

# The Book of Genesis

a one-volume study written and compiled by Gary Kukis

**Preface:** This is my second attempt to write a reasonably short, verse-by-verse examination of the book of Genesis. The book of Genesis is actually summarized in five sections in this document. The final section is a verse-by-verse study of the entire book. Links to these various sections are found below. Because there is so much to be found in this document, the first few pages are links.

Over the years, I have developed many abbreviated approaches to Genesis. I decided to put all of them into this one document. If you want the 350 page verse-by-verse study, that is [here](#). If you want an overview of the entire book, look [here](#), [here](#), [here](#) or [here](#) (yes, I have summarized the book four times; linked in order of shortest summary to the longest summaries).

Preface: At the end of each chapter in the chapter-by-chapter studies of Genesis ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#)), there is a brief summary of each chapter (5–20 pages). These summaries are gathered together to make this one-volume commentary (which will be the [verse-by-verse commentary](#) at the end). The chapter-by-chapter study of Genesis is 13,000 pages long and consists of 52 different documents.<sup>1</sup> Many people will not want that kind of depth and detail. Therefore, I have provided several alternatives.

The intent of this verse-by-verse study, is to get your feet wet with regards to the book of Genesis, as well as to whet your interest in this first book of the Bible.

Section	Link	Summary
1	<a href="#">The four Genesis documents</a>	There are four separate documents on the book of Genesis on my website. This explains what they are and how they differ.
2	<a href="#">Brief table on Genesis; Links</a> to graphics, charts and short doctrines	Charts, Graphics and additional links. Very helpful if you are looking for a particular chapter in Genesis.
3	The <a href="#">titles or section titles</a> and a <a href="#">paragraph description</a>	One or more chapters titles are given for each chapter; Then one, two or three paragraphs are written about each chapter. This section will help you find that particular chapter in Genesis that you want to read or study.

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<sup>1</sup> 50 chapters, an introductory chapter and one document with just links.

4	A <a href="#">second paragraph summation</a>	Slightly longer descriptions of each chapter are given (which includes links to each chapter study)
5	A <a href="#">verse-by-verse study</a>	<p>This is also called an <a href="#">abbreviated exegesis</a>.</p> <p>This is a verse-by-verse study of the book of Genesis, using <i>The Scriptures 2009</i> as the base text. It is about 350 pages in length.</p> <p>Each chapter is approximately a 5–15 page study (this makes up the bulk of this document). I tried to find a representative <a href="#">graphic</a> for each chapter.</p> <p>This study primarily uses one translation and only occasionally mentions the Hebrew language (a more in-depth analysis can be found in the individual chapter studies of Genesis, which is about 13,000 pages).</p>

**Introduction:** I originally did a verse-by-verse study of the book of Genesis back in 1995. What follows is *not* that study. I improved on that work considerably and was going to simply toss the original study out. However, many people chose to access that document rather than the chapter studies.

When studying Genesis, not everyone wants a chapter-by-chapter study, where each chapter may be 400 pages long. That is just too much for some people. If the entire book of Genesis is covered in 350 pages, then that is more than enough for most individuals (currently, this document, **Genesis 1–50**, is 392 pages long). Some students of the Word of God simply do not want a 13,000 page commentary (which is roughly the length of my entire commentary of my chapter-by-chapter study Genesis).

The [Table of Genesis](#) includes a title for each chapter (sometimes two or three) and a one or two paragraph summary for each chapter, as well as a link to verse-by-verse study of each chapter. Sometimes, this is enough information for some people. This table is linked to a verse-by-verse study of each chapter of Genesis (right now, this is Genesis 1–50). Every single verse is given, and there is an explanation for every single verse found.

Essentially what I am doing is a do-over on my first work on this book. The bulk of this book will be made up by the verse-by-verse chapter summaries at the end of each chapter study. These summaries tend to be 5–15 pages long, and this provides a reasonable commentary for the book of Genesis for most people. It is a single, very readable document.

These same summaries have also been integrated into the weekly lessons on Genesis and they are found at the end of every chapter study of Genesis (which is 52 separate documents plus a master links document which can be used to access any of the 52 chapters—50 chapters + an introduction + the links to every chapter).

Verse-by-verse chapter summaries: to Genesis 1–50  
 Paragraph summaries on the table to Genesis 1–50  
 This document is now completed.

I have done a variety of summaries of this book. At least three of those summaries will be placed here. Each chapter in Genesis will be given one or more titles; each chapter will be given one or more paragraphs describing the events of that chapter; and each chapter will be given an intentionally brief verse-by-verse commentary.

<a href="#">The Table of Genesis</a>	Title and Paragraph Summaries of each Chapter	A Brief Verse-by-Verse Exegesis of Each Chapter
This table provides an overall view of Genesis, set in a table, taking up perhaps 3–4 pages.	An overall paragraph study of Genesis. Each chapter is discussed in about a third of a page. Links to the chapter studies are given here.	At the end of every chapter study, I do a brief, verse-by-verse examination of that study. Generally speaking, these studies run 5–15 pages. This material will make up the bulk of this document.

Explanation of the Genesis Table: Now and again you want to look up a specific chapter or a specific incident. This table will help you with that. In three pages, you will see what is in every chapter in the book of Genesis.

**The Four Genesis Documents** which are available at [www.kukis.org](http://www.kukis.org)

Genesis Document	Size and Location	Description
<p><b>Genesis (New)</b> A single document</p>	<p>Document size: About 350 pages. The entire document is nearly 400 pages.</p> <p>Location: this is the document that you have open right now.</p> <p>(<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p> <p>Now complete.</p>	<p>At the end of each chapter study there is a brief verse-by-verse summation of the chapter. These summaries have been collected and placed into this single document.</p> <p>Each chapter has a title or several titles; each chapter has a brief description; then there is a more detailed description (but still brief); and the bulk of this document is a verse-by-verse study of every chapter in Genesis.</p> <p>The summaries are an ongoing process.</p>
<p><b>Genesis (Old)</b> A single document</p>	<p>Document size: About 500 pages.</p> <p>Location: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p> <p>Document complete</p>	<p>This was the original study which I did in Genesis circa 1995. This material was integrated into the two studies below and re-edited many times (in those studies).</p>
<p>A collection of the <b>emailed Genesis lessons</b> (these lessons were emailed out each week)</p> <p>5 Documents</p>	<p>Document size: Four documents containing 100 lessons each. Each document is 500–600 pages.</p> <p>Location: (<a href="#">Folder</a>)</p> <p>Now complete (including the added summaries)</p>	<p>Each week, I email out two lessons—one from the Old Testament and the other from the New. When these 100 of these lessons are completed, I put them all online as a single document.</p> <p>All of the lessons for Genesis are complete and posted online.</p>

