

# A Study of Genesis

## Genesis 1

<sup>1</sup> In the beginning God created the heaven and the earth. <sup>2</sup> And the earth was without form, and void; and darkness *was* upon the face of the deep. And the Spirit of God moved upon the face of the waters.

- 1 The name “God” by its use here in the *plural* form is obscurely taught at the opening of the Bible. It is a doctrine clearly revealed in other parts of it, namely, that though God is one, there is a plurality of persons in the Godhead - Father, Son and Spirit, who were engaged in the creative work. In Hebrew, they have “singular”, “dual” and “plural” forms of words. They correspond to “one”, “two” and “three - or more”.
- 2 *bārā*: A verb meaning to create (out of nothing). Only God is the subject of this verb. It is used for His creating: heaven and earth ([Gen 1:1](#)); fish and fowls ([Gen 1:21](#)); humanity ([Gen 1:27](#)); the heavenly host ([Isa 40:26](#)); the ends of the earth ([Isa 40:28](#)); north and south ([Psa 89:12](#)); righteousness; salvation ([Isa 45:8](#)). David asked God to "create" in him a clean heart ([Psa 51:10](#)). Isaiah promised that God will create a new heaven and earth ([Isa 65:17](#)).
- 3 “heaven” The word describes everything God made besides the earth.
- 4 “earth” The planet on which we live.
- 5 “the earth was” does not mean that the earth “became”. I would say “I was single but now I am married”. It doesn’t mean that I became single, but that I was born that way.
- 6 “without form and void” means “without shape and empty”.
- 7 “the Spirit of God” is actually the Holy Spirit (transliterates as “the Breath of Eloheem”).
- 8 “moved upon the face of the waters” - moved means “brooded” like a hen broods over her chicks.

<sup>3</sup> And God said, Let there be light: and there was light. <sup>4</sup> And God saw the light, that *it was* good: and God divided the light from the darkness. <sup>5</sup> And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

- 1 It is not said that God “created light”, but that He “spoke” it into being. Literally - “Light, exist!, so light exists.”
- 2 It is now a generally accepted truth of natural science that the light does not spring from the sun and stars, but that the sun itself is a dark body and the light proceeds from an atmosphere which surrounds it.
- 3 The Bible student must also be reminded that “light” must include the whole spectrum of light - only a part of which is visible. Ultimately, light is actually energy. God calls the light “good”.
- 4 God divides the light from the darkness - some Biblical Scientists believe that it was at this point that God began the earth’s daily rotation. He did not create darkness. Darkness is merely the privation of light. It should also be noted that God is dealing with the earth. Here He clearly states that “day and night” are the result of His work on earth. We now know that the Earth rotates on its axis as it revolves around the Sun - for centuries this truth was in the Bible and man couldn’t comprehend it.
- 5 God calls the evening and morning the first day. It is for this reason that the Jewish “day” begins at sundown (6:00 pm) and ends at sundown the next “day”. Remember that the Jewish Passover lamb was slain on one day (at about 3:00 pm), prepared and eaten for supper (which was the next day - about 4 hours after it was slain).

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<sup>6</sup> And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. <sup>7</sup> And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so. <sup>8</sup> And God called the firmament Heaven. And the evening and the morning were the second day.

- 1 It is not said that God “creates” the firmament, but that He speaks it into existence. A different Hebrew word is used from the word for create.
- 2 “firmament” means “expanse” or “arch of the sky”. Literally, God split the waters from the waters. He begins to bring order to the planet. There was clearly a vapor (water) canopy that enveloped the earth (in the upper atmosphere) that He separated from the water on the earth. If both “liquid” and “vaporous” water were mingled in the atmosphere, then could gravity have existed?
- 3 God calls the earth’s atmosphere “Heaven”.

<sup>9</sup> And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so. <sup>10</sup> And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good. <sup>11</sup> And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so. <sup>12</sup> And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good. <sup>13</sup> And the evening and the morning were the third day.

- 1 Again, God “says”. He is not “creating from nothing”, but “speaking into existence”.
- 2 The lower waters are gathered together into one place and dry land appears in the lower water. Many Biblical Scientists believe that this is the beginning of gravity. It is also possible that God caused the land to rise up out of the depths so that it “appeared”. Gravity may have existed from “the beginning”.
- 3 God calls the dry earth “land” and the gathered waters “seas”.
- 4 God speaks for a second time on the third day and the earth (dry ground) brings forth all plants and vegetation (“grass” spreads by the roots, “herbs” reproduce by growing their seed separate from their flower, and the seed from “fruit” always grows inside its flower). There are the tree methods of plant reproduction that we still see today.
- 5 God “limits” the plants to reproduce after their kind. No changing of one plant to another.

<sup>14</sup> And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: <sup>15</sup> And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. <sup>16</sup> And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also. <sup>17</sup> And God set them in the firmament of the heaven to give light upon the earth, <sup>18</sup> And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good. <sup>19</sup> And the evening and the morning were the fourth day.

- 1 God speaks and there are lights (luminaries, light-holders, chandeliers) in space. Remember, light has already been spoken into existence. Now He causes the sun, moon and stars to be “light-holders”.
- 2 The purpose of the lights is:
  - a To divide the day from the night.

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- b To be for signs.
- c To be for seasons.
- d To show the passing of days and years.

<sup>20</sup> And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven. <sup>21</sup> And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good. <sup>22</sup> And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. <sup>23</sup> And the evening and the morning were the fifth day.

- 1 God speaks again and everything that lives in the water (as a full grown animal) is created.
- 2 God speaks and all animals with feathers (fowl) are created.
- 3 Note the phrases (all are from the same 2 Hebrew words):
  - a “that hath life” (Gen. 1:20)
  - b “living creature” (Gen 1:21)
  - c “living creature” (Gen 1:24)
  - d “living thing” (Gen 1:28)
  - e “there is life” (Gen 1:30)
  - f “living soul” (Gen. 2:7)
  - g “living creature” (Gen. 2:19)
- 4 God created every living animal fully mature. They were created full grown and capable of reproducing offspring - after their kind.
- 5 The answer to the old question “which came first, the chicken or the egg?” is answered in this, the fifth day of creation. It was the chicken.

<sup>24</sup> And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. <sup>25</sup> And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good. <sup>26</sup> And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. <sup>27</sup> So God created man in his *own* image, in the image of God created he him; male and female created he them. <sup>28</sup> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. <sup>29</sup> And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. <sup>30</sup> And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. <sup>31</sup> And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

- 1 vs. 24 “cattle” could mean “large quadruped”.
- 2 vs. 26 “And God (Eloheem) said, Let us (plural - three or more) make man (singular, creative act). God in three persons doing a single act.

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- 3 God says something different of man than of all the animals - "Let us make man in our image, after our likeness". This has perplexed the Bible Students of all ages. Most probable explanation is that God is teaching that since He (Eloheem) is a Trinity, man exists as three parts - body (which animals have), soul (which animals have) and spirit (which animals do **not** have). (See Gen. 5:3).
- 4 All green herbs, all grain and all fruit is given for food for mankind and all animals (no meat-eating animals at this point in history).
- 5 It should be noted that the word "day" throughout the creation week means "24 hours".

## Genesis 2

<sup>1</sup> Thus the heavens and the earth were finished, and all the host of them. <sup>2</sup> And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. <sup>3</sup> And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

- 1 On the seventh day (Saturday) God's creation work is over.
- 2 God "rested" (reposed - ceased exerting Himself) on the seventh day.
- 3 God blessed the seventh day.
- 4 God sanctified the seventh day (set apart, designated, the emphasis is not "removed from" but "dedicated to").

<sup>4</sup> These *are* the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, <sup>5</sup> And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and *there was* not a man to till the ground. <sup>6</sup> But there went up a mist from the earth, and watered the whole face of the ground.

- 1 The "LORD God" translates as "Jehovah Eloheem". It denotes "the Self-existent One". God is saying that He, the Self-existing One, caused everything else to exist.
- 2 Until the Renaissance, "LORD" was originally written in Hebrew with no vowels (YHWH). To make it pronounceable, it was combined with the first three vowels from one of God's other names (Adonai) - YaHoWah - Jehovah.
- 3 God records something that man could not have otherwise known, His original creation of the earth did not involve rain for the crops or seasons. The earth was watered daily by a mist (dew?).

<sup>7</sup> And the LORD God formed man *of* the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

- 1 It is said that God "formed" man from the dust (He "squeezed him into shape" from something that already existed). Jewish tradition says that God used the dirt from Mount Moriah (where Isaac was offered).
- 2 "living soul" is the same 2 Hebrew words that describe all animal life.
- 3 "breath of life" - God "puffed" into Adam's nostrils His own "divine breath". He gave man of His Spirit. The three parts of man are shown again - body (from dust), soul (physical life), and "divine breath" (spiritual life).

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<sup>8</sup> And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. <sup>9</sup> And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. <sup>10</sup> And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. <sup>11</sup> The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *there is* gold; <sup>12</sup> And the gold of that land *is* good: there *is* bdellium and the onyx stone. <sup>13</sup> And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of Ethiopia. <sup>14</sup> And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria. And the fourth river *is* Euphrates.

- 1 The garden would have been “planted” on the third day of creation (Gen. 1:9-13).
- 2 Two specific trees (literal trees) were named in the middle of the garden.
  - a The tree of life.
  - b The tree of knowledge of good and evil.
- 3 The garden was watered by a river.

<sup>15</sup> And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. <sup>16</sup> And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: <sup>17</sup> But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

- 1 Adam was placed in the garden of Eden to:
  - a Dress it (work, till - see Gen. 2:5).
  - b Keep it (guard, protect, to watch over).
- 2 The LORD God (Jehovah Eloheem) commanded the man (Adam - was Eve created yet?).

<sup>18</sup> And the LORD God said, *It is* not good that the man should be alone; I will make him a help meet for him. <sup>19</sup> And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof. <sup>20</sup> And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

- 1 God brings all of the animals to Adam to see what he would name them (Eve doesn't exist yet).
- 2 Whatever Adam names the animal, that becomes their name. Adam is exercising dominion over God's creation.
- 3 In seeing all of the animals - male and female - Adm discovers that there is not a mate for him (a companion, a female of his kind).
- 4 It was Jesus (Jehovah) that declared “it is not good that the man should be alone”.
- 5 God made a help “meet” for Adam (counterpart, mate).

<sup>21</sup> And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; <sup>22</sup> And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. <sup>23</sup> And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. <sup>24</sup> Therefore shall a man leave his father and his mother, and shall cleave

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unto his wife: and they shall be one flesh. <sup>25</sup> And they were both naked, the man and his wife, and were not ashamed.

- 1 Adam apparently names all of the animals, is put to sleep and awakens to have God present Eve to him - all on the sixth day of creation (Gen. 1:27, 31).
- 2 God has several times used what was already created to accomplish the creation of something else (animals and man made from dust). Here, God makes Eve from Adam's rib.
- 3 Adam calls his wife "woman" (womb-man, female) because she came from him.
- 4 One should presume that even though Eve was very intelligent, either Adam or God would have had to instruct her on everything that had already transpired since the creation of Adam.
  - a The names of all of the animals.
  - b God's instruction to dress and keep the garden.
  - c God's command to not eat of the tree of the knowledge of good and evil.

## Genesis 3

<sup>1</sup> Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? <sup>2</sup> And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: <sup>3</sup> But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

- 1 The snake (serpent) was subtle - crafty.
- 2 The snake could speak (could other animals as well?).
- 3 The snake's knowledge of God's commandment could only have come from:
  - a Hearing God tell it to Adam the first time.
  - b Hearing Adam (or God) repeat it to Eve when she was created.
- 4 Eve's statement "not to touch it" was clearly not a sin. How can this be?
  - a Adam could have told her, and his additional instruction could have been "not to touch it".
  - b Remember Jesus' teaching that "wrong desire is as guilty as the act"?
  - c The statement "not to touch it" can also imply "not to take it in hand with the intention of eating".

<sup>4</sup> And the serpent said unto the woman, Ye shall not surely die: <sup>5</sup> For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. <sup>6</sup> And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. <sup>7</sup> And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

- 1 The serpent (Satan) deceives Eve but not Adam.
- 2 Eve's sin was because of deception.
- 3 Adam's sin was deliberate. He was not deceived. He knew what he was doing and he chose to "die" with Eve rather than to "live" without her.



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- 4 A wife should never doubt the influence she has upon her husband.
- 5 God created man able to bear up against everything except the wants and desires of his wife. It was not Eve's fault that Adam sinned. It was his free-will choice to do so.
- 6 Mankind's first response to their new "knowledge" was an embarrassment over their own nakedness.

<sup>8</sup> And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. <sup>9</sup> And the LORD God called unto Adam, and said unto him, Where *art* thou? <sup>10</sup> And he said, I heard thy voice in the garden, and I was afraid, because I *was* naked; and I hid myself. <sup>11</sup> And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? <sup>12</sup> And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat. <sup>13</sup> And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

- 1 Jesus is the only person of the God-head that has a body. Here, our Bible says "the voice of the LORD God walking in the garden in the cool of the day". It rightfully says "God's voice" because He had no physical presence.
- 2 It is important to remember that when we deal with someone about spiritual matters, we should ask questions as God did of Adam. Questions get at the heart of the matter without raising as much resentment and fear.
- 3 Note, in answering God's question, Adam reveals his son. This is what God most wanted to hear from Adam - a confession that he had transgressed.
- 4 Now the confession becomes more specific and exact sins are named.
- 5 Many make out that Adam and Eve blame (in turn) someone else for their wrong-doing. However, that kind of confession does not include repentance. Repentance can only come when we admit that what we did was sin against a Holy God.

<sup>14</sup> And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: <sup>15</sup> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

- 1 The serpent is cursed for his role in the sinful fall of humanity.
- 2 God "prophesies" that Satan will bruise Jesus heel, but Jesus will bruise Satan's head a crushing blow.

<sup>16</sup> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall rule over thee.

- 1 Woman was apparently created to carry and deliver children as easily as many of the animals do. However, God (as punishment for her sin) decreed that the process of "birth" would be hard (sorrow, toil, pang) for the woman.
- 2 Eve had acted independently of Adam in following her "desire" to eat of the forbidden fruit. Now, God places her "desire" in a subservient role to her husband - he will rule over her. They will not rule equally.

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<sup>17</sup> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; <sup>18</sup> Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; <sup>19</sup> In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return.

- 1 God cursed the ground for Adams' sake.
- 2 Thorns and thistles were already created but apparently did not grow like weeds now grow.
- 3 Humanity is cursed to work until he dies. Before this, work was not a curse.
- 4 Mankind's diet before the fall was the fruit of the garden (Gen. 1:29). Now his diet is the same as that of the animals (Gen. 1:30).

<sup>20</sup> And Adam called his wife's name Eve; because she was the mother of all living. <sup>21</sup> Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

- 1 Adam's wife's name had been "Ishah" (woman) - Gen. 2:23.
- 2 Now her name is changed to "Eve" (the mother of all living).
- 3 Adam and Eve understood more than is revealed in our Bible. Even when God pronounces that physical death will be the end of all man, Adam names his wife "the mother of all living".
- 4 A change of name in the Old Testament was a sign of a covenant that God made with man (Abram and Sarai became Abraham and Sarah, Jacob became Israel).
- 5 Jewish scholars believe that Adam and Eve understood their sin and God's plan for salvation. As a result, God took a sacrificed lamb and made coats for them and changed "Woman's" name to "Eve".

<sup>22</sup> And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: <sup>23</sup> Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

- 1 In the phrase "to know good and evil", the word "know" means "see". God has never "known" evil like we have (by committing sin), but God does "see" evil.
- 2 God intervened before Adam and Eve could go and taste of the Tree of Life. That would have doomed them to live forever in a dying physical body.

<sup>24</sup> So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

- 1 God expels Adam and Eve from the Garden in Eden.
- 2 God placed Cherubims (with flaming sword) to keep humans away from the Tree of Life.
  - a Cherubim are a particular class of angelic beings.
  - b Cherubim are usually demonstrated as facing God's Throne acknowledging His holiness.
  - c Jewish scholars believe that Lucifer was the highest Cherubim created.



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## Genesis 4

### I Cain's Start

<sup>1</sup> And Adam knew Eve his wife; and she conceived, and bore Cain, and said, I have gotten a man from the LORD. <sup>2</sup> And she again bore his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

- A One conception is mentioned but two births - Cain and Abel.
- B Abel's occupation - shepherd.
- C Cain's occupation - farmer.

### II Cain's Sacrifice

<sup>3</sup> And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. <sup>4</sup> And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: <sup>5</sup> But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. <sup>6</sup> And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen? <sup>7</sup> If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

- A Only the birth of the first two sons are mentioned. Common sense causes us to understand that Adam and Eve had many more children (sons and daughters) before the birth of their son Seth.
- B Clearly, God spoke with both Cain and Abel. They knew that God was real.
- C Cain would have brought the best of his produce as his offering. Abel brought a slain lamb as his offering.
- D God's respect (or lack of) was first to the man and secondly to his offering. God respected Abel and accepted his offering because of it. God did not respect Cain and refused his offering.
- E For those who would make much of the sacrifices and try to turn them into a sacrifice for salvation, that is unlikely the case. God instructs the Israelites that they are to offer 5 different sacrifices. Four of the sacrifices are of a slain animal, the other sacrifice is a sacrifice of grain.
- F Some point out that the word "sin" in vs 7 is also translated as "sin offering". Hence, "if thou doest well - acceptance, if not well - a sin offering is at the door". Others would remind us that "sin is always at the door" if we don't do well.
- G Clearly, God had caused these early humans to understand that sacrifices were to be made to God. This place of sacrifice may have been at the entrance of the Garden of Eden where Adam and Eve were expelled (Gen. 3:24).

### III Cain's Sin

<sup>8</sup> And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. <sup>9</sup> And the LORD said unto Cain, Where *is* Abel thy brother? And he said, I know not: *Am* I my brother's keeper? <sup>10</sup> And he said, What

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hast thou done? the voice of thy brother's blood crieth unto me from the ground. <sup>11</sup> And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; <sup>12</sup> When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

- A Cain hid his murderous intentions from his brother.
- B God demanded an acknowledgment from Cain of what he had done (like Adam and Eve).
- C The ground is already cursed. However, for Cain it is made unwilling to produce anything.

## IV Cain's Sentence

<sup>13</sup> And Cain said unto the LORD, My punishment *is* greater than I can bear. <sup>14</sup> Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that* every one that findeth me shall slay me. <sup>15</sup> And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. <sup>16</sup> And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

- A Cain becomes a fugitive and a vagabond.
- B God puts a mark upon Cain so that nobody will kill him.
- C Rather than repent, Cain leaves the presence of the Lord (which ultimately affects all of his future family).

## V Cain's Sons

<sup>17</sup> And Cain knew his wife; and she conceived, and bore Enoch: and he built a city, and called the name of the city, after the name of his son, Enoch. <sup>18</sup> And unto Enoch was born Irad: and Irad begot Mehujael: and Mehujael begot Methusael: and Methusael begot Lamech. <sup>19</sup> And Lamech took unto him two wives: the name of the one *was* Adah, and the name of the other Zillah. <sup>20</sup> And Adah bore Jabal: he was the father of such as dwell in tents, and *of such as have* cattle. <sup>21</sup> And his brother's name *was* Jubal: he was the father of all such as handle the harp and organ. <sup>22</sup> And Zillah, she also bore Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah. <sup>23</sup> And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. <sup>24</sup> If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

- A Cain was already married prior to Abel's murder. Marriage of a relative was not condemned until after the Exodus. Congenital abnormalities would not appear for many more generations.
- B Many physical interests are demonstrated in Cain's offspring: musical ability, interests in livestock, manufacturing of brass (copper) and iron.
- C Polygamy is introduced by Cain's offspring.

# A Study of Genesis

<sup>25</sup> And Adam knew his wife again; and she bore a son, and called his name Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew. <sup>26</sup> And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

- A Eve's conception of another son is mentioned (at 130 years of age).
- B Their son is named "Seth" and he is seen as a "replacement" for Abel.
- C Enos is born and men begin "to call on the name of the LORD".

## Genesis 5

<sup>1</sup> This *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; <sup>2</sup> Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. <sup>3</sup> And Adam lived a hundred and thirty years, and begot *a son* in his own likeness, after his image; and called his name Seth: <sup>4</sup> And the days of Adam after he had begotten Seth were eight hundred years: and he begot sons and daughters: <sup>5</sup> And all the days that Adam lived were nine hundred and thirty years: and he died.

- 1 Adam's age (and Eve's) begins to count from the fall and expulsion from the Garden.
- 2 Seth is born when Adam is 130 years old.
- 3 Adam lives to be 930 years old (1<sup>st</sup> generation).

<sup>6</sup> And Seth lived a hundred and five years, and begot Enos: <sup>7</sup> And Seth lived after he begot Enos eight hundred and seven years, and begot sons and daughters: <sup>8</sup> And all the days of Seth were nine hundred and twelve years: and he died.

- 1 Enos is born when Seth is 105 years old.
- 2 Seth lives to be 912 years old (2<sup>nd</sup> generation).

<sup>9</sup> And Enos lived ninety years, and begot Cainan: <sup>10</sup> And Enos lived after he begot Cainan eight hundred and fifteen years, and begot sons and daughters: <sup>11</sup> And all the days of Enos were nine hundred and five years: and he died.

- 1 Cainan is born when Enos is 90 years old.
- 2 Enos lives to be 905 years old (3<sup>rd</sup> generation).

<sup>12</sup> And Cainan lived seventy years, and begot Mahalaleel: <sup>13</sup> And Cainan lived after he begot Mahalaleel eight hundred and forty years, and begot sons and daughters: <sup>14</sup> And all the days of Cainan were nine hundred and ten years: and he died.

- 1 Mahalaleel is born when Cainan is 70 years old.
- 2 Cainan lives to be 910 years old (4<sup>th</sup> generation).

# A Study of Genesis

<sup>15</sup> And Mahalaleel lived sixty and five years, and begot Jared: <sup>16</sup> And Mahalaleel lived after he begot Jared eight hundred and thirty years, and begot sons and daughters: <sup>17</sup> And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

- 1 Jared is born when Mahalaleel is 65 years old.
- 2 Mahalaleel lives to be 895 years old (5<sup>th</sup> generation).

<sup>18</sup> And Jared lived a hundred sixty and two years, and he begot Enoch: <sup>19</sup> And Jared lived after he begot Enoch eight hundred years, and begot sons and daughters: <sup>20</sup> And all the days of Jared were nine hundred sixty and two years: and he died.

- 1 Enoch is born when Jared is 162 years old.
- 2 Jared lives to be 962 years old (6<sup>th</sup> generation).

<sup>21</sup> And Enoch lived sixty and five years, and begot Methuselah: <sup>22</sup> And Enoch walked with God after he begot Methuselah three hundred years, and begot sons and daughters: <sup>23</sup> And all the days of Enoch were three hundred sixty and five years: <sup>24</sup> And Enoch walked with God: and he *was* not; for God took him.

- 1 Methuselah is born when Enoch is 65 years old.
- 2 Enoch lives to be 365 years old (7<sup>th</sup> generation). The Bible does not say “and he died”, but that he was “translated”. The Greek word (in Hebrews 11:5-6) means “a change of place.”
- 3 Hebrews 11:5-6 <sup>5</sup>By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. <sup>6</sup>But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

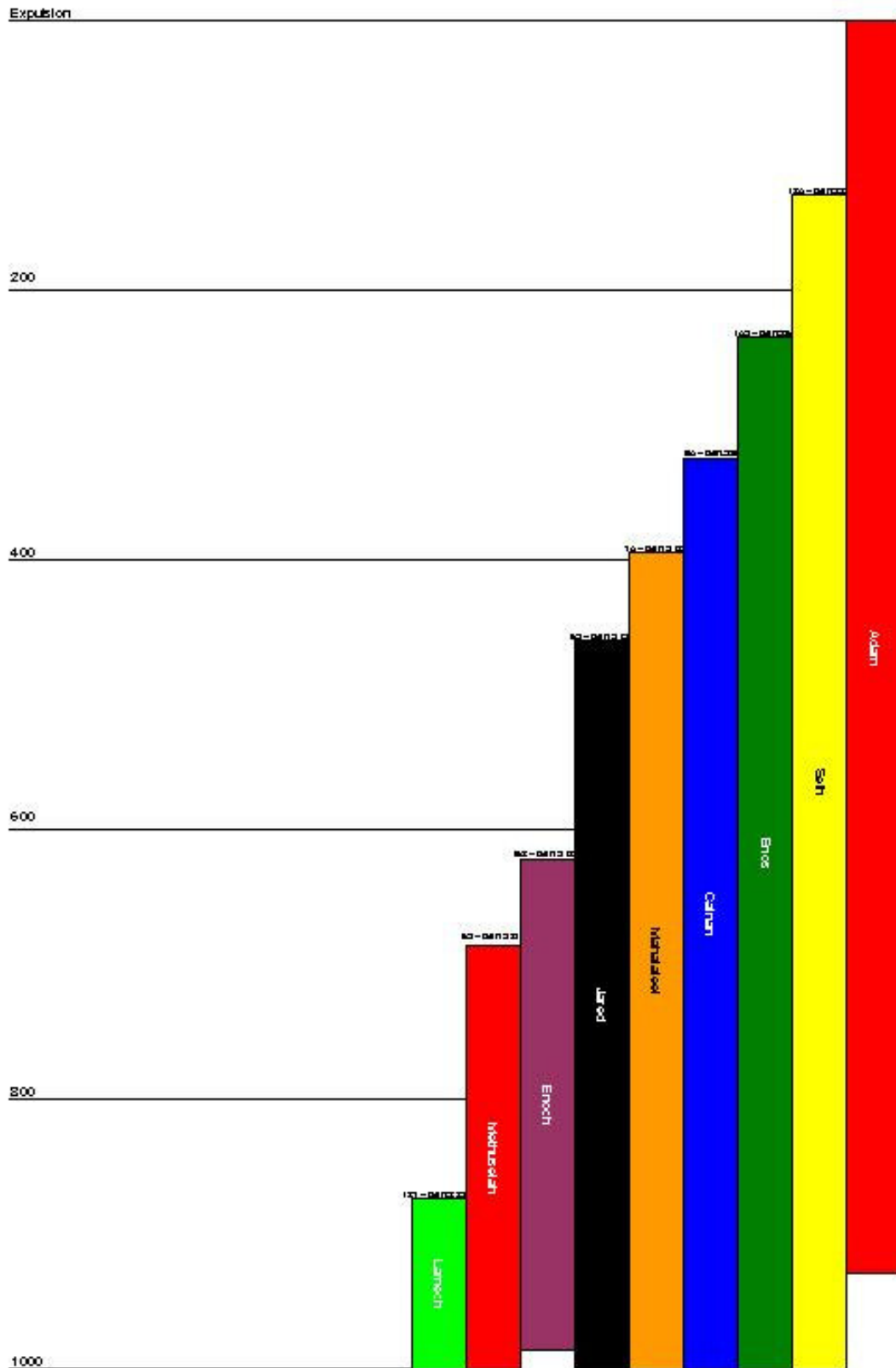
<sup>25</sup> And Methuselah lived a hundred eighty and seven years, and begot Lamech: <sup>26</sup> And Methuselah lived after he begot Lamech seven hundred eighty and two years, and begot sons and daughters: <sup>27</sup> And all the days of Methuselah were nine hundred sixty and nine years: and he died.

- 1 Lamech is born when Methuselah is 187 years old.
- 2 Methuselah lives to be 969 years old (8<sup>th</sup> generation).
- 3 Methuselah died the year of the flood.

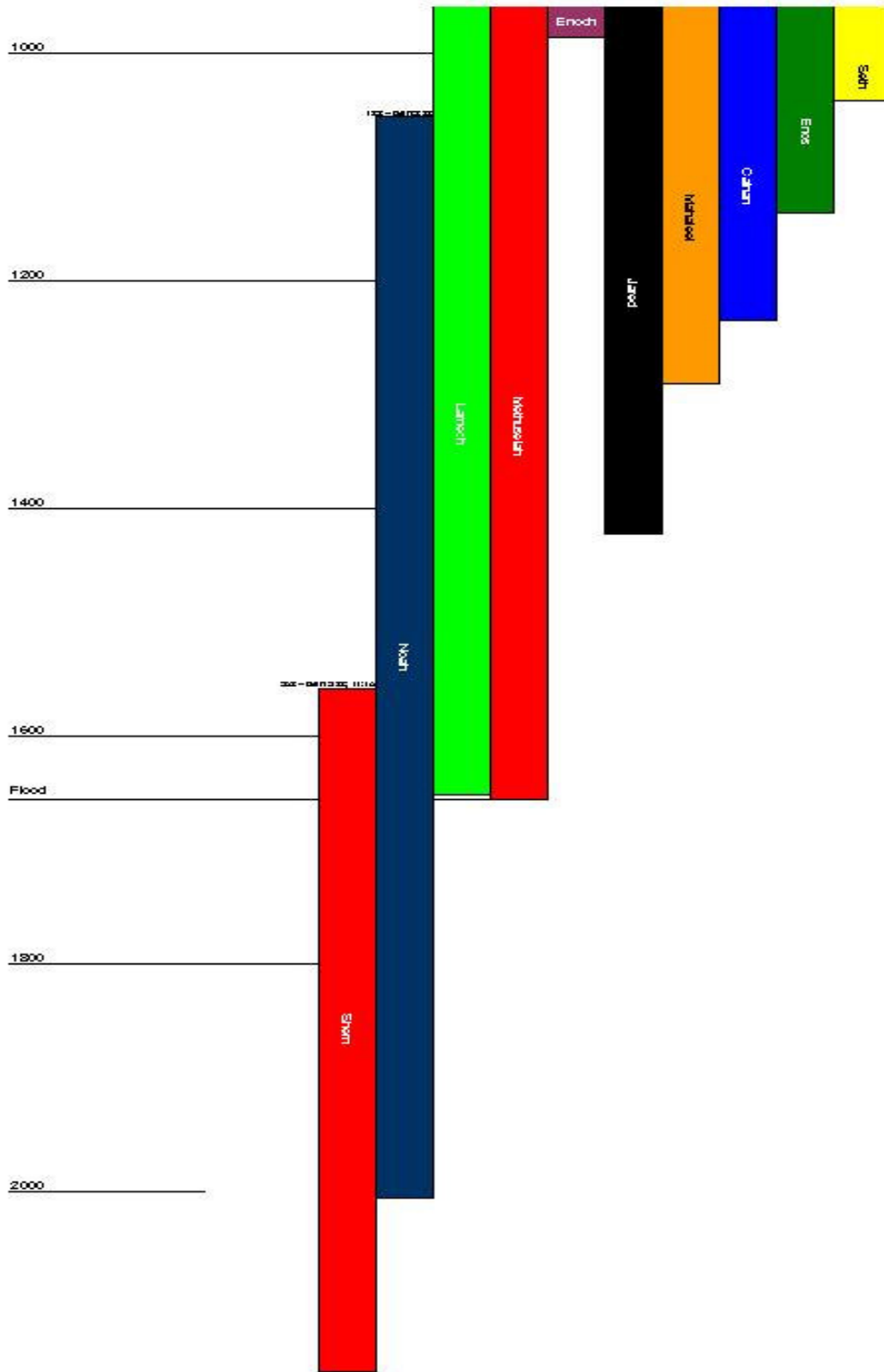
<sup>28</sup> And Lamech lived a hundred eighty and two years, and begot a son: <sup>29</sup> And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed. <sup>30</sup> And Lamech lived after he begot Noah five hundred ninety and five years, and begot sons and daughters: <sup>31</sup> And all the days of Lamech were seven hundred seventy and seven years: and he died.

