortal</i>
Kenan	<i>Sorrow</i>
Mahalalel	<i>The Blessed God</i>
Jared	<i>Shall Come Down</i>
Enoch	<i>Teaching</i>
Methuselah	<i>His Death Shall Bring</i>
Lamech	<i>The Grieving</i>
Noah	<i>Comfort and Rest</i>

3 Gen 6, 7, 8:

**Read Genesis 6:1-4...The Nephilim**

- 6:1-2, 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.
  - Nephilim could refer to fallen angels or simply be a general reference for a "fallen one/feller/destroyer" with attributes of giant stature and violent nature.
  - Nephilim were birthed after the flood as well (Genesis 6:4; Numbers 13:33).
    - Although Noah's family line was pure of Nephilim lineage, it could have been passed through the wives.
    - Additional fallen angels might have rebelled. (2 Peter 2:4; Jude 1:6)
  - Nephilim took the women for their own as they chose based on appearance.
- 6:3 The flood was being foretold as coming 120 years later. 120 years is also known as being the full limit of man's cell duplication capability. Twelve is the number for organization of witnessing/testifying whether it was Old Testament Tribes or New Testament Disciples.

**Read Genesis 6:5-10...God's Favor With Noah in a Wicked World**

<b>The Flood as a Symbol of the Tribulation</b>		
<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)		

- 6:5 "The LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually." The Hebrew word "yeser" is used to describe the "imagination" of the people in Noah's day which was very similar to those who built the tower at Babel (Gn 11:6). Believers must consider whether their imaginations and fantasies would please the Lord.
- 6:6 The Lord was sorry ("nacham" meaning "to pity/to grieve/to comfort one's self") several times in Scripture (Ex 32:14; Judg 2:18; 1 Sam 15:11), but He is also perfectly consistent and never-changing (1 Sam 15:29; Ps 110:4; James 1:17).
- 6:7 As with human repentance, the Lord chose to now do something different by annihilating mankind instead of creating, defending and providing for him.

- 6:8 The greatest success of man is to find favor (Hebrew “chen”) in God’s sight – to be found pleasing to Him (Heb 13:21; 1 Jn 3:22; 1 Ki 14:13).
- 6:9 Noah walked with God (Gen 5:22-24; Amos 3:3) as did Enoch who was taken up before death.
- To say Noah was pure either references his righteousness or his purity of ancestry with no lineage of the Nephilim.
- 6:10 Noah had three sons: 1. Shem(“renown name”) 2.Ham(“heat”) 3.Japheth(“wide spreading”)
- Japheth was Noah’s oldest son, born when Noah was 500 years old. (Genesis 5:32)
  - Shem was born second, when Noah was 503 years old. (Genesis 11:10)
  - Ham was Noah’s youngest son. (Genesis 9:24)

### Read Genesis 6:11-16...God’s Directions for Constructing the Ark

- 6:11 God is the judge as to the depth of corruption of a society or individual.
- 6:12 The end result of following a polluted, self-guided society is corruption and violence.
- 6:13 God considered destroying the earth with all of the wicked people. The Greek phrase is literally “the earth with I will destroy them” (hā’āreṣ ’et- mašhītām - אֶת־הָאָרֶץ :מַשְׁחִיתָם)
- 6:14 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.
- 6:15 The ark was God planned, and man built. The hull of the boat hull has dimensions, but the door does not. Jesus is the door (Jn 10:7), and all who pass through are saved. The rainbow symbolizes the promise of salvation (Gen 9:16) which crowns the glorified Jesus (Rev 4:3, 10:1) as He is the salvation of His people.
- The Ark was covered with “atonement”:
    - Although gopher wood is waterproof, it could not resist the water leaking in the cracks between the boards; for that reason, God told Noah to cover the hull with pitch inside and out.
    - 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 (Prov 16:6).

#### 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.

- 6:16 The design of the ark called for the window to be positioned by the ceiling (roof) making it practically impossible to look down into the raging seas (which represent the cares of this world) while forcing the eight to look upwards towards heaven.
- The ark consisted of 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 around the steep crevices of Mt. Ararat (living by faith).
  - 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.
    - Jesus is the door (Jn 10:7), and all who pass through are saved.

**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%.

**Read Genesis 6:17-22...God's Covenant with Noah**

6:17 The Lord emphasizes that He is bringing judgment.

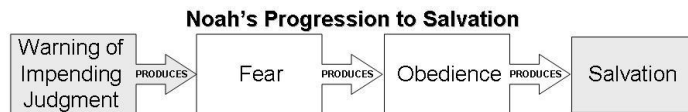
6:18 This is the first use ("Law of First Mention") of the word "covenant." God interacts with mankind via covenants (agreements) that are both conditional and unconditional.

- The flood was a symbolic baptism of the world washing away the old for the new (1 Peter 3:20-21)

6:19 In Scripture, the number two represents "witness" (Deut 19:15), so two of every animal represents all living animals witnessing sin's destruction and God's saving grace. There are 8,000 basic kinds of animals, so the infant land animals were loaded onto the ark.

6:20-22 Just as God had His servant Noah build the ark, He now instructs Noah to gather food for his family and the animals (People vegetarians until Genesis 9:3). It pleases God to observe His servants obediently following His will.

- Just as God had His servant Noah build the ark, He now instructs Noah to gather food for his family and the animals (People vegetarians until Genesis 9:3).
- It pleases God to observe His servants obediently following His will.



**Read Genesis 7:1-5... Noah & His Household Enter the Ark**

7:1 The "Law of First Mention" places special emphasis on the use of a word in Scripture. This is the first use of the word, "come" in which God is waiting to provide salvation (Mt 11:28).

7:2-3 Taking seven of the clean animals enabled post-flood sacrifices to be offered. Just as Cain/Abel's sacrifice predated the guidelines from the Lord (Lev 1-7), so too did Noah have knowledge of clean and unclean animals prior to Lev 11/Deut 14 where clean and unclean guidelines were described.

7:4 With a week's notice, God informed Noah of the length of time that it would rain. In Scripture, forty represents the time of testing. Unlike the Jewish calendar, days are mentioned here first as the light of life was filled with sin so it was followed by the night of judgment.

7:5 It should be true of every believer that they obey all that the Lord commands.

**Read Genesis 7:6-12... Forty Days and Nights of Rain**

7:6 Scripture identifies "six" as the number of man (Rev 13:18); one less than complete (being seven).

7:7 After the seven-day notice, Noah and family entered into the ark before the animals.

7:8-9 The animals boarded the ark just as had been told to Noah.

7:10-12 The time and length of the flood was exact according to God's foretelling (Rom 2:5, 16).

**Read Genesis 7:13-16... The Animals Enter the Ark Two by Two**

7:13 On a single day, the household of Noah entered into salvation together (Heb 4:7; 1 Cor 5:5; 2 Cor 6:2, 1 Thes 5:2).

- 7:14-15 The wild, domesticated, and creeping animals as well as the birds came to Noah in the ark.  
 7:16 The Lord shut the obedient in. No one could get; also, no one could get out (e.g. lose salvation).

**Read Genesis 7:17-24... People & Animals of the Earth Perished**

- 7:17-18 Every believer is lifted by the Lord above the chaos of this world (Mt 14:29).  
 7:19 Sea shells have been found in the layers of Mt Everest as well as other mountains in the Himalayas.  
 7:20 The depth of the flood was fifteen cubits which exceeds twenty-two feet.  
 7:22 God’s Spirit would not sustain mankind’s spirit of life to live in rebellion (Gen 6:3; Ps 104:29-30, 150:6).  
 7:23 The death and destruction of every living thing is listed in the same order as they boarded the ark – man, animals, creeping things, birds – which was the opposite order of their creation (Gn 1).  
 7:24 For almost half a year, the flood overcame the world.
- The Flood is a common story shared between remote, ancient cultures around the world (e.g., Chinese Legend of Fohi – symbol of boat has 8 people inside).
    - o The numerous recounts from distant, isolated cultures suggest that these recurring stories have the same root.
    - o This is logical because the flood truly did occur.
    - o 270 ancient cultures all over the world have legends of the worldwide flood.

<b>Chinese calligraphy consistent with Biblical history.</b>		
The ancient culture of China is surpassed only by their ancient language. It is one of the few remaining illustrative languages – where pictures equate to meanings. The pictures of Chinese words correlate to the Bible because the Bible is historic fact from which all civilizations evolve. A few examples:		
<u>Word</u>	<u>Biblical Reference</u>	<u>Composition of Chinese Pictures</u>
“To Create”	Genesis 2:7	Dust; Breath of Mouth; Walk
“Forbidden Desire”	Genesis 3:2-6, 3:22	A Woman between Two Trees
“Ark”	1Peter 3:20, Genesis 6:10 & 18	A Vessel with eight people
“Prayer”	John 16:23	God and the Eldest (Firstborn) Son
“Righteousness”	John 1:29 & 1:36	A Lamb covering the symbol of Me
Chinese believe in a conflict between Yesu the “Lion” and Mogui the “dragon” (Rev 13:11)		
Confucius (born June 19th, 551 B.C.) recorded in <i>ShuJing</i> (Confucius’ only book of History) that the emperor would sacrifice to Shang Di, with a large oven to sacrifice sheep and cattle – very similar to the Jewish High Priest.		

**Read Genesis 8:1-5... Flood Waters Recede**

- 8:1 God took notice of Noah as well as the animals. In Scripture, the winds often represent spiritual movement, and when the Spirit moves, the chaos of this world subsides.
- The Hebrew term for “God” (Elohim) often speaks of judgment unlike “Yahweh” (Genesis 8:21) which is used in relation with His love.
  - God would perform a similar act with the wind to divide the Red Sea (Exodus 14:21)
  - God often uses natural elements for supernatural purposes.
  - There are similarities between the Bible and the Gilgamesh account.
- 8:2 Throughout the Old Testament, the agrarian society would pray for rain, but in this case, rain had to be held back.
- The phrase “and were stopped” (wayyissākōrū וַיִּסָּקְרוּ) is also used in a different form when the Persian King “stopped” (kəšōk 𐎧𐎠𐎫𐎡𐎴) being angry.
- 8:3-5 150 days after the rain began, the waters had receded enough so that the ark came to rest on Mt. Ararat (meaning “to accelerate the reversal of the curse”).

**Read Genesis 8:6-12...Noah “Tests the Waters” By Sending a Raven Once & a Dove Three Times**

- 8:6 The number forty is associated with a time of trial and testing.  
 8:7 Ravens are carnivores who could alight and live off of dead flesh.
- The raven is often used in Scripture in conjunction with supernatural provision (Job 38:41; 1 Kings 17:4; Lk 12:24).
  - In this instance, the raven represents the old nature which continuously searches for self-sustaining efforts.
  - The infamous seamen, the Vikings, would release ravens from ships with the knowledge that within 200 miles of land the ravens would always fly towards the land.

- 8:8-9 The dove as a symbol of the Spirit (Psalms 55:6, 68:13; Jn 1:32-33) was sent out but the waters (chaotic system of the world) offered no place to land. Believers (filled with the Spirit) will have no home in this polluted world under God’s judgment until Jesus’ second coming.
- 8:10 The dove was sent out again after waiting seven (fullness) days and returned with an olive branch (which is typically representative of Israel) showing that the watery chaos was receding. Throughout the millennia, Jesus will reign via Jerusalem in this world.

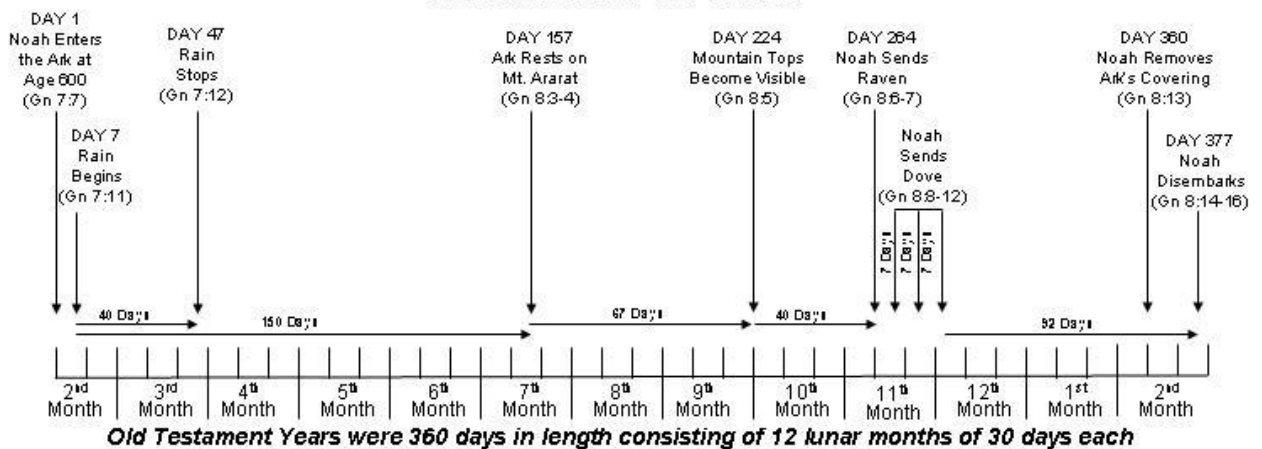
<b>Birds as Representative Spirits In the World</b>	
Raven	Satan Thrown to The Earth From Heaven
Dove	Holy Spirit in the Creation Account Returning To Heaven
Dove	Holy Spirit Works in the Nation of Israel (Olive Branch)
Dove	Holy Spirit goes out into the World during the Church Age

- 8:11 Throughout the millennia, Jesus will reign via Jerusalem in this world.
- 8:12 This is the third time that the dove has been sent out, never to return. After the millennia, a new heaven and new earth will replace the old polluted one where the Believer can live in eternal fellowship and service with the Lord.

**Read Genesis 8:13-19...The Survivors of the Flood Exit the Ark**

- 8:13 On Noah’s birthday, he entered the salvation of the ark (Gen 7:6), and on his next birthday, he was able to remove the cover of protection.
- 8:14 Noah was within the ark 377 days, and then the earth was dry. Judgment was not instantaneous, but instead it was a process.

**The Timeline of the Flood:**



- 8:15 Even after the absence of the dove and the settling of the ark, Noah awaited God’s direction
- 8:16-17 God lists the seven occupants to come out: 1.Noah 2.Noah’s wife 3.Noah’s sons 4.Noah’s daughters-in-law 5.Birds 6.Livestock 7.Crawling Creatures
- God released Noah from the ark, and Noah did not need the birds to reveal the water level.
- 8:18-19 The eight humans exited first, and then the wildlife, the livestock (domesticated animals), the birds and the crawling creatures exited.

**Read Genesis 8:20-22...Noah Builds an Altar & Sacrifices to the Lord**

- 8:20 Noah’s was the first “altar” mentioned in the Bible as every category of “clean” animal (Genesis 7:2) was sacrificed as a type of Jesus’ sacrifice. This pleasing sacrifice to God was the impetus of His covenant not to destroy His people.
- When the name “LORD” is written in all capital letters, it stands for Yahweh.
  - There is an ancient religious site in Turkey (“Gobekli tepe”) that may be the location of Noah’s sacrifice. Circa 12000 BC, the workmanship at Göbekli Tepe is thousands of years ahead of its



time (long before similar construction should have been possible). Göbekli Tepe (383 miles from Mount Ararat is located at the highest elevation on the Hermus mountain range.

8:21 The Lord converses within Himself. The flood had removed the curse from the ground, spiritually as well as physically with the nourishment of water, and He makes a resolve to never again curse the ground because of man's failures. The Lord also determined to never again eradicate all living things as He had just done.

- Mankind has a sinful nature ("original sin" – Psalms 51:5; Romans 5:12-14); Jews do not believe in a sinful nature; instead, they believe in the propensity to sin ("yetzer hara"). The Hebrew term "yetzer" is used in Scripture to refer to something formed or shaped (i.e., pottery)

8:22 The Lord makes four (meaning testing) comparisons of the balance of nature. These contrasts show that as long as the world exists (Rev 21:1), there will continue to be conflict: 1. seedtime/harvest 2. cold/heat 3. summer/winter 4. day/night

4 Gen 9, 10, 11:

### **Read Genesis 9:1-7...The Importance of Blood**

9:1 Once again, God gives the same command that He gave to Adam and Eve (Gen 1:28) that they should bear children and oversee the animals.

9:2 Fear was placed into all animals to respect the God-given authority to man.

9:3 Man transitions from herbivore (vegetarian) to carnivore (meat eater).

9:4 Life is in the blood (Dt 12:23; Lev 17:11), and life comes from the father (Prov 23:22).

9:5-6 Capital punishment for murder is established for animals as well as mankind.

9:7 The Lord will give fruitfulness (Gal 5:22) to those who walk in obedience to His will (Lev 26:9).

### **Read Genesis 9:8-17...The Covenant of the Rainbow**

9:8-11 God spoke with the men from the ark and substantiated His unconditional covenant with mankind as well as animals that He would not destroy them again with flood.

9:12 This rainbow also surrounds the Lord Jesus Christ as a memorial to God's salvation (Rev 4:3; 10:1).

9:13-17 The Lord even forms the clouds, and the rainbow will act as a symbol to Him. Scripture often refers to the frenzy of this world as the chaotic sea, but the Lord continues to save His people from being overwhelmed by offering His peace and love.

- God's covenant was with all living creatures signified by the rainbow consisting of seven (meaning "complete fullness") primary colors (red/orange/yellow/green/blue/indigo/violet).
- The cloud creates a rainbow as light is refracted through water as a prism of colors

### **Read Genesis 9:18-28...The Curse of Cain**

9:18 Of the three sons, only the son of Ham is identified with a son, Canaan. Canaan (meaning "trader, trafficker") would be the name of the promised land prior to Israel's habitation of it.

9:19 All of the earth originates from these three men: Shem, Japheth, Ham

9:20 Like Cain (Gen 4:2), Noah was a farmer.

9:21 Noah's three step plan to failure: 1.Drink/Indulge 2.Intoxicate/Lose Control 3.Uncover/Forget the Lord's care. While, for believers, some contact with this world is tolerable, there is a tendency to be drawn in to this world in increasingly uncontrollable degrees.

9:22-23 While Ham disrespected his father, Shem and Japheth proved honorable.

9:24 Ham was Noah's youngest, but is listed second in order (Gen 5:32, 6:10, 7:13, 9:18). Japheth was the elder, but always listed third (Gen 10:21 – King James Version).

9:25 The consequence of that sinful heart was Canaan's submission to his relative's authority.

- Noah's grandson is Canaan who inhabited the promised land before the Jews

9:26 Noah then praises his son's God; Shem must have been a man of faith as well.

9:27 Canaan would serve both Shem and Japheth. The descendants of Japheth (e.g. Babylon, Mede, Greeks, Romans) would rule in the lands inhabited by Shem's descendants (e.g. Jews, Assyrians). The three sons were represented at the foot of the Cross: Shem (ancestor of the accusing Jews); Japheth (ancestor of the torturous/murderous Romans); Cursed Ham (ancestor of Simon of Cyrene → the only man to help Jesus during the crucifixion)

9:28 Although Noah was 600 years old at the time of the flood, he lived over a third of his life (350 years) after the flood.

**Read Genesis 10:1...The Descendants of Noah Populate the Earth**

10:1 Seventy families (Genesis 46:27, Exodus 1:5) are listed in what is known as the “Table of Nations” wherein God established the area where each family would be domiciled (Deuteronomy 32:8, Acts 17:26).

- This chapter spans beyond the Tower of Babel; 10:20 Three times, it is emphasized that various languages evolved from the separate territories that were established (Gen 10:5, 31).
- All of the earth originates from these three men:
  - Shem (Oldest - Jews),
  - Japheth (Middle - Europeans),
  - Ham (Youngest – Africa/Arabia)
- Jesus sent out 70 witnesses in the same way that God distributes these families to the world. (Luke 10:1; Deuteronomy 32:8)

**THE TABLE OF NATIONS (Genesis 10)**

<b>1st &amp; 2nd Generation</b>	1 Noah (70 Nations) 1.1 Japheth (14 Nations) 1.2 Shem (26 Nations) 1.3 Ham (30 Nations)						
<b>3rd Generation</b>	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		
<b>4th Generation</b>	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 Dodaniam	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 Naphthumim 1.3.2.5 Pathrusim 1.3.2.6 Casutim 1.3.2.7 Caphtorim	1.3.4 Canaan 1.3.4.1 Sidon 1.3.4.2 Hitites 1.3.4.3 Jebusites 1.3.4.4 Amorites 1.3.4.5 Girgashites 1.3.4.6 Hittites 1.3.4.7 Akkites 1.3.4.8 Sinites 1.3.4.9 Avvites 1.3.4.10 Zemarites 1.3.4.11 Hamathites
<b>5th Generation</b>			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			
<b>6th Generation</b>			1.2.3.1.1 Eber 1.2.3.1.1.1 Peleg 1.2.3.1.1.2 Joktan				
<b>7th Generation</b>			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 Havelah 1.2.3.1.1.2.13 Jobab				

**Read Genesis 10:2-5...The Descendants of Japheth (the Eldest Son of Noah)**

10:2 The genealogies begin with Japheth the elder who had nearly half of the number of offspring that are listed for his brothers; Japheth had seven sons. The Gentiles came from the lineage of Japheth.

- Gomer may reference the Cimmerians who are referenced in Homer's Odyssey
- Magog represents the tribes of Asia Minor that migrated north to form Russia (Ezekiel 38-39)
- Madai refers to the Medes.
- Javan refers to the Ionian (southern) Greeks
- Tubal refers to the Tiberenians of central Asia Minor
- Meshech refers to the tribes living southwest of the Black Sea according to Herodotus.
- Tiras refers to the Thracians according to Josephus

10:3 The genealogy of Japheth continues with the grandchildren beginning with Japheth’s eldest son, Gomer.

- Ashkenaz is the name adopted by the Jews of Europe (Germany; Poland). There are over 10 million “Ashkenazi” Jews that are often recognized by their culture that includes matzah balls and Yiddish.
- Riphath is modified as “Diphthah” in 1 Chronicles 1:6.

- Togarmah settled in Asia Minor.
- 10:4 The genealogy of Japheth continues with the grandchildren beginning with Japheth's fourth son, Javan.
- Elishah populated Cypress (Ezekiel 27:7)
  - Tarshish populated Spain (2 Chronicles 9:21; Psalm 48:7; 72:10; Jonah 1:3; 4:2)
  - Kittim settled on the eastern and southern coasts of Cypress
  - Dodanim settled the Island of Rhodes.
- 10:5 *"From these the coastlands of the nations"* often symbolizes far reaching Gentile nations.

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

**Read Genesis 10:6-14.....Nimrod is Listed Separate from Cush's Other sons**

- 10:6 The youngest son of Noah (who was cursed – Genesis 9:25) had four sons recorded in Scripture.
- 10:7 The oldest son of Ham, Cush, had five sons, and then the third son of Cush is recorded as having two sons.
- Seba migrated to the upper Nile River (Isaiah 43:3)
  - Havilah (meaning "sand land") migrated to Egypt.
  - Sabtah migrated to east Africa and Arabia
  - Raamah are thought to be the Sabateans of southwest Arabia
  - Sabteca migrated to Ethiopia
  - Sheba, the son of Raamah, migrated to the southwest of Arabia.
  - Dedan, the son of Raamah, migrated to the Arabia peninsula.
- 10:8 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 is told to be the prostitute, Semiramis who became the female object of worship through the ages.
  - The wife of Nimrod is remembered in Isis (the Egyptian goddess of fertility), Aphrodite (the Greek goddess of love), and Venus, the Roman goddess of love.
  - Semiramis is the Greek form of the Sumerian name "Sammur-amat" ("gift of the sea") as the sea represents the world's chaos.
  - The son of Semiramis, Tammuz, was proclaimed to be the messiah of the world. When Tammuz died, Semiramis grieved for forty days/nights which has now become the Catholic religious observation of Lent.
- 10:9 As a hunter, Nimrod killed and shed blood (contrasted to a shepherd who protects life). As Nimrod undermined God's protection/sustenance, Nimrod developed the idea of man being protected within walled cities.(Micah 5:6)
- Better translated that Nimrod was a mighty warrior against the Lord (battled against the Lord).
    - As a hunter, Nimrod killed and shed blood (contrasted to a shepherd who protects life).
    - As Nimrod undermined God's protection/sustenance, Nimrod developed the idea of man being protected within walled cities.
    - Nimrod ("rebel") lived in defiance of God while building Babylon and Nineveh (he desired one world government).
- 10:10 Throughout the Bible from Genesis to Revelation, Babel (Babylon meaning "confusion" – Rev 17:5) is contrasted with Salem (Jerusalem meaning "house of peace" – 1 Ki 11:32, Ps 125:1-2, Ps 137:5-6).
- The initial element of Sammur-amat (Semiramis) "sammur" when translated into Hebrew becomes "Shinar."
  - This is the first use of the word "kingdom" (Hebrew – "mamlakah") while the final use of this word "kingdom is when the leaders of the earth give their authority to the kingdom of the beast (Revelation 17:17).

Four ( <i>Testing</i> ) Towns Built by Nimrod in the Land of Shinar (Genesis 10:10)			
1.	Babylon	Confusion	<i>Confusion is long-lasting for a mere earthen vessel but when the grieving is finished the city/destination will change.</i>
2.	Erech	Long	
3.	Accad	Only earth ware/a pitcher	
4.	Calneh	The wail is complete	
	Shinar	Change of the city	

Four ( <i>Testing</i> ) Towns Built by Nimrod in the Land of Assyria (Genesis 10:11-12)			
	Assyria/Asshur	A Happy Step/Walk	<i>A joyful walk with agreeable offspring (outcome) in spacious areas with long, full and favorable opportunities while under control.</i>
1.	Nineveh	Offspring of Ease; Handsome; Agreeable	
2.	Rehoboth-ir	Broad Space; Wide Place	
3.	Calah	Full Age; Favorable; Opportunity	
4.	Resen	A Bridle; Bit	

10:12 In Revelation at the end times, Babylon is called the “great city” (Revelation 11:8; 16:19; 17:18; 18:10, 18, 21) while Jerusalem is called the “holy city.” (Revelation 21:10)

10:13 Mizraim was the second son of Ham (Genesis 10:6) who fathered seven sons.

- Ludim migrated to Asia Minor
- Anamim migrated to western Egypt.
- Lehabim migrated to the north African coast.
- Naphtuhim migrated to Memphis, Egypt.

10:14 The sons of Mizraim continue to be listed.

- Pathrusim (meaning “south land”) migrated to upper Egypt.
- The Philistines originated from Egypt through Casluhim; they would have taken Crete by conquest (Jeremiah 47:4; Amos 9:7) before moving Palestine.
- Caphtorim migrated to Crete.

### Read Genesis 10:15-20.....The Sons of Ham’s Youngest Son, Canaan, Populated Palestine

10:15 Canaan was the fourth son of Ham who fathered twelve lineages.

- Sidon migrated to the eastern coast of the Mediterranean becoming the premier Phoenician commercial seaport in Biblical times.
- Heth migrated to Palestine as the Hittites that controlled Palestine between 1800-1200BC.

10:16 Canaan’s descendants populated Palestine.

- The Jebusites founded Salem (Jebus) which would later become Jerusalem. (Joshua 15:63; 2 Samuel 5:6)
- The Amorites settled in the mountains of Palestine while the “Canaanites” settled in the valleys of Palestine.
- The Girgashites migrated to Canaan (Genesis 10:16; 15:21; Deuteronomy 7:1; Joshua 3:10; 24:11; Nehemiah 9:8; 1 Chronicles 1:14)

10:17 Canaan’s sixth through eighth sons are listed.

- The Hivite migrated to central Palestine. (Numbers 13:29)
- The Arkite migrated to a coastal city north of Sidon.
- The Sinite migrates to central Palestine.

10:18 Canaan’s youngest ninth through twelfth sons are listed.

- The Arvadite migrated to Islands off the coast of northern Palestine
- The Zemarite migrated to the Mediterranean coast (near Arvad) where they established Phoenician commercial cities.
- The Hamathite migrated to the area north of Israel where Lebanon exists in modern times.
- The youngest tribe under Canaan is referred to as “the Canaanite” which spread out across territories.

10:19 Sidon was the Phoenician trade city on the coast of the Mediterranean in the northwest Palestine while Gaza was on the coast of the Mediterranean in the southwest Palestine

- The cities of “*Sodom and Gomorrah, Admah, and Zeboiim*” were established on the coast of the Dead Sea and were later destroyed by God.
  - Jerome places Lasha on the eastern side of the Dead Sea.
- 10:20 The fourfold categories are listed for the “*sons of Ham, according to their families (Ethnically), according to their languages (linguistically), by their lands (Geographically), and by their nations (Politically).*”
- These four are listed in a different order than in Genesis 10:5.

**Read Genesis 10:21-31...The Sons of Shem**

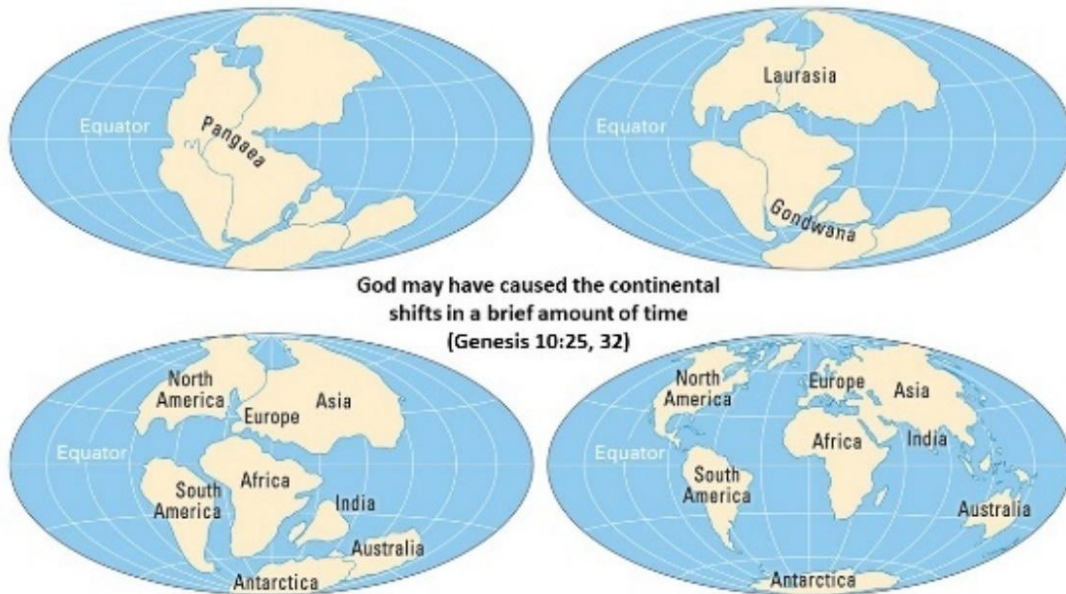
- 10:21 The Hebrew name of Shem means “name.” The people of Babel aspired to build a “name” for themselves. (Genesis 11:4). Depending on the translation, Shem may be older or younger than Japheth.
- Shem is older (ESV, NASB, Holman)
  - Japheth is older (NIV, KJV)
  - The literal translation seems to be “And to Shem the elder of Japheth” (ūlāšēm haggāḏōwl yep̄et)
- 10:22 Shem is recorded as having five sons.
- Elam migrated east of the Tigris River.
  - Asshur migrates to the area of Assyria around northern Tigris and Euphrates.
  - Arpachshad migrated to northern Assyria (north of Nineveh)
  - Lud is recorded as migrating to Nineveh by Herodotus.
  - Aram migrated to the area of Syria in northern Palestine.
- 10:23 Three sons of Shem’s youngest son are listed.
- 10:24 The son and grandson of Shem’s third son are listed.
- 10:25 Peleg is introduced who would be the ancestor of Abraham’s lineage, all of the Jews, and the Messiah.
- The Hebrew term "divided" literally means "irrigation canals."
- 10:26-30 The thirteen sons of Joktan migrated into Arabia.
- 31 This is the last of three times that it is emphasized that various languages evolved from the separate territories that were established (Gen 10:5, 20).

**Read Genesis 10:32...The Closing of the Sons of Noah**

10:32 The first eleven chapters of Genesis (Gen 1-11) account for more than 2,000 years. “*These are the clans of Noah's sons, according to their family records, in their nations. The nations on earth spread out from these after the flood.*”

Fourfold Separation		
Genesis 10:5	Genesis 10:20	Genesis 10:32
Their Lands	Their Families	Their Families
His Language	Their Languages	Their Nations
Their Families	Their Lands	
Their Nations	Their Nations	

### CONTINENTAL DRIFT OF PLATES



### Read Genesis 11:1-9...The Tower of Babel

11:1 Linguists have asserted that Hebrew is the pre-eminent language to represent semantics (Zephaniah 3:9; Jeremiah 31:23).

- The very word for “letter” in Hebrew - Oht [אֵת] - means sign or wonder.
- Each letter is also numerical as well as pictorial.

11:2 Often in Scripture, movement eastward represents the pursuit of sin while movement west equates to coming to the truth of the Lord. (Correct translations include: NIV, NASB, English Revised Version) – Hebrew miqqedem is used 22 times as eastward with this being the only time that the incorrect translation is “from the east” instead of “eastward”

- These people were in a valley (representing depression or “low life”). Shinar (“change of the city”) is modern Iraq, and Babylon is a literal city on the Euphrates.
- The literal meaning of the Hebrew word “journeyed” was that they “pulled up stakes” (bənāsə‘ām - בְּנִסְעָם)

11:3 In the mid-east, they had stony soil and asphalt (oily tar) for making bricks. Fire often represents judgment and the hearts of the people were hardened against the Lord.

- 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.

11:4 People wanted fame (Ezra 9:6); their pride drove them to “make a name” for themselves. Just as naming someone infers authority over that identity (Gen 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.
- This tower was to be a monument to man as they defied God’s desire for them to spread out over the earth. According to the Jewish Philosopher Philo of Alexandria, each Babylonian builder engraved his name on a brick before he built it into the tower to show solidarity.
- These Babylonians evolved into Ziggurats of false worship.

11:5 Although God spends much time watching the workings of mankind from heaven (Ps 3:4, 11:4, 14:2, 20:2, 6, 33:13-14, 53:2, 57:3, 76:8, 80:14, 85:11, 102:19, 110:2, 128:5, 134:3, 135:21), He also visits mankind and intervenes.

- 11:6 The Lord states that with a common religion and shared sinful passions that “no scheme” or “sinful plan” would be outside of immoral possibilities. The Hebrew word “yazemu” is translated “imagine.” The Babylonians would be able to make their wicked imaginations come true just as the sinful people in Noah’s time (Gen 6:5).
- 11:7 Babel was judged with confusion and lack of communication (Ps 55:9) which is directly opposed to the unity of the Pentecost (Acts 2:6).
- As the Lord beckons and speaks to the Triune Godhead saying, “Let US go down,” He reflects the inner workings of the trinity.
- 11:8 Throughout the Bible from Genesis to Revelation, Babel (Babylon meaning “confusion” – Rev 17:5) is contrasted with Salem (Jerusalem meaning “house of peace” – 1 Ki 11:32, Ps 125:1-2, Ps 137:5-6).
- 11:9 The Lord caused confusion and chaos so that man could not pursue rebellion and sin in an organized fashion.

**Read Genesis 11:1-9...The Tower of Babel**

Lineage of Shem (Genesis 11:10-26)					
		Age of Bearing Children (Post Flood)	Years After Children	Renown Name	
1.	Shem	2	500		<i>The well-known one will go to a distant land gaining prosperity after the death of the hindrance of a friend and shepherd Who is the branch as parched heat (Haran) delays.</i>
2.	Arphachshad	35	403	Extent; Border	
3.	Shelah	30	403	Prosperity	
4.	Eber	34	430	Beyond; One that passes	
5.	Peleg	30	209	Division; Divider	
6.	Reu	32	207	Friend; Shepherd	
7.	Serug	30	200	Branch; Twining	
8.	Nahor	29	119	Hoarse; Dry; Hot	
9.	Terah	70	135	To Delay	
<i>After the death of his father, Terah the idolater (Joshua 24:2), Abraham follows the Lord (Zech 3:8; Is 4:2, 11:1; Jer 23:5, 33:15) into the Promised land.</i>					

**Read Genesis 11:26-32...The Lineage of Terah**

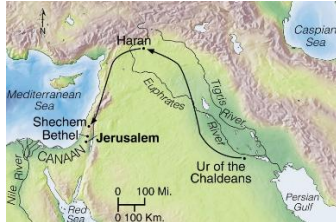
- 11:26 Terah (“delay”) had three sons: Abram (“Exalted Father”); Nahor (“Panting”); Haran (Mountaineer”)
- It is believed that Haran was actually the eldest although he is listed third. Abram is listed first because of his preeminence instead of his being the elder. Haran was born when Terah was seventy while Abram was not born until Terah was 130 years old.
- 11:27 It is recorded that Terah had a grandson via Haran named Lot (as well as a granddaughter named Milcah).
- 11:28 Lot’s father (Haran) died before Abram and Terah left Ur of Chaldea.
- The literal statement was that Haran died “in the face/presence” of his father. This is a Hebrew idiom to mean that the son died before his father.
  - The death of his son may have made Haran more sensitive to God’s call to leave Ur; ironically, Terah would move northward on the Euphrates towards the location Haran where he would die.
  - Chaldea can represent a location or a people group. The Chaldeans did not govern Ur when Abraham was alive; however, this is an identification put in later when the story was being recorded.
- 11:29 The wives of Abram and Nahor were from Chaldea.
- Nahor married his niece, Milcah, which resulted in two additional grandchildren for Terah named Milcah (after her mother) and Iscah.
  - The name “Sarai” means “princess.” Sarai was Abram’s half-sister (Genesis 20:12).
- 11:30 “Sarai was unable to conceive; she did not have a child.”

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

11:31 The wording seems to show that Terah was the instigator of leaving as Terah took Abram, Lot, and Sarai with him. Although Terah was a polytheist (Joshua 24:2), it is clear that Terah understood the one true God. (Genesis 31:53)

- It was Terah’s intent to move to Canaan; however, he did not go the entire way. Terah stopped at a settlement on the northern Euphrates called Haran.



11:32 Abram called from Ur (“Flame”) of Chaldea (“Destruction”) to leave everything; but they settled in Haran meaning “parched” (11:31-32; Acts 7:4) until his father died.

- Terah (Abram’s father) means “Delay”. Abram took Lot with him which continued to cause havoc until they separated (chapter 13) and afterwards – defeating Kings in chapter 14; plea for Sodom and Gomorrah in chapter 18; and ultimately, warring with Lot’s descendants of Moabites and Ammonites

11:31 Terah and Abraham were living in the land of Ur of the Chaldeans which is the same area of Babylon (Shinar) that Nimrod had set up to attract people together (Genesis 11:2).

- God had confused the languages of the Babylonians so that they would scatter from Babylon (Genesis 11:9).
- God was calling His chosen people (Abraham) out of Babylon.
- The Babylonian people wanted to make a “name” for themselves; however, God would give Abram a new name (Abraham) that would be renown. (Genesis 12:2)

5 Gen 12, 13, 14:

### Read Genesis 12:1-3...God’s Blessings of Abraham

12:1 Terah took Abram away from Ur of Chaldea (Genesis 11:31); however, Abram was being called at the same time (Acts 7:2-3).

- As in Ur, Abram was now being called away from Haran and his father, Terah’s house. Not only was Abram being called away from his past life, but he was also being called to the Promised Land.
- In ancient times, the deities were thought to be “local” to the immediate geography, so this command would have been calling Abram away from the false local deities. (Joshua 24:2).

12:2 If Abraham obeyed God and came out of Babylon (Genesis 11:31), God would make Abraham’s name great which was the desire of those who built the Tower of Babel.

- God vowed to make a great nation and a great name.... this is the exact desire of the Babylonians for their tower.
- As believers obey God, God gives them the desires of their hearts as He works to change their hearts to align with His. (Hebrews 11:8)

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

12:3 This is the first of three times that God says “I will bless those who bless you” (Gen 27:29; Numbers 24:9)

- God vowed to bless and curse based on their receptivity to Abram.



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

### Read Genesis 12:4-9...Abraham Arrives in the Promised Land

12:4 Abram obeyed the Lord and left Haran to go to Canaan. It appears that Lot followed Abram on his own accord (although the next verse shows Abram's willingness to take Lot).

- Abram was 75 years old before entering the land of Canaan.

12:5 Abram was a man of wealth and had purchased servants while in Haran.

12:6 The location of Shechem is located between Mount Ebal and Mount Gerizim. Shechem (meaning "shoulder" - a symbol of strength) was 40 miles north of Jerusalem. (Deuteronomy 11:29-30; Joshua 24; 1 Kings 12)

- 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.



- The Hebrew term "Moreh" (מֹרֶה) means "teacher."
- The Canaanites would construct idolatrous worship altars under these trees. (Judges 9:37).
- The term "Canaanite" is a general term used for those who lived in Palestine before Israel.

The Inhabitants of Canaan	
Two Tribes	Genesis 13:7; 34:30; Judges 1:4-5
Five Tribes	1 Kings 9:20; 2 Chronicles 8:7
Six Tribes	Exodus 23:23; Judges 3:5
Seven Tribes	Deuteronomy 7:1; Joshua 3:10; 24:11
Ten Tribes	Genesis 15:19-20
Geographical Summary	Numbers 13:23

12:7 Abraham never built a permanent home because he was a pilgrim; however, he did "build" altars.

- The Lord appeared to Abraham repeatedly, but the Promised Land would be given to his descendants and not to him.

12:8 Bethel ("The house of God") was in the west while Ai ("ruin") was in the east.

- Bethel was called "Luz" until the time of Jacob. (Genesis 28:19)

12:9 The Negev (south land) is an uninhabited pasture land without vegetation.

### Read Genesis 12:10-16...Abram & Sarai Flee to Egypt During Famine

12:10 This is the first mention of "famine" (often symbolic of spiritual famine), and God did not tell Abram to leave the Promised Land for Egypt (Isaiah 31:1).