<p><b>Chapter by Chapter Study</b></p> <p>50 chapters + an introduction chapter + a links document (it links to all of the chapters)</p>	<p>Document size: 100–500 pages for each chapter. Each chapter is a separate document.</p> <p>Location: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>) (<a href="#">Folder</a>)</p> <p>Nearly complete (except for the summaries)</p>	<p>This is the most detailed study of Genesis, which includes three original translations, every single word from the Hebrew (including its morphology). This is not simply a combination of the previous documents; it is much more detailed than that. The commentary is extensive and on point.</p>
<p>In all cases above, if there is a *.zip document, that could be a newer WP version. Check the dates.</p>		

<p align="center"><b>Brief Summary of Genesis</b></p>	
<p><b>Chapters</b></p>	<p><b>Subject Matter</b></p>
<p>Genesis 1–2</p>	<p>Creation</p>
<p>Genesis 3–5</p>	<p>The Fall and the Line of Adam</p>
<p>Genesis 6–10</p>	<p>Noah and the Flood</p>
<p>Genesis 11</p>	<p>The Tower of Babel</p>
<p>Genesis 12–23</p>	<p>Abraham</p>
<p>Genesis 24–26</p>	<p>Isaac</p>
<p>Genesis 27–35</p>	<p>Jacob</p>
<p>Genesis 36</p>	<p>Esau</p>
<p>Genesis 37</p>	<p>The Sons of Jacob</p>
<p>Genesis 38</p>	<p>Judah</p>
<p>Genesis 39–50</p>	<p>Joseph</p>

The Table of Genesis  
The Text and Commentary of Genesis  
The Different Versions of Genesis by Gary Kukis

**Charts, Graphics, Short Doctrines** (I wanted to find one graphic to represent each chapter for the verse-by-verse exegesis.)

The [Abbreviated Exegesis](#) is a relatively compact verse-by-verse study of the book of Genesis (it is about 350 pages).

Just reading the chapter title and the graphic title will give you a good idea of what each chapter is about. Care was taken to choose representative graphics.

### Abbreviated Exegesis of Genesis

Section	Chapter	Appropriate Graphic or Short Doctrine
Creation and Restoration	<a href="#"><u>1</u></a>	<a href="#"><u>Six Days of Restoration</u></a> (a graphic)
God Creates Man	<a href="#"><u>2</u></a>	<a href="#"><u>Adam and the Woman in Innocence</u></a> (a graphic)
The Fall	<a href="#"><u>3</u></a>	<a href="#"><u>“He will strike your heel and you will crush his head.”</u></a> (a graphic)
Cain Murders Abel	<a href="#"><u>4</u></a>	<a href="#"><u>Cain and Abel: The First Murder</u></a> (a graphic)
Adam to Noah (the Genealogy Gospel)	<a href="#"><u>5</u></a>	<a href="#"><u>10 Men 10 Generations</u></a> (a graphic)
Noah’s Ark	<a href="#"><u>6</u></a>	<a href="#"><u>The Ark of Kentucky</u></a> (a graphic)
The Great Deluge	<a href="#"><u>7</u></a>	<a href="#"><u>The Ark During the Deluge</u></a> (a graphic)
God Remembers Noah	<a href="#"><u>8</u></a>	<a href="#"><u>But God Remembered Noah</u></a> (a graphic)
Noah and Family Exit the Ark	<a href="#"><u>9</u></a>	<a href="#"><u>Three Sections of Genesis 9</u></a> <a href="#"><u>The Rainbow — God’s Covenant with Man</u></a> (a graphic)
Mankind Spreads Out	<a href="#"><u>10</u></a>	<a href="#"><u>The Breakdown of Genesis 10</u></a> <a href="#"><u>The Descendants of Shem, Ham and Japheth</u></a> (a map)
The Tower of Babel Noah to Abram	<a href="#"><u>11</u></a>	<a href="#"><u>The Subsections of Genesis 11</u></a> <a href="#"><u>The Tower of Babel</u></a> (a graphic) <a href="#"><u>Straight-Line Genealogy, from Noah to Joseph</u></a> (a graphic)
Abram Travels from Chaldea to Canaan	<a href="#"><u>12</u></a>	<a href="#"><u>The Subsections of Genesis 12</u></a> <a href="#"><u>Abram and Company Travel West out of Chaldea</u></a> (a graphic) <a href="#"><u>Abram’s Travels from Haran to Canaan</u></a> (a Casual English Bible Map)
Abram and Lot	<a href="#"><u>13</u></a>	<a href="#"><u>Abram and Lot, before They Split up</u></a> (an AI generated graphic)
Abram Rescues Lot	<a href="#"><u>14</u></a>	<a href="#"><u>A Retrospective of Genesis 14</u></a> <a href="#"><u>Abraham Goes to War to Rescue Lot</u></a> (a graphic)

<b>Abbreviated Exegesis of Genesis</b>		
<b>Section</b>	<b>Chapter</b>	<b>Appropriate Graphic or Short Doctrine</b>
God's Covenant with Abram	<a href="#"><u>15</u></a>	<a href="#"><u>Abraham Looks into a Sky of Stars</u></a> (a graphic)
Sarai, Hagar and Ishmael	<a href="#"><u>16</u></a>	<a href="#"><u>Sarai offering Hagar to Abram</u></a> (a painting by Matthew Stomer)
God Renames Abram and Extends His Covenant	<a href="#"><u>17</u></a>	<a href="#"><u>Genesis 17 chapter Sections</u></a> <a href="#"><u>Genesis 17:7</u></a> (a graphic) <a href="#"><u>Abraham's earnest prayer and God's response</u></a> <a href="#"><u>Prayer and God's Four Answers to Prayer</u></a>
The Lord Appears to Abraham Abraham Intercedes for Sodom	<a href="#"><u>18</u></a>	<a href="#"><u>Sarah Listens to Abraham and the Angels through the Tent</u></a> (a graphic)
Sodom and Gomorrah; God Destroys Sodom; Lot's Daughters	<a href="#"><u>19</u></a>	<a href="#"><u>Homosexual Men Desiring to Enter into Lot's Home</u></a> (an illustration by Jim Padgett) <a href="#"><u>The Destruction of Sodom</u></a> (a graphic)
Abraham and Abimelech	<a href="#"><u>20</u></a>	<a href="#"><u>Abraham Introduces His Wife as His Sister</u></a> (a graphic)
Isaac is Born; Hagar and Ishmael Are Sent Away	<a href="#"><u>21</u></a>	<a href="#"><u>Isaac is Born</u></a> (a graphic) <a href="#"><u>Hagar and Ishmael Are Sent Packing</u></a> (a graphic)
Abraham Offers Up His Son	<a href="#"><u>22</u></a>	<a href="#"><u>Abraham is Ready to Offer His Son</u></a> (a graphic)
Abraham Negotiates a Burial Plot for Sarah	<a href="#"><u>23</u></a>	<a href="#"><u>Abraham Negotiating a Burial Plot</u></a> (a graphic)
Abraham Sends a Trusted Servant to Find a Wife for Isaac	<a href="#"><u>24</u></a>	<a href="#"><u>The Servant Carefully Studies Rebekah</u></a> (a graphic)
Abraham's Arabic Descendants; Abraham's Death and Burial; Ishmael's Line; Jacob and Esau	<a href="#"><u>25</u></a>	<a href="#"><u>The Various Topics of Genesis 25</u></a> <a href="#"><u>The Genealogy of Shem</u></a> (a chart) <a href="#"><u>Esau Trades His Birthright for a Bean Soup</u></a> (a graphic)