- 1 Noah is born when Lamech is 182 years old.
- 2 Lamech lives to be 777 years old (9<sup>th</sup> generation).
- 3 Lamech dies 5 years before Methuselah (his father).

# A Study of Genesis



# A Study of Genesis





# A Study of Genesis

<sup>32</sup> And Noah was five hundred years old: and Noah begot Shem, Ham, and Japheth.

- 1 The actual birth order of Noah's sons were:
  - a Japheth (born when Noah was 500 years old).
  - b Shem (born when Noah was 502 years old) Genesis 5:32; 11:10.
  - c Ham (born last).
- 2 Noah was 480 years old when God commanded him to build the ark.
- 3 Noah was 600 years old when the flood came.
- 4 Noah lived to be 950 years old (10<sup>th</sup> generation).

## Genesis 6

<sup>1</sup> And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, <sup>2</sup> That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose. <sup>3</sup> And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be a hundred and twenty years.

- 1 The "Godly Men" don't have to be of Seth's line. It is that Seth represents those who follow God and Cain represents those who refuse to follow God and His ways.
- 2 Mans' days are limited to 120 years (this is until the flood; not man's new "lifespan").

<sup>4</sup> There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bore *children* to them, the same *became* mighty men which *were* of old, men of renown.



- 1 Men (giants too) lived at the same time as dinosaurs. The human footprint in the left photo is the size of an average adult male.
- 2 Hammer-head buried in stone. In June 1934, the Hahn family discovered a rock sitting loose on a ledge beside a waterfall outside of London, Texas. Noticing this weathered rock had wood protruding from it, they cracked it open, exposing the hammer head. To verify that the hammer was made of metal, they cut into one of the beveled sides with a file. The bright metal in the nick is still there, with no detectable corrosion. The unusual metallurgy is 96% iron, 2.6% chlorine and .74% sulfur (no carbon). Density tests indicate exceptional casting quality. The density of the iron in a central cross-sectional plane shows the interior

# A Study of Genesis

metal to be very pure with no bubbles. Modern industry cannot consistently produce iron castings with this quality.

<sup>5</sup> And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually. <sup>6</sup> And it repented the LORD that he had made man on the earth, and it grieved him at his heart. <sup>7</sup> And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

- 1 Mankind falls (spiritually) to the point that God “repents” (changes His mind) about having created man.
- 2 God is grieved because of man’s continual sin.
- 3 God decides to destroy mankind and every breathing creature.

<sup>8</sup> But Noah found grace in the eyes of the LORD. <sup>9</sup> These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

- 1 Mankind falls (spiritually) to the point that Noah is the only one left that worships God.
- 2 Note what is said about Noah and compare to Genesis 5:22-24 (Enoch - Noah’s Great-grandfather).

<sup>10</sup> And Noah begot three sons, Shem, Ham, and Japheth. <sup>11</sup> The earth also was corrupt before God, and the earth was filled with violence. <sup>12</sup> And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. <sup>13</sup> And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

<sup>14</sup> Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. <sup>15</sup> And this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. <sup>16</sup> A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it. <sup>17</sup> And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

- 1 Requirements for building the Ark.
  - a Made from Gopher wood.
  - b 300 cubits long (100 cubits x 18 inches = 450 feet).
  - c 50 cubits wide (50 cubits x 18 inches = 75 feet).
  - d 30 cubits tall (30 cubits x 18 inches = 45 feet).
  - e 3 floors (lower, 2<sup>nd</sup> and 3<sup>rd</sup> stories would be 15 feet tall each story).
  - f Rooms are in the Ark - not just an open floorplan.
  - g A window for the Ark.
    - 1) 1 cubit high (small window for such a large vessel).
    - 2) Or the window ran around the top of the third floor and was 18 inches tall all the way around the perimeter of the Ark. Then “finish it above” would mean to “add the roof”.
  - h A door for the Ark.
  - i All coated inside and outside with pitch (cooked sap and ash of trees will make a “pitch”).
- 2 Reason for building the Ark - God is going to destroy all flesh (man, beast and fowl).

# A Study of Genesis

<sup>18</sup> But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. <sup>19</sup> And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female. <sup>20</sup> Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive. <sup>21</sup> And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them. <sup>22</sup> Thus did Noah; according to all that God commanded him, so did he.

- 1 God promises to establish His covenant with Noah (this happens after the flood).
- 2 God promises that the animals will come to Noah.
- 3 Noah is commanded to gather all necessary food for his family and the animals (seed for planting after the flood?).
- 4 One of the most profound statements in scripture. Noah did all that God commanded him.

## Genesis 7

<sup>1</sup> And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. <sup>2</sup> Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female. <sup>3</sup> Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

- 1 God's selection of those on the Ark.
  - a All the righteous humans.
  - b Fowls.
  - c Clean beasts (see Lev. 11:1-8 for definitions of clean animals).
    - 1) parts the hoof and cloven footed (literally dividing the hoof into two halves).
    - 2) and chews the cud.
  - d Unclean beasts (in the Lev. passage, also note the statement of being "unclean" by touching. This should bring back memories of Eve's statement to the serpent "do not touch").
- 2 God's grouping of those on the Ark.
  - a Humans (husband and wife) - 4 couples.
  - b Clean beasts - by sevens (literally "seven seven").
    - 1) Some scholars interpret "sevens" to mean "seven of each animal". However, this would leave an uneven match of "males and females" (see Gen. 7:9 for support).
    - 2) Some scholars believe "sevens" to mean "seven times seven". However, this would be 49 of each animal and would also leave an uneven match of "males and females" of each kind.
    - 3) The most Biblical interpretation is "seven pair" (seven and seven). This would fulfill God's requirement that they entered "the male and his female" (see vs 9).
  - c Unclean beasts - by two.
  - d Fowls - by sevens (same quantity as the "clean beasts").

<sup>4</sup> For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. <sup>5</sup> And Noah did according unto all that the LORD commanded him. <sup>6</sup> And Noah *was* six hundred years old when the flood of waters was upon the earth. <sup>7</sup> And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. <sup>8</sup> Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

# A Study of Genesis

<sup>9</sup> There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

- 1 God commands Noah to begin loading the Ark seven days prior to the beginning of the flood.
- 2 All breathing things (humans, animals and birds) were saved alive in pairs (male and female, “two and two”).
- 3 As to the age of all of the animals; it should be noted that they were old enough to get to the Ark (with God’s help) yet young enough that they could still reproduce “after their kind” when they left the Ark over a year later.

<sup>10</sup> And it came to pass after seven days, that the waters of the flood were upon the earth. <sup>11</sup> In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. <sup>12</sup> And the rain was upon the earth forty days and forty nights.

- 1 The delay of the flood (after seven days). It should be noted that God is not anxious to destroy the wicked and to send them to eternal punishment. God’s delays should never be seen as “reluctance” but as His giving the wicked one final chance for redemption. The wicked had heard Noah’s preaching had seen the Ark built, and were now seeing God fill the Ark - yet they would not believe and repent.
- 2 The source of the flood.
  - a The fountains of the great deep (water hidden in the earth).
  - b The windows of heaven (water suspended above the earth - Gen. 1:6-8).

<sup>13</sup> In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; <sup>14</sup> They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. <sup>15</sup> And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life. <sup>16</sup> And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

- 1 So far, everything to do with the building, provisioning and filling of the Ark has been commanded by God and accomplished by Noah.
- 2 Now, God shuts the door of the Ark. Everything that will be saved is also “sealed”. The same event that brings destruction to one group also brings salvation to the other. For an interesting Bible study, see how many ways that Noah’s Ark is a “type” (a demonstration) of Jesus Christ.

<sup>17</sup> And the flood was forty days upon the earth; and the waters increased, and bore up the ark, and it was lifted up above the earth. <sup>18</sup> And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. <sup>19</sup> And the waters prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered. <sup>20</sup> Fifteen cubits upward did the waters prevail; and the mountains were covered.

- 1 The extent of the flood.
  - a Rain falls and fountains break forth for 40 days and nights.
  - b Every high hill was covered.
  - c The highest mountain was covered by 15 cubits (15 cubits x 18 inches = 22 ½ feet) of water. Deep enough that the Ark could have floated directly over the tallest mountain.

# A Study of Genesis

- 2 Results of the flood.
  - a Water canopy above the earth is gone.
  - b Water caverns and conduits in the earth's crust have been "broken up".

<sup>21</sup> And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: <sup>22</sup> All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, died. <sup>23</sup> And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained *alive*, and they that *were* with him in the ark. <sup>24</sup> And the waters prevailed upon the earth a hundred and fifty days.

- 1 All living creatures (and humans) that are **not** in the Ark are destroyed in the world-wide flood.
- 2 All living creatures (and humans) that are in the Ark are saved because of the world-wide flood.

## 3 Principles of God's Dealings with Man

### I The Dispensation Principle

is the principle under which God deals with man through seven different methods. Man fails to live righteously under any of the seven methods. This proves that man is totally unregenerate, rebellious and incapable of personal holiness. Ultimately, this proves that Christ's sacrifice for sin is the only way by which man can enter into an eternal fellowship with God.

- 1 The Dispensation of Innocence.
  - A Period: began at the Creation of Man.
  - B Proof: Man failed to live up to God's requirements when living in innocence.
  - C Result: Man was cast out of the garden.
- 2 The Dispensation of Conscience.
  - A Period: began after the expulsion from the Garden of Eden.
  - B Proof: Man failed to live up to God's requirements when following his conscience.
  - C Result: Man was destroyed by the flood.
- 3 The Dispensation of Government.
  - A Period: began after the flood.
  - B Proof: Man failed to live up to God's requirements when governed by other men.
  - C Result: God chose Abram to begin a new nation.
- 4 The Dispensation of Law.
  - A Period: began with the calling of Abram.
  - B Proof: Israel and Judah failed to live by God's laws. They were then punished when they refused to worship Him and to accept the Messiah.
  - C Result: Israel and Judah were dispersed. Christ chose to postpone His earthly kingdom and the gospel was given to the Gentiles.
- 5 The Dispensation of Grace.
  - A Period: began after the death of Christ ("it is finished").
  - B Proof: Salvation is freely given to (by grace through faith) those who repent.
  - C Result: Man still refuses to live up to God's requirements.
- 6 The Dispensation of the Tribulation.
  - A Period: begins after the Rapture of the Church.
  - B Proof: Man will be ruled by Satan himself. Mankind will still refuse to accept Christ and live by God's requirements.



# A Study of Genesis

C Result: World-wide judgment at the Battle of Armageddon.

7 The Dispensation of the Kingdom.

A Period: begins with Christ establishing His earthly Kingdom.

B Proof: Man is forced to comply with God's requirements. The final rebellion will prove that man's heart had never changed even though he was "outwardly" in compliance with Christ's Rule.

C Result: The Great White Throne Judgment. Sinful man will be unable to say that he "didn't deserve" eternal punishment. God will have dealt with him through all seven methods available to man. Man will have failed.

## II The Election Principle

is the principle under which God sometimes sets aside the "first" and establishes the "second" in order to bring about His purposes.

1 This is not unlike our "election" of a President. We "set aside" the current President and "elect" (establish) a new President.

2 Election is not "for" salvation. It is about God's plan for Mankind and how He accomplishes that plan in spite of man's efforts. God "elects" and continues to accomplish His plan. It is said that God elects people(s), angels, places, events and times.

3 Examples of the Election Principle.

A Adam and Second Adam (Christ) (*1<sup>st</sup> Corinthians 115:212-22*).

B Cain and Abel (then Seth).

C Adam and Noah (*Genesis 8:15-17*).

D Japheth and Shem.

E Ishmael and Isaac.

F Esau and Jacob (*Romans 9:10-13*).

G Manasseh and Ephraim.

H Israel and Moses (although Moses prayer stopped this).

I Sacrificial Lamb and Christ's Death on the Cross (*Hebrews 10:7-9*).

J Levitical Priesthood and Christ - the eternal High Priest.

K First Heaven and Earth - New Heaven and Earth.

L Our first condition is "lost". Our second condition is "saved".

4 A quick Bible study will convince the serious Christian that God (when necessary) "sets aside" the first and "elect" the second to replace it.

## III The Blessing Principle

is the principle under which a person must first have God's blessing on him before he can truly bless another.

1 Jacob blessed his sons and the sons of Joseph before he died. Why was this "blessing" powerful? Because Jacob had been blessed by God. (*Genesis 48:16-20; 49:28*).

2 Isaac gave Jacob the greater blessing and could not "undo" the blessing for Esau. Why? Because God had blessed Isaac. (*Genesis 25:11; 26:24; 27:30-40*).

3 Abraham blessed Isaac in a greater way than Ishmael or the sons of Keturah. Why was Isaac's blessing more significant than the others? It was because Abraham had been blessed by God Himself. (*Genesis 12:1-3*).

4 Abraham was blessed by Melchizedek. (*Genesis 14:18-20*) Where does scripture record that God blessed Melchizedek?

5 It is also part of this principle that once God has blessed, that person (or group) cannot be cursed. Note that Canaan (Ham's son) was "cursed" when it was Ham that sinned (*Genesis 9:22-27*).



# A Study of Genesis

## The Duration of the Flood.

- A The flood began the 2<sup>nd</sup> month, 17<sup>th</sup> day of the month (Gen. 7:11).
- B It rains and the fountains of the deep are broken up for 40 days (Gen. 7:12).
- C The flood reaches its highest point and does not begin to recede for 150 days (Gen. 7:24 - 8:3).
- D First mention in the Bible of “wind” (Gen. 8:1).
- E The Ark rests on the top of Ararat on the 7<sup>th</sup> month, 17<sup>th</sup> day of the month (Gen. 8:4) - 5 months of flooding.
- F Apparently, the 40 days of the flood are included in the 150 days (since 40 dys plus 150 days would be more than six months).
- G The Ark rests while the flood-waters recede until the 10<sup>th</sup> month, 1<sup>st</sup> day of the month (Gen. 8:5).
- H Noah waits another 40 days before releasing a raven (Gen. 8:6).
- I Noah releases a raven (Gen. 8:7) which does not return into the Ark. The Hebrew implies that the raven came and went (perched on the outside of the Ark) but did not come back inside.
- J A dove is sent out 3 times in 14 days (1<sup>st</sup> time, she returns quickly, 2<sup>nd</sup> time she returns with an olive leaf, 3<sup>rd</sup> time she doesn't come back) Gen. 8:8-12).
- K 1<sup>st</sup> month, 1<sup>st</sup> day of the month Noah removes the covering from the Ark and the ground appears dry (Gen. 8:13).
- L 2<sup>nd</sup> month, 27<sup>th</sup> day of the month (1 year, 10 days after the flood started) the earth is dry (Gen. 8:14).

## The Demand to leave the Ark.

- A Noah doesn't leave until God tells him to (Gen. 8:15-19).
- B Noah voluntarily builds an altar and offers of all the clean animals (Gen. 8:20).
- C First mention in the Bible of an “altar” (Gen. 8:20).
- D God promises to never destroy the earth with a flood again (Gen. 8:21-22).
- E God promises that “while the earth remaineth” there will be “seedtime and harvest, cold and heat, summer and winter and day and night” Gen 8:22).
- F Please note: God said “while the earth remaineth” implying that someday, the earth will no longer exist.

## The Blessing of God.

- A God blessed Noah and his sons (Gen. 9:1).
- B Recall the “Blessing Principle”. What God blesses, no one - not even God, can afterwards curse.
- C Who - if anyone, does scripture record that Noah, Shem, Ham or Japheth blessed?

# A Study of Genesis

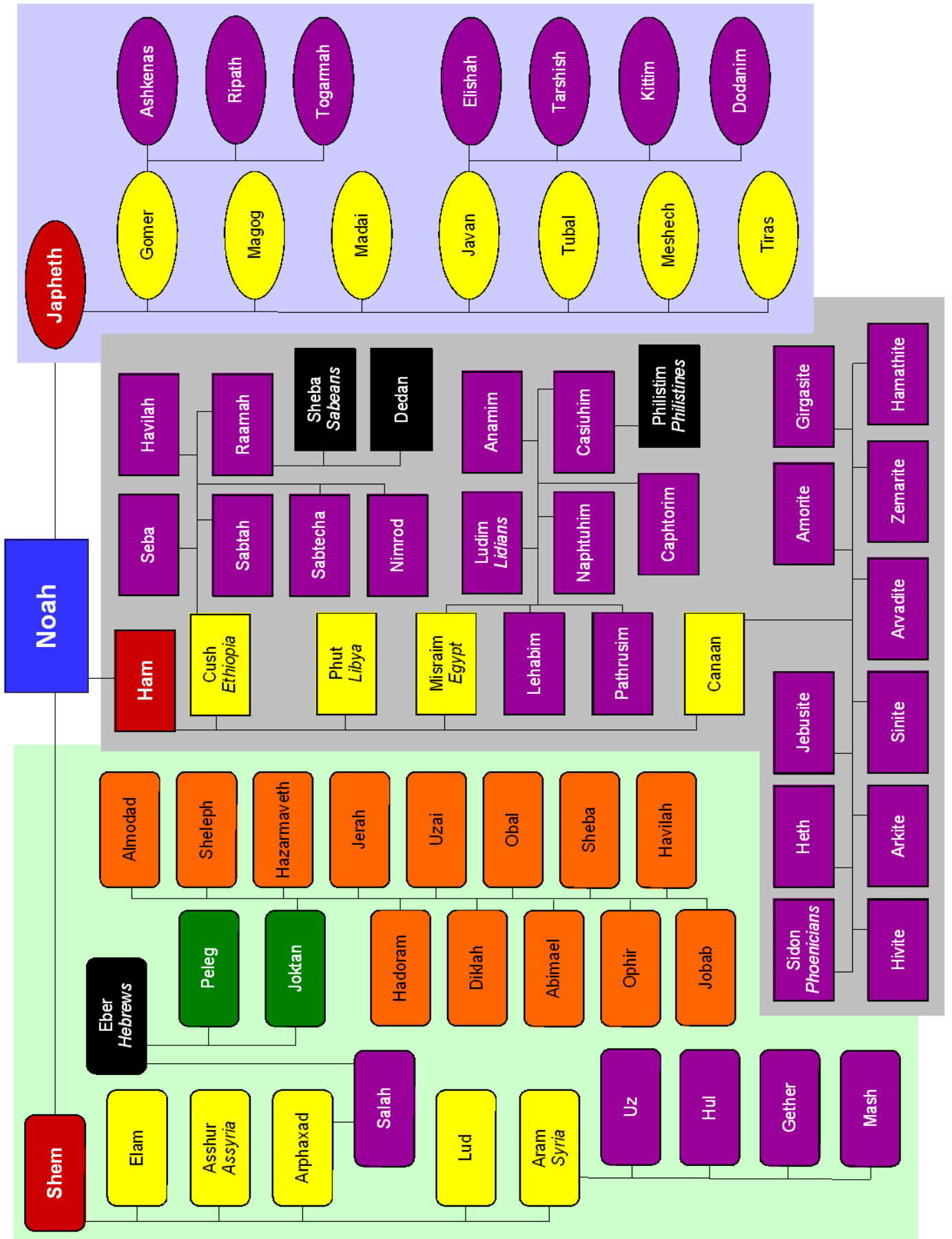
- D God brings changes to Man's diet (Gen. 9:2-4).
- E God brings consequences to Man's sin (Gen. 9:5-7).
- F God brings a covenant to Man's environment (Gen. 9:8-17).

## The Changes in Climate and the Ageing Process.

- A The Bible states that Noah "began to be an husbandman" - apparently, he had never planted a vineyard (Gen. 9:20).
- B Apparently, wine had never been produced before the flood - at least an intoxicating version, for a man who "walked with God" like Noah did would not have willingly become drunk. The drunken state was apparently accidental.
- C Ham (Noah's youngest) sees his drunk, naked father and rather than cover him up, goes and tells Shem and Japheth (Gen. 9:21-22).
- D Shem and Japheth enter Noah's tent (backwards) and cover him up (Gen. 9:23).
- E Noah awakes from his (drunken) sleep and knows what Ham has done (Gen. 9:24).
- F Noah pronounces a curse upon Canaan. Canaan is the ancestor of the Canaanites (God will later give their land to Abraham, Isaac and Jacob forever). Remember, Ham could not be cursed because God had blessed him (Gen. 9:1, 25-27).
- G Noah dies at 950 years old (Gen. 9:28-29).
- H Noah could have met 7 of his ancestors (Seth through Lamech - minus Enoch).
- I Noah lived to see the birth of the next 9 generations (he died about 2 years before Abram was born).



# A Study of Genesis



# A Study of Genesis

## Genesis 11

<sup>1</sup> And the whole earth was of one language, and of one speech. <sup>2</sup> And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. <sup>3</sup> And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. <sup>4</sup> And they said, Go to, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. <sup>5</sup> And the LORD came down to see the city and the tower, which the children of men built. <sup>6</sup> And the LORD said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. <sup>7</sup> Go to, let us go down, and there confound their language, that they may not understand one another's speech. <sup>8</sup> So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. <sup>9</sup> Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

- 1 God's plan to Noah (in Gen. 9) was for mankind to scatter and replenish the earth.
- 2 Look at man's ambition in the statement "let us build us a city... and let us make us a name". Mankind was headed down the same path as their ancestors before the flood.
- 3 Linguists (PBS TV) state their belief that there was once a "common" language that mankind spoke.

<sup>10</sup> These *are* the generations of Shem: Shem *was* a hundred years old, and begot Arphaxad two years after the flood: <sup>11</sup> And Shem lived after he begot Arphaxad five hundred years, and begot sons and daughters.

- 1 Arphaxad is born 2 years after the flood when Shem is 100 years old.
- 2 Shem lives to be 600 years old (11<sup>th</sup> generation).

<sup>12</sup> And Arphaxad lived five and thirty years, and begot Salah: <sup>13</sup> And Arphaxad lived after he begot Salah four hundred and three years, and begot sons and daughters.

- 1 Salah is born when Arphaxad is 35 years old.
- 2 Arphaxad lives to be 438 years old (12<sup>th</sup> generation, 1<sup>st</sup> after the flood).

<sup>14</sup> And Salah lived thirty years, and begot Eber: <sup>15</sup> And Salah lived after he begot Eber four hundred and three years, and begot sons and daughters.

- 1 Eber is born when Salah is 30 years old (Eber is the one from whom the "Hebrews" came).
- 2 Salah lives to be 433 years old (13<sup>th</sup> generation, 2<sup>nd</sup> after the flood).

<sup>16</sup> And Eber lived four and thirty years, and begot Peleg: <sup>17</sup> And Eber lived after he begot Peleg four hundred and thirty years, and begot sons and daughters.

- 1 Peleg is born when Eber is 34 years old.
- 2 Eber lives to be 464 years old (14<sup>th</sup> generation, 3<sup>rd</sup> after the flood).



# A Study of Genesis

<sup>18</sup> And Peleg lived thirty years, and begot Reu: <sup>19</sup> And Peleg lived after he begot Reu two hundred and nine years, and begot sons and daughters.

- 1 Reu is born when Peleg is 30 years old.
- 2 Peleg lives to be 239 years old (15<sup>th</sup> generation, 4<sup>th</sup> after the flood).
- 3 It is in “Peleg’s Day” that God “divides the earth” according to 1<sup>st</sup> Chronicles 1:19.

<sup>20</sup> And Reu lived two and thirty years, and begot Serug: <sup>21</sup> And Reu lived after he begot Serug two hundred and seven years, and begot sons and daughters.

- 1 Serug is born when Reu is 32 years old.
- 2 Reu lives to be 239 years old (16<sup>th</sup> generation, 5<sup>th</sup> after the flood).

<sup>22</sup> And Serug lived thirty years, and begot Nahor: <sup>23</sup> And Serug lived after he begot Nahor two hundred years, and begot sons and daughters.

- 1 Nahor (Abram’s Grandfather) is born when Serug is 30 years old.
- 2 Serug lives to be 230 years old (17<sup>th</sup> generation, 6<sup>th</sup> after the flood).

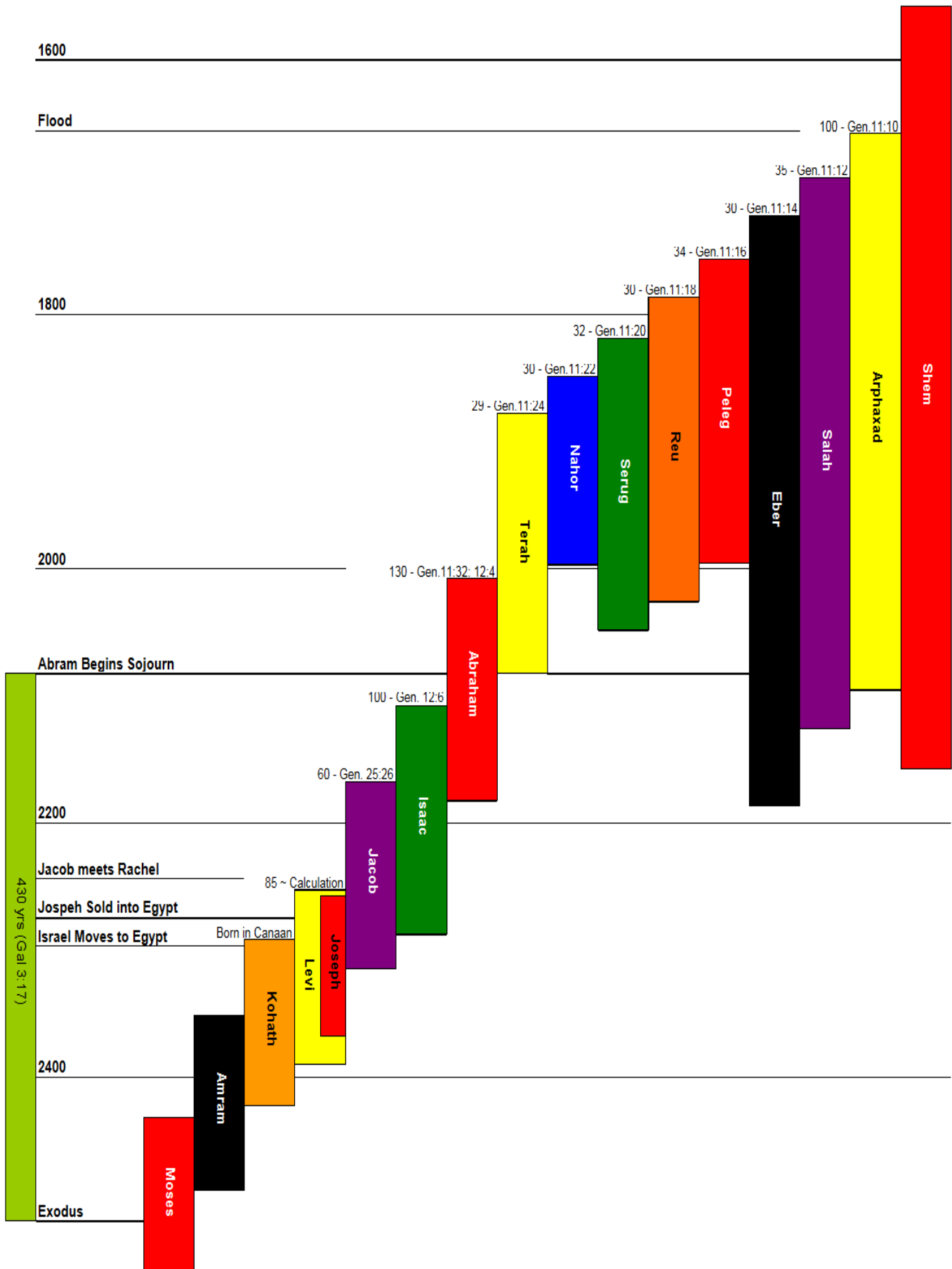
<sup>24</sup> And Nahor lived nine and twenty years, and begot Terah: <sup>25</sup> And Nahor lived after he begot Terah a hundred and nineteen years, and begot sons and daughters.

- 1 Terah is born when Nahor is 29 years old.
- 2 Nahor lives to be 148 years old (18<sup>th</sup> generation, 7<sup>th</sup> after the flood).

<sup>26</sup> And Terah lived seventy years, and begot Abram, Nahor, and Haran. <sup>27</sup> Now these *are* the generations of Terah: Terah begot Abram, Nahor, and Haran; and Haran begot Lot. <sup>28</sup> And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. <sup>29</sup> And Abram and Nahor took them wives: the name of Abram’s wife *was* Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. <sup>30</sup> But Sarai was barren; she *had* no child. <sup>31</sup> And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter-in-law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. <sup>32</sup> And the days of Terah were two hundred and five years: and Terah died in Haran.

- 1 Haran is born when Terah is 70 years old.
- 2 Abram is born when Terah is 130 years old (according to Gen. 12:4, Abram was 75 when Terah died).
- 3 Nahor II marries his niece (Milcah, Haran’s daughter). They will be the parents of Rebekah, Isaac’s wife.
- 4 Abram marries his ½ sister Sarai (according to Gen. 20:12 Abram and Sarai had different mothers but the same father).
- 5 Lot, Isaac and Rebekah are all 1<sup>st</sup> cousins.
- 6 Terah lives to be 205 years old (19<sup>th</sup> generation, 8<sup>th</sup> after the flood).

# A Study of Genesis





# A Study of Genesis

## Genesis 12 - 14

### I A New Beginning (Genesis 12:1-9)

#### A A Call (12:1a)

##### 1 When God Called

- God called Abram (a Gentile Hebrew) when all other Gentiles had failed and turned away from God.

##### 2 How God Called

- It was a call to separate himself from the corruption around him and Abram obeyed.

##### 3 Why God Called

- To prove to us that Saints can walk in faith.

#### B A Covenant (12:1b-3)

- God did not give Abram reasons or explanations; He simply gave him promises... I will show thee, I will make of thee, I will bless thee, I will bless them that bless thee, I will show thee a land, I will make of thee a great nation, through thee I will bless all the nations of the earth.
- At Babel, man said "let us". But to Abram, God said "I will".

#### C A Compromise (12:4a)

- Abram had problems until he did what God had commanded. Partial obedience is better than disobedience but it is no substitute for complete obedience.
- "Good" is often the enemy of "best".

#### D A Commitment (12:4b-9) - the difference between "intenders" and "performers".

- Faith brings us out (12:4b-5).
- Faith brings us in (12:6-8).
- Faith brings us on (12:9).

### II Famines, Flocks and Fights (Genesis 12:10-13:18)

#### A The Test of Circumstances (12:10) - basic lessons in faith.

- Tests often follow Triumphs. Abram trusted God and there was famine. Israel left Egypt and the Egyptians chased them. Israel crossed the Red Sea and faced no water, then hunger, then attacks by enemies.

#### B The Test of People (12:11-13:4)

- Abram moved from trusting to scheming.
- Abram moved from confidence to fear.

# A Study of Genesis

- He moved from “bringing blessing” to “bringing judgment”.
- Everything Abram received in Egypt later caused him trouble.
- Go back to where you left God and make things right. He hasn’t moved!

C The Test of Things (13:5-18) - Abram may have failed the first two test, but He passes this third test.

- Abram determined to be a peace-maker, not a trouble-maker. Lot was the opposite.
- Abram lived by faith, not by sight. Lot left Egypt but Egypt never left Lot.
- Abram let God choose for him. Lot chose for himself.
- Abram gave thanks to God. Lot pitched his tent toward Sodom.