- The famine ("empty stomach") was a test of faith which Abram seems to have failed.
- The direction is always "down" to Egypt.



12:11 Abram recognized the beauty of his wife although Sarai was 65 years of age at the time. Sarai died at 127 years old (Genesis 23:1), so she was middle aged.

12:12 Abram seems to have less faith in God's promise (Genesis 12:1-3) than fear of the Egyptians.

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

12:13 Abram asks Sarai to join him in deceit (although she is his half-sister – Genesis 20:12) and begins a habitual sin (Genesis 20:1) that results in generational sin (Genesis 26:7).

12:14 Jewish Rabbis teach that Abram had hidden Sarai in a basket where she was discovered by the Egyptian border patrol.

12:15 The men of Pharaoh's court discussed the attractiveness of the woman, Sarai.

12:16 Flocks of sheep and herds of oxen could be used as sacrifices, but the donkeys (representing the rebellious old nature) are only beneficial if tamed.

- This same storyline is repeated in chapter 20 (with Abraham) and chapter 26 (with Isaac).
- Abram (who was already wealthy) attained a great deal more wealth from the Egyptian Pharaoh.
- One of the female slaves that Abram received was Hagar; the offspring of her son, Ishmael, wars with Isaac's descendants (Israel) to modern day.

### Read Genesis 12:17-20...Egypt's Pharaoh is Warned by God of Plagues

12:17 The Lord continues to bless households or judge them depending on their obedience to Him.

12:18 Unlike the Pharaoh of Moses, this Egyptian Pharaoh was sensitive to the plagues of the Lord.

12:19 It is said that a believer "cannot backslide alone." The sin of Abram had affected Sarai and then the Pharaoh.

- Unlike the Pharaoh of Moses, this Egyptian Pharaoh was sensitive to the plagues of the Lord.

12:20 The process of a man leaving Egypt to go to the Promised Land with wealth from Pharaoh occurred with both Abram and Moses.

### Read Genesis 13:1-7...Conflict Between Abram and Lot

13:1 Abram left Egypt along the same path as they had gone into it.

- The Negev was the dry southern section of Canaan where Abraham had passed earlier (Genesis 12:9).
- Relationships can be similar in that individuals may grow apart from God, and they need to reconcile every day to restore the damaged relationship.

13:2 The Lord fellowshiped with wealthy Abram, but that does not mean that the Lord condoned Egypt being the source of much of Abram's wealth.

13:3 Abraham restored where he was initially near Bethel ("the house of God")

13:4 Abram worked his way out of Egypt (the land of worldly captivity) in stages until Abram returned to the place he had started; this is when Abram built an altar and worshipped the Lord.

13:6 Wealth and success often brings separation of friends and family.

13:7 Not only were disagreements affecting families of Lot and Abram, but also poor witness to neighboring Canaanites and Perizzites (13:7). God used this strife for His purpose of separation.

**Read Genesis 13:8-13...Lot Chose the Land That Was Most Like Egypt**

13:8 Abram desired peace, so separation may be a feasible approach to quell arguments and disputes.  
 13:9 Abram gives Lot the favorable option of choosing what he wanted instead of Abram driving his own selfish desires.  
 13:10 Lot looks up Jordon Valley to Zoar (where Lot will eventually flee from terror – Genesis 19:22).

What Was Seen When “They Lifted Up Their Eyes”		
Lot	Genesis 13:10	Land
Abraham	Genesis 18:2	Three Men to Bless
Abraham	Genesis 22:4	Place of Altar
Abraham	Genesis 22:13	Ram for Sacrifice

- 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 (Gen 19:24-25).
  - The portal for Satan is quite often the eyes (Genesis 3:6; 1 Jn 2:16) while the portal for God is usually ears (Romans 10:17).
  - Even then, God’s people (Abraham and Lot) should have stayed away from things that resemble Egypt. Egypt was nourished by the Nile as the Canaanite plains were watered by the Jordan river.
- 13:11 Lot heads toward the symbolic “east” which was the direction that Adam (Gen 3:24) and Cain (Gen 4:16) were evicted.
- Lot heads toward the symbolic “east” which was the direction that Adam (Gen 3:24) and Cain (Gen 4:16) were evicted.
- 13:12 Some believers follow God closely (as Abram was in the heart of Canaan) while others follow God from a distance where they are more susceptible to sin and falling away.  
 13:13 The sin of Sodom was not only sexual, but wealthy complacency about those in need around them (Ezekiel 16:49).

Lot’s Decline	
Genesis 13:12	Lived “Near” Sodom
Genesis 14:12	Lived “In” Sodom
Genesis 19:1	Leader “At” Sodom (Sitting at Gate)

**Read Genesis 13:14-18...The Lord Encourages Abram About His Legacy**

13:14 Scripture does not record God speaking to Abram since his call, but God did speak to Abram after he separated from Lot.  
 13:15 Abraham’s descendants would enjoy the land of Canaan even through modern times.  
 13:16 Adam, the first man, was created from dust, and God can easily bless Abram’s offspring to number the amount of sand.  
 13:17 God told Abram to walk and see what the Lord was promising to him (Dt 11:24).  
 13:18 The “oaks of Mamre” were the initial resting place of Abram upon entering Canaan. Since that time, Abram had been evicted from Egypt and separated from Lot. As was his custom, Abram built an altar to the Lord.

**Read Genesis 14:1-4...Five Vassal Kingdoms Revolt Against King Chedorlaomer of Elam**

- 14:1 This is the first recording of war.
- All of the kings that are recorded in Genesis 14:1-2 have been found in archeology
  - Shinar was small at this time, but would grow into the empire of Babylon; Amraphel is associated with the Babylonian king Hammurabi.
  - This is the first war mentioned in Scripture.

First Scriptural War of Nations (Genesis 14:1-4)						
Victorious Allied Nations			Servant Nations Served Chedorlaomer for Twelve Years			
1.	Amraphel	Shinar	“Watch of him who sleeps”	Bera	Sodom	“Secret; Burning”
2.	Arioch	Ellasar	“Revolt from God”	Birsha	Gomorrah	“Submersion; Rebellious People”
3.	Chedorlaomer	Elam	“A Young Virgin; Secret”	Shinab	Admah	“Earthy; Reddy; Bloody”

4.	Tidal	Goiim	“Heathen Nations”	Shemeber	Zeboiim	“Goats”
5.				<i>Umamed</i>	Bela	“Destroyed; Swallowed”

14:3 The Valley of Siddim is known as the Dead Sea which at that time was vibrant with life and vegetation which is the reason Lot had chosen to live there (Gen 13:10).

14:4 This is the first mention of the number thirteen; thirteen would become a number associated with rebellion.

**Read Genesis 14:5-7...The Allies of King Chedorlaomer of Elam Defeat Each Warring Nation One at a Time**

14:5 One year after the revolt, the three allies of Chedorlaomer defeated the three kingdoms of the Rephaim, the Zuzim and the Emim.

14:6 The allied militaries under Chedorlaomer continued to defeat the rebellious kingdoms one at a time including the Horites.

14:7 After they defeated four rebellious kingdoms, King Chedorlaomer defeated the Amalekites and the Amorites.

**Read Genesis 14:8-12...The Allies of King Chedorlaomer of Elam**

14:8 These Canaanite locations (Sodom and Gomorrah, Admah, and Zeboiim) were listed as the southeastern border of Canaan (Genesis 10:19)

14:9 King Chedorlaomer had three mighty alliances including Shinar which was Babylon.

14:10 The middle east is known for oil, and “asphalt pits” filled the landscapes in the land of oil.

14:11 King Chedorlaomer and his victorious allies stole the food supply of Sodom and Gomorrah.

14:12 The victorious allies kidnapped Lot’s family as prisoners of war.

**Read Genesis 14:13-16...Abram Led Surprise Attacks against Chedorlaomer’s Allies & Recovered the Spoils**

14:13 First mention of term “Hebrew” (meaning “crossed over”); unnamed individuals often act as “type” of Holy Spirit (e.g., survivor telling Abram of Lot’s kidnapping)

14:14 Abram had prepared for battle with a trained militia of 318 men.

- There were 318 Bishops who created the Nicene Creed at the synod of Nicaea in 325 AD.
  - The purpose of the council was to resolve disagreements over the nature of Jesus in relationship to the Father; in particular, whether Jesus was of the same substance as God the Father or merely of similar substance. Jesus is divine.
- Abram’s servant, Eliezer was from Damascus. The Hebrew spelling of Eliezer’s name (gematria) equals 318.

14:15 Abram planned a surprise attack with smaller units of guerilla warfare. They chased Chedorlaomer’s allies north of Damascus in Syria which was more than 200 miles away.

- The Valley of Siddim was in southwest Palestine while Abram’s men pursued Chedorlaomer’s allies to the far north.



14:16 These peoples that had been freed by Abram would turn against the Lord in immoral lifestyles, and God would destroy them in judgment (Gen 19:24).

**Read Genesis 14:17-20...Abram Greets Melchizedek After Defeating King Chedorlaomer**

14:17 The King of Sodom will come out to meet Abram after his victory of **King Chedorlaomer**.

- It seems that the King of Sodom and the King of Salem are polar opposites spiritually.
- The Valley of Shaveh (Kings Valley) is located near Jerusalem (2 Samuel 18:18), and some even consider it to be the Kidron Valley.
- 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.

14:18 Melchizedek was the King of Salem (“Shalom,” “Peace”), so he was literally the King of “Peace.” (Isaiah 9:6)

- The name “Melchizedek” means “King of Righteousness” as a compound noun consisting of “Melek” (meaning “King” מֶלֶךְ) and “Tsedeq” (meaning “Righteousness” צְדָקָה).
- Beyond being king, Melchizedek was also a Priest (Represent Judah & Levi) → Hebrews 7; Psalms 110:4
- Within the Tribes of Israel, the first King (Saul) was from the tribe of Benjamin; however, all other kings were from the Tribe of Judah which became associated with the royal lineage of David.
- The Priests were in the lineage of Aaron from the Tribe of Levi.
- However, this first mention of the role of a “priest” Scripture is before the Aaronic Priesthood is established. (Leviticus 8)
  - The position of King and Priest is divided (1 Kings 12, 13; 2 Chron 26) except for Melchizedek, Jesus, and His Saints (Rev 1:6, 5:10)
  - This was the royal and priestly “order of Melchizedek” (Psalm 110:4) foreshadowing the eternal priesthood of Jesus (Hebrews 5:6, 10; 6:20; 7:1, 10-11, 15, 17).
- The family of Zadok will be priestly family during the millennium.
  - The Priest Zadok was continually faithful to the rightful King (Ezekiel 40:46)
    - King David versus insurrection of Absalom (2 Samuel 15:24-36; 2 Samuel 17:15, 2 Samuel 17:17-21)
    - Solomon versus Adonijah (1 Kings 1:8, 1 Kings 1:26, 1 Kings 1:32-45).
    - After Absalom died, Zadok was also an intermediary preparing Judah for the rightful King’s return (2 Sam 19:11).
  - The faithful priests from their ancestor Zadok would be allowed to serve as well as have close fellowship to God (Ezekiel 40:46, 44:15, 48:11).
  - 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).
- Melchizedek provided bread and wine (the elements of communion/the Lord’s Supper) to have fellowship with Abram.

14:19 Melchizedek blessed Abram by giving glory to God who allowed Abram to experience victory.

- Abram will quote Melchizedek’s blessing in his response to the King of Sodom. “*God Most High, Possessor of heaven and earth...*” (Genesis 14:22)

14:20 Abram offered a tithe of everything to Melchizedek as a recognition that Melchizedek was his superior.

### **Read Genesis 14:21-24...The King of Sodom Greets Abram After He Defeated King Chedorlaomer**

14:21 Abram turns attention to King of Sodom, who offered to reward Abram with all of the possession from his victory.

14:22 Abram quotes Melchizedek’s blessing in his response to the King of Sodom. “*God Most High, Possessor of heaven and earth...*” (Genesis 4:19)

14:23 Whereas Melchizedek gave praise to the Lord, Abram declined anything from the King of Sodom because he did not want the King of Sodom to take any of the glory or become prideful about Abram’s success.

14:24 Abram took nothing from the King of Sodom as reward (thread or sandal strap being the “lowest” earthly possessions)

- Three men who came with Abraham were allowed take their share:
  - “Aner” meaning “Waterfall”
  - “Eshcol” meaning “Grapes/Fruit”
  - “Mamre” meaning “Tree Fullness/Manliness”

6 Gen 15, 16, 17:

### **Read Genesis 15:1-4...The Lord Corrects Abram That His servant Eliezer Would Not Be His Heir**

15:1 The is the first mention in Scripture of the “Word of the Lord” as it comes to Abram in a (night) vision.

- Abram may have been concerned about his aging without a son although he had been promised a son in Genesis 12:1-7. (This would have been more than a decade later)
  - Jewish Rabbis teach that “do not fear” is related to the defeat of King Chedorlaomer in the prior chapter because Abram feared retaliation. Others theorize that Abram was worried that God may have been upset that Abram had killed so many people.
  - God tells Abram that He is Abram’s “shield” (māgēn מגן) which is etymologically related to the term “deliverance” (Genesis 14:30). (Deuteronomy 33:29; Psalm 3:3; 28:7; 33:20; 84:9; 91:4).
- 15:2 Abram assumed that his heir would be his servant Eliezer (“Comforter”) of Damascus (“Sack of Blood”).
- Hebrew letters are both alpha, numeric and symbols, and the Hebrew letters of Eliezer are summed (gematria) to 318 which equals the number of Abram’s trained militia. (Genesis 14:14)
  - Abram speaks to “God the Lord” (Yahweh Adonai – יהוה אדני).
  - Etymologically, the Hebrew term “heir” (mešeq משק) and the term Damascus (dammešeq דמשק) are spelled similarly, so Abram was making a “play on words.”
- 15:3 Abram places the control of offspring on the Sovereign Lord as well as the culpability of having “no son.”
- In ancient times, childlessness was a sign of divine disfavor.
- 15:4 God corrects Abram that he will have a biological heir personally.
- It is not explicitly stated that Abram’s lineage would be from Sarai’s body which may have caused some confusion with Hagar in Genesis 16.

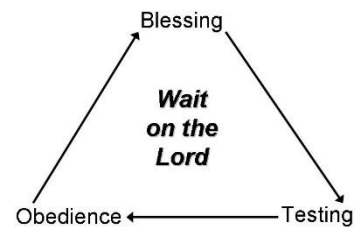
### Read Genesis 15:5-12...God’s Covenant with Abram

- 15:5 The Lord used His creation as a sign of His blessing to Abram.
- The Lord knew that there was no more chance of Abram counting all of the stars than Abram understanding the magnitude of God’s blessing on his life.
- 15:6 Abram believed God, and this faith in the Lord was credited as righteousness. The great “*I Am*” is always sufficient to cover man’s “*I am not*”.
- As God showed Abram the magnitude of nature, Abram believed God. The Hebrew phrase “and he believed” (wəhe’ēmin וְהֵאֱמִין) means “an ongoing trust” instead of “a single moment/event.”
  - Abram would obey God in faith without sight (Genesis 22:16,18; Hebrews 11:1).
  - The Hebrew phrase “and He reckoned it” (wayyahšəbēhā וַיַּחְשְׁבֶהָ) means “counted” or “considered” which would become associated with the sacrifices which would be reckoned on the person’s behalf. (Leviticus 7:18; 17:4; Numbers 18:27)
  - The concept of “righteousness” (šəḏāqāh :שְׁדָאָה) originally referred to a "measuring reed" as a measurement that showed deviations from the standard.
  - This verse is quoted or paraphrased in the New Testament six times (Romans 4:3, 9, 22; Galatians 3:6; James 2:23)
- 15:7 God motivated Abram and his father, Terah, to leave Ur of the Chaldeans (Genesis 11:31-12:1; Nehemiah 9:7; Acts 7:2)
- Throughout the Old Testament, God identifies Himself as the One who brought His people out of slavery in Egypt (Exodus 20:2; 29:46; Leviticus 19:36; 22:33; 23:43; 25:38; 25:55; 26:13; Numbers 15:41; Deuteronomy 1:27; 5:6; Psalm 105:37-38).
  - The New Testament records God bringing His people out of the darkness and slavery of sin. (Colossians 1:13; Romans 6:6-7)
- 15:8 Abram’s trust is not perfect and complete as he asks for another confirmation as to God’s vow of offspring.
- 15:9 These animals chosen by God to be sacrificed were the same animal sacrifices ~500 years later in the Mosaic covenant (Leviticus 1).
- Each of the animals was an idiom/picture of Jesus; three being the number of resurrection and deity perfection
    - Cow (servant);
    - Female goat (sinner sacrifice);
    - Ram (consecration/solemn commitment);
    - Turtledove (spirit & love)
    - Pigeon (resurrection).

- 15:10 The process of dividing animals was considered a legal contract (origins of “to cut a deal”) where the covenant was “closer/more integrated” than the bodies of these animals (also seen in Jeremiah 34:17-20)
- 15:11 Believers should not be discouraged by bothersome nuisances, but continue on with the work that God has ordained. Birds of prey must be fended off by Abram before sacred ceremony (Mt 13:4, 19)
- 15:12 The fulfillment of God’s promise was not immediate, but Abraham had to be patient and wait for the Lord to come with the covenant.
- The covenant was made in horror and darkness as God foretold the persecution of His people.
  - In the Jewish culture, a sunset meant a new day was beginning.

**Read Genesis 15:13-21...God’s Confirmation of His Covenant with Abram**

- 15:13 God provided a prophecy about Israel being afflicted in Egypt for 400 years (from Joseph until Moses). (Exodus 12:40; Acts 7:6)
- 15:14 Although God would use Egypt to prepare His people for the promised land, God would hold Egypt accountable for their wickedness (as with Assyria – Isaiah 10:5-12)
- Upon leaving the bondage and slavery, God’s people will leave with many treasures and possessions of their captives. (Exodus 3:22; 12:35-56)
  - Although Israel misused some of the wealth during the exodus (Exodus 32), much of this wealth was transformed into the Tabernacle (Exodus 26).
- 15:15 Although God has foretold of disaster for Israel, he has promised Abraham peace. It is interesting that Abraham is going to the grave where his ancestors are, and yet his father worshipped idols (Joshua 24:2). This verse could refer to Abraham’s soul joining eternity with the patriarchs.
- 15:16 God awaited the increase of iniquity by the Amorites in the Promised Land to meet a certain threshold.
- The “Amorites” (עַמֹּרִי ‘ēməṛî) is a collective term of the ancient idolaters dwelling in the Promised Land. (sometimes “Canaanites” is used as the “collective term”)
  - God may be doing the same with the world in modern times (Daniel 8:23 → Romans 11:8)
  - The level of sin is objective and can be calculated.
- 15:17 God made an oath with Himself (Hebrews 6:13) as the fire pot (holiness) and torch (guidance) passed between the divided animals; Jesus “stood” in Abraham’s place.
- The term for “fire pot” is “tannūr” (תַּנּוּר) which means oven, portable stove or furnace for cooking.
    - It is possible that these two elements burned and consumed the sacrificial animals as they passed through.
  - God alone passed through the animals as God alone is the initiator to justification by faith.
- 15:18 God promised Abram that He would give Canaan (the “Promised Land”) to Abram’s descendants at the proper time.
- 15:19-21 The Promised Land given to Abram’s descendants was the land of ten Kings; this is symbolic of the Ten King World Government at the end of time (Rev 12:3, 13:1, 17:3, 7, 12, 16)
- The first people listed are the Kenites who were the ancestry of Jethro and Zipporah (Judges 1:16)
  - The second people listed are the Kenizzites who were the ancestry of Caleb (Numbers 32:12)
  - The Hittites (Genesis 10:14) formed much of Asia Minor.
  - The Rephaim were very large human beings similar to the Anakim (Deuteronomy 2:11) and the Nephilim (Genesis 6:4; Numbers 13:33)



**Read Genesis 16:1-5...Sarai’s Ill-Conceived Plan & Hagar’s Pregnancy**

- 16:1 Sarai was age 75 and getting impatient as she grew older (dying at 127 years of age – Genesis 23:1). Hagar (meaning “flee”) may have been given as a gift by the Egyptian Pharaoh. (Genesis 12:16)
- 16:2 Sarai blamed God for not bearing children, so she comes up with her own “program” or “plan” in spite of God’s will and without prayer; Abraham relinquishes authority as head of household (Galatians 4:21-31)
- 16:3 Abram was 85 years old, and God’s initial promise to Abram exceeded a decade.

- The practice of continuing a family line through a surrogate mother was a common ancient practice that continues in some parts of Asia even in modern times.
- 16:4 The Hebrew phrase “then became despised” (wattêqal וַתִּקַּל) means that Hagar began to take Sarai lightly and disregard her.
- 16:5 Just as Sarai blamed God for barrenness, she now blamed Abram for executing her plan.
- 16:6 Sarai was the “woman of the household” whereas Hagar was considered a concubine. Although Hagar initially broke her relationship with Sarai (Genesis 16:4), Sarai broke Hagar as a slave by treating her harshly.

**Read Genesis 16:6-16...The Angel of the Lord Comforts Hagar by the Well**

- 16:7 This is the first mention of “the angel of the Lord” in Scripture.
- Hagar is thought to have been returning to Egypt; the location of “Shur” is unknown, but may have been south of Beersheba.
  - This may be Jesus’ first “woman at the well” experience (Genesis 16:14) located between Kadesh (“Holiness”) and Bered (“Hail”)
- 16:8 God identifies Hagar as the slave woman of Sarai. From Genesis (3:13; 4:10) to Revelation (7:13), God often interacts with individuals “ask-assertively.”
- 16:9 Hagar is directed by God to submit to mistreatment; eventually (when Ishmael is 13) Hagar and Ishmael will be sent away. (Genesis 21:14).
- Hagar (“stranger”) must be a slave to Sarai (“princess”) until 13 (number of rebellion) years later when Isaac (“laughter”) is born; then Abram (“the exalted Father”) releases her from slavery.
- 16:10 “The angel of the Lord” is considered the “pre-incarnate” Christ who says “I will greatly multiply you.”
- The angel of the Lord refers to Hagar as a slave; however, He makes a vow to Hagar that is similar to His vow to Abram. (Genesis 12:2; 17:4-5)
- 16:11 This is the first time that the Angel of the Lord guides in the naming of someone as He did with Samson, John the Baptist, and Jesus (Adam named under his own power); overcomers will receive a new name (Rev 2:17, 3:12); Jesus names during the end times (Rev 19:12-16).
- Hagar is told to name her son, Ishmael (“God Hears”).
- 16:12 In ancient times, the phrase “wild donkey of a man” would not have been considered derogatory. 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.
- Ishmael fathered 12 sons (Genesis 25:16) and a daughter who married Esau (Genesis 28:9; 36:2-3) and his descendants (Arabs) settled on the north-eastern border of Egypt (Genesis 25:18).
- 16:13 Hagar refers to God as the “God who sees me.” This title (ro’î ’êl – אֱלֹהֵי רֹאֵי) shows the omniscience and omnipresence of God as well as His personal nature.
- 16:14 This may be Jesus’ first “woman at the well” experience (Genesis 16:14) located between Kadesh (“Holiness”) and Bered (“Hail”)
- 16:15 Hagar must have told Abram about her encounter with the angel of the Lord by the well. The angel of the Lord directed Hagar to name her son “Ishmael” which is the name that “Abram named his son.”
- 16:16 “Abram was eighty-six years old when Hagar bore Ishmael to him.” Abraham was 175 years old when he died. (Genesis 25:7)

**Read Genesis 17:1-8...God Changes Abram’s Name To Abraham**

- 17:1 Thirteen years passed as Abram’s relationship with his son, Ishmael, matured.
- The primary name of the Patriarchs for God was El Shaddai which meant the powerful provider and the sovereign sustainer.
  - God spoke to Abram earlier (Genesis 12:1) and then came in a vision to Abram (Genesis 15:1). This may be along those same lines or God may have “appeared” (wayyêrā וַיֵּרָא) to Abram even more directly.

Names of God				
1.	Genesis 17:1	Yahweh (I Am)	יהוה	Interactions with God’s People



2.	Genesis 17:1	Almighty God (El Shaddai)	אֱלֹהֵי שַׁדַּי	Self-sufficient; Sovereign
3.	Genesis 17:3	Elohim	אֱלֹהִים	Interaction with All of Creation

- The term “walk” (hithallek הִתְהַלֵּךְ) was used in reference to Enoch (Genesis 5:24) and of Noah (Genesis 6:9). The concept of a “walk” was an extended period of time as a lifestyle instead of a momentary decision.
  - The Hebrew term for “blameless” (tāmim תָּמִים) means to be “whole-hearted” or without fault (Genesis 20:5; Deuteronomy 18:13)
- 17:2 The Hebrew phrase “I will make/establish” (wə’ettanāh וְאֶתְנַתֵּן) means to bring to fruition. It has been 24 years since Abram left Haran to come into the Promised Land, and it has been 13 years since God met Abram in chapter 15. God commits Himself to bringing His covenants to fruition (Genesis 6:18; 17:19; Exodus 6:4; Leviticus 26:9; Ezekiel 16:62).
- God had repeatedly told Abram that He would multiply him (Genesis 12:2; 13:16; 15:2-5)
- 17:3 Abram didn’t say anything in response to God; he simply fell on his face in humility and respect for God.
- “Elohim” is the general name for “God” by the Hebrew people; it is the plural form of “El” denoting spiritual beings.
- 17:4 Paul references this verse to show that Abraham is the “father” of both the believing Jews and the believing Gentiles (Rom 4:17-18).
- 17:5 “Abram” (meaning “exalted father”) was changed by God to “Abraham” (meaning “the father of many nations”). (Genesis 12:2)
- This is the first mention of anyone receiving a new name in Scripture.
  - Jewish Rabbis teach that this is the fifth visitation of God to Abram, and the number “5” often symbolizes “grace” throughout Scripture. The fifth letter in the Hebrew alphabet is “heh” which was added to Abram’s name.
- 17:6 After nearly a century of living (99 years of age), God promises to make Abram fruitful. The Kings in the line of David came from Abraham’s great-grandson, Judah.
- 17:7 The Hebrew term for “everlasting” (‘ōwlām עוֹלָם) originates from the word “hidden” inferring “in the hidden future.” This term is used for time frames of a man’s life to long periods of time.
- 17:8 God reiterated His early promise to give the land of Palestine to Abraham and his children. (Genesis 12:7; 13:15, 17; 15:18).
- The Canaanites (means “low lander”) and the Amorites (means “high lander”); both of these terms (Canaanite and Amorite) are used for those dwelling in the Promised Land before Israel.
  - God repeatedly makes the statement “I will be their God” towards Israel. (Exodus 6:7; 29:45; Leviticus 26:12,45; Numbers 15:41; Jeremiah 7:23; 11:4; 24:7; 30:22; 31:1,33)

### Read Genesis 17:9-14...Circumcision as a Sign

- 17:9 God desires generational faithfulness passed down from parent to child.
- 17:10 Circumcision as a physical token came after the unconditional covenant was given, and in Acts 15, the Jerusalem Council ruled about it being a circumcision of the heart (Romans 2:29, Colossians 2:11, Deuteronomy 10:16, 30:6; Jeremiah 4:4)
- 17:11 Most of the civilizations in ancient times circumcised their young men at puberty whereas the Israelites would circumcise their young at 8 days old.
- The Horites/Hivites and Philistines did not circumcise their children.
  - Circumcision was meant to be spiritual; it was an outer reflection of an inner truth. (Deuteronomy 10:16; Jeremiah 4:4; 9:26; Romans 2:28-29; Colossians 2:11-13).
- 17:12 Circumcise on 8<sup>th</sup> day – 8 represents “new beginnings” and there are 8 “I will” statements by God in the first 8 verses of Genesis 17.
- 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
- 17:13 This is the concept of “household faith” that was led by the father’s spiritual convictions. (Acts 10:2; 11:14; 16:15, 31-34; 18:8)

- The covenant had a broader reach than simply the Jews. Gentiles were allowed to convert to Judaism; however, they were expected to keep the laws and customs of Jews (Exodus 12:44; 20:10)

17:14 The person must choose to either cut off the foreskin or they themselves be cut off from fellowship with God and His people.

**Read Genesis 17:15-22... God Changes Sarai’s Name To Sarah**

- 17:15 God gave Sarah (“princess”) a new name.
- 17:16 Sarah would be “doubly blessed.” God would bless Sarah with a son and then as the mother of many nations and Kings.
- 17:17 Abraham laughed in the same way that Sarah laughed later. (Genesis 18:12) This laughing might simply mean rejoice or “overflow with joy.” (Romans 4:18-21)
  - The name “Isaac” means “he will laugh.” (Genesis 21:6-7)
- 17:18 Abram had invested 13 years in his son, Ishmael, and no doubt had a close relationship with him.
  - Abraham fell to the “cursed” ground and thought in his “heart” → if only my self-effort of Ishmael was acceptable (17:18), but God would say “No” (17:19) to man’s efforts.
- 17:19 Abram, Sarai, and Jacob had their names changed by God at a later time; however, Isaac was named by God at his birth. This is the first mention of the name “Isaac” in Scripture.
  - The Hebrew term for “everlasting” (‘ōwlām עולם) originates from the word “hidden” inferring “in the hidden future.” This term is used for time frames of a man’s life to long periods of time.
- 17:20 Although God had rejected Abraham’s request concerning Ishmael, God affirmed that He did hear Abraham’s plea. God vowed to bless Ishmael with 12 tribes. (Genesis 25:12-18)
  - The name of “Ishmael” means “may God hear.”
  - Ishmael is the Patriarch of the Arab tribes (Genesis 16:10-12).
- 17:21 This was not a new covenant; instead, it was an affirmation of the earlier promises of God (Genesis 12:1; 15:1). God now gave a timeline for His promise that within the next three months, Sarah would become pregnant.
  - Shortly after this discussion, Abraham would receive three visitors to encourage Sarah that this birth would take place within the year (Genesis 18:10).
- 17:22 God had a specific message for Abraham, and “went up” when He had given the message. (Genesis 11:5; 35:13)

Profile of Sarah	
Barren	Genesis 11:28-30
Abram’s Half-Sister	Genesis 20:12
Beautiful	Genesis 12:10-13; 20:1-7
Prideful	Genesis 16; 21:8-21
Laughed at God’s Promise	Genesis 17:17; 18:12-15
Died at 127 years of age & buried in Hebron	Genesis 23:2-20
Represented God’s Plan	Galatians 4:21-31
Submissive to Husband	1 Peter 3:5-6

**Read Genesis 17:23-27... The Circumcision of the Household of Abraham**

- 17:23 Abraham did not delay his obedience towards circumcision nor give any decisions regarding it. God told him to circumcise his household, and he obeyed immediately. (Genesis 17:11-14)
  - Circumcision symbolized salvation as being available to everyone (Ishmael & household slaves).
  - The custom of Arabs was to circumcise their boys at the age of 13 because Ishmael was the age of 13 when he was circumcised.

- After this day of God’s last promise, Abraham would have been circumcised when he had intimate relations with Sarah resulting in Isaac.
- 17:24 Age did not obstruct obedience to God’s call; even at the elderly age of 99, Abraham trusted and obeyed God in the way that a younger man might.
- You are never too old to walk obediently to a calling from God.
- 17:25 The on-going age of circumcision would be 8 days old; however, if a man was beyond that age, it did not matter if the man was an elder of 99 or a teenager of 13, he obeyed God as soon as he understood God’s requirements. (Galatians 5:2; Deuteronomy 10:16; 30:6; Romans 2:28-29; Jeremiah 4:4; Colossians 2:11; 1 Corinthians 7:19; Galatians 5:6)
- 17:26 In unity, everyone in Abraham’s household was called to obey God together. Although Isaac would be expelled a year later, Abraham ensured that he was circumcised with the household.
- 17:27 Anyone associated with Abraham, the man of God, was compelled to follow God’s will. As the head of the household, men should be the spiritual leaders in their homes. (1 Corinthians 11:3)

7 Genesis 18, 19:

### Read Genesis 18:1-8...Abraham Has a Meal of Fellowship With Three Visitors

Abraham meeting Jesus (John 18:56) who is encouraging Sarah about the prophecy.

18:1 “Oak of Mamre” representing “strength” (Genesis 13:18; 14:13)

- Abraham was not working, but instead he was sitting at the entrance of his tent when he was visited by the three angels. This visit may have been a response to meditation or spending quiet time with God.
  - Jewish Rabbis teach that the purpose of this visitation is God checking on Abraham after his circumcision. Jewish scribes believe that the three angels have different functions:
    - One angel to check on Abraham
    - One angel to confirm Sarah’s pregnancy
    - One angel to destroy Sodom
  - It is more likely, that the pre-incarnate Lord visits with two angels who will descend into Sodom. (Genesis 19:1)
  - It has been found that the difference in temperature between direct sun and shade can be as much as 60 degrees.
- 18:2 Abraham ran to the three visitors. Abraham had a sense of urgency in his interactions with the Lord. (Genesis 17:23)
- Abraham must have recognized that these three were divine visitors because this was the “heat of the day” (hottest part of the day) when Abraham hurried to serve them. (Genesis 18:2, 6, 7)
- 18:3 Abraham approached the three in humility as he bowed in worship saying “my lord” (18:3). If the word “lord” is a little “l” it is Adonai (similar to Kurios in the New Testament Greek; If “Lord” has a capital “L” it means Yahweh.
- 18:4 Washing of feet representing cleansing from interaction with world
- Just as Jesus would wash the feet of his disciples, Abraham was washing the feet of the pre-incarnate Christ (John 13:5-11).
- 18:5 Sharing of “bread” is the reason that the three visited Abraham
- Abraham humbled himself before these three visitors as their “servant.”
- 18:6-7 Abraham continues to hurry – making bread without leaven (free from sin); calf given to unnamed “young man” to prepare (typical allegory to Holy Spirit)
- Abraham made a large amount of food. A “measure” (sə’im םִאָּ) 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.
- 18:8 The curds were from milk which was from a calf (the bread was not served at that time).
- The law states that dairy and meat were not to be mixed (as it is not kosher); this is misrepresented by the “law” of not cooking a calf in the mother’s milk (Deuteronomy 14:21; Exodus 23:19, 34:26)
  - The Jewish Targum (Jewish paraphrase of the Old Testament) states that they “*seemed to eat.*” (Luke 24:42-43)

### **Read Genesis 18:9-15...Sarah Laughs At Prophecy of Pregnancy That Year**

18:9 Sarai is called Sarah, and the Lord wants her to hear of upcoming pregnancy. (Hebrews 11:11)

- This is a type of Mary who was also told of a supernatural birth (Luke 1:26-38)
- The angels were ask-assertive inquiring about Sarah.
- In ancient times, an individual did not ask about someone else's wife unless they were extremely close.

18:10 One purpose of this visit was to build the faith of Sarah that a child would come within the year.

- Sarah was eavesdropping on her husband's conversation.
- Sarah would conceive the child within the next several 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)

18:11 Sarah was 89 years old and was beyond menopause.

- This was another way of God revealing His sovereign power to Abraham.

18:12 Sarah responded in the same way that Abraham did; they both laughed (Genesis 17:17).

- Sarah's use of the term "my lord" would later be a model of a wife's humility (1 Peter 3:6).
- Beyond Sarah's belief that she was too old, she thought that Abraham was too old as well.
- 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)

18:13 It was customary for men to address other men instead of addressing their wives. The Lord addressed Abraham.

18:14 This is the first mention in Scripture of an "*appointed time*" which will be repeated 33 times.

- "*Is anything too difficult for the Lord?*" (Jeremiah 32:17,27; Zechariah 8:6; Matthew 19:26)

18:15 Sarah comes out to defend herself - this might be the first time in the Bible that someone attempts to cover up the fact that they sinned.

- The truth made Sarah afraid.

### **Read Genesis 18:16-21...The Lord Foretells Abraham of Judgment Coming on Sodom & Gomorrah**

18:16 Just as God would bless Abraham's lineage with growth, the Lord would soon judge the wicked and worldly towns of the Jordan River.

- There is a point in Hebron that you can look down into the Jordan River valley and see the Dead Sea.
- There were five main cities that are supposed to be on the south end of the Dead Sea.

18:17 The option is available to God to hide His judgment of Sodom and Gomorrah; however, Abraham would also be the founder of a nation and needed to understand God's holiness and the importance of a nation walking obediently to Him.

- The Lord rhetorically asks the question of concealing judgment.
- Abraham was called the "friend of God." (2 Chronicles 20:7; Isaiah 41:8; James 2:23); the Biblical guidance is that one tells their friend what they will do (John 15:15).
- God has the power and authority over life and death.

18:18 All nations will be blessed through Abraham (Genesis 22:18; Isaiah 21:1-3, 42:6, 49:6, 60:2-3, 62:2).

18:19 God chose Abraham to lead a household of faith in obedience to the Lord. This obedience would result in blessing and growth that fulfilled the prophecy given to Abraham.

- God chose to reveal His judgments to Abraham as the "father" of God's chosen people. God continues to reveal His judgments in His word through the book of Revelation.
- The Jewish ancestors bore great responsibility for passing God's word to their children. (Deuteronomy 4:9; 6:7)
- "*To keep the way of the Lord by doing righteousness and justice.*"
  - The "way" infers an ongoing lifestyle of faith beyond a single brief decision. (Judges 2:22; Psalm 119:1)
  - The Christian church was first called "the Way" (Acts 9:2; 18:25-26; 19:9, 23; 22:4; 24:14,22) as "Jesus is the way." (John 14:6)

18:20 The outcry against Sodom is again referenced in Genesis 19:13; it may reflect levels of sin. It's possible that the outcries against sin were the prayers of Lot (James 5:4, 2 Peter 2:7; Revelation 6:10; 8:3-5)

- *“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)
- 18:21 God understands the hearts and sin of individuals firsthand.

### **Read Genesis 18:22-33...Abraham Requests Mercy on Sodom Based on a Few Righteous Men**

18:22 The Lord and the Abraham remained together as the two angels descended into Sodom.

- Although the original Hebrew stated that the Lord remained standing in front of Abraham, the Masorete scholars believed that was inappropriate, so they switched the two nouns leaving Abraham standing before the Lord. This was an ancient change because it occurred before the Septuagint.

18:23 Abraham understood God’s judgment without being told the outcome of sin as destruction

18:23-33 Abraham “stands in the gap” (Ezekiel 22:30-31)

18:24 The population of Sodom is estimated to be greater than 200,000.

18:25 Abraham contends that it is unjust to judge the righteous with the wicked, but the Lord calls for His people to come out of Babylon (Isaiah 52:11; 2 Corinthian 6:16-17; Revelation 18:4). God often effects both righteous and unrighteous living together (Matthew 5:45).

- Lot is called “righteous.”(2 Peter 2:8-9)

18:27 Abraham agrees with Job that he is just “dust and ashes” (Job 30:19).

- Abraham must have been familiar with the creation (Genesis 2:7) and fall account (Genesis 3:19).
- The only significance the created man has, is the value that the Creator gives him.

18:28-29 Lot reduces the threshold of people by “5” twice before his requests began reflecting reductions of “ten.”

18:30 The final two requests, Abraham repeats himself in fear of God’s anger, *“Oh may the Lord not be angry, and I shall speak.”*

18:31

18:32 The final two requests, Abraham repeats himself in fear of God’s anger, *“Oh may the Lord not be angry, and I shall speak.”*

- Abraham asked the Lord SIX times to reduce the threshold number to spare Sodom. The number “6” often symbolizes insufficiency throughout Scripture.
- If Abraham would have made a seventh request to reduce the number to “five,” Lot’s family would still have been inadequate to meet the threshold.
  - Lot had not motivated a single person outside of his family to God.
  - His two sons-in-law would have satisfied a threshold of “five;” however, they both amiably laughed at Lot’s conviction.
  - The number “5” often symbolizes grace/judgment throughout Scripture.

18:33 The Lord did not reject any of Abraham’s requests. This would show Abraham the depth of wickedness in Sodom, and the depth of mercy within the Lord. (John 3:16; 2 Peter 3:9; 1 Timothy 2:4).

### **Read Genesis 19:1-3...Lot Welcomes Two Angels Into His House**

19:1 Lot was sitting in Sodom’s gate which is a place of honor; this may have been due to his uncle Abraham having saved Sodom (Gen 14:11, 16-17).

19:2 Lot understands that the “messengers” (angels) are due respect

19:3 Lot would not take “no” for an answer; clearly Lot understood the risk of these angels staying in the square.

### **Read Genesis 19:4-11...The Homosexuals of Sodom Demand to Rape The Angels**

19:4 The whole population of Sodom joined in the evil. Sexual sin was not limited to only the young and reckless. One must question how much of the sexual deviances of the young were learned from their elders.

19:5 The men of Sodom were honest about their wicked intent to have homosexual acts with the angels.

19:6 Lot was brave enough to leave the safety of his home and close his door behind him leaving himself exposed to harm from the horde of men.

19:7 Lot regards these evil men of Sodom as his “brother” while they consider him a foreigner (Genesis 19:9).

- 19:8 Lot wants to preserve the spiritual, but he barter with those of the world by assisting them in the gratification of their depravity in other ways. Believers should not negotiate with the world.
- Believers get into trouble when they tolerate and negotiate with the perversions of a sinful world.
- 19:9 The men of Sodom threatened harm to Lot while not realizing that the only protection against the Lord's judgment came from Lot and his family.