<b>Abbreviated Exegesis of Genesis</b>		
<b>Section</b>	<b>Chapter</b>	<b>Appropriate Graphic or Short Doctrine</b>
Isaac Lives in Gerar; A Dispute Over Wells; Esau's Hittite Wives	<a href="#"><u>26</u></a>	<a href="#"><u>The Section Headings in Genesis 26</u></a> <a href="#"><u>The Journeys of Isaac</u></a> (a map) <a href="#"><u>Esau's Foreign Wives</u></a> (a graphic)
Jacob and Rebekah Deceive Isaac; Jacob Goes to Haran while Esau is furious	<a href="#"><u>27</u></a>	<a href="#"><u>The Subsections of Genesis 27</u></a> <a href="#"><u>Isaac's Blessing to Jacob, Being Deceived</u></a> (a graphic)
Jacob is Sent to Laban; Esau Marries an Ishmaelite	<a href="#"><u>28</u></a>	<a href="#"><u>The subsections of Genesis 28</u></a> <a href="#"><u>Jacob's Ladder</u></a> (a graphic)
Jacob, Rachel, Laban and Leah; The Deceiver is Deceived	<a href="#"><u>29</u></a>	<a href="#"><u>The Subsections of Genesis 29</u></a> <a href="#"><u>Rachel—the Love of Jacob's Life</u></a> (a graphic)
God Blesses Jacob with Children and Wealth	<a href="#"><u>30</u></a>	<a href="#"><u>Genesis 30 Divided into Subsections</u></a> <a href="#"><u>Jacob's Children</u></a> (a graphic) <a href="#"><u>Jacob's Sheep</u></a> (a photograph) <a href="#"><u>Jacob's Great Material Wealth</u></a> (a graphic)
Jacob Flees from Laban, Taking Wives, Children and Flocks	<a href="#"><u>31</u></a>	<a href="#"><u>Laban Catches up to Jacob and Wants to Search the Camp</u></a> (a graphic)
Jacob Returns to the Land; Jacob Wrestles with God	<a href="#"><u>32</u></a>	<a href="#"><u>Jacob Wrestles with God</u></a> (a graphic)
Jacob Meets Esau After Two Decades	<a href="#"><u>33</u></a>	<a href="#"><u>Jacob Meets Esau</u></a> (a graphic)
A Foreign Seed is Introduced	<a href="#"><u>34</u></a>	<a href="#"><u>Simeon and Levi Avenge Their Sister Dinah</u></a> (a graphic)
Family Milestones	<a href="#"><u>35</u></a>	<a href="#"><u>The Subsections of Genesis 35</u></a> <a href="#"><u>Beersheba, Bethel and Paddan-Aram</u></a> (a map) <a href="#"><u>Penuel, Shechem and Bethel</u></a> (a map)

Abbreviated Exegesis of Genesis		
Section	Chapter	Appropriate Graphic or Short Doctrine
Esau's Chapter	<a href="#">36</a>	<a href="#">Subunits of Genesis 36</a> <a href="#">Word Cloud of Genesis 36</a> (from the ESV) <a href="#">Lessons from Genesis 36</a> <a href="#">Esau and the Edomites</a> (Generated with AI using Microsoft Designer)
The Fruits of the Jealousy of Joseph's Brothers	<a href="#">37</a>	<a href="#">Observations Made in Genesis 37</a> <a href="#">Wenstrom's Outline of Genesis 37:1–50:26</a> <a href="#">Joseph Reveals His Dreams to His Brothers by Raphael Santi and Giulio Romano</a> (a painting) <a href="#">Joseph's Bloody Coat Brought to Jacob by Diego Rodriguez de Silva y Velázquez</a> (a painting) (Oil on canvas, 1630, at the Monasterio de San Lorenzo)
Judah and Tamar	<a href="#">38</a>	<a href="#">Judah Meets Tamar, not Knowing Her</a> (a graphic)
Joseph and Potiphar's Wife	<a href="#">39</a>	<a href="#">Potiphar's Wife Pursues Joseph</a> (a graphic)
Joseph Interprets Two Dreams in Prison	<a href="#">40</a>	<a href="#">Joseph Interprets Two Dreams for Two Political Prisoners</a> (a graphic)
Joseph Interprets Pharaoh's Dream then Gives him a Game Plan	<a href="#">41</a>	<a href="#">The subheadings of Genesis 41</a> <a href="#">Joseph Interprets Pharaoh's Dream</a> (a graphic)
Joseph's Brothers Come to Egypt	<a href="#">42</a>	<a href="#">Joseph's Brothers Bow Before Him</a> (a graphic)
Famine Year Two; the Brothers Return to Egypt	<a href="#">43</a>	<a href="#">Joseph Meets His Full-Brother Benjamin After 20 Years</a> (a graphic)
Joseph's Cup	<a href="#">44</a>	<a href="#">Joseph's Cup is Found In Benjamin's Sack</a> (a graphic)
Joseph Reveals Himself to His Brothers	<a href="#">45</a>	<a href="#">The Subsections of Genesis 45</a> (subtitles from the International Standard Version) <a href="#">Joseph Makes Himself Known to His Brothers</a> (a graphic)
Jacob and All His Descendants Move to Egypt	<a href="#">46</a>	<a href="#">Genesis 46 subdivided</a> <a href="#">Israelites departure</a> (a painting by Rob Leinweber)

<b>Abbreviated Exegesis of Genesis</b>		
<b>Section</b>	<b>Chapter</b>	<b>Appropriate Graphic or Short Doctrine</b>
Jacob and His Family in Egypt	<a href="#"><u>47</u></a>	<a href="#"><u>The Subsections of Genesis 47</u></a> <a href="#"><u>Jacob Before Pharaoh</u></a> (a graphic)
Jacob Blesses Ephraim and Manasseh	<a href="#"><u>48</u></a>	<a href="#"><u>Jacob Blesses Ephraim and Manasseh</u></a> (a graphic)
Jacob Blesses His Sons	<a href="#"><u>49</u></a>	<a href="#"><u>Jacob Blesses Judah</u></a> (a graphic)
The Generation of Joseph Passes from the Scene	<a href="#"><u>50</u></a>	<a href="#"><u>The Subsections of Genesis 50</u></a> (titles are taken from the ISV and E-sword) <a href="#"><u>Joseph Has His Father Embalmed</u></a> (a graphic) <a href="#"><u>Genesis 50:20 (NKJV)</u></a> (a graphic)

Which Link is which, might be somewhat confusing.

I have posted four different Genesis documents and that link tells you what they are.

Links 3, 4 and 5 take you to three sets of summaries. If you are looking for a particular chapter to study or for a particular incident, you would go to any of these three links.

If you want to be linked to any of the 50 chapter studies of Genesis, that is link #5. Each chapter study might be 100–500 pages long and has every Hebrew word of the chapter, three original translations, the in-depth commentary.