### III Faith is the Victory (Genesis 14)

A Abram the Watcher (14:1-12).

- Much can be said for the Saint that will watch (and pray) for his friends and family.

B Abram the Warrior (14:13-16).

1 His Attitude.

2 His Army.

- They were born in his house (14:14). Our first birth was “of Adam”. We (as good soldiers) have been born-again into the family of God.
- They were armed (14:14). It takes more than zeal and courage to win a war. Excitement alone will not get the job done. You must be armed.
- They were trained (14:14). A reminder that the purpose of the local church is to train its members. Train them how to recognize the enemy, how to follow orders as good soldiers, how to pray, how to use the Bible, how to grow...
- They believed in their leader. They rode 120 miles to make a surprise attack.
- They were united. This was not three armies with three leaders, Abram was in charge.
- They were single-minded. Their goal was not personal revenge or private gain but victory over the enemy so that the captives might be freed.

3 His Achievement.

C Abram the Worshiper (14:17-24).

- 1 A New Battle. Abram does not accept the spoils. He learned from his failure in Egypt. That way, God turns our failures into successes.
- 2 A New Blessing. Abram closed his hands to the King of Sodom but opened his hands to the King of Salem and received a blessing.

# A Study of Genesis

## Genesis 15 - God's Covenant with Abram

<sup>1</sup> After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward.

- 1 Abram has just returned from defeating the foreign kings that had captured Lot (and his neighbors).
- 2 God makes three statements to Abram:
  - a "Fear not"
  - b "I am thy shield"
  - c "I am thy exceeding great reward"
- 3 The world seeks "protection and provision" from various sources. These things can only come from God. Abram had to learn this lesson.

<sup>2</sup> And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus? <sup>3</sup> And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. <sup>4</sup> And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

- 1 Abram "reminds" God that he and Sarai are still childless (Gen. 13:16).
- 2 Abram offers to "adopt" Eliezer but God refuses.
- 3 God reaffirms His promise that Abram will have an heir.

<sup>5</sup> And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. <sup>6</sup> And he believed in the LORD; and he counted it to him for righteousness.

- 1 God illustrates to Abram the significance of His promise to (covenant with) Abram by asking him to "count the stars".
- 2 Abram's faith is implied in Gen. 12:1-4.
- 3 Abram's faith is proven in Gen. 15:6. This short verse is quoted three times in the New Testament (Rom. 4:3; Gal. 3:6; James 2:23). God said it, Abram believed it. What a wonderful statement.

<sup>7</sup> And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. <sup>8</sup> And he said, Lord GOD, whereby shall I know that I shall inherit it?

- 1 There is nothing wrong with asking God a legitimate question. Abram's "question" here is for God to "confirm" His word.
- 2 Zacharias didn't believe that he and Elizabeth would give birth to John the Baptist. As a result, he was unable to speak until John was born (Luke 1:18).

<sup>9</sup> And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. <sup>10</sup> And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. <sup>11</sup> And when the fowls came down upon the carcasses, Abram drove them away.

# A Study of Genesis

- 1 These verses surely seem strange to us today; however, this was how people used to “confirm a contract”.
- 2 The patriarch did not pass between the sacrifices. The reason was that in this transaction he was bound to nothing.

<sup>12</sup> And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him. <sup>13</sup> And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them; and they shall afflict them four hundred years; <sup>14</sup> And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. <sup>15</sup> And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. <sup>16</sup> But in the fourth generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

- 1 Note the passing of time. Here we have “the sun going down”. In the next verses, we read “the sun went down”.
- 2 God gives some specific details to Abram of what his promised descendants will go through.
  - a They will be a stranger in a land that is not theirs (Egypt).
  - b They will serve them (as slaves in Egypt).
  - c God will judge them (the Egyptians).
  - d They will come out (the Exodus).
  - e With great substance (the Egyptians gave their treasures to the Israelites before they left Egypt).
- 3 God tells Abram that the promised descendants will return in the fourth generation.
  - a Levi goes down to Egypt with Jacob.
  - b Kohath goes down to Egypt with Jacob (Kohath was born before the trip to Egypt - Gen. 46:8-11).
  - c Amram is born in Egypt.
  - d Moses is born in Egypt (and leaves as the fourth generation).
- 4 God states His reason for the delay in giving Abram and his descendants the “land of promise”. Because God is not ready to destroy the Amorites - yet.

<sup>17</sup> And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. <sup>18</sup> In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: <sup>19</sup> The Kenites, and the Kenizzites, and the Kadmonites, <sup>20</sup> And the Hittites, and the Perizzites, and the Rephaims, <sup>21</sup> And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

- 1 He asked a sign, and God was pleased to give him a sign, by which, according to Eastern ideas, He bound Himself.
  - a The smoking furnace and burning lamp should remind us of the “pillar of fire” and “pillar of cloud” (Exo. 13:21-22).
  - b The LORD (Jehovah, the self-existent one) made a covenant with Abram (this is an unconditional covenant - Abram doesn't have to do anything. It's all up to God).
- 2 God's promised land to Abram extends from the Nile River to the Euphrates River (in Babylon). This may include all of Saudi Arabia.
- 3 God lists the “nations” that will be displaced (destroyed).
  - a Please review page 23 of these notes for Canaan's descendants.
  - b Some of the nations listed are not Canaan's descendants but are in possession of the land that God has promised to Abram.

# A Study of Genesis

## Genesis 16 - Beware of Detours...

### Waiting...

<sup>1</sup> Now Sarai Abram's wife bore him no children: and she had an handmaid, an Egyptian, whose name *was* Hagar.

- 1 The first evidence of faith is that God alone gets the glory.
  - Romans 4:20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
- 2 The second evidence of faith is that you are willing to wait.
  - Isaiah 28:16b ... he that believeth shall not make haste.
  - Romans 10:11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.
- 3 The third evidence of faith is that you are acting on the authority of God's Word.
  - Romans 10:17 So then faith *cometh* by hearing, and hearing by the word of God.
- 4 The fourth evidence of faith is that God will give joy and peace in your life - after you act by faith.
  - Romans 15:13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

### Scheming...

<sup>2</sup> And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. <sup>3</sup> And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. <sup>4</sup> And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

- 1 God had specifically said that Abram would be the father but He had not identified the mother.
- 2 Logically, it would be Sarai. Sarai was Abram's wife (she was 75, he was 85 at this time).
- 3 Sarai begins to "second guess" (or help) God accomplish what He said He would do.
- 4 Sarai was not concerned about the Glory of God.
  - "that I may obtain children by her".
  - "the LORD hath restrained me from bearing".
  - God's delays are not God's denials.
- 5 Sarai was concerned with what was "legal" instead of what was "right".
  - Taking a second wife was legal according to the marriage code of the day.
  - Don't confuse the "success of your scheming" with the blessings of God.
  - To do something outside of God's will is to fail miserably, or to succeed more miserably.

### Fighting...

<sup>5</sup> And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge

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between me and thee. <sup>6</sup> But Abram said unto Sarai, Behold, thy maid *is* in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

- 1 Instead of facing their sins honestly, each of the persons involved took a different course.
  - Sarai gave in to her anger, blamed her husband and mistreated her servant..
  - Abram gave in to his wife and abdicated spiritual headship in the home.
  - Hagar gave up and ran from the problem.
- 2 There is a huge difference between having God's peace and the world's peace. For a short time, they had "peace" in their home, but it was the world's peace. It was only a truce that would soon fail.

## Submitting... (*how to have God's peace in our lives*)

<sup>7</sup> And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur. <sup>8</sup> And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. <sup>9</sup> And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands. <sup>10</sup> And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. <sup>11</sup> And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction. <sup>12</sup> And he will be a wild man; his hand *will be* against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. <sup>13</sup> And she called the name of the LORD that spoke unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me? <sup>14</sup> Wherefore the well was called Beer-lahai-roi; behold, *it is* between Kadesh and Bered. <sup>15</sup> And Hagar bore Abram a son: and Abram called his son's name, which Hagar bore, Ishmael. <sup>16</sup> And Abram *was* fourscore and six years old, when Hagar bore Ishmael to Abram.

- 1 Hagar had to submit to God.
  - First mention in Scripture of "the Angel of the Lord".
  - "The Angel of the Lord" is generally identified as the "pre-incarnate Christ" (Christ appearing in a body before He was born in Bethlehem).
  - The Angel of the Lord calls Hagar "Sarai's maid", not "Abram's other wife". Legal or not, God still saw her as Sarai's maid.
  - Hagar is on the way back to Egypt when she meets the Angel of the Lord.
  - God told her to (1) return and submit, (2) she was pregnant with a son, (3) her son was to be named Ishmael (God hears).
- 2 Sarah had to submit to God.
  - Sarai's treatment of Hagar changes upon Hagar's return. We're not told why. It may have been because of Hagar's change in attitude or because of hearing that God was accepting the child.
  - God was watching, that was obvious.
  - Sarai learned to live with her mistakes.
- 3 Abram had to submit to God.
  - Abram had been passive - he let Sarai talk him into marrying Hagar, he let Sarai mistreat Hagar and he let Sarai drive her away.
  - Abram learned from his mistakes. When the child is born, he acknowledges him and names him Ishmael.
  - Ishmael is the father of the nation that developed the Muslim "religion". The Muslims rightfully claim Abram as their father, but wrongfully claim the birth-right and blessing of Isaac.
  - When God does not rule, He over-rules (**Election**).

# A Study of Genesis

## Genesis 17 - 20 (These Chapters Cover Three Months of Time)

### I Abram's Circumcision (Genesis 17:1-27).

#### A God shares new names (17:1-16).

- 1 God name "Almighty God" (*El Shaddai*) has not been revealed before this point.
  - God comforts Jacob with this name (Gen. 35:10-11).
  - God blesses Joseph with this name (Gen. 49:25).
  - God reassures Moses with this name (Ex. 6:3).
- 2 Abram's name (*high father*) is changed to Abraham (*father of a multitude*) (17:5-14).
  - Imagine what happened when Abraham announced to his family and servants that he was changing his name?
  - Imagine what happened when Abraham announced to his family and servants sign of the covenant with *El Shaddai*?
- 3 Sarai's name (*my princess*) is changed to Sarah (*the princess*) (17:15).

#### B God shares new promises (17:17-22).

- 1 Sarah is named as the mother of the promised seed (17:16).
- 2 Abraham laughs in response to God's promise (17:17-18).
  - The laughter is apparently not in "unbelief" of what God can do, but in amazement and thrill at when God has chosen to do it.
- 3 Their unconceived son is named Isaac (*laughter*) (17:19).
- 4 God promises to bless Ishmael too, but he is not the son of promise (17:20).
- 5 God promises that Sarah will give birth to Isaac at the same time, next year (17:21-22).

#### C Abraham shows new faith (17:23-27)

- We see a change taking place in Abraham's faith around this point.
- He immediately does what God told him to do.
- He completely does what God told him to do.

### II Abraham's Compassion (Genesis 18:1-33).

#### A Abraham is personally visited by The LORD and two angels (18:1-22).

- 1 "The LORD" (*Jehovah*) is the pre-incarnate Christ.
  - a The LORD over-rules in normal aging (18:10).
    - He states "I will certainly return unto thee according to the time of life".



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- b The LORD exercises His sovereignty over men (18:17).
    - He states “Shall I hide from Abraham that thing which I do”.
  - c The LORD knows the future (18:19).
    - He states “I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment”.
- 2 Abraham prepares a meal for the three visitors (18:3-8).
- The meal consists of bread, butter, milk and beef.
- 3 The LORD promises that Sarah will have a son (18:9-15).
- Sarah hears The LORD’s promise (18:10).
  - Sarah considers her own physical abilities and “youthfulness” (18:11).
  - Sarah laughs to herself at The LORD’s promise (18:12).
  - Sarah is caught laughing (18:13).
  - God states a wonderful truth - Is any thing too hard for the LORD? - the whole purpose of God’s name *El Shaddai* “Almighty God” (18:14).
  - Sarah denies laughing, but God knows the truth (18:15).
- B Abraham’s conversation with The LORD (18:16-33).
- 1 The LORD lays out his intention to destroy Sodom (18:16-22).
- 2 Abraham’s prayers to The LORD concerning Sodom and its inhabitants (18:23-32).
- a Wilt thou also destroy the righteous with the wicked? (18:23), Peradventure there be fifty righteous within the city? (18:24). **If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes** (18:26).
  - b Peradventure there shall lack five of the fifty righteous? (18:28), **If I find there forty and five, I will not destroy it** (18:28).
  - c Peradventure there shall be forty found there? (18:29), **I will not do it for forty’s sake** (18:29).
  - d Peradventure there shall thirty be found there? (18:30), **I will not do it, if I find thirty there** (18:30).
  - e Peradventure there shall be twenty found there? (18:31), **I will not destroy it for twenty’s sake** (18:31).
  - f Peradventure ten shall be found there? (18:32), **I will not destroy it for ten’s sake** (18:32).
- 3 The LORD leaves Abraham when He is through talking with Abraham (18:33).
- 4 Abraham returns home to Sarah (18:33).

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## III Abraham's Corrupted Kin (Genesis 19:1-38).

### A Lot - the effects of sin in a Christian's Life (19:1-28; 30-38).

- 1 Lot longed for Sodom (Gen. 13:10-12).
- 2 Lot lived in Sodom (Gen. 14:11-12).
  - a While living in Sodom, he was tortured
    - Vexed his righteous soul (2 Peter 2:6-8).
  - b While living in Sodom, he was taken.
    - By enemies.
    - By friends.
    - By force.
  - c While living in Sodom, he was tainted.
    - Hearing their conversation and seeing their deeds had an impact on him.
- 3 Lot led in Sodom (Gen. 19:1-3).
- 4 Lot languished in Sodom (Gen. 19:4-11).
- 5 Lot lost in Sodom (Gen. 19:12-16).
  - Sacrificed his flocks
  - Sacrificed his fortune
  - Sacrificed his friends
- 6 Lot left Sodom (Gen. 19:17-23).
  - Sacrificed his family.
- 7 Lot took Sodom with him (Gen. 19:24-38).
  - Sacrificed his future.

### B Lot - the effects of another Saint in a Christian's Life (19:29).

- 1 The Lord had respect to the spirit of Abraham's petitions.
- 2 The Lord spared all those who could be called righteous.
- 3 The Lord (for Abraham's sake) offered salvation to all the family of Lot.
  - His sons-in-law laughed and ridiculed.
  - His wife turned into a pillar of salt.
  - Those unwilling to flee with Lot perished with the Sodomites.

# A Study of Genesis

## C Where were Sodom, Gomorrah, Admah, Zeboim, and Zoar (Gen 14:2-3)?

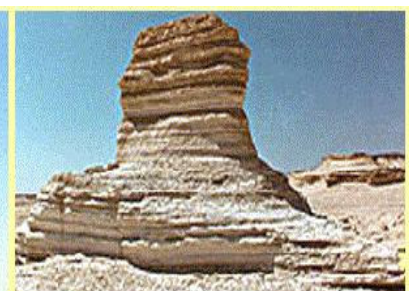
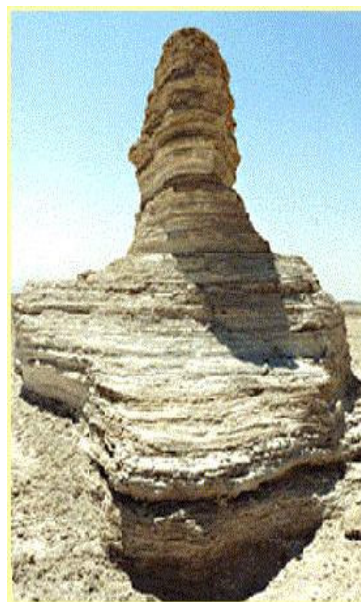
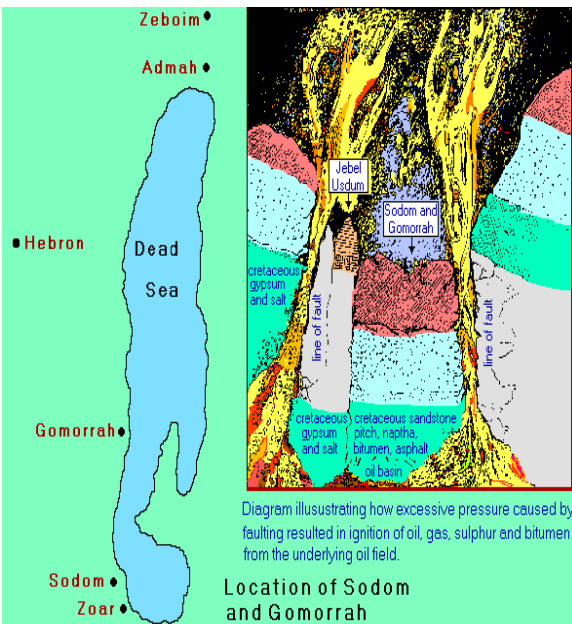
- Josephus (a Roman historian) wrote “it was consumed by thunderbolts; in fact, vestiges of the divine fire and faint traces of the five cities are still visible”.



Sodom  
&  
Gomorrah

Zoar

- These pictures were taken from the lower end of the Dead-Sea looking up at the surrounding hills.



What appears to be a Sphinx  
at Gomorrah

- Many Biblical Scientists believe that “fire and brimstone” are actually “fire and burning sulfur”.
- These ruins in the lower Dead-Sea are covered with moth-ball sized rocks that smell of sulfur and will burn when ignited.

# A Study of Genesis

## IV Abraham's Carnality (Genesis 20:1-18).

- A Abraham fell into the same sin pattern in Gerar (among the Philistines) as he did in Egypt - calling Sarah his "sister".
- Sarah is just over 89 years old, Abraham is just over 99.
  - Sarah will soon conceive Isaac (within the month?).
  - We should remember that "saints" still sin (Noah got drunk, Abraham lied, Isaac lied just like his father, Moses lost his temper and killed a man, David sin of adultery, Peter denied the Lord, Barnabas lapsed into false doctrine, etc).
- B God warned Abimelech in a dream not to touch Sarah.
- The strangeness of the characters.
  - Abraham - God's Friend - is sinning and God doesn't speak to him. He lost his integrity, his testimony, and his ministry.
  - Abimelech - a king with integrity - is the one that God speaks too.
- C Abimelech rebuked Abraham for lying to him.
- Abraham's lie had threatened God's great plan for Salvation so God had to protect Sarah.
  - When we do something that forces God to intervene miraculously, we are tempting God and tempting God is a sin.
- D Abraham prayed for God's blessing to fall upon Abimelech.
- While God did not defend Abraham's sin, he did defend Abraham and so control circumstances that His servant was not completely defeated.
  - God called Abraham a prophet and made it clear that the only thing standing between Abimelech and death was Abraham's intercession.
  - God does not reject His children when they sin any more than a parent rejects a disobedient son or daughter.
  - Abraham had already been (and still was) justified by faith. He had a righteous standing before God.
  - Justification never changes. Saints (Christians) have a right standing before God no matter what they do.
  - Justification is our *position* in Christ. Sanctification is our *practice* on earth.

## Genesis 21 (A Time to Laugh)

### V Abraham's Celebration (Genesis 21:1-34).

- A Abraham and Sarah (Faith & Promise) *Gen. 21:1-7*
- Abraham represents Faith. Sarah represents Grace.

# A Study of Genesis

- Isaac's birth is the fulfillment of God's promise (25 years before).
- 2 Peter 3:9a The Lord is not slack concerning his promise, as some men count slackness...
- Isaac's birth is the rewarding of patience.
- Trusting God's promises not only gives us a blessing in the end, but gives us blessings while we are waiting.
- Isaac's birth is a revelation of God's power (*El Shaddai* - God Almighty).
- Isaac's birth accomplished God's purpose.

## B Isaac and Ishmael (Spirit and Flesh) *Gen. 21:8-11*

- God rejected the firstborn and accepted the second-born (election).
- Isaac brought joy. No where do we read that Ishmael caused joy. From his birth, Ishmael was a source of painful trouble.
- The old nature is not able to produce the fruit of the Spirit - no matter how hard it tries.
- Isaac grew and was weaned (the new birth isn't the end, but the beginning for the Christian).
- Isaac experienced persecution (like Christians experience persecution).
- Isaac was born rich (Christians are "heirs of God").
- Isaac was born free. Ishmael was the son of a slave.

## C Sarah and Hagar (Grace & Law) *Gen. 21:9-13*

- Sarah was wrong when she told her husband to marry Hagar, but she was right when she told Abraham to send Ishmael out of the camp.
- Paul saw an allegory involving the Law of Moses and the Grace of God.

Galatians 4:22-31 <sup>22</sup> For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. <sup>23</sup> But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise. <sup>24</sup> Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which engendereth to bondage, which is Hagar. <sup>25</sup> For this Hagar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. <sup>26</sup> But Jerusalem which is above is free, which is the mother of us all. <sup>27</sup> For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath a husband. <sup>28</sup> Now we, brethren, as Isaac was, are the children of promise. <sup>29</sup> But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. <sup>30</sup> Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. <sup>31</sup> So then, brethren, we are not children of the bondwoman, but of the free.

- Remember that Hagar was Abraham's second wife. She was added "alongside" Sarah.
- The Law was "added" alongside God's already existing promises to Abraham.
- God did not start with "Law", but with "Grace".
- Hagar was a servant and Paul reminds us that the Law was God's servant (a schoolmaster) Gal. 3:24-25.
- Hagar gave birth to a slave (Law). Sarah gave birth to a Son (Grace).



# A Study of Genesis

## D God and Hagar (Promise & Provision) *Gen. 21:12-21*

- Ishmael would have been at least 14 when Isaac was born. Now he is possibly 17 or older when God confirms that Abraham is to “send them away”.
- God’s provision to Ishmael (a “type” of the world) illustrates His provision and care for a lost and dying world that has rejected the “Promised Child”.
- Sarah has changed. In Gen. 16:6 Sarai deals harshly with Hagar. Here in Gen. 21:10 Sarah subjects her will to Abraham. She feels strongly (as a good wife sometimes does) but she leaves the execution of the matter with her husband.

## E Abraham and the Philistines (Abimelech & Phicol) *Gen. 21:22-34*

- Abraham becomes a peacemaker (vv 22-24).

Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

- Abraham and Abimelech “swear” a covenant between themselves. In Hebrew, “to swear” means “to bind by seven things” (“swear” is *saba* and “seven” is *seba*). These two men go beyond giving an oath and make a covenant. By slaying the animals and walking between the carcasses, they were saying “God do so to us and more if we fail to keep our covenant with each other”.
- Abimelech’s receiving the seven lambs from Abraham were like a “receipt” that proved that Abraham owned the well. The name of the well also help to witness the transaction. Beer-sheba means “well of the oath”.
- Abraham lives in the land of the Philistines many years.

## Genesis 22 (*The Greatest Test of All*)

### VI Abraham’s Calvary (Genesis 22:1-24).

#### A Expect tests from God. *Gen. 22:1-2*

- 1 In the “School of Faith” we must have tests, or we will never know where we are spiritually.
- 2 Review of Abraham’s “tests”.
  - The family test - he passed. Abram left his loved ones and moved to Canaan.
  - The famine test - he failed. Abram doubted God and moved down to Egypt to survive.
  - The fellowship test - he passed. Abram gave Lot first choice in using the pastureland.
  - The fight test - he passed. Abram defeated the foreign kings.
  - The fortune test - he passed. Abram said “NO” to Sodom’s wealth.
  - The fatherhood test - he failed. Abram and Sarah decided to help God by having a child with Hagar.
  - The farewell test - he passed. Abraham sent Ishmael away even though it broke his heart.
  - The faithfulness test - he passed. No one was more surprised than Abraham that the Lord kept him from slaying Isaac. “He staggered not in unbelief” (Romans 4:20).



# A Study of Genesis

3 It is important to distinguish between trials and temptations.

- Temptations come from our desires within us (James 1:12-16).
- Trials come from the Lord and always have a special purpose to fulfill.
- Temptations are used by the devil to bring out the worst in us.
- Trials are used by the Holy Spirit to bring out the best in us.
- Temptations seem logical while trials seem very unreasonable.

B Focus on promises, not explanations. *Gen. 22:3-5*

- Our faith is never really tested until God asks us to bear what seems unbearable, do what seems unreasonable, and expect what seems impossible.
- When God sends us a trial, our first response is usually “*Why, Lord?*” and then “*Why me?*”
- Faith does not demand explanations; faith rests on God’s promises.
- Abraham knew one thing - he wouldn’t be bringing back a corpse because God had promised!

C Depend on God’s provision. *Gen. 22:6-14*

- 1 There are some trials that we must face alone. It is only then that we can see what our Father really can do for us.
- 2 God provided the sacrifice that was needed in the time and place where it was needed. We have no right to expect God’s provision if we are not in the Will of God.
- 3 God provides for us in ways that are usually quite natural. God didn’t send an angel with a sacrifice. He allowed a ram to get caught in a bush just when it was needed.
- 4 Why does God provide our every need? For the great glory of His name! “Hallowed be Thy name” is the first petition in the Lord’s Prayer.

D Look forward to what God has for you. *Gen. 22:15-24*

- Abraham received a *new approval* from God. The Lord never wastes suffering. It is worth going through trials if at the end we hear our heavenly Father say “well done!”.
- Abraham received back a *new son*. We should always make sure that God’s gifts do not take the place of the Giver.
- Abraham received *new assurances*. Spurgeon said “the promises of God never shine brighter than in the furnace of affliction”.
- Abraham learned a *new name* for God (Jehovah-jireh means “the Lord will see to it”, or “the Lord provides”).
- Abraham learns of a *new niece* (Rebekah). This was the girl that God was saving for Isaac.
- Abraham learns - through this trial - a *new love for the Lord*. It was a deeper love that he had known before.

# A Study of Genesis

## Genesis 23 (*The Death of The Princess*)

### VII Abraham's Cave (Genesis 23:1-20).

- Sarah had her faults but God called her “the Princess” (Sarah).
- God listed Sarah with the heroes and heroines of faith (Heb. 11:11).
- The Apostle Peter named her as a good example for Christian wives to follow (1<sup>st</sup> Peter 3:1-6).
- The Apostle Paul used her to illustrate the grace of God in the life of the believer (Gal. 4:21-30).

#### A Abraham's tears. vv 1-2

- 1 Grieving is one of God's gifts to help heal broken hearts when people we love are taken from us in death.
- 2 The grief of a Saint should be different from that of an unbeliever (1<sup>st</sup> Thess. 4:13-18).
- 3 This is the first mention of tears in the Bible.
- 4 Abraham (God's friend, the man of faith) showed his love and grief for his wife by weeping.

#### B Abraham's testimony. vv 3-6

- 1 The Hittites did not worship Abraham's God.
- 2 They respected Abraham and his faith.
- 3 There is a natural sorrow that everyone expects and is proper.
- 4 There is a supernatural grace that God demonstrates during our grief. Often, the Saint can only see God's grace when they look back on their experience years later.

#### C Abraham's tact. vv 7-16

- 1 Abraham was open and honest about his need to have a burial place for his wife.
- 2 Following the Eastern practice of the time, there should have been much bargaining to cover up the greed and intrigue.
- 3 When Abraham stated his need, Machpelah responds by stating “not only the cave but the field that went with it”. This was a ploy to get more money out of rich Abraham.
- 4 Abraham agreed to buy the field and the cave even before he knew Machpelah's price.
- 5 Machpelah's price was far too high. But Abraham readily agreed to buy at that price. That's real faith to trust God to deal justly with you even when you know you're being taken advantage of.

#### D Abraham's tomb. vv 17-20

- 1 Abraham showed respect for Sarah's body and wanted to give her a decent burial.
- 2 Burial of the dead body is the pattern for God's people in the Old and New Testaments. Cremation or burial at sea may be necessary at times, but it is always appropriate to handle the bodies of our loved ones in the same way that Jesus' body was handled.

# A Study of Genesis

- 3 In “Christian” countries, bodies are buried face-up with the feet pointing eastward. This is so the Saint will be looking toward the east on Resurrection Day.

## Genesis 24 (*Here Comes The Bride*)

### VIII Abraham’s Command (Genesis 24:1-67).

#### A The will of the father. vv 1-9

##### 1 Abraham made his servant (Eliezar?) swear three things.

- he would not select a wife for Isaac from among the Canaanite women (heathen).
- he would choose her from Abraham’s relatives.
- he would not take Isaac back to Abraham’s former home.

##### 2 Abraham gave his servant several encouragements.

- God had guided and blessed Abraham for 65 years and would not forsake him now.
- God had promised that Isaac’s seed would inherit the land and that meant that his son had to have a Godly wife.
- God’s angel would go before him to guide him to the right woman.
- Abraham’s faith had grown to the point that he not only trusted God to lead him but also trusted God to direct others that handled his affairs.

#### B The witness of the servant. vv 10-49

##### 1 The servant.

- He got his orders from his master and he didn’t change them. He made his vow, he meant it and he kept it.

##### 2 The bride.

- Make every occasion a great occasion, for you never know when someone may be taking your measure for a larger place.

##### 3 The family.

- Laban (Rebekah’s brother) was more interested in the expensive gifts than meeting the visitor.
- Laban’s true character is seen years later when he takes advantage of Rebekah’s son (Jacob).

#### C The willingness of the bride. vv 50-60

- It is clear to all that God had chosen Rebekah to be Isaac’s bride, but Rebekah’s choice still had to be made.
- There is no conflict between God’s divine sovereignty and man’s human responsibility. God chooses, but man must choose also.
- We make our decisions, then our decisions turn around and make us.

# A Study of Genesis

## D The welcome of the bridegroom. vv 61-67

- Rebekah did not leave her home “alone”. She had several damsels (young maidens) that went with her as a wedding gift from her parents. In the next generation, Jacob’s wives would be given a damsel each by Rebekah’s brother (Laban).
- Isaac is 40 years old when he meets and marries Rebekah.
- Isaac and Rebekah marry, then he loved her. True love is a choice, it’s an act of the will, not just an emotional feeling.
- Isaac was comforted (became agreeable) three years after his mother had died.

## Genesis 25 & 26 (*Like Father, Like Son - Almost*)

### IX Abraham’s Conclusion (Genesis 25:1-6).

#### A Abraham’s Will (vv 1-6).

- 1 Abraham marries a woman named Keturah who bears him six sons.
- 2 Scripture refers to her as a “wife” and a “concubine”. The apparent Biblical implication is that - though they were married - there was not the natural, loving relationship between them that should exist between a husband and wife.
- 3 Abraham lives for 38 years after the death of Sarah. 35 years after the marriage of Isaac.
- 4 Before Abraham’s death, he gave “gifts” to Keturah’s sons but gave the blessing and the inheritance to Isaac.
- 5 The settlement of Abraham’s estate was done while he was alive. This kept any accusations or misunderstandings from minimizing Isaac’s inheritance.

#### B Abraham’s Obituary (vv 7-11).

- 1 Abraham lived to be 175 years old. That’s shorter than any of his ancestors except for his Grandfather Nahor (who lived to be 148 years of age).
- 2 Abraham is buried by his oldest two sons (Isaac and Ishmael) in the cave next to his wife Sarah.
- 3 Obviously, there were some communications between Isaac and Ishmael (who went to Egypt) for this to have occurred.
- 4 After Abraham’s death, God blesses Isaac directly (remember the “Blessing Principle”).