<b>Lot's Fall</b>	
Genesis 13:12	Lived "Near" Sodom
Genesis 14:12	Lived "In" Sodom
Genesis 19:1	Leader "At" Sodom <small>(Sitting at Gate)</small>
<b><i>"Sodom" was inside of Lot before Lot was inside of Sodom</i></b>	

- 19:10 The angels first saved Lot from the harm of the Sodomites and then they saved him from the judgment of God.
- 19:11 The contrast of their spiritual darkness to blinding light results in "Spiritual Blindness" to where they couldn't find the door (Jesus); Jn 12:40; Mt 13:10-11; 2 Cor 4:4 → not Mt 7:7

### **Read Genesis 19:12-14...Lot Witnesses To The Fiancé's of His Daughters About Impending Judgment**

- 19:12 Lot has had no spiritual fruit (no spiritual offspring) except immediate family.
- 19:13 Believers cried out for the judgment of God (Genesis 18:20)
- 19:14 Lot's witness had no credibility with his sons-in-law.
- Lot's sons-in-law responded to his warning as if it were jesting. Lot had possibly joked with his sons-in-law in the past of their need to change
  - Often friends and family discount a testimony laughingly; they do not understand that a lake of fire awaits them eternally. (Revelation 20:15; 21:8)

### **Read Genesis 19:15-22...The Angels Evacuate Lot's Family From Sodom Prior To Judgment**

- 19:15 God woke up the family with the same words that Lot used with his future sons-in-law – "Get up!" (Num 23:9; Jn 5:8, Acts 9:6, 11, 20; 10:13, 20; 22:10, 16; 2 Tim 4:9)
- These are the same words used in the New Testament for believers
- 19:16 God's angels brought Lot's family out (similar to the pre-Tribulation saving of the church) – Ps 119:60, Eccl 15:4 –
- This world isn't a believer's true home (Heb 11:9, 2 Pet 3:13); believers should battle against being corrupted by worldly surroundings. (Revelation 18:4)
- 19:17 Lot told to not look back (Lk 9:26, Judges 9:45, Philippians 3:13), but to run to the Mountains (Gen 14:10). The mountains above the town of Sodom would have been where Abraham is located (Gen 19:27-28).
- No one should nostalgically reflect on the "good old times" of sin.
- 19:18-19 Lot begged fervently to go somewhere other than the mountains, but he would eventually consent to the Lord's counsel (Gen 19:30).
- It is an oxymoron to say "No – Lord."
- 19:20 Lot asks instead for Zoar, but eventually runs to the mountain himself (19:30); Abram wants peace and gives Lot option of choosing territory; (Genesis 13:8-10) Lot looks up Jordon Valley to Zoar which is farthest spot that Lot sees up the valley
- 19:21 As Lot's presence had protected Sodom from God's wrath, the presence of this godly man would protect Zoar.
- 19:22 God says that he cannot destroy wicked until Lot's family is safely in destination
- God says that he cannot destroy wicked until Lot's family is safely in destination
  - The town was originally called Bela (Genesis 14:2 - "white" or "distinguished") but the name was changed to Zoar meaning "small"
  - In the New Testament, Saul (meaning "prayed for") was changed to "small".
  - God humbles those that He uses the most.
- 19:23 It was early morning when the angels had awakened Lot's family, so now the light (representing enlightenment) would fall on the earth.

19:24 The name of Yahweh is used twice in this single verse. The Council of Sirmium (357AD) interpreted this verse as, "*God the Son brought down the rain from God the Father.*"

19:25 The Hebrew phrase "so He overthrew" (wayyahāpōk ַהֲפֹךְ) means to "turn upside down" and thereby destroy.

### **Read Genesis 19:23-29...Judgment Falls On Sodom & Gomorrah; Lot's Wife Turns To Salt**

19:26 Believers should never "look back" to their old life (as Israel did with Egypt). Did Lot's wife become salt or disappear from their sight? Pillar typically symbolizes immovable or obstinate. Hebrew language had only consonants until the 6<sup>th</sup> century and word of MLCH in Hebrew is translated as Melach/Salt instead of Malach/Vanish. The word "*became*" is the same word as "*was*" in Genesis 1:2

19:27 Just as Lot's wife looked at the destruction, so did Abram, but he was not judged as he looked at the destruction for completely different reasons than Lot's wife.

19:28 The Hebrew word "kibshan" represents a kiln or furnace for smelting (melting to extract metals from the surrounding ore) which is not the same Hebrew word as "tannuw" (Gen 15:17).

19:29 Lot may have been saved because of his relationship with Abraham who the Lord remembered.

- Scripture refers to Lot as a righteous man. (2 Peter 2:7)

### **Read Genesis 19:30-38...Lot's Daughters & The Birth of Two Nations (Moabites & Ammonites)**

19:30 Lot follows the Lord's guidance after a time based on his fear of judgment (Gen 19:18-19)

19:31 The elder misleads her younger sister that intercourse is only a custom of the land.

19:32 The daughters understand that the activity is wrong because they agree to make their father inebriated before attempting the sin. They rationalize their sin as preserving their father's progeny.

19:33 Although the father did not realize that they were having sex with him, he must have understood that they were getting him drunk.

19:34 The elder sister rationalizes that since she committed an illicit sin that her younger sister should do the same.

- The elder misleads her younger sister that intercourse is only a custom of the land.
- They rationalize their sin as preserving their father's progeny.

19:35 Again, Lot allowed his daughters to intoxicate and inebriate him.

19:36-38 Moabites (from eldest) and Ammonites (from youngest) plagued Israel throughout the Old Testament.

- Throughout the remaining OT, special judgment will be given to Moabites and Ammonites since they were related to Jacob/Israel.
- The judgments of the "cousins of Israel" were typically listed after God's judgments against Israel/Jacob's brother Esau who was Jacob's nearest kin.

8 Genesis 20, 21, 22:

### **Read Genesis 20:1-7...Abraham's Second Deception Regarding His Sister**

20:1 Abraham settles between Kadesh (holiness) and Shur (the wall: Gen 16:7, 25:18, Ex 15:22) in Gerar (pilgrimage)

20:2 Abimelech – Philistine Title for "Father of the King" fooled twice (Gen 26:1).

- This is the second time that Abraham lies about Sarah being his sister instead of his wife (Gen 12:11-13).
- Sarah was ninety years old and pregnant at this time.

20:3 In the prior Egyptian situation, God sent plagues, but in this situation, God warned the Gentile King in a dream that the King was about to die.

- Man cannot predict God's judgment when there is sin; God has a broader perspective and is always fair.

20:4 Sarah had supported Abraham's lie on this occasion as well.

20:5 It is possible to sin against God with a clear conscience. (1 Corinthians 4:4)

20:6 God restrained Abimelech from sinning; the act of adultery would have been against God.

20:7 This is the first mention of the word "Prophet" in Scripture as one who speaks for God; intercessory prayer (Job 42:8). Sins of the Leader would curse the household; unintentional sins have repercussions (Ps 19:12; Ezekiel 45:20)

### **Read Genesis 20:8-18...King Abimelech Sends Abraham & Sarah Away Because He Had Been Judged**

20:8 Without hesitation, the King conveys and obeys the Lord's command. The King's servants believed God's warning as well.

- 20:9 Abimelech accused Abraham of trying to harm the King who had not “sinned against” Abraham.
- 20:10 Abimelech asks Abraham to explain his intention, but Abraham only had a short-term view of saving himself from possible harm in spite of the others that he put in jeopardy. Ultimately, sin leads to death.
- 20:11 Abraham takes responsibility as he was mistaken because Abimelech feared God (Genesis 20:8)
- God can bring fear to the most worldly of men.
- 20:12 Abraham claims it is a “white lie” (a “half-truth”) because Sarah is half-sister (now she was 90 years old). A “half-truth” is a “whole lie” in that it deceives and misleads.
- Clearly, God had taken this situation seriously as He directly threatened the King with death (Genesis 20:7) and had closed all of the wombs of the household. (Genesis 20:18)
- 20:13 Abram’s plan (made without faith) was from the very beginning while in Ur, but now Abram takes responsibility of his sin. He did not attempt to place all of the blame on Sarah.
- 20:14 Abraham received gifts from King Abimelech (unlike Genesis 14:22-23)
- 20:15 Abimelech was gracious to Abraham and possibly thought that the Abraham could bless the King and his household.
- 20:16 Abimelech refers to Abraham as Sarah’s “brother” as Abimelech gives silver (redemption).
- 20:17 Abraham intercedes for Abimelech’s household (Ex 8:9, 1 Sam 12:23, Job 42:8), so that they could have children – the end of a nation (20:4) equates to no new births.
- 20:18 Even while God was warning Abimelech of impending judgment, the consequence of barren wombs was already upon the household. God protected Sarah – a ninety year old woman who the King desired.
- It is not recorded that God told Abimelech that all of the wombs in his household had been closed. The ramifications of sin often go beyond what is realized.

#### **Read Genesis 21:1-7...God’s Vow Is Fulfilled & Isaac Is Born**

- 21:1 God had protected Sarah from other men, but also kept His word to her about the promise of a son. If King Abimelech had relations with Sarah, God’s promise to her of Isaac would have been in question.
- 21:2 God had an appointed time and plan for the fulfillment of His word.
- 21:3 Scripture emphasizes that this child came from Abraham (a century old man) and Sarah (a ninety-year-old woman), and Abraham faithfully named his son Isaac in obedience to the Lord (Genesis 17:19-21).
- 21:4 The baby Isaac was dealt with faithfully at eight days old according to the command of circumcision by the Lord (Genesis 17:12).
- 21:5 Once again, Scripture emphasizes the elderly age of Abraham at Isaac’s birth. (Galatians 4:21-26). Abraham was 100 years old when Isaac was born which shows that God has the power to fulfill His covenant regardless of the situation.
- 21:6 Sarah was overjoyed at the birth of a biological son.
- Even in modern days, listeners laugh (for multiple reasons) when hearing of a ninety-year-old bearing a child.
  - Both Abraham (Genesis 17:17) and Sarah (Genesis 18:12) laughed upon receiving God’s promise. This laughing might simply mean rejoice or “overflow with joy.” (Romans 4:18-21)
  - The name “Isaac” means “he will laugh.” (Genesis 21:6-7)
- 21:7 Sarah points out Abraham’s advanced age.
- Scripture emphasizes that this child came from Abraham (a century old man) and Sarah (a ninety-year-old woman), and Abraham faithfully named his son Isaac in obedience to the Lord (Gen 17:19-21).

#### **Read Genesis 21:8-13...Abraham Sent Hagar Away With Ishmael**

- 21:8 Isaac would breastfeed until he was weaned to eat food on his own.
- 21:9 Ishmael (the teenager) was 13 years older than Isaac and made fun of him.
- The number 13 is repeatedly used in Scripture to symbolize rebellion.
  - The Hebrew word for “mocking/scoffing” (məṣāhêq :מַצְהִיק) literally means “playing” and is related to the term “laughter.” (Exodus 32:6; 2 Samuel 2:14; Proverbs 26:19)
- 21:10 The old and new nature cannot coincide, so Ishmael was sent away (Galatians 4:29).
- Isaac was likely weaned 2-3 years after birth, so Ishmael was probably 15-17 years of age when he was sent away with his mother, Hagar.



- 21:11 Abraham loved his firstborn son, Ishmael, so it was difficult for Abraham to part ways with someone who he loved.
- 21:12 God consoles Abraham and makes it easier for him to separate with Ishmael. Sarah's advice had caused this difficult situation (Genesis 16:1-2), but now her counsel was aligned to God's will.
- 21:13 The faithfulness of Abraham is astounding as he obeyed the Lord regardless of his fondness for the boy, Ishmael. (Genesis 16:11-12)
- For both of his sons, Abraham had to be willing to say "goodbye." (Genesis 22:1-19)
  - God would also bless Lot because of his relationship with Abraham (Genesis 19:29); the same is true for believers; God will bless believers because of the relationship with Jesus.

### **Read Genesis 21:14-21...God Meets The Needs of Hagar & Ishmael**

- 21:14 "Early in the morning," Abraham did not waste any time, but lived in immediate obedience to the Lord.
- Beersheba is in the Negev at the extreme south of the Promised Land.
  - A "skin of water" is only mentioned in this chapter in all of the Old Testament (Genesis 21:14, 15, 19). This pouch consisted of either sheepskin or a sheep's stomach that was sewed together to carry water like a canteen.
- 21:15 All of Ishmael's water had been depleted before God interceded.
- 21:16 Hagar separated herself from her son because she did not want to see him thirst to death.
- 21:17 God heard the voice of Ishmael instead of Hagar, but then God called to her and opened her eyes; Ishmael settled in the wilderness and was given a wife from Egypt
- God heard the crying of Ishmael, and He responded.
  - God (Elohim אֱלֹהִים) heard the boy crying, but the angel of God interacted with Hagar.
- 21:18 Instead of sitting passively on the sideline, God is calling believers to "get up" and help as well (Num 23:9; Jn 5:8, Acts 9:6, 11, 20; 10:13, 20; 22:10, 16; 2 Tim 4:9)
- 21:19 Hagar had blindly been sitting near a well, but the Lord intervened to reveal to Hagar the resources that were available to her. Believers should trust and pray for the Father to reveal hidden resources that might assist in His work.
- 21:20 God cared for Ishmael and gave him a way to sustain himself in the wilderness with his archery skills. Archers were often the deciding factor in battles as they were skillful with the precision of their weapon (Gen 49:22-24; 2 Sam 11:24; 1 Chron 12:2)
- 21:21 Hagar returned to her sinful place of origin (Egypt – Genesis 16:1) and found a wife for her son. God had provided Hagar with a tree to sit under and water to drink. In the next several verses, Abraham would dig his own wells and plant his own tree. Abraham would purchase the wells from Abimelech with seven ewe sheep. This would be the beginning of the fulfillment of God's promise that Abraham's descendants would own the promised land. Abraham was a pilgrim who built altars instead of houses; however, he would establish the southern tip of Israel at Beersheba.

### **Read Genesis 21:22-26...King Abimelech Recognized God's Blessing on Abraham**

- 21:22 Abraham lived a blessed life, and it was evident to everyone around him that the Lord was with him.
- Believers should live sanctified lives of distinction in modern times as well instead of lives of mediocre existence. (Genesis 26:26)
- 21:23 Abimelech understood the authority of God and Abraham's sincerity in commitments to God.
- 21:24 Abraham seemed to be a seeker of peace and quickly agreed to the arrangement.
- 21:25 Immediately after the truce is made, Abraham reports an injustice against himself as Abimelech's servants had commandeered one of Abraham's wells.
- 21:26 Abimelech defended himself because of his lack of knowledge of the situation.

### **Read Genesis 21:27-32... Abraham Makes A Covenant with King Abimelech**

- 21:27 Abraham solidifies the importance of the covenant with Abimelech by offering sheep and cattle.
- 21:28 Abraham would now set apart seven ewe lambs as payment for each of the seven wells (Beersheba) that had been dug. A "ewe" is a fully mature female sheep, so these ewes could bear additional sheep.
- 21:29 Abimelech was not expecting an offering for wells that would seem to rightfully belong to Abraham, but Abraham made the offering.

- 21:30 Abraham explained the transaction as an act of good faith that Abraham had dug the well that Abimelech's men had seized.
- 21:31 Abraham named the place of the wells Beersheba (Beer meaning "well" and Sheba meaning "seven"). Seven represents fullness and satisfaction which is surely what the water of Abraham's wells brought.
- 21:32 Each one of the three patriarchs (Abraham; Isaac – Gen 26:23-24; Jacob - Gen 46:1-4) were encouraged by the Lord at Beersheba. Abimelech now returned to their Philistine homes without incident.
- Beersheba would become a reference to the southern tip of Israel as Dan became a reference to the northern tip of Israel. (Judges 20:1; 1 Samuel 3:20; 2 Samuel 3:10, 17:11, 24:2; 1 Kings 4:25; 1 Chronicles 21:2; 2 Chronicles 30:5; Amos 8:14)

### **Read Genesis 22:1-6...God Tests Abraham By Telling Him To Sacrifice His Son, Isaac**

- 22:1 In response to the Lord calling him, Abraham says "Here I am" three times (Genesis 22:7, 11).
- 22:2 This is the first mention of "Love" in the Bible. God does not consider the child Ishmael (who had been conceived out of self-effort) a true son. In the last chapter, God had told Abraham to send his offspring Ishmael (whom Abraham was extremely fond of) away, and Abraham was obedient.
- 22:4 Isaac figuratively "died" to Abraham on the first day, but on this third day with the altar, Isaac's life is renewed.
- This is possibly the same location as the crucifixion of Christ on the high ground at the threshing floor (2 Sam 24:24) which became Golgotha.
  - Isaac is a type of Christ and the testing of Abraham with Isaac could have occurred when Isaac was 33 yrs. old
- 22:5 Abraham had faith that God would resurrect his son to fulfill His promise (Heb 11:17-19).
- 22:6 Like Isaac, Jesus carried His cross (Jn 19:16-17). Abraham must have been an imposing image carrying a live fire as well as the sacrificial knife.

### **Read Genesis 22:7-14...God Provides the Sacrificial Ram**

- 22:7 This is the second time that Abraham mentions "Here I am." (Genesis 22:1, 11). Isaac had not been informed of the command for his death.
- 22:8 The comma is implied as Abraham's response might have identified his son as the sacrifice that God Himself would provide.
- 22:9 God had given Abraham explicit directions about the place for the sacrifice; this would be the same location that God's Son would die for the sin of the world.
- 22:10 While the knife might seem vicious, it was actually used mercifully to quickly kill the sacrifice intended for the burnt offering (Genesis 22:6-7).
- 22:11 This is the third time that Abraham has answered "Here I am." (Genesis 22:1, 7)
- 22:12 On Mt Moriah, the Angel of the Lord (Jesus) stops Abraham from harming his son.
- Once again during David's kingdom, the Angel of the Lord withdrew His sword of destruction at Mt. Moriah (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).
- 22:13 While the horns represent strength, the thickets (thorns) always represent the consequences of sin. The ram is viewed as the leader of the sheep.
- Just as the ram's head was surrounded by the thorns, Jesus Christ would also wear a crown of thorns when He was sacrificed. (Matthew 27:29; Mark 15:17; John 19:2, 5)
- 22:14 The mountain was called Jehovah-jirah during Moses' day (1500 BC).

### **Read Genesis 22:15-19...Abraham Is Rewarded For His Faithfulness**

- 22:15 "The angel of the Lord would have been God Himself; probably a Christophany (an appearance of the coming Christ).
- 22:16 God swore by Himself (an unconditional covenant) because Abraham had obediently been willing to sacrifice Isaac (conditional covenant).
- God considers Isaac to be Abraham's only son (his son of the covenant).

22:17 While approximately 3,000 stars can be seen with the naked eye, there are estimates of  $10^{21}$  stars while estimates of the number of grains of sand on the earth's seashores is approximately  $10^{25}$ . It would be interesting if the two ended up as equal.

- In ancient times, the gates of the city represented the strength and security of the city. To control the gates of a city would show the conquest, command and control over the city. (Genesis 24:60)
- Elders also sat at the "city gates," so the control might have transcended security to the government and judicial processes of the city.

22:18 The New Testament references this promises that even the Gentile nations were to be blessed through the coming Messiah from Abraham (Acts 3:25; Galatians 3:8)

22:19 After altar and sacrifice, Isaac doesn't show up again until his wedding (Gen 24:63)

### Read Genesis 22:20-24...The Descendants of Nahor (Abraham's Brother) & Milcah (The Daughter of Haran)

22:20 Scripture provides the genealogy of Abraham to set the stage for Isaac's wife Rebekah. (Genesis 11:24-32)

- Milcah means "Queen".

22:21 Uz was a Patriarch of Job (Job 1:1), and his brother Buz a Patriarch of Elihu (Job 32:2)

22:23 Abraham finds out about Rebekah, who would later become the wife of Isaac (Genesis 24). Rebekah was the daughter of the youngest son of Milcah (the wife of Nahor)

- Bethuel means "man of God."
- Jewish Scribes believe that Rebekah (meaning "to tie up/ensnare" had great beauty so as to attract and entice the love and affection of Isaac.

22:24 Including the sons of the concubine of Nahor (Abraham's brother) had 12 Children (4 from the concubine).

- Reumah means "exalted" & "wild ox"
- Jacob would also have 4 sons from his concubines (Bilhah: Dan; Naphtali & Zilpah: Gad & Asher).

9 Gen 23, 24:

### Read Genesis 23:1-7...The Death of Sarah

23:1 Sarah is the only woman in Scripture whose age, death and burial are documented.

- Sarah died at the age of 127 years when Isaac was 37 years of age (Genesis 17:17). This is the only time in all of Scripture that a woman's age is recorded at her death.
- Sarah's name means "princess" while her original name Sarai means "contentious."
- The Midrash (Jewish commentary on the Tanakh) states that when Abraham recounted Isaac's "near sacrifice" to Sarah, she cried out seven times and died.

23:2 Sarah died in Hebron which is 19 miles south of Jerusalem. Hebron is 31 miles northeast of Beersheba where Abraham lived. (Genesis 22:19)

- Hebron was part of Caleb's land allotment from Joshua. (Joshua 14:13), and would later be designated as one of the cities of refuge (Joshua 20:1-7).



- In the last chapter, Isaac was spared, but now Abraham must deal with the passing of his wife Sarah. (Psalm 90:12)
- This is one of the first instances of crying (tears, mourning) in the Bible in reference to Abraham's grief of Sarah's death. (1 Peter 3:1-6) The Hebrew term (וַלְבָבָהּ תִּבְכֶּה: wəlibkōtāh) means "and to weep."
  - Hagar & Ishmael had cried when they were sent away (Genesis 21:16-17)

- 23:3 Heth was an ancestor of the Hittites (Genesis 10:15; 1 Chronicles 1:13)
- 23:4 The natives of Canaan considered Abraham a sojourner (a nomad) and a stranger (a foreign settler).
- The death of Sarah reinforced the fact that every human is only passing through this world for a short time. Like Sarah, Abraham was a foreigner and visitor. (Ephesians 2:19; 1 Chronicles 29:15; Hebrews 11:16)
- 23:5 Genesis indicates that the "Hittites" (sons of Heth) were descendants of Ham through his son, Canaan.
- The Hittites were the warlike group of the confederation with Semites and Phoenicians.
  - They inhabited the whole region between the Euphrates and Damascus and for a long time were formidable rivals of the Egyptian and Assyrian empires.
  - Uriah (the first husband of Bathsheba) was a Hittite.
- 23:6 Abraham was given respect from neighbors (Hittites) due to God's blessings; the Hittites were also famous for their skill in building and using chariots.
- The Hittites were pioneers of the Iron Age (although not the first to work with iron), demonstrating great skills in the manufacture of iron artifacts from as early as the 14th century BC.
- 23:7 Abraham returned the respect to the Hittites.
- 23:8 Abraham understood the exact burial site that he wanted as well as the owner. He asked the "sons of Heth" to negotiate a deal with Ephron the Hittite.
- 23:9 Abraham was willing to pay the full price for the cave at the end of Ephron's field as a burial site.
- Machpelah ("double doors" meaning a way in/birth and a way out/death) was the location that Abraham had built an altar to God when he separated from Lot (Genesis 13:18)
- 23:10 As Abraham requested that the "sons of Heth" represent him to Ephron who was also sitting among them.
- 23:11 Ephron was overly generous in that he offered to give the cave as well as the field to Abraham.
- In this verse alone, Ephron repeats three times that he is willing to give the plot of land to Abram. This was an ancient way to negotiate.
- 23:12 Abraham once again bowed to the inhabitants of his promised land.
- 23:13 Abraham did not want to bicker and barter back and forth; instead, Abraham was willing to pay full price to quickly bury Sarah.
- Jewish funerals typically occur within 24 hours of the death of the individual.

**Read Genesis 23:14-20...Sarah Is Buried In A Field at Machpelah facing Mamre (Hebron), in Canaan.**

- 23:14-20 Abraham was a pilgrim who only owned a plot of land to bury his wife.
- From the Egyptian monuments we learn that "the Hittites were a people with yellow skins and 'Mongoloid' features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt, so that we cannot accuse the Egyptian artists of caricaturing their enemies.
  - The Amorites, on the contrary, were a tall and handsome people. They are depicted with white skin, blue eyes, and reddish hair. (Reverend Archibald Sayce's [The Hittites](#)).
- 23:14 Ephron answered Abraham immediately. The custom at that time was to barter the value of something; the first price was never paid, but Abraham accepted the first price without haggling down the price.
- 23:15 Four hundred shekels of silver weighs approximately 12½ lbs.
- This was an expensive cost; for comparison, King David would purchase the threshing floor at Mt Moriah for 50 shekels. (2 Samuel 24:24)
  - This inflated price was paid without haggling back and forth.
- 23:16 Abraham did not barter or bicker, but instead directly gave to Ephron the price that he requested.
- 23:17 Beyond a cave for burial, Abraham purchased a field and trees as well. This shows that the land was fertile and watered for vegetation. This was prime land.
- Spiritually, the trees within his field might represent men/nations that were purchased with an exorbitant price (the life of Christ) to be in Abraham's possession.
- 23:18 Abraham's purchase and legitimate ownership was witnessed by the public.
- 23:19 In short order, Abraham buried Sarah in the field of Machpelah.
- This was the location where Abraham had built an altar by the oaks of Mamre in Hebron after separating from Lot. (Genesis 13:18).

- Beyond the burial place of Sarah, Machpelah would become the burial location for the patriarchs. (Abraham-Genesis 25; Isaac & Rebekah-Genesis 49; Leah-Genesis-49; Jacob-Genesis 50)
- 23:20 The transaction and ownership of the field and cave by Abraham was accepted by the “sons of Heth.”

**Read Genesis 24:1-9...Abraham Sends His Trusted Servant To Retrieve A Bride For His Son, Isaac**

**Chapter 24 is about a Father’s Love Gift to His Son – a Bride (John 17:2, 6, 9, 11, 12, 24)**

- **The Master (Abraham) sends the “Comforter” (Eleazar) to retrieve a Gentile Bride for His Jewish Son.**
- **The Comforter tests the Bride’s service and charity. The Bride’s generosity with the “living water” results in a blessing.**
- **The Comforter testifies to the wealth of the Master (which also belongs to his only Son)**
- **The Comforter asks if there is room for him.**
- **The marriage is arranged (pre-destination) as well as accepted by the Bride (free will)**
- **The Comforter brings the Bride to the Son, and recognizes the Son as “Master” which was the same term that the servant used for the Father.**
- **The son brings the Gentile Bride (church) into the tent of his mother who has passed (Israel).**

24:1 Those who faithfully pursue righteous lifestyles receive blessings (Genesis 24:35; James 1:25)

- Abraham was 100 years old when Isaac was born (Genesis 21:5), and Isaac will be 40 years old when he marries Rebekah (Genesis 25:20). So, this verse occurs when Abraham is just shy of 140 years of age; Abraham will live until he is 175 years old (Genesis 25:7)
- The Hebrew word meaning “in all things” (bakkōl כֹּל) is used several times to characterize the sovereignty of God over all things. (1 Chronicles 29:12; Psalm 103:19)

24:2 Abraham’s Servant (Eliezer – “Comforter” Genesis 15:2) is a type of the Holy Spirit (John 16:12-13) as are many unnamed servants throughout the Old Testament (Ruth 2:5; 1 Samuel 9:56).

- The Father would send an unnamed servant (the “comforter” – John 15:26) to draw a gentile bride (the church) for his Jewish son (Jesus).
  - Just as Isaac trusted his father (& his servant, the comforter) to find the right partner. Two people are better than one, but God as the third makes the cord unbreakable (Ecclesiastes 4:9-12)
- The action of “placing the hand under the thigh” seems to be similar to someone taking an oath and “raising their right hand.”
  - The thigh represents strength as the largest muscle of the body, so the one taking the oath would be under (subject themselves to) the strength of the other individual. (Genesis 47:29)
  - The “thigh” and “loins” were interchangeable terms. If the “loins” are the focus (instead of the thigh), the loins can represent the circumcision covenant or the descendants (and future Messiah) from Abraham.

24:3 The oath would be to “*Yahweh, the Elohim of heaven and Elohim of earth.*” God would hold the servant accountable; therefore, he should not have Isaac wed an ungodly Canaanite woman.

- A Canaanite woman would not know Yahweh or have the same world view as Abraham’s family. (2 Corinthians 6:14)
- The courtship process was a spiritual process that included the entire family for an “arranged marriage.”
- Dedicated commitment and will preceded (and were prioritized above) romance and love.

24:4 It was critically important for Abraham to have a pure legacy family and not to be unequally yoked with Canaanites who worshipped false gods.

- Abraham’s brother, Nahor, is referenced earlier, (Genesis 11:24-31)

24:5 Abraham’s servant was concerned that the possible bride would not be willing to follow him.

Abraham’s servant carried promises of a blessed life if the bride would obediently follow.

24:6 Abraham was just as concerned about Isaac not fulfilling God’s calling to populate the land of Canaan (Genesis 12:7; 13:15; 15:18). Abraham did not want Isaac to be tempted to remain outside of the Canaanite land.

- Abraham had left the promised land several times to his peril. (Genesis 12:10)
- Laban would later keep Jacob outside of Canaan for over 14 years working for Leah and Rachel.

24:7 Abraham encouraged his servant that God would be faithful to His word.

- Just as God had called Abraham to leave the land of Ur and Haran, the bride of Isaac will be willing to leave her father's household in faith.
- Abraham has become a man of faith. (Hebrews 11:8-19)

24:8 The servant would not be held accountable if the possible woman did not answer the "calling" to be a bride.

24:9 The action of "placing the hand under the thigh" seems to be similar to someone taking an oath and "raising their right hand."

- The thigh represents strength as the largest muscle of the body, so the one taking the oath would be under (subject themselves to) the strength of the other individual. (Genesis 47:29)
- If the loins are the focus (instead of the thigh), the loins can represent the circumcision covenant or the descendants (and future Messiah) from Abraham.

### **Read Genesis 24:10-14...The Servant Commits His Mission to God**

24:10 Nahor was near the "headwaters" of the Tigris and Euphrates Rivers which is 450 miles from Mamre (Hebron). It is estimated that this journey would have taken a month to make.

- The number ten often represents organization when it is used in Scripture. The servant was trusted to fulfill his master's desire in an orderly, planned approach.

24:11 As the heat of the day subsided, the women would draw water from the well in the evening.

- Just as Jesus would be crucified outside of the city (Hebrews 13:12), this servant awaited an obedient bride outside of the city.

24:12 The servant prayed before beginning the search for Isaac's wife. Single believers should also pray for their future spouse. He does not pray for someone who is physically attractive; instead, he prays for a charitable lady with a servant's heart.

- The servant begins his prayer by stating his current position and continues his prayer to have recognition that the Lord is blessing his master.
  - This servant recognizes the Abrahamic covenant that has been made. As the senior servant of Abraham's household, this servant had lost his inheritance upon the birth of Isaac; however, this servant continues to trust the Lord.
- Abraham's servant made the camels kneel to wait as the women came to the well; it is said that even the camels were kneeling for the servant's prayer
- This is the first of three times that this faithful servant will pray in this single chapter of the Bible.

24:13 The servant begins his prayer by stating his current position and continues his prayer to have recognition that the Lord is blessing his master.

24:14 The servant is building into his prayer, the qualities and characteristics that he is looking for in a woman.

- Camels drink a lot of water (up to 20 gallons at a time) which is stored in the camel's bloodstream (for 1-2 weeks without water).
  - A camel's hump does not hold water at all - it actually stores fat which the camel uses it as nourishment when food is scarce.
  - If a camel uses the fat inside the hump, the hump will become limp and droop down.
  - With proper food and rest the hump will return to normal.

### **Read Genesis 24:15-21...Rebekah is an Answer to the Servant's Prayer**

24:15 Rebekah ("to tie or bind") arrived before the servant's prayer ends. At times, the Lord makes His people patiently await an answer, but there are times when he has put into process the answer even while the issue is being prayed over.

- Historians have found that Mesopotamian women would carry the jars on their shoulders or hips while the Egyptian women would carry the jars on their head.

24:16 Rebekah is described as being physically beautiful (as was Sarah – Genesis 12:11, 15), but she was also a hard worker and gracious to the servant. This physical attractiveness would also be passed to her grandson, Joseph (Genesis 39:6).

- The lineage of Rebekah was through Bethuel, the youngest son of Nahor and Milcah. (Genesis 22:20-24)

- Jewish Scribes believe that Rebekah (meaning “to tie up/ensnare” had great beauty so as to attract and entice the love and affection of Isaac.

The “Beautiful” Women in Scripture	
1. Sarah	Genesis 12:11, 14
2. Rebekah	Genesis 24:16
3. Rachel	Genesis 29:17
4. Abigail	1 Samuel 25:3
5. Bathsheba	2 Samuel 11:2
6. Tamar	2 Samuel 14:27
7. Queen Vashti	Esther 1:11
8. Esther	Esther 2:7
9. Daughters of Job	Job 42:15

- 24:17 Without hesitation, the servant acted towards the objective. The outcome would be predicated on the girl’s selfless and serving character qualities.
- 24:18 Rebekah also responded quickly to the act of service; without hesitation, she served the need with respect. In the same way, believers should considerately serve the needs of those around.
- 24:19 Without the servant’s request, Rebekah offered to serve the camels as well. She graciously and generously served while uncovering additional needs that needed to be met
- Abraham’s servant (Eliezer) had brought ten camels (Genesis 24:10)
- 24:20 Each of these verses occurred with haste as Rebekah quickly served.
- Throughout Scripture, a jar (clay container) represents a life (i.e., the woman at the well – John 4:28). Rebekah poured out her jar (life) for others.
- 24:21 Abraham’s servant waited for God while actions were fast – 24:17, 20, 28 – similar to Laban/Rachel (Genesis 29:12-13)
- The servant did not manipulate the outcome or force a certain answer from God; he had a sincere desire to see what the Lord would do.
  - Although the servant watched Rebekah, he was really watching the Lord – to see what His divine plan was and what He would divinely accomplish.

**Read Genesis 24:22-27...The Servant Discovers Rebekah’s Family Connection to Abraham**

- 24:22 The servant waited until the needs of the camels had been completely met before offering the ring and bracelets to Rebekah.
- It is likely that the ring (explicitly a “jewel for the forehead”) was a nose ring (Genesis 24:47) instead of a finger ring as was the custom (Ezekiel 16:11-12)
  - After Rebekah served without expectation, she was blessed with the treasures of the servant. The ring and bracelets represented the intention of marriage and the wealth of the Master (Abraham).
- 24:23 The servant asks the age-old question – “Is there room for me to stay?” (Lk 2:7, Ps 10:4). The servant had readied the substantial gifts without knowing that Rebekah was Abraham’s relative.
- 24:24 The emphasis is on the fact that Rebekah descended from Nahor’s true wife Milcah (Genesis 11:29) instead of a concubine (Reumah – Genesis 22:24). Rebekah was related through both the father and mother’s lineage.
- The lineage of Rebekah was through Bethuel (“a man of God”), the youngest son of Nahor and Milcah. (Genesis 22:20-24)
- 24:25 The 10 camels allude to a fairly sizeable entourage, but Rebekah generously stated that her family could accommodate overnight.
- 24:26 The servant worshipped the Lord for blessing his trip and answering his prayer (Romans 8:14). The servant understood that God was the giver of blessings (God’s grace), and the servant did not hide his gratitude to the Lord.
- This is a repeated action of the servant; when the Lord blesses him (Genesis 24:52), he humbles himself (bowing to the ground and exalts (worships) the Lord.

- 24:27 The servant continued to praise the Lord for His guidance and faithfulness throughout the trip.
- God led the servant as he faithfully traveled; God was involved in the process, but the servant needed to get up and go. Believers should diligently and actively be used by God.

### **Read Genesis 24:28-32...Laban Welcomed The Servant Into His Home**

24:28 Again, Rebekah hurried to her mother's household; the passage is very maternal with the reference point being Milcah.

- Bethuel may have still been alive or possibly Laban had a brother named Bethuel (Gen 24:50).

24:29 The urgency continued with Laban running out to meet the servant. Laban prioritizes wealth and worldly possessions.

- The servant waited at the well.

24:30 Rebekah's new jewelry appealed to the businessman, Laban.

24:31 Laban acknowledges the Lord as being the source of blessings. Believers should be identified in such a way. Laban had made preparations for the servant and his camels.

24:32 The servant's name is not used in this passage possibly because God desires to be the focus of attention. In this passage, it is called out that other men were traveling with the servant as well. The camels were well provisioned while the feet of the servant and his fellow travelers were washed.

### **Read Genesis 24:33-48... The Servant Recounts His Mission to Find a Bride for Isaac**

24:33 The servant was not distracted with personal gain or comforts, but purposeful in the reason for the trip. There is a time for comforts (relaxation, eating), but the mission of God takes precedence.

- The testimony was prioritized more by the servant than the gifts and offers of Laban.

24:34-44 The servant speaks about his master and the master's son (John 16:13-15)

- The servant finds his identity in his master, Abraham.
- The nameless servant (representing the Spirit) will tell of the treasures of the father's house.

24:35 Abraham is admitted to be "rich", and this was attributed to a blessing from the Lord.

24:36 The servant includes the mention that Sarah was elderly (90 years old) when she had Isaac. Since Isaac is his only son, Abraham has given all of his wealth to Isaac.

- The father's wealth was the son's wealth.

24:37-47 The venture of the servant has been reiterated to emphasize the Lord's faithfulness. The mission of the servant has become a testimony of God's fidelity.

- The servant recounts his lack of faith when interacting with Abraham. (Genesis 24:39)
- The servant recounts his faithful prayer to God at the spring (Genesis 24:42)

24:48 Included in the account was the servant's praise of the Lord for finding the close relation as a mate for Isaac.

### **Read Genesis 24:49-58...Rebekah Agrees To Leave With Abraham's Servant**

24:49 The servant quickly forces the question, so that he can quickly be about his master's business.

- In the Old Testament, the concept of "righteousness" was associated closely with "straightness." The concept of "sin" was associated with turning left or right (missing the mark). (Numbers 20:17, 22:26; Deuteronomy 2:27, 5:32, 17:11, 20; 28:14; Joshua 1:7; 23:6; 2 Kings 22:2; Proverbs 4:27)

24:50 Laban doesn't give himself choices that he doesn't have; the only appearance by Bethuel "man of God" (Rebekah's Father & Nephew of Abraham) - (Genesis 22:22, 23; 24:15, 24, 47)

- Isaac was 40 years old when he married Rebekah; Rebekah's father (Bethuel) is described (along with Laban) as being Syrian. (Genesis 25:20)

24:51 Laban offers Rebekah as the proposed wife without her consent as was the custom.

24:52 The servant does not hesitate to worship the Lord for His kindness. This is a repeated action of the servant; when the Lord blesses him (Genesis 24:26), he humbles himself (bowing to the ground and exalts (worships) the Lord.

24:53 The servant offered gifts of: Silver (Redemption), Gold (Royalty), Garments (Righteousness). This is similar to the gifts that the magi would offer Jesus except they also offered Myrrh as a symbol of His death ( Mt 2:11)

- A dowry (mohar מֹהָר) was a "reverse alimony" that was given to the man of the house when the daughter/sister was given in marriage. The man could use the interest, but the principle of the dowry itself was to be saved in case the man ever divorced the woman. She would have the dowry



to support her. The groom was taking a worker from the bride's family, so the family would have been some reimbursement.

- The gifts of the groom transcend the bride to bless her family and household. Just as sin affects those around the sinner, righteousness and blessing are also contagious and affect those around the believer.

24:54 The servant and his companions fellowshiped for an evening and then in the morning, they requested to immediately return to the master to conclude the mission.

24:55 The names are not mentioned, but Rebekah's family attempts to postpone her journey to Isaac.

- The number "10" symbolizes order, so this possibly speaks to getting affairs in order. Some translations use "10 months" instead of "10 days."
- Laban tricked Jacob into staying 14 years. This shows the wisdom of Abraham not allowing Isaac to go (Genesis 24:6).

24:56 The servant immediately follows the calling (Gen 19:17, Mt 9:17, Lk 9:62)

24:57 As far as the timing, Rebekah's family sought her readiness to comply. Although the marriage has been arranged and approved, the timing is dependent on Rebekah's consent.

24:58 Rebekah gave the simple response that should be true of every believer when called by the Lord, "I will go." It was the bride's decision to accept the offer. (John 1:12)

### **Read Genesis 24:59-61...Laban Blessed Rebekah**

24:59 Rebekah's household would have no further need for her nurse, but Rebekah might need the support on the trip. Rebekah had her nurse while Abraham's servant had his traveling companions.

24:60 The blessing that was given to Rebekah by her family was a prophesy. The blessing of the "*gates of the enemy*" had already been given to Abraham by God (Genesis 22:17)

- In ancient times, the gates of the city represented the strength and security of the city. To control the gates of a city would show the conquest, command and control over the city.
- Elders also sat at the "city gates," so the control might have transcended security to the government and judicial processes of the city.
- Rebekah would also be the mother of tens of thousands as she would be a part of the fulfillment of God's vow to Abraham.

24:61 Rebekah took several women beyond the nurse, and she followed the servant.

### **Read Genesis 24:62-67...Isaac Marries Rebekah**

24:62 The destination of Rebekah and the servant is called Beer-lahai-roi which translates to: "A well of the Living One Who sees me." This is the well that had been named by Hagar when she was pregnant with Ishmael (Genesis 16:13-14). At the time, Ishmael was living away from his father, but had returned to visit.

24:63 Isaac was having his quiet time as he walked in the field. Like the servant, Isaac is a man of prayer. The first sight that Rebekah had of Isaac was of him praying in the field.

24:64 Rebekah responded to seeing Isaac and alighted from her camel inquisitively.

24:65 This is the first time that the word "veil" is used in Scripture. The veil is generally worn by women as a sign of modesty and chastity.

- The bride asked the servant to identify and introduce her to the groom coming to meet them.
- The servant identified the groom as his lord and master. The entire time, the servant referenced Abraham as his master, but now he conflates the father and son as the servant identifies the son as his master just like the father was his master.

24:66 Just as the servant had relayed the testimony of God's faithfulness to Rebekah's family (Genesis 24:37-47), he now relayed the testimony to Isaac.

24:67 This retrieval of Rebekah was several years after Sarah's death. The marriage of Isaac and Rebekah is listed first, and then purposeful love followed.

- In the last chapter, Abraham weeps at the loss of Sarah (Genesis 23:2), but this verse references Isaac's grief at the loss of his mother. Sarah died when Abraham was 137 years old, so Isaac may have been without Sarah for three years.
- Spiritually, Rebekah (the Gentile Bride) was brought into the "tent" of Sarah (the Jewish Bride) to be wed to the Father's Son.