If you want a much briefer but still a verse-by-verse discussion of each chapter of Genesis, that is the 6<sup>th</sup> link. Each chapter is 5–15 pages long and it is all in this document.

<a href="#"><u>Document Beginning</u></a>	<a href="#"><u>The Four Genesis Documents</u></a>	<a href="#"><u>Abbreviated Exegesis of Genesis</u></a> (links)
<a href="#"><u>The Table of Genesis</u></a> (Two Summaries)	<a href="#"><u>Chapter Summaries, with links to the Chapter Studies</u></a>	<a href="#"><u>A Verse-by-Verse Summary Lesson of Each Chapter in Genesis</u></a>

## The Table of Genesis (Two Summaries)

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis Introduction</a>	<b>The Early History of Man and God</b>	A brief introduction to the book of Genesis, which includes its authorship and history.
<a href="#">Genesis 1</a>	<b>Creation and Restoration</b>	God creates the earth and the universe but the earth becomes uninhabitable. God restores the earth in six days, resting on the seventh (the first three verses of Genesis 2 really belong in Genesis 1).
<a href="#">Genesis 2</a>	<b>God Creates Man and Woman and the Garden of Eden</b>	God makes the man and the woman and places them in the Garden of Eden. The environment of this land is described.
<a href="#">Genesis 3</a>	<b>Man's Fall from Innocence</b>	The serpent tempts Eve (the woman) by deceiving her. She eats the fruit of the tree which God told them not to eat. Adam eats the fruit of that tree, taking it from the woman's hand. God lays out the specific judgment for all three creatures. They are driven out of the Garden of Eden.
<a href="#">Genesis 4</a>	<b>Cain Murders Abel</b>	Two sons of Adam and Eve, Cain and Abel, offer a sacrifice to God. Cain's offering represents his hard work; Abel's represents the sacrifice of an innocent animal (which is what God required). Cain kills Abel; and God banishes Cain.
<a href="#">Genesis 5</a>	<b>The Genealogy of Adam to Noah</b>	Adam's genealogical line to Noah and his three sons.
<a href="#">Genesis 6</a>	<b>Fallen Angels Corrupt the Earth and All Mankind</b>	The sons of God, who are fallen angels, find the daughters of men to be very attractive and they apparently have the ability to cross-mate with them. All of the earth, except for Noah and his family, have become corrupt (no one else is fully man). God commands Noah to build an ark and to gather animals and food for this ark.
<a href="#">Genesis 7</a>	<b>Noah and His Family Enter the Ark</b>	Noah and his family enter the ark and a pair of every kind of animal is taken with them. The skies open and it rains on the earth for 40 days and 40 nights. The waters prevail over the earth for 150 days and all land life dies.

<b>Chapter</b>	<b>Chapter Title (s)</b>	<b>Content Description</b>
<a href="#">Genesis 8</a>	<b>After the Rains</b>	Noah and his family wait for the waters to subside. God guides to exit the ark and God makes a covenant with Noah.
<a href="#">Genesis 9</a>	<b>God's Covenant with Noah</b> <b>Noah's Drunkenness and His Sons</b>	God gives Noah and all his descendants the privilege of eating meat, but the blood must be drained from it. God promises never to flood the earth again, and gives the rainbow as a sign of this promise.  In the second half of Genesis 9, Noah gets drunk and his sons respond to this in different ways. Noah finally dies.
<a href="#">Genesis 10</a>	<b>The Descendants of Shem, Ham and Japheth</b>	The descendants of the three sons of Noah are given. They will spread out over the earth.
<a href="#">Genesis 11</a>	<b>The Tower of Babel</b> <b>Shem's Genealogy</b>	Man builds the tower of Babel, and God confounds their languages. As a result, man spreads out across the earth.  In the second half of Genesis 11, Shem's descendants are followed out all of the way to Abram.
<a href="#">Genesis 12</a>	<b>God Leads Abram and Sarai to Canaan</b> <b>Abram and Sarai in Egypt during the Famine</b>	God selects Abram and tells him to leave his family and take his wife from where he is to the land of Canaan. God is giving this land to Abraham and his descendants (this is a part of God's covenant with Abram). Abram and Sarai first go with Abram's family as far as Haran; but when Abram's father dies there, Abram and Sarai go the rest of the way to Canaan.  In the second half of Genesis 12, Abram and Sarai go to Egypt, as there is a famine in Canaan. Abram and Sarai pretend they are not married in order to preserve Abram.
<a href="#">Genesis 13</a>	<b>Abram and Lot Split Up</b>	Abram also had taken Lot, his nephew, with him. At this point, they both have so many possessions that they decide to split up. After they split up, God gives Abram more information on what God is promising him.

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 14</a>	<b>Abram Rescues Lot and Honors Melchizedek</b>	Abram rescues Lot in the midst of the war of the kings. In fact, with a very small counter force, Abram defeats the aggressive kings who defeated Sodom. By this, Abram preserves Sodom and honors the priest Melchizedek. The events of this chapter are closely related to Genesis 19.
<a href="#">Genesis 15</a>	<b>God Expands His Covenant to Abram and Speaks of the Future</b>	God speaks to Abram, expanding on the promises of the covenant, and providing more specific information about the covenant. God tells Abram what will happen in the near future (over the next 400 years or so) and the peoples of Canaan are listed.
<a href="#">Genesis 16</a>	<b>Abram Listens to Sarai and Impregnates Her Servant</b>	Sarai decides that she needs to help God out with His covenant, and she offers her Egyptian servant girl, Hagar, to Abram to impregnate. Abram goes along with this and his household explodes with Sarai's anger. Hagar is thrown out of their household, but God coaxes her to return.  Hagar bears Abram a son, Ishmael, when Abram is 86 years old.
<a href="#">Genesis 17</a>	<b>God Renames Abram and Sarai; and Speaks of Isaac's Birth and Ishmael's Future</b>	Thirteen year later, God speaks to Abram again, expanding on the covenant. God renames him Abraham, and promises him a biological son by Sarah (a renamed Sarai). God requires Abraham to be circumcised along with all the males in his encampment.  Isaac's birth is prophesied by God, and Ishmael's future is also given by God.
<a href="#">Genesis 18</a>	<b>God Promises Abraham that Sarah will be Pregnant</b>  <b>Abraham Intercedes for Sodom</b>	Soon thereafter, God and two angels come to Abraham and promise him that Sarah will be pregnant next year. Sarah, hidden in her tent, laughs at this. God says to name the son <i>Isaac</i> , which means <i>laughter</i> .  God then is going to walk with these two angels to destroy Sodom and four other cities. Abraham intercedes for Sodom.