### X Ishmael (Genesis 25:12-18).

- A Ishmael lives to be 137 years old (this will be Isaac’s age when Jacob steals the blessing).
- B Ishmael has 12 sons that become the princes (fathers) of 12 nations in fulfillment of Gen. 17:20.
- C It is generally believed that the “Arab Nations” (Muslims) are descended from Ishmael and his 12 sons.

# A Study of Genesis

## XI Isaac (Genesis 25: 1-6, 19-34; 26:1-35).

A Isaac received his father's inheritance (vv 25:1-6).

B Isaac prayed to his father's God (vv 25:19-34).

1 A devoted home (vv 19-21).

- a Isaac had learned the power of prayer from his father. Now he puts it into personal practice and prays that the LORD will heal Rebekah's barren womb.
- b Rebekah conceives twins.
- c Isaac is 60 years old when the twins are born. The twins will be 77 years old when Jacob deceives his father out of the blessing.

2 A divided home (vv 22-28).

- a Rebekah conceives twins.
- b Rebekah cannot understand why the twins are fighting in her womb, so she prays. God answers that "two nations are in her womb".
- c Esau is born first. He is a man of action. He is red all over - like an hairy garment. He becomes a hunter, outdoorsman, a man of the field.
- d Jacob is born last. He is a pious man (the Hebrew word "*plain*" is next used in Job 1:1 where the text says Job was "*perfect*" and upright).
- e Isaac loves Esau more than Jacob. Rebekah loves Jacob more than Esau. That's a recipe for disaster.
- f The "birthright" belonged to Esau as the eldest son. However, his interests were in meeting his physical needs and desires. We know from his actions that he didn't care about the spiritual.
- g Before their 40<sup>th</sup> birthday (Gen. 26:34), the "birthright" is sold to Jacob for a meal of "red pottage".
- h Esau gets his meal of "bread" and "red lentils" (literally, "red beans and grain").
- i Jacob desired the spiritual more than the physical.

C Isaac faced his father's temptations (vv 26:1-11).

- 1 The temptation to run (vv 1-6).
- 2 The temptation to lie (vv 7-11).

D Isaac dug his father's wells (vv 26:12-35).

- 1 The blessing (vv 12-14a). Isaac and his neighbors had access to the same soil, sunshine and rain but Isaac's harvests were greater than theirs. Why? God fulfills His blessing.
- 2 The conflict (vv 14b-17). In spite of his material blessings, Isaac still suffers because of his lie.
- 3 The search (vv 18-22). Wells in the Bible symbolize something new. The church keeps looking for something new, when all we need is to dig again the old wells of spiritual life that God's people have depended on from the beginning.
- 4 The assurance (vv 23-25). A fugitive flees from home; a vagabond has no home; a stranger is away from home; but a pilgrim is heading home.
- 5 The agreement (vv 26-33). Isaac's conduct during this conflict had made a great impression on them.
- 6 More conflict (vv 34-35). Isaac was at peace with his neighbors but he had war at home. It is a waste to try to give a spiritual blessing to a sin-loving person.

# A Study of Genesis

## Genesis 27

<sup>1</sup> And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, *here am I*. <sup>2</sup> And he said, Behold now, I am old, I know not the day of my death: <sup>3</sup> Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me *some* venison; <sup>4</sup> And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.

- 1 Isaac is about 137 years of age at this point. His brother Ishmael was 137 years old when he died; therefore, Isaac (safely but wrongly) assumes that he is on his death-bed.
- 2 To get Isaac's age, we have to do some Biblical math.
  - a Joseph was 30 when he stood before Pharaoh (Gen. 41:46), and 39 when Jacob moved to Egypt because 5 years of famine remained (Gen. 45:6).
  - b Jacob was 130 when he stood before Pharaoh (Gen. 47:9); therefore, Jacob was 91 when Joseph was born (130 - 39 = 91).
  - c Jacob had served Laban for 14 years when Joseph was born. It was after this that he "served" another six years and Rachel became pregnant with Benjamin.
  - d 91 minus 14 years means that Jacob left home and began his sojourn when he was 77.
  - e We know that Isaac was 60 when the twins were born (Gen. 25:26).
  - f  $60 + 77 = 137$  years old. Isaac's age at this point.
- 3 Esau had already sold his birthright (the right to receive a double-portion) to his brother Jacob about 37 years earlier. The "birthright" and the "blessing" are not the same thing.
- 4 Isaac wants to give Esau "the blessing" after his favorite meal.

<sup>5</sup> And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it*. <sup>6</sup> And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, <sup>7</sup> Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. <sup>8</sup> Now therefore, my son, obey my voice according to that which I command thee. <sup>9</sup> Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: <sup>10</sup> And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

- 1 Rebekah overheard Isaac's conversation with Esau.
- 2 Rebekah tells Jacob of Isaac's plan to bless Esau.
- 3 Rebekah conceives a plan and convinces Jacob to help deceive Isaac so that Jacob will receive both the birthright and the blessing.
- 4 It should be noted that the word "venison" simply means "wild game". This would not have been deer meat but probably a wild ram or goat of some kind. That is why Rebekah is able to substitute two kid goats from the flock.

<sup>11</sup> And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man: <sup>12</sup> My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing. <sup>13</sup> And his mother said unto him, Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*. <sup>14</sup> And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.



# A Study of Genesis

<sup>15</sup> And Rebekah took goodly raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son: <sup>16</sup> And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: <sup>17</sup> And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

- 1 Jacob is not concerned with doing wrong, but with the consequences of being caught by his father.
- 2 Rebekah promises to take the curse and Jacob cooperates with her plan.
- 3 It is never right to do wrong. It is even more evil to teach our children to do wrong.

<sup>18</sup> And he came unto his father, and said, My father: and he said, Here *am* I; who *art* thou, my son? <sup>19</sup> And Jacob said unto his father, I *am* Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. <sup>20</sup> And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

- 1 The craftiness of our sin is not forgotten by God. He often brings our own deceit back upon us as punishment (Prov. 26:27). On his wedding night - over 7 years from now - Jacob will reap what he is sowing when his fiancé's sister is substituted in his marriage bed.
- 2 Isaac has obviously not taught his son to respect God. Jacob willingly lies about God's provision of the meal.

<sup>21</sup> And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not. <sup>22</sup> And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau. <sup>23</sup> And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. <sup>24</sup> And he said, *Art* thou my very son Esau? And he said, I *am*. <sup>25</sup> And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank. <sup>26</sup> And his father Isaac said unto him, Come near now, and kiss me, my son. <sup>27</sup> And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field which the LORD hath blessed: <sup>28</sup> Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: <sup>29</sup> Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

- 1 Isaac is unconvinced that it is Esau (because of the voice). Therefore, he calls Jacob to come to him.
- 2 Isaac "feels" the goat skins tied to Jacob and believes them to be Esau's hairy hands.
- 3 Isaac "smells" Esau's clothing and falls for the deceit.
- 4 Not once in this narrative, do we understand that Isaac prayed. He was doing everything to carry out his plan in his power.
- 5 We find that Esau has agreed to secretly prepare this meal and receive the blessing - no prayer mentioned.
- 6 We find that Jacob and Rebekah have schemed to have their own way instead of confronting Isaac for his secrecy. Again, no prayers are mentioned.
- 7 Isaac gives the blessing to Jacob. It is complete and irrevocable.

# A Study of Genesis

<sup>30</sup> And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. <sup>31</sup> And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. <sup>32</sup> And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn Esau. <sup>33</sup> And Isaac trembled very exceedingly, and said, Who? where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, *and* he shall be blessed.

- 1 Just as soon as Jacob has left with Isaac's greatest blessing, Esau comes in with a meal.
- 2 Isaac "trembled very exceedingly" when he realized that he was tricked into giving the blessing to another.
- 3 Isaac's question "Who?" is answered even in it's asking. It was obviously Jacob.
- 4 Isaac clearly understands that blessings cannot be revoked - even when gotten under false pretenses.

<sup>34</sup> And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father. <sup>35</sup> And he said, Thy brother came with subtlety, and hath taken away thy blessing. <sup>36</sup> And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

- 1 If Isaac responded strongly, Esau reacts even more strongly "with a great and exceeding bitter cry".
- 2 Esau begs for a blessing that may have been "held back" (reserved).

<sup>37</sup> And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son? <sup>38</sup> And Esau said unto his father, Hast thou but one blessing, my father? bless me, *even* me also, O my father. And Esau lifted up his voice, and wept. <sup>39</sup> And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; <sup>40</sup> And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

- 1 Isaac admits the completeness of the blessing that he intended to give to Esau but instead gave to Jacob.
  - a Jacob has been made Esau's lord (master).
  - b All of Jacobs relatives have been given to him for servants.
  - c Isaac also blesses Esau with an abundance of possessions and provisions.
  - d Esau will live - not by farming or husbandry but by war.
  - e Eventually, Esau's descendants will successfully revolt from under Jacob's descendants.
  - f 2 Kings 8:20 In his days Edom revolted from under the hand of Judah, and made a king over themselves.
- 2 Esau's blessing is identical to Jacob in whatever points in can be. In all other "unique" aspects, the greatest blessing was to Jacob. He would be the progenitor of the Messiah.

<sup>41</sup> And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob. <sup>42</sup> And these words of Esau her elder son were told to Rebekah: and she sent and

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called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, *purposing* to kill thee.

- 1 Esau plots to kill Jacob just as soon as Isaac is dead.
- 2 Many family feuds proceed for years. However, God sometimes uses the passing of time not to heal, but to minimize the wounds.

<sup>43</sup> Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; <sup>44</sup> And tarry with him a few days, until thy brother's fury turn away; <sup>45</sup> Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day? <sup>46</sup> And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

- 1 Rebekah begs Jacob to flee to her hometown, to his uncle Laban.
- 2 Rebekah is still scheming. Note the words “and he forget that which thou hast done to him”. Wasn’t this Rebekah’s idea to start with? Hadn’t she promised Jacob that she would bear “the curse”?
- 3 Rebekah believes that Esau’s hatred will end in “a few days”. She doesn’t know that she will never see her son again.
- 4 Rebekah complains to Isaac about Esau’s wives and enlists his help (rightfully) to send Jacob to her hometown to find a suitable wife.

## Genesis 28

<sup>1</sup> And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. <sup>2</sup> Arise, go to Padanaram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

- 1 Isaac calls Jacob, “blesses” him and “charges” (commands) him...
- 2 To not marry a Canaanite woman (descendant of Ham), but to...
- 3 Go to his Uncle’s home in Padanaram (generally thought to be back in Haran since that is where Rebekah was from - Gen. 24:10).
- 4 Note the approximate distance (almost 500 miles from Beersheba to Haran). This route will be useful in determining how far the Jewish caravans could travel in a day.



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<sup>3</sup> And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; <sup>4</sup> And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. <sup>5</sup> And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

- 1 Isaac has already given Jacob the blessing that was intended for Esau. That was Isaac's blessing.
- 2 Careful reading will reveal that this blessing is different from the one that was stolen.
- 3 In this blessing, Isaac is invoking God Almighty's blessing upon Jacob and his descendants. This is the blessing that Jacob longed for. This blessing he could not barter or steal. It was God's blessing.

<sup>6</sup> When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan; <sup>7</sup> And that Jacob obeyed his father and his mother, and was gone to Padanaram; <sup>8</sup> And Esau seeing that the daughters of Canaan pleased not Isaac his father; <sup>9</sup> Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

- 1 When Esau heard of this blessing and the sending away of Jacob, and saw the displeasure of his parents at his Hittite wives, he went to Ishmael - to the family of Ishmael, for Ishmael himself had been dead fourteen years - and took as a third wife Mahalath.
- 2 She was a daughter of Ishmael (she is called Bashemath in Genesis 36:3 and is a descendant of Abraham). This was a calculated step to bring the approval of his parents, but in which he failed to consider that Ishmael had been separated from the house of Abraham and the family of promise by God's election.
- 3 This marriage only furnished another proof that he had no thought of the religious interests of the chosen family, and that he was unfit to be the recipient of divine revelation.
- 4 Esau only made bad matters worse. Though he did not marry a "wife of the daughters of Canaan," he married into a family which God had rejected. It showed a partial reformation, but no repentance.
- 5 He gave no proof of changing his murderous intentions against his brother, or of cherishing "the things of God". The latter would have gratified his father.
- 6 Esau married his father's niece; Jacob married his mother's niece. It probably was to please his parents that Esau took this additional wife.

<sup>10</sup> And Jacob went out from Beersheba, and went toward Haran. <sup>11</sup> And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

- 1 It is approximately 40 miles from Beersheba to Haran. Presumably, Jacob covered this distance in 1 day.
- 2 Jacob falls into an exhausted sleep.

<sup>12</sup> And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. <sup>13</sup> And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; <sup>14</sup> And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to

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the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. <sup>15</sup> And, behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done *that* which I have spoken to thee of.

- 1 As Jacob sleeps, he dreams.
- 2 It has been noted that God sometimes gave dreams to heathen kings to foretell of His plans.
- 3 It should also be noted that God never says to anyone but his child “I am with thee... I will not leave thee.” This promise is repeated in Deuteronomy 31:6; 31:8; Joshua 1:5; 1<sup>st</sup> Chronicles 28:20; and Hebrews 13:5.
  - According to the *Believer's Bible Commentary*, in Greek, strong negation is expressed by using two or more negatives. (This is the opposite of English structure in which a double negative makes a positive statement.) In Hebrews 13:5 the construction is very emphatic: it combines *five* negatives to indicate the impossibility of Christ deserting his own!
- 4 What greater blessing could a parent give a child than the Blessing of God Himself? Isaac's request in Gen. 28:3 is fulfilled by God on Jacob's first night from home.

<sup>16</sup> And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not. <sup>17</sup> And he was afraid, and said, How dreadful *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

- 1 Jacob awakens in the middle of the night and realizes that God is present in this place - and he didn't know it.
- 2 Jacob was afraid. The word dreadful actually means “awesome, to make afraid, or to frighten”. Adam uses the same word in Genesis 3:10 when he says “I was afraid, because I was naked; and I hid myself.”
- 3 Jacob believes this to be the “gate of heaven” because he has seen angels coming and going in his dream.

<sup>18</sup> And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and set it up *for* a pillar, and poured oil upon the top of it. <sup>19</sup> And he called the name of that place Bethel: but the name of that city *was called* Luz at the first.

- 1 For the first time in his life, Jacob has heard the voice of God personally.
- 2 God has personally confirmed His promises to Jacob and his descendants (this definitely means that Jacob will marry). Would that encourage you as a 77 year-old bachelor?
- 3 Jacob dedicates this site as “Bethel” (meaning “House of God”). Jacob has a right to do this because this is going to be his land - given to him by God.

<sup>20</sup> And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, <sup>21</sup> So that I come again to my father's house in peace; then shall the LORD be my God: <sup>22</sup> And this stone, which I have set *for* a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

- 1 Jacob makes a conditional vow with God. “If” God will do this... then I will do this.
- 2 Isn't it wonderful that we serve a patient and loving God that is faithful to us and encourages us to grow in the right direction? Jacob could have had more spiritual maturity in his life at this point. God was still patient because Jacob is going the right direction spiritually.



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## Genesis 29

<sup>1</sup> Then Jacob went on his journey, and came into the land of the people of the east. <sup>2</sup> And he looked, and behold a well in the field, and, lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth. <sup>3</sup> And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

- 1 Jacob continues from Bethel (Beth = "house", el = "God"; thus Bethel = "house of God").
- 2 Jacob reaches Haran and comes to a well where there are three flocks of sheep. The shepherds are waiting until all of the flocks are there and "they" roll the great stone away from the mouth of the well.

<sup>4</sup> And Jacob said unto them, My brethren, whence *be* ye? And they said, Of Haran *are* we. <sup>5</sup> And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him*. <sup>6</sup> And he said unto them, *Is* he well? And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep. <sup>7</sup> And he said, Lo, *it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and feed them*. <sup>8</sup> And they said, We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

- 1 Jacob learns from the shepherds that he is near Haran.
- 2 He also learns that they know his Uncle Laban and that Laban is in good health and he is informed that Rachel (Laban's youngest daughter) is coming with Laban's flocks.
- 3 Jacob (being a shepherd himself) wonders why they are waiting to water the sheep while there is still a lot of day-light left. This we learn from his statement "it is yet high day, neither is it time that the cattle (4 footed livestock) should be gathered together".
- 4 Jacob then understands the dilemma. All the flocks must be there so that "they" can remove the stone from the well, water the sheep and roll the stone back into place.

<sup>9</sup> And while he yet spake with them, Rachel came with her father's sheep: for she kept them. <sup>10</sup> And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

- 1 Rachel arrives at the well with her father's sheep.
- 2 Jacob sees two things: 1) Rachel and 2) Laban's sheep.
- 3 Jacob - in a display of strength - rolled the stone from the well's mouth by himself and then watered Laban's sheep. Presumably while this is going on, he is getting to converse with Rachel.



<sup>11</sup> And Jacob kissed Rachel, and lifted up his voice, and wept. <sup>12</sup> And Jacob told Rachel that he *was* her father's brother, and that he *was* Rebekah's son: and she ran and told her father.



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- 1 Jacob kisses Rachel and identifies himself to her.
- 2 Rachel leaves Jacob at the well and runs home to tell her father of whom she has met.
- 3 Did you ever wonder if Rachel also told him about “the kiss”? Probably not, it was a custom of the time to “kiss” - probably on the cheek - when greeting a friend.)

<sup>13</sup> And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things. <sup>14</sup> And Laban said to him, Surely thou *art* my bone and my flesh. And he abode with him the space of a month.

- 1 The Bible keeps referring to Jacob as “his sister’s son”. The reason for this is that in the eastern countries, the mother’s male relatives were customarily more special than even Jacob’s father. So, the relationship is very significant.
- 2 Jacob tells Laban “all these things” and Laban acknowledges the relationship.
- 3 Jacob dwells - as a guest - in Laban’s home for a month.
- 4 Jacob had fallen in love with Rachel at first sight. (Remember the stone?) However, it is during this month-long time that Jacob’s love for Rachel deepens.

<sup>15</sup> And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be*? <sup>16</sup> And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

- 1 Laban wants Jacob to stay with him and work.
- 2 We now discover that Laban actually has two daughters.

<sup>17</sup> Leah *was* tender eyed; but Rachel was beautiful and well favoured. <sup>18</sup> And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

- 1 Leah is “tender-eyed”. The Hebrew words mean “soft, delicate, and lovely”. The words probably mean just the reverse of the significance generally given to them. There is no implication that she was “ugly” except in comparison to her sister Rachel. That their voices and physical size and shape were similar we can be certain - after all, Jacob fell for the switch on his wedding night. Were they twins like Esau and Jacob?
- 2 Rachel is “beautiful and well favoured”. The same four Hebrew words (here translated “beautiful and well favored”) are used to describe Joseph (her son) in Genesis 39:6 as “goodly and well favored”. The words plainly signify a fine shape and fine features, all that can be considered as essential to personal beauty.
- 3 The design of the inspired writer is to compare both the sisters together, that the balance may appear to greatly favor Rachel. The chief recommendation of Leah was her soft and beautiful eyes; but Rachel was beautiful in her shape, person, gait, and her countenance.
- 4 Therefore Jacob loved her, and was willing to become a bond servant for seven years, that he might have her as his wife.
- 5 In his destitute state Jacob could not produce a dowry. It was the custom of those times for the father to receive a dowry for his daughter, and not to give one with her.
- 6 Later on, the lack of education and training made it necessary for the husband to get a dowry with his wife in order for him to maintain her. In former times they were well educated and extremely useful. Therefore, he who got a good wife always got a prize, or as Solomon says, got a good thing.

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<sup>19</sup> And Laban said, *It is* better that I give her to thee, than that I should give her to another man: abide with me. <sup>20</sup> And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, for the love he had to her.

- 1 By this time, Jacob had lived with Laban's family for a month. Laban knew that Jacob was a skillful shepherd and agrees to give him Rachel in exchange for 7 years of indentured service.
- 2 Jacob loved Rachel so greatly that the 7 years passed as though they were just a few days.

<sup>21</sup> And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her. <sup>22</sup> And Laban gathered together all the men of the place, and made a feast. <sup>23</sup> And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her. <sup>24</sup> And Laban gave unto his daughter Leah Zilpah his maid *for* an handmaid.

- 1 Jacob deceived his father and is here deceived by his father-in-law.
- 2 Jacob passed himself off as the first-born son and now receives the first-born daughter to be his wife.
- 3 It is an inescapable law of life that we eventually reap what we sow (Galatians 6:7-8).
- 4 God in His grace forgives our sins when we confess them (1<sup>st</sup> John 1:9) but in His government, He allows us to suffer the consequences of those sins.
- 5 Oriental custom was that the bride and groom were treated like a Queen and King for their week-long marriage feast; whereas, we only have a wedding rehearsal, a rehearsal dinner and then a wedding.
- 6 Oriental practice was for the marriage to take place at the beginning of the week, and then the couple would be together as a husband and wife on their first night. The bed-sheets from their wedding night would be given to the brides parents as proof of her virginity. That way, in the future her husband could not annul their marriage by accusing her of having been "unchaste".
- 7 The following six days would be days of festivity as the wedding party enjoyed the company of the wedding couple.
- 8 Laban gives Zilpah as Leah's handmaid (the same Hebrew word describes Hagar's relationship to Sarah. It is also used by Ruth to describe herself to Boaz). It simply means "a female slave". Nothing of a sexual nature is implied at all in calling these women a "handmaid".

<sup>25</sup> And it came to pass, that in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me? <sup>26</sup> And Laban said, It must not be so done in our country, to give the younger before the firstborn. <sup>27</sup> Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

- 1 Jacob never thinks that he will be deceived by a relative, but that is what he had done to his father.
- 2 There are several questions that the serious Bible student asks:
  - a Was Jacob intoxicated?... Unlikely.
  - b Where was Rachel?... We don't know.
  - c Did Leah agree to this?... Obviously.
  - d We know that they must have been of similar size and shape.
  - e Leah could have revealed who she was but she didn't.
  - f Leah could have borrowed some of Rachel's perfume and clothing. After all, Jacob had deceived his father by a skillful use of clothing and scents.
  - g The wedding night would have occurred in a closed, dark tent. Jacob couldn't see.

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- 3 Laban suggests to Jacob that he fulfill Leah's wedding feast week and then he will be allowed to marry Rachel - his beloved.
- 4 Jacob is in a tough spot. If he refuses Laban's request, he can be banished from the family without Rachel and he will lose everything, so he agrees.
- 5 Rachel *may* have agreed to the plot for the same reasons. Better to be the second wife, than not at all?

<sup>28</sup> And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

<sup>29</sup> And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. <sup>30</sup> And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

- 1 Jacob lets the marriage stand.
- 2 One week later, Jacob marries Rachel and has another week-long wedding feast.
- 3 Laban now gives Bilhah as a handmaid to Rachel.
- 4 Jacob had already served 7 years for Rachel. He now serves another 7 years for her.
- 5 Jacob served a total of 14 years for Rachel. He did not serve 7 for Leah and 7 for Rachel. Leah was given deceitfully and the 2 handmaids were not served for at all.
- 6 Jacob loved Rachel and would endure any hardship necessary to have her as his wife.

<sup>31</sup> And when the LORD saw that Leah *was* hated, he opened her womb: but Rachel *was* barren. <sup>32</sup> And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me. <sup>33</sup> And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name Simeon. <sup>34</sup> And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. <sup>35</sup> And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

- 1 The second 7 years of Jacob's service to Laban are also the time in which his first 11 sons and 1 daughter are born to him.
- 2 In Eastern countries, sons were of much greater importance than daughters.
- 3 The LORD (Jehovah - the Self-existent One) sees that Leah is "hated". The word in this context simply means "not loved".
- 4 Obviously a physical relationship existed between Jacob and Leah. That isn't the same thing as "love".
- 5 God "opens" (makes fertile) Leah's womb, but causes Rachel to be barren (sterile).
- 6 Leah bears her first 4 sons in fairly quick order. (In 7 years, she has 6 sons and 1 daughter).
  - a Rueben - the name means "*Behold, a son!*" He deserved the birthright and was more merciful to Joseph than his other brothers.
  - b Simeon - the name means "*Hearing*". He had a violent nature.
  - c Levi - the name means "*Attached*".
  - d Judah - the name means "*Celebrated*".

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## Genesis 30

<sup>1</sup> And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die. <sup>2</sup> And Jacob's anger was kindled against Rachel: and he said, *Am* I in God's stead, who hath withheld from thee the fruit of the womb?

- 1 How often we want to blame someone else when God is at work in ways we do not like. It was not Jacob's fault that Rachel wasn't pregnant.
- 2 Jacob understood that the only reason that Rachel wasn't pregnant is because it was not God's will at the time.

<sup>3</sup> And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her. <sup>4</sup> And she gave him Bilhah her handmaid to wife: and Jacob went in unto her. <sup>5</sup> And Bilhah conceived, and bare Jacob a son. <sup>6</sup> And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan. <sup>7</sup> And Bilhah Rachel's maid conceived again, and bare Jacob a second son. <sup>8</sup> And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

- 1 Rachel has Jacob marry her handmaid, Bilhah and she bears two sons to Jacob.
- 2 Rachel counts these two sons as "hers".
  - a Dan - the name means "*Judge*" because God "heard her". He is Jacob's fifth child.
  - b Naphtali - the name means "*Wrestling*" because of her wrestling with Leah. He is Jacob's sixth child.

<sup>9</sup> When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife. <sup>10</sup> And Zilpah Leah's maid bare Jacob a son. <sup>11</sup> And Leah said, A troop cometh: and she called his name Gad. <sup>12</sup> And Zilpah Leah's maid bare Jacob a second son. <sup>13</sup> And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

- 1 Leah, not to be outdone, has Jacob marry her handmaid, Zilpah and she bears two sons to Jacob.
- 2 Leah counts these two sons as "hers".
  - a Gad - the name means "*Troop*" because of the size of her family. He was Jacob's seventh.
  - b Asher - the name means "*Gladness*" because she was so blessed. He was Jacob's eighth.

<sup>14</sup> And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes. <sup>15</sup> And she said unto her, *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

- 1 Reuben would probably have been only about 3 years old at the time of this incident.
- 2 Leah purchases a night of intimacy with her husband in exchange for her son's mandrakes.

<sup>16</sup> And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night. <sup>17</sup> And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. <sup>18</sup> And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar. <sup>19</sup> And Leah conceived again, and bare Jacob the

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sixth son. <sup>20</sup> And Leah said, God hath endued me *with* a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun. <sup>21</sup> And afterwards she bare a daughter, and called her name Dinah.

- 1 Interestingly enough, the mandrakes were also called “love-apples” and considered to be an aphrodisiac.
- 2 Since Rachel had the mandrakes when Leah got pregnant for the fifth time, God is proving that He is the Giver of Life. It has not been Jacob’s choice, but God’s.
- 3 Leah bears Jacob three more children.
  - a Issachar - the name means “*He brings wages*” because she “hired” her husband.
  - b Zebulun - the name means “*Dwelling*” because she believed that Jacob would now dwell in her tent instead of Rachel’s.
  - c Dinah - the name means “*Justice*”.
- 4 Jacob now has 11 children (10 sons and 1 daughter).
- 5 Rachel still has no children.
- 6 Jacob has only been married 6 years and 3 months at this time. He is now about 90 years old.

<sup>22</sup> And God remembered Rachel, and God hearkened to her, and opened her womb. <sup>23</sup> And she conceived, and bare a son; and said, God hath taken away my reproach: <sup>24</sup> And she called his name Joseph; and said, The LORD shall add to me another son.

- 1 Rachel begins to learn a wonderful lesson - **God’s delay is not God’s denial.**
- 2 God had special plans for Joseph. Neither of his parents knew it at the time.
- 3 Rachel (Jacob’s favorite wife) finally bears a son, who now becomes Jacob’s 11<sup>th</sup> (and favorite) son.
- 4 Joseph - the name means “*Adding*” because the LORD would “add” another son to her.

<sup>25</sup> And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country. <sup>26</sup> Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

- 1 Coinciding with Joseph’s birth is the completion of Jacob’s fourteen years of service for Rachel.
- 2 He states his intentions to return to his own country and to take his wives and children with him when he leaves - they have all been “bought” by Jacob’s fourteen years of service.

<sup>27</sup> And Laban said unto him, I pray thee, if I have found favour in thine eyes, *tarry: for* I have learned by experience that the LORD hath blessed me for thy sake. <sup>28</sup> And he said, Appoint me thy wages, and I will give *it*. <sup>29</sup> And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. <sup>30</sup> For *it was* little which thou hadst before I *came*, and it is *now* increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

- 1 Laban reveals to Jacob that he knows why God has blessed him for fourteen years - it’s all because God is blessing Jacob.
- 2 Jacob’s concern is now for his and his family’s future “when shall I provide for mine own house also?”



# A Study of Genesis

<sup>31</sup> And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed *and* keep thy flock: <sup>32</sup> I will pass through all thy flock to day, removing from thence all the speckled (*marked*) and spotted (*variegated*) cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and *of such* shall be my hire. <sup>33</sup> So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

- 1 This shows that Jacob had no stock from Laban to begin with. Remember, the word “cattle” means four-footed animal. In the text, it apparently means both cows and goats.
- 2 These were the rare colors, as in the East the sheep are usually white, and the goats black or dark brown.
- 3 The uncommon party-colored cattle born in the future would be Jacob’s “wages”. He was entirely dependant on the LORD for his future.



Speckled and/or Spotted  
(Marked / Variegated)



Ringstraked  
(Striped)



Brown Sheep

# A Study of Genesis

<sup>34</sup> And Laban said, Behold, I would it might be according to thy word. <sup>35</sup> And he removed that day the he goats that were ringstraked (*striped*) and spotted (*variegated*), and all the she goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons. <sup>36</sup> And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

- 1 Laban willingly consents to so favorable a proposal, so he (Laban) removes the party-colored sheep and goats and the brown sheep from his flocks and gives them to his sons to care for.
- 2 He (Laban) puts a distance of three days' journey between his sons and the "pure stock" which remains in Jacob's hands.
- 3 Jacob now continues to care for Laban's "pure" flocks.
- 4 All "off-colored" animals that are born in the flock that Jacob is caring for from this point forward will be Jacob's "wages" in exchange for his caring for Laban's flocks.

<sup>37</sup> And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled (*peeled*) white strakes (*streaks*) in them, and made the white appear which *was* in the rods. <sup>38</sup> And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. <sup>39</sup> And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. <sup>40</sup> And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle. <sup>41</sup> And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. <sup>42</sup> But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's. <sup>43</sup> And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

- 1 After this, when breeding Laban's herd, Jacob put rods (that he had peeled to reveal white streaks) in front of the animals at the watering troughs.
- 2 The cows and goats that were born after this were party-colored and the sheep were brown. This, of course, meant that the new-born animals belonged to Jacob.
- 3 Jacob separated his flocks as they weaned from their mothers so that they did not breed with Laban's animals.
- 4 Jacob also only placed the peeled rods before the stronger animals, so the stronger young would be his and the weaker mothers would bear offspring that would remain Laban's.
- 5 Did these rods actually determine the markings on the animals? According to the Believer's Bible Commentary, new genetic evidence suggests that there might have been a scientific basis to the method.
- 6 The colors of the newborn animals may have been a miracle (see [Gen 31:12](#)).
- 7 It may have been a clever trick on Jacob's part. There are indications that he knew the science of selective breeding. By careful breeding, he not only produced animals with the markings he desired, but he was also able to produce stronger animals for himself and feeble ones for Laban. Perhaps the peeled rods were just a trick to hide his breeding secrets from others. Whatever the explanation, Jacob's wealth increased during his final six years of serving Laban.