**Read Genesis 25:1-6...Abraham’s Wife Keturah**

*“It is not how you start...but how you finish that is important”*

25:1-2 After Abraham was 137 years old (Genesis 22:23), Abraham has six more offspring by Keturah (“incense”) – Shua mentioned in Job 2:11.

- Abraham may have “married” Keturah while Sarah was alive as she is referenced as Abraham’s concubine (Gen 25:6; 1 Chron 1:32).
- Abraham was a wealthy elder.

Six Sons of Keturah			
1.	Zimran	Their song/psalm	<i>Their song Has become a snare With strife And contention Which will leave An emptiness</i>
2.	Jokshan	Snare	
3.	Medan	Strife	
4.	Midian	Contention	
5.	Ishbak	Will leave	
6.	Shuah	A pit/depression	

25:3 Jokshan (the second son of Keturah) had two sons: Sheba (“swear/oath”) and Dedan (“leader,” “individualistic” and “independent”). Dedan (the grandson of Keturah) had three sons: Asshurim (, Letushim (“hammer men/file men”), and Leummim (“countries without water”).

25:4 The fourth son of Keturah was Midian (all of Keturah’s sons were Arab tribes).

- The Midianites were somewhat nomadic who settled in “the land of the east” (Genesis 25:6) which surrounded the Gulf of Aqaba.
- Joseph was sold into Egyptian slavery by the Midianites (Genesis 37:36)
- Moses would marry a Midianite named Zipporah.

Five Sons of Midian			
1.	Ephah	Darkness	<i>Of darkness &amp; dust He vowed To be a worshipper With the knowledge of God</i>
2.	Epher	Dust/Lead	
3.	Hanoch	Vowed/Dedicated	
4.	Abida	Worshipper	
5.	Eldaah	Knowledge of God	

- Keturah has six sons, seven grandsons and three great-grandsons listed (16 descendants in all)
- *“As for Me, behold, My covenant is with you, and you will be the father of a multitude of nations. 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 I will make you exceedingly fruitful, and I will make nations of you, and kings will come from you.”* (Genesis 17:4-6)
  - Abram means “exalted Father” while Abraham means “Father of a multitude of nations”
- Regardless of the age of the believer, God can still bless and use you. (Philippians 1:6; 2 Timothy 4:7)

25:5 Although other sons were born to Abraham, he understood that the Lord considered Isaac his true son who was given everything that Abraham owned.

25:6 Just as Adam (Genesis 3:24) and Cain (Genesis 4:16) were evicted to the east, so were the sons of Keturah (who is identified as one of his concubines).

- The Hebrew term is plural so there may have been even more sons from other concubines (happilāgšîm הַפִּילָגְשִׁים).
- Unlike Abraham’s other concubines, Keturah was elevated to the status of being a wife.

**Read Genesis 25:7-11...Abraham Died and Was Buried With Sarah**

25:7-8 Abraham was content in his old age and lived to be 175 years old.

- Abraham entered the Promised Land at the age of 75 and lived there for a century (Genesis 12:4)
- Abraham was 86 when he bore Ishmael, and had lived half of his life (88 years) with Ishmael. (Genesis 16:16)
- Abraham was 100 when he bore Isaac and knew him for 75 years. (Genesis 21:5)
- Sarah was 127 years old when she died (Genesis 23:1), and Abraham was ten years older. So, Abraham lived 48 years without Sarah at the end of his life.

25:9 Although Ishmael is the elder, Isaac is listed first. Isaac and Ishmael show a sort of reconciliation through the burial of their father; this is similar to Jacob and Esau at Isaac’s death (Gen 35:29)

- The death of the Father brought Isaac (Jew) and Ishmael (Gentile) together.
  - Machpelah (“double doors” meaning a way in/birth and a way out/death) was the location that Abraham had built an altar to God when he separated from Lot (Genesis 13:18)
  - Beyond the burial place of Abraham, Machpelah would become the burial location for the patriarchs. (Sarah-Genesis 23; Isaac & Rebekah-Genesis 49; Leah-Genesis-49; Jacob-Genesis 50)
- 25:10 In Genesis 23, Abraham paid full price (the “asking price”) for this field with trees and a cave.
- 25:11 While Ishmael is not mentioned, God continued to bless Isaac at the location where he met Rebekah.
- The location of Sarah’s tent (Genesis 24:67) was called Beer-lahai-roi which translates to: “A well of the Living One Who sees me.”

**Read Genesis 25:12-18...The Descendants of Ishmael**

25:12-18 Just as with the twelve tribes of Israel, Ishmael’s lineage is outlined with 12 sons (1 Chron 1:29-31)

Twelve Sons of Ishmael (Genesis 25:13-15)			
1.	Nebaioth	Words, Prophecies	<i>The words Are powerful For godly discipline Bringing sweet smelling For those who hear &amp; obey In silence According to the prophecy Against the false Syrian god Bringing Respect Order And Rest To the ancient people</i>
2.	Kedar	Powerful	
3.	Adbeel	Disciplined of God	
4.	Mibsam	Sweet smelling	
5.	Mishma	Hear, Obey	
6.	Dumah	Silent	
7.	Massa	Burden; Prophecy	
8.	Hadad	Syrian god of Fertility	
9.	Tema	Admiration; Consummation	
10.	Jetur	Order, Concession	
11.	Naphish	Rest; Refresh; Respires	
12.	Kedemah	Ancient; First	

25:16 Ishmael’s sons were princes as leaders over camps and villages.

25:17 Ishmael lived 137 years (62 years after Abraham died).

- Isaac lived to be 180 years old (53 years after Ishmael died)

25:18 Many of these Arabic descendants were nomads along the trade routes through Arabia.

- Ishmael’s descendants would establish the culture that ultimately became Islam circa 600AD
  - Islamic tradition is that Abraham and Ishmael traveled to Mecca and constructed a shrine called the “Kaaba.” Muslims believe that Abraham and Ishmael are buried at the Kaaba.

**Read Genesis 25:19-26...The Births of Jacob and Esau**

25:19 While Ishmael is described as the son of a slave woman (Genesis 25:12), Isaac is emphasized to be Abraham’s son.

25:20 Isaac was 40 years old when he married Rebekah.

- Rebekah’s father (Bethuel) is described as a Syrian, and Laban is described as being Syrian.

25:21 Rebekah’s pregnancy was the result of prayer.

- Isaac would have known that he was the “son of promise;” however, he had a barren bride. This would have included concern, grief and waiting for God to fulfill His promise.
- Abraham would have waited for two decades (20 years) for Isaac and Rebekah to have a child. Abraham would know Jacob for 15 years.
  - Abraham died at 175 years old (Genesis 25:7), and Isaac was 60 years old when Jacob was born (Genesis 25:26)
- Like Sarah, Rachel and Hannah (all types of Mary the Lord’s mother), Rebekah’s pregnancy was the result of prayer so that the birth of Jacob, like that of Isaac, Joseph and Samuel (all types of Christ), was contrary to nature, the result of divine intervention.

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

25:22 It appears that Isaac comforted Rebekah after his prayers were answered with a challenging pregnancy.

- While she allowed Isaac to pray for her to become pregnant, Rebekah inquired of the Lord directly (herself) after struggling during her pregnancy.
- Esau and Jacob represent the two natures of man as the spiritual nature struggles with the physical worldly nature. (1 Corinthians 15:46-49; Galatians 5:17)

25:23 Rebekah is told about Israel & Edom in her womb → struggle of Romans 9:10-13; these two boys were twins with at least limited resemblance, but to God they were a contrast

25:24 God had explained to Rebekah that she would be the mother of twins.

25:25 While the red often symbolizes bloodshed, hair represents submission or rebellion (Ps 68:21)

25:26 Isaac was 60 when Esau (“hairy”) and Jacob (“Take Place of” or “Supplanter/Usurper”) were born.

- The name “Jacob” (“heel catcher”) included the ancient connotations of being a trickster, con-man, racketeer or charlatan.
- The number “six” is the “number of man” and often symbolizes “insufficiency” in Scripture. (Revelation 13:18)
- In Scripture, “hair” often represents submission or rebellion (Psalm 68:21)

### **Read Genesis 25:27-34...Esau Sells Birthright to Jacob for Lentil Stew**

25:27 Esau was a hunter like Nimrod (“Gen 10:8”); the field is usually symbolic of world (e.g., sow seed)

25:28 Isaac loved Esau for purely selfish reasons – because of his taste in food.

- Modern fathers may gravitate to an adventurous son because of his interests in “wild game” (or even the son’s ability to provide), but this is a poor substitute for character.

25:29 The field often symbolizes the world, and while many come out of the world defeated, they dabble in “spiritual food” (the Word of God) only to return once again to their worldly ways.

25:30 Lentil stew was of reddish color. The color red often denotes “blood” and payment for sin” in Scripture and was the theme of Esau’s life (Is 1:18).

- Esau was nicknamed “Edom” (meaning “red”) because of his interest in the red lentil stew for which he hungered.
- While God changed the names of His people (Abram-Abraham; Sarai-Sarah; Jacob-Israel), the people actually changed Esau’s name to “Edom.”
- Throughout Scripture, the color “red” symbolizes “blood.”

25:31 Jacob understood that the birthright belonged to the elder brother, Esau. Jacob also recognized the value of the birthright and as a savvy businessman, he probably knew of Esau’s disregard for his birthright.

- The birthright resulted in a double portion of inheritance (Deuteronomy 21:15-17) as well as Priesthood (head) of the Family; The birthright of Isaac would have authority in the household and the eventual lineage of the Messiah.
- Throughout history, the eldest son received benefits that no other child received; this was called the “Law of Primogeniture.”
- The firstborn with the birthright would inherit the authority of the father when the father died.
  - The elder would become the decision maker as the head of the family.
  - Beyond the “judicial head,” the firstborn was to be the spiritual head of the family as well. The “birthright” son was responsible for the adherence to the Mosaic Law by the family.
- The birthright was given to the elder child along with the responsibility of taking care of their siblings; however, Jacob was taking care of Esau by giving him stew.
  - Upon the father’s death, the son with the birthright would carry the responsibility of taking on his widow mother and siblings as well as any servants who worked for the family.
  - The son with the birthright would also be responsible for the home and the fields of the family (harvests, etc.)
  - This represents those who want the Lord’s blessing without any responsibility of their own.

- The elder carrying the birthright was consecrated/dedicated to the Lord (Exodus 22:29).
  - While a blessing could be given to every child, a birthright ensured a greater blessing for the possessor.
    - Esau would desire a greater blessing without the responsibility of the birthright.
    - *“But on Mount Zion there will be those who escape, and it will be holy. And the house of Jacob will possess their property. Then the house of Jacob will be a fire, and the house of Joseph a flame; but the house of Esau will be like stubble. And they will set them on fire and consume them, so that there will be no survivor of the house of Esau,” For the Lord has spoken.*” (Obadiah 1:17-18)
  - *”See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many become defiled; that there be no sexually immoral or godless person like Esau, who sold his own birthright for a single meal. For you know that even afterward, when he wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears.”* (Hebrews 12:15-17)
  - Jesus was the firstborn in that He had at least six younger physical siblings (Matthew 13:55-56; Mark 6:3) as well as the prestige of the firstborn among believers (Romans 8:29). Christians are even called “the church of the firstborn” (Hebrews 12:23)
    - Jesus has the firstborn authority over all of creation. (Colossians 1:15; Psalm 89:27).
    - Jesus is the firstborn of the dead (Colossians 1:18; Revelation 1:5)
  - God referred to Israel as His firstborn (Exodus 4:22; Isaiah 61:7).
- 25:32 One quick moment of satisfaction can ruin an entire life and lineage. Life in this world must be sacrificed for a greater promise of eternal life (Mt 10:39, 16:25-26).
- Esau exclaimed that he “was about to die.” Unbeknown to him, this was a spiritual statement that the birthright would die to him that day. While Esau was only focused on survival in the physical world, he should have been focused on the spiritual truths.
  - Esau valued the fleshly, physical things over spiritual things. (Romans 8:12-13)
  - Esau referred to the birthright generically (“the birthright”) instead of claiming ownership as “my birthright.”
  - God would be identified as the God of “Abraham, Isaac and Jacob” (without mention of Esau) (Exodus 2:24, 3:6, 15-16; 4:5; Numbers 32:11; Deuteronomy 1:8; 2 Kings 13:23; Jeremiah 33:26)
- 25:33 Esau exchanged promise for materials while Jacob did not receive anything tangible that day, but by faith he believed in the future blessings of the birthright (Dt 8:3; Mt 4:4; Lk 4:4).
- Esau did not attempt to take the stew by force, but instead made the exchange that Jacob demanded.
  - Scripture recognizes that the birthright belonged to Esau as the firstborn.
- 25:34 Beyond the stew, Jacob gave a piece of bread to Esau as well.
- Esau went on “*his way.*” Esau followed his own mind and heart even though it would cost him.
  - *“So, Esau despised his birthright.”*

### **Read Genesis 26:1-5...Isaac Flees to Philistine Country During Famine**

- 26:1 Similarities to Abraham’s life (20:1) as Isaac finds shelter with Abimelech (Abimelech was not a proper name, but a Philistine title “Father of the King”)
- Abraham fled to Egypt during the droughts. Sin and tendencies often become generational as children watch and learn from their parents.
  - God also blessed Isaac because of the obedience of his father.
- 26:2 Unlike his father, Abraham, Isaac is commanded not to take refuge in Egypt during famine (Gen 12:10). Instead of Egypt, Isaac went to the Philistine country.
- 26:3 God will take care of Isaac just like He takes care of all of His people as pilgrims passing through this temporary place (Heb 11:13-16; 1 Pet 2:9-12; Lev 23:40-43)
- 26:4 During this time of famine and pilgrimage, God repeats His promise in telling Isaac that God would make him fruitful and multiply his offspring (Gen 15:5).
- God encourages Isaac to trust Him during this difficult time by reminding him of His promises. God’s promises should be a comfort to every believer.
- 26:5 Isaac was to be blessed because his father (Abraham) listened and obeyed

**Read Genesis 26:6-11...Isaac Deceives Abimelech About Rebekah Being His Sister**

26:6 Isaac sets up household on the border of Egypt at Gerar meaning “grain”

26:7 Just like Abraham (12:13, 20:2), Isaac lied about Rebekah being his sister.

- Later Jacob would deceive Isaac over Esau’s blessing
- Jacob’s sons would deceive him over Joseph’s death
- Generational sin is a poison passed from one age to the next.

26:8 The lie of Isaac went beyond a single occurrence, but it was a lifestyle over a long period of time.

26:9 Instead of killing Isaac because of his marriage to Rebekah, the king would have protected Rebekah from stalkers. Isaac’s concern for himself had actually put his bride in danger.

26:10 Guilt would have come upon the king’s household even though they did not intentionally sin. The consequences of the unintentional sin would have remained.

26:11 The king warns all of the people as he defines the sin and the consequences.

- Instead of killing Isaac due to his marriage to Rebekah, the king would have protected Rebekah from stalkers.
- Isaac’s worry for himself had actually put his bride in danger.

**Read Genesis 26:12-17...The Philistines Envied God’s Blessings on Isaac**

26:12-13 Isaac began rich (Gen 25:5) & wealth kept growing ← Esau lost all of this wealth w/ the birthright to Jacob

26:14 Success can cause conflict as peers become envious like the Philistines were envious of Isaac (Prov 14:30, James 3:16, Mt 27:18, Mk 15:10). In a spiritual sense, this is likened to Jesus as he gained followers, when the Pharisees grew envious of His followers and attempted to cut-off His living water (Mt 27:18; Mk 7:21)

26:15 Envy of others causes frustration and futile efforts of hurt.

26:16 Instead of hurting Isaac, the King asked Isaac to leave with his great possessions. Just like the Pharaoh of Egypt, there is fear when the Israelites grow and are blessed (Ex 1:8-10)

26:17 Isaac moved to the valley which infers difficulty and struggle.

**Read Genesis 26:18-25...The Philistines Argue About Isaac’s Wells**

26:18 The Philistines “mode of operandi” was to eliminate the water supplies to eradicate the foreigners.

- The name Philistines comes from the Hebrew term “Pelishtiy” meaning “wallowing immigrant”. Abraham had problems protecting his wells too (Gen 21:22-33) as he named them Beer-sheba (Beer meaning “well” and Sheba meaning “seven”).
- Seven represents fullness and satisfaction which is surely what the water of Abraham’s wells brought.

26:19 Those of Isaac’s household searched for water and found it (Jn 4:10). Believers household should be earnest in seeking water as well.

26:20-22 Isaac shows patience and perseverance in digging of three wells 1)Quarrel 2)Hostility 3)Open Spaces of “Spring/Flowing/Living Water” (John 4:10) Water→ Word of God

<i>“Man of the ...”</i>	
Abraham	<i>Altar</i>
Isaac	<i>Well</i>
Jacob	<i>Tent</i>

26:23 Isaac showed gratitude is to God after the third well was dug without incident.

26:24 Isaac went up to where Abraham had struggled with his wells (Gen 21:22-34), and then the Lord appeared to Isaac in the night. Nighttime is symbolic of times of difficulty and wickedness, but God blesses Isaac because of Abraham – not because of what Isaac had done. In the same way, God the Father blesses believers because of Jesus and not because of ourselves.

26:25 First altar since Abraham almost sacrificed Isaac is built by Isaac

**Read Genesis 26:26-33...Abimelech Seeks A Peace Treaty With Abraham**

26:26 The visit of Abimelech to Isaac was similar to Abimelech’s visit to Abraham (Gen 21:22-33)

26:27 Abimelech had feared the growth and prosperity of Isaac (Gen 26:16), but now, instead of sending Isaac away, Abimelech wants to enter into an alliance with the one (Isaac) blessed by God.

26:28 Isaac’s wells were a witness and his wealth was a testimony (i.e. Beersheba – “of Seven”); Beersheba is referenced as the southern-most point in the promised land (Judges 20:1, 1 Chron 2:12, 2 Sam 24:2)

- 26:29 Although Abimelech had sent Isaac away because he feared him (Gen 26:16), he now says that he wants peace just as he gave peace instead of showing his power.
- 26:30 Instead of proudly boasting that he could have always defeated them, Isaac graciously offered a banquet for peace.
- 26:31 With the morning light of day, Isaac took an oath of peace with King Abimelech, his advisor, Ahuzzath (meaning “possessions”) and the commander of his army, Phicol (meaning “great”)
- 26:32 With peace comes a new discovery of water. Water often represents the truth of God (often found in His Word), and peace results in new discoveries.
- 26:33 The well was named “oath” to commemorate the agreement of peace, and the location still symbolizes the well of seven (Beer-Sheba – the well of satisfaction) that the Lord can provide even in a desert.

#### **Read Genesis 26:34-35 Esau Marries Hittite Brides**

- 26:34 Esau marries “heathen” Hittite (meaning “terror/fear”) women and became unequally yoked (2 Chron 6:14). Esau lived a sexually immoral life regardless of his wives (Heb 12:16-17).
- The number 40 often denotes testing and trial.
- 26:35 Abraham was 100 years old when Isaac was born, and now Isaac is 100 years old (Gen 25:26) when Esau marries women from unbelieving people at the age of 40 (testing).
- Scripture infers that Isaac did not discuss marriage with Esau before he became unequally bound in marriage because Esau took action when he discovered that his parents did not approve of his marriage (Genesis 28:8-9).

#### **Read Genesis 27:1-4...Isaac Requests A Meal From Esau Before Blessing Him**

- 27:1 Isaac was ~100 years of age, but blindness generally symbolizes the spiritually destitute while Rebekah attempts to “help” God fulfill his promise (Gen 25:23); this is much like Sarah (Gen 16:3) with the same outcome of a son being sent away.
- Isaac would live another 80 years before he died. (Genesis 35:28).
- 27:2 In preparation for his death, Isaac looks to get as much out of the world (the field) as he can. This equates to the futile lists of “100 places to see before you die”; instead of increasing the focus on this world, insightful man should prepare for the life after death.
- 27:3-4 Isaac requested his son to provide “field meat” (representing the things of the world) in the hopes of making a “business exchange” for the blessing.
- This is similar to the futility of “100 places to see before you die”; instead of increasing the focus on this world, insightful men should prepare for the life after death.
  - Isaac requested his son to provide “field meat” (representing the things of the world) in the hopes of making a “business exchange” for the blessing.
  - Esau is symbolic of the world (man in the field) while Jacob represents the spiritual;
    - Esau’s offspring have wanted to kill Jacob’s lineage throughout history (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 – Mk 3:8);
    - at 70AD, the Idumeans helped Rome with the sack of Jerusalem and afterwards many relocated to Rome.
    - Obadiah is the only Prophet dedicated to speaking against one single nation – the Edomites – Esau’s descendants.
  - Esau strives and hunts (like Nimrod – Gen 10:8) to shed blood while Jacob will use the animal that is provided.

#### **Read Genesis 27:5-16...Rebekah Schemes with Jacob**

- 27:5-6 Although Esau came from Rebekah, Esau is categorized as Isaac’s son while Jacob is represented as her son.
- 27:7 Esau strives and hunts (like Nimrod – Gen 10:8) to shed blood while Jacob will use the animal that is provided.
- 27:8 The consequences of life depend greatly on whose guidance is obeyed.
- 27:9 Two is symbolic of “witness” while goats represent “sin”

- 27:10-11 Rebekah conspires with Jacob on the deceitful scheme, but instead of saying that deceit is wrong, Jacob protests that he might be caught.
- 27:12 Jacob says that the scheme might seem deceitful if he is caught although the plan is dishonest regardless of whether Jacob gets caught.
- 27:13 Jacob understands the power of the blessing/curse, and he fears a curse as punishment for the deceit, but Rebekah tells him that she will take his curse.
- The consequences of life depend greatly on whose guidance is obeyed.
    - Jacob is not concerned about the immorality of the deceit; instead of saying that deceit is wrong, Jacob objects that he might be caught.
    - Jacob says that the scheme might seem deceitful if he is caught although the plan is dishonest regardless of whether Jacob gets caught.
  - It is not always right to obey when an authority is contradicting the known word of God.
    - Just as Eve had given the delicious fruit to Adam, Rebekah was giving this delicious food to Jacob.
- 27:14 It is not always right to obey when an authority is contradicting the known word of God.
- 27:15 Jacob puts on the coverings of the world in order to gain the things of the world.
- 27:16 A false prophet is viewed as being righteous while that is not truly the case (Zech 13:4).
- 27:17 Just as Eve had given the delicious fruit to Adam, Rebekah was giving this delicious food to Jacob.

### **Read Genesis 27:18-26...Isaac is Deceived**

- 27:18 Three times Isaac asks for confirmation of his son's identity (27:21, 24).
- 27:19 Jacob blatantly lies about his identity and that he had obeyed Isaac.
- 27:20 Shows the "work of the flesh" being attributed to God
- 27:21 Isaac validates identity himself as if there is no one in his household that he can trust to verify.
- 27:22 Considering the ungodly character of Esau, it was not a positive characteristic that Jacob was talking (voice) and acting (hands) like that of Esau.
- 27:23 Isaac seems to have given a partial blessing after feeling that the hands were hairy like Esau's.
- 27:24 This is the third and final time that Isaac asks for the truth from Jacob.
- Jacob puts on the coverings of the world in order to gain the things of the world.
  - Three times Isaac asks for confirmation of his son's identity (27:21, 24).
  - Jacob responded "I Am;" Be careful of the false "I Am's"
  - Spiritual Truths: Jacob is blessed because he took on the name and the clothing of the firstborn as we are to do with Christ (Eph 5:2), but Jacob clothes himself in Esau's sinful frame
- 27:25 Jacob brought some wine which may have also assisted with the deceitful disguise.
- The one that the father considered to be the firstborn would receive the blessing of the firstborn.
  - The Gentiles are currently blessed because of the rejection of Israel (Ex 4:22).
- 27:26 Isaac searched for a sign of affection and a show of love, but this was hidden in deceit.

### **Read Genesis 27:27-29...Jacob is Blessed**

- 27:27 Jacob gave his father a deceitful kiss (Lk 22:48). Although the blessing is a spiritual object, Isaac was trusting his physical senses to determine the situation (Eph 6:12).
- 27:28 Isaac first conveyed spiritual blessings of heaven followed by the less important blessings of earth. The dew represents the heavenly washing of the Spirit (Hosea 6:3, 10:12; Ez 22:24, 34:26).
- 27:29 Jacob is viewed as a type of Christ who is the firstborn master over His brothers (Rom 8:29; Rev 1:5) bringing blessing to those in His family (1 Cor 10:16; Eph 1:3) and curses to those who are not (1 Cor 16:22; Gal 1:8-9).

### **Read Genesis 27:30-37...Esau Discovers Jacob's Deception**

- 27:30 Had Esau been there a moment earlier, he could have attained the blessing. Although the time before missing a blessing is short, the blessing is still missed – and missed forever (Heb 4:7).
- Barely missing a blessing means missing the blessing totally and forever. (Hebrews 4:7).
- 27:31 The minute self-effort of Esau did not matter although his personal effort was elaborate.
- 27:32 The one that the father considered to be the firstborn would receive the blessing of the firstborn. The Gentiles are currently blessed because of the rejection of Israel (Ex 4:22).



- 27:33 Isaac believed the promise of the blessing (Hebrews 11:20) which could not be retracted no matter how much Esau wept (27:38). The pre-ordained will of God will always be victorious over man's efforts ( Gen 25:23).
- 27:34 The time to receive the blessing had passed, and no amount of pleading would give a new opportunity to experience the blessing. Many will find themselves after death pleading for the opportunity of salvation, but it will be too late (Heb 12:16-17).
- 27:35-36 Isaac may have been unaware of the birthright transaction. Although Esau considered the birthright transaction a deceitful practice, it was Esau who did not esteem the birthright appropriately. Twice (witness) there was testimony against Esau receiving a blessing.
- 27:37 Jacob's blessing is juxtaposed with Esau's condition as the old nature will be ruled over by the new nature (Rom 6:6; 2 Cor 5:17; Col 3:9).
- The time to receive the blessing had passed, and no amount of pleading would give a new opportunity to experience the blessing.
  - Many will find themselves after death pleading for the opportunity of salvation, but it will be too late (Heb 12:16-17).

#### **Read Genesis 27:38-40...Isaac Blesses Esau**

- 27:38 The posture of Esau is very different in this event around his blessing compared to his birthright with which he so easily departed.
- 27:39 The spiritual and earthly blessings had already been granted Jacob and could not be rescinded.
- 27:40 During the rule of the anti-Christ, Israel will be persecuted for a short period of time.

#### **Read Genesis 27:41-46...Esau Plotted to Kill Jacob after the Death of Isaac**

- 27:41 It is futile to blame others for one's lack of attention to spiritual matters.
- Esau's response to the loss of Isaac's blessing was grudge & revenge.
  - Jacob stole Isaac's blessing when Isaac was 100 years old, and he would live another 80 years to die at the age of 180.(Genesis 35:28)
- 27:42 Rebekah had listened to Isaac's conversation earlier with Esau; Rebekah seemed to always know what was being said around her house. (Genesis 27:5)
- 26:43 The deception of Rebekah resulted in Jacob fleeing; she would never see him again.
- 27:44 Jacob was away for 20 years and never saw Rebekah again
- 27:45 Rebekah deflects responsibility solely to Jacob in spite of her instigation (Gen 27:8 & 13).
- Rebekah deflected responsibility solely to Jacob in spite of her instigation (Gen 27:8 & 13).
  - Jacob's sin would separate him from his family
- 27:46 Rebekah was not a Canaanite woman (Genesis 24:3-4), and Esau's Canaanite wives seemed to cause her much grief. (Genesis 26:35)

#### **Read Genesis 28:1-5...Jacob is Sent Away**

- 28:1 Unlike Esau, Isaac warned Jacob against being unequally yoked with Canaanite women.
- This time, Isaac blessed Jacob without trickery; this may reveal that Isaac now knew that Jacob was the son of God's promised covenant.
  - Isaac commanded that Jacob not take a Canaanite wife in the same way that Abraham did not want Isaac to take a Canaanite wife. (Genesis 24:3) This is based on the idolatrous practices of the Canaanites.
- 28:2 Padan-aram (meaning "cultivated field") was the home of Bethuel ("man of God") Jacob's grandfather (Gen 22:23, 24:15, 24, 47, 50, 25:20), but Laban seems to manage all of the affairs of Rebekah, Leah and Rachel.
- Padan-aram (ʾārām אַרָּם) may refer to those settled around Haran. "Aram" would later be the inhabitants of Syria.
  - The lineage of Rebekah was through Bethuel, the youngest son of Nahor and Milcah. (Genesis 22:20-24)
- 28:3 Isaac believed in the (spiritual) power of the blessing (Heb 11:20). Initially, Isaac blessed Jacob saying that God would give these things, but now that Isaac understands that he is powerless to the will of God, Isaac states that God will bless Jacob.
- The name God Almighty (El Shaddai) means the "strong provider."

- The Hebrew word for breast is “shad” (שָׁדַי), and one of the names of God is “El Shaddai” (“big breasted God” or “God Almighty” - omnipotent) because one of the positive attributes is endurance (not simply power) like a nursing mother (powerful in an enduring way).
  - The perseverance of a parent is likened to the omnipotence (El Shaddai) of God.
  - The name “El Shaddai” seems to be the common name of the Patriarchs towards God, (Genesis 17:1; 28:3; 35:11; 43:14; 48:3; 49:25). God would later reveal His personal (covenantal) name to Moses (Exodus 6:2-4).
  - The Hebrew term for “an assembly” (qahal לְקָהָל) of God’s people was translated as “ekklésia” (ἐκκλησία) in Greek (the Septuagint) which was synonymous with “church.” This showed that the assembly of God’s people in the New Testament was simply an extension of God’s assembly of His chosen people in the Old Testament.
- 28:4 Isaac understands that Jacob’s blessing is beyond himself to the blessing that God gave Abraham (Genesis 12:2-3).
- Isaac has come to the understanding that the covenantal line of the Abrahamic blessing is through Jacob.
- 28:5 Father Abraham took responsibility for finding Isaac’s wife, Rebekah, but Isaac sends out his sons to find their own wives.

### **Read Genesis 28:6-9...Esau Marries A Daughter of Ishmael**

- 28:6 Esau paid attention to the parting blessing from Isaac to Jacob.
- Although Esau had married (unequally yoked) the native Canaanite women (26:34-35), Jacob was directed to sanctification.
- 28:7 Jacob seemed to be submissive and obedient to his parents as he obeyed them and went to Padan-aram for a wife.
- 28:8 The parental interaction with Jacob opened Esau’s eyes to his own disgrace (Gen 26:35), but this only worked to compound Esau’s sins.
- Esau’s focus was not Rebekah, but he saw that his father Isaac was displeased with his marriages.
    - Esau compounded his sin by marrying an Ishmaelite in attempt to reconcile with his father; it appears that Esau didn’t care to appease his mother.
    - Ishmael had an Egyptian mother and was also the firstborn (representing the old nature).
- 28:9 Esau compounded his sin by marrying an Ishmaelite in attempt to reconcile with his father; it appears that Esau didn’t care to appease his mother. Ishmael had an Egyptian mother and was also the firstborn (representing the old nature – 1 Corinthians 15:46).
- The parental interaction with Jacob opened Esau’s eyes to his own disgrace (Genesis 26:35), but the consequence was only to compound Esau’s sins.
  - Esau married "Mahalath" (meaning “lyre”) who would later be recorded as "Basemath" which means “fragrant, beautiful perfume” (Genesis 36:3).
  - Esau was a carnal man who continued to try to do the right thing. Esau would attempt to make good decisions, but in a worldly way with no knowledge or personal relationship with the Creator God.

### **Read Genesis 28:10-15...Jacob’s Dream of the Spiritual World Impacting the Physical World**

- 28:10 Jacob left Beer-sheba (“well of seven” or “well of full satisfaction”) as he traveled towards Haran which means “crossroads”.
- When Terah and Abraham had been called out of Ur of the Chaldeans, they traveled up the Euphrates where they established a home in Haran at the headwaters of the Euphrates.
- 28:11 A pre-ordained place for Jacob to sleep; Jacob’s son Joseph would also reveal dreams. Jacob was resting on the rock (Jesus).
- This seems to be a specific location, and the Rabbis believe that it is Bethel which would have been approximately a three-day (70 hour) journey from Beersheba.
    - Abraham had once met God in this general area (Genesis 12:8; 13:3-4)
- 28:12 Angels were first characterized as “ascending” because many dwell mainly on earth (Matthew 18:10, 1 Corinthians 4:9, 6:3, 11:10, Colossians 2:18, Hebrews 13:2).

- The Hebrew term for “ladder” (sullām מִלְאָךְ) would be more comparable to a stone stairstep (such as those used in the Babylonian ziggurats).
- Jesus identified as the “stairwell” between the physical and the supernatural (John 1:49-51)
- Jacob was a very worldly individual who tricked and traded through self-efforts to achieve spiritual and worldly success.
  - The purpose of the dream was to show Jacob that God and His angels were with him.
  - The Elohim were engaged in Jacob’s life.
  - The physical world often reflects the consequences of spiritual occurrences. (Ephesians 6:12)

28:13 God had promised this land to Abraham as the land that he “sees/walks on”, but Jacob was spiritually asleep so the Lord promises this land that Jacob is sleeping on.

- God had promised this land to Abraham as the land that he “sees/walks on” (Genesis 13:17); however, Jacob was spiritually asleep so the Lord promises this land that Jacob is sleeping on.
  - It’s ironic that the English translation “the land on which you lie I will give to you” would emphasize Jacob’s deceiving nature.

28:14 God repeats the promise to Abraham (Genesis 12:7) with the blessing coming through the Messiah with Christ’s redemptive power. (Genesis 12:3; 18:18; 26:4; 28:24; Acts 3:25; Galatians 3:8)

28:15 God’s promise had been with Abraham (Genesis 26:3), but now God’s promise was directed towards Jacob himself. (Matthew 28:20)

- These same promises will be expanded to national Israel as God’s chosen people. (Deuteronomy 7:9)

Jacob’s Descendants Cover the Earth (Genesis 28:4)	
Direction	Symbolism
West	Coming to God
East	Away from God
North	Intellectual
South	Faith

**Read Genesis 28:16-22...Jacob Sets Up a Memorial Stone to Commemorate the Dream**

28:16 “Then Jacob awoke from his sleep and said, ‘The Lord is certainly in this place, and I did not know it!’”

- 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.

28:17 The response of Jacob’s dream and realization of the Lord’s blessing resulted in fear.

- This was the first time that God had appeared to Jacob which was alarming and daunting.
- Jesus is “the gate” (Matthew 7:13; John 10:7-9)
- Just as Jacob had a meaningful dream, his son, Joseph would also have meaningful dreams.
- The name “Bethel” means “House of God.”

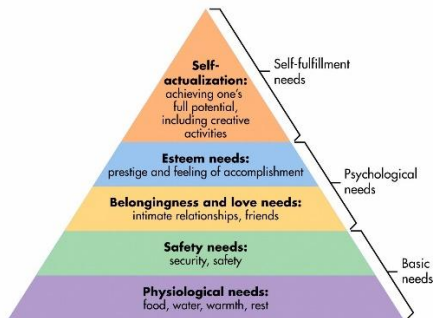
28:18 This is the first mention of oil to anoint for God’s use. (Genesis 31:13)

- Jacob set up the stone where he had laid his head as a monument.
- The root of the term “Messiah” means the “anointed one” (mashiach מָשִׁיחַ)
- Although Jacob set up the stone as a pillar of reminder of God’s presence, 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.
  - The purpose of the dream was to show that there is a spiritual world with spiritual consequences that cannot be seen in the material world. (John 4:24)
- Centuries later, Israel would worship (through licentious acts) a rock as Baal next to a carved tree (or totem pole) as an Ashtoreth deity. (Judges 2:13)

28:19 The name of the location changed from Luz (meaning “almond”) to Bethel (meaning “the house of God.”) Almond trees are different from other trees because their white-pink flowers form before their leaves.

- The Canaanites historically called this location “Luz” while the Jews referred to it as Bethel until the entire area was taken over by Jews and called the name was solidified as Bethel.

28:20 Jacob desires that God will meet his needs of food and clothing (Proverbs 30:8; Matthew 6:25; 1 Timothy 6:8). These basic needs seem to be the foundational “physiological” needs of humans (along with “safety” in the next verse).



28:21 Jacob seems to be learning how to interact with the Lord in a covenantal way.

28:22 Jacob establishes a tithe to the Lord which is fitting out of gratitude, but should not be misinterpreted as trying to buy the Lord’s favor.

- Three times, Jacob uses the condition “if.” Even in a godly relationship, believers can be self-centered putting conditions on their trust in the Lord.
  - The Lord will prove faithful, but Jacob will persevere through a number of trials to develop his character.
  - However, Jacob’s requests were not for riches or fame, but for essentials of safety, food, clothing and to return to his father.
- The act of Abraham giving a “tithe” to Melchizedek (Genesis 14:20) may imply that it was an ancient cultural standard to give a tenth to a revered man of God.
- In essence, “tithe” is an outward testimony that all that is owned (everything) belongs to 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
	Malachi 3:8,10
Local Levites	Deuteronomy 12:12; 14:27;
	26:12-15
	Numbers 18:25-29
	Nehemiah 10:37,38
Local Poor	Deuteronomy 14:28-29

**Read Genesis 29:1-8...Jacob Meets the Shepherds from Haran**

29:1 The Hebrew language in this verse infers a joy about resuming the journey.

29:2 The water of the well (Genesis 24:11) represents life, and sheep represent followers of the Lord.

- The sheep were waiting for the rock to be rolled away, so that they could have the life-giving water.
- Believers experienced the same effect when the stone of Jesus’ tomb was rolled away (Mt 28:2).

29:3 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.

- 29:4 Jacob was the traveler, yet he asked the native shepherds where they were from. Jacob appears kind and outgoing, but the shepherds may have asked the same question of Jacob since he was the visitor.
- 29:5 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.
- 29:6 Jacob may have sensed that something was wrong because he asks if Laban is well. The shepherds know the status of Laban's health, so they must have known him relatively well. The shepherds identify Rachel as Laban's daughter.
- 29:7 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
- 29:8 The shepherds are constrained in watering the sheep. Many church fellowships believe are only fed and 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.

#### **Read Genesis 29:9-12... Jacob Meets Rachel the Shepherdess**

- 29:9 Just as Rebekah had been a worker (Genesis 24:16), Rachel also worked as a shepherdess.
- 29:10 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.
- 29:11 Jacob was emotional in meeting his relative who was favorable as an attractive shepherdess.
- 29:12 Jacob revealed his identity and relationship to Rachel. Then Rachel hurried to share the good news just as Rebekah had (Genesis 24:28).

#### **Read Genesis 29:13-20...Laban Agrees To Jacob's Service For Rachel As A Wife**

- 29:13 Laban knew of Jacob's wealth from his interactions with Abraham's servant and Rebekah. Laban continues to hurry to seize upon opportunity. At this time, Laban had modest holdings, but was not wealthy (Genesis 30:30).
- 29:14 Indeed, Jacob is much like Laban in that they are both businessmen who can rationalize deceit.
- 29:15 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 wants to compensate Jacob for his work and claims 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).
- 29:16 Laban had two daughters; two often symbolizes witness, but the witness can be for or against someone. Laban's daughters were named Leah (meaning "weak") and Rachel (meaning "sheep").
- 29:17 Rachel was shapely and beautiful like her son, Joseph, would be (Genesis 39:6)
- 29:18 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.
- 29:19 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.
- 29:20 Jesus also left His home in heaven to commit thirty-three years in service for His bride, the church. Love is patient (1 Corinthians 13:4).

#### **Read Genesis 29:21-26...Laban Tricks Jacob Into Marrying Leah**

- 29:21 The first seven years of work has no detail as many jobs will not be relevant to eternity. Jacob was honest about intercourse being his motivation for the wedding to take place.
- 29:22 Laban never missed a chance to network; Scripture does not say that Laban invited the families to the wedding.
- 29:23 Leah agreed to Laban's deception, and Rachel also would have known.
- Modern Jewish weddings require the Groom to "veil" his fiancé in the veiling ceremony (Bedeken/Yiddish – Hinuma/Hebrew). He pulls the veil (Dektich) over her face to prepare for the Huppah ceremony.
- 29:24 Laban seems loving to Leah in that he gave her a slave of his. The name Zilpah means "cleansing from the mouth."
- 29:25 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?
- 29:26 Jacob (the second born) learns the lesson of the blessing of the firstborn (this time being Leah) → Galatians 6:7. The irony is that (just as Jacob had tricked others), Jacob was now deceived.

**Read Genesis 29:27-30... Jacob Marries Rachel**

- 29:27 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.
- 29:28 Laban must have foreseen Jacob’s objection because he 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.
- 29:29 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).
- 29:30 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.

**Read Genesis 29:31-35...Jacob Has Children Through Leah**

- 29:31 Leah was “unloved”; the Hebrew word is “senuah” meaning “hated” (Lk 14:26). Similar to the phrase “*love less than Rachel*” which may refer to indifference or nonattachment without any feelings of abhorrence or repulsion involved.
- Similar to “love less than Rachel” which may refer to indifference or nonattachment without any feelings of abhorrence or repulsion involved.
  - Although Jacob was tricked into marriage to Leah, because he continued to be her husband, she would bear the lineages of Levite’s Priests and Judah’s Kings finally resulting in Jesus.
  - Many people feel that they didn’t know the person they married, but God can still bless the marriage.
- 29:32 Leah considered her unloving husband an affliction and was confident that Jacob would love her once she carried his child.
- 29:33 Even after the first son, Leah proclaims that she is unloved, and states that the Lord is aware of this.
- 29:34 Leah may have given up on the hope of being loved by Jacob, but she continued to hope that her child-bearing would change the heart of her husband.
- The descendants of this third child, Levi (meaning “joined”), would become the Priestly line. The priests would initiate “joining” Israelites with their God.
- 29:35 The Jews have carried that moniker (Judah - Jew - “praise”) for centuries in the midst of difficult circumstances like Leah.
- There was a difference in Leah’s attitude between her first three children and her fourth child (Judah).
    - Leah considered her unloving husband an affliction and was confident that Jacob would love her once she carried his child. However, this was untrue, and it is very dangerous for women of any age to think that the man will love her because she does something for him (sexual or otherwise).
    - Leah focused on her husband for the first three children but her focus turned to God for the fourth; of the twelve tribes of Israel, half of them would come from Leah (Gen 30:20), but six represents unsatisfied, and there is never enough.
    - The Jews have carried that moniker (Judah - Jew - “praise”) for centuries in the midst of difficult circumstances like Leah.