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 19</a>	<p><b>Two Angels in Sodom</b></p> <p><b>The Destruction of Sodom and Gomorrah</b></p> <p><b>Lot and His Two Daughters</b></p>	<p>The two angels enter into Sodom to stay the night. Lot, concerned for their safety, insists that they come and stay with him. The people of Sodom surround Lot's house, calling for these men to be given to them to be raped.</p> <p>The next morning, the angels lead Lot and his family out of Sodom, before its destruction. The wife will look back to Sodom and become a pillar of salt.</p> <p>Lot and his two daughters find shelter up in the mountains. His daughters decide to have sex with their father in order that their name not die out.</p>
<a href="#">Genesis 20</a>	<p><b>Abraham and Sarah in Gerar</b></p>	<p>Abraham goes to stay in Gerar, but he tells anyone there that Sarah is his sister. He believes that this will keep him from being harmed.</p> <p>Abimelech, the king of that region, takes Sarah as his wife, but God stops him before he can consummate this marriage. He returns Sarah to Abraham along with a great deal of money.</p>
<a href="#">Genesis 21</a>	<p><b>Isaac is Born</b></p> <p><b>Hagar and Ishmael are Sent Away</b></p> <p><b>Abraham, Abimelech and Phicol</b></p>	<p>Isaac is born to Sarah. Hagar and her son Ishmael are sent away by Sarah because she fears Ishmael's aggressive behavior toward Isaac.</p> <p>God promises that He will make a great nation of Ishmael and He protects Hagar and Ishmael.</p> <p>Abimelech makes a treaty with Abraham.</p>
<a href="#">Genesis 22</a>	<p><b>The Offering of Isaac</b></p> <p><b>The Genealogy of Nahor and Milcah</b></p>	<p>God comes to Abraham and asks him to offer up his only begotten son. Although we understand today that this is a parallel to God offering His Uniquely-born Son, for Abraham, it was simply about obedience.</p> <p>At the end of this chapter, Nahor's descendants are given. I believe that this is a list of believers having been born to Nahor.</p>

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 23</a>	<b>Abraham Purchases a Burial Site for Sarah</b>	Sarah dies. Abraham negotiates with Hittites to purchase a burial site for her.
<a href="#">Genesis 24</a>	<b>A Wife from Haran for Isaac</b>	Abraham send his most trust servant east to Haran to find a wife for Isaac. Abraham was adamant about Isaac not leaving Canaan.
<a href="#">Genesis 25</a>	<b>Abraham's Second wife, Keturah</b> <b>Abraham's Death</b> <b>Ishmael's Descendants</b> <b>The Birth of Esau and Jacob</b>	Abraham takes a second wife, Keturah, after Sarah dies. They produce six children. After Abraham dies, his sons, Isaac and Ishmael put him with his wife Sarah. The descendants of Ishmael. The birth of Esau and Jacob. Jacob gets Esau's birthright for a mess of pottage.
<a href="#">Genesis 26</a>	<b>God's Covenant with Isaac</b> <b>Isaac in Gerar</b> <b>Esau's Marriage</b>	God renews his promise to Abraham with Abraham's son, Isaac. Isaac takes his family to Gerar and misrepresents his wife as his sister (just as his father Abraham had done). Esau marries two Hittite women.
<a href="#">Genesis 27</a>	<b>Jacob, the Supplanter, Supplants Esau, His Twin</b>	At a time when Isaac can barely see, and he believes he is near the end of his life, he decides to give Esau, his firstborn and his favorite, and end-of-life blessing. Such a blessing is considered so significant that Rebekah, Isaac's wife, plots to have Jacob, his other son, pretend to be Esau and take that blessing. Although Isaac and Rebekah pull this off successfully, Esau understands what has taken place, vows to kill Isaac.



Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 28</a>	<p><b>Isaac is Sent to Haran</b></p> <p><b>Esau Marries a Third Wife</b></p> <p><b>Jacob's Ladder and Jacob's Vow</b></p>	<p>Isaac is sent to Haran to take a wife from his own family (but mostly to protect him from Esau).</p> <p>Esau marries another wife from the family of Ishmael, realizing that his Hittite wives displeased his father, Isaac.</p> <p>Jacob, not too far along on his trip, dreams of a ladder going up into heaven, with angels going up and down this ladder. Jacob makes a vow to God after this dream.</p>
<a href="#">Genesis 29</a>	<p><b>Jacob Marries Leah and Rachel</b></p>	<p>Jacob arrives in Haran and is taken in by his Uncle Laban (Rebekah's brother). Jacob finds himself in love with Rachel and offers seven years of service to Laban as his gift for the bride. On his wedding night, Laban delivers his older daughter Leah to Jacob. Because it is dark, Jacob consummates the marriage without knowing which sister he has married. Laban gives Rachel to Jacob as a second wife, requiring an additional seven years service. Leah gives him four sons.</p>
<a href="#">Genesis 30</a>	<p><b>God Versus the Local Folklore</b></p>	<p>Rachel and Leah both seem to think that love applies are the key to having more children. Jacob seems to think that holding up spotted or striped branches before his sheep would produce sheep with those markings. God blesses the women with children and Jacob with more sheep, despite them putting their hopes in false concepts.</p>
<a href="#">Genesis 31</a>	<p><b>Jacob Leaves Haran but Laban Catches Up to Him</b></p>	<p>Laban's sons begin to worry that Jacob is going to take too much of their inheritance. Jacob's Uncle Laban also appears to lose sight of that fact that he has been blessed by Jacob being there. God tells Jacob to return to and he does, but he does so surreptitiously. He is gone for three days before Laban knows that, so Laban chases after Jacob. Laban believes some issues need to be resolved.</p>

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 32</a>	<b>Jacob Wrestles with God the Night before Meeting Esau</b>	Having come to a reasonable parting of the ways with his Uncle Laban, Jacob knows that he must face Esau, the man whose birthright he took for a message of pottage; the man whose blessing he stole. The night before they are to meet up, Jacob wrestles Someone for that entire night. Jacob walks away from that altercation knowing at least one single fact of doctrine.
<a href="#">Genesis 33</a>	<b>Jacob Meets Up with Esau</b>	Jacob meets up with Esau. It is a tearful reunion, where both men appear to leave the past in the past. Jacob insists that Esau accept a gift of livestock from him. However, it appears that Jacob chooses not to follow Esau back to his place.
<a href="#">Genesis 34</a>	<b>The Rape of Dinah</b>	Dinah, a daughter of Jacob, is out visiting her gal friends and is spied by Shechem, who then rapes her and takes her back to his compound. He decides that he wants to marry her, so he appeals to his father Hamor. So Hamor and Shechem then go to Jacob's compound and appeal to him to marry Dinah. This would mean that both families would intermarry and share the land. The sons of Jacob agree, but only under the condition that all males of their compound be circumcised. Three days later, Simeon and Levi (sons of Jacob) take advantage of the men while healing, and they kill them all. Then they take their wealth and their children and women as slaves.
<a href="#">Genesis 35</a>	<b>Jacob's Family is Cleansed of Idolatry</b> <b>The Death of Rachel</b> <b>Jacob's Twelve Sons</b> <b>The Death of Isaac</b>	Genesis 35 lists a number of milestones in the life of Jacob's family. Before taking his family to Bethel, God has the family rid itself of the personal idols and earrings (which apparently had a pagan influence). In Bethel, Rebekah's personal servant, Deborah dies. God appears to Jacob again and reiterates the promise of the land to him and his descendants. Jacob erects a pillar of stone at that place. Rachel has a difficult pregnancy and dies soon after her giving birth to Benjamin. This took place on their move to Bethlehem. All of Jacob's sons are named. Isaac dies at age 180. Both Esau and Jacob gather to bury their father.