# A Study of Genesis

## Genesis 31

<sup>1</sup> And he heard the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this glory. <sup>2</sup> And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him as before.

- 1 At the end of six more years of service (twenty total years) Jacob overhears his brothers-in-law complaining to Laban of the family's "financial circumstances".
- 2 Laban is obviously no longer pleased with Jacob's service.
- 3 When God is blessing someone, you can cooperate to your mutual benefit, or resist to your own detriment.

<sup>3</sup> And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

- 1 God tells Jacob "Go Home!"
- 2 God also promises Jacob that He will still be with him.

<sup>4</sup> And Jacob sent and called Rachel and Leah to the field unto his flock, <sup>5</sup> And said unto them, I see your father's countenance, that it *is* not toward me as before; but the God of my father hath been with me. <sup>6</sup> And ye know that with all my power I have served your father. <sup>7</sup> And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. <sup>8</sup> If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked. <sup>9</sup> Thus God hath taken away the cattle of your father, and given *them* to me.

- 1 Jacob calls his wives (Leah and Rachel, not the concubines) and explains their circumstances to them.
- 2 It is possible to love, reverence, serve and suffer at the hand of your family without it coming between husband and wife. What had happened to Jacob had also happened to them as well.

<sup>10</sup> And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle *were* ringstraked, speckled, and grisled. <sup>11</sup> And the angel of God spake unto me in a dream, *saying*, Jacob: And I said, Here *am* I. <sup>12</sup> And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle *are* ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee. <sup>13</sup> I *am* the God of Bethel, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

- 1 Jacob explains to his wives the source of his blessing.
- 2 Jacob explains to his wives the need to leave "their home".

<sup>14</sup> And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house? <sup>15</sup> Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. <sup>16</sup> For all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

- 1 Leah and Rachel agree with their husband about Laban's treatment of them.

# A Study of Genesis

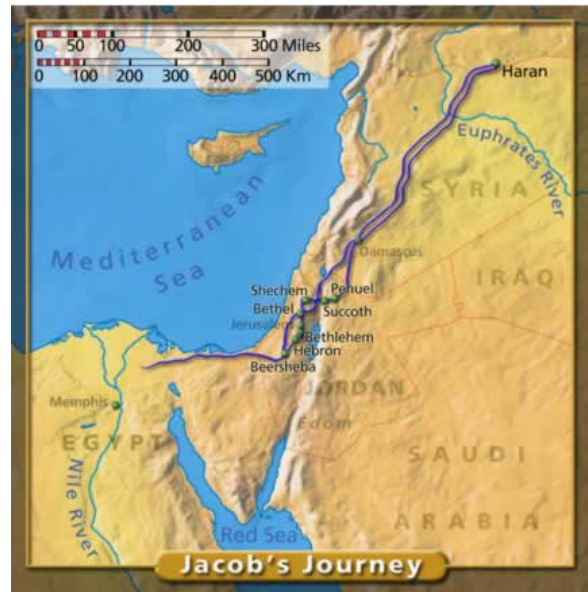
- 2 They list several of their own observations.
  - a Laban is not going to be giving them an inheritance (no future).
  - b Laban treats them like strangers (no family).
  - c Laban has devoured the riches that he got from Jacob's service (no fortune).
  - d They knew that Jacob was in the right relationship with God, that God was blessing Jacob and they trusted their husband because of it (no fear).
- 3 They take the position a wife should take - "whatever God hath said unto thee, do."

<sup>17</sup>Then Jacob rose up, and set his sons and his wives upon camels; <sup>18</sup>And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan. <sup>19</sup>And Laban went to shear his sheep: and Rachel had stolen the images that *were* her father's.

- 1 Jacob gets his caravan ready to return to the land of Canaan.
- 2 Laban goes three days away to shear his sheep (they were separated from Jacob's flocks - Gen. 30:36).
- 3 Rachel (who is pregnant with Benjamin) steals Laban's idols.

<sup>20</sup>And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. <sup>21</sup>So he fled with all that he had; and he rose up, and passed over the river, and set his face *toward* the mount Gilead. <sup>22</sup>And it was told Laban on the third day that Jacob was fled. <sup>23</sup>And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

- 1 Jacob crosses the river (Euphrates) and goes home (through Gilead) as quickly as possible.
- 2 It takes three days to get the message to Laban that Jacob's family has left.
- 3 At the end of "three days", Jacob has put six days of distance between him and Laban.
- 4 Laban then pursues for seven days before overtaking Jacob's caravan. That means that Jacob's family and flocks had traveled for 10 days.
- 5 The distance from Haran to Gilead is approximately 300 miles. Jacob's caravan of old men, women, servants, children and flocks averaged 30 miles a day. This statistic will be useful when we come to The Exodus from Egypt and the Red Sea crossing.



<sup>24</sup>And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. <sup>25</sup>Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

- 1 The night before their meeting, God speaks to Laban and warns him of his intentions toward Jacob.
- 2 Laban is not allowed to speak either "good or bad" to Jacob.
- 3 Obviously, the warning did not extend just to Laban but to those that were with him as well (Leah's and Rachel's brothers and apparently other relatives and servants too).

# A Study of Genesis

<sup>26</sup> And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives *taken* with the sword? <sup>27</sup> Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp? <sup>28</sup> And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in *so* doing. <sup>29</sup> It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. <sup>30</sup> And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen my gods?

- 1 Laban accuses Jacob of several things and presumes his own generosity on several other things.
  - a Abandoning his responsibilities.
  - b Forcing his daughters (Jacob's wives) to leave like stolen slaves.
  - c Laban implies that he would have gladly sent them away.
  - d He was robbed of the opportunity to give them a "farewell" party.
  - e Proper "goodbyes" were not made.
  - f He presumes that Jacob "longs" to return "home".
  - g Jacob is accused of stealing Laban's gods.
- 2 Laban's "gods" ("teraphim" in Hebrew) are talisman. Carved or wrought to look like men but used to bring good-luck. Jacob didn't need Laban's "luck". Jacob had God's promise.

<sup>31</sup> And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. <sup>32</sup> With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them. <sup>33</sup> And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent. <sup>34</sup> Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found *them* not. <sup>35</sup> And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women *is* upon me. And he searched, but found not the images.

- 1 Jacob quickly answers Laban's charges against him.
  - a He left like his did out of necessity (remember, Jacob is now 97 years old....).
  - b He rashly pronounces death upon whoever stole Laban's gods.
- 2 Laban (sure that someone stole his gods) searches all of Jacob's caravan.
- 3 He last searches Rachel's tent. She feigns "illness" and asks her father's understanding for remaining seated in her tent. In reality, she was sitting on the "hot" merchandise.
- 4 It has been believed by many that Rachel was pregnant with Benjamin and that was the "custom of women" that she referred to. However, it unlikely that she was pregnant, but instead was complaining of her "monthly cycle". Either way, the complaint was a ruse to keep from being discovered as the real thief.

<sup>36</sup> And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me? <sup>37</sup> Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set *it* here before my brethren and thy brethren, that they may judge betwixt us both. <sup>38</sup> This twenty years *have* I *been* with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. <sup>39</sup> That which was torn *of beasts* I brought not unto thee; I bare the loss of it; of my hand didst thou require it, *whether* stolen by day, or stolen by night. <sup>40</sup> *Thus* I was;

# A Study of Genesis

in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. <sup>41</sup> Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times. <sup>42</sup> Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked *thee* yesternight.

- 1 Jacob has kept his tongue and his temper for 20 long years. Now, he gives Laban “a piece of his mind”.
- 2 Jacob chides Laban for his actions and his accusations.
- 3 Jacob defends himself against Laban’s charges.
  - a Why have you searched my things? Where’s the evidence you were looking for? Set it in front of all of us so everyone will know I’m a thief?
  - b For twenty years, I didn’t take anything from you. When nature hurt your flocks, I bore the cost and replaced it. I’ve not killed and eaten your livestock.
  - c In service to you, I have died of thirst, frozen at night, stayed awake all night, had you change my wages 10 times trying to beat me out of everything.
  - d If my God wasn’t with me, I would have nothing - why would I want your gods or what you have?

<sup>43</sup> And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

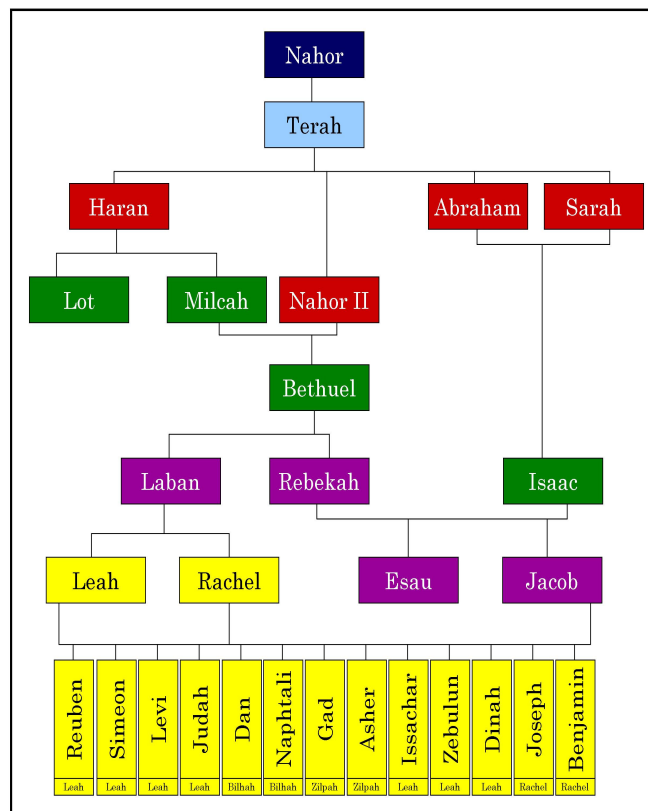
- 1 Laban (wrongly) states that everything he sees is actually his. Jacob had earned it.
- 2 Laban (wrongly) states that he could never harm his family. He had done so for twenty years.

<sup>44</sup> Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee. <sup>45</sup> And Jacob took a stone, and set it up *for* a pillar. <sup>46</sup> And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap. <sup>47</sup> And Laban called it Jegarsahadutha: but Jacob called it Galeed. <sup>48</sup> And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed; <sup>49</sup> And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another. <sup>50</sup> If thou shalt afflict my daughters, or if thou shalt take *other* wives beside my daughters, no man *is* with us; see, God *is* witness betwixt me and thee. <sup>51</sup> And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee; <sup>52</sup> This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm. <sup>53</sup> The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob swore by the fear of his father Isaac. <sup>54</sup> Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount. <sup>55</sup> And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.

- 1 This may seem like a covenant between two friends. However, it is actually a covenant between two thieves that hate each other.
- 2 Their covenant was that neither one would cross (pass by) this pillar to attack the other party.
- 3 Jacob sacrifices. They all feast and spend the night “in the mount”. The next day, Laban says “good-bye” to his children.

# A Study of Genesis

- 4 In vs 53, Nahor is apparently the brother of Abraham (referred to as Nahor II) because their oath also refers to “the God of their father” - meaning Abraham’s and Nahor’s father (Terah).
- 5 As a reminder, Noah was the 9<sup>th</sup> generation from Adam. Terah was the 9<sup>th</sup> generation from Noah.
- 6 Each one of these men (Adam, Noah and Terah) had a son that began a Godly line of descendants.
- 7 Adam ~ Seth, Noah ~ Shem, Terah ~ Abraham.
- 8 This genealogy lists the descendants that formed the beginnings of the nation of Israel.
- 9 In vs 53 it is said that “Jacob swore by the fear of his father Isaac”. According to Joshua 24:2, Terah and Nahor II served “other gods”. They were originally (if not continually) idolaters though probably not to the extent as other families and nations. However, Isaac had never been an idolater. The “one” Isaac feared was the one true God. He is the one by whom Jacob swore his oath.



## Genesis 32

<sup>1</sup> And Jacob went on his way, and the angels of God met him. <sup>2</sup> And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.

- 1 Twenty years ago Jacob had the dream of a ladder connecting heaven and earth, and the angels of God ascending and descending on it. Now, in circumstances of danger, he sees the angels of God on earth, encamped beside or around his own camp.
- 2 The encampment of angels is behind the meaning of the name “Mahanaim”. It means “double camp” or “two hosts” and refers to the angelic host as well as Jacob’s caravan.

<sup>3</sup> And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. <sup>4</sup> And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: <sup>5</sup> And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

- 1 Jacob sends messengers to Esau before his caravan gets to Canaan. The messengers are to tell Esau of Jacob’s troubles and God’s blessings.
- 2 The whole purpose of sending the messengers is to find out “how” Jacob can find “grace” in Esau’s sight.
- 3 Remember, their last conversation was 20 years prior in which Esau had sworn to kill Jacob after Isaac died. Isaac is still alive and Esau has become a great, powerful man in the last two decades.
- 4 Rebekah has apparently died in the last 20 years. She is not mentioned after Jacob’s return.



# A Study of Genesis

<sup>6</sup> And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. <sup>7</sup> Then Jacob was greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands; <sup>8</sup> And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

- 1 The messengers return with large news. Esau is coming and he's bringing 400 men with him.
- 2 Jacob is scared to death. He panics and begins to plot how he can escape Esau's wrath.
- 3 Jacob splits his caravan into two smaller groups. His reasoning is that at least ½ of the people and possessions will survive the slaughter that Esau is bringing.

<sup>9</sup> And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: <sup>10</sup> I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. <sup>11</sup> Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the mother with the children. <sup>12</sup> And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

- 1 In desperation, Jacob turns to God in prayer.
- 2 Jacob reminds God of His promises and of His blessings.
- 3 Jacob pleads that God will spare him (and his family and possessions) from Esau.
- 4 We often forget that while God has been changing us, He has also been changing the heart of our enemies.

<sup>13</sup> And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; <sup>14</sup> Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, <sup>15</sup> Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. <sup>16</sup> And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

- 1 Jacob has prayed, but he still works like everything depends upon him. That's not a bad philosophy. God is the God of the impossible. However, He usually leaves the possible to us to do.
- 2 Jacob prepares a lavish present intended to appease the hatred he had earned from Esau 20 years before.
  - a 220 goats (20 males, 200 females).
  - b 220 sheep (20 males, 200 females).
  - c 30 mother camels, with their young).
  - d 50 cattle (10 bulls, 40 cows).
  - e 30 donkeys (20 mothers with 10 young).
- 3 We must remind ourselves that this is only a portion of what Jacob had earned (through God's blessings) over the last six years. Until Jacob had worked the 14 years for Rachel, he did not receive any "wages" for his service to Laban.
- 4 The area they are entering is the north-eastern boundary of Esau's empire. Esau had married into a family and now he and his descendants controlled the area that becomes known as "Edom" (Esau's name from Genesis 25:30 ~ "Red").



# A Study of Genesis

<sup>17</sup> And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee? <sup>18</sup> Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us. <sup>19</sup> And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him. <sup>20</sup> And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me. <sup>21</sup> So went the present over before him: and himself lodged that night in the company.

- 1 Jacob splits his offering to Esau into three (possibly five) droves.
- 2 Each drove (with servants) is told where to go and what to say when they meet Esau and his band of 400 servants.
- 3 The droves are intended to appease Esau. Each drove being more valuable than the one preceding it. Jacob's thought appears to have been that he wanted to gradually change Esau's attitude from one of hatred to one of gladness that Jacob had finally returned home.
- 3 Jacob sends the droves of gifts on their way. He stays behind with his wives, concubines, children (Reuben, the oldest would have been 13 and Jacob, the youngest, would have been six), servants and remaining animals.
- 4 Remember the Biblical time-line. Joseph will be 17 when he is sold into slavery. Benjamin has not yet been born. Rachel is still alive.

<sup>22</sup> And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. <sup>23</sup> And he took them, and sent them over the brook, and sent over that he had.

- 1 Jacob cannot sleep. In the middle of the night, he takes everything he has and moves across a stream.
- 2 This may be a tactical maneuver. If Esau had encountered the "droves" and found out where Jacob was camped, he could not have invaded under the cover of darkness. Jacob wasn't where his droves left him.

<sup>24</sup> And Jacob was left alone; and there wrestled a man with him until the breaking of the day. <sup>25</sup> And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

- 1 Jacob spent the night alone at Peniel for what was to be one of the great experiences of his life.
- 2 This mysterious person is here called a man. Elsewhere (Hosea 12:4) He is called "an angel" and "God" (Genesis 32:28 & 30; Hosea 12:5). The opinion many serious Bible students is that "He" was "the angel of the covenant," who, in a visible physical form, wrestled with Jacob.
- 3 We should remember that Jacob apparently did not initially know who his opponent was.
- 4 It is in our time of distress and admitted weakness that God will "wrestle" with us.
- 5 God could not prevail against Jacob, so He touched his thigh and put it out of joint.

<sup>26</sup> And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. <sup>27</sup> And he said unto him, What *is* thy name? And he said, Jacob. <sup>28</sup> And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and

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with men, and hast prevailed. <sup>29</sup> And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name? And he blessed him there. <sup>30</sup> And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

- 1 Even in Jacob's physically weakened condition, he would not let go of his opponent.
- 2 Jacob clings to Him and refuses to let go until He gives him a blessing.
- 3 Although Jacob lost the encounter physically, he won a great spiritual victory. He learned to triumph through defeat and to be strong through weakness. Emptied of self and of confidence in his own cleverness, he confessed he was Jacob, a supplanter, a "con man".
- 4 God then changed his name to Israel (variously translated as "God rules", "one who strives with God", or "a prince of God").
- 5 Jacob - at times - seems obsessed with receiving a blessing.
  - a He bought Esau's birthright at about 40 yrs of age.
  - b He stole Isaac's blessing at about 77 yrs of age.
  - c He bargained with God for one at about 77 yrs of age.
  - d He got one from Laban at 97 yrs of age.
  - e Now he gets a real blessing from God at 97 yrs of age.
- 6 How hard do we try to have God's blessing on us?
- 7 When we realize that God is "wrestling" with us, do we seek His blessing or run from the encounter?
- 8 Jacob prevailed with God. Once he knew whom he had a hold of, he would not let go until God blessed him.
- 9 It is worth remembering that Abraham interceded with God for others instead of wrestling with God for himself. God revealed His name to Abraham but would not reveal His name to Jacob.
- 10 Peniel - the face of God. The reason of this name is stated in the sentence, "I have seen God face to face".

<sup>31</sup> And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. <sup>32</sup> Therefore the children of Israel eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

- 1 Penuel - is another stream. It is not the same spelling as Peniel (vs. 30).
- 2 For 97 years, Jacob had depended upon his own strength. Now, any future accomplishments will have to be made through the strength of others (God) instead of his own.
- 3 The sciatic nerve, or thigh vein, must be removed from the slaughtered animal before that portion of the animal may be prepared for consumption by orthodox Jews.
- 4 For the first time in Jacob's life, he is not running from a problem. Instead, he goes to meet Esau - head on. He is now bolstered by his faith in God's promise to make him a great nation and his revelation from God that he (Jacob) has power with God and men. His great anxiety over meeting Esau has apparently subsided a certain amount.
- 5 Can our family and friends tell where God has touched our lives? Have they changed their lifestyle because of something God did to (for) us? What an example to his children.

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## Genesis 33

<sup>1</sup> And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. <sup>2</sup> And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

- 1 Jacob's prayers are getting ready to be answered. It doesn't look so, with Esau coming and four-hundred of his men. God has often answered our prayers even when circumstances have made it look like He hasn't.
- 2 Jacob (Israel) places each of his twelve children with their mothers into three groups.
  - a The handmaids: Bilhah (Dan and Naphtili) and Zilpah (Gad and Asher) are in the first group.
  - b Leah (Reuben, Levi, Simeon, Judah, Issachar, Zebulun and Dinah) are in the second group.
  - c Rachel (and Joseph) are in the third group.

<sup>3</sup> And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. <sup>4</sup> And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

- 1 He divided his family, arranged them according to their preciousness in his eyes and he walks in front of the group.
- 2 In drawing near to Esau, he bows seven times (a token of complete submission to his older brother).
- 3 Jacob's seven "bowings" does not denote complete prostration, but a deep Oriental bow, in which the head approaches the ground, but does not touch it. By this manifestation of deep reverence, Jacob hoped to win his brother's heart. He humbled himself before him as the elder, with the feeling that he had formerly sinned against him.
- 4 Esau, on the other hand, at the sight of Jacob, was carried away by the natural feelings of brotherly affection, and running up to him, embraced him, fell on his neck, and kissed him; and they both wept.
- 5 We're not told when or where, but at some point in the previous twenty years, Esau's rage toward Jacob has disappeared.

<sup>5</sup> And he lifted up his eyes, and saw the women and the children; and said, *Who are* those with thee? And he said, The children which God hath graciously given thy servant. <sup>6</sup> Then the handmaidens came near, they and their children, and they bowed themselves. <sup>7</sup> And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

- 1 Esau has already seen the "gifts" of animals that Jacob has sent before them.
- 2 Now Esau notices the large group of women and children that are with Jacob.
- 3 Remember, Esau married two wives when he was 40. The twins are now 97 years old. Esau has been married for at least 57 years and probably already has grandchildren.
- 4 Imagine his surprise to look at his twin brother's family. Two wives, two handmaids and twelve children - ages 6 to 13. (What would you think of your 97 year old twin brother under such circumstances?)
- 5 The three family groups proceed to be introduced to Esau. First, the handmaids and their four sons. Then Leah and her seven children. Last, Rachel and Joseph (Jacob's favorites).

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<sup>8</sup> And he said, What *meanest* thou by all this drove which I met? And he said, *These are* to find grace in the sight of my lord. <sup>9</sup> And Esau said, I have enough, my brother; keep that thou hast unto thyself.

- 1 Esau inquires as to the meaning of the droves of animals that he has already met.
- 2 Jacob states that they are presents to earn Esau's forgiveness and Esau attempts to refuse the gifts.

<sup>10</sup> And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. <sup>11</sup> Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took *it*

- 1 Jacob insists that Esau keep the gifts he has sent to him, so he does.
- 2 Jacob compares Esau's face favorably to God's face. Jacob's observation is apparently that he sees true forgiveness in Esau's face (thou wast pleased with me).

<sup>12</sup> And he said, Let us take our journey, and let us go, and I will go before thee.

- Esau offers to lead the way back and allow Jacob and his flocks to follow.

<sup>13</sup> And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me: and if men should overdrive them one day, all the flock will die. <sup>14</sup> Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

- 1 Jacob is obviously giving excuses. What does he mean to "overdrive" the flocks and family? Remember, he has been driving them at a pace of about 30 miles a day.
- 2 He begs Esau to "return home" and he will follow as quickly as possible.

<sup>15</sup> And Esau said, Let me now leave with thee *some* of the folk that *are* with me. And he said, What needeth it? let me find grace in the sight of my lord. <sup>16</sup> So Esau returned that day on his way unto Seir. <sup>17</sup> And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

- 1 Esau offers to leave help with Jacob. Jacob refuses so Esau returns Seir - expecting Jacob to follow.
- 2 Jacob never intended to follow Esau. Instead, he goes to Succoth and builds a house and all of the necessary shelters and fences for his flocks. We're not told how long they lived in Succoth.

<sup>18</sup> And Jacob came to Shalem, a city of Shechem, which *is* in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. <sup>19</sup> And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. <sup>20</sup> And he erected there an altar, and called it Elelohe-Israel.

- 1 Jacob finally crosses the Jordan and enters Canaan in peace.
- 2 He lives and worships near Shechem for several years. It is here that the tragic events concerning his daughter (Dinah) will take place before Joseph turns 17 years of age.

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## Genesis 34 - *The Danger in Delay*

<sup>1</sup> And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. <sup>2</sup> And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her. <sup>3</sup> And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. <sup>4</sup> And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

- 1 God had told Jacob to go back home in Genesis 31:13. Technically, Jacob wasn't "home". He was finally in Canaan, but he had not returned to either Bethel or to where Isaac dwelt in Mamre (Genesis 35:27).
- 2 Although Jacob had erected an altar, he was apparently not diligent in causing his family to pursue the things of God.
- 3 The children had lived their early life in Haran, an idolatrous place, and now lived near Shechem - even more pagan. They had the wrong things easily available to them and as a result, it was having an effect on Jacob's children. Jacob had been raised in a Christian home, but he was not being diligent in providing the same opportunity to his children. The world was too easily accessible.
- 4 A prince of the land (Shechem) falls in love with Dinah and rapes her. He then proposes (through his father) that she become his wife.

<sup>5</sup> And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come. <sup>6</sup> And Hamor the father of Shechem went out unto Jacob to commune with him. <sup>7</sup> And the sons of Jacob came out of the field when they heard *it*: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

- 1 Word of what happened to Dinah reached Jacob. He held his composure until his sons came in from the field.
- 2 It should be noted that Dinah could probably have not been more than 16 years of age. She may have been younger. In Genesis 37, her younger brother Joseph is 17.

<sup>8</sup> And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife. <sup>9</sup> And make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you. <sup>10</sup> And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

- Hamor and Shechem propose that Jacob and his descendants intermarry and dwell with them.

<sup>11</sup> And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give. <sup>12</sup> Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

- Shechem offers to pay whatever dowry (gift) is requested in order to have Dinah as his wife.

<sup>13</sup> And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: <sup>14</sup> And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that *were* a reproach unto us: <sup>15</sup> But in this will we consent unto you: If ye will be as we *be*, that every male of you be circumcised; <sup>16</sup> Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people. <sup>17</sup> But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

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- 1 Some of Jacob's sons see an opportunity to gain the advantage of Shechem and the rest of the town.
- 2 The "law" has not yet been given to the Israelites, but Jacob's male children do bear the God-given mark of circumcision. They inform Shechem that the only way they could intermarry is if the men would circumcise themselves; otherwise, they will take Dinah away.

<sup>18</sup> And their words pleased Hamor, and Shechem Hamor's son. <sup>19</sup> And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* more honourable than all the house of his father.

- Shechem agrees to the circumcision because of his love for Dinah.

<sup>20</sup> And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying, <sup>21</sup> These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters. <sup>22</sup> Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised. <sup>23</sup> *Shall* not their cattle and their substance and every beast of theirs *be* ours? only let us consent unto them, and they will dwell with us. <sup>24</sup> And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

- 1 Shechem and his father convince the other men to do this - so that ultimately all of Jacob's possessions will be theirs.
- 2 The same approach is true in many places today. Men of the world will do anything to gain the advantage and the riches of those nearby. Legalizing liquor, tobacco, and drugs in order to have the tax revenue advantage.

<sup>25</sup> And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males. <sup>26</sup> And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out. <sup>27</sup> The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. <sup>28</sup> They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field, <sup>29</sup> And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.

- 1 We are not told if all of Jacob's sons were in on this plot, or if only Simeon and Levi chose to take advantage of the situation.
- 2 Jacob's second and third sons (if Dinah was 16, they would have been 21 and 20) go into the city on the third day and kill all of the men. The significance of the third day is that the men would have been too sore from their surgery to have been able to physically defend themselves.

<sup>30</sup> And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house. <sup>31</sup> And they said, Should he deal with our sister as with an harlot?

- 1 Jacob's concern is not for his testimony (hadn't he erected an altar?) but for his safety.
- 2 Jacob apparently does not reprimand his sons because of his own background.
- 3 It is sometimes hardest to correct our children when we see our own character flaws in them.



# A Study of Genesis

## Genesis 35

<sup>1</sup> And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

- Jacob knew where he was supposed to go when he fled from Laban years earlier. He has been “slow” in going back to Bethel. Bethel was where he had made his vow and Bethel was where he had to return.

<sup>2</sup> Then Jacob said unto his household, and to all that *were* with him, Put away the strange gods that *are* among you, and be clean, and change your garments: <sup>3</sup> And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. <sup>4</sup> And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* earrings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.

- 1 Jacob was serving the true God, but evidently, his family had many “strange gods” with them.
- 2 We know that Rachel had stolen her father’s idols when they fled from Laban.
- 3 It does not say that they were destroyed, but that Jacob “hid” these things. Regardless of the method, it is evident that the Israelites were going to worship the true God as a family.

<sup>5</sup> And they journeyed: and the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob. <sup>6</sup> So Jacob came to Luz, which *is* in the land of Canaan, that *is*, Bethel, he and all the people that *were* with him. <sup>7</sup> And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. <sup>8</sup> But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

- God protects Jacob’s “small” family by causing the surrounding cities to be terrified of them for what they had done to the men of Shechem.

<sup>9</sup> And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. <sup>10</sup> And God said unto him, Thy name *is* Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. <sup>11</sup> And God said unto him, I *am* God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; <sup>12</sup> And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land. <sup>13</sup> And God went up from him in the place where he talked with him.

- 1 God restates his blessing and covenant with Jacob and his descendants.
- 2 God leaves Jacob at Bethel. In the Old Testament, God the Holy Spirit did not indwell Christians permanently. In the O.T., He came (and left) at His will.

<sup>14</sup> And Jacob set up a pillar in the place where he talked with him, *even* a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon. <sup>15</sup> And Jacob called the name of the place where God spake with him, Bethel.

- 1 This is the first mention of a “drink offering” in the Bible.
- 2 The “drink offering” is always “poured”, never consumed by the offeror.

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<sup>16</sup> And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour. <sup>17</sup> And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. <sup>18</sup> And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. <sup>19</sup> And Rachel died, and was buried in the way to Ephrath, which *is* Bethlehem. <sup>20</sup> And Jacob set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day. <sup>21</sup> And Israel journeyed, and spread his tent beyond the tower of Edar.

- 1 In order to make sure we have a good mental image of Jacob's travels, we need to remember that when he arrived back in Canaan, he continued to travel south.
- 2 They lived for a while in Shechem.
- 3 God then reminds him of his need to go to Bethel (south of Shechem).
- 4 After Bethel, they travel to Bethlehem (where Rachel dies).
- 5 Then they continue to Hebron. All in a southerly direction. From there, they will migrate to Egypt in a few years at Joseph's invitation.



<sup>22</sup> And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard *it*. Now the sons of Jacob were twelve: <sup>23</sup> The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: <sup>24</sup> The sons of Rachel; Joseph, and Benjamin: <sup>25</sup> And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: <sup>26</sup> And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these *are* the sons of Jacob, which were born to him in Padanaram.

- 1 The names of Jacob's sons are restated.
- 2 Jacob's daughter is not mentioned. However, he did have 13 children.

<sup>27</sup> And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which *is* Hebron, where Abraham and Isaac sojourned. <sup>28</sup> And the days of Isaac were an hundred and fourscore years. <sup>29</sup> And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob buried him.

- 1 The twins (Esau and Jacob) were 120 years old when their father died (Isaac died at 180 and was 60 when they were born - Genesis 25:26).
- 2 According to Genesis, here is the timeline of Jacob's (older) adult life (some of these events are mentioned out of sequence in our Bible). That is why a timeline is necessary.
  - a Jacob leaves home at 77.
  - b Meets Rachel and lifts the stone from the well's mouth at 77.
  - c Marries Leah and Rachel at 84 - the weddings are one week apart.
  - d Father of 11 sons, 1 daughter and no livestock at 91.
  - e Wealthy shepherd at 97.
  - f Flees Laban at 97 when 20 years of service are complete.
  - g Dinah is raped and the men of Shechem are murdered in retribution by Simeon and Levi.
  - h Jacob returns to Bethel.
  - i 13<sup>th</sup> child (Benjamin) is born.
  - j Rachel dies (age not known) and is buried near Bethlehem.
  - k Joseph sold into slavery when Jacob is 108.
  - l Isaac dies when Jacob is 120.
  - m Leah dies (age not known) and is buried in the family cemetery.
  - n Jacob moves the family to Egypt at 130.
  - o Jacob dies at 147.