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 praise. He has vindicated</i>
Leah	Simeon	one who hears or hears and obeys	
Leah	Levi	attached or joined	
Leah	Judah	Praise or Praise the Lord	
Bilhah	Dan	he has vindicated or he that judges	

<i>(Rachel's Slave)</i>			
Bilhah <i>(Rachel's Slave)</i>	Naphtali	my struggle or obtained by wrestling	<i>my struggles</i>
Zilpah <i>(Leah's Slave)</i>	Gad	good fortune	<i>with good fortune,</i>
Zilpah <i>(Leah's Slave)</i>	Asher	happy	<i>happiness,</i>
Leah	Issachar	reward	<i>reward,</i>
Leah	Zebulun	honor or looking for a home	<i>and honor.</i>
Rachel	Joseph	May God add	<i>May God add</i>
Rachel	Benjamin	son of the right hand	<i>The Son of His right hand</i>

### Read Genesis 30:1-8...Jacob Has Children With Rachel's Handmaid, Bilhah

- 30:1 Rachel threatens that she will die if sons not given to her, but the birth of her son Benjamin literally killed her (Gen 35:18)
- 30:2 Jacob was being blamed by his wife for her infertility even though God alone had power to open her womb. Believers must be careful not to blame each other for acts of God.
- 30:3 Rachel commits the sin of Sarah (Gen 16:2) by giving alternative plan by using Bilhah who was not Jacob's true wife, but a slave. Bilhah would eventually commit incest with Reuben (Gen 35:22)
- 30:4 Whether being given by Laban to Rachel or by Rachel to Jacob, Bilhah was sadly a pawn to the heads of the household. This was the exact mistake that Sarah had made (Genesis 16:1-2). Rachel wanted to build a family through Bilhah, but in reality, those children would be Bilhah's family. Only God can build a family while humans patch together poor imitations of God's family (i.e., divorces, homosexual unions, etc.)
- 30:5 It would be interesting to see how accountable God would hold Bilhah for this adulterous affair, but he blessed her with pregnancy and would treat her children as legitimate tribes of Israel.
- 30:6 Dan was the only tribe to reject God's allotment in the promise land (Judges 18) and one of the two tribes used by the Northern Kingdom to establish idol worship at the northern border (1 Kings 12:28-30). These were the consequences of being the first offspring of Jacob's slaves.
- 30:7 Even after the first, Rachel continued giving Bilhah to Jacob and she conceived again.
- 30:8 Rachel "wrestles" with God by wrestling with her sister thus naming her son Naphtali ("to wrestle"); this differs from Jacob truly wrestling with God (Genesis 32:24-28) as Rachel doesn't consider prayer, but just pursues "fleshly options" (Genesis 30:2).
- This was a foreshadowing of Jacob's wrestling match.

### Read Genesis 30:9-13...Jacob Has Children With Leah's Handmaid, Zilpah

- 30:9 Leah appears competitive as she commits the same sin as Rachel and Sarah; Leah offers her slave, Zilpah, to bear the children of Jacob.
- 30:10 In spite of the adulterous relationship with Jacob, God blessed Zilpah with sons.
- 30:11 The polygamist marriage of Jacob caused confusion and sin to such an extent that his first wife celebrated Jacob getting her slave pregnant.
- 30:12 As Rachel continued to give Bilhah to her husband. Leah would also continue to offer Zilpah who became pregnant again.
- 30:13 Neighboring women credited the number of children to Leah's happiness, so Leah named Zilpah's child "Asher."

### Read Genesis 30:14-16...Jacob Purchased by Leah from Rachel with Mandrakes

- 30:14 Mandrakes (called "Love Apples") traditionally held to be an aphrodisiac that helps in becoming pregnant (Song of Solomon 6:13), so Rachel "sells" (30:16) Jacob for mandrake resource, but her plan backfired and Leah gets pregnant.
- 30:15 Rachel's scheme seemed to be that she would trade one night of passion for possible fertility because of the mandrakes; however, her plan backfired when, once again, Leah became pregnant after a prolonged interval.
- 30:16 Jacob has become a pawn of his wives. If the church is the bride of Christ; hopefully, we never play games with Him as a pawn.

### Read Genesis 30:17-21...Jacob Has More Children With Leah

- 30:17 God answered Leah's prayer and gave her a fifth son.
- 30:18 Leah seems to consider the offering of her slave to Jacob as a sacrifice because she would not have thought that God rewarded her for a selfish act. Sometimes believers may attribute God's blessing incorrectly.
- 30:19 Leah continued to sleep with Jacob while possibly stopping Jacob's relations with Zilpah.
- 30:20 Leah attributes her sixth pregnancy to God's blessing, but also anticipates that Jacob will now honor her for bearing six children to him. Leah seems to no longer hope for love, but she would still like to be honored.
- 30:21 Leah continued to sleep with Jacob instead of offering her slave Zilpah, and God also gave Leah a daughter, Dinah.
- The meaning of Dinah is the same as Dan; they both mean "judgment"
  - Dinah's worldly relationships would result in Jacob's future troubles with neighboring tribes (Gen 34)

#### **Read Genesis 30:22-24...Jacob Has A Child With Rachel**

- 30:22 It appears that Rachel also began having direct relations again with Jacob instead of offering Bilhah to him.
- At this later period, Jacob now had ten children, but God's attention is drawn to Rachel. It is never too late to persevere in praying.
- 30:23 Rachel's focus was that the birth of this child erased her shame. Rachel correctly attributed the blessing of Joseph to God.
- 30:24 Neither wife is ever satisfied and content – Leah wanted love while Rachel wanted children. Upon God blessing Rachel with Joseph, she names him "just one more..."

#### **Read Genesis 30:25-34...Jacob Negotiates His Own Flock Separated From Laban's Flock**

- 30:25 While the women may have been dissatisfied with fertility, Jacob (as the man) was dissatisfied with his profession and location. Jacob may have wanted to introduce his family to his latest son, Joseph.
- 30:26 Laban had already given his daughter as wives to Jacob, but it appears that Jacob was intimidated to leave with his wives and children.
- 30:27 Laban emphasizes the personal feelings that Jacob must have for him although his reasoning for Jacob to stay is purely selfish – that God blesses Laban when Jacob is around. Just as the grievous consequences of sin affect those around, so too do the blessings of believers (a true "halo effect"). Laban does not mention his feelings for Jacob or his daughters.
- 30:28 Laban seems to abandon personal sentiment and reverts to salary and pay to keep Jacob.
- 30:29 Where Laban gave credit to God, Jacob now arrogantly takes credit for Laban's success.
- 30:30 Jacob demeans Laban's impoverished state, but then he does go on to give God partial credit. Jacob selfishly asks Laban to free him to something for his family instead of asking the Lord's blessing on his family.
- 30:31 Jacob understood Laban's deceit as Laban had switched Leah for Rachel. Jacob did not want Laban to once again put him in Laban's debt, so he pointed out that Laban did not have to give anything to Jacob, but instead just to let Jacob flourish without interference.
- 30:32 Jacob takes the weak/ugly which will turn out to have the dominant characteristics just as our Shepherd chooses His people from their weaknesses (1 Corinthians 1:27; 2 Corinthians 12:10).
- 30:33 There seems to be a lack of trust, and possibly several bygone accusations, that made Laban want to be able to increase his flock with objective judgment instead of leaving his increase up to subjective interpretation.
- 30:34 Laban is a smart enough businessman to understand that the other party must feel that they are empowered to have authored the agreement. Laban tells Jacob that he will act according to Jacob's terms.

#### **Read Genesis 30:35-43...Jacob Prospers With His Personal Flock**

- 30:35 Laban now takes Jacob at his word and removes all of the spotted sheep to be watched by his own sons. Jacob would start without any sheep of his own. Jacob would be responsible to watch Laban's pure sheep, but if any from the pure white sheep were born speckled, spotted or dark, they would be considered Jacob's sheep.



30:36 Laban’s lack of trust is evident in the distance that he separated his speckled, spotted and dark sheep watched by his sons from the pure white sheep shepherded by Jacob.

30:37 Jacob had probably been instructed by God beforehand to choose the spotted, speckled and dark sheep (Genesis 31:10-12), but Jacob had to attempt to affect their production himself.

30:38 The peeled branches are thought to have possibly had an aphrodisiac influence when used on as the stronger sheep drank.

Correlation of Increasing the Sheep the Great Shepherd (Genesis 30:37-39 → Matthew 9:37-38, 10:6)			as Followers of Jesus,
	Branches	Meanings	Implications
1	Poplar	“White”	Righteous, Purity
2	Almond	“Hastening”	Motivated, Inspired
3	Plane Wood	“Naked”	Honest, candid
<b>Sheepfold increased when they came to the water (John 4:10, 7:38)</b>			

30:39 The branches may have been ingested to cause some discoloration of wool. Whether the mandrakes of Rachel (Gen 30:14-15) or the branches for sheep, God blessed His people in spite of their self-efforts.

30:40 Jacob removed his spotted, speckled and dark lambs who were too young to bear offspring. Then Jacob paraded the streaked and dark sheep in front of the other flocks to entice them to breed with these sheep instead of the pure white sheep.

30:41 The cattle and flocks may have attempted to eat of the branches in the watering trough making them remain and mingle together longer than otherwise would have happened. When animals were breeding, Jacob made sure that the sheep were watching to provoke their animalistic sexual instincts.

30:42 The weak sheep had no access to the branches, so they remained at the watering trough briefly before grazing individually in the fields. Jacob’s self-efforts seemed to produce his desired results in having strong sheep for himself while weakening Laban’s flock.

30:43 Jacob is described as very rich in material, worldly wealth.

13 Gen 31, 32:

**Read Genesis 31:1-9...Jacob is Called to Leave Laban**

31:1 Jacob had been with Laban for about two decades since he arrived (Genesis 31: 38). Laban’s sons, like their father, are selfish and business savvy. They have probably noticed that Laban’s flock are the weak sheep.

- Laban had listened to his sons against Jacob, and Jacob understood the signs of Laban’s displeasure.

31:2 Laban and Jacob manipulated others and critiqued other men without expecting truthful, sincere disclosure.

31:3 Jacob’s heart had been prepared to be sensitive to God’s guidance to return to Canaan.

- Jacob knew when it was time to return to the Promised Land because God told him.

31:4 Jacob has secret conversations with Rachel and Leah

31:5 Jacob contrasts Rachel/Leah’s father who is against him with the supporting presence of the God of his father.

31:6 Jacob identifies three points which his wives must agree:

- Jacob has worked hard for their father
- Laban has cheated Jacob by changing his pay multiple times
- God has protected Jacob against physical harm that might come from Laban

31:7 Insight into Laban that his business agreements (his word) are not to be trusted

31:8 It would have been impossible for Laban to swindle Jacob because God had watched over Jacob’s dealings.

31:9 Jacob gave God credit for his business success; believers should always praise God for their successes.

**Read Genesis 31:10-16...Jacob Tells Laban’s Daughters of Plan to Leave**

31:10 Jacob conveys a dream where he is shepherding his flock while they successfully breed.

- 31:11 The Angel of God is Jesus who calls Jacob by name; Jacob wisely answers the Lord “Here I am” (Genesis 21:1, 11; 1 Sam 3:4-10).
- 31:12 God calls Jacob’s attention to the increase in flocks because God’s attention has been called to Laban’s misuse of Jacob.
- God is watching His sheep just as a shepherd would.
- 31:13 Jacob conveys his testimony of God’s presence in Bethel and the covenant between them.
- 31:14 The wives of Jacob respond in agreement as they claim to have no inheritance of Laban.
- 31:15 Laban’s daughters feel like pawns to their father, Laban (Gen 30:16). Laban seems to have used his daughters and treated Jacob as a competitor instead of family.
- 31:16 Laban’s daughters correct Jacob in that he hasn’t really taken anything from Laban, but that was supposed to have been their inheritance. Laban had simply brought the wealth to where it should have been instead of letting Laban usurp his daughters’ dowry and inheritance.
- Laban’s daughters differ from Jacob’s perspective in Genesis 31:9:
    - Jacob believes that God has given Laban’s possessions to him
    - Jacob’s daughters believe that God has given Laban’s possessions to them and their children

### **Read Genesis 31:17-21...Jacob Flees Laban**

- 31:17 Jacob flees – just like he did with Esau (Gen 28).
- 31:18 The children and wives of Jacob are listed prior to the livestock and finally possessions. Jacob was leaving Padan (Field of) Aram (Father of a Multitude) to the land of Canaan which is identified as the land of Jacob’s father.
- 31:19 Jacob did not marry a Canaanite woman because of their idolatry (Gen 28:1) and being unequally yoked (2 Corinthians 6:14)
- 31:20 “Not Telling” equates to a Deceitful Act (Lev 5:1)
- 31:21 The name “Euphrates” means “the good and abounding river” and would have been a challenge to move the herds across (possibly requiring a miracle from the Lord).
- **When was the first time that Jacob fled? From Esau (Gen 28)**
  - **Was Jacob’s life going to consist of deceit and flight?**
  - **Why did Jacob not marry a Canaanite woman?**
    - **Jacob did not marry a Canaanite woman because of their idolatry and being unequally yoked (2 Corinthians 6:14)**
  - **According to Genesis 31:20, is “not telling” equivalent to deceit according?**
    - **“Not Telling” equates to a Deceitful Act (Lev 5:1)**
  - **The average width of the Euphrates is 350 yards with a depth of 16 feet**

### **Read Genesis 31:22-29...Laban Pursues Jacob**

- 31:22 The third day often brings revelation; the delay was possibly due to the fact that he and his sons had separated their spotted, speckled and dark sheep by a distance of three days (Gen 30:35-36)
- 31:23 Laban took his entire family to pursue Jacob, and it took them a week to catch Jacob.
- 31:24 God intercedes for His people through a warning to Laban in a dream. This is the second time in Genesis in which God warned in a dream not to harm His people (Gen 20:3). God tells Laban not to threaten or encourage Jacob. Jacob has lived a selfish life under his own strength to which God does not call Laban to endorse.
- 31:25 Laban along with the uncles of Rachel and Leah pitched their tents to set up camp across from Jacob in the hill country.
- 31:26 Laban actually deceived himself that his daughters wanted to remain with him. Laban claims affront that Jacob has kidnapped his daughters when, in fact, they wanted to leave with Jacob.
- 31:27 Laban claims that he would have given a party for Jacob’s departure, but if that were true, would he have chased Jacob for a week instead of letting him leave in peace?
- 31:28 Beyond deceit, Laban claims that he would have wanted to kiss his daughters and grandchildren farewell. However, Laban should understand that the relatives have a closer bond with the husband and father, Jacob.

31:29 Laban admits that he could do Jacob great harm, and this would have been even more accurate at his home in Padan-aram. Jacob attributes God's relationship to Jacob's father, Isaac and not directly to Jacob.

- **According to Genesis 31:22, when does Laban discover that Jacob has departed?**
  - **The third day often brings revelation**
  - **the delay was possibly due to the fact that he and his sons had separated their spotted, speckled and dark sheep by a distance of three days (Gen 30:35-36)**
- **According to Genesis 31:29, why doesn't Laban attack Jacob?**
  - **God intercedes for His people through a warning to Laban in a dream.**
- **Is this the first time that God has interceded for His people through a dream?**
  - **This is the second time in Genesis in which God warned in a dream not to harm His people (Gen 20:3).**
- **Why does God tell Laban not to say anything good to Jacob?**
  - **God might not want Jacob to be deceived or offered a business deal.**
  - **God tells Laban not to threaten or encourage Jacob. Jacob has lived a selfish life under his own strength to which God does not call Laban to endorse.**
- **Does Laban ever accept accountability?**
  - **Laban does not recognize any personal responsibility for his actions and does not accept any accountability.**

#### **Read Genesis 31:30-37...Laban Accuses Jacob of Stealing Idols**

31:30 Laban attributes Jacob's departure solely to being homesick for his father without Laban bearing any culpability for Jacob's desire to leave.

31:31 Jacob admitted his fear as well as his concern that Laban would kidnap his daughters away from Jacob (the exact action that Laban was blaming Jacob for)

31:32 Although Laban does not hold Rachel responsible (the last one expected – 31:33), Rachel died shortly after this in birth of Benjamin. Rachel had stolen Laban's idols, but had not confided her thievery to Jacob.

31:33 Rachel was the last tent to be searched – probably because she was the least suspected by her father, Laban.

31:34 Laban searched the entire tent while Rachel sat on the stolen idols watching. Rachel seems to have been practiced at deceiving in a calm manner.

31:35 To compound her theft, she lied about having her monthly period. Women might be tempted to use female health matters to put off the men in their life.

31:36 Be careful – even though the facts supported Jacob's innocence, Laban was correct in thinking that one of Jacob's party had stolen the household idols. Jacob would discover this when he buried all of the household idols under the oak near Shechem (Gen 35:4)

31:37 Jacob shames Laban publicly about what Jacob considered a false accusation.

- **Was Laban correct about Jacob's clan stealing his idols? Yes**
- **According to Genesis 31:33-34, did Rachel get caught? No**
- **What do you think of Jacob's righteous indignation in verse 36?**
  - **Be careful – even though the facts supported Jacob's innocence,**
  - **Laban was correct in thinking that one of Jacob's party had stolen the household idols.**
  - **Jacob would discover this when he buried all of the household idols under the oak near Shechem (Gen 35:4)**

31:38 Jacob now believes that he has the moral high ground to review with Jacob the true nature of their relationship and the length of time that Jacob had served him.

31:39 As the shepherd of Laban's flock, Jacob was held personally accountable for any sheep that were hurt or stolen under his care.

31:40 Jacob expresses the hard conditions that he as a shepherd had to endure for Laban's benefit.

31:41 This is the second time that Jacob expresses the unfair changes to his salary ten times under Laban (Gen 31:7).

- 31:42 Jacob tells Laban blatantly that without God's intervention coupled with Laban's fear of Isaac, Laban would have sent Jacob away with nothing. Because of God's visitation in Laban's dream, Jacob states that they both understand God's judgment.
- 31:43 Laban then accuses Jacob of stealing all of Laban's "gods" beyond his idols – his family/flocks
- 31:44 Although Laban is a deceitful man, he requests a business agreement.
- 31:45 Jacob desired a tangible marker for this covenant with Laban.
- 31:46 Jacob encouraged his family to also set up tangible markers as a broader sign of the agreement.
- 31:47 Both Laban and Jacob called the location by the same name "a group of witnesses". Laban named the location "Jegar-sahadutha" which is Chaldee. Jacob named it "Galeed" which is Hebrew.
- 31:48 The markers were tangible reminders of the covenant that transpired.
- 31:49 Laban may not have trusted Jacob who was as shrewd and deceitful as Laban, so he mentioned that the Lord would be watching them both when the other could not hold them accountable.

### **Read Genesis 31:50-53...Laban Makes Agreement with Jacob Before Leaving**

- 31:50 God is the witness of every covenant; the mound and the marker (two = witness) are witnesses (Gen 31:52).
- Although Laban approved of polygamy when it came to his daughters, he did not want to extend the marriage beyond them.
- 31:51 Although Jacob and his family had actually constructed the memorial (Gen 31:45-46), Laban takes credit for establishing the memorial. This provides insight into Laban's attitude of letting others work while he takes the credit.
- 31:52 Laban establishes a border zone where each family would not cross to harm the other.
- 31:53 Nahor ("dry") was Abraham's grandfather (Gen 11:23-26; Lk 3:34). But another Nahor was also Abraham's eldest brother and remained in the land of their birth, Haran (Gen 11:27-32). Jacob swore by that which was important to Laban (Genesis 31:42); although some interpret this as Isaac's fear of God.
- Laban knew that Jacob had a respect for the one, true God. Yahweh was the God of Terah, Abraham and his brother, Nahor.

### **Read Genesis 31:54-55...Laban & Jacob Separate**

- 31:54 The shedding of blood seems to sanction any agreement between the two men. This sacrifice may have been a call to the Lord to sustain, or a repentant sacrifice or simply a killing of the meat to be eaten without any spiritual connotations.
- 31:55 Laban was a man of business and had already invested a week in this deal, so he was ready to rush home early in the morning. Laban bid farewell to his daughters and grandchildren, but no parting word is recorded between Laban and Jacob.

### **Read Genesis 32:1-5...Jacob Develops Strategy to Meet Esau**

- 32:1 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.
- 32:2 The word "Mahanaim" means "two hosts/camps" which reflect the two parties or even the spiritual and the physical sharing a site.
- 32:3 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.
  - Jacob plans a half-truth in that although he was somewhat delayed by his Uncle Laban, the timing was somewhat by his own choosing.
- 32:4 Jacob always had a strategy, and he defined exactly what words he wanted his messengers to speak. Jacob would humbly represent himself as the servant of his master Esau. Jacob gives a half-truth in that he was somewhat delayed by his Uncle Laban, but it was somewhat by his own choosing.
- 32:5 Jacob assured Esau that he is self-sustaining with enough possessions that he does not need to pursue even more, but instead Jacob simply wants Esau's favor.

### **Read Genesis 32:6-12...Esau Sends 400 Men to Greet Jacob**

- 32:6 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.
- 32:7-8 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.
  - This reminds me of the great Charles Dicken’s classic, A Christmas Carol, when his fiancé (Belle) tells Ebenezer Scrooge, “You fear the world too much.”
- 32:10 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.
- 32:11 Jacob pleads with God for deliverance from his brother, 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 is known for pulling himself up by his bootstraps – a self-made man; even now with his dependence on God, he negotiates.
- 32:12 Once again, Jacob reminds God of His promise and direction.

<b>Three References of the One God</b> (Gen 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

**Read Genesis 32:13-21...Jacob Establishes Gifts for Esau**

32:13 After prayer, Jacob returned to self-effort in his attempts to bribe safety from his brother Esau.

<b>Jacob’s Gift to His Brother Esau at Their Meeting</b> Genesis 32:14-15	
1.	200 Female Goats
2.	20 Male Goats
3.	200 Ewes
4.	20 Rams
5.	30 Milk Camels w/ their young
6.	40 Cows
7.	10 Bulls
8.	20 Female Donkeys
9.	10 Male Donkeys

32:16 Jacob needlessly used all of his worldly possessions and relations as a shield.

<b>Three Questions from Esau That Were Anticipated by Jacob</b> (Genesis 32:17)		
1.	Who do you belong to?	<i>This question would remain unanswered</i>
2.	Where are you going?	<i>This question would remain unanswered</i>
3.	Whose animals are these ahead of you?	<i>Owned by Jacob as a gift to Esau</i>

32:18 In his fear, Jacob forgets whose servant he is to be (Gen 32:10)

32:19 Jacob ensured that each wave of groups had a consistent message for Esau.

32:20 This verb “appease” can also be translated “to atone/cover”

32:21 He sent these waves of “pawns” into the night as “gifts” to appease Esau and his 400 men as Jacob remained safely in camp.

**Read Genesis 32:22-23...Jacob Moved His Family Across the River**

32:22 Darkness always infers the “wilderness” times when wrongdoing abounds; Jabbok means “empty out/pouring”

32:23 Jacob takes care of his family and possessions for safety.

### **Read Genesis 32:24-32...Jacob Wrestles with God**

- 32:24 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).
- 32:25 The visitor (God) could not "end him" and make Jacob surrender himself.
- 32:26 At daybreak (as the light is showing – Gen 32:31), Jacob desired his own blessing instead of taking Esau's (Gen 25:26)
- 32:27 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).
- 32:28 Jacob prevailed in that he finally received what he had always wanted – a personal blessing from God.
- 32:29 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.
- 32:30 Jacob moved from the "House of God" (Genesis 28) to the "Face of God"
- 32:31 Penuel means "the face of God" as the sun rises over him bringing light and warmth (Numbers 6:25-26; Malachi 4:2)
- 32:32 The encounter with the Lord turned into a tradition (Exodus 29:22)
- 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

### **Read Genesis 33:1-5.... Jacob's meeting Esau**

- 33:1 Jacob (old fleshly nature versus new "Israel") gives his attention to the world's circumstances (Esau) with 400 men (4 = test/creation).
- 33:2 The sequence of Jacob's family is associated to the level of risk, so Jacob's regard for his slaves and their sons was the least while Jacob's love for Rachel and Joseph (in the back) was the greatest.
- 33:3 After the encounter with God, Jacob does not stick to his plan, but instead Jacob leads.
- If anyone is to be harmed by Esau, it would be Jacob at the front. Jacob positions those who were most important to him in the rear (i.e., Rachel, Joseph), and those least important in the front.
  - Jacob considered himself the least important of all.
- 33:4 Esau hurried to welcome his younger, twin brother at their emotional reunion.
- 33:5 Esau recognized Jacob's four wives and eleven children, and Jacob responded that his family was from God; children are a gift from God. Jacob continues in humility as he refers to himself as Esau's servant.
- **Jacob had a plan to meet Esau:**
    - **The sequence of Jacob's family is associated to the level of risk, so Jacob's regard for his slaves and their sons was the least while Jacob's love for Rachel and Joseph (in the back) was the greatest.**
  - **What does verse 3 show us with Jacob leading?**
    - **After the encounter with God, Jacob does not stick to his plan, but instead Jacob leads.**
  - **Who does Jacob credit for his family?**
    - **His family was from God**

### **Read Genesis 33:6-11.... Esau's change of heart**

- 33:6-7 Jacob's wives and children bowed in humility before Esau in the order that Jacob had arranged them. Since the meeting was a warm welcome, those least regarded were first to be welcomed while Rachel and Jacob in the rear were greeted last.
- 33:8 Esau is perplexed by the gifts that Jacob sent forward to him, but Jacob freely admits that it was to appease Esau to find favor. This seems more candid and sincere than Jacob had been in the past.

33:9 Esau is not greedy for gain, but relays that he is satisfied with his possessions. It appears that God may have been working on Esau's heart at the same time that he was maturing Jacob.

- While Jacob refers to himself as Esau's servant and calls Esau "lord," Esau refers to Jacob as "my brother."

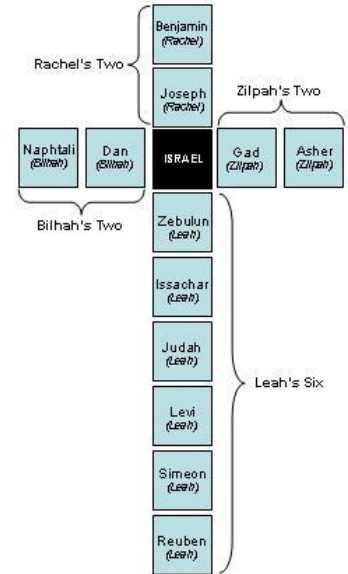
33:10 Jacob is embraced in spite of his actions just as every fallen sinner who has been forgiven by the Lord is received. Esau represented God's mercy and intervention in his gracious reception.

- Jacob is offering a sacrificial gift to Esau in the hope of obtaining mercy, but Jacob did not know whether his gift was satisfactory.
- Jacob had just experienced the "face of God" at Penuel (meaning the "face of God") the night before (Genesis 32:30). Jacob had wrestled with God which resulted in his blessing.

33:11 Jacob admits that his success and possessions are a direct gift from God.

33:12 Jacob continues to push his offerings until Esau was ready to move on and accepted the offerings. Esau gave directions for Jacob to follow him.

- In the middle east, it can be considered rude to reject a gift from someone.
- **Does Jacob tell the truth about the gifts?**
  - Yes, Jacob freely admits that it was to appease Esau to find favor. This seems more candid and sincere than Jacob had been in the past.
- According to Genesis 33:10, to what does Jacob compare Esau's face?
  - Esau's face of mercy is like God's face.
- What seems to have changed for Esau?
  - Esau is not greedy for gain



**Read Genesis 33:12-16.... Jacob does not follow Esau**

33:13 The eldest son, Reuben, was probably only 12 while Joseph was as young as 6 years old. The youth of the children and animals was a concern during travel.

33:14 The blessings of the Lord are wonderful, but they entail care with responsibility and often bring risk to the one responsible.

- The term "Seir" (meaning "hairy/shaggy") was the dwelling of Edom in southern Canaan. (Genesis 14:6, 32:3; 33:14; 36:8-9, 30)
- Seir is mentioned 40 times in Scripture; the number 40 represents "testing/trials."
- Seir was a mountainous region that the Edomites captured and controlled. (Genesis 2:8-12)



33:15 The generosity had come full circle; not only did Esau not want to take Jacob's resources, Esau offered to contribute his resources for Jacob's benefit.

33:16 The last recorded words of Esau were an extension generosity and then he returned home quickly after meeting Jacob.

- **What were Esau's last recorded words to Jacob?**
  - "Let me leave some of my people with you"

33:17 Jacob followed Esau, but stopped at Succoth (north of Seir – east of the Jordan). Succoth means booths/tents/tabernacles.

- 33:18 Although Jacob was near Canaan, God did not consider him coming out of Padan-Aram until he arrived in the promised land. Shechem (meaning “shoulder” - a symbol of strength) was 40 miles north of Jerusalem and the first place that Abram had stopped in the promised land (Gen 12:6,7)
- 33:19 Jacob purchases land to build an altar with 100 pieces of money (or lambs), and this is where he would be buried (Acts 7:16)
- 33:20 Since the wrestling match (where God changed Jacob’s name to Israel), Jacob was dependent on God’s care, and he dedicated the land to God as His God. This may be the first time that God is recognized Lord of Israel instead of his father, Isaac or his grandfather, Abraham (Gn 31:53; 32:9).

### **Read Genesis 34:1-4.... Dinah Defiled**

- 34:1 Be careful of ungodly influences; pure Dinah (“justice”) was hanging out with wrong crowd and became tarnished.
- Sometimes innocuous interactions with the world lead to disaster.
  - 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.
- 34:2 The rapist had clout and prestige; his father Hamor (meaning “donkey”) was King of the region making Shechem a prince. When nobles and those of authority sin, it is just as filthy and often more appalling.
- 34:3 Dinah is now described as being young. Shechem continued to be infatuated with Dinah after raping her. The soft words that Shechem spoke with Dinah might reveal a mutual consensus and relationship after the rape.
- 34:4 As any demanding, spoiled child might be, Shechem orders his father without justification or explanation.
- **According to Genesis 34:1, how did Dinah make herself exposed to risk?**
    - **Be careful of ungodly influences; pure Dinah (“justice”) was hanging out with wrong crowd and became tarnished.**
  - **What class (social level) was the rapist?**
    - **The rapist had clout and prestige; his father Hamor (meaning “donkey”) was King of the region making Shechem a prince.**
    - **When nobles and those of authority sin, it is just as filthy and often more appalling.**
  - **What does Shechem ‘s words to his father show in Genesis 34:4?**
    - **As any demanding, spoiled child might be, Shechem orders his father without justification or explanation.**
- 34:5 Jacob did not take corrective action without physical support from his sons.
- 34:6 While Dinah’s father, Jacob, did nothing, Shechem’s father acted upon his son’s request for marriage. Some might trivialize the rape because the rapist had intentions of marrying the girl, but Scripture does not soften the censure.
- 34:7 This is the first time in Scripture that the term “Israel” is used to reference the entire nation instead of a single person.
- Jacob’s name had been changed during the divine wrestling match to Israel (Genesis 32:28)

### **Read Genesis 34:8-12.... Hamor’s Sales Pitch**

- 34:8 As Laban took the lead in Rebekah’s marriage, Dinah’s brothers took the lead role for her. Hamor directs his request to Jacob’s sons who had returned from the fields.
- 34:9 This verse reveals that Jacob had multiple daughters that Hamor requested in trade for his community’s daughters. Hamor’s proposition comes after the rape of Dinah.
- 34:10 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.
- 34:11 There was no recorded response by Jacob’s sons to Hamor’s offer of intermarriage. Shechem proposes a new offer with the focus solely on Dinah.



34:12 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.

- **According to Genesis 34:8, to whom did Hamor appeal? Only the brothers...**
- **According to Genesis 34:11, to whom did Shechem appeal? Jacob and his sons...**
- **According to Genesis 34:9-10, how did Hamor attempt to motivate Dinah's brothers to intermarry with them?**
  - **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.**
- **According to Genesis 32:1, how desperate was Shechem for Dinah?**
  - **Willing to give anything...and it cost his life and the lives of his community**

#### **Read Genesis 34:13-17.... The Requirement of Circumcision**

34:13 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.

34:14 No son of Jacob is identified, but instead, all of the brothers join in the ruse.

34:15 The holy circumcision set apart as a covenant with the Lord is now extended to covenant the two communities in a ploy (Gen 17:10).

34:16 The sons expanded the hoax beyond the single rapist to include his entire community of men.

34:17 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

- **According to Genesis 34:13, did Jacob's sons contemplate the trade for their sister Dinah?**
  - **No, 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.**
- **What is circumcision intended to show?**
  - **The holy circumcision set apart as a covenant with the Lord is now extended to covenant the two communities in a ploy (Gen 17:10).**
  - **Circumcision is intended to show man's commitment to God, but this only shows a man's lust for a woman**
  - **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**
  - **This circumcision is misused by both Hamor and Jacob's family**

#### **Read Genesis 34:18-23.... Hamor/Shechem Persuade Their Community**

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

34:19 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.

34:20 The city gates were often the location of court and civic affairs, so the "town council" would be represented there.

34:21 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.

34:22 The single condition of circumcision was relayed to the Hivite leaders by the King and his son (the prince and rapist).

34:23 When discussing intermarriage with Jacob's sons, Shechem pointed out that they would gain property, but now with the Hivite leaders, Shechem emphasizes 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.

- **Jacob's sons misled the leaders in the community**

- **What is the difference between the consequences described by Hamor to Jacob's sons in 34:10 and to Hamor's community in 34:23?**
  - **When discussing intermarriage with Jacob's sons, Shechem pointed out that they would gain property,**
  - **However, now with the Hivite leaders, Shechem emphasizes 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.**

**Read Genesis 34:24-29.... Leah's 2<sup>nd</sup> & 3<sup>rd</sup> Sons Kill and Plunder**

34:24 The community were unanimous in their agreement to follow Shechem's counsel, and all the able-bodied men (who were fit to defend the community) were circumcised.

34:25 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)

34:26 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.

34:27 Beyond the capital punishment, the other brothers capitalize on Simeon/Levi's sin.

34:28 Jacob's sons increased their property just as Hamor had suggested in his proposal (Gen 34:10)

34:29 Not only did they take the property, but they also kidnapped the wives and children of those killed.

- **Was the community innocent?**
  - **They had not raped Dinah, but they were pursuing their lusts and ambitions**
  - **The Sting – “we had him years ago when he decided that he wanted to be somebody”**
- **According to Genesis 34:25, who kills the community?**
  - **These 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)**
- **According to Genesis 34:27, what was the response of Jacob's other sons to the slaughter?**
  - **The other brothers capitalize on Simeon/Levi's sin by pillaging and plundering**
  - **Not only did they take the property, but they also kidnapped the wives and children of those killed.**

**Read Genesis 34:30-31.... Jacob breaks his silence in condemning Simeon/Levi**

34:30 While Jacob had been silent about Dinah (Gen 34:5), he now speaks to protect his reputation instead of denouncing the sin

- Jacob continues to focus on himself instead of others.

34:31 Jacob's sons look at the shortcomings of others instead of their own sin

- **According to Genesis 34:30, what was the reason that Jacob gave for condemning Simeon and Levi?**
  - **Jacob speaks to protect his reputation instead of denouncing the sin**
- **According to Genesis 34:31, what was the response of Simeon/Levi to Jacob's correction?**
  - **Jacob's sons look at the shortcomings of others instead of their own sin**

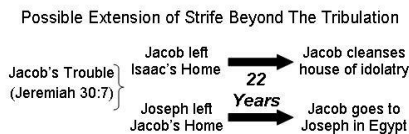
**Read Genesis 35:1-8.... God calls Jacob to Bethel and to destroy idols**

35:1 God often calls believers to “get up” (Gen 21:18; Num 23:9; Jn 5:8, Acts 9:6, 11, 20; 10:13, 20; 22:10, 16; 2 Tim 4:9). Bethel (“the House of God”) was 28 miles from Shechem. Jacob had fled Esau and constructed an altar in Bethel, and similarly, Jacob was now in flight from the allies of Shechem.

- God is mentioned throughout chapter 35. Jacob finally follows God to Bethel as he was instructed.
- Over twenty years earlier, Jacob had a vision of God at Bethel as he fled Esau's anger. (Genesis 28:10-22), and he made a vow to God that if He brought Jacob back to Bethel then Yahweh would be his God. (Genesis 28:21-22)

- God initiated the reconciliation with Himself. In spite of the sinful failure in the prior chapter, Jacob would walk with God again.
- 35:2 In the Bible, clothing represents the righteousness that a man covers himself with; this purification requires rejecting their idols and different clothing/righteousness (Isaiah 64:6).
- Unlike the last chapter when Jacob was passive and tolerant about sin, Jacob now responds to the command of God by ordering his family to purify themselves. This is the first time that Jacob proactively admonished his children.
    - *“A parent is simply a partner with God in disciplining children.”*
    - *“Train up a child in the way he should go, and when he is old he will not depart from it.”* (Proverbs 22:6) The Hebrew term *“train”* (חָנַךְ חֲנִיךְ) was used in reference to putting honey on a finger and putting the finger on the lips of an infant to stimulate a reaction to suck from the mother in breast feeding. The act of training is to stimulate a desire to want to walk with the Lord.
  - Laban had chased Jacob and searched his camp for Laban’s stolen idols. (Genesis 31:30-37)
    - *“Little children, keep yourselves from idols. Amen.”* (1 John 5:21)
- 35:3 Jacob reminisced on his earlier altar in Bethel, and the way in which God had always been present along the way.
- 35:4 These false gods had been gathered along the way and possibly superstitiously trusted for protection. Now, Jacob’s family would repent of these idols and trust only the one true God for protection.
- Biblically, an oak tree represents “strength.”
  - These idols were hidden in strong confinement. Rebekah’s nurse (Deborah – “to speak/motivate”) was hidden in the same (or a similar) place (Genesis 35:8). Deborah may have been a supporter of the idolatry, or she may have been esteemed/elevated (i.e., worshipped) by Rachel.
- 35:5 Being the sole source of protection for Jacob’s family, God causes the worldly to fear in protection of His people.
- Israel may have thought that the neighboring cities were fearful based upon the slaughter of Shechem by Simeon and Levi; however, it was God who caused fear and dread in the surrounding cities.
  - *“When a man’s ways please the Lord, He makes even his enemies to be at peace with him.”* (Proverbs 16:7)
- 35:6 Luz means *“separation/departure”* while Bethel means *“house of God”*
- After more than two decades, God had brought Jacob back to the place where Jacob had met the Lord.
  - *“Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.”* (Revelation 2:5)
- 35:7 God had revealed Himself in Bethel as being separate in the spiritual reality, but also interacting with the worldly affairs (Genesis 28:19)
- Jacob had named the location *“Bethel”* earlier, but now the focus was on God instead of the place, and Jacob called it *“El (אֱלֹהִים) Bethel”* which means *“God of the House of God.”*
    - Sometimes people get so caught up with the *“House of God”* that they forget the *“God of the House.”* Be careful about elevating places or people; it’s not about them, but the focus is the Lord in them.
- 35:8 Deborah (meaning “speak”, “motivate”, “litigate”) died and was buried under the Oak at Bethel just as the false gods were buried under the Oak at Shechem.
- Deborah seems to have been well loved due to the grieving represented in the name of the tree “Oak of Weeping”.
  - Deborah may have been a supporter of the idolatry, or she may have been esteemed/elevated (i.e., worshipped) by Rachel.
  - **According to Genesis 35:1, what is the recurring message of God to believers everywhere? Get up!**
    - **God often calls believers to “get up” (Gen 21:18; Num 23:9; Jn 5:8, Acts 9:6, 11, 20; 10:13, 20; 22:10, 16; 2 Tim 4:9). Bethel (“the House of God”) was 28 miles from Shechem. Jacob had fled Esau and constructed an altar in Bethel, and similarly, Jacob was now in flight from the allies of Shechem.**

- **Why does God call Jacob to change their clothes in Genesis 35:2?**
  - In the Bible, clothing represents the righteousness that a man covers himself with; this purification requires rejecting their idols and different clothing/righteousness (Isaiah 64:6).
- **According to Genesis 35:2, what did God require Jacob to do?**
  - Get rid of false idols and follow Him
- **Why had Jacob’s family collected the false idols?**
  - As with many believers, they had a mixture of spirituality and the world.
  - These false gods had been gathered along the way and possibly superstitiously trusted for protection. Now, Jacob’s family would repent of these idols and trust only the one true God for protection.
- **According to Genesis 35:7, how does Jacob change the name of Bethel?**
  - Instead of the house of God, Jacob now focuses on God Himself; this shows a spiritual maturing since Jacob named Bethel in Genesis 28:19.
  - More than the religious objects (Temples, Church, the Bible, Heaven, etc.) is God (Rev 21:22)
- **What do the oak trees represent?**
  - Biblically, an oak tree represents “strength.”
- **What was hidden under the oaks of Shechem and Bethel?**
  - These idols were hidden in strong confinement. Rebekah’s nurse (Deborah – “to speak/motivate”) was hidden in the same (or a similar) place (Gen 35:8) – was she a supporter of following idols?



**Read Genesis 35:9-15.... God changes Jacob’s name to Israel**

35:9 While in Padan-Aram, God rarely spoke to Jacob, but now that Jacob had returned from Padan-Aram, God appeared to him and blessed him.

- Believers should ensure that they are in the center of God’s will, and it might be years in a wilderness before a believer returns and experiences God’s presence in a more powerful way.
- This is the last instance where God “appears” frequently to a man in this manner (a vision), but God would appear to Moses and Paul. After this, God begins communicating through dreams.

35:10 The Lord emphasizes a transformation that began during the wrestling match (Gen 32:28) as Jacob (meaning “supplanter”) transitions to Israel (meaning “God contends and perseveres”).