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 36</a>	<p style="text-align: center;"><b>The Descendants of Esau</b></p> <p style="text-align: center;"><b>The Descendants of Seir</b></p>	<p>Genesis 36 is a very peculiar chapter, insofar as, this simply follows out some of the lines of Esau and Seir. Included in this chapter are the leaders of Edom and Seir (there appears to have been some intermarriage between the two groups).</p>
<a href="#">Genesis 37</a>	<p style="text-align: center;"><b>Joseph's Life with his Father and Brothers</b></p> <p style="text-align: center;"><b>Joseph is Sold into Slavery</b></p>	<p>We pick up the story of Jacob and his family when Joseph is 17 years old. He is clearly his father's favorite, which is not anything which his father hid from Joseph's other brothers. They were extremely jealous.</p> <p>Joseph had a number of dreams which symbolically placed him in authority over his older brothers.</p> <p>Jealousy of him motivates his brothers to want to kill him, but the eldest brother, Reuben, talks them into selling Joseph into slavery instead. However, they make it appear as if he is dead to their father.</p> <p>Joseph ends up as the slave of Potiphar, a high court official in Egypt.</p>
<a href="#">Genesis 38</a>	<p style="text-align: center;"><b>Judah and Tamar</b></p>	<p>Judah recounts the very odd narrative which explains having two sons—Perez and Terah—by his daughter-in-law Tamar.</p>
<a href="#">Genesis 39</a>	<p style="text-align: center;"><b>Joseph and Potiphar</b></p>	<p>Joseph, the second youngest son, is sold to Potiphar, a very high official in Egypt (this is the result of the jealousy of his brothers).</p> <p>Under these circumstances, Joseph's abilities as an administrator become apparent and Potiphar puts him in charge of his entire household. Both Joseph and Potiphar are prospered as a result.</p> <p>However, Potiphar's wife pursues Joseph and when he refuses her, she accuses him of rape. Joseph is put into jail, but the jailer recognizes Joseph's talents and Joseph acts as the chief administrator for the jail in which he is incarcerated.</p>

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 40</a>	<b>Joseph, the Chief Baker and the Chief Cupbearer</b>	<p>While Joseph is in charge in the prison where he is being held, two men from the palace are placed into this prison: the chief cupbearer and the chief bakers. After they spend a great deal of time there, the men have individual dreams, which Joseph will interpret. One man will be restored to his former life, and the other man will be executed.</p>
<a href="#">Genesis 41</a>	<b>God Promotes Joseph to Second-in-Command in Egypt</b>	<p>Pharaoh wakes up after having two disturbing dreams in one night. He calls the magicians and wise men into his court, but they are of no help to him. Then the chief cupbearer—the one who is supposed to remember all the names, faces and bios of important people—remembers Joseph and how he accurately interpreted dreams.</p> <p>Joseph is brought to the palace from the prison. He not only properly interprets Pharaoh’s dreams (Pharaoh recognizes the truth of what Joseph says), but then Joseph lays out a plan to deal with the future (which was outlined for them in the two dreams which Pharaoh had).</p> <p>Pharaoh promoted Joseph to be second-in-command; and he would be in charge of dealing with the upcoming depression that Egypt would face.</p>
<a href="#">Genesis 42</a>	<b>Jacob’s Sons Go to Egypt to Buy Grain</b>	<p>The seven years of famine had begun, and this extends into Canaan. Jacob sends ten of his sons to Egypt to purchase grain, hearing that Egypt has storehouses filled with grain.</p> <p>The sons all meet with Joseph. He knows who they are, they do not know that he is their brother. He is dressed like an Egyptian, he talks like an Egyptian, and his facial hair is trimmed like Egyptians.</p> <p>Joseph suddenly accuses them of being spies. When trying to explain who they are, one of the brothers blurts out that there are twelve brothers in all. One dead and one staying with their father.</p> <p>Joseph tells them that he will keep Simeon here, in Egypt, but they must bring back the youngest son in order to make their story believable.</p>

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 43</a>	<b>Jacob's Sons Return to Egypt with Benjamin</b>	<p>Joseph told his brothers (who do not know who he actually is) that they may only return to Egypt with their youngest brother. After some discussion, perhaps a year later, Jacob realizes that this is the family's only option.</p> <p>Judah takes a leadership role, and they all return to Egypt. Joseph sees them and has his servant take them to his house for a meal. Joseph also sees to it that the brothers are placed in the order of their birth.</p>
<a href="#">Genesis 44</a>	<b>Judah Offers to Be Benjamin's Substitute for Punishment</b>	<p>In Genesis 44, Joseph has his servants load up his brothers with grain and he put the silver back into their bags as well. But he had one more unusual order for his servants. "Put my silver chalice into the bag of the youngest son."</p> <p>Everything is ready by daybreak, and the brothers leave Egypt with their grain, not realizing that anything is amiss. Then Joseph sends his servants out after them. Joseph accuses them of stealing his silver chalice, and this is proven when his main servant goes through all of the bags of grain. The silver cup is in Benjamin's sack.</p> <p>Although Joseph gives the orders for his servants to return with Benjamin, all of the brothers return with him. Judah takes a leadership position and explains the situation to Joseph. Then he offers himself as a slave to Joseph instead of his brother Benjamin.</p>

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 45</a>	<b>Joseph Makes Himself Known to His Brothers</b>	<p>Joseph had intended for Benjamin to be arrested for stealing his silver chalice, but he expected the other brothers to return home. They didn't—they returned with their accused younger brother and Judah offers himself in exchange for Benjamin.</p> <p>Joseph is taken aback and he begins to cry as he tells his brothers who he really is.</p> <p>Joseph tries to explain to them why he is in Egypt. "It is not that you all sold me into slavery; it is because God wanted me here to deliver many people from hunger (both Egyptians and Hebrew folk)."</p> <p>Pharaoh offers up some wagons and they are sent with the brothers back to Canaan, so that they can bring their families and their father back to Egypt to live.</p>
<a href="#">Genesis 46</a>	<b>Jacob's Entire Family Moves to Egypt</b>	<p>Hearing that his son Joseph is still alive in Egypt, Jacob agrees to go down there. He stops at Bathsheba to offer up an animal sacrifice and God speaks to him in a dream. God tells him that this move to Egypt is okay to do.</p> <p>A list of all the sons, daughters and other descendants of Jacob is given. All of them moved with Jacob to Egypt (however, two of them had died in Canaan).</p> <p>Jacob is reunited with his son in Goshen. Judah continues to play a leadership role among Jacob's sons.</p>