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## Genesis 36 - *The Generations of Esau*

- I Esau and his descendants (the Edomites) are only mentioned 200 times in the Bible. Jacob and his descendants are mentioned over 2,000 times in scripture.
- II Esau's wives and their descendants are listed.
  - A Two of his wives were Canaanite women.
  - B One was Ishmael's daughter.
  - C None of the three could have borne the line of the promised Messiah because they were from lines (or tribes) that God had specifically said "could not be the heir of promise".
- III Esau's sons (many of them became rulers) are listed.
- IV Esau becomes:
  - A Powerful. He conquered the land of Mount Seir (the homeland of one of his wives).
  - B Wealthy. He had many flocks, many servants, and many interests.
  - C Prolific. He had many children and they (in turn) had many grandchildren.
- V Esau did not become:
  - A More Godly.
  - B More Righteous.
  - C More dependent upon God.
- VI Esau's descendants today are some of the Nation of Israel's fiercest enemies.
- VII Yemen, Palestine, Libya, the Turks and the Basra region of Iraq are examples of the descendants of Esau.
- VIII Saudi Arabia is an example of the descendants of Ishmael.
- IX The Muslim religion is descended primarily from Ishmael (Muslims believe that Ishmael was offered instead of Isaac). They now have many of Esau's descendants as adherents to their false religion.
- X Remember, God blessed Ishmael (at Abraham's request). God never blessed Esau (Isaac did, but not God).

## Genesis 37 - *The Generations of Jacob*

<sup>1</sup> And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. <sup>2</sup> These *are* the generations of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

- 1 Joseph is now 17 years old. When he was born, Jacob had just fulfilled his 14 years of service for Rachel. To keep him in Haran, Laban had contracted with Jacob to pay him with livestock. That arrangement lasted for 6 years. Therefore, Joseph was 6 years old when the family left Haran and traveled back to Canaan.
- 2 In the 11 years that Jacob's family has been in Canaan:
  - a Dinah was raped.
  - b Simeon and Levi have murdered all of the men of Shechem.
  - c Jacob has returned to Bethel.
  - d Benjamin has been born and is now probably about 1 year old.
  - e Rachel has died.
  - f Reuben has committed adultery with Bilhah (he is probably about 23 years old).
  - g Jacob has returned to Hebron (where Isaac lived).
  - h Jacob is now 108 years old.
- 3 While "learning the family business", Joseph sees Bilhah's and Zilpah's sons (Dan, Naphtali, Gad and Asher) doing wrong and readily tells their father what they did. Of course, they hated him for it.
- 4 It is important to remember the Biblical way to deal with those that are doing wrong. According to Matthew 18:15-17, we should confront them personally and privately. Only if they do not make it right must we escalate the confrontation to a public rebuke.

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<sup>3</sup> Now Israel loved Joseph more than all his children, because he *was* the son of his old age: and he made him a coat of *many* colours. <sup>4</sup> And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

- 1 From this point forward, Jacob is usually referred to by his new name, Israel.
- 2 Israel made Joseph a “Coat of Colours”.
  - a Most people had coats back then.
  - b This coat was probably longer than most and may have been lightweight. It was apparently intended to be worn indoors where the elements were less severe.
  - c This coat was definitely more colorful than most.
  - d This coat symbolized Israel’s preferential treatment of Joseph.
  - e Joseph would receive the birthright (double portion).
  - f Joseph would become the next family leader.
  - g This coat was probably interwoven with many different colored threads. Almost like embroidery.
- 3 All of Joseph’s brothers (the implication is that this statement does not include Benjamin) hated him and could not exist peacefully with him.
- 4 Joseph may have been partially responsible for their feelings (see the next few verses) but Israel definitely contributed to their feelings of jealousy.

<sup>5</sup> And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more. <sup>6</sup> And he said unto them, Hear, I pray you, this dream which I have dreamed: <sup>7</sup> For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. <sup>8</sup> And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

- 1 At 17, Joseph dreams and tells the dream to his brothers. The obvious implication of the dream is that he was the ruler and his brothers bowed down and served him.
- 2 While Joseph wasn’t responsible for his dreams (they were from God), he was responsible for the way in which he told them to his brothers.
- 3 The result? His brothers hated him even more.

<sup>9</sup> And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. <sup>10</sup> And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? <sup>11</sup> And his brethren envied him; but his father observed the saying.

- 1 While still 17, Joseph dreams another dream and tells it to his entire family.
- 2 Joseph is demonstrating very poor people skills at this point. We may know that God intends to do something, but how we communicate this to others can be tricky at times.
- 3 Joseph not only irritates his 10 older brothers even more with this second dream, he offends his father and step-mother (Leah).
- 4 The 10 oldest sons envy him even more.
  - a Envy means “to not want another person to get or keep what is rightfully theirs.
  - b These dreams were from God and He was telling Joseph what would happen one day.
  - c The implication is that Joseph is learning to have a personal relationship with God.
- 5 Although Israel rebukes Joseph for his “telling” of the dream, the Bible makes it clear that he took notice. Sometimes, God gives us glimpses of what He intends to do with (or through) our children.

# A Study of Genesis

<sup>12</sup> And his brethren went to feed their father's flock in Shechem. <sup>13</sup> And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And he said to him, Here *am I*. <sup>14</sup> And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

- 1 Israel's family has been living in Hebron since arriving there shortly after Benjamin's birth and Rachel's death. (*Remember, Isaac is still alive at this point.*)
- 2 Israel chooses to send his favorite son - Joseph - to observe how his brothers and the flocks are doing.
- 3 The Bible mentions "flocks" not "sheep". These flocks are the result of the animals that Jacob earned while serving Laban the final 6 years. According to Genesis 32:14-15, they included goats, sheep, camels, cattle and donkeys.
- 3 The trip to Shechem would have taken two or three days, time spent there and two or three days to return.

<sup>15</sup> And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou? <sup>16</sup> And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks*. <sup>17</sup> And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

- 1 Joseph was in Shechem and lost. He was "wandering in the field". How hard could it be to find 10 brothers and all of the flocks?
- 2 Through the kindness of a stranger, Joseph discovers that his brothers have moved the flocks to Dothan - another day's travel.

<sup>18</sup> And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. <sup>19</sup> And they said one to another, Behold, this dreamer cometh. <sup>20</sup> Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

- 1 How did the brothers know it was Joseph coming at such a great distance? The only obvious answer is, his colorful coat.
- 2 The extent of their hatred is seen. It is not just that they despise Joseph; they absolutely cannot stand him for his dreams. They knew their father's special love for Joseph, but the thing that drives them over-the-edge is his dreams. Dreams were of greater significance in years past and Joseph's dreams implied a special blessing from God that would make him the ruler over the family.
- 3 Many times, the world (even our dearest friends and relatives) cannot stand what God wants to do through us. God would use them if they really wanted to be used. Many times, people fool themselves and just think they desire a right relationship with God when in reality, their actions demonstrate what is really in their heart.

<sup>21</sup> And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him. <sup>22</sup> And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

- 1 Reuben was 6 years older than Joseph. This meant that the 10 brothers were from 23 to 18 years of age.
- 2 Reuben, as the first-born, seeks to protect Joseph from murder and instead convinces the other 9 brothers to cast Joseph into a pit (a dry well?).
- 3 The Bible makes it clear that Reuben's real intent was to help Joseph to escape back to their father.

# A Study of Genesis

<sup>23</sup> And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, *his* coat of *many* colours that *was* on him; <sup>24</sup> And they took him, and cast him into a pit: and the pit *was* empty, *there was* no water in it.

- 1 This plan that only took a few moments to conceive (from first sight of Joseph to his arrival) is carried out.
- 2 Joseph has his coat ripped off (the coat that symbolized their father's favor).
- 3 Joseph is then thrown into an empty pit.
- 4 Scripture makes the point of the "empty pit" having "no water". Of course, an empty pit would have no water, so why the apparent redundant statement? Jewish history records that the "empty pit with no water" would have been presumed to be full of snakes and scorpions. This implies that Reuben's real suggestion was that Joseph should die at the hand of nature rather than the hand of his brothers.

<sup>25</sup> And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry *it* down to Egypt.

- 1 The callousness of the 9 brothers is seen in that they eat while Joseph is perishing.
- 2 Some of Ishmael's descendants arrive in a business caravan. Their trade is to purchase various spices and perfumes (presumably from Haran, Ur and other ancient northern cities) and transport them to Egypt for re-sale.

<sup>26</sup> And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceal his blood? <sup>27</sup> Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother *and* our flesh. And his brethren were content. <sup>28</sup> Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

- 1 The third plot for Joseph is conceived.
  - a kill him.
  - b allow him to die in the pit.
  - c sell him as a slave.
- 2 Twenty pieces of silver is the common price of a slave. Several Egyptian Dynasties before this, the price of a slave was stable at 10 to 15 pieces of silver. Shortly after this, the price rises much higher. This helps to pinpoint "when" in Egyptian history Joseph was brought into Egypt as a slave.

<sup>29</sup> And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit; and he rent his clothes. <sup>30</sup> And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

- 1 Reuben's response can be seen as "remorse". However, his concern is not for Joseph, but for his own predicament.
- 2 This certainly adds weight to the Jewish belief that Reuben's intention was for Joseph to perish in the pit.
- 3 A dead body found in a pit could be explained, but what will be the explanation now that Joseph is gone?
- 4 Surely, Israel will search until he knows the truth since Joseph is missing.
- 5 Since Joseph is an Old Testament "Type" of Christ, we should note the following things we have already observed (there will be other similarities):
  - a both were loved by their father.
  - b both were rejected by their brothers.
  - c both were sold for the price of a slave.
  - d both suffered for wrongs they had not done.



# A Study of Genesis

<sup>31</sup> And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;  
<sup>32</sup> And they sent the coat of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* thy son's coat or no. <sup>33</sup> And he knew it, and said, *It is* my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. <sup>34</sup> And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.  
<sup>35</sup> And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

- 1 The ten sons inherited and then practiced the ability to be deceitful from their father. It must be noticed that they did not say "Joseph is dead", but their elaborate scheme was intended to deceive Israel into believing Joseph had been devoured by wild beasts.
- 2 Israel mourns for Joseph for the next 22 years (until they are reunited).

<sup>36</sup> And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, *and* captain of the guard.

- 1 These "Midianites" are the descendants of Ishmael. They are in fact distant cousins to Joseph.
- 2 Potiphar's position was apparently the "head executioner". As captain of the guard, he was the one in charge of those obligated to execute (carry out) all orders issued by Pharaoh and his counsel.

## Genesis 38

<sup>1</sup> And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah. <sup>2</sup> And Judah saw there a daughter of a certain Canaanite, whose name *was* Shuah; and he took her, and went in unto her. <sup>3</sup> And she conceived, and bare a son; and he called his name Er. <sup>4</sup> And she conceived again, and bare a son; and she called his name Onan. <sup>5</sup> And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

- 1 Twenty-two years will pass from Joseph's sale into slavery until the family is reunited in Egypt.
- 2 Judah was approximately 3 years older than Joseph. He apparently marries and has three sons rather quickly after Joseph is sold.

<sup>6</sup> And Judah took a wife for Er his firstborn, whose name *was* Tamar. <sup>7</sup> And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him. <sup>8</sup> And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother. <sup>9</sup> And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, lest that he should give seed to his brother. <sup>10</sup> And the thing which he did displeased the LORD: wherefore he slew him also. <sup>11</sup> Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren *did*. And Tamar went and dwelt in her father's house.

- 1 God kills Judah's oldest son for his wickedness.
- 2 God kills Judah's second son for his wickedness.
- 3 Judah promises that he will give his third son to marry Tamar when he is old enough for the responsibility.

# A Study of Genesis

<sup>12</sup> And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite. <sup>13</sup> And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep. <sup>14</sup> And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which *is* by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife. <sup>15</sup> When Judah saw her, he thought her *to be* an harlot; because she had covered her face. <sup>16</sup> And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me? <sup>17</sup> And he said, I will send *thee* a kid from the flock. And she said, Wilt thou give *me* a pledge, till thou send *it*? <sup>18</sup> And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her, and she conceived by him. <sup>19</sup> And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

- 1 Judah's wife dies and he gives his third son to be married to another woman.
- 2 Tamar disguises herself as a harlot and conceives by her father-in-law.
- 3 Tamar's "price" for her "services" was a kid from Judah's flock.
- 4 To make sure Judah "paid" her, Tamar kept his signet, bracelets and staff as a pledge. Her identity was unknown to Judah, but these three items were personal and could easily identify their owner.

<sup>20</sup> And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not. <sup>21</sup> Then he asked the men of that place, saying, Where *is* the harlot, that *was* openly by the way side? And they said, There was no harlot in this *place*. <sup>22</sup> And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*. <sup>23</sup> And Judah said, Let her take *it* to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

- 1 Judah sends his friend Hirah (vs 1) to pay the pledge he had promised Tamar. When Hirah cannot find the woman and when he asks the men in the area, they respond "there is no harlot in this area".
- 2 Judah decides to let her keep the "pledge" rather than make a scene trying to find her.

<sup>24</sup> And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and let her be burnt. <sup>25</sup> When she *was* brought forth, she sent to her father in law, saying, By the man, whose these *are, am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff. <sup>26</sup> And Judah acknowledged *them*, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more. <sup>27</sup> And it came to pass in the time of her travail, that, behold, twins *were* in her womb. <sup>28</sup> And it came to pass, when she travailed, that *the one* put out *his* hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. <sup>29</sup> And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? *this* breach *be* upon thee: therefore his name was called Pharez. <sup>30</sup> And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

- 1 Tamar pregnancy is noticed and Judah gets "caught" as the father.
- 2 Pharez is in the ancestry of Christ (Matthew 1:3).
- 3 We must remember that when Judah moves to Egypt in 22 years, he apparently also takes the sons of Pharez with him (Genesis 46:12).

# A Study of Genesis

## Genesis 39

<sup>1</sup> And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

- 1 Potiphar's position was apparently the "head executioner". As captain of the guard, he was the one in charge of those obligated to execute (carry out) all orders issued by Pharaoh and his counsel.
- 2 Many believe Joseph arrived in Egypt during the period of the Hyksos rulers. They invaded Egypt and controlled the land for almost 150 years. If Joseph arrived during their rule, it is easy to see why he was rapidly promoted up the royal ladder. Because the Hyksos were foreigners themselves, they would not hold this brilliant young foreigner's ancestry against him.
- 3 Ancient Egypt was a land of great contrasts. People were either rich beyond measure or poverty stricken. There wasn't much middle ground. Joseph found himself serving Potiphar. Rich families like Potiphar's had elaborate homes two or three stories tall with beautiful gardens and balconies. They surrounded themselves with alabaster vases, paintings, beautiful rugs, and hand-carved chairs. Dinner was served on golden tableware, and the rooms were lighted with gold lampstands. Servants, like Joseph, worked on the first floor, while the family occupied the upper stories.

<sup>2</sup> And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. <sup>3</sup> And his master saw that the LORD *was* with him, and that the LORD made all that he did to prosper in his hand. <sup>4</sup> And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all *that* he had he put into his hand.

- 1 The phrase "in the house of his master" is a significant statement. The slaves who were war captives were generally sent to labor in the field and subjected to hard treatment under their taskmasters. Those who were bought with money were employed in domestic purposes and were kindly treated.
- 2 "the Egyptian" is actually "the Mizrite" (descendant of Ham).
- 3 Potiphar perceived that Jehovah (the LORD) was with Joseph and that Jehovah caused everything that Joseph did to prosper.
- 4 Being a smart man, Potiphar put "everything" (except himself and his wife) under the authority of Joseph.

<sup>5</sup> And it came to pass from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field. <sup>6</sup> And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was *a goodly person*, and well favoured.

- 1 From the time that Joseph became the Overseer of all of his house and possessions, Potiphar didn't concern himself with any of the details of his estate other than "eating and drinking".
- 2 The statement "Joseph was a 'goodly person' and 'well favoured'" is exactly the same Hebrew words used to describe his mother Rachel (Genesis 29:17). Literally "fine shape" and "fine features". Joseph was as handsome as his mother was beautiful. He also had the character to match.

<sup>7</sup> And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. <sup>8</sup> But he refused, and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand; <sup>9</sup> *There is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: how then can I do this great wickedness, and sin against God?

# A Study of Genesis

- 1 Potiphar's wife tempts Joseph with an adulterous affair. This (sexual temptation) is the same temptation used to defeat Reuben and to greatly harm Judah.
- 2 Satan is trying to destroy Joseph's future. Satan desires to attack us when we are at our weakest.
- 3 Joseph kindly and accurately details the truth:
  - a Potiphar trusts him - completely.
  - b This is not just "wickedness", but "great wickedness".
  - c This is sin against God.

<sup>10</sup> And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, *or* to be with her. <sup>11</sup> And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* none of the men of the house there within. <sup>12</sup> And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

- 1 Mrs. Potiphar isn't easily discouraged. Not only is it unbelievable that she would brazenly offer herself sexually to the good-looking 18 year Joseph, but she does so repeatedly - "day by day".
- 2 Satan continues his temptation of Joseph through her and Joseph continues to resist the temptation.
- 3 Joseph's responsibilities took him inside the house. There was nothing wrong or careless in his actions. He still had to perform his duties as "Overseer".
- 4 There are times that trouble seeks us out - even when we are innocently and actively doing what God has entrusted to us.
- 5 She evidently catches Joseph "off guard", grabs his garment and insists on committing adultery with him.
- 6 Unable to get away from her physically, Joseph leaves his coat in her hands and flees from her and the house.
  - a Character is more important than a coat.
  - b There is no disgrace in fleeing from sin.

<sup>13</sup> And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, <sup>14</sup> That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: <sup>15</sup> And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. <sup>16</sup> And she laid up his garment by her, until his lord came home.

- 1 Mrs. Potiphar calls the other male slaves and accuses Joseph of attempting to rape her.
- 2 She insists that the only reason she wasn't violated was because she screamed out, causing Joseph to flee in terror.
- 3 She holds his coat near her until Potiphar gets home.

<sup>17</sup> And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: <sup>18</sup> And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. <sup>19</sup> And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. <sup>20</sup> And Joseph's master took him, and put him into the prison, a place where the king's prisoners *were* bound: and he was there in the prison.

- 1 Mrs. Potiphar portrays herself as the victim and Joseph as the villain.
- 2 "to mock me" is literally "to laugh and scorn me into sexual submission".
- 3 Potiphar is very angry and puts Joseph directly into the same prison with Pharaoh's prisoners.
- 4 Joseph still doesn't have his freedom, but he retains his innocence and his integrity.

# A Study of Genesis

<sup>21</sup> But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. <sup>22</sup> And the keeper of the prison committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*. <sup>23</sup> The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

- 1 Under the circumstances he should have been upset. But he was not "under the circumstances"; he was above them and saw God's hand in them.
- 2 His time in prison was "training time for reigning time." So things that were meant by others for evil turned out to be for his good.
- 3 We can see a "pattern" in what God is doing in Joseph's life. Many times, others can see that God is doing some good in our life that is beyond our ability to see.
- 4 The "head of the prison" soon places Joseph in charge of the prisoners. This "overseer" is just like Potiphar in that he places everything under Joseph's responsibility.
- 5 Again, whatever Joseph does, God causes to prosper. That's true prosperity!

## Genesis 40

<sup>1</sup> And it came to pass after these things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt. <sup>2</sup> And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. <sup>3</sup> And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph *was* bound. <sup>4</sup> And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

- 1 The "butler" held the same position as Nehemiah (Nehemiah 1:11, he was the King's cupbearer). He was responsible to "taste" everything before the King ate or drank - just in case someone was trying to poison the King.
- 2 The "baker" would not have been just a normal "cook" but more likely in charge of the confectionaries (desserts).
- 3 We are not told over what incident, but both men had incurred the wrath of Pharaoh during the same event and had been cast into the prison where Joseph was now "in charge".
- 4 The Captain of the prison charges Joseph with their care. Two interesting comments are made:
  - a Joseph "served" them. It is not likely that this "service" was required of Joseph. More likely that he served willingly. It is apparent that the butler and baker were not interested in serving anyone else in prison. Joseph has grasped a great spiritual truth - being faithful in little brings great opportunities later.
  - b They continued a "season" in custody. Many suppose (from Genesis 40:20) that the occasion of their "offense" was Pharaoh's birthday. Therefore, he waited a whole year before remembering their offense and dealing with them.

<sup>5</sup> And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison. <sup>6</sup> And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. <sup>7</sup> And he asked Pharaoh's officers that *were* with him in the ward of his lord's house, saying, Wherefore look ye *so* sadly to day? <sup>8</sup> And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong* to God? tell me *them*, I pray you.



# A Study of Genesis

- 1 We get a glimpse into Joseph's knowledge of his own God-given abilities. He knows that God has given him the rare ability to interpret dreams. This should cause us to possibly reconsider the "attitude" with which he told his family of his dreams years earlier. Joseph knew the meaning and it's implications.
- 2 Joseph's question "Do not interpretations belong to God?" was an excellent question. Many times, God is unable to use us because we "make a statement" instead of "asking a question". Statements easily offend but a carefully placed question rarely causes grief and often opens the door for us to have greater influence and service.

<sup>9</sup> And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine *was* before me; <sup>10</sup> And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes: <sup>11</sup> And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. <sup>12</sup> And Joseph said unto him, This *is* the interpretation of it: The three branches *are* three days: <sup>13</sup> Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. <sup>14</sup> But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: <sup>15</sup> For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

- 1 The butler's (cup-bearer's) dream is straightforward and strange.
- 2 One vine with three branches, loaded with ripe grapes. He squeezes the grapes into Pharaoh's cup and give the cup to Pharaoh (as before his imprisonment).
- 3 Joseph quickly gives the accurate interpretation. Three branches mean that in three days, the butler will be back in his former position - forgiven and restored.
- 4 Joseph then uses the occasion to plead his own case. The butler will be in a position to influence Pharaoh to release Joseph.

<sup>16</sup> When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white baskets on my head: <sup>17</sup> And in the uppermost basket *there was* of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head. <sup>18</sup> And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days: <sup>19</sup> Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

- 1 Seeing that the butler has had such a favorable interpretation, the baker reveals his dream.
- 2 Three baskets, the top one filled with "bakemeats" (probable meaning is pastries filled with meats and fruits) and the birds eat all of the pastries.
- 3 Joseph just as quickly gives the accurate interpretation. Three baskets mean that in three days, Pharaoh will hang the baker and the birds will eat his dead flesh.

<sup>20</sup> And it came to pass the third day, *which was* Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. <sup>21</sup> And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand: <sup>22</sup> But he hanged the chief baker: as Joseph had interpreted to them. <sup>23</sup> Yet did not the chief butler remember Joseph, but forgot him.

- 1 After three days, Pharaoh had a birthday. "Lifting up the head" means to "bring to trial".
- 2 As a result of the trial, the butler (cup-bearer) is restored to his position and the baker is hanged.
- 3 In spite of the accurately interpreted dreams, the butler forgets to mention Joseph's wrongful imprisonment to Pharaoh. This also, is in God's providence. We may often know God's desires and not know His timing.



# A Study of Genesis

## Genesis 41

<sup>1</sup> And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

- 1 Two full years pass by after the Butler (cup-bearer) is restored and the Baker is hanged.
- 2 Pharaoh dreams that he is standing by the Nile river. In ancient Egypt, the Nile river overflowed annually and created the conditions for a bountiful harvest. Rain was then (and is now) quite sparse.

<sup>2</sup> And, behold, there came up out of the river seven well favoured kine and fattleshed; and they fed in a meadow. <sup>3</sup> And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the *other* kine upon the brink of the river. <sup>4</sup> And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

- 1 Seven fat, well fed heifers (the Hebrew word “kine” specifically means “heifer”) emerge out of the Nile.
- 2 Seven skinny, sickly heifers come out of the Nile river next and eat (chew up) the fat, well fed heifers.
- 3 The dream is so vivid that Pharaoh awakens and remembers it.

<sup>5</sup> And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. <sup>6</sup> And, behold, seven thin ears and blasted with the east wind sprung up after them. <sup>7</sup> And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

- 1 Normally, corn yields four ears to a stalk. These seven plump (“rank” means “plump”), good ears per stalk are indeed a wonderful harvest.
- 2 Seven skinny, scorched thin ears follow and devour (“devour” is to “swallow”) the good ears.
- 3 Again, the dream is so vivid that Pharaoh awakens and remembers it.

<sup>8</sup> And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

- 1 We should remember that this Egyptian dynasty is probably of foreign descent (not native Egyptian).
- 2 The Pharaoh still remembers his dreams in the morning and is troubled by them.
- 3 All of the horoscopists (magicians) and wise men are summoned, but none can interpret Pharaoh’s dreams.

<sup>9</sup> Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day: <sup>10</sup> Pharaoh was wroth with his servants, and put me in ward in the captain of the guard’s house, *both* me and the chief baker: <sup>11</sup> And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. <sup>12</sup> And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. <sup>13</sup> And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

- 1 Now, after two full years, the chief butler remembers that he forgot Joseph - “I remember my faults”.
- 2 The butler recounts how he met Joseph and how Joseph interpreted his (and the baker’s) dreams.
- 3 Joseph isn’t named by the butler, but he is properly identified as “young”, “Hebrew”, and a “servant” to the captain of the guard.

# A Study of Genesis

<sup>14</sup> Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

- 1 Joseph is summoned to appear before Pharaoh.
- 2 He cleans himself up (shaves and changes clothes) so that he may appear before the king.

<sup>15</sup> And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it. <sup>16</sup> And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

- 1 Pharaoh gets right to the point and wants to know if Joseph can really interpret dreams.
- 2 Joseph promises that God will give Pharaoh an answer that will make him “peaceful” rather than “troubled” (“shalom” is the Hebrew word interpreted as “peace”).

<sup>17</sup> And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river: <sup>18</sup> And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: <sup>19</sup> And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness: <sup>20</sup> And the lean and the ill favoured kine did eat up the first seven fat kine: <sup>21</sup> And when they had eaten them up, it could not be known that they had eaten them; but they *were* still ill favoured, as at the beginning. So I awoke. <sup>22</sup> And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: <sup>23</sup> And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: <sup>24</sup> And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* to me.

- 1 Pharaoh tells his dream to Joseph in exact detail and adds one detail that we are not given at the beginning of the chapter - the seven skinny heifers are still skinny after eating the healthy plump heifers.
- 2 Pharaoh also expresses dismay that his usual interpreters could not help him.

<sup>25</sup> And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do. <sup>26</sup> The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. <sup>27</sup> And the seven thin and ill favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. <sup>28</sup> This *is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh. <sup>29</sup> Behold, there come seven years of great plenty throughout all the land of Egypt: <sup>30</sup> And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; <sup>31</sup> And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. <sup>32</sup> And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* established by God, and God will shortly bring it to pass.

- 1 Just like in the prison, Joseph does not hesitate, but launches into an exact interpretation of the dream.
- 2 The two dreams are actually just one dream that God repeated to stress that He will bring these events to pass shortly.
- 3 The number seven represents seven years.
- 4 The fatness, plumpness, goodness and health represent the incredible bounty that God will send for seven years.

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- 5 The lean-ness, parching and sickliness represent the absolute barrenness that is coming for seven years.
- 6 The famine will be so great that the bounty will be forgotten.

<sup>33</sup> Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. <sup>34</sup> Let Pharaoh do *this*, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. <sup>35</sup> And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. <sup>36</sup> And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

- 1 Joseph is asked to interpret the dream - which he does. However, he does more than just “interpret” and begins to counsel Pharaoh on how to deal with the coming crisis.
- 2 Twenty percent (1/5 per year) of the harvest during the times of plenty would be sufficient to prepare for the famine.
- 3 If the people and their animals continued to consume grain at the same rate during the famine, this would mean that the “time of plenty” was at least 5 times as great as a normal harvest.
- 4 Joseph also recommends that the “store” of grain not belong to the people, but that it belong to Pharaoh and that his government would administer the surplus and distribution when the time came.

<sup>37</sup> And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. <sup>38</sup> And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man in whom the Spirit of God *is*? <sup>39</sup> And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*: <sup>40</sup> Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

- 1 Pharaoh quickly and accurately observes that same thing that Potiphar and the Chief Jailer observed - “the Spirit of God is with him”.
- 2 We often pick leaders based upon personality and experience. We should learn from Pharaoh. He chose a man whose personality at time irritated others and a man that had no immediate experience.
- 3 What mattered most to Pharaoh should matter most to us. We should choose leaders based upon their Godly character and their God-given abilities. If a person has the right character and natural ability, lack of experience will not be a long-term problem.

<sup>41</sup> And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. <sup>42</sup> And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; <sup>43</sup> And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him *ruler* over all the land of Egypt.

- 1 Pharaoh had enough sense as a ruler to give the real leader real responsibility over the project and then leave him alone to accomplish the task. Too often, we “delegate” responsibilities and then “micro-manage” the individual rather than spending our time giving them the tools they need to succeed. Pharaoh's future success as a monarch was directly tied to Joseph's success.
- 2 The significance of what is happening to Joseph is difficult for us to appreciate.
  - a Pharaoh is still ruler but he makes Joseph the “manager” of all of Egypt.
  - b Joseph has complete control of all cabinet positions, chiefs of staff, policy making, financial expenditures and collections, tax collection (20% of harvest), and future selling prices.

<sup>44</sup> And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt. <sup>45</sup> And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out

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over *all* the land of Egypt. <sup>46</sup> And Joseph *was* thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

- 1 Only in the throne (as ruler) is Pharaoh greater than Joseph.
- 2 For being faithful, Joseph gets:
  - a A new name.
  - b A new chariot.
  - c A new wardrobe.
  - d A new position.
  - e A new family.
- 3 The name “Zaph-nath-paa-ne-ah” means “revealer of secrets”.

<sup>47</sup> And in the seven plenteous years the earth brought forth by handfuls. <sup>48</sup> And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same. <sup>49</sup> And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

- 1 The word “corn” literally means grain of any kind - like the word cattle actually means “four-footed” animal.
- 2 We’re told that the harvest is so great that Joseph eventually quits “numbering” (counting) the harvest.

<sup>50</sup> And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. <sup>51</sup> And Joseph called the name of the firstborn Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. <sup>52</sup> And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

- 1 Joseph and A-se-nath have two sons within 7 years - Manasseh and Ephraim.
- 2 Although Joseph is second in command, he does nothing to contact his family in Israel. He has learned to wait upon God and allow Him to do things in His own way and timing.

<sup>53</sup> And the seven years of plenteousness, that was in the land of Egypt, were ended. <sup>54</sup> And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. <sup>55</sup> And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

- 1 Seven years of plenty have passed and the seven years of famine begin.
- 2 Pharaoh continues to give Joseph complete control over the graineries.

<sup>56</sup> And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. <sup>57</sup> And all countries came into Egypt to Joseph for to buy *corn*; because that the famine was *so* sore in all lands.

- 1 The famine was greater than just in Egypt.
- 2 Surrounding countries come to Egypt to buy grain. Not just to Egypt, but specifically to Joseph. He was in total control and God was doing all of this for: 1 - Joseph's good, 2 - Israel's good, 3 - Egypt's good.
- 3 God always does things for more than just one purpose.