- This is not a new revelation, but instead it is a confirmation of how God had already transformed Jacob to Israel.

35:11 “God Almighty” translated from El Shaddai (“Supplier of all your needs”) which is the same identification that God gave Himself at the covenant with Abraham (Gen 17:1).

- God repeats his command for Adam and Eve to be fruitful and multiply (Gen 1:28).
- The Hebrew word for breast is “shad” (שָׁד), and one of the names of God is “El Shaddai” (“big breasted God” or “God Almighty” - omnipotent) because one of the positive attributes is endurance (not simply power) like a nursing mother (powerful in an enduring way). The perseverance of a parent is likened to the omnipotence (El Shaddai) of God.

35:12 God gave the land to Abraham, Isaac and Jacob that would continue to belong to their family throughout the generations.

35:13 After communion between God and Jacob, God’s physical presence disappeared. God chose the amount of time for the communion, not Jacob.

35:14 This is the first mention in the Bible of a “Drink Offering” although Jacob had earlier poured oil on the “pillar” of stone in the same location (Genesis 28:18).

- A “Drink Offering” is a symbol of pouring one’s life out and giving it over to the Lord. Paul referenced this concept in his last epistle; “*For I am already being poured out as a drink offering, and the time of my departure is at hand.*” (2 Timothy 4:6) “*I am poured out like water.*” (Psalm 22:14)
  - Wine is a symbol of joy both to God and to man (Jud.9:13, Ps.104:15), and a drink offering was to be composed of “strong wine” (Num.28:7) to display the sinless perfection because the wine was to be pure and not to be watered down. (Gen 35:14; Num 28:7; 1 Sam 1:15; Jer 7:18; 2 Tim 4:6).
  - The oil represents the blessing of the Holy Spirit.
  - This dedication was unlike the one in Gen 28:18 where only the oil was poured (Spiritual dedication) without the wine (joy).
- 35:15 Jacob, once again, confirms the name of the place as Bethel, the house of God. Just as God had confirmed that Jacob’s name had been changed to Israel (Genesis 25:10), Jacob now confirmed the name of the location as Bethel. (Genesis 28:19)
- **What did God do for Jacob in verse 9 when he had returned from Padan-Aram?**
    - **God appeared to him and blessed him.**
    - **Believers should ensure that they are in the center of God’s will, and it might be years in a wilderness before a believer returns and experiences God’s presence in a more powerful way.**
  - **What does the dedication of verse 35:14 mean to you?**
    - **The oil represents the blessing of the Holy Spirit.**
    - **This dedication was unlike the one in Gen 28:18 where only the oil was poured (Spiritual dedication) without the wine (joy).**
    - **Wine is a symbol of joy both to God and to man (Jud.9:13, Ps.104:15), and a drink offering was to be composed of “strong wine” (Num.28:7) to display the sinless perfection because the wine was to be pure and not to be watered down. (Gen 35:14; Num 28:7; 1 Sam 1:15; Jer 7:18; 2 Tim 4:6).**

#### **Read Genesis 35:16-20.... Birth of Benjamin and Death of Rachel**

- 35:16 It is believed that Rachel reflects Jacob’s spiritual walk; out of her death would come new life.
- Jacob was told to leave Padan-Aram and return to Bethel. Jacob returned to Bethel, but he did not remain in Bethel. Although Rachel was pregnant, Jacob left Bethel to travel with her.
  - Jacob may have left Bethel because Deborah had died, so “home” was not the same. He missed the old times with Deborah, so he may have decided to leave.
- 35:17 It appears by the midwife’s comforting, that Rachel was afraid as she went through the labor with Benjamin. 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.
- Rachel had threatened that she needed children or she would die (Genesis 30:1)
- 35:18 The birth of Benjamin also 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*”
- 35:19 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”)
- “*Now when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, ‘Give me children, or else I die!’*” (Genesis 30:1) Ironically, it was the labor that killed Rachel.
  - This is the first mention of Bethlehem in Scripture (Micah 5:2).
- 35:20 Much like the tombstones/headstones of the modern era; this memorial was meant to honor the past life of the individual.
- **How does this passage ironically compare to Genesis 30:1?**
    - **Rachel said that she would die if she didn’t have sons, but the birth of the sons actually killed her**
  - **What came out of Rachel’s death?**
    - **A new life - The birth of Benjamin also symbolizes Christ’s coming from Bethel (“the house of God”) to Bethlehem (“the house of Bread”)**

- **What is the importance of verse 18?**
  - **Although from an earthly perspective (Rachel's) Jesus was called "Son of my Sorrow" – from the Father's perspective, Jesus was the "Son of my right hand"**
- **Beyond Benjamin (the "Son of my right hand"), who else was born in Bethlehem, Ephrath?**
  - **Bethlehem Ephrath (Micah 5:2) would become the birthplace of David (1 Sam 16:18) and Jesus (Mt 2:1).**

**Read Genesis 35:21-26.... The List of Jacob's Sons and the Sin of Reuben**

35:21 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.

- Jacob is now called "Israel." Jacob (carnal) had buried Rachel (ewe/female sheep), and now Israel (Wrestling/Contending with God) would journey on.

35:22 The defining drivers (tendencies) of men are also their downfall. Reuben will receive no blessing because of this illicit sexual act (Gen 49:4; Dt 33:6; 1 Chron 5:1) while Simeon will receive no blessing because of anger (Gen 48:5).

- Reuben may have been positioning himself to take over his father's authority by having sex with his concubine. (2 Samuel 16:21)
- *"Reuben, you are my firstborn, My might and the beginning of my strength, The excellency of dignity and the excellency of power. Unstable as water, you shall not excel, because you went up to your father's bed; Then you defiled it— He went up to my couch."* (Genesis 49:3-4)
- Bilhah had been Rachel's handmaid, so at the death of Rachel, Bilhah could have comforted Jacob, but Reuben slept with her.
- "Israel" (spiritual) heard about it instead of "Jacob" (the usurper).
- There is no immediate reaction by "Israel/Jacob," but the sons of Israel/Jacob are listed.

35:23-26 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 Gen 49.

- **The defining drivers (tendencies) of men are also their downfall - Reuben gets no blessing b/c sex (Gen 49:4; Dt 33:6; 1 Chron 5:1) while Simeon gets no blessing because of anger (Gen 48:5)**
- **The sequence of Israel's Sons: As the twelve tribes of Israel are listed, Leah's come first then Rachel's. Bilhah and Zilpah are identified as slaves, and Rachel's comes first. The second sons (of the slaves) are blessed in Gen 49.**

<b>Jacob's Twelve Sons</b>			
<b>(Genesis 25:23-26)</b>			
	Mother	Son	Meaning
1.	Leah	Reuben	<i>See, a son,</i>
2.	Leah	Simeon	<i>who hears and obeys</i>
3.	Leah	Levi	<i>along with</i>
4.	Leah	Judah	<i>praising the Lord.</i>
5.	Leah	Issachar	<i>Reward</i>
6.	Leah	Zebulun	<i>and honor</i>
7.	Rachel	Joseph	<i>may God increase.</i>
8.	Rachel	Benjamin	<i>The Son of His right hand</i>
9.	Rachel's Slave Bilhah	Dan	<i>has vindicated</i>
10.	Rachel's Slave Bilhah	Naphtali	<i>my struggles</i>
11.	Leah's Slave Zilpah	Gad	<i>with good fortune,</i>
12.	Leah's Slave Zilpah	Asher	<i>and happiness,</i>

**Read Genesis 35:21-26.... Isaac dies and Esau/Jacob bury him**

- 35:27 There is no mention of Rebekah (Jacob’s mother) who was probably dead by this time, and Isaac was nearing death as well. Mamre was about 20 miles from Bethlehem.
- 35:28 Isaac lived 180 years which was 5 years longer than his father, Abraham. Jacob was now 120 years old, and it appears that Isaac had lived 12 years after Joseph was sold into slavery in Egypt.
- Although Isaac had thought that he was on the verge of death when he blessed Jacob, but Isaac continues to live another 43 years after Jacob deceived him and stole Esau’s blessing.
- 35:29 Isaac breathed his last breath and went to “his people.” Esau and Jacob again show their reconciliation through the burial of their father; this is similar to Isaac and Ishmael at Abraham’s death (Genesis 25:9)
- This is the last of three deaths recorded in this chapter:
    - Rebekah’s nurse, Deborah (“to speak/motivate”)
    - Rachel (“ewe” / “female lamb”)
    - Isaac (“laughter”)
  - **Although Isaac had been on his death bed in Chapter 27, but Rebekah must have died while Jacob was away while Isaac lived.**
    - Isaac lived 180 years which was 5 years longer than his father, Abraham. Jacob was now 120 years old, and it appears that Isaac had lived 12 years after Joseph was sold into slavery in Egypt.
  - **Death tend to bring people together:**
    - Isaac breathed his last breath and went to “his people.” Esau and Jacob again show their reconciliation through the burial of their father; this is similar to Isaac and Ishmael at Abraham’s death (Gen 25:9)

Three Burials by Jacob (Genesis 35)		
1.	Deborah, Rebekah’s nurse	Gen 35:8
2.	Rachel	Gen 35:19
3.	Isaac	Gen 35:29

15 Gen 36, 37:

**Chapter 36 begins and ends with a reminder that Esau’s lineage was Edomites.**

- Esau was viewed as an illustration of “the flesh.” The flesh is the natural man that demands the self-serving, worldly nature be satisfied.
    - The Flesh is:
      - Pious – changing names to make the person acceptable
      - Prolific – expansion through offspring; sin starts small and grows
        - *“Do not be deceived, God is not mocked; for whatever a person sows, this he will also reap. 8 For the one who sows to his own flesh will reap destruction from the flesh, but the one who sows to the Spirit will reap eternal life from the Spirit.” (Galatians 6:7-8)*
      - Prosperity for a Season (Genesis 36:7) – (Psalm 73)
      - Persuasive (Genesis 36:11) – Eliphaz the Temanite came to persuade Job that God was angry at him (Job 2:11)
      - Pernicious/Wicked – (Genesis 36:16)
      - Powerful – (Genesis 36:20) The Horites (Deuteronomy 1:28; 2:10-11, 21; 9:2) were powerful men related to the Anakim giants.
      - Persistent (Genesis 36:31-39) – When one sin dies; another comes.
      - Proud (Genesis 36:31)
    - **Chapter 36 shows the fulfillment of the blessing of Isaac towards Esau (Genesis 27:39-40)**
- 36:1 Esau’s lineage, Edom, is used by Satan to break/persecute the Lord’s lineage from Jacob – Edomites become Idumeans in Greek (Mk 3:8).
- The Idumeans assisted Rome in destroying Jerusalem in 70 AD and because of the surrounding resentment in Israel, many Idumeans then migrated to Rome.
  - Obadiah is a complete book against Edom (Jeremiah 49:17-18).
  - The name “Edom” means “red” while the name “Esau” means “hairy.”

- Esau settled in the land of Edom to the south of the Dead Sea; outside of the promised land just as the natural man settles outside of God’s promises.
- 36:2-3 Just as Esau himself has multiple names of Esau and Edom; Esau’s wives had several aliases/names.
- The wives of Esau are referenced three times in Scripture (Genesis 26:34-35; 28:8; 36:2)
  - Edom took wives from Canaan which was understood by Abraham to be bad (Genesis 24:2-4).  
Later,
    - Moses would warn that Canaanite wives would lure their husbands from God (Genesis 7:1-4) just as the wives of Solomon turned his heart away (1 Kings 11:4).
    - The apostle Paul would later warn believers not to be “unequally yoked” with unbelievers (2 Corinthians 6:14-18).
  - When compared with Genesis 26:34, it shows that Esau had four wives. Two wives were named Basemath and two wives were named Oholibamah; therefore, Esau referred to one of his “Basemath” wives as “Adah,” and he referred to one of his “Oholibamah” wives as “Judith.”
    - The confusion of the names of the wives represents the confusion of polygamy itself as the wives overlap and conflict in roles and identity.
    - Basemath, the daughter of Ishmael (Isaac’s half-brother) (Genesis 28:9)
      - The name “Basemath” means “aromatic/sweet smelling/spice girl”.
      - The name “Basemath” (“spice girl”) is also called “Mahalath” (“making someone ill/sick”)
    - Basemath (called Adah), the daughter of Elon (Genesis 26:34)
      - The name “Adah” means “adornment.”
    - Oholibamah, the daughter of Anah (Genesis 36:25)
      - The name “Oholibamah” means “tent of the high place.” (Oholibamah may have been a temple prostitute/priestess)
    - Judith, the daughter of Beerli (Genesis 26:34)
      - The name “Oholibamah” (“tent of the high place”) is also called “Judith” (“woman from Judea/Jewish woman”)
  - “Adah” (who is named “Basemath” in chapter 26) is called “Adah” to distinguish her from Esau’s other wife of the same name (“Basemath”).
    - “Basemath” became Esau’s wife in Genesis 28:9 as “Mahalath.”
    - A woman named “Adah” had been one of the two wives of the first polygamist mentioned in the Bible – Lamech (Genesis 4:19).
  - “Judith” is mentioned in 26:34, but not by that name in 36:2-3 (possibly because she bore Esau no children).
    - It is also thought that “Judith” is actually “Oholibamah,” and her father is mentioned in chapter 26 while her mother is mentioned in chapter 36.
    - The name “Oholibamah” is also either used as a man’s name in Genesis 36:41 or possibly, Esau’s wife Oholibamah is uniquely established as the duke/leader of a region.
    - The name “Anah” (in Genesis 36:20) is also shared as both a male/female name.
- 36:4 While Adah and Basemath bore a son to Esau, Oholibamah the Hivite bore him three. The wives and possessions of Esau came from their native “world” of Canaan while Jacob’s family and possessions had belonged to another (Heb 11:13).
- The lineages themselves are often less important as the meanings of the names and the inferences.

**Read Genesis 36:6-8.... Esau’s Edomite descendants move to the mountains south of Israel**

- 36:6 While Jacob had gathered his family and possessions from another land and brought them into Canaan, Esau took the polar opposite approach in garnering family and possessions from Canaan to take away from there.
- Although Jacob had began his family outside of the “Promised Land,” he took them back into the Promised Land.
  - Although Esau had thrived with his family in the Promised Land, he took his family away from the Promised Land because of money and possessions.
- 36:7 God had so overwhelmingly blessed Jacob and Esau that they outgrew the natural resources and space. The balance between sheep (who eat grass close to the ground) and cattle (who eat the upper portion the of grass) would have been a challenge.



36:8 The mountains would be more suitable for hunting (Esau's passion – Gen 25:27) instead of farming crops. This separation (sanctification) was divinely ordained as Seir/Edom would face judgment while Israel would be sustained by God (Numbers 24:18)

- **What was the reason that Esau left Canaan?**
  - **While Jacob had gathered his family and possessions from another land and brought them into Canaan, Esau took the polar opposite approach in garnering family and possessions from Canaan to take away from there.**
- **Were the mountains more suitable for hunting or farming?**
  - **The mountains would be more suitable for hunting (Esau's passion – Gen 25:27) instead of farming crops. This separation (sanctification) was divinely ordained as Seir/Edom would face judgment while Israel would be sustained by God (Numbers 24:18)**

<b>Individual Genealogies of Scripture</b>	
<b>Genesis 5:1</b>	"This is the book of the genealogy of <b>Adam</b> ."
<b>Genesis 6:9</b>	"This is the genealogy of <b>Noah</b> ."
<b>Genesis 10:1</b>	"Now this <i>is</i> the genealogy of <b>the sons of Noah: Shem, Ham, and Japheth</b> ."
<b>Genesis 11:10</b>	"This <i>is</i> the genealogy of <b>Shem</b> ."
<b>Genesis 11:27</b>	"This <i>is</i> the genealogy of <b>Terah</b> : Terah begot Abram, Nahor, and Haran."
<b>Genesis 25:12</b>	"Now this <i>is</i> the genealogy of <b>Ishmael</b> , Abraham's son, whom Hagar the Egyptian, Sarah's maidservant, bore to Abraham."
<b>Genesis 25:19</b>	"This <i>is</i> the genealogy of <b>Isaac</b> , Abraham's son. Abraham begot Isaac."
<b>Genesis 36:1</b>	"Now this <i>is</i> the genealogy of <b>Esau</b> , who is Edom."
<b>Genesis 36:9</b>	"And this <i>is</i> the genealogy of <b>Esau</b> the father of the Edomites in Mount Seir."
<b>Ruth 4:18</b>	"Now this <i>is</i> the genealogy of <b>Perez</b> :"
<b>Matthew 1:1</b>	"The book of the genealogy of <b>Jesus Christ</b> , the Son of David, the Son of Abraham"

**Read Genesis 36:9-14.... Esau's Wives and Sons**

**36:9 Seir (meaning "rough/hairy" – Ps 68:21) is synonymous with Edom ("red") – Ezekiel 35:15**

36:10 This listing of Esau's family shows how his family increased. Only the names are recorded without their individual stories.

- Eliphaz, the firstborn of Esau, is also a name of one of Job's friends and counselors (Job 2:11)
- The children of Eliphaz and Reuel are credited to their mothers with no name being mentioned; this may infer incestuous relationships.

36:11 Teman (Ez 20:46; 25:13) was known for having wise men (Jeremiah 49:7)

36:12 Although the wives of Eliphaz were not named, his concubine (the mother of Amalek) was identified as Timna. The Amalekites were a fierce enemy of Israel (Ex 17:11-16; Dt 23:7; Judges 6:3)

- *"Remember what Amalek did to you on the way when you came out of Egypt, how he confronted you on the way and attacked among you all the stragglers at your rear when you were tired and weary; and he did not fear God."* (Deuteronomy 25:17-18)

36:14 Oholibamah means "tent of the high place" which may relate to the mountains of Seir. Oholibamah was the granddaughter of Zibeon a Hivite (Genesis 36:2)

<b>Progeny of Esau</b>
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<b>(Genesis 36:11-14)</b>			
	Father	Mother	Son
1.	Esau	Adah	Eliphaz
2.	Esau	Basemath	Reuel
E1.	Eliphaz	Not Named	Temam (credited to grandmother, Adah)
E2.	Eliphaz	Not Named	Omar (credited to grandmother, Adah)
E3.	Eliphaz	Not Named	Zepho (credited to grandmother, Adah)
E4.	Eliphaz	Not Named	Gatam (credited to grandmother, Adah)
E5.	Eliphaz	Not Named	Kenaz (credited to grandmother, Adah)
E6.	Eliphaz	Timna (a concubine)	Amalek
R1.	Reuel	Not Named	Nahath (credited to grandmother, Basemath)
R2.	Reuel	Not Named	Zerah (credited to grandmother, Basemath)
R3.	Reuel	Not Named	Shammah (credited to grandmother, Basemath)
R4.	Reuel	Not Named	Mizzah (credited to grandmother, Basemath)
3.	Esau	Oholibamah	Jeush
4.	Esau	Oholibamah	Jalam
5.	Esau	Oholibamah	Korah

### Read Genesis 36:15-19.... Esau's Children As Chiefs of Edom

36:15-16 A chief would be equivalent to a duke or sheikh; this shows that Esau's family were not pilgrims, but had acclimated and been consumed by the Canaanite culture.

- Esau's sons associated with Adah are listed first; however, Korah (from Oholibamah) has also been included. These are not necessarily Adah's biological sons (grandsons as well as Amalek who was from the concubine, Timnah), but they are associated with the rank and privilege of the first wife.
- Also, Kenaz and Gatam have exchanged sequence possibly inferring that Kenaz gained importance or prominence. Amalek, the son of Timna the concubine was listed last.

36:17 Esau's grandsons through Basemath are listed in the same order whether listing chiefs or sons (Gn 36:13).

36:18 Esau's grandsons through Oholibamah are listed in the same order whether listing chiefs or sons (Gn 36:14). Korah is mentioned twice as a chief being listed under Adah as well as Oholibamah.

36:19 It is clarified that Esau and Edom are the same. The entire book of Obadiah would be a judgment against Edom; Edom would become Idumea in New Testament times as the ancestry of King Herod.

### Read Genesis 36:20-30.... The Sons/Chiefs of Seir the Horite

36:20-21 The Horites were the original inhabitants of the land of Edom.

- Seir ("Hairy; Goat; Demon; Tempest") the Horite had seven sons:
  - Lotan ("Wrapped up; Hidden; Covered; Myrrh")
  - Shobal ("Path; Ear of Corn")
  - Zibeon ("Iniquity that Dwells")
  - Anah ("Answer")
  - Dishon ("Fatness; Ashes")
  - Ezer ("Help")
  - Dishan ("A Threshing")

36:22 The eldest son of Seir was Lotan ("Wrapped up; Hidden; Covered; Myrrh") who had two sons, Hori ("A Prince; Freeborn") and Hemam ("Exterminating").

- Although women were not commonly listed in genealogies, the sister of Lotan is listed as Timna ("Restraint").
- Rabbis believed that wanted to join Abraham's household, but was not accepted. Timna then became the concubine of Eliphaz (the son of Esau) and bore the son, Amalek (Genesis 36:12, 22; 1 Chronicles 1:39)

36:23 The second son of Seir was Shobal ("Path; Ear of Corn") who had five sons:

- Alvan ("Sublime")
- Manahath ("Resting Place")
- Ebal ("Ancient Heaps")
- Shepho ("Desert")
- Onam ("Pain, Force, Iniquity")

- 36:24 The third son of Seir was Zibeon (“iniquity that dwells”) who fathered two sons: Ajah (meaning “God protects”) and Anah (meaning “Answer”).
- There are two men named “Anah” in Seir’s genealogy. Zibeon’s son, Anah is not to be confused with Zibeon’s younger brother who was the fourth son of Seir.
  - Zibeon’s second son, Anah, discovered water in the wilderness as he cared for his father’s donkeys.
- 36:25 The fourth son of Seir was Anah who was the father of Oholibamah (Esau’s wife), and he also named his only son with the same name as his younger brother, Dishon (“fatness; ashes”).
- 36:26 The fifth son of Seir was Dishon (“fatness; ashes”) who had four sons:
- Hemdan (“To Desire”) also named Hamran in 1 Chronicles 1:41
  - Eshban (“Fire of the Sun”)
  - Ithran (“Excellent”)
  - Cheran (“Anger”)
- 36:27 The sixth son of Seir was Ezer (“Help”) who had three sons: Bilhan (“Old; Confused”); Zaavan (“Trembling”); Akan (“Kind Hearted”)
- 36:28 The seventh and youngest son of Seir was Dishan (“A Threshing”) who had two sons named Uz (“Counsel; Words”) and Aran (“Mountain of Strength”)
- 36:29 The Horites in the land of Edom were led by chiefs/dukes which equated to each of the seven sons of Seir.
- 36:30 The land of Edom (Genesis 36:21) is now called the land of Seir.

### **Read Genesis 36:31-39.... The Kings of Edom**

- 36:31 The land of Edom/Seir had kings approximately 800 years before Israel demanded their first king in Saul. (1 Samuel 8:4-5)
- The genealogy of Seir has just been listed and compared to the “sons/children of Israel.”
  - Although the sons of Seir were “chiefs” (Genesis 36:29-30), the land of Edom also had kings who reigned over the entire land.
- 36:32 The Edomite King, Bela (“Fair skin; within; white; distinguished”) was the son of Beor (“burning; foolish; mad”). The king’s capital in Edom is named as Dinhabah (“he gives judgment”).
- Centuries later the false prophet Balaam was also the son of a different Beor (Numbers 22:5); they may have been named after the Edomite king or possibly had similar traits.
  - Although these were kings of the land, they are still listed after their fathers. The father was as great as the king.
- 36:33 After Bela died, a new king from a different family arose. The next king was Jobab (“Sorrowful; Hated”) the son of Zerah (“East; Brightness”).
- This might be Job (Job 1:1) of Uz (Lamentations 4:21). Uz was the eldest son of Dishan who was the seventh and youngest son of Seir was Dishan.
  - These kings had lifetime positions of authority that only passed to a new king upon the death of an existing king.
- 36:34 After Jobab died, a new king arose from the region of Edom called Teman. The new king was named Husham (“Haste”).
- Teman (Ezekiel 20:46; 25:13) was known for having wise men (Jeremiah 49:7)
  - Teman was the eldest son of Eliphaz (Genesis 36:11)
- 36:35 After Husham died, Hadad (“Blacksmith”) the son of Bedad (“Alone; Solitary”) took the kingly power by force. Moab is located east of the Dead Sea while Midian is 150 miles due south to the east of the Gulf of Aqaba.
- 36:36 After Hadad died, Samlah (“His raiment; his left hand; his astonishment”) of Masrekah (“whistling; hissing”) reigned as king.
- The father of Samlah is not recorded in Scripture.
- 36:37 The first King Saul (“Asked for; Requested”) from Rehoboth (“Spaces; Places”) reigned in Edom.
- Throughout the Old Testament, “the river” is a reference to the Euphrates.
- 36:38 After Saul died, Baal-Hanan (“Baal has been gracious”) the son of Achbor (“A rat; bruising”) became king.
- 36:39 After Baal-Hanan died, Hadar (“Splendor, Glory. Ornament; Citrus fruit”) became king. The father of Hadar is not mentioned although his capital city is referenced as Pau (or Pai in 1 Chronicles 1:50)

- This is the only time in this passage that the father (Achbor) of the king (Baal-Hanan) who died is mentioned in regards to the death.

**Read Genesis 36:40-43.... The Chiefs of Esau**

36:40 Eleven chiefs of Edom are listed by their names and locations.

36:41 The name “Oholibamah” is also either used as a man’s name in Genesis 36:41 or possibly, Esau’s wife Oholibamah is uniquely established as the duke/leader of a region.

<b>Eleven Chiefs of Esau</b>	
<b>Genesis 36:40-43</b>	
1. Chief Timnah	<i>“Forbidding”</i>
2. Chief Alvah	<i>“Sublime”</i>
3. Chief Jetheth	<i>“Giving”</i>
4. Chief Aholibamah	<i>“My tabernacle is exalted”</i>
5. Chief Elah	<i>“An oak, a curse, perjury”</i>
6. Chief Pinon	<i>“Pearl, gem, that beholds”</i>
7. Chief Kenaz	<i>“Hunter”</i>
8. Chief Teman	<i>“South”</i>
9. Chief Mibzar	<i>“Defending, forbidding, taking away”</i>
10. Chief Magdiel	<i>“Declaring God, chosen fruit of God”</i>
11. Chief Iram	<i>“Shining”</i>

36:43 Esau was the father of these Edomites who ruled by possessing the land.

**Read Genesis 37:1-4.... The Story of Joseph Begins**

- **Approximately 25% of the book of Genesis is focused on a single individual: Joseph.**
- **No sin is mentioned in the record of Joseph**

37:1 While Esau’s descendants would be listed, their stories would not be documented. This is a transition verse to the descendants of Jacob whose lives would be told in great detail. Isaac is described as a pilgrim in Canaan.

37:2 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)

- Only the handmaids of Jacob are listed (Bilhah and Zilpah). Jacob’s wives (Leah and Rachel) are not listed.
- The focus of Joseph was his father (John 5:19; Luke 2:49); Joseph is concerned about his father’s business, and Joseph was in harmony with his father’s concerns. Man will be in the fear of the Lord (wisdom) or the fear of man (snare). Joseph prioritized his love for his father.

37:3 The robe given by Jacob/Israel may not have many colors, but instead have long sleeves (Greek term *passîm* פִּסְמִים meaning “pieces”) representing a ruler instead of a worker.

- The workers had sleeveless vests to do the work.
- The only other time in Scripture where the Greek term *passîm* פִּסְמִים is used (2 Samuel 13:18) was when Amnon’s servant covered Tamar after he had raped her.

37:4 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 (Gen 4:6-8)

- **How does the start of Joseph’s story differ from Esau’s lineage?**
  - **While Esau’s descendants would be listed, their stories would not be documented.**
  - **This is a transition verse to the descendants of Jacob whose lives would be told in great detail. Isaac is described as a pilgrim in Canaan.**

**Read Genesis 37:5-11.... Joseph’s Dream of the bowing fields/stars**

37:5-6 Joseph conveyed his dream as a matter of fact not understanding that the dream would be taken as a sign of his ego.

- 37:7 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.
- 37:8 Just as Joseph was envied and hated by his brothers, the Lord Jesus was envied and hated by His Jewish brothers as well.
- 37:9 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)
- 37:10 Even his father did not appreciate the dream that Joseph had.
- 37:11 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)
- **What did the dream symbolize?**
    - **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.**
  - **Who else was hated by his "brothers?"**
    - **Just as Joseph was envied and hated by his brothers, the Lord Jesus was envied and hated by His Jewish brothers as well.**
    - **As the Pharisees were envious of Jesus (Mt 27:18; Acts 7:9, so were Joseph's brothers. Mary, like Jacob, pondered these things in her heart (Lk 2:19)**

**Read Genesis 37:12-17.... Joseph is sent to check on his brothers**

- 37:12 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.
- 37:13 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.
- 37:14 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.
- 37:15-16 Frequently, an unnamed man in Scripture can be a symbol of the Holy Spirit. This man greeted Joseph with the question, "What are you looking for?"
- 37:17 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.
- Dothan was on the "caravan routes" running east/west.
  - **What name is Jacob called in verse 13?**
    - **Jacob is now called by his new name "Israel."**
  - **How long did it take for Joseph to get ready when his father wanted to use him?**
    - **Joseph was immediately ready (v13)**
  - **What was the reason that Joseph was going to his brothers?**
    - **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.**
    - **Believers sometimes view a wrathful parent (or even God) when the intention is to help**
  - **Who does the unnamed man in the OT typically represent?**
    - **Frequently, an unnamed man in Scripture can be a symbol of the Holy Spirit. This man greeted Joseph with the question, "What are you looking for?"**
  - **Why did the brothers relocate to a different location?**
    - **Scripture does not record the reason that Joseph's brothers had changed their plans from Shechem to Dothan, and it may have been something mischievous.**
    - **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 Chron 10:1)**

**Read Genesis 37:18-24.... Joseph's Brothers Plot to Capture/Kill Him**

37:18 Before Joseph had a chance to present himself and check on the welfare of his brothers, they plotted to kill him.

- 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

<b>Uses of Lahāmîṭōw (לְהַמִּיטֹו)</b> <b>Lahāmîṭōw means “To kill him”</b>	
Genesis 37:18	The brothers of Joseph were going to kill him
Deuteronomy 13:9	Judgment against idolaters
Deuteronomy 17:7	Judgment against idolaters
1 Samuel 19:15	Saul’s attempt to kill David
Psalms 59:1	Prayer of Protection by David
Jeremiah 26:24	Salvation of Jeremiah against King Jehoiakim

37:19 Joseph’s brothers described him as a “dreamer” when in fact, Joseph would be characterized by his dreams as a ruler.

37:20 It has long been an objective of Satan’s to break prophecy – even prophetic dreams. Joseph’s brothers want to unite in the murder, in the disposal, and in the lie.

- The focus was to “kill Joseph’s dreams.”

37:21 The eldest son (Reuben – “Behold, a son”) was the only one to defend the life of Joseph. Reuben objected to the killing of Joseph, but not to his persecution.

37:22 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.
- Reuben attempted to deceive his murderous brothers, but his plan would fail.

37:23 The brothers stole the robe that symbolized their father’s favor.

37:24 Joseph was thrown into a well without water (Zechariah 9:11 → John 7:38)

- 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)
- Jeremiah was also thrown into a waterless cistern (Jeremiah 38:9)
  - **Believers who are not in the Word and the Power of the Holy Spirit might feel restrained by laws and circumstances...even hopeless. Spiritual brothers may keep their brothers in a “well” of sorts.**

#### **Read Genesis 37:25-28.... Joseph is Sold to Ishmaelites**

37:25 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).

37:26 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.

37:27 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 (Gn 37:36, 39:1). Ishmaelites and Midianites were used interchangeably in the story of Gideon as well (Judges 8:22-26). Midian played a key role going into and coming out of Egypt; Moses would flee to the land of Midian before returning to lead Israel out of Egypt (Ex 4:19).

37:28 Joseph’s brothers committed the wicked act of enslavement; they hurt Joseph’s feet with shackles and his neck in an iron collar (Ps 105:18).

- In Leviticus, Scripture establishes the value of a young slave at twenty shekels. (Leviticus 27:5).

#### **Read Genesis 37:29-36.... Jacobs Sons Relay Joseph’s Death**

- 37:29-30 Although Reuben was the only brother who wanted to save Joseph's life, his response appears that it was out of self-protection.
- Reuben didn't worry about Joseph, but instead wondered what he was to do.
  - Reuben did not receive a blessing (Gen 49:3-4) because of his adultery (unfaithfulness to his Father) – just like idolatry (Ezekiel 6:9).
- 37:31 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. The goat would die, and Joseph was able to live.
- Jacob had deceived his father (Isaac) by killing a goat as well. (Genesis 27:14)
- 37:32 The brothers sent the robe instead of carrying it to their father.
- 37:33 Joseph's father, Jacob conceived the story of Joseph being torn apart by wild animals. Jacob will not know the truth for 20 years.
- 37:34 Jacob mourned for a lengthy period of time.
- 37:35 First mention of "Sheol" (Psalm 16:10 → Acts 2:27) in the Bible. The term "Sheol" means "grave/pit" and is similar to "hades."
- 37:36 The Midianites sold Joseph into Egypt (Psalm 105:18) then Midian ("strife") would help Israel come out of Egypt (Ex 2:15). The use of the term eunuch with Potiphar implies that eunuchs may not have been castrated.
- 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.
  - **Why was Reuben concerned that Joseph was gone?**
    - Although Reuben was the only brother who wanted to save Joseph's life, his response appears that it was out of self-protection.
    - He didn't worry about Joseph, but instead wondered what he was to do.
    - Reuben did not receive a blessing (Gen 49:3-4) because of his adultery (unfaithfulness to his Father) – just like idolatry (Ez 6:9).
  - **How is verse 31 symbolic?**
    - Just as would have been done with a sacrificial goat, the young goat is slaughtered for its blood as a representation of Joseph's blood. The goat would die, and Joseph was able to live.
  - **How many times was Joseph sold? Twice – once to the Midianites and once to the Egyptians**
    - Midianites sell Joseph into Egypt (Ps 105:18) then Midian ("strife") helps Israel come out of Egypt (Ex 2:15); the use of the term eunuch with Potiphar implies that eunuchs may not have been castrated.

#### Read Genesis 38:1-10.... Judah's Unfaithfulness

- An intermission is taken from Joseph's life to show the contrast between Joseph's honorable life with Judah's shameful behavior.
  - Chapter 38 is a tangent from Joseph's faithfulness to Judah's unfaithfulness; Judah represents all of Israel as they had rejected Joseph at this time
  - Scripture records five sons of Judah. "*The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul.*" (Genesis 46:12)
- 38:1 Adullam means "a testimony to them" while Hirah means "paleness; hollowness." Paleness represents death (Rev 6:8).
- Judah moved away from the fellowship of his Hebrew family to join his pagan friend, Hirah. (Genesis 15:16)
  - One reason that Judah moved away many have been that it had been his idea to sell Joseph to the Bedouin Traders. (Genesis 37:26-27)
  - The name "Adullam" is used multiple times in Scripture:
    - Joshua would defeat Adullam (Joshua 12:15, 15:35)

- David fled to a different individual named “Adullam” when he was rejected by Israel (1 Samuel 22:1).
- 38:2 The Canaanites were idolaters who lived sinfully in the land before the Lord gave the land to His chosen people (Israel).
- Shua means “riches” and also “depression/hollow place”, and although Shua was appealing (riches), she brought the consequences of being unequally yoked (depression).
- 38:3 The eldest son of Judah and the Canaanite woman was named “Er.” “Er” means “enmity” or “awakening” (of the old self)
- 38:4 Judah’s relationship with the Canaanite woman was more than just a passing infatuation. Judah and the Canaanite woman had a second son named “Onan” (meaning “iniquity”)
- 38:5 The third son, “Shelah” means “sprout/branch” and “quietness/rest.”
- Scripture doesn’t record Shelah as doing anything wrong, and his descendants were makers of “fine linen” (1 Chronicles 4:21).
  - Throughout Scripture, “fine linen” represents righteousness (Revelation 19:8); however, even Shelah was conceived at “Chezib” (“deceitful”).
- 38:6 The name “Tamar” means “palm tree.” Throughout Scripture, palm trees are also symbolic of righteousness (Psalm 92:12)
- As a palm tree grows straight and narrow, so does the walk of the believer in righteousness.
  - At the top of the palm tree (as it reaches the heavens), the palm tree grows into greenery (life) and fruit.
- 38:7 Righteousness and evil can never coexist.
- The Hebrew term for “wicked/evil” (רָעָה) is repeated 125 times in Scripture. This term was used to describe mankind before the flood (Genesis 6:5; 8:21)
    - The individual “Er” was evil in God’s sight while the act of Onan (Genesis 38:10) was evil in God’s sight.
- 38:8 Righteousness (Tamar) continues to be wed to Israel (represented by Judah and his sons), but no fruitful offspring are born.
- This is 1 of 34 Levitical Laws that have their origins in Genesis. (Deuteronomy 25:5-10)
  - In ancient times, women relied on men to provide for their needs. Women (who were not virgins) had difficulty remarrying under the care of another man.
- 38:9 The firstborn would receive a double portion, so Onan wanted the double portion for the sons of his own wives.
- Onan enjoyed the sexual pleasure of Tamar; however, Onan selfishly did not procreate with her for the honor of his brother, Er.
  - Onan enjoyed the sexual pleasures without the selfless responsibilities.
- 38:10 Onan had not considered and learned from the death of his elder brother, Er. God took the life of Onan just as He had taken the life of Er.
- The result of someone being evil in God’s sight is death; Judah’s family was dying.

**Read Genesis 38:11-15.... Tamar Dresses Like a Prostitute – In Jesus Ancestry (Mt 1:3)**

- 38:11 Judah did not attribute the deaths of his two sons to God’s judgment.
- Judah acted selfishly concerning the welfare of his own son, Shelah.
  - Judah resigned himself to being without righteousness (Tamar) until some later time.
  - Tamar returned to live with her father (Leviticus 22:13).
- 38:12 Judah’s wife died (representing the worldly ties of Israel), and Judah mourned her for a period of time before returning to his responsibilities.
- Timnah (meaning “allotted portion”) is a northern town of Judah (8 miles west of Bethlehem) which was possessed by Israel and the Philistines (Judges 14:1; 2 Chronicles 28:18).
    - Samson’s father-in-law was from there (Judges 15:6), and it may represent being divided between God and the world.
  - Judah and his friend, the Adullamite, were traveling to observe sheep shearers – contrasted to shepherds. Sheep can be fed or fleeced.
  - Scripture seems to emphasize the relationship/responsibility between the daughter and her father by referring to Shua (Judah’s father-in-law) with the same name as Shua (Judah’s wife).



38:13 Timnah (meaning “allotted portion”) is northern town of Judah (8 miles west of Bethlehem) which was possessed by Israel and the Philistines (Judges 14:1; 2 Chron 28:18).

- Samson’s father-in-law was from Timnah (Judges 15:6), and it may represent being divided between God and the world.

38:14 Tamar had faithfully remained in her widow’s garments until this time.

- Enaim (“a place of fountain”) was located on the way to Timnah from Adullam. (Joshua 15:34)

38:15 Judah (representing Israel) mistakes what is righteous (Tamar) for what is evil and false. During the tribulation, Israel will also mistake the Antichrist as the Lord, and purposefully join in union with him.

### **Read Genesis 38:16-22.... Judah Sleeps with Tamar**

38:16 The Old Testament concept of “sin” means to deviate from the straight path (possibly being distracted from a set focus). Judah turned aside.

38:17 Tamar did not accept Judah’s word, but instead required a pledge from him that he would keep his word.

- A goat (the antithesis of sheep) often represents sin, a demon or a Gentile leader

38:18 It is interesting that the signet ring (used to impress an identifying design (signature) on clay or wax) usually hung on a chain/thread/cord attached to the man’s staff (representing a shepherd’s protection/guidance).

- The signet ring represented status, authority and success.
- It would have been impossible to give away (detach from) the authority (signet ring) without losing the protection/guidance (staff).
- Judah gave the symbol of his authority away for fleeting pleasures. Consequences of sin (like illicit sex) can have lasting ramifications.

38:19 After conceiving with Judah, Tamar returned home and dressed again in mourning.

38:20 As Judah moves close to Hirah and befriends him, Hirah enabled Judah to sin (Genesis 38:1, 12); Judah could not transfer his goat (sin) to Tamar – the sin was his alone.

- The name “Hirah” is not used; the friend is simply referenced as the “Adullamite” which emphasizes that Hirah was not part of Israel.

38:21 Hirah must have been told by Judah that he had slept with a “Temple Prostitute” which was common for Canaan. Beyond sexual relations, sex with a “Temple Prostitute” would have been a form of licentious idolatry to a false god.

38:22 Judah had thought that his sin could easily be fixed by sending a goat; however, the resolution was not as easy nor straightforward as what Judah had thought.

38:23 Judah seems to be saying that he had done what he had promised, but it was his friend’s fault that he could not find her. Judah was concerned about being mocked for what he had done.

### **Read Genesis 38:24-30.... Tamar Reveals Her Identity to Judah**

38:24 Tamar had just finished her first trimester of pregnancy when Judah heard the news that she was pregnant.

- The number “three” often represents resurrection/revelation. Relative to the tribulation, 3½ years will pass before the antichrist commands to “kill/destroy” Israel in the last 3½ years of the Great Tribulation.
- The inference was that Tamar had illicit sex (“played the harlot”), but she had literally pretended to be a harlot with Judah.
- Judah did not have any mercy or compassion on his daughter-in-law, but planned to publicly burn her alive. Our sins never seem important to us until we witness others sinning in the same way.
  - People often judge others more harshly than they judge themselves.
  - The Levitical law called for this harsh treatment of the daughters of priests – the Levitical lineage (Leviticus 21:9). Judah may have considered himself holier than he actually was. (Proverbs 6:27-35)

38:25 Since Judah was to publicly expose Tamar, he himself would be publicly exposed.