Chapter	Chapter Title (s)	Content Description
<a href="#">Genesis 47</a>	<p><b>Jacob's Family Settles in Goshen</b></p> <p><b>Joseph Works out Deals with the Egyptian People for Grain</b></p> <p><b>Jacob's Final Days in Egypt</b></p>	<p>Pharaoh, in the previous chapter, told Joseph that he could bring his family to live in Egypt. In Genesis 47, they actually move to Egypt with all of Jacob's descendants and their wives.</p> <p>Pharaoh interviews some of the sons directly and confirms that Goshen is where the family should live. As per Joseph's directions, his brothers confirmed that they raised livestock.</p> <p>Jacob lives the remainder of his life in Egypt</p>
<a href="#">Genesis 48</a>	<p><b>Jacob Blesses the Sons of Joseph</b></p>	<p>Near the end of Jacob's life, Joseph brings his two son to Jacob in order to be blessed by him. Jacob gives the greater blessing to Ephraim, even though Manasseh is the eldest son.</p>
<a href="#">Genesis 49</a>	<p><b>Jacob's Last Words to His Sons</b></p>	<p>Jacob, from his death bed, calls in all of his sons to give them the end-of-life blessing.</p> <p>Jacob also asks for insurances that he will not be buried in Egypt but in Canaan.</p>
<a href="#">Genesis 50</a>	<p><b>Jacob's Burial</b></p> <p><b>Joseph Reassures His Brothers</b></p> <p><b>Joseph's Death</b></p>	<p>Jacob, having died in the previous chapter, will be taken to Canaan and buried in the family plot. This was a very big deal in Egypt and huge numbers of Egyptians attended this burial. There was also a memorial service.</p> <p>Joseph's brothers start to thinking, "With our father dead, will Joseph get his revenge on us?" They voice these concerns to Joseph and he reassures them that everything is okay. This is because God worked all things for good.</p> <p>Joseph dies at age 110. He will extract a promise to be buried in Canaan when the Hebrew people return to Canaan.</p>

Which Link is what might be somewhat confusing.

I have posted four different Genesis documents and that link tells you what they are. Links 3, 4 and 5 take you to three sets of summaries. If you are looking for a particular chapter to study, you would go to any of these three links.

If you want to be linked to any of the 50 chapter studies of Genesis, that is link #5. Each chapter study might be 100–500 pages long and has every Hebrew word of the chapter, three original translations, the in-depth commentary.

If you want a much briefer but still a verse-by-verse discussion of each chapter of Genesis, that is the 6<sup>th</sup> link. Each chapter is 5–15 pages long and it is all in this document.

<a href="#"><u>Document Beginning</u></a>	<a href="#"><u>The Four Genesis Documents</u></a>	<a href="#"><u>Abbreviated Exegesis of Genesis</u></a> (links)
<a href="#"><u>The Table of Genesis</u></a> (Two Summaries)	<a href="#"><u>Chapter Summaries, with links to the Chapter Studies</u></a>	<a href="#"><u>A Verse-by-Verse Summary Lesson of Each Chapter in Genesis</u></a>



## Chapter Summaries, with links to the Chapter Studies:

This is another set of chapter summaries, which specifically speak to what can be found in the chapter-by-chapter study of that chapter. The links take you to that particular chapter study.

The [verse-by-verse study](#) of the book of Genesis follows these summaries.

### Genesis Introduction ([HTML](#)) ([PDF](#)) ([WPD—zipped](#)).

This relatively short document introduces the book of Genesis. Included in the topics are Progressive Revelation, Inspiration, the correct view of the Authorship of Genesis (which includes a short exegetical study of New Testament passages to substantiate this), along with the Themes of Genesis and a few summaries of the book of Genesis.

### Genesis 1 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis is a most amazing book. There is no ancient book like this. What other ancient book coincides with the Big Bang Theory? What ancient book suggests there was a great ice age over all the earth? As you will find in this study, there are places where the Book of Genesis disagrees with some scientific theories, but Genesis is anything but anti-science.

God speaks throughout this chapter—who is He speaking to and for what reason? Is God unable to create everything perfectly just the way He wants it? Then why does God take 6 days to restore the earth?

Doctrines included in this study: **Ancient Creation Myths; The Order of Creation; Creation Verbs; God and Light and Darkness; The Angelic Conflict; Genesis Creation Theories; How Light Illustrates the Trinity; Light on Day One, the Sun on Day Four; Evolution, Creationism and Divine Design; Some Arguments Against Evolution; A New Theory of Creation and Restoration; Creation Theories; What is God Teaching the Angels?; We Are the Shadow-Image of God.**

As in all chapter studies, every single word of Hebrew is found in Genesis 1, along with 50 or so translations for each and every verse. 239 pages.

### Genesis 2 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 2 goes back and takes a look at day 6 and what happened after day 6, when God built the woman. Although some critics try to present this as an alternate creation narrative, what we have here is simply a closer look at Day 6 and what followed. Hebrew writers often do this; they state an historic event or something, and then they go back and discuss this event in greater detail.

We cover a number of special topics here: the **Sabbath, Sanctification, The Tree of Life; The Tree of Knowing Good and Evil, Timelines for the creation of the man and the woman, and the First Four Divine Institutions.**

In this chapter is a very important doctrine here for apologists is **Ten Amazing Statements from Genesis 1:1-2:7**. What we learn from the first chapter and a half of Genesis are amazing things not found in any other creation story. These are significant enough to show that believing in the Bible is not somehow anti-science. Also fascinating is the Chiasm found in Genesis 2:4–25. 154 pages.

### **Genesis 3** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Gen. 3 is all about the fall of the man and the woman in the Garden of Eden. Satan plays a prominent role, so we examine Satan, Satan's Fall, Satan's appearance, the role of the cherubim, and this portion of the Angelic Conflict.

This study includes the doctrines of **The Basis of Satan's Appeals, Human Good, Morality, Truth and Lies, The Seed of the Woman, Scar Tissue**, and **Atonement**. Also in this study: **What the Bible Claims for Itself** and **The Historicity of Adam, the Woman and the Fall**. 214 pages.

### **Genesis 4** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Gen. 4 is all about Cain and Abel, and the killing of Abel by Cain. There are two verses in this chapter which are invariably mistranslated; and one mistranslation leads to all kinds of sloppy interpretation. One of these verses is Gen. 4:7 (God is speaking to Cain) "[Is \[it\] not \[true that\], if you do good, \[there is\] a lifting up \[of your countenance\]; and if you do not do good, \[then\] the penalty \[for sin\] is lying in wait at the door. And to you \[is\] his desire and you \[even\] you will have dominion over him.](#)" It is impossible for this to be interpreted as Cain having the ability to have dominion over sin. The Hebrew will not allow for that interpretation. In this study, there will be 2 explanations given for what God is saying to Cain. Like Gen. 1-3, this is a word-by-word examination of Gen. 4, with the intent that you understand nearly every word in this chapter. Although this exegesis still requires some polish, at 170 pages, it should be the most in-depth study available.