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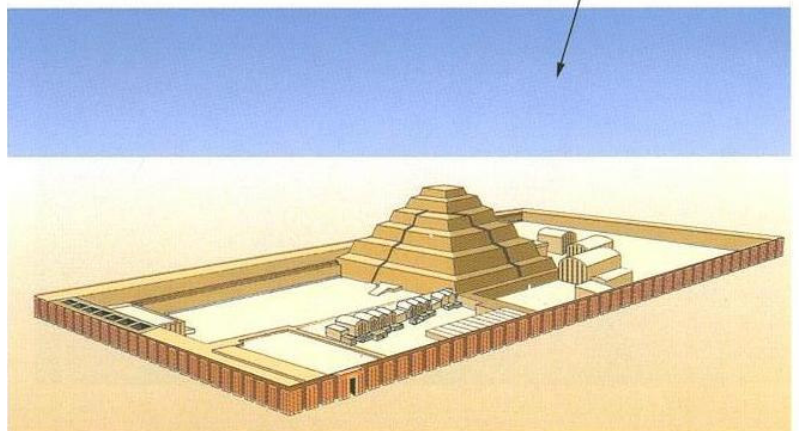
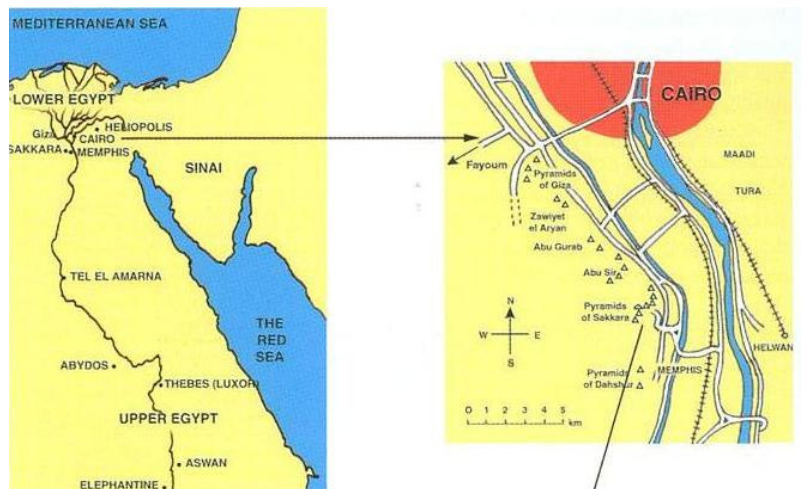
## Genesis 42

<sup>1</sup> Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? <sup>2</sup> And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

- 1 Joseph's ten brothers would have been around 40 to 46 years old. Jacob is almost 130 and Benjamin is probably just over 22 or 23 years of age.
- 2 Joseph has been a prisoner in Egypt for 13 years before becoming 2<sup>nd</sup> in command.
- 3 The seven years of plenty have passed and the seven years of famine have been going long enough for Israel's family to begin starving.

<sup>3</sup> And Joseph's ten brethren went down to buy corn in Egypt. <sup>4</sup> But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him. <sup>5</sup> And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

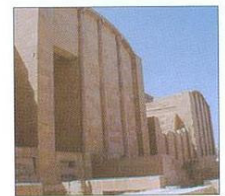
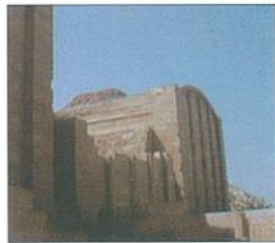
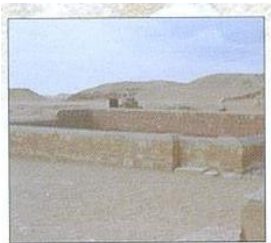
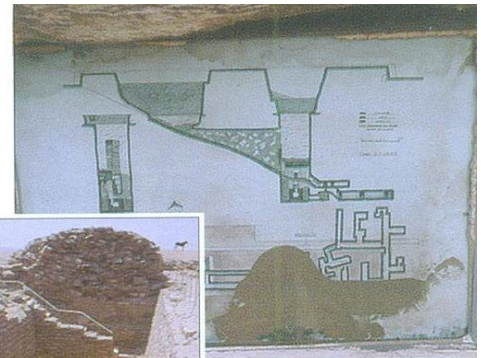
- 1 The ten older sons go to Egypt to buy corn (grain).
- 2 Benjamin is kept home, not because of his "youthfulness" but because he was the only remaining son of Rachel.
- 3 The ten sons arrive in Egypt (just like everyone else) to buy grain. Archeologists have discovered the ancient Egyptian city of Sakkara. It has many things in common with the Biblical account of Joseph that no other Egyptian city can claim.
  - a Sakkara was governed by a "second-in-command" named Imhotep.
  - b Imhotep was appointed into power after the ruling Pharaoh had an established kingdom and highly-developed authority.
  - c Imhotep became a priest in the town of Heliopolis (the Biblical "On") which lies on the outskirts of modern Cairo. Such positions were usually inherited and rather than having a religious connotation, was actually a position of great political influence.
  - d Imhotep had the honor of building the first pyramid with cut stone instead of clay bricks. This coincides with the building of the "grainery" shafts.
  - e Imhotep was buried at Sakkara in an elaborately decorated tomb underneath the Step Pyramid. This tomb is now empty (Joseph's bones were carried away to Egypt during the Exodus).
  - f One of the pyramids near Sakkara is called the "Prison Pyramid" because local Egyptian tradition says that it is built near the ruins of the prison where Joseph the patriarch was confined.
  - g The person buried at Sakkara had the seal of the Pharaoh engraved into most of the hieroglyphs in his tomb.





# A Study of Genesis

h We cannot claim irrefutable proof that Joseph was the Egyptian Ruler Imhotep, but the similarities are beyond mere conjecture. **We know the Bible is true.** We cannot be near as certain about ancient history.



i The pictures above are of the Sakkara Complex.

- Top Right - a layout showing the purpose of the facility is grain storage.
- Nested into top right - Stairs to the bottom of the storage wells.
- Below stairs - Ancient model showing workers at the grainery.
- Above Green Picture - Outside view of the walls of Sakkara.
- Top Left - Main (and only) entrance into Sakkara.
- Left four pictures - Wall around well shaft and views into the shafts.
- Pictures to the left of the Ancient Model - Interior decorations at Sakkara.
- Green Picture - the seal of Imhotep's Pharaoh.



<sup>6</sup> And Joseph *was* the governor over the land, *and* he *it was* that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him *with* their faces to the earth. <sup>7</sup> And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

<sup>1</sup> All distribution of stored grain was administered by Joseph. The Egyptians apparently got their grain from their local grainery (Genesis 41:48) but all foreign people had to come to the "headquarters" of Joseph in order to buy their grain. Therefore, Joseph's brothers would have had to come to him (Sakkara?) for grain.



# A Study of Genesis

- 2 Joseph's brothers apparently enter and "bow" to him before he recognizes them. Joseph (even though he understands the Hebrew language) speaks roughly (rudely) to them in Egyptian (through an interpreter - Genesis 42:23) and begins to question their motives.
- 3 Though the Bible doesn't mention it directly, one cannot help but believe that Joseph's brothers had originally hated him because of what they perceived that his motives were (to rule over them). Now, Joseph begins to "turn the tables" and question **their** motives. They were acting as sincerely as he had some 22 years earlier. We must always remember that we can see a person's actions, but only God knows their motives.

<sup>8</sup> And Joseph knew his brethren, but they knew not him. <sup>9</sup> And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land ye are come. <sup>10</sup> And they said unto him, Nay, my lord, but to buy food are thy servants come. <sup>11</sup> We *are* all one man's sons; we *are* true *men*, thy servants are no spies. <sup>12</sup> And he said unto them, Nay, but to see the nakedness of the land ye are come.

- 1 We must remember that Joseph's brothers looked like he had last seen them - only 22 years older. Joseph, however, has changed greatly. Not only is he 22 years older, he has lived in Egypt like an Egyptian for 22 years. They could not have recognized him because of his new language, his new attire and his new position.
- 2 We're told that Joseph "remembered the dreams". Right before his eyes, he begins to see the fulfillment of his first dream (Genesis 37:5-8). His ten older brothers are bowing down to him.
- 3 Instead of accepting their word (they wanted food) Joseph accuses them of being spies, ready to carry word back to their ruler of how desolate Egypt is and how easily they could be over-run by a foreign power.
- 4 They insist on being "true" men (those who have lived "the lie" for 22 years should not consider themselves "true").

<sup>13</sup> And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one *is* not. <sup>14</sup> And Joseph said unto them, That *is* it that I spake unto you, saying, Ye *are* spies: <sup>15</sup> Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. <sup>16</sup> Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether *there be any* truth in you: or else by the life of Pharaoh surely ye *are* spies. <sup>17</sup> And he put them all together into ward three days.

- 1 The 10 brothers continue to insist on their innocence and explain their situation to Joseph.
- 2 We must remember that Joseph has no idea of how his father, Leah or Benjamin are doing. He has had no contact with the family for 22 years. He has no idea what his father thinks has happened to him. Part of this "game" he is playing with his brothers is to find out about his family and their feelings for each other. He also needs to know how those feelings may have changed in the last 22 years.
- 3 The brothers explain that they are 12 sons, one has died (is not) and the other is at home with their father.
- 4 Joseph jumps on this explanation to "prove" them (they think he is trying to prove they are spies, he is actually trying to prove the thoughts of their hearts).
- 5 Joseph first offers to keep 9 of them, let 1 return and bring their alleged brother as proof they are not spies.
- 6 The Bible says they are put "into ward" for 3 days (this may be the same prison that Joseph was in - Genesis 40:3 says that Pharaoh put the Cup-Bearer and Baker in "ward").

<sup>18</sup> And Joseph said unto them the third day, This do, and live; *for* I fear God: <sup>19</sup> If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: <sup>20</sup> But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

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- 1 After 3 days, Joseph summons his 10 brothers out of prison and offers a solution to them. If what they say is true, then only 1 brother will remain as a prisoner, the other 9 will return and bring their last brother (Benjamin) back as proof that they have spoken the truth.
- 2 Joseph also implies that it is out of concern for their families that he is doing this (carry grain for the famine of your houses). **If** what they are saying is true, then their families should not suffer.

<sup>21</sup> And they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. <sup>22</sup> And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

- 1 We are not told what they thought or talked about for their brief prison stay, but it must have been about Joseph. Here, their first remarks to themselves (they don't know that Joseph can understand them) are about Joseph and their treatment of him.
- 2 Even though it has been 22 years, their memories are still fresh concerning the event and their consciences are exceedingly convicting.
- 3 They are certain that God is "getting even with them" for their treatment of Joseph (Romans 12:19).

<sup>23</sup> And they knew not that Joseph understood *them*; for he spake unto them by an interpreter.

<sup>24</sup> And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

- 1 Joseph keeps up the pretense of not knowing them - even to the extent of speaking to them through an interpreter.
- 2 We must recognize that Joseph dearly loved his brothers. Although the Bible says that Joseph spake "roughly" and was "angry" with them, we should remember that he was trying to keep from weeping openly in front of them. The roughness and anger he purposefully showed could have helped him to disguise his "tears of tenderness" as "tears of anger".
- 3 Joseph played an amazing act. Later, the brothers were so terrified of Joseph that they refused to dare come back without Benjamin - even to the point of starvation.
- 4 We know that Reuben tried to spare Joseph's life. Judah was the one that suggested that they sell him instead of killing him. So why was Simeon selected as the one that should stay in prison while the others returned home? Jewish tradition says that Simeon was the one that hated Joseph the most and was his most out-spoken critic. We know from the incident concerning the rape of Dinah at Shechem that Simeon (and Levi) was of a fierce and bloody disposition. If that is true, then Joseph is keeping the trouble-maker in prison to see how the other brothers behave without his influence.

<sup>25</sup> Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. <sup>26</sup> And they laded their asses with the corn, and departed thence.

- 1 Joseph commands his servants to fill his brother sacks with grain. Josephus (the Greek historian that lived after Christ) states that Jewish history told that each brother had several donkeys and that each donkey could carry a great number of sacks of grain.
- 2 Although we often forget, Jacob was wealthy (including servants) and had a very, very large clan to feed. The Israelites were not totally without food, but were without any grain.
- 3 Joseph also has his servants return their money and give them "provision for the way". This "provision" may well have been an extra sack of grain for them and their animals so the larger sacks would not have been opened until they returned home.
- 4 If the brothers didn't pay for the grain, then did Joseph "steal" the grain from Pharaoh? We will see implied later in Genesis 45:9-11 that apparently Joseph paid for their needs personally after their arrival in Egypt. He could have simply "paid" for their grain at this point too. Even though he was second in Egypt, he still had to obey Egypt's laws. Pharaoh could still throw him in prison like the Baker and Cup-Bearer.

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<sup>27</sup> And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth. <sup>28</sup> And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their heart failed *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

- 1 Apparently, only one brother finds the money in his sack on the way home. What are the reasons for this?
  - Each brother probably had several donkeys, each of which could carry several sacks. If the money was only put in one sack for each brother, then the chance of each brother opening the sack with his money before reaching home is relatively small.
  - It is also possible that the money was put in the bottoms of the other sacks. Therefore, it would not have been discovered until they arrived home and emptied their sacks.
- 2 A guilty conscience is a heavy burden to bear. Everything that happens to the 10 brothers, they presume God is doing because of their sin in selling Joseph and deceiving their father.
  - We should remember that it was necessary for Joseph to go into Egypt and become a ruler. God had sovereignly ordained that it would be so in Joseph's dreams.
  - However, it was not God's choice that Joseph would go through betrayal by his brothers. For that, they must bear the consequences and the guilt that goes with their actions.
  - When God decrees that something will happen, it must happen. Our attempts to thwart God's plan, only cause it to happen through a different set of circumstances. Our actions may interfere and change the path, but they cannot alter the destination of God's plans.

<sup>29</sup> And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying, <sup>30</sup> The man, *who is* the lord of the land, spake roughly to us, and took us for spies of the country. <sup>31</sup> And we said unto him, We *are* true *men*; we are no spies: <sup>32</sup> We *be* twelve brethren, sons of our father; one *is* not, and the youngest *is* this day with our father in the land of Canaan. <sup>33</sup> And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men*; leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone: <sup>34</sup> And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that ye are true men: so* will I deliver you your brother, and ye shall traffick in the land. <sup>35</sup> And it came to pass as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

- 1 The 10 brothers tell the story of their visit to Egypt and how “roughly” they were treated. They were even accused of being spies!
- 2 They tell Jacob of the need to bring Benjamin back with them in order to get Simeon and be able to buy and sell in Egypt
- 3 They empty their sacks and find the rest of the money. Apparently, Jacob sees the money from the other 9 brothers as it is discovered.

<sup>36</sup> And Jacob their father said unto them, Me have ye bereaved *of my children*: Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all these things are against me.

- 1 There are several interesting observations about this verse.
  - Jacob accuses “them” of bereaving him. He doesn't say “the beasts devoured Joseph”. He says “you bereaved me of Joseph”.
  - Jacob also uses the same expression to refer to both Joseph and Simeon. He doesn't say “Joseph is dead and Simeon is not”. He says of both sons “they are not”.
- 2 Not only have these 9 already taken two sons away from Jacob, they now want to take his youngest (and favorite), Benjamin.

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<sup>37</sup> And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. <sup>38</sup> And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

- 1 Reuben (the eldest son) should show responsibility among the sons. However, we see that he doesn't comprehend how to take responsibility. Would you entrust your child to someone that offered the lives of his two sons as a "guarantee" that "nothing would happen"?
- 2 Jacob gives a very believable statement, "if something were to happen to Benjamin, it would kill me". Reuben was apparently "in charge" when Joseph disappeared. He was apparently "in charge" on the trip to Egypt when Simeon was taken. Would you let him be "in charge" again?
- 3 We should also remember that Reuben was about 45 or 46 years old.

## Genesis 43

<sup>1</sup> And the famine *was* sore in the land. <sup>2</sup> And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

- 1 It is interesting that Jacob is fighting against the very things that God wishes to accomplish "to his good".
- 2 God wants Israel in Egypt. He wants them fed. He wants Joseph reunited with his father.
- 3 So, we cooperate with God "go again, buy us a little food".

<sup>3</sup> And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother *be* with you. <sup>4</sup> If thou wilt send our brother with us, we will go down and buy thee food: <sup>5</sup> But if thou wilt not send *him*, we will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

- 1 Judah steps forward and demonstrates a level of responsibility that none of the other brothers (except Joseph) has demonstrated.
- 2 They will **not** go back unless Benjamin goes with them.

<sup>6</sup> And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother? <sup>7</sup> And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

- 1 Jacob accuses them of "plotting" to take Benjamin away from him (remember, Jacob didn't even become a father until he was 81 years old. His love for his children is understandable).
- 2 The 9 brothers defend their speech and their actions in Egypt (before Joseph).

<sup>8</sup> And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones. <sup>9</sup> I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: <sup>10</sup> For except we had lingered, surely now we had returned this second time.

- 1 Judah doesn't make rash promises about Benjamin's safety. He simply gives his word.
- 2 He accepts responsibility for Benjamin regardless of the consequences. He promises to return safely with Benjamin, or bear the blame for not doing so.
- 3 Judah also points out that they would have already returned if it were not for Jacob's delay.

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<sup>11</sup> And their father Israel said unto them, If *it must be* so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: <sup>12</sup> And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight: <sup>13</sup> Take also your brother, and arise, go again unto the man: <sup>14</sup> And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved *of my children*, I am bereaved.

- 1 Jacob prepares a “present” for “the man”, totally unaware that the present was for his son, Joseph.
- 2 These gifts of balm, honey, gum, aromatic resin, pistachio nuts, and almonds were highly valuable specialty items not common in Egypt. Because of the famine, they were even more rare.
- 3 They are to take twice as much money as before - to pay for last time and this time.
- 4 The statement “If I be bereaved, I am bereaved” is not an expression of despair, but of Jacob’s resignation to God’s divine will in the matter.

<sup>15</sup> And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. <sup>16</sup> And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring *these* men home, and slay, and make ready; for *these* men shall dine with me at noon. <sup>17</sup> And the man did as Joseph bade; and the man brought the men into Joseph's house.

- 1 Jacob’s 10 sons (Simeon is in jail) leave for Egypt with the necessary funds and the present for Joseph.
- 2 Joseph sees Benjamin and arranges for them to be taken to his home and a large meal prepared.
- 3 We should remember that Joseph is 15 years (or more) older than Benjamin. That would put Benjamin at around 25 years of age. The last time Joseph saw his younger brother, he was probably 2 or 3 years old.
- 4 Joseph’s brothers are taken to his home - apparently without the brothers seeing Joseph.

<sup>18</sup> And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses. <sup>19</sup> And they came near to the steward of Joseph's house, and they communed with him at the door of the house, <sup>20</sup> And said, O sir, we came indeed down at the first time to buy food: <sup>21</sup> And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight: and we have brought it again in our hand. <sup>22</sup> And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

- 1 The brothers are fearful and begin to wonder why they are having this strange turn of events.
- 2 Their only conclusion is that they are going to be turned into slaves of Egypt. This again is proof that the human mind tends to see in others what we really know ourselves to be. They will lose everything and become slaves because that is what they did to Joseph.
- 3 This must have been a particularly troubling time because they have Benjamin with them and he would not have known anything of their treatment of Joseph. However, they avail themselves of Joseph’s steward and tell him their plight - and at least part of their troubles.

<sup>23</sup> And he said, Peace *be* to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them. <sup>24</sup> And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.



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- 1 Here is an interesting statement; the steward claims that “he had their money”. The only practical explanation is that Joseph had paid for their previous purchases personally.
- 2 Simeon is returned to the 10 brothers and they are shown proper hospitality. They are allowed to wash their feet and their animals are fed.

<sup>25</sup> And they made ready the present against Joseph came at noon: for they heard that they should eat bread there. <sup>26</sup> And when Joseph came home, they brought him the present which *was* in their hand into the house, and bowed themselves to him to the earth. <sup>27</sup> And he asked them of *their* welfare, and said, *Is* your father well, the old man of whom ye spake? *Is* he yet alive? <sup>28</sup> And they answered, Thy servant our father *is* in good health, he *is* yet alive. And they bowed down their heads, and made obeisance.

- 1 The 11 brothers get their “present” ready to give to Joseph.
- 2 When Joseph comes home at noon, the 11 brothers give him the present and all 11 bow before him. This is a direct fulfillment of part of Joseph’s second dream (Genesis 37:9).
- 3 Joseph inquires of the health of their father. Remember, Joseph has to keep up the pretense of not knowing them personally.

<sup>29</sup> And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

- 1 Joseph asks “is this your younger brother”. He cannot call him by name since the brother’s had not yet done so.
- 2 Once the presence of Benjamin is confirmed, Joseph speaks to him. Joseph’s greeting “God be gracious to thee, my son” is a customary greeting of the time. Today we would simply say “Nice to meet you”.

<sup>30</sup> And Joseph made haste; for his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there. <sup>31</sup> And he washed his face, and went out, and refrained himself, and said, Set on bread. <sup>32</sup> And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* an abomination unto the Egyptians.

- 1 Joseph cannot contain himself for the second time, so he leaves his guests and goes privately to weep.
- 2 Joseph regains his composure and returns to the meal.
- 3 The seating arrangements are in typical Egyptian custom. The rulers by themselves (Joseph), then the Egyptians that were present at separate tables (other dignitaries - the servants would have eaten later), and then the foreigners at their own table.

<sup>33</sup> And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another. <sup>34</sup> And he took *and sent* messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

- 1 Joseph’s brothers are seated in birth order. First Reuben, then the others down to the youngest, Benjamin.
- 2 They were all served on plates that came from the “head table”. The food was at Joseph’s table and he shared with the others that were present. They did not get their own food (as we do) but ate what was given to them.
- 3 Benjamin is shown extravagant favoritism. He was the guest of honor since his attendance was requested by Joseph.



# A Study of Genesis

## Genesis 44

<sup>1</sup> And he commanded the steward of his house, saying, Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth. <sup>2</sup> And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

- 1 The brother's (second) money is put back in their sacks as they are filled. This apparently occurs as the brothers are feasting in Joseph's house.
- 2 We must remember that the money they attempted to "return" from their first trip was never taken by the Egyptians (Genesis 43:23).
- 3 We should also remember that Joseph was apparently paying for their purchases personally. Otherwise, he would have been guilty of theft. The grain was Pharaoh's, not his.
- 4 Joseph's silver cup was put into Benjamin's sack along with his money. This silver cup was probably elaborately engraved and could easily have been identified as belonging to Zaphnathpaanea.
- 5 We should also point out that it is possible that the "cup" was part of a set that was used to serve the brothers their meal at Joseph's house. It is also possible that Joseph sent "his" silver cup to Benjamin when he was served five times as much as his brothers (Genesis 43:34). Whatever the case, Benjamin would have had to come into contact with the cup in order for the accusation to have merit.

<sup>3</sup> As soon as the morning was light, the men were sent away, they and their asses. <sup>4</sup> And when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? <sup>5</sup> *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. <sup>6</sup> And he overtook them, and he spake unto them these same words.

- 1 Joseph sends his steward (and soldiers?) to find the silver cup and arrest the thief that took it.
- 2 When the brothers are overtaken and accused, the steward makes a statement indicating that the cup has special powers. Joseph would have known that this was not true. He always gave God credit for revealing the interpretations to him. However, most of the Egyptians would have presumed that his cup had supernatural powers.
- 3 We should also remember that this is not the last time that the Israelites will be chased for leaving Egypt with money and silver.

<sup>7</sup> And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: <sup>8</sup> Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? <sup>9</sup> With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. <sup>10</sup> And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

- 1 Joseph's 11 brothers deny the steward's accusations.
- 2 Their defense? We are honest. Didn't we offer to repay the mistaken transaction from the first time?
- 3 In their haste, they speak rashly and promise that the thief will die and the other 10 will become the slaves of Pharaoh.
- 4 Joseph's steward is shrewd man. He quickly accepts their "pledge" with one alteration. The thief will become Pharaoh's servant and the rest may return home.

<sup>11</sup> Then they speedily took down every man his sack to the ground, and opened every man his sack. <sup>12</sup> And he searched, *and* began at the eldest, and left at the youngest: and the cup was

# A Study of Genesis

found in Benjamin's sack. <sup>13</sup> Then they rent their clothes, and laded every man his ass, and returned to the city.

- 1 Although it is not mentioned, as the search is made, the brothers have to find their money in their sacks (again).
- 2 All the men are proven innocent from the oldest to the youngest until they come to Benjamin's sack.
- 3 Imagine their surprise when the cup is found in Benjamin's sack. As a result, all 11 brothers return to Joseph.

<sup>14</sup> And Judah and his brethren came to Joseph's house; for he *was* yet there: and they fell before him on the ground. <sup>15</sup> And Joseph said unto them, What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?

- 1 Before Joseph goes to work for the day, the brothers arrive at his home.
- 2 Through interpreters, Joseph questions their motives (again).
- 3 His statement "I can certainly divine" could have given him away if it were not for all of the other circumstances. After all, who was the only other person that the brothers had known that could "divine"?

<sup>16</sup> And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

- 1 Judah accepts their combined responsibility and agrees that they all are Joseph's servants.
- 2 Judah also says that "God hath found out the iniquity of they servants". Interesting that they were not guilty of this theft (and they knew it) but that they were indeed guilty (of something) and God was punishing them for it.

<sup>17</sup> And he said, God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

- 1 Joseph refuses to keep them all as slaves.
- 2 He orders that only Benjamin will stay and the rest must return to "your" father.

<sup>18</sup> Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou *art* even as Pharaoh. <sup>19</sup> My lord asked his servants, saying, Have ye a father, or a brother? <sup>20</sup> And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. <sup>21</sup> And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. <sup>22</sup> And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die. <sup>23</sup> And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

- 1 Judah begins to make an impassioned plea to Joseph for Benjamin's freedom, acknowledging that Joseph was just as powerful as Pharaoh.
- 2 He reminds Joseph of all the truths that they have told him. They told of their father, of Benjamin, of their "dead" brother, of their father's favoritism toward Benjamin, and of Jacob's unwillingness to let him out of his sight.
- 3 He even reminds Joseph that it was "his" insistence that Benjamin return with them before they could buy more grain.

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<sup>24</sup> And it came to pass when we came up unto thy servant my father, we told him the words of my lord. <sup>25</sup> And our father said, Go again, *and* buy us a little food. <sup>26</sup> And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us. <sup>27</sup> And thy servant my father said unto us, Ye know that my wife bare me two *sons*: <sup>28</sup> And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: <sup>29</sup> And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave. <sup>30</sup> Now therefore when I come to thy servant my father, and the lad *be* not with us; seeing that his life is bound up in the lad's life; <sup>31</sup> It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave. <sup>32</sup> For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

- 1 Here, Judah gives more information to Joseph. He has just said that Benjamin's brother is dead, now he tells that Jacob thinks he was torn in pieces.
- 2 Judah tells that he has given himself as surety for Benjamin.
- 3 From this point forward, the tribes of Judah and Benjamin will be together (even in the divided kingdom).

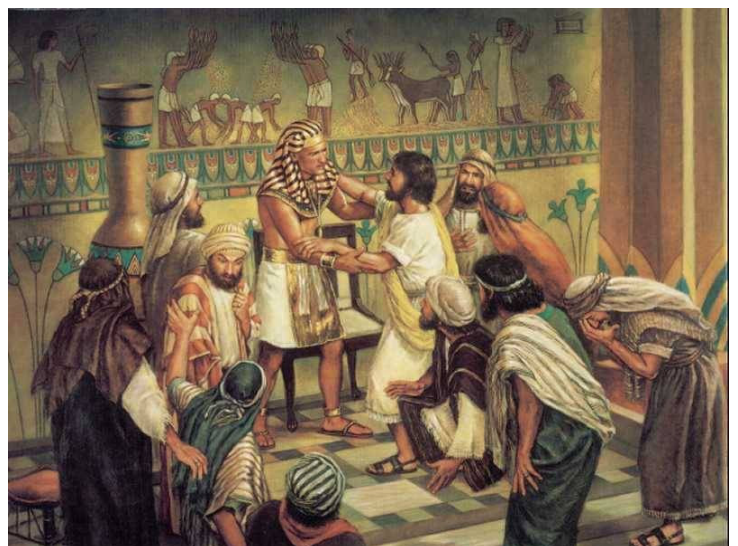
<sup>33</sup> Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. <sup>34</sup> For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall come on my father.

- 1 Judah offers his life in exchange for Benjamin so that his father will be spared the loss of his favorite son and so that he will have kept his word.
- 2 Judah concern is no longer for himself, but for his father's feelings. A great change has taken place in the brothers (at least in Judah) over the past 22 years.

## Genesis 45

<sup>1</sup> Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren. <sup>2</sup> And he wept aloud: and the Egyptians and the house of Pharaoh heard. <sup>3</sup> And Joseph said unto his brethren, I *am* Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

- 1 Joseph cannot control his emotions any longer. He speaks in Egyptian and orders everyone from the room. That leaves him alone with his 11 brothers.
- 2 Joseph weeps openly (imagine the confusion of the 11 brothers) and the Egyptian slaves overhear the weeping.
- 3 It will help to imagine exactly what happens next, in proper order.
  - a In Hebrew, Joseph speaks to his brothers and says:
    - 1 "I am Joseph"
    - 2 "Does my father yet live?"
  - b The 11 brothers are so dumbstruck that they cannot answer him.
  - c They are "amazed" (inwardly trembling).



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<sup>4</sup> And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt. <sup>5</sup> Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

- 1 Joseph speaks to them again - in Hebrew.
- 2 To identify himself, he tells them "I am Joseph your brother, whom ye sold into Egypt".
- 3 Only the brothers (and Joseph) would have known the truth about his disappearance.
- 4 Of course, now Benjamin knows what his 10 brothers did. Imagine Benjamin's feelings at this point.
- 5 The brothers are told to not grieve or be angry. This was God's providence.

<sup>6</sup> For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest. <sup>7</sup> And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. <sup>8</sup> So now *it was* not you *that* sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

- 1 Joseph then tells them that the famine will last for 5 more years.
- 2 Joseph tells them (briefly) of what God has done. Do you think the brothers remember his dreams now?

<sup>9</sup> Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: <sup>10</sup> And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: <sup>11</sup> And there will I nourish thee; for yet *there are* five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. <sup>12</sup> And, behold, your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

- 1 Joseph instructs them to move down to Egypt and be near him. Move the entire family and flocks to Egypt.
- 2 They will dwell in Goshen (the Nile River Delta that empties into the Mediterranean Sea).
- 3 Joseph promises to "nourish" them during the remaining years of famine.
- 4 Joseph reaffirms his identity by reminding them that he is speaking directly to them (in Hebrew).



<sup>13</sup> And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. <sup>14</sup> And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. <sup>15</sup> Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

- 1 Joseph insists that they tell Jacob about the significance of his position in Egypt.
- 2 Joseph and Benjamin weep on each other.
- 3 In turn, Joseph kisses and weeps on each of the other 10 brothers.
- 4 "After that", his brothers talk with him. Meaning after they realized who Zaphnathpaaneah really was.
- 5 What "things" would he and his brothers have talked about? \_\_\_\_\_

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# A Study of Genesis

<sup>16</sup> And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. <sup>17</sup> And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; <sup>18</sup> And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. <sup>19</sup> Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. <sup>20</sup> Also regard not your stuff; for the good of all the land of Egypt *is* yours.