38:26 Judah realized that he was the adulterer/idolater, but more than that – his lineage may have depended on Tamar staying alive.

- Judah realized that Tamar should have rightfully been given to Shelah, and Judah did not have sexual relations with Tamar again.

38:27 The term “behold” means “to take notice of” (“look at this”); during the birth, they realized that Tamar was pregnant with twins.

38:28 The scarlet thread represents the blood that Christ shed on the cross. The “scarlet thread story” includes:

- The scarlet yarn in the Tabernacle’s curtains (Exodus 26:1) & Priest’s ephod (Exodus 28:6)
- Rahab’s cord (Joshua 2:18; Hebrews 11:31)

38:29 Although Israel reached forth their collective hand, they then withdrew it, and the Gentiles accepted the Messiah first (Perez means “breaking out”)

- This struggle from birth is similar to the birth of Esau and Jacob. (Genesis 25:19-26)

38:30 Zerah (meaning “a rising” or “the brightness of sunrise” representing the Israelites) also found life afterwards (Hebrews 9:22)

- These brothers were both listed in Christ’s lineage – they may represent the Jews and the Gentiles striving for God’s blessing.
- This imagery also represents Jesus Christ on the cross. Perez was an ancestor of Jesus; Jesus was in the lineage of Perez.
  - Jesus had the scarlet hands as He hung on the cross; Jesus would be inside the tomb before “breaking forth” as a victor over death.
- Tamar is in the lineage of King David and therefore, Jesus (Matthew 1:3).
  - In accordance with Deuteronomy 23:2, David would come ten generations after Tamar (Ruth 4:18-22).

#### **Read Genesis 39:1-6.... Potiphar’s House is led by Joseph**

- **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)**
- **“Joseph, who was sold as a slave. They afflicted his feet with fetters, He himself was laid in irons.” (Psalm 105:17-18)**

39:1 Potiphar (meaning “my affliction is broken”) paid a price and accepted Joseph into their household.

- While Israel (Joseph’s brothers) rejected Jesus (Joseph) in chapter 37 and then became unfaithful to their covenant in chapter 38, the Gentiles (Egypt) accepted the gospel.
- Egypt represents the “world,” and Joseph was “brought down” (hūraq הורק) to Egypt.

39:2 “The Lord was with Joseph, so he became a successful man.” Although Joseph was a slave in a foreign land, God’s presence made him successful.

- 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. “*Godliness with contentment is a great gain.*” (1 Timothy 6:6)

39:3 Joseph’s success was attributed to God, and God blessed Potiphar’s house because of Joseph (Gen 39:5, 23). Blessings are contagious.

39:4 Joseph was favored by God, so then Potiphar favored Joseph as well. Potiphar had grace on Joseph and esteemed Joseph over everything in Potiphar’s home.

39:5 “*Whatever you do, do it enthusiastically, as something done for the Lord and not for men.*”

(Colossians 3:23) Potiphar’s household experienced blessing because he esteemed who God esteemed.

- 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.
- Joseph did not focus on the negative aspects of his situation, but instead, Joseph focused on “the task-at-hand.”

39:6 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.

### **Read Genesis 39:7-10.... Potiphar's Wife Pursuing Joseph**

39:7 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*" (šikḇāh 'immī עִמִּי לִשְׁכַּב) is an act of licentiousness and deceit.
- In the Bible, the wife usually represents the spiritual life of the man.
- The world and false church (Potiphar's wife) were trying to blend messages (become one) with Joseph (symbolizing Jesus).

39:8 Joseph had been betrayed by his brothers leaving him without family connection. 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.

39:9 The sin of adultery is against God. Throughout Scripture, the "Fear of God" is an awareness of God's presence.

- Compare Joseph's faithfulness to Judah's pursuit of infidelity (Genesis 38)

39:10 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)
- Anyone can be a hero, but not everyone can be faithful on an ongoing basis.

### **Read Genesis 39:11-20.... Potiphar's Wife Lies About Joseph**

39:11 When a believer is working alone, he is much more exposed to the risk of seduction and persecution of the world. Temptations and false accusations occur when an individual is alone.

- Although Joseph was alone in the house, he understood God's perpetual presence.

39:12 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.

39:13 Joseph's coat was evidence of her wickedness, but she used it publicly to bring shame on him.

- Throughout Scripture, clothing reflects righteousness (either the rags of self-righteousness, or the pure robe of Christ's righteousness).
- The world will attempt to sully the righteousness of believers (even with false accusations).

39:14 This is the second time in the Bible that the term "Hebrew" (עִבְרִי 'ibrî) is used. The first time was used to describe Abram when he was told that Lot had been kidnapped. (Genesis 14:13)

39:15 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"). The very thing used to cover him (coat – righteousness) is used to falsely condemn him.

- The house was identified as her home; she 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 made much of her scream (wā'eqrā וְאֶקְרָא) that she continued to emphasize. (Genesis 39:14, 15, 18)
  - God called to His people in the same way, but they did not respond (Isaiah 45:4; Jeremiah 7:13; 35:17)

39:16 The word of Potiphar's wife was not to be trusted, so she kept Joseph's garment beside her until her husband came home.

39:17 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).
  - Although the world references “Christians” in derogatory terms, God has specially chosen these people as His.
- 39:18 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.
- 39:19 Potiphar’s wife seems to blame Potiphar by calling the accused “your slave.” She had blamed Potiphar for taking in the Hebrew slave.
- Scripture does not identify the focus of Potiphar’s wrath; Potiphar may have been angered by his wife.
- 39:20 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.
- In Egypt, attempted rape was worthy of capital punishment. Slaves could have been executed for much lighter offences.
  - Prison may have protected Joseph from Potiphar’s wife, but prison certainly protected Joseph from the sin of adultery.
  - Potiphar’s household may no longer have received God’s favor, so Potiphar’s wife had unwittingly hurt herself and her household. (Genesis 39:5)
  - 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.

**Read Genesis 39:21-23.... Joseph is blessed in jail**

- 39:21 Just as God had blessed Joseph in the sight of Potiphar (Genesis 39:3-4), the chief jailer now witnessed God’s blessing on Joseph.
- There is no record of Joseph complaining.
- 39:22 Just as Joseph had been in charge of Potiphar’s house; Joseph was now put in charge of the prison.
- 39:23 The chief jailer did not even inspect Joseph’s responsibilities because God continued to bless Joseph (even in jail).
- Joseph’s knowledge of the prison system may have served him well when he was elevated to second under Pharaoh (Genesis 42:29-34)

**Read Genesis 40:1-5.... The Baker and Cupbearer Imprisoned**

- 40:1 There are two types of people in this world, believers and unbelievers. The cupbearer is mentioned first and will be redeemed from imprisonment.
- 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).
- 40:2 The Pharaoh had been enraged (wayyiqṣōḇ ַצָּרָה) by the cupbearer and baker which resulted in their incarceration. This same Hebrew term 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)
- 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.
- 40:3 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 (Gen 39:1).
- 40:4 Joseph was a servant in attending his fellow inmates
- 40:5 Each man was given communication by God regarding his own salvation – one’s dream didn’t tell of the other’s future. A man’s salvation is ultimately personal – when one asks, “well what about...” it is simply deflecting the truth of which they are personally accountable (Jn 21:23).

**Read Genesis 40:6-8.... The Baker and Cupbearer Encouraged to Share Dreams**

40:6 Even in the prison, the inmates had found joy, and Joseph was sensitive to their unhappiness.

40:7 Joseph was empathetic towards his fellow prisoners and cared about their sadness.

- An approach to improve one’s emotion is to help others in their suffering,

40:8 The dreamers are encouraged not to be sad, but turn to God; solutions and clarifications are His to give (Daniel 2:27-28). Just like Daniel, Joseph was also in captivity away from his homeland. Of course, Jesus is the great clarifier in His testimony of the gospel and salvation message.

- Joseph was polite in his correct as he used the Hebrew term for “please” (nā ʾṣṭ).
- **The inmates were noticeably sad**
  - **Even in the prison, the inmates had found joy, and Joseph was sensitive to their unhappiness.**
  - **Dreamers are encouraged not to be sad, but turn to God; solutions and clarifications are His to give (Daniel 2:27-28).**
- **Who is another interpreters of dreams?**
  - **Just like Daniel, Joseph was also in captivity away from his homeland.**
  - **Of course, Jesus is the great clarifier in His testimony of the gospel and salvation message.**

**Read Genesis 40:9-15.... Joseph Interprets the Cupbearer’s Dream**

40:9-11 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.

40:12 Three represents “resurrection/revelation.”

40:13 The cupbearer will be restored.

- *“But You, O Lord, are a shield about me, My glory, and the One who lifts my head.”* (Psalm 3:3)

<b>Three-fold Request (Genesis 40:14)</b>	
Remember me	Do we remember what God saved us from?
Mention me	Do we intercede for those imprisoned in this world?
Liberate me from prison	Do we work to release the world into a reconciled, new life?

40:15 This is the first mention of Hebrews (plural – 39:14) in Scripture, and it is in the context of being captured and imprisoned as Jews have experienced throughout history.

- **Who is the vine?**
  - **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.**

**Read Genesis 40:16-19.... Joseph Interprets the Baker’s Dream**

40:16 There doesn’t seem to be a sincere desire to know the interpretation of truth. The other revealed dream had promised positive results, so the baker said, “me too!”

40:17 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).

40:18 The interpretation of the baker’s dream begins in the same way as the interpretation of the cupbearer’s dream.

40:19 The baker (unbeliever) will be beheaded (physical death) followed by the curse of spiritual death (Gal 3:13).

- Pharaoh would lift up the heads of both the cupbearer and baker in different ways.

**Read Genesis 40:20-23.... The Interpretations are proved true**

40:20 After three days, the celebration of the Pharaoh’s birthday (the life/resurrection of the Lord of all – Rev 1:17-18) will include all of his servants, but mean the death of those doomed for eternity.

40:21 The cupbearer’s dream was explicitly prophetic in that he placed the cup in Pharaoh’s hand.

40:22 The baker’s dream was symbolic (or spiritual) in that he was hanged and his life passed away.

40:23 After being granted new life, what do we forget? The gospel of Jesus? Others imprisoned?

- A person cannot control everything that happens to them, but individuals can control their response.

**Read Genesis 41:1-7.... The Pharaoh Needs His Dream Interpreted**

41:1 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.

- The term “Pharaoh” (פַּרְוֹהּ) is a title of position like President, Caesar or Czar.
- The Nile (הַיְאוֹר) was considered to be divine by Egyptians.
  - The Nile would come to represent all of Egypt in its worldly capacity (Jeremiah 46:7-8)
  - The Nile would produce benefits for a short time; however (as with sin), there will follow a time of difficulty.

41:2 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.

41:3 The Nile (the ways of Egypt or the “world”) seemed to produce these bulls.

- 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.

41:4 God “awakes” Pharaoh to imminent disaster (Gen 41:7) with these two (witness) dreams. This is likened to a spiritual awakening.

41:5 The first dream concerning the cows disrupted the Pharaoh’s sleep, but the effects did not last as he nodded off to sleep again.

41:6 Once again, the thin and scorched consume the plump and good. These dreams impacted two major products of Egypt (wheat and meat/cow).

41:7 Pharaoh considered diminishing these prophecies as “only a dream.”

**Read Genesis 41:8-13.... The Pharaoh Needs His Dream Interpreted**

41:8 However, the effect of the dream turned out to be more than momentary as Pharaoh continued to be troubled in the light of day.

- The subjects of the two dreams focused on two main national products of Egypt. Cows and crops (the two greatest assets that the Nile produced) would be affected.
- To an ancient Egyptian, the cow symbolized the fertility goddess “Isis” (as Mother Earth) who controlled the crops and agriculture. The Greek name “Isis” was translated from Aset (Ast, Iset, Uset) in the Egyptian Cushitic language.

41:9 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.

41:10 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.

41:11 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).

41:12 The age of twenty-eight is viewed by the cupbearer as young, and it is brought out that Joseph had been the slave of the captain of the guard (Potiphar).

41:13 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 (Mt 27:5).

**Read Genesis 41:14-16.... The Pharaoh Meets Joseph**

41:14 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

41:15-16 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

### **Read Genesis 41:17-24.... Pharaoh Relates His Dreams to Joseph**

41:17 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.

41:18 Pharaoh conveys his dreams in the exact order that he had them; the fat and healthy cows remained near the Nile River in the marsh.

41:19 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.

41:20-21 The appearance of the emaciated cows was not improved by eating the hefty cows.

- Pharaoh concludes his dream with the point that he had awoken before adding that he also had a secondary dream.

41:22 Before Joseph can interpret the first dream, Pharaoh continues to describe his second dream in full disclosure of all that he had seen.

41:23 There are various, notorious wind storms in the middle east including the "Sirocco" (62 mph) in Palestine which blows from the southeast as well as the "Khamsin" (87 mph) in Egypt which also blows from the southeast.

- In a "Khamsin" the temperature can raise 60 degrees hotter within a few hours; a "Khamsin" can wither crops overnight."

41:24 Just as cows are not carnivores, even the slender heads of grain consumed the plump heads of grain.

### **Read Genesis 41:25-32.... Joseph Interprets Pharaoh's Dreams**

41:25-26 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 (Gen 41:11-12).

41:27 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).

41:28 Twice it is repeated that God has shown Pharaoh what He will do (Genesis 41:25); it is repeated twice that the event would occur soon (Genesis 41:32).

- Joseph knew God and understood that God would reveal the meaning of his dreams even before hearing the dreams.

41:29 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.

41:30 The time of difficulties would be equivalent to the time of blessing as it ravishes any abundance that was enjoyed.

41:31 As with all temporal pleasures, even the memory of the good times fades as repercussions are experienced.

41:32 The repetition of the prophecy meant that it was certain to happen in the near future.

### **Read Genesis 41:33-40.... Pharaoh Exalts Joseph**

41:33 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.

41:34 Joseph tells Pharaoh that to "believe" the interpretation is not enough – Pharaoh must have faith enough to act by turning his kingdom over overseers who will regard the long term.

- The savings (20%) would not be arduous during the abundant years, but would be double a tithe amount.
- 41:35 Joseph counseled that Pharaoh should practice stewardship in saving and guarding the abundance.
- 41:36 Joseph assured the Pharaoh that difficult times would certainly come, and Pharaoh should prepare for those challenging times.
- 41:37 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.
- 41:38 It is understood by Pharaoh that Joseph has the Spirit of God in him. The Holy Spirit is discernable by a pagan world.
- 41:39 The Pharaoh attributed Joseph's discernment and wisdom to God. The testimony of Joseph had been believed and accepted from start-to-finish.
- Christians have heavenly wisdom (James 3:17) which those of this world do not; more than that Jesus' wisdom is far beyond (Is 55:8-9) the greatest of this earth (Mt 12:42; Lk 11:31).
- 41:40 Joseph was immediately elevated from incarceration to Pharaoh's side.

### **Read Genesis 41:41-46.... Joseph Marries A Gentile Bride**

- 41:41 Pharaoh ensured that Joseph understood that he had authority over all of Egypt.
- 41:42 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*" (tabba'tōw תבא'תו) 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 5<sup>th</sup> century Greek geographer, Herodotus ("The Father of History") recorded Egyptian judges and royalty wore gold chains around their necks. Egyptians often wore necklaces; in ancient times the necklaces were made of stones or shells, but they later evolved into necklaces of beads.
- 41:43 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).
- 41:44 Joseph held the same authority as Pharaoh throughout the land.
- 41:45 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 approximately 10 miles northeast of modern Cairo
- 41:46 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). This was after Joseph spent possibly 13 ("rebellion") years in Egypt (Genesis 37:2).

### **Read Genesis 41:47-49.... The Brief Telling of the Abundant Years**

- 41:47 The literal meaning of the Hebrew word for "abundantly" (liqmāšim :לִקְמָשִׁים) means "by the handfuls" and is the only use of the term in all of Scripture.
- 41:48 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.
- 41:49 This verse reveals that the phrase "like the sand of the sea" simply means beyond measure.

### **Read Genesis 41:50-52.... Joseph Has Two Children**

- 41:50 Throughout Scripture, the number "two" symbolizes a witness.
- 41:51 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)
- 41:52 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.
- Joseph attributed his blessings in the challenging land of Egypt to God’s grace.
  - Not only is Joseph forgetting the wrongs against him (Manasseh), Joseph is also counting his blessings (Ephraim).

**Read Genesis 41:53-57.... Pharaoh Defers to Joseph’s Leadership During the Years of Drought**

- 41:53 As foretold by God; the seven years of prosperity would come to an end.
- 41:54 The famine extended beyond the borders of Egypt; however, Joseph’s interpretation had been true, so the preparation satisfied Egypt’s need.
- 41:55 This world faces a famine for God’s Word, and they must come to Jesus for relief (Amos 8:11)
- 41:56 The famine was worldwide; however, the Egyptians were able to purchase food to sustain them.
- 41:57 Even those outside of Egypt came to Joseph to purchase food because they had no way to feed themselves.

18 Genesis 42, 43

**Read Genesis 42:1-4.... Jacob sends 10 sons to Israel**

- 42:1 “Trials” brings Israel to Joseph in a similar way that the Tribulation will bring Israel to Jesus.
- There are no true spiritual leaders in Israel’s home, so they just “look at each other” instead of going to the one who can help them.
  - 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).
  - God was working on Israel’s sons to mature them to do the right thing instead of following whimsical suggestions.
  - Jacob encouraged his sons to act on what he had heard.
- 42:2 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.
- 42:3 The number 10 represents “the law” or any “ordered government.” The trip would have been a distance of approximately 300 miles one-way.
- 42:4 Jacob had a love for Rachel (and her son, Benjamin) and a distrust of the 10 sons.
- “Jacob” represents the old nature while “Israel” represents the new; the old nature always holds back from giving all that is due.
    - There is a drought (spiritual) and he sent his sons to Egypt (world)
  - As a side note, both King Saul and the apostle Paul were from the tribe of Benjamin.
  - 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.

**Read Genesis 42:5-12.... Joseph reunited with his Brothers**

- 42:5 Beyond Egypt, Canaan was in famine, so others from Canaan were traveling to Egypt for grain as well.
- The water supply of the Nile was consistent (an annual flooding); however, the water supply for Israel came from rain. If the drought negatively affected the Nile, then Israel (which would have depended on rain) would have been even more desperate. (Deuteronomy 11:10-11)
- 42:6 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.
- The dream of Joseph was being fulfilled in that his brothers were bowing down to him (Genesis 37:5-8)
- 42:7 Joseph asked the same question that God asks Satan – “where did you come from?” (Job 1:7; 2:2)

- Conjecture is that this would be 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” (wayyitnakkêr וַיִּתְנַקֵּר) 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.

42:8 Joseph always knew his brothers, but they did not recognize Joseph.

42:9 Joseph even recalled the prophetic dreams (Luke 24:27)

42:10 The brothers of Joseph unknowingly admitted to Joseph that they are his “servants” (wa’ābādeqā וַעֲבָדָיו)

42:11 The brothers tried to convince Joseph of their integrity although they had betrayed him.

- 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.

42:12 Joseph charged his brothers with ulterior motives.

- They were known by their deceit; The brothers would try to convince Joseph of their innocence.

**Read Genesis 42:13-20.... Joseph Tests the Honesty of His Brothers**

42:13 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.

42:14 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.

- A pledge was made by something/someone that you know personally to be true. Joseph pledged by Pharaoh showing his intimate knowledge of Pharaoh.

42:15 Joseph wanted not only to see Benjamin, but possibly to save his only full-blooded brother (Rachel’s offspring) from a similar fate. Joseph tested his brothers as to their treatment of Benjamin.

42:16 Joseph condemned his brothers to prison for just a short time relative to his imprisonment (three days).

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?

42:17 During the Great Tribulation of 3 ½ years, Israel will turn to the truth of God from persecution.

42:18 Unlike his brothers (who followed their passions/emotions), Joseph attributed his mercy to his fear of God (hā’ēlōhîm הָאֱלֹהִים).

42:19-20 The ten brothers consented to leaving a brother behind as they understood that this was fair punishment for their treatment of Joseph.

- 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.

**Read Genesis 42:21-25.... Joseph Imprisons His Brothers**

42:21 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 (Gen 42:13).

- 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.
  - They did not need to mention their lost brother (Joseph) to the inquisitor, but they did consider Joseph a brother albeit a dead one (Gen 42:13).
  - Admission of guilt is always the first step to redemption and restoration. (Proverbs 28:13)

42:22 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)

42:23 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).

42:24 Simeon means “hearing” and Israel’s “hearing” is bound up, so that they can’t hear the gospel.

- Simeon was a violent murderer as described with Dinah’s rapist (Genesis 34:25); he may have been the instigator to kill Joseph
- The eldest son, Reuben, had desired to release Joseph decades earlier (Genesis 37:21-22), and Simeon was the second eldest brother.
- No record of Joseph weeping is documented during the difficult and challenging times of his life, but Joseph wept when it came to matters of his family and his heart.

“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

42:25 Joseph’s provision could not be bought; salvation is a free gift.

**Read Genesis 42:26-28.... Jacob’s sons carry grain and a hidden gift**

42:26 The grain was being carried by the donkeys and used to feed the donkey. Tamed donkeys are scriptural symbols of once rebellious individuals that now have much purpose in the work of the master. As ministers carry the word of the Lord to others, they are also fed with His word.

42:27 Joseph had given the brothers provision as well as their money; he may have been ensuring that the brothers had financing for their next trip to Egypt.

- The brothers do not return to Egypt with the money; they continue to declare their honesty while going to Canaan with the money and the grain.

42:28 The brothers attribute the money to God’s intervention. They do not blame the money on Joseph, but instead they attribute the money to God.

- Because of their sin, the brothers cannot enjoy the blessing that they know is from God; they do not return to Egypt with the money – they continue to declare their honesty while going to Canaan with the money and the grain.
- Guilt turns peace and blessings into distress.

**Read Genesis 42:29-35.... Jacob’s Sons tell Him of Their Interaction with Joseph**

42:29 Jacob’s interest in the provisions was not recorded in Scripture; the interaction with the Egyptian ruler (Joseph) received the attention.

42:30 The first words of the brothers were “the man” (hā’îš w’îš); their attention was directed at Joseph. They felt that Joseph had been harsh to them when they had actually been much harsher to them.

42:31 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)

42:32 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).

42:33 The brothers understood that the “lord of the land” was testing their honesty and faithfulness.

- “And on His robe and on His thigh He has a name written, “KING OF KINGS, AND LORD OF LORDS.” (Revelation 19:16)

42:34 With the delivery of Benjamin, the “lord of the land” would be persuaded of the integrity of the brothers.

**Read Genesis 42:35-38.... Jacob’s sons Return with Grain**

42:35 The 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.

42:36 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...”
  - Jacob was not able to put the loss of Joseph behind him; Jacob was still hurting by the loss of Joseph.
- 42:37 Again, 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.
- Ancient oaths were often extreme, but Jesus encouraged His followers not to be known for the integrity of their words and commitments (Matthew 5:33-37)
  - Men pridefully believe that they can control situations, but mankind has very little control. (James 5:12; Luke 12:25-26)
- 42:38 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)
    - Reuben’s adultery with his father’s concubine may have occurred because Reuben wanted to be the leader of the family.
    - Reuben also wanted to control Joseph’s rescue from the brothers, and he had failed at that too (Genesis 37:21-24)

#### **Read Genesis 43:1-5.... Judah Conveys the Royal Criteria to His Father**

- **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)**
- 43:1 The Hebrew term “severe” (“kābêd” כָּבֵד) is used to describe the great extent of the famine. “
- Kābêd” is also used to describe:
    - The size of Joseph’s entourage when he buried Jacob (Genesis 50:9) as well as the depth of grieving for the loss of Jacob (Genesis 50:11).
    - The number of flies in the fourth plague on Egypt (Exodus 8:24); the depth of pestilence on Egypt’s herds in the fifth plague (Exodus 9:3), and the great amount of hail in the seventh plague (Exodus 9:18, 24) as well as the masses of locusts in the eighth plague (Exodus 10:14).
    - The hardness of the Pharaoh’s heart (Exodus 7:14) and the multitude of livestock that Israel took with them during the Exodus (Exodus 12:38).
    - The thickness of the cloud when the Lord descended on Mt. Sinai to meet Moses (Exodus 19:16)
  - 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.
- 43:2 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.
- 43:3 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)
- 43:4 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)
- 43:5 Judah was willing to go before the king for food as long as Jacob provided his son, Benjamin to accompany them.
- Judah was the spokesman for the brothers.

#### **Read Genesis 43:6-10.... Judah takes responsibility and Jacob becomes Israel**

- 43:6 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.
- 43:7 At the judgment seat, each man will be judged directly and known in the full light of God’s Word.
- A man’s spiritual family will determine a great deal
- 43:8 Judah states that they have a simple choice – Joseph/life or Death
- Every man has the same choice...Jesus or Death
- 43:9 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.
  - Judah would personally be the “surety/guarantor” that the debt would be paid.
- 43:10 Judah states that Jacob should let them go; “let go and let God.”

**Read Genesis 43:11-14.... Israel Consents to Sending Benjamin Instead of Certain Death**

43:11 Israel directs his sons to give the best that they have.

- Jacob directed his sons to offer their “best fruit” (mizzimrat מִזִּמְרַת).
  - This is the only time in Scripture that the Hebrew term “mizzimrat” is used.
  - The term “mizzimrat” is eschatologically associated with the Hebrew term “zammərū” (זָמְרוּ) which means to sing praises (1 Chronicles 16:9; Psalm 9:11; 30:4; 33:2; 47:6-7; 66:2; 68:4, 32; 98:5; 105:2; 135:3; 147:7; Isaiah 12:5)
- There were fruits (staple items) in spite of the famine, so these were taken: six items plus the money.
- It is interesting that Joseph produced bread while the brothers produced fruit.

“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.

43:12 Israel wanted to ensure that the brothers paid the fair price by taking “double” the money including the money that Joseph had returned.

- “I will first **doubly repay** their iniquity and their sin, because they have polluted My land; they have filled My inheritance with the carcasses of their detestable idols and with their abominations.” (Jeremiah 16:18)

43:13 After listing all of the other items, Israel also consents to the one requirement to see the king – their brother, Benjamin.

- Instead of referring to Benjamin as “my son,” Israel/Jacob refers to Benjamin as “your brother” (’āhikem אֶחָיִקְכֶם) as he emphasizes Benjamin’s relationship to them (and the brothers’ responsibility for him.)
- Jacob refers to Joseph as “the man” (hā’iš הָאִישׁ).

43:14 Israel/Jacob understands that God is in control. The term “God Almighty” (ēl šadday אֱלֹהֵי שַׁדַּי) is “El Shaddai” who is the “powerful provider.” Isaac had used this term when he sent Israel/Jacob to Laban’s home: “May **God Almighty** bless you and make you fruitful and multiply you, that you may become a company of peoples.” (Genesis 28:3)

- Israel would be blessed more than he imagined by receiving his sons back; receiving Benjamin and Simeon back as well as receiving news of Joseph who Israel believed to be dead.
- Israel’s sons were called to act in faith as they came before the king, and Israel/Jacob was also acting in faith in sending them. Israel felt that the risk of bereavement at the loss of more sons was a better choice than certain death.

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)

**Read Genesis 43:15-18.... Joseph’s brothers return to Egypt a second time**

43:15 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).

43:16 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.

- The Hebrew term “steward” (la’āšer מְשָׁרֵף) is synonymous with the “chief butler” (the one who brings things). (2 Kings 10:22; Job 12:6; Malachi 3:18)
- 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.”

43:17 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).

43:18 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.

- *“There is no fear in love, but perfect love drives out fear, because fear involves punishment.”* (1 John 4:18)
- The best medicine/remedy for mental health is to have guilt alleviated. Guilt (in itself) is not bad in that it is an emotional pain that reveals something is wrong. Guilt can motivate sinners to come to Jesus. Christ bore the guilt and pain, so that the sinful offender does not need to carry the burden. (Leviticus 5:5-6; Psalm 32:5; Hebrews 9:14; Isaiah 53:5)

**Read Genesis 43:19-27.... Joseph’s brothers discuss the lunch with the steward**

43:19 The brothers wanted to utilize the steward as the mediator between themselves and the ruler.

43:20 The brothers share their testimony of their first visit by reiterating that their purpose was to buy food (instead of being spies).

43:21 The brothers confess that they found the money in their sacks on their first trip, so they wanted to make things right by returning the money. They wanted to assure the ruler (via the steward) of their innocence.

43:22 In fear, the brothers continue to give excuse and proclaim innocence.

43:23 The steward is 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.

43:24 Beyond “lunch.” Joseph cared for the practical needs of the brothers.

- 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)

43:25 The brothers prepared their gift of fruits to the King. (Genesis 43:11) The brothers had been told what their agenda would be – lunch with the ruler.

43:26 The brothers presented their gift to Joseph as they bowed to the ground before him a second time.

- The prophetic dream of Joseph was being fulfilled in that his brothers were bowing down to him (Genesis 37:5-8)
- 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.

<b>Joseph’s Brothers Bowed Before Him (Fulfilling His Prophetic Dream) Three Times</b>	
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	<i>Not bowing – the brothers laid prostrate on the ground in front of Joseph</i>

- Archeologists discovered Egypt’s “Amarna letters” in 1887 which provide the appropriate protocol of bowing to Egyptian Pharaohs; bow seven times towards him and then seven times away from him.

43:27 Instead talking “down to” them, Joseph puts his brothers at ease by asking about their well-being and that of their father.

**Read Genesis 43:28-34.... Joseph Gives His Brothers a Feast**

43:28 Scripture documents that the brothers bowed before Joseph three times (Gen 42:6, 43:26)

43:29 Even in meeting his full brother, Benjamin, Joseph’s focus was on God.

- Benjamin is called “his mother’s son.” A Jew is defined as anyone who was born from 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.
- 43:30 Joseph had to excuse himself from his brothers to compose himself. Joseph began to weep when he met his brother, Benjamin.
- 43:31 Joseph was able to regain his composure as he reappeared before his brothers, and he demanded that lunch be served.
- 43:32 At the welcoming meal, there were three tables – Joseph, Brothers/Israel, Egyptians/Gentiles
- There was a caste system in Egypt where Egyptians were unwilling to eat with Hebrews.
  - The Egyptians viewed Hebrews as shepherds which they considered abominations. (Genesis 46:31-34).
    - 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.
- 43:33 The odds of Joseph sequencing the 11 brothers correctly was 1-in-40 million. God knows more than our age (Mt 20:23), but also our hearts (Heb 4:12).
- 43:34 The portion of Benjamin was five (grace) times the others as Joseph tested to see how the brothers treated the one who was blessed.
- Giving Benjamin additional food was a test of jealousy to see how the brothers would behave. Guests of honor were often given larger portions of food.
  - The brothers shared in wine (joy) with Joseph (Mt 26:29; Mk 14:25; Lk 22:18; Jn 18:11)

**Read Genesis 44:1-5.... Joseph Sent His Brothers Away a Second Time with Provisions**

- 44:1 The physical as well as the spiritual food are given in proportion to the amount each individual can carry.
- 44:2 Joseph wanted to test the brothers’ reaction to having another “favorite son” enslaved in Egypt.
- The cup (Lk 22:42-44) is silver (redemption – Mk 10:39; Ps 116:13) which is placed on the top of the grain (spiritual food).
  - It is only after first passing redemption, can one enjoy the underlying spiritual food.
- 44:3 In Scripture, light often symbolizes truth (enlightenment).
- 44:4 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.
- 44:5 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 (Gen 37:9)

**Read Genesis 44:6-13.... Joseph Captures Benjamin with The King’s Cup**

- 44:6 Joseph’s steward was faithful to his bidding without questioning his commands.
- 44:7 The brothers do not understand the reason that they would be unjustly charged with this theft.
- 44:8 The brothers testify of the good that they had done in returning the money from the first trip. The brothers continue to focus on the money when claiming their innocence.
- Past good works do not give license for offences.
- 44:9 Oaths should not be taken needlessly (Proverbs 18:21); as with Jacob and Rachel, the individual did have the missing item (Gen 31:32).
- The brothers lightly make vows about their lives which seems to devalue their view of life. (Genesis 42:37)
    - Their father Jacob had unwittingly made the same vow to Laban that anyone found with his idols would die without knowing that Rachel had taken them. (Genesis 31:32)
- 44:10 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.
- 44:11 Each brother opened their grain (the Word of God) to search for whom would bear the guilt.
- The brothers were quick to demonstrate their innocence.

- 44:12 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.
- The odds of the steward correctly sequencing the 11 brothers correctly was 1-in-40 million.
  - With each passing sack, there was increased relief. After 10 sacks, the brothers were probably certain that their innocence would be proven.
  - The steward followed the order to heighten the tension and emotion of the brothers at the end.
- 44:13 The act of "tearing clothing" showed deep grief and remorse. This was the same response of Jacob when he heard that Joseph was dead. (Genesis 37:34).
- The tearing of clothes is symbolic of discarding one's own righteousness (Gen 64:6).
  - Donkeys represent old rebellious natures, so to put anything on them is to gain control of the old nature.
  - Returning to the city shows a repentant heart "for the kingdom (of God) is at hand" (Mt 3:2)

### Read Genesis 44:14-17.... Joseph Tests the Brothers Love for Benjamin

- 44:14 Joseph waited for them (1 Pet 3:20; Rom 9:22) - to save them; not to destroy them (Gen 6:3)
- When Joseph was young, his brothers could not imagine bowing to him, but now they lay prostrate on the ground in complete humility.
  - The prophetic dream of Joseph had been fulfilled in that his brothers bowed down to him and now laid prostrate before him (Genesis 37:5-8)
- 44:15 The phrase "to practice divination" (yənāḥēš ַפְּנִי) could include understanding dreams.
- In Egypt, cups had designs engraved on the inside of cups, so light reflected off the engravings onto the surface of the fluid to be interpreted.
  - It is doubtful that Joseph practiced Egyptian divination, but Joseph's point to his brothers was that Joseph understood spiritual truths which is the reason that he had been elevated. (Genesis 41:38)
- 44:16 The light of the Lord exposes each man's iniquity (John 3:20; Ephesians 5:11-13)
- Judah is the spokesman for all of Israel's sons in admitting guilt of all the brothers. Judah admits that there is no excuse that they can give.
  - Judah distinguishes the guilty 10 brothers (who sold Joseph into captivity) from the younger brother who was found with the cup. (Matthew 26:39)
- 44:17 Joseph tests whether the brothers will abandon Benjamin to slavery in Egypt as they had abandoned him.

12 Brothers  $\Rightarrow$  Judah  $\Rightarrow$  Repentant

12 Disciples  $\Rightarrow$  Judas  $\Rightarrow$  Guilty

### Read Genesis 44:18-34.... Joseph Tests the Brothers Love for Benjamin

- 44:18 Judah is the first to claim that Joseph (Jesus) is subject to, but co-equal with Pharaoh (the Father).
- "Therefore, let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need." (Hebrews 4:16)
  - Although the brothers feared the King (Joseph), but he cared for them.
- 44:19 Judah reminds the King (Joseph) that he had inquired whether they had a father or a brother.
- 44:20 To Israel, Joseph is likened to Christ who was killed (Israel believes Him "dead") while Benjamin ("Son of my right hand") is the one (messiah) that they believe is loved by the Father.
- The sons of Israel believe that their brother is dead, but he is alive and ruling on his throne.
  - "By faith Abel offered to God a better sacrifice than Cain, through which he obtained the testimony that he was righteous, God testifying about his gifts, and through faith, though he is dead, he still speaks." (Hebrews 11:4) "The voice of your brother's blood is crying to Me from the ground." (Genesis 4:10)
  - 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.
- 44:21 The King requested that the brothers obey him in presenting their brother to him.
- 44:22 The brothers admitted that the life of the father was integrated with the life of his son (Benjamin – "the son of my right hand").
- 44:23 The King (Joseph) established the requirement that Benjamin (the son of my right hand) is present to come into the King's presence.



- 44:24 The sons were under the will of the father; however, the father was considered the servant of his son, the King (Joseph).
- 44:25 The Father simply wanted the sons to acquire a small amount of food for their survival.
- 44:26 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.
- *“Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son. If you ask Me anything in My name, I will do it.”* (John 14:13-14)
- 44:27 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
- 44:28 This is the first time that Joseph is told what Jacob believes about the disappearance of his son, Joseph. (Genesis 37:33)
- 44:29 Judah continues to tell the King (Joseph) that any harm to Benjamin would result in the heart-breaking death of their father.
- 44:30 The Father's very existence is tied to His love for His Son.
- The Latin translation says that their two “souls” are knit together.
- 44:31 Jacob had lost the wife that he loved (Rachel – Genesis 35:18-20) as well as her first son, Joseph (Genesis 30:22-24).
- 44:32 Judah conveys that his own life depended on the safety of Benjamin.
- 44:33 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)
- 44:34 Judah cared more about his father than his himself.

#### **Read Genesis 45:1-3.... Joseph Reveals his Sadness & Grief to His Brothers**

- 45:1 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.
- 45:2 The world hears the broken heart and pain (Ephesians 4:30)
- *“When Jesus approached Jerusalem, He saw the city and wept over it.”* (Luke 19:41)
- 45:3 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)
  - The sons of Israel had no answer because they were so surprised at Joseph's revelation.
  - Until this time, the brothers only knew Joseph to be “Zaphnath-Paanea.” (Genesis 41:5) which means “Revealer of Secrets” or “Treasury of the Glorious Rest.”

#### **Read Genesis 45:4-8.... Joseph Reveals His Identity to his Brothers**

- 45:4 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” (גָּשׁוּ נִשְׁאָ) 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.”*

45:5 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)

45:6 The famine had only been going on for two years when Joseph revealed himself; there would be five more years of famine (Gen 45:11).

45:7 “*God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance.*”

- Joseph understood that God had a plan beyond himself to save all of his brothers.

45:8 God orchestrates the paths of our lives through good and bad (Genesis 50:20)

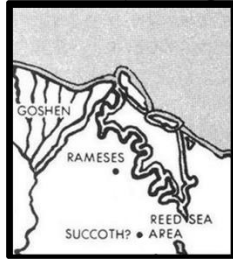
- The phrase “*a father to Pharaoh*” simply meant that Joseph had become an intimate counselor to the Pharaoh.

### **Read Genesis 45:9-15.... Joseph Sends His Brothers to Retrieve Their Father**

45:9 Joseph urges his brothers to act quickly (mahārū מְהֵרָה). The brothers were to share Joseph’s testimony of God’s great work in elevating him over all of Egypt.

- Forgiveness is a choice – not a feeling.

45:10 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.

45:11 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.

45:12 These eyes relate a spiritual insight (Eph 1:18; Heb 12:2; Lk 24:31)

45:13 Once again (Genesis 45:9), Joseph urges his brothers to quickly go tell his father. Joseph uses the term “my father” (’ābî אָבִי) 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.

45:14 Joseph embraced Benjamin as they joyfully wept together. Joseph and Benjamin were the only sons of Jacob’s wife Rachel.

45:15 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.

- “*His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.*” (Genesis 37:4)
- Initially, Israel’s sons were at a complete loss of words in terror (Genesis 45:3), but now they communed with the King (Joseph).

### **Read Genesis 45:16-23.... Pharaoh Sends Gifts from Egypt With Israel’s Sons**

45:16 Pharaoh had been pleased with Joseph’s interpretation of his dreams and believed that he had a “divine spirit.” (Genesis 41:38) It pleased Pharaoh to lavish gifts upon Joseph.

#### **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
<i>Throughout Scripture, the number eight often symbolizes new beginnings</i>		

- It would have been a 6-10 day walk between Canaan and Egypt.
- 45:20 God’s people are not to be concerned about belongings (Philippians 3:8)
- 45:21 Egypt was 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 would have been unusual in that area.
  - The Egyptian carts (‘āḡālōwṭ תַּיִת) may have been on two wheels and pulled by oxen.
- 45:22 In Scripture, garments often represent the righteousness of man. (Revelation 19:8; Isaiah 61:10; 64:6)
- 22 years prior, the sons of Israel had brought a torn bloody robe to their father to show their brother’s death; now the sons of Israel brought royal robes to their father as evidence of his life.
  - Silver represents redemption (Numbers 18:16)
  - The number “3” represents resurrection/revelation while “300” amplifies one hundredfold). This amount is 15 times the amount of silver (20 pieces of silver – Genesis 37:28) that Joseph was initially sold into slavery.
  - The number “five” often symbolizes “Grace.”
- 45:23 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.

**Read Genesis 45:24-28.... Joseph sends his brothers to retrieve Israel**

- 45:24 Believers are called to unity (1 Corinthians 3:1-3)
- The Hebrew term for “quarrel” (tirgəzū תִּרְגְּזוּ) literally means “stirred up.”
- 45:25 The brothers (once again) left Egypt to return to their father, Jacob, in Canaan.
- The land of Israel was called Canaan before Joshua led Israel in to claim it.
- 45:26 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” (wayyāpāḡē wayyāpāḡē).
- Jacob had experienced deceit his entire life; his grandfather had deceived Pharaoh about his wife and half-sister (Genesis 20:2) as had his father, Isaac with Rebekah (Genesis 26:7-9). Jacob had deceived Isaac over his brother’s blessing (Genesis 27:12) before fleeing to Laban where he was deceived into marrying Leah (Genesis 29:23). Jacob did not trust or believe his sons.
- 45:27 There is revival of the spirit from the good news: He is not dead, but alive and glorified!
- Beyond the words that Jacob’s sons shared, he saw the wagons of proof of the testimony.
- 45:28 Although the name “Jacob” was used in the previous verses, he now believes the good news and is called “Israel”

**Joseph Portrays a Type of Christ**

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

**Read Genesis 46:1-4.... God speaks to Israel in a Dream at Beersheba**

46:1 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.
- God had communicated with individuals at Beersheba:
  - This was the location where Hagar wandered in the wilderness with baby Ishmael (Gen 21:14).
  - This is where God reassured Isaac because of His relationship with Abraham (Gen 26:23-25)
  - Abraham had planted a tamarisk tree in Beersheba (Genesis 21:30-33)
- 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)
- 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.

<b>God's Interactions with Jacob</b>	
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

46:2 God calls him "Jacob" because of his fear to go more deeply into Egypt (Gen 31:11)

- Jacob (the "Usurper" had struggled his entire life. He had struggled in the womb against Esau; he traded for Esau's birthright; Jacob deceived for Esau's blessing; Jacob struggled for possessions under Laban. Now God would rescue and exalt Jacob outside of his personal efforts.
- Joseph obeyed God at home with brothers who didn't like him; Joseph was faithful to God in Potiphar's house; Joseph was faithful to God while serving in jail. Joseph daily walked with God while Jacob had strived for his own advances and possessions.
- 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)

46:3 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

46:4 God makes three promises to Jacob in this single verse. God comforted Jacob with His presence as he went into Egypt. God would ensure that Jacob was buried in Shechem (Joshua 24:32)

- God comforted Jacob by saying that Joseph would be with Jacob when he dies, and Joseph will close Jacob's eyes upon his death. Most people die with their eyes wide open, and then (historically) the nearest kin would close the eyelids (often the firstborn).
- 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)
- 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)

#### **Read Genesis 46:5-8.... Jacob Moves Family from Beersheba to Egypt**

46:5 Whole households are saved (Acts 16:34) or misled (Titus 1:11)

46:6 Jacob packed for a longer-term move, and relocated to Egypt with his assets from Canaan.

46:7 The only daughter of Jacob mentioned by name was Dinah (Genesis 30:21; 34:1-26; 46:15), so this may be interpreted as other daughters or possibly daughters-in-law.

46:8 In the coming verses, grandchildren are considered "sons"; Leah and Zilpah each had a daughter recorded in the list of sons

#### **Read Genesis 46:9-15.... Leah's Sons & Grandsons Move to Egypt**

46:9 Jacob's eldest son, Reuben, had four ("creation" or "testing") sons: Hanoch ("dedicated"), Pallu ("wonderful"), Hezron (protected), Carmi ("my vineyard")

46:10 Jacob's second son, Simeon, had six ("insufficient") sons: Jemuel ("slumber"), Jamin ("right hand"), Ohad ("shouted"), Jachin ("he will establish"), Zohar ("whitening" – Mt 23:27) and Shaul ("a jackal") from a Canaanite woman ← probably idolatrous

46:11 Jacob's third son, Levi, had three (deity perfection, resurrection) sons: Gershon ("an outcast"), Kohath ("waiting/obedient"), Merari ("my bitterness")

46:12 Jacob's fourth son, Judah, had five sons: Shelah (quietness), Perez (a breach), Zerah (a rising). Although Er (enmity) and Onan (iniquity) died (Gen 38:6-10), Perez provided "replacement" sons in Hezron (enclosed) and Hamul (pitied).

46:13 Jacob's ninth son, Issachar, had four ("creation" or "testing") sons: Tola (worm), Puvah (scattered), Jashub (to cry), Shimron (a guardian).

- Jashub may have been the Biblical character of the book of Job.

46:14 Jacob's tenth son, Zebulun, had three sons: Sered (stubbornness), Elon (might, oak), Jahleel (hope of God)

46:15 This count of 33 (deity perfection – the age that Jesus was crucified) does not include Shaul (the son of the Canaanite), but it does include Dinah.

#### **Read Genesis 46:16-18.... The Sons & Grandsons of Zilpah (Leah's Handmaid) Move to Egypt**

46:16 Jacob's seventh son, Gad, had seven (complete perfection) sons: Ziphion (watchful), Haggi (my feast), Shuni (my rest), Ezbon (haste to discern/understand), Eri (awakening), Arodi (I shall subdue), Areli (a lion is my God)

46:17 Jacob's eighth son, Asher, had four ("creation" or "testing") sons: Imnah (right hand), Ishvah (equalize), Ishvi (he will justify), Beriah (evil), and the daughter, Serah (princess breathed). Beriah also had two sons: Heber (enchantment), Malchiel (my king is God)

46:18 Zilpah was given one less than half of the number of Leah's "sons." This list of 16 includes the daughter, Serah.

#### **Read Genesis 46:19-22.... Rachel's Sons & Grandsons Lived In Egypt**

46:19 Rachel is the only one that this chapter references as "Jacob's wife"

46:20 Joseph had two (witness) sons by the Gentile priest's daughter: Manasseh ("made to forget") and Ephraim ("fruitful")

46:21 Benjamin had the largest family of all with ten (symbolizing "organization") sons: Bela (swallowing), Becher (firstborn), Ashbel (a man in God), Gera (grain), Naaman (pleasant), Ehi (my brother), Rosh (head), Muppim (shaking), Huppim (coverings), Ard (I shall subdue)

46:19-22 Jacob had fourteen (two sevens ← 7 = perfect completion) "sons" from his beloved Rachel

#### **Read Genesis 46:23-25.... The Sons & Grandsons of Bilhah (Rachel's Handmaid) Move to Egypt**

46:23 Jacob's fifth son, Dan, only had one son: Hashum (silence or opulence)

46:24 Jacob's sixth son, Naphtali, had four ("creation" or "testing") sons: Jahzeel (God will apportion), Guni (my defender), Jezer (purpose), Shillem (recompense)

46:25 Bilhah had seven (symbolizing "complete/perfection") sons

#### **Read Genesis 46:26-27.... All Seventy Members of Jacob/Israel's Family Was In Egypt**

46:26 Those numbered in this 66 do not include Jacob, Joseph, Ephraim, or Manasseh. Six is the number of man which stands for insufficiency.

46:27 Once the family had joined Joseph, the number was 70 (perfectly complete)

- The Table of Nations (Genesis 10) also lists 70 families that God sent out to populate the world.
- The deacon Steven (who became the first martyr) quoted from the Septuagint Scriptures that 75 relatives from Israel moved into Egypt. (Acts 7:14) *“Then Joseph sent word and invited Jacob his father and all his relatives to come to him, seventy-five persons in all.”*
  - Included in the count of 75 are the two sons of Manasseh (Asriel & Machir – 1 Chronicles 7:14) as well as the three sons of Ephraim (Shuthelah, Becher, Tahan – Numbers 26:35).
    - Ezer and Elead were not counted as “sons” because they stole livestock (1 Corinthians 7:20-21)

### **Read Genesis 46:28-34.... All Seventy Members of Jacob/Israel’s Family Was In Egypt**

46:28 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.

- Judah’s name means “praise,” and we should always approach the Throne with praise/worship;
- 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.

46:29 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.

46:30 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).

46:32 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.

46:33 Joseph instructed his family on the correct way to approach the Pharaoh and answer him.

- 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.

46:34 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)

- Shepherds (God’s spiritual leaders) have always been abhorrent to Egypt (the world). Righteous authority is always questioned and belittled by the world.
- There is a focus on Israel in the Old Testament; Israel is symbolized by “land” and God’s people are shepherds. In the New Testament, the focus is the Gentile church which is signified as the “sea” – the predominant occupation of the New Testament being fisherman.

### **Read Genesis 47:1-6.... Joseph Acts as Mediator Between His Family to Pharaoh**

47:1 Joseph represented his family to Pharaoh as their mediator.

- Joseph is a type of Christ as the mediator between his family and the Pharaoh. As a Hebrew and Egyptian, Joseph instructs his family on what will please “the throne,” and the family will have favor because of the Pharaoh’s view of Joseph.

47:2 Joseph shows preferential reward by selecting five (grace) to join him in seeing Pharaoh; there will also be degrees of reward in heaven (Mt 16:27; 25:14-30; 2 Cor 5:10; Lk 19:11-27)

47:3 Just as Joseph predicted, the Pharaoh asked about the occupation of Joseph’s family.

- The family of Israel modestly identified themselves as the servants of Pharaoh. The Hebrews term for “servants” (‘ābādekā אֲבָדְכָא) occurs 66 times in Scripture.

- Israel’s family identifies “shepherding” as the family occupation through their ancestors.
- The Hebrew term for “*your occupation*” (ma‘ásêkem מַעֲשֵׂיכֶם) is also used by the Egyptian taskmasters (Exodus 5:13) in regards to the Hebrew slaves making bricks. God also warns Israel that “your works” (Ezekiel 6:6) will be blotted out.

47:4 Joseph had recommended the fertile land of Goshen to his brothers (Genesis 45:10), and the Pharaoh had vowed to give Joseph’s family the “best of the land of Egypt.” (Genesis 45:18)

47:5 The Pharaoh asks Joseph’s brothers one question before talking with Joseph and telling him what to give to his family.

47:6 Those who’ve done well shepherding their own flocks are now given the Pharaoh’s flocks (symbolic of the Lord’s flocks) to shepherd.

**Read Genesis 47:7-12.... Joseph Presents His Family to Pharaoh**

47:7 Joseph presented Jacob to the throne. Jacob blessed Pharaoh as he entered to greet Pharaoh as well as when he departed (Genesis 47:10).

- Usually the superior (greater) man blessed the lesser man. “*Without any dispute the lesser is blessed by the greater.*” (Hebrews 7:7) God’s people have the opportunity to bless others in this world.
- “*Some people are a blessing wherever they go while others are a blessing ‘whenever’ they go...*”

47:8 Just as Pharaoh had asked the five brothers about their occupation; Pharaoh now asks Jacob about his age. Jacob was 130 years old at this time.

- Pharaoh may have been curious about Jacob’s age because the elder usually blessed the younger, and Jacob had blessed Pharaoh upon entry.

47:9 Jacob refers to his life as a pilgrimage without a home – just passing through; after he died, even his bones were taken back to the promised land – Jacob’s final resting place (Exodus 13:19).

- Jacob was negative about his life. He felt that his days were evil (wəṛā‘im רַעֲיִים) which is also translated as unpleasant (Deuteronomy 6:22; Jeremiah 6:29)
- Jacob believed that his 130 years were short relative to the lifespan of his ancestors. His great-grandfather (Terah) died at 205 years of age; his grandfather (Abraham) died at 175 years of age; his father (Isaac) died at 180 years of age.
- Jacob would live in Egypt for 17 years and die at the age of 147 years of age. (Genesis 47:28)

47:10 In spite of Jacob’s difficult existence in this world, he twice (doubly) blessed Pharaoh (Genesis 47:7).

- Scripture does not record Pharaoh’s response to Jacob’s description of his life, but instead, the story shows Jacob exiting the presence of Pharaoh.

47:11 Joseph settled his family in the fertile land of Goshen according to the order of Pharaoh that they would live in the best land of Egypt. (Genesis 45:18)

- Moses wrote the book of Genesis, so Moses refers to the land of Goshen as “the land of Ramses.” Ramses I ruled from 1292-1290BC while Ramses II ruled 1279 until 1213BC.

47:12 Beyond his father and brothers, Joseph provided food for their extended family (Joseph’s nephews and nieces).

**Read Genesis 47:13-19.... Pharaoh takes possessions**

- The main storyline has been the return of the Jewish nation, Israel, to the Lord (during the tribulation and before the millennium). Now the story turns to bringing the Gentile nations to Jesus (Joseph) as well.

Submission to God as Lord of All (Genesis 47:13-20)		
Scripture	Collections	Returns
Gen 47:14-15	Money	Grain
Gen 47:16-17	Livestock (Possessions)	Food
Gen 47:18-19	Our Bodies & Land	Seed
Bringing the people to the end of their resources before God blesses them		

47:13 The brutality of the famine had ravaged Egypt and Canaan for 2 years (Genesis 45:6), and there were 5 more years of famine ahead of them.

47:14-15 The easiest thing to give God often seems to be money; payment for the grain (hearing the Word of God)

- The Egyptians were courageous enough to approach Joseph requesting food. The Egyptians understood that without the blessing of Joseph, they would die.
- 47:16-17 Beyond money, one might sacrifice their possessions – offering what man believes he owns for some of God’s Word to digest.
- Instead of eating the animals, the Egyptians traded the animals for wheat for an entire year.
  - This is the first mention of “horses” in Scripture. Several centuries later, “*Solomon had 40,000 stalls of horses for his chariots, and 12,000 horsemen.*” (1 Kings 4:26) Solomon’s horses and chariots were imported from Egypt (1 Kings 10:28-29).
- 47:18-19 In the end, believers give God all they are and all they have. Seed is mentioned three times in the remainder of the chapter. Now the believers are able to sow the Pharaoh’s seed themselves, and harvest as they like.

#### **Read Genesis 46:20-26.... Guidelines for a Government**

- 47:20 Because of the need of the Egyptians, they all sold their property to Pharaoh.
- 47:21 Joseph moved all of the people away from the rural communities and into the cities with the grain stockpiles. (Genesis 41:48)
- 47:22 Government owned all property except churches – even at 1900BC, “religious” property was exempt from taxes
- 47:23-24 Joseph established taxation at a 20% flat rate.
- The Egyptians would be planting seed in land that they no longer owned; the Pharaoh owned all of the land. The Egyptians would simply be stewards of Pharaoh’s property.
- 47:25 The Egyptians understood that Pharaoh had saved their lives, so they were willing to enslave themselves to Pharaoh.
- In the same way, God has saved the eternal (spiritual) lives of his people who should want to serve Him out of gratitude.
  - “Debt slavery” was commonplace throughout history where an individual works off his outstanding balance.
- 47:26 Joseph established a tax rate of 20% with the exclusion of “religious” property from any taxes.
- At that time, the typical tax rate in the middle east was great than 33%.
  - This Pharaoh was blessed because of his kind treatment of Israel, and a future Pharaoh would be cursed because of his harsh treatment of Israel. (Genesis 12:3; 49:9; Numbers 24:9)

#### **Read Genesis 47:27-31.... Israel/Jacob Prepares to Die**

- 47:27 This was the first time that “Israel” was used to reference all of the Hebrew people
- 47:28 Jacob lived in Egypt for the same amount of time (17 years) that Joseph lived in Canaan (Gen 37:2)
- Jacob loved and cared for Joseph for 17 years in his youth, and now Joseph could love and care for Jacob for 17 years in his old age.
- 47:29 Jacob’s hip was dislocated (Gen 32:31-32), but a blessing attained; Joseph would put his hand on that same “spiritual result” to make a covenant with Jacob.
- Covenants were made by putting a hand under the thigh (the muscle of greatest strength) which meant “swear to me by my greatest strength.”
- 47:30 No believer was ever said to be buried in Egypt – Joseph was embalmed, but buried in Canaan (Gen 50:26)
- Canaan was the covenant land that God had promised to Jacob’s forefathers.
  - This may have also been a reminder to Israel’s family to return to their homeland (of Canaan) to visit the burial place of their forefathers.
- 47:31 Joseph bowed prostrate in worship at the head of his bed (no headboard).
- The English language had no vowels until the 6th century → the Hebrew spelling was MTTH, so the word could be Mittah (bed) or MATTAH (staff).
  - The staff was a symbol of authority, and this act was referenced in Hebrews 11 as a great act of faith.

#### **Read Genesis 48:1-4.... Israel/Jacob Grows III**

- 48:1 The firstborn, Manasseh means “causing to forget,” and the second-born, Ephraim means “double ash-heap.”



- “Joseph named the firstborn Manasseh, ‘For,’ he said, ‘God has made me forget all my trouble and all my father’s household.’ He named the second Ephraim, ‘For,’ he said, ‘God has made me fruitful in the land of my affliction.’” (Genesis 41:51-52)
- This is the first recorded activity that Joseph did with his two sons; Joseph took them before his father to be blessed.

48:2 Just as Joseph “was told” about his father in the previous verse, Jacob “was told” about his son. They stayed informed of each other.

- Jacob must have been very weak (at 147 years old) in that it took great effort to sit up in bed.
- Both of his names are used in a single verse; “Jacob” referenced the aged man who was ill, but “Israel” referenced the man who summoned his strength to rise.

48:3 Jacob saw the vision of the spiritual stairway to heaven at Luz, so he changed the name to Bethel. (Genesis 28:19)

- Luz means “perverse” which Jacob named “Bethel” meaning “the house of God” when he was running from Esau, and God covenanted with him
- Jacob is focused on the blessings of God instead of the difficulties and challenges that he had in life.

48:4 God made a three-fold promise to Jacob: 1. Fruitful Family 2. Numerous Nation 3. Longevity of Land (People/Population/Place).

- The land of Israel was given to the nation of Israel until the end of the age. “I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.” (Genesis 17:8)

#### **Read Genesis 48:5-10.... Joseph brings Manasseh and Ephraim for a blessing**

48:5 Jacob’s two eldest sons (Genesis 35:22) would be replaced by Ephraim and Manasseh; although Manasseh is the elder, he is mentioned second.

- Although Manasseh (the elder) and Ephraim (the second son) were born in Egypt, Joseph elevated them to the patriarchs and claimed “Ephraim and Manasseh” as his own.
- Throughout Scripture, there are twenty listings of the Tribes of Israel; usually twelve tribes are listed, but the Tribes of Joseph, Ephraim, Manasseh and Levi are switched in and out.
  - Joseph is only listed as a tribe in Revelation 7:8
  - The Tribe of Levi is typically not mentioned when Israel is going into battle and war
- Reuben and Simeon were the eldest sons who had failed Jacob.

48:6 Manasseh had two sons (Asriel & Machir – 1 Chronicles 7:14) and Ephraim had three (Shuthelah, Becher, Tahan – Numbers 26:35).

- Ezer and Elead were not included as “sons” because they stole livestock (1 Corinthians 7:20-21)

48:7 Israel had left Laban in Paddan Aram. (Genesis 25:20; 28:2-7; 31:18; 33:18; 35:9, 26).

- Paddan means “their ransom.”
- Israel’s beloved wife (and Joseph’s mother), Rachel, died while approaching Bethlehem (“house of bread”).

48:8 Jacob (147 years old) had been in the land for 17 years, so Joseph’s sons may have aged and possibly taken on Egyptian clothing and customs.

48:9 In those days, the blessing was more than bestowing well-wishes; it was more acknowledgment of their blessedness.

48:10 At 147 years old, Jacob was losing his eyesight as his father, Isaac, had lost his before blessing Jacob. (Genesis 27:1)

- Joseph ushered his sons to his father; Jacob warmly received the sons of Joseph.

#### **Read Genesis 48:11-14.... Jacob Positions His Sons for a Blessing**

48:11 Jacob felt greatly blessed as he had been able to see his son, Joseph (as well as his sons) alive.

48:12 Joseph may have been on his knees by the bed of Jacob as he ushered his sons to his father, Jacob. Jacob would then humbly place his face to the ground in respect.

- Joseph’s sons would have been at least 17 years of age, but they may have been kneeling before the knees of their father Joseph.

48:13 Joseph would have been facing Israel/Jacob as he used his right hand to move Ephraim to Israel's left side and then he used his left hand to move Manasseh to Israel's right side.

48:14 Jacob crosses his hands and lays his right hand on the head of Ephraim and his left hand on Manasseh.

- The younger brother, Ephraim is blessed, and the Ephraim Tribe would grow to represent the "individual" in the prophetic Old Testament books regarding the northern tribes (Isaiah 11:13; Jeremiah 31:9; Ezekiel 37:16; Hosea 5:3)
- In Scripture, the right hand represents strength and authority.
- Throughout history, the eldest son received benefits that no other child received; this was called the "Law of Primogeniture."
- The firstborn with the birthright would inherit the authority of the father when the father died.
  - The elder would become the decision maker as the head of the family.
  - Beyond the "judicial head," the firstborn was to be the spiritual head of the family as well. The "birthright" son was responsible for the adherence to the Mosaic Law by the family.
  - The elder received a double portion of land contrasted to the other children.
- "For I am a father to Israel, and Ephraim is My firstborn." (Jeremiah 31:9)

#### **Read Genesis 48:15-16.... Jacob blesses Joseph**

48:15 God shepherded (guided and protected) Israel through his life (Psalm 23; John 10:11)

48:16 "The Angel" refers to the Lord Jesus as "the Angel of the Lord" who redeemed Jacob. (Acts 7:35)

- Redemption means to "buy back;" it is the act of saving someone. (Ephesians 1:7; Isaiah 44:22; Psalm 107:2; 111:9; 130:7)

#### **Read Genesis 48:17-22.... Jacob blesses Ephraim Over Manasseh**

48:17 Although Joseph had taken his elder brother's blessing, he positioned his elder son to receive the blessing.

- In Scripture, the elder frequently represents the flesh (1 Corinthians 15:42-49)

48:18 Joseph attempts to correct his father Jacob by identifying Manasseh as the elder.

48:19 Jacob assured his son Joseph that he was aware of Manasseh as the elder; however, prophetically Jacob also foresaw that Ephraim would be greater.

- The blessing followed the truth instead of establishing the truth.
- The Hebrew term for "multitude" (מְלֹאֵךְ) can be translated as "full" or "flourishing." So Ephraim would become a prosperous nation.

48:20 The two sons of Joseph would become so blessed that they would become a proverb among the Hebrew nation; "May God make you like Ephraim and Manasseh."

- Jewish fathers make this statement to their children on Friday evenings as Shabbot (the Jewish Sabbath) begins.
- Every Sabbath begins the same routine:
  - The "Ema" (mother) lights the two candles. One symbolizes the remembrance of the Sabbath (exodus 20:8) while the other represents the observation of the Sabbath (Deuteronomy 5:12). As she prays, she waves her hands over the candles, as she believes that she is bringing Sabbath energy into herself.
  - Then the Jewish father read Proverbs 31 to his wife as he blesses her as the virtuous woman.
  - Then the Jewish father turns to his children and says, "May God make you like Ephraim and Manasseh."

48:21 Jacob turns his attention from Joseph's sons to Joseph. Although Jacob was near death, Joseph would not be alone because God's presence would be with him.

48:22 The Hebrew term for "portion" is actually "shoulder" (שֵׁכֶם) which is "Shechem."

- This portion of land that Jacob gave to Joseph is referenced in the story of the woman at the well. "So He came to a city of Samaria called Sychar, near the parcel of ground that Jacob gave to his son Joseph." (John 4:5)
- This territory around Shechem in the midst of Canaan would become part of the Ephraim's tribal allotment.

- This may refer to the slaughter of the Shechemites (Genesis 48:22)

21 Gen 49,50

Tribes of Israel (Genesis 49)			
<u>Sequence</u>	<u>Name</u>	<u>Meaning</u>	<u>Characteristic of Jesus</u>
1- Unity	Reuben	See, a son	God sent His son (Mt 17:5)
2- Witness	Simeon	Listen	Obedience to call/will of God (Mt 26:42; Heb 10:7)
3 – Resurrection	Levi	Joined	Dual nature; God incarnate; deity/man (John 1)
4 - Creation	Judah	He shall be praised	Nature worships Him (Ps 148)
5 – Grace/Judgment	Dan	Judge	Jesus will judge according to His word (Heb 4:12; Rom 2:16; 2 Tim 4:1)
6 – Insufficient	Naphtali	My wrestling	He victoriously wrestled w/ Satan/Death (1 Cor 15:17)
7 – Complete Perfection	Gad	A Fortune	He has promised a glorious future (Deut 30:3; Ps 53:6)
8 – New Beginning	Asher	Happy	He alone is peace and abundant joy (Ps 68:3; Neh 8:10)
9 – Finality	Issachar	Reward	His people are promised eternal reward (Mt 5:12)
10 - Organization	Zebulun	Dwelling	He prepares a place for us (Ps 23:6)
11 – Insufficient Org	Joseph	Let him add	He was the firstborn of many brothers (Rom 8:29)
12 – Divine Govt	Benjamin	Son of the right hand	He sat at the right hand of God (Acts 7:56; Col 3:1; Heb 1:3)

- Genesis 49 is written in a poetic style (instead of the narrative style) where Jacob appraises the lives of his sons while prophesying about the future of their lineages (tribes). (Ephesians 6:4)
- Chapter 47:28 through Chapter 49:33 is a single scene with Jacob on his deathbed.



**Read Genesis 49:1-4...Sons receive blessing, but Reuben is judged**

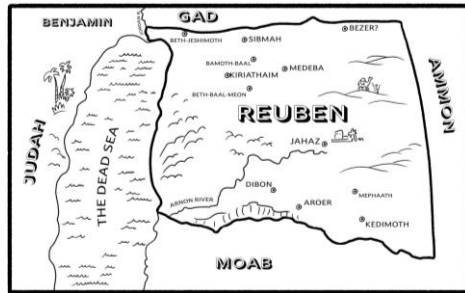
49:1 “What will happen to you in the days to come” is similar to the eschatological statements of the prophets (Isaiah 2:2; Ezekiel 38:16).

- Jacob’s blessings correlate to the brothers (Twelve Tribes) future throughout the Biblical record; these characteristics of Israel’s tribes are also emphasized in Judges 5:11-18.

49:2 Both the flesh (Jacob) and the spiritual (Israel) are prophesied. (1 Corinthians 15:46)

49:3 Reuben was a small tribe that kept reducing between the census (Num 1, 26, 2 Sam 24); no judge nor prophet nor king ever originate from the tribe of Reuben.

- Reuben’s firstborn double portion birthright was given to the two sons of Joseph (1 Chron 5:1)
  - Scripture doesn’t record any immediate ramifications against Reuben after he slept with Bilhah (Genesis 35:22). Reuben may have been attempting to take over his father’s authority by sleeping with his concubine after the passing of his Jacob’s wife, Rachel. (Genesis 35:18-20)
    - Jacob publicly broadcasts Reuben’s licentious sin to his brothers.
  - Judgment for sin eventually comes even if it is not immediate; Reuben’s sin with Bilhah had occurred 40 years prior.
  - Reuben’s firstborn “double portion” birthright was given to the two sons of Joseph (1 Chron 5:1)
- 49:4 Reuben was described by his father as “unstable as water” – either a torrent or dried up (Eph 4:14; James 1:6).
- A “double-minded man” is one who can be swayed by circumstances instead of steadily remaining on his convictions and knowledge of truth. (James 1:8)
    - Reuben was untrustworthy to do the right thing.
    - Men from the Tribe of Reuben (Numbers 16:1) would join Korah (the Levite) in his rebellion against Moses. (Jude 1:11)
    - The Tribe of Reuben would remain in the trans-Jordan territory as the most southern tribe east of the Jordan River (to the east of the Dead Sea between the Ammonites and the Moabites).
  - First, Jacob tells Reuben of his licentious act with Bilhah, and then Jacob tells Reuben’s brothers



**Read Genesis 49:5-7.... Simeon and Levi receive judgment for their brutality**

49:5 Simeon and Levi had sinned in their anger against the Shechemites after the rape of their sister, Dinah (Genesis 34);

49:6 Simeon and Levi are chastised and characterized for their anger and violence.

- They imposed judgment by deceiving the Shechemites into getting circumcised, and then killing all of the men.
- Beyond the judgment of the men, Simeon and Levi seemed to impose their personal vendettas by laming the oxen, so that they could not be utilized for plowing and field-work.

49:7 As a result of their anger (Rom 2:8; James 1:19-20), the tribe of Simeon was absorbed into Judah, and the tribe of Levi was divided between the six cities of refuge.

- One would be judged and the other blessed.
  - Simeon disappears as a tribe and is not even mentioned in Deuteronomy 33 (Moses’ prophetic blessing)
  - Levi is blessed (Ex 32:28; Num 25:7-13) as the spiritual leadership of Israel (the lineage of the Priests).
- As a result of their anger (Rom 2:8; James 1:19-20), the tribe of Simeon was absorbed into Judah, and the tribe of Levi was divided between the and characterized six cities of refuge.
- God utilized the passion of the Levites for His glory.
  - The Levites slew the idolaters when Moses returned from Mount Sinai. (Exodus 32:26-27)
  - The “Levitical anger” continued generationally to Moses who struggled with anger problems in breaking the rock laws from Mt. Sinai (Exodus 32:19), in killing the Egyptian (Exodus 2:11-12), in fighting the Midian shepherds offending Zipporah (Exodus 2:16-17), and in striking the rock for water (Numbers 20:9-13).

**Read Genesis 49:8-12.... Judah was the Tribe of Kings**

- 49:8 Israel/Jacob's statement is a play on words because Judah means "praise." The brothers would bow down because the Kings from David to Jesus were from the tribe of Judah.
- The act of the brothers (Israel's sons) "bowing down" to a fellow brother had caused envy and Joseph's betrayal. (Genesis 37:7-8)
  - The term "Jew" originates from "Judah" (praise); until this time the people were called Hebrews.
- 49:9 Jesus was the Lion of the Tribe of Judah (Revelation 5:5)
- The lion is the "King of the Jungle"
- 49:10 The "scepter" is the right to rule independently and adjudicate their own laws. (Hebrews 1:8; Esther 4:11)
- In 7AD, the Jewish high priest lost the authority to impose capital punishment (John 18:31). There were marches and demonstrations because the Jewish people knew that this "scepter" would not be removed from them until the Messiah had come – and they did not realize that the Messiah had already been born.
    - According to the Babylonian Talmud, the Sanhedrin adorned themselves in sackcloth and ashes as they marched through the streets of Jerusalem yelling, "*The scepter has departed from Judah, but Shiloh hasn't come.*"
  - "Until He whose right it is comes" is the messianic term "Shiloh" ("the one to whom it belongs").
    - The right to rule would be given to the Davidic line until the Lord Jesus took possession of His kingdom during His first incarnation.
- 49:11 Donkeys represented the "workers" who had been made useful progressing from wild to domesticated by being linked to the vine – Jesus (John 15:5).
- The colt possibly represents the Gentiles linked to Jesus as well (John 15:1).
  - After the tribulation, Jesus is often referenced in this white robe that is red with blood (Isaiah 63:1-6; Rev 19:2, 13)
  - Two tribes have now been discarded (Reuben & Simeon) and two have been greatly blessed (Priestly Levi and Royal Judah).
- 49:12 Judah would have an overabundance of crops and harvests.
- Wine symbolizes joy while white teeth represent strength and health.

### Read Genesis 49:13-15.... Zebulun & Issachar

- 49:13 Zebulun is now moved out of sequence to a higher priority; the blessing would be that Zebulun has professional success while being a safe haven for ships (missionaries) in the sea (world system)
- All of the disciples of Jesus originated in Zebulun except for Judas (from Judah)
  - Zebulun merged with Issachar over time as they partnered on the Sea Galilee
  - Moses would express a similar prophecy, "Of Zebulun he said, "*Rejoice, Zebulun, in your going forth, and, Issachar, in your tents. They will call peoples to the mountain; There they will offer righteous sacrifices; For they will draw out the abundance of the seas, and the hidden treasures of the sand.*" (Deuteronomy 33:18-19)
    - Some scholars suggest that this will not be realized until the millennium tribal allotments
  - The Israelite tribes of Zebulun, Issachar, and Manasseh shared the allotment of the Jezreel (Megiddo) Valley (flanked by the Nazareth ridge on the north and the Mount Carmel ridge on the south) which may have been used to transport goods from the Mediterranean Sea into mainland Israel.
- 49:14-15 Issachar was a large tribe (strong) of workers (donkey); the lying down seems to imply settling or laziness, and there is much conjecture over the two sheepfolds/saddlebags – possibly Old & New Testament; Jews and the Gentiles, etc.
- After the wilderness, Issachar had the third most populous tribe in Israel after Judah and Dan. (Numbers 26:25)
  - In the Issachar allotment, the Jezreel Valley is flanked the northeast by the Hill of Moreh and the southwest by Mount Gilboa. Some scholars suggest that the "saddlebags" (or "burdens") refer to the hills on the sides of the fertile valley.





### **Read Genesis 49:16-18.... Dan the Judge & Fall**

49:16 Israel/Jacob's statement is a play on words because Dan means "judge."

- Dan will judge Israel as Samson is from the tribe of Dan, but it will also bring judgment on Israel for the idolatry.
- Dan introduced idols into Israel (Deuteronomy 29:18; Judges 18), so their tribe is slighted in genealogies and census.
  - Dan is not mentioned in Revelation 7 among the 144,000 (nor is Ephraim – 1 Kings 12:29-30), and it is the last tribe mentioned in Numbers 10 and Joshua 19.
  - As in the garden of Eden (Genesis 3:15), Dan brings unrest and danger from the idolatry

49:17 As in the garden of Eden (Genesis 3:15), Dan brings unrest and danger from the idolatry

49:18 *"I wait for your salvation, Lord"* ← interesting parenthetical statement; salvation is only of God

### **Read Genesis 49:19-21.... Gad, Asher & Naphtali**

49:19 Israel/Jacob's statement is a play on words because Gad means "troop."

- Gad would be a "fighter" who responds when attacked.
- Gad chose the land of Gilead east of the Jordan (Numbers 32:1) which was always the first to be attacked.
- Again, the serpent Satan attacks the heels (Genesis 3:15)

49:20 Asher was located on the northwest coast of Israel, and it was a wealthy commercial region that contained Tyre and Sidon.

49:21 Naphtali is located north of Galilee. Jesus often preached in the region of Naphtali – the reference to fawns might infer more daughters than sons.

### **Read Genesis 49:22-25.... The Blessings of Joseph (The Double Portion)**

49:22 Similar to Jesus (John 15:1-5), Joseph represented a fruitful vine throughout his life (regardless of the circumstances of geography).

- Joseph's second son was named "Ephraim" which means "fruitful." *"He named the second Ephraim, "For," he said, "God has made me fruitful in the land of my affliction."* (Genesis 41:52)
- The tree (bough) by a spring or well shows how close the fruitful tree is to the living water. (Joseph had no one around him to fellowship in worship of the true God).
  - *"He will be like a tree firmly planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers."* (Psalm 1:3)
- Joseph's "branches of blessing" extended over the wall (beyond his local situation to all of Egypt).

49:23 This may allude to Joseph's difficult youth, but he emerged triumphant.

49:24 Joseph stood firm when he was attacked because of his father's God steadied him.

- This is a picture of Joseph shaking as he readies his bow to shoot, and his heavenly father stabilizes him from shaking and makes his aim and arrows sure to hit their mark.
- Jesus is the Good Shepherd (Hebrews 13:20) and Rock of Israel (Ephesus 2:20). Joshua (Hebrew for "Jesus") also came from the tribe of Ephraim.

49:25-26 Joseph receives the blessing of the firstborn. Blessings from seven origins:

1. Heavens (Rains)
2. The Deep (Rivers/Wells)
3. Breasts (Sustenance)
4. Womb (Children)
5. Father's Blessings (Future)
6. Ancestor (Blessings from past)
7. The Bounty of Eternal Hills (Eternal Harvests)

### **Read Genesis 49:27-31.... Benjamite – Jacob taken to Canaanite**

49:27 The Tribe of Benjamin was well-known for the ferocity of their archers and slingers.

- King Saul and the Apostle Paul were both from the tribe of Benjamin.
- Ehud was a warrior from Benjamin (Judges 3:15) who became the first Judge.
- The Tribe of Benjamin fought the warriors of all of the other tribes of Israel (Judges 20)

### **Read Genesis 49:28-33.... Jacob's Final Words**

49:28 The sons of Israel were blessed or judged by their father according to their works.

- This is the first mention of the word “tribes”
- God’s people will be judged at the Bema Seat according to what they have done with what God has given them.

49:29-30 Jacob was to be buried in Canaan; although the Hittites (“terror”) were dangerous, the land had been bought for a price (Genesis 49:32)

49:31 In the end, Jacob chose to be buried with Leah – not Rachel.

- Abraham & Sarah, Isaac & Rebekah, and now Jacob & Leah would be buried in the same location as a sign of God’s enduring covenant and plan for each of their lives.

49:33 Jacob (physical) died, but Israel (spiritual) lives on (2 Corinthians 5:8; Philippians 1:23)

- At 147 years old, Jacob had been sitting on his bed and/or leaning on his staff.
- The continuous leaning on his staff would have been a constant reminder of his wrestling with the Lord. (Genesis 32:22-32)
- The phrase “gathered to his people” speaks of life after death. Although dead to this world, God’s people remain alive in Him (Luke 20:37)

### **Read Genesis 50:1-3.... The Days of Mourning**

50:1 Although Scripture never records Joseph crying over his painful trials and circumstances, Joseph repeatedly cries in reference to his love for his family and their restoration to him.

50:2 Although the physical had passed on, “Israel” (the spiritual) would remain (embalmed)

- Ancient Egyptians believed that the worldly body would be important in the afterlife, so even the act of embalming speaks to life-after-death.
- Embalming consisted of removing the brain and internal organs before drying the body. During the time of drying, myrrh and cinnamon was placed in the body to overcome the foul smell. The body was covered with natron (mineral salt made of sodium carbonate) for forty days and then wrapped in resonated linen cloth. The linen cloth would have been soaked in plant oil that was a mixture of balsam/aromatic plant extract combined with a plant gum or sugar, then combined with an imported conifer resin.

50:3 In ancient days, when a Pharaoh died there was a 72-day mandatory period of mourning. At Jacob’s death, he was elevated to the highest state honor.

- Throughout Scripture the number 40 repeatedly symbolizes testing and trials while the number 7 (70) represents perfect completion.

### **Read Genesis 50:4-6.... Joseph Requests to Bury Israel in Canaan**

50:4 After Jacob had been embalmed appropriately, Joseph asked Pharaoh for permission to go to Canaan. (Moses would request permission to leave Egypt for Canaan as well).

- Joseph had found favor in the eyes of Potiphar (Genesis 39:4) as well as the chief jailer (Genesis 39:12). Joseph had given the chief baker (Genesis 40:16) as well as the Pharaoh (Genesis 41:16) favorable interpretations of their dreams.
- It would have been 39 years since Joseph had seen the land of Canaan where he was raised until the age of 17 years old.

50:5 Joseph informs Pharaoh that when his father was on his deathbed, Joseph had already committed to burying Jacob in Canaan.

50:6 There is a great difference between the Pharaoh releasing Israel to go to Canaan and the Pharaoh of Moses’ time.

### **Read Genesis 50:7-11.... The Egyptian Caravan to Bury Israel in Canaan**

50:7 Joseph as well as all of his colleagues (those who served in Pharaoh's home) went to Canaan to bury Jacob. What a vulnerable time it would have been for Pharaoh to go without his key counselors and servants.

50:8 The younger children in the lineage of Jacob remained in Goshen. The trip would have been difficult, but this also ensured the return of Israel's family.

50:9 Egypt was known for their masterful chariots and well-bred horses.

- Several centuries later, "*Solomon had 40,000 stalls of horses for his chariots, and 12,000 horsemen.*" (1 Kings 4:26) Solomon's horses and chariots were imported from Egypt (1 Kings 10:28-29).

The Caravan at the "Funeral Procession" of Jacob		
1.	Joseph	Genesis 50:7
2.	The Servants of Pharaoh	Genesis 50:7
3.	The Elders of the Household	Genesis 50:7
4.	The Elders of the Land of Egypt	Genesis 50:7
5.	The Household of Joseph	Genesis 50:8
6.	Joseph's Brothers	Genesis 50:8
7.	Jacob's Household	Genesis 50:8
8.	A Military Escort	Genesis 50:9

#### **Read Genesis 50:10-11.... Mourning at Jacob's Burial in Canaan**

50:10 The Hebrew word "Atad" means "thorns" (possibly a protective hedge around Abraham's burial site.

50:11 The ancient name for Egypt is "Mizraim." The Canaanites were clearly unaccustomed to witnessing such an intense grieving by the Egyptians.

#### **Read Genesis 50:12-14.... Acts of Integrity After Jacob's Death**

50:12 Jacob's sons who had failed him so often in his life, were faithful to their father in his death.

50:13 The burial of Jacob with his fathers (Abraham & Isaac) was an act of faith in God's promises.

50:14 As a man of integrity, Joseph was true to his word in returning with the entire entourage back to Egypt.

#### **Read Genesis 50:15-21.... Faithfulness & Fear of Joseph's Brothers**

50:15 Joseph's brothers continued to struggle with their guilt and the punishment due them, but this grieved Joseph because of their unbelief.

- Just as Jacob feared his encounter with his brother, Esau (Genesis 32:7-8), Joseph's brothers also feared him.

50:16 The brothers claim that this message was from Joseph's "father." The brothers related the message to the one who Joseph loved and respected.

50:17 The claim of Joseph's brothers is not validated in scripture. It appears that the sons of Israel continue to manipulate the truth for their personal self-interest and protection.

50:18 The brothers intended to present themselves in humility. In the prior verse that had identified themselves as "*the servants of the God of your father*" and now they positioned themselves as Joseph's servants.

50:19 Joseph corrected his brothers not to misconstrue his authority. Joseph was only the powerful leader of the most powerful nation on earth at the time (Egypt) which was far less than God's authority.

50:20 "*But as for you, you meant evil against me; but God meant it for good, in order to bring it about as it is this day, to save many people alive.*"

- Through anti-Semitism and bigotry, the world has persecuted the Jewish people for several millennia which has resulted in a Jewish culture that is still intact. These "separate" people can be holy to the Lord and be exalted during the end times millennium (Ezekiel 11:16).
- Israel is the first and only "resurrected" nation which was miraculously restored on May 14, 1948.

50:21 Although his brothers sold him into slavery, so that he was as-good-as-dead to them, Joseph encouraged his brothers not to fear him. In the same way, Jesus takes care of His people; He provides and sustains them after He died for their sin.



**Read Genesis 50:22-26.... The Death of Joseph**

50:22 Joseph died at 110 years of age after living 54 years after Jacob died.

- Abraham died at 175 years old.
- Isaac died at 180 years old.
- Jacob died at 147 years old.

50:23 Jacob lived to see Ephraim's great-great grandchild.

- Manasseh's Aramean concubine had one son, Machir, who married Maacah bore two more sons (Peresh & Sheresh – 1 Chronicles 7:14-16) which Joseph spent time with, invested in, and helped raise.

50:24 Although Israel was to be the preserver of God's Word, they became polluted by the idolatry in Egypt (Ezra 20:7; Lev 17:7, 18:3; Joshua 24:14; Amos 5)

50:25 This oath was made in faith that God would surely return Abraham's lineage to Canaan, and this was realized several centuries later as Israel followed Moses out of Egypt.

50:26 The last word in the book of Genesis is "Egypt." Throughout Scripture, Egypt represents the "sinful world," and man had fallen from the lush Garden of Eden into the desert-like Egypt.

- Genesis began with life coming from heaven, and the book concludes with death in Egypt.