- 1 We are not told how much time passes before Pharaoh hears what has happened. Obviously, Pharaoh and the rest of his servants (Joseph's peers) are thrilled.
- 2 How wonderful to be respected enough that others are thrilled when good things happen to you.
- 3 We often miss the fact that the "official" invitation to come to Egypt came directly from Pharaoh.
- 4 Pharaoh offers several things to Joseph's family.
  - a Go home and return with all of your families.
  - b Pharaoh will give them the best land in Egypt.
  - c Pharaoh will give them the best food in Egypt.
  - d Pharaoh gives them wagons so they can get their families to Egypt quickly.
  - e Don't worry about your "stuff". The best Egypt has to offer is yours.

<sup>21</sup> And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. <sup>22</sup> To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment. <sup>23</sup> And to his father he sent after this *manner*; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. <sup>24</sup> So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

- 1 All the "good" of Egypt that Joseph gives his extended family is at the insistence of Pharaoh.
- 2 Joseph gives each of his 10 older brothers a change of clothes.
- 3 Joseph gives Benjamin 5 new garments and 300 pieces of silver. This was exactly 100 times as much silver as each of his 10 brothers had received for selling him into slavery (Mark 10:30).
- 4 To his father (Israel), Joseph sends 20 donkeys. 10 carried the "good things" of Egypt and 10 carried food for their return trip.
- 5 Joseph also tells his brothers "don't fall out" (don't argue among yourselves) on the way home. The past 22 years of Joseph's life had taught him a lot about the character of people. He doesn't want his brothers arguing about the "blame" for what has transpired in their lives since he was sold into slavery.

<sup>25</sup> And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, <sup>26</sup> And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. <sup>27</sup> And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: <sup>28</sup> And Israel said, *It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

- 1 We should presume that Jacob intently watched the return trail, intending to count and see if all of his sons returned from Egypt.
- 2 Imagine his surprise when he not only counts 11 sons but also sees 20 extra donkeys and several wagons.
- 3 Jacob is told "Joseph is still alive and the governor of all of Egypt. The bible doesn't specifically state that the 10 sons told Jacob of their sin in selling Joseph years earlier. However, we should presume that they told him everything - especially since Benjamin now knew the whole truth.
- 4 Jacob finally comprehends that Joseph is still alive and he commits to go and see him in Egypt.

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We say that Joseph was a “type” of Christ. Meaning that circumstances and events in Joseph’s life, accurately portrayed circumstances and events that would arise in Christ’s life.

<b>Joseph</b>	Note the amazing similarities between these two	<b>Jesus</b>
1 Gen. 7:2	Regarded themselves as shepherds	Jn. 10:11-14
2 Gen. 37:3	Beloved by their fathers	Mt. 3:17
3 Gen. 37:4-6	Hated by their brethren without a cause	Jn. 1:11; 7:5; 15:25
4 Gen. 37:13-14	Sent by their fathers to their brethren	Lk. 20:13; Heb. 2:12
5 Gen. 37:20	Plotted against by their brethren	Jn. 11:53
6 Gen. 37:23	Stripped of their robes	Jn. 19:23-24
7 Gen. 37:26	Taken to Egypt	Mt. 2:14-15
8 Gen. 37:28	Sold for the price of a slave	Mt. 26:15
9 Gen. 39:7	Severely tempted	Mt. 4:1
10 Gen. 39:16-18	Falsely accused	Mt. 26:59-60
11 Gen. 39:2, 21, 23	Experienced God’s presence through everything	Jn. 16:32
12 Gen. 39:20	Bound	Mt. 27:2
13 Gen. 39:20	Remained silent and offered no defense	Isa. 53:7
14 Gen. 39:21	Respected by their jailors	Lk. 23:47
15 Gen. 40:2-3	Placed with two prisoners, one of which was later lost, the other saved	Lk. 23:32
16 Gen. 41:41	Highly exalted after their sufferings	Phil. 2:9-11
17 Gen. 41:45	Took non-Jewish brides	Eph. 3:1-12
18 Gen. 41:57	Visited and honored by all earthly nations	Isa. 2:2-3; 49:6
19 Gen. 41:46	Around thirty at the beginning of their ministry	Lk. 3:23
20 Gen. 42:7-8	Lost to their brethren for a while	Rom 10:1-3; Rom. 11:7-8
21 Gen. 45:1-15	Forgave and restored their repentant brothers	Zech. 12:10-12

Our lives cannot be “types” because our story is not recorded in the Old Testament. However, we can ask ourselves the question “What do my experiences, my actions and my reactions reveal to others about the life of Christ?” Do they see “Christ in us”?



# A Study of Genesis

## Genesis 46 - Israel Moves to Egypt

### I The journey from Hebron (where Isaac died) to Beersheba (Genesis 46:1-7).

- 1 Israel stops at Beersheba on his way to Egypt.
  - a Beersheba is where God appeared to Abraham and told him to sacrifice Isaac *Gen. 21:31-22:2*.
  - b Beersheba is where God appeared to Isaac and promised to bless him *Gen. 26:23-24*.
  - c Beersheba is now where God appears to Jacob and promises to make of him a great nations. This was a direct reminder of God's promise to his father and grandfather. God never forgets His promises.
- 2 God also promises to bring Israel's descendants back from Egypt at some point in the future.
  - a Galatians 3:17 states that there were 430 years from the beginning of Abraham's "sojourn" until the Exodus in Egypt. If we do the math, it was 25 years from Abraham's sojourn until Isaac was born. It was 60 years until Jacob was born. It was 130 years until Jacob appeared with Joseph before Pharaoh in Egypt.
  - b That means that 215 years have passed and 215 years remain before the Exodus.
- 3 Israel takes all of the family livestock (cattle means 4-footed beast), their possessions and moves to Egypt.
- 4 The statement "Joseph shall put his hand upon thine eyes" is an expression that simply means "Joseph will be with you when you die". It is intended to comfort Jacob that he will never be separated nor outlive his son until Jacob dies.

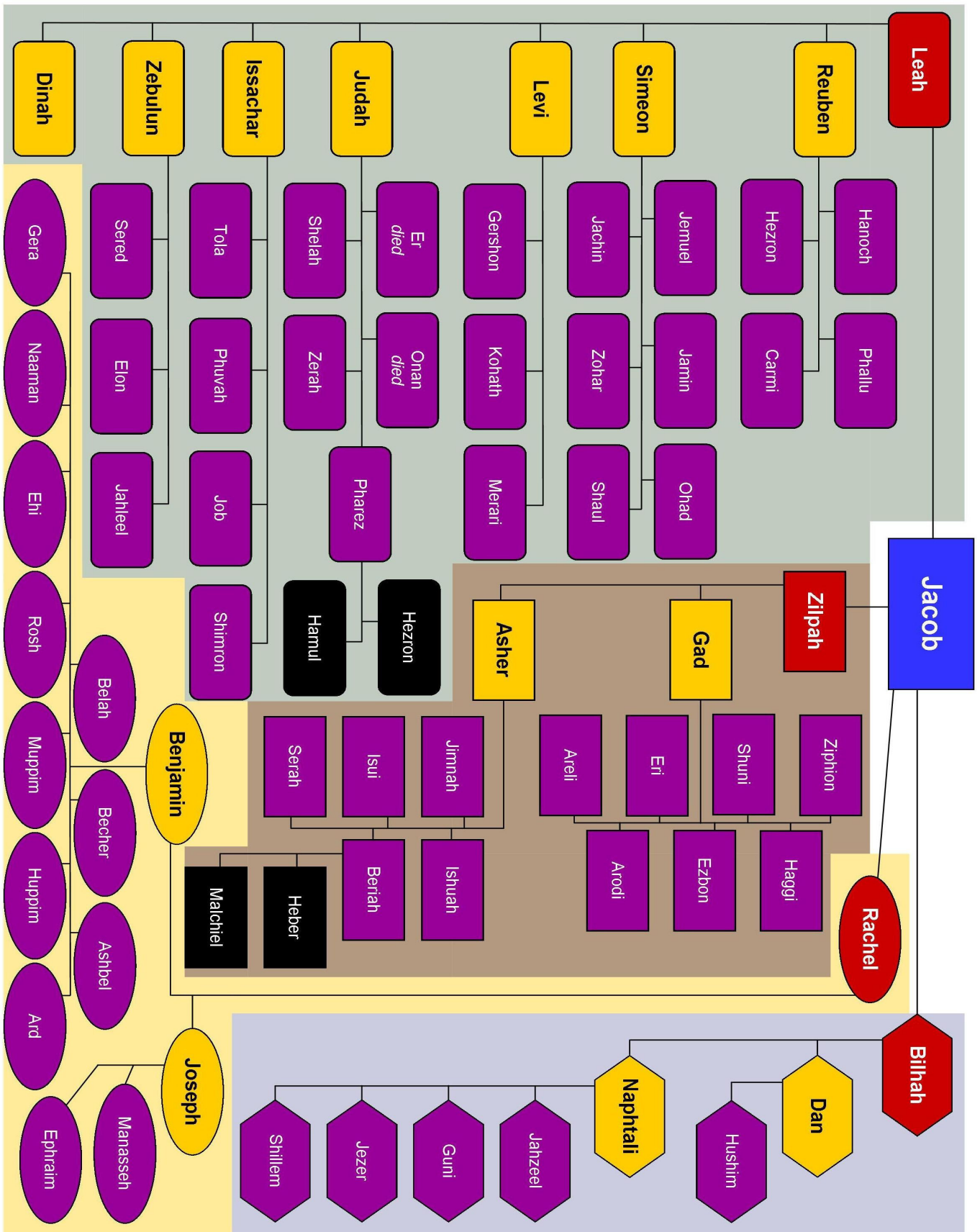
### II The accounting of Jacob's descendants (Genesis 46:8-27).

- 1 Leah's Descendants.
  - 7 children, 25 grandchildren (2 of Judah's sons had died) and 2 great grandchildren. Total for Leah = 33
- 2 Zilpah's Descendants.
  - 2 children, 12 grandchildren and 2 great grandchildren (Zilpah had died). Total for Zilpah = 16
- 3 Rachel's Descendants.
  - 2 children and 12 grandchildren (Rachel had died). Total for Rachel = 14
- 4 Bilhah's Descendants.
  - 2 children and 5 grandchildren (Bilhah had died). Total for Bilhah = 7
  - The total of Jacob's Descendants (including Leah, but not including himself) = 70
  - The total of Jacob's Descendants (not including himself, Leah, Joseph or his two sons) = 66
  - We should remember that the "total" also does not include his son's wives (specifically excluded in Gen. 46:26) nor does it include any servants or slaves. This is only a total of Jacob's direct descendants. This accounting is necessary for the Jews to trace their ancestry back to Abraham.

### III The journey from Beersheba to Egypt (Genesis 46:28-34).

- 1 Israel sends Judah ahead of the family caravan to meet Joseph for directions to Goshen.
- 2 Joseph rides his chariot to Goshen where he meets his father for the first time in 22 years. They have a very tearful reunion.
- 3 Joseph coaches his brothers on what to say to Pharaoh when they meet the ruler. There are several reasons for this.
  - Pharaoh had promised the land of Goshen. Joseph uses their occupation (shepherd) to reinforce Pharaoh's decision. Shepherds were an abomination to the Egyptians.
  - The family was good at shepherding. Opportunity was available to men of their training.
  - Goshen was relatively uninhabited by the Egyptians. If the Israelites dwelt there, it would minimize the Egyptian influence upon their extended families. Joseph well knew what the sinful influence of Egypt would do to his brother's families.

# A Study of Genesis



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## Genesis 47

<sup>1</sup> Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in the land of Goshen. <sup>2</sup> And he took some of his brethren, *even* five men, and presented them unto Pharaoh. <sup>3</sup> And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers. <sup>4</sup> They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen. <sup>5</sup> And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: <sup>6</sup> The land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them rulers over my cattle.

- 1 Joseph informs Pharaoh that his extended family has arrived from Canaan and settled in Goshen - at Pharaoh's request.
- 2 There are 2 yellow dots in the map to the right. The right dot (in Israel) is the City of Hebron. The left dot (in Egypt's Nile Delta) is the City of Rameses.
- 3 The driving distance between the two points is approximately 250 miles.
- 4 We know that when Jacob fled from Laban, he traveled about 300 miles in 10 days (page 60 of these notes).
- 5 This time, Jacob isn't running "from" but running "to". At the same pace of their flight 22 years earlier, the travel time from Hebron to Goshen would have been approximately 1 week.
- 6 Joseph takes 5 of his brothers and introduces them to Pharaoh. The question "why 5 brothers" is sometimes asked. A possible answer is found in Acts 7:14 where Stephen mentions that there were actually 75 family members that came with Jacob to Egypt. The additional 5 family members may have been the wives of 5 of the brothers. If so, Joseph could have chosen these married brothers to present to Pharaoh. Otherwise, Pharaoh may have been quick to "marry off" Joseph's unmarried brothers. Which five were they? We don't know.
- 7 The brothers introduce themselves as "shepherds". Pharaoh ensures Joseph that they must dwell in Goshen (the best of Egypt) and gives them the job of caring for his livestock as well. (Note: after the next few years of famine, Joseph's brothers really have their hands full since Pharaoh ends up owning all of the livestock.)



<sup>7</sup> And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh. <sup>8</sup> And Pharaoh said unto Jacob, How old *art* thou? <sup>9</sup> And Jacob said unto Pharaoh, The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage. <sup>10</sup> And Jacob blessed Pharaoh, and went out from before Pharaoh.

- 1 In addition to introducing 5 of his brothers, Joseph introduces Pharaoh and Jacob.

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- 2 Pharaoh is apparently surprised at the apparent age of Jacob and asks “how old are you?”. Jacob says that he is 135 years old and adds two statements:
  - a His life has been short and evil (He brought most of his evil upon himself).
  - b His father and grandfather lived much longer than his current age.
- 3 Jacob blessed Pharaoh. What an odd statement, for Pharaoh was a world ruler.
  - a Remember that Jacob had been blessed by God, so now his blessing was significant.
  - b Hebrews 7:7 states “the less is blessed of the better”. We must remember that even though we are “pilgrims” on this earth, we have within the ability to “bless” others.

<sup>11</sup> And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. <sup>12</sup> And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to *their* families.

- 1 Joseph makes sure that his extended family is settled in Rameses (in Goshen - the Nile Delta). The inference is that the land actually becomes the real property of the Israelites.
- 2 Apparently, Joseph pays for all of the grain that his extended family will need for the rest of the famine (approximately 5 years). It is also possible, since they are caring for Pharaoh's flocks, that they earned enough income to pay for their grain needs.

<sup>13</sup> And *there was* no bread in all the land; for the famine *was* very sore, so that the land of Egypt and *all* the land of Canaan fainted by reason of the famine. <sup>14</sup> And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

- 1 As the famine continues, Joseph winds up collecting all of the money in Egypt and Canaan.
- 2 No more grain can be sold because there is no money. Pharaoh is getting wealthy. However, there is still famine. This apparently happens by year 5 of the famine.

<sup>15</sup> And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. <sup>16</sup> And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. <sup>17</sup> And they brought their cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

- 1 Since the money has failed, the Egyptians and Canaanites sell all of their livestock to Pharaoh. Pharaoh is getting wealthier.
- 2 This accomplishes two things.
  - a Since Pharaoh owns all of the livestock, Pharaoh is responsible for feeding them. The people couldn't even afford to feed themselves any longer. This would have been a welcome relief.
  - b Everyone is fed for that year in exchange for their livestock - year 6 of the famine.

<sup>18</sup> When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands: <sup>19</sup> Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live, and not die, that the land be not desolate. <sup>20</sup> And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's. <sup>21</sup> And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof. <sup>22</sup> Only the land of the priests bought he not; for



# A Study of Genesis

the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

- 1 The final year of the famine (Year 7) the Egyptians sell themselves and their lands to Pharaoh.
- 2 This did not include the priests (nor did it likely include the Hebrews since they were gainfully employed).
- 3 The Egyptians are relocated to major cities to make it easier to feed the masses.

<sup>23</sup> Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land. <sup>24</sup> And it shall come to pass in the increase, that ye shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones. <sup>25</sup> And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants. <sup>26</sup> And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; except the land of the priests only, *which* became not Pharaoh's.

- 1 Joseph's management abilities have averted disaster for Egypt. He has successfully managed 7 years of plenty and 7 years of famine. Now he must manage the regrowth of Egypt.
- 2 Joseph gives "seed" and use of the land to the Egyptians in exchange for an annual tax (1/5 of their harvest). This was apparently their only "tax" and would have been the equivalent of an Income Tax.
- 3 For comparison, we should remember that today, we have all kinds of taxes: Income Tax, Property Tax, Sales Tax, Gift Tax, Estate Tax. The nominal "tax rate" today is close to 50% for the average American. Far greater than the 20% that Joseph imposed upon the Egyptians.
- 4 We should also note that apparently neither the Egyptian priests nor the Israelites had to pay any taxes.
- 5 This arrangement continued to last - even until Moses wrote the book of Genesis.

<sup>27</sup> And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. <sup>28</sup> And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. <sup>29</sup> And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: <sup>30</sup> But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said. <sup>31</sup> And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

- 1 The growing Nation of Israel continues to prosper in northern Egypt (Goshen).
- 2 Jacob lives for 17 more years after he arrives in Egypt and dies at the age of 147 (younger than any of his ancestors - his great, great grandfather Nahor died at 148).
- 3 Joseph pledges to bury Jacob in the Family Cemetery (the Cave of Machpelah).
- 4 Much conjecture has been put forth about the form of the oath (Joseph putting his hand under Jacob's thigh). This form was used by Abraham when he sent his servant to find a wife for Isaac. Lest we make too much of the "form", we must remember that we sometimes do the same thing today with the Bible. They didn't have a Bible, so the person "binding" himself placed his hand under the person he was binding himself to. We place our hand on the Bible when we make a solemn oath.
- 5 We're told that Jacob bowed himself upon the bed's head. Hebrews 11:21 mentions the top of his staff. Why the difference? The word rendered "head" means the top of something. There is no impropriety in applying it to the head or top of a staff or bed. The difference between "staff" and "bed" is just a small vowel.
- 6 It is interesting to note that we should gain encouragement from the life of Jacob. He was born a mischievous, lying younger twin and died a blessed worshipper of Jehovah. In fact, he is the only one in the great faith chapter (Hebrews 11:21) that is called a "worshipper".

# A Study of Genesis

## Genesis 48

<sup>1</sup> And it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim. <sup>2</sup> And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

- 1 Some time after Joseph's promise to bury Jacob in the Promised Land, Jacob gets sick and realizes that the end is near.
- 2 Joseph visits his ailing father with his sons - Manasseh and Ephraim. It is apparent from the following verses that Jacob cannot see well and does not know that his grandsons are present.

<sup>3</sup> And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, <sup>4</sup> And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession. <sup>5</sup> And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine. <sup>6</sup> And thy issue, which thou begetteth after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance. <sup>7</sup> And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Bethlehem.

- 1 Jacob tells Joseph that he is adopting his two grandsons (Manasseh and Ephraim) as his own sons.
- 2 This (in effect) gives Joseph the birthright (double-portion) over his brothers.
- 3 Jacob explains his reason for doing this by his recollection of his favorite wife Rachel and the fact that he had her for such a short time.

<sup>8</sup> And Israel beheld Joseph's sons, and said, Who *are* these? <sup>9</sup> And Joseph said unto his father, They *are* my sons, whom God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will bless them. <sup>10</sup> Now the eyes of Israel were dim for age, *so that* he could not see. And he brought them near unto him; and he kissed them, and embraced them. <sup>11</sup> And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. <sup>12</sup> And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. <sup>13</sup> And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him. <sup>14</sup> And Israel stretched out his right hand, and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the firstborn.

- 1 Jacob realizes that Joseph's sons are present and he proceeds to bless them. Up until now, we do not find that Jacob has "blessed" any of his children. This is a very significant event and should remind us of the other family blessing that have been passed on to children. After their father's blessing, God later would bless them with His own blessing.
- 2 Jacob begins to give the greater blessing (through his right hand) to the younger son (just like he and his brother Esau). This upset Joseph because he thought his father was making a mistake. Joseph did not realize that his father had purposefully crossed his arms to do so (Jacob guided his hands wittingly).

<sup>15</sup> And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, <sup>16</sup> The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers



# A Study of Genesis

Abraham and Isaac; and let them grow into a multitude in the midst of the earth. <sup>17</sup> And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. <sup>18</sup> And Joseph said unto his father, Not so, my father: for this *is* the firstborn; put thy right hand upon his head. <sup>19</sup> And his father refused, and said, I know *it*, my son, I know *it*: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. <sup>20</sup> And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. <sup>21</sup> And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers. <sup>22</sup> Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

- 1 It is interesting that even though Jacob's hands were upon his grandchildren, the Bible says "he blessed Joseph". This blessing upon his grandsons was the "double-portion" of the first-born. A "right" that had belonged to Reuben, but had been forfeited by his sin with Rachel's handmaid (Bilhah).
- 2 Jacob credits God with two things:
  - a Feeding him all of his life - sustenance
  - b Redeeming him from evil - salvation.
- 3 Jacob accepts Joseph's sons as his own (adoption) and imparts the greater blessing to the younger.
- 4 The land he took out of the hand of the Amorite would be Sychar. We are not told of Jacob's capturing the city in the Genesis account, but John 4:5-6 gives us the details.

## Genesis 49 ~ *Jacob's Blessings on his 12 sons*

- 1 **Reuben** ~ as the firstborn son, represented the primacy of his father's manly strength in procreation, and held the place of power and dignity. The birthright, with its double portion, belonged to him. But he forfeited his preeminence because he boiled over with dark passion and sinned with Bilhah, his father's concubine (*verses 3-4*).
- 2 & 3 **Simeon & Levi** ~ these brothers had cruelly killed the men of Shechem and hamstringed an ox. Simeon and Levi were dispersed in Jacob and scattered in Israel. By the time of the second census (*Numbers 26*), these were the two smallest tribes. This was also fulfilled when the tribe of Simeon was largely absorbed by Judah (*Joshua 19:1-9*), and the tribe of Levi was assigned to 48 cities throughout the land. Jacob cursed their cruel deception but not the people of these two tribes themselves (*verses 5-7*).
- 4 **Judah** ~ would be praised and respected by his brothers because of his victories over his enemies. He is likened to a lion that goes forth to capture prey, then returns to well-deserved rest that no one dares disturb. Just as Joseph inherited the birthright with regard to territory, so Judah inherited it with regard to government. Rulership continued in this tribe until Shiloh (the Messiah) came, and in Him it would remain forever. His people would give Him willing obedience in the day of His power. The meaning of the name "Shiloh" is obscure. Some suggested meanings are: *Prince of peace, tranquil* (*verses 8-12*).
- 5 **Zebulun** ~ will enjoy prosperity from maritime commerce. Since this tribe's territory in OT times was landlocked, this prophecy must look forward to the Millennium (*verse 13*).
- 6 **Issachar** ~ is likened to a strong donkey, so content to rest in pleasant pastoral surroundings that it had no will to fight for independence and so became subject to the enemy's yoke (*verses 14-15*).
- 7 **Dan** ~ would concern itself with judging the people. Verse 17 is difficult. It may allude to Dan's introducing the idolatry which caused the nation's fall (*Judges 18:30-31*). Many think that it is a veiled reference to the Antichrist's springing from Dan, and that this is why this tribe goes unmentioned in *1<sup>st</sup> Chronicles 2:3*; *1<sup>st</sup> Chronicles 8:40* and *Revelation 7:3-8*. In verse 18, Jacob injects a prayer for the final deliverance of his people from their foes or for his own deliverance (*verses 16-18*).
- 8 **Gad** ~ unprotected in its territory east of the Jordan, would be subjected to frequent enemy raids. But the tribe would trample the troops of its foes (*verse 19*).
- 9 **Asher** ~ would have fertile agricultural land, producing delicacies fit for a king (*verse 20*).

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- 10 **Naphtali** ~ is likened to a doe that has been released from confinement. It springs forth with tremendous speed to carry good news. All the disciples, except Judas Iscariot, came from the territory of Naphtali, and much of the Lord's ministry was there (*verse 21*).
- 11 **Joseph** ~ is a fruitful bough, sending out blessing far beyond his own borders. He was the object of bitter hostility but he did not yield, because he was strengthened by the Mighty God of Jacob. God blesses Joseph with rain in abundance, wells and gushing springs, and numerous progeny. Jacob humbly felt that he had been blessed more richly than his ancestors. Now he wishes that such blessings might come to Joseph, the one who was separate from his brothers (*verses 22 - 26*).
- 12 **Benjamin** ~ as a tribe of fighters, they would continually conquer and divide the spoil. Someone has said that Benjamin proved himself the most spirited and warlike of all the tribes. It was the Benjamites that were so good with a sling (*Judges 20:15-16*), (*verse 27*).

<sup>28</sup> All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them. <sup>29</sup> And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite, <sup>30</sup> In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace. <sup>31</sup> There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. <sup>32</sup> The purchase of the field and of the cave that *is* therein *was* from the children of Heth. <sup>33</sup> And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

- 1 Jacob has blesses his sons extended families and now charges them with his burial arrangements.
- 2 Jacob insists on being buried in the family cemetery (cave of Machpelah) that his Grandfather Abraham had bought to bury Sarah.
- 3 We are not told "when" Leah died, but we know that she has passed away since Joseph was sold into slavery in Egypt. It is possible that she actually died before Isaac. Jacob had buried her in the family cemetery as well.
- 4 What a wonderful picture scripture gives us of Jacob's death - about 2,315 years after creation. We are not told "he died", but rather that he yielded up the ghost (his spirit) and was gathered unto his people. Those he was "gathered to", were the saints that had preceded him in death. When we "give up the ghost", we are gathered to an innumerable, living saintly hosts (our people).

## Genesis 50

<sup>1</sup> And Joseph fell upon his father's face, and wept upon him, and kissed him. <sup>2</sup> And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. <sup>3</sup> And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

- 1 Joseph, naturally the one in charge because of his status in Egypt, commands "his servants - the physicians" to embalm Jacob's body.
- 2 Since this occurred a couple of hundred years before the Exodus, we know the "processes" that were used to embalm a body.
  - a The brain was removed and thrown away. The abdomen was cut open and the insides removed. When cleaned, perfumed and wrapped in cloth they were placed in four canopic jars. These jars would later be placed in a wooden chest to be buried with the mummy.
  - c Once the organs had been removed the drying process was helped by packing the body with sand, salt, rags or dry grass. The body was then covered in natron (a curing substance found naturally in Cairo) with the table at an angle so that fluid would drain away from it. This process took 40 days.

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<sup>4</sup> And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying, <sup>5</sup> My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. <sup>6</sup> And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

- 1 Joseph, though Governor of Egypt, was still a servant of Pharaoh. As such, he humbly asked for Pharaoh's permission to fulfill his oath to Jacob and bury him in the Cave of Machpelah.
- 2 Pharaoh consents to Joseph's request.

<sup>7</sup> And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt, <sup>8</sup> And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen. <sup>9</sup> And there went up with him both chariots and horsemen: and it was a very great company.

- 1 17 years after the Israelites arrive in Egypt, they return to Canaan to bury Jacob.
- 2 Their families and herds do not return to Canaan. Only the brothers and an entourage from Egypt.
- 3 There was a large group of Egyptians that accompanied Joseph and his brothers for the funeral. We don't know how many but the Bible says "a very great company". This could have been out of respect, out of military necessity because of Joseph's position within Egypt, or both.

<sup>10</sup> And they came to the threshingfloor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days. <sup>11</sup> And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which *is* beyond Jordan. <sup>12</sup> And his sons did unto him according as he commanded them: <sup>13</sup> For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

- 1 On the phrase "which is beyond Jordan" we must observe some interesting points.
  - a If the group had taken the most direct route to Canaan, this statement would not be true.
  - b However, there were at least 2 routes from Egypt toward the east.
  - c One route was the northern route (the Way of the Philistines) which went along the Mediterranean Sea and passed through Philistine territory. This route would have likely met with resistance.
  - d The southern route (the Way of the Red Sea) which went along the "middle" of the Sinai Peninsula. This southern route was south of the Sinai Desert but north of the Sinai Mountains.
  - e This southern route would have caused the entourage to pass south and east of the Dead Sea, therefore coming "across the Jordan River" to get into Canaan.
  - f It is likely this southern route that the Israelites follow during the Exodus (198 years into the future).
- 2 The mourning for Jacob is so great that the native Canaanites take notice. This must have been a great man to the Egyptians.

<sup>14</sup> And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. <sup>15</sup> And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. <sup>16</sup> And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, <sup>17</sup> So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee,

# A Study of Genesis

forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. <sup>18</sup> And his brethren also went and fell down before his face; and they said, Behold, we *be* thy servants.

- 1 For 17 years, Joseph's brothers (and father?) had lived in fear that they were not really forgiven. There was clearly no indication of this on Joseph's part, so why would the brothers think like this? The only answer can be that "under the same circumstances", they would not have forgiven their brothers. Therefore, Joseph's forgiveness cannot be comprehended.
- 2 Clearly, this has been a source of conversation among them and Jacob since their arrival in Egypt. What they couldn't keep from speaking to one another, no man has had the guts to speak to Joseph (the only one that knew the truth).
- 3 The brothers repeat to Joseph, their father's "dying" request.... "Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father". If what they say is true, then Joseph has to realize that his father died - not believing that Joseph had truly forgiven them. The reality of humanity is that we cannot comprehend that others are not exactly like us.
- 4 Joseph weeps at this realization.

<sup>19</sup> And Joseph said unto them, Fear not: for *am* I in the place of God? <sup>20</sup> But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive. <sup>21</sup> Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

- 1 Joseph repeats the truth of what he had said when he revealed himself to his brothers 17 years earlier.
- 2 God meant this for good. Why would Joseph have any "regrets" about God's working?
- 3 One of the hardest things in life to do is to speak "kindly" to those that have wronged us or to those that we cannot stand. However, nothing else will convince them that God is working in and through us to accomplish His purposes. *Proverbs 25:11 A word fitly spoken is like apples of gold in pictures of silver.*

<sup>22</sup> And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years. <sup>23</sup> And Joseph saw Ephraim's children of the third *generation*: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

- 1 Joseph is about 56 when Jacob dies. He lives for 54 years longer. Long enough to see some of his great-great grandchildren (by Ephraim).
- 2 He lives long enough to see some of his great grandchildren (by Manasseh).

<sup>24</sup> And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. <sup>25</sup> And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence. <sup>26</sup> So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

- 1 As Joseph dies, he extracts a promise from the Israelites that they will not leave his body in Egypt, but will take it with them whenever God leads them back to Canaan.
- 2 What a testimony! For the next 144 years, the Israelites had the visual reminder of Joseph's coffin as "proof" that God would lead them out of Egypt and finally give them the inheritance that He had promised.
- 3 Joseph is embalmed and "buried" in Egypt.
- 4 To help keep our "timeline" straight, we should remember the following facts: Moses was 80 when the Exodus occurred. That means that 64 years pass from the death of Joseph until the birth of Moses. During that time, Egypt's dynasties change and a "new king" arose that "knew not Joseph" (the new king had no obligation to what Joseph had done - Exo. 1:8). This "New Kingdom" is the 18<sup>th</sup> Dynasty of Egypt.