Included in this study is **The Concept of Religion Comes from Cain; How to Distinguish Christianity from Cults; Jesus Christ is the Only Way to God; Cainian Parallels; The Canian population after 100 years** (you will be surprised); **Why Man Had Tools Early on; What Eve's Words Tell Us**; and **The Genealogy of Jesus Christ**. Because there are some obvious textual difficulties in this chapter, we will take a look at the most prominent ancient translations of the Old Testament (and the concept of families of manuscripts will be discussed). There are several topics discussed throughout. For instance, if a person joins a cult or a movement, and that person stops taking drugs, develops a more legitimate and independent lifestyle, isn't that good enough? Why does he need to be a Christian if he solves many of his problems? Human works and why they are so repulsive to God (with a very good illustration). How exactly Cain murdered Abel. The mark of Cain, which has been discussed for millenarian. Why is Cain banished and not executed? There are modern-day illustrations and applications, such as, science and DDT; Wall Street and greed; my surprise as a young Christian not being able to simply go out and easily find a church that taught the Bible carefully and accurately; and the profound enjoyment one can get from one's profession. 170 pages.

### **Genesis 5** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 5 is a genealogy chapter, the first chapter devoted almost entirely to the genealogy of Adam to Noah. For this reason, some would think this chapter could be skipped over, or skim-read in 2 minutes, and be dispensed with. However, this chapter should not be skipped if only to see that gospel message which is found within its pages. It is one of the many chapters which will confirm that the Bible is indeed the Word of God.

Some of the topics discussed are the longevity of those found in Gen. 5 (the lives of those in the antediluvian civilization were typically 900+ years); the various authors of Genesis; the gospel message of Genesis 5; and the timeline set by the Bible.

This study includes; **Why Did God the Holy Spirit Record Genesis 5, a Genealogy?**; the **Gospel of Jesus Christ in the Genealogy of Genesis 5** and the **Timeline Set up by the Bible**. 122 pages.

## **Genesis 6** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 6 is a very unusual chapter. Fallen angels will have the ability to have sexual unions with the daughters of men, and they will produce children who are characters of mythology that many of us have studied over the years (the half-man/half-god characters).

However, this completely pollutes the human race, and God selects seemingly the only people who remain who have not been corrupted, Noah, his wife, his 3 sons and their wives.

There are several things which we find in this chapter: a pronouncement of judgement against the corrupted human race and a promise of their destruction. God will make a covenant with Noah, which is the first mention of a covenant in Scripture. God will also instruct Noah to build an ark.

You may think that this is all just a story, a myth that was passed along for centuries. However, you are going to find out that this historical record is anything other than a myth; it is clearly not devised by someone who thought it would make a great story.

You may be surprised as to how many things in this chapter are interdependent and dependent upon the previous chapters in Genesis. For instance, in order for this to actually have taken place, there had to be an environment much different than we have today. We could not have rain; and we could not have an abundance of bacteria; otherwise, the wood of the ark would have rotted before it took its maiden voyage. And, not surprisingly, this is exactly the sort of environment that previous chapters of Genesis suggests.

This examination of Genesis 6 includes: **Biblical States of the Earth**; the **Accuracy of the Old Testament**; the **Basic Mechanics of the Christian Life**; and the doctrines of **Satan's Counterfeits, Sanctification, Civilizations and Anthropopathisms**. 192 pages.

## **Genesis 7** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 7 contains God's instructions to Noah as to what he would need to take on board with his family on the ark, and is followed by the actual entering into the ark and then the flood itself.

Because people are aware that there are other flood records out there, and that some people believe that this flood account in Genesis is allegorical or exaggerated or not what Christians have made it out to be, careful attention is given to some of the other flood stories which exist, and how they line up with the record of the Great Deluge in the Bible. Also, as was done in Genesis 6, some time is spend with looking at this topic scientifically, looking at some extra-Biblical sources, and showing that the Bible record is straightforward and reasonable.

One topic which was not covered here, but will be covered in Genesis 8 is the idea that there are two flood accounts which have been woven together. This does appear to be a possibility, not because of the so-called JPED theory, but because there is a lot of repetition in this particular chapter, even though it is only 24 verses long.

Some of the special topics include: **The Flood Timetable**; the **Different Environments of the Earth as Suggested by the Bible**; Robbie Dean's explanation as to why this was a worldwide flood; **Fossil Evidence for Massive Graveyards**; and several comparisons of the Genesis record of the flood with other flood accounts from other cultures (with an emphasis upon the Gilgamesh account). 137 pages.

## **Genesis 8** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 8 is about the second half of the flood, where the waters begin to subside to a point where Noah and his family and the animals are able to exit the ark. The person who recorded this information in the first place continues to keep us abreast of the days and the time of the month that these various events take place.

Included in this study is the **Omniscient of God**, the **Priesthoods of the Bible**, several **Flood Timetables** and a **chiasm** organization of Genesis 7–8. One of the fascinating aspects of the flood narrative is how it is organized. Genesis 7–8 can be combined into a [chiasm](#) format, which is quite amazing (and something which often occurs in the Bible). More than likely, you will have to see this and read it in order to fully appreciate it.

Finally, there is some discussion of how the flood may be related to continental drift and to the skewing of the earth's axis. 133 pages.

## **Genesis 9** ([HTML](#)) ([PDF](#)) ([WPD](#)).

In Genesis 9, Noah and his family exit the ark to the new world devastated by worldwide flood waters. God makes a covenant (contract with Noah). At the end of this chapter, Noah will get drunk, and the way that his sons react to this will determine the general trends of history among the progeny of Noah's sons.

Included in this study of Genesis 9 is: The **Doctrine of Murder**; A Comparison of **Dispensationalism** and **Covenant Theology**; the **Noahic Covenant**; and the **Breakdown of Races** to come from Noah's sons (as per R. B. Thieme, Jr.).

Although I do intend to go back and edit this document at a future date, it includes a breakdown of every Hebrew word in this chapter accompanied by samples of over 50 translations, and is the most thorough examination of this chapter of Genesis anywhere. 154 pages.

## Genesis 10 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Many people skip all of Genesis 10 and a portion of Genesis 11 because these are genealogy chapters, but there is a lot to be learned in this chapter (you may recall that the gospel of Jesus Christ is hidden in the genealogy of Genesis 5—from Adam to Noah). Every believer ought to learn something about the genealogies found in the Bible.

It is worth noting that, some author did not suddenly say, “Oh, let’s throw in some genealogies here.” Their inclusion at this point is logical and actually fits well with the narrative.

One of the most amazing things is, there are perhaps a half-dozen authors of the Bible who continue the linear (straight-line) genealogy all the way from Adam to Jesus Christ. Somehow, all of these authors knew that, there is one genealogy of promise, and it is included in the Bible (there are no other linear genealogies found). It is worth asking, *how did they know?* And how did they know *not* to follow out some of the genealogical lines, like those for Moses, Aaron, Caleb, Samuel or Saul?

Some of the doctrines found in this chapter: **What is the Purpose of the Bible, the Doctrine of Toledoth, several maps and alternate ways to show the distribution of the peoples of the earth; the 5 Divine Institutions; Attacks on the Divine Institutions.**

This is a great study and highly recommended. 146 pages.

## Genesis 11 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 11 is another amazing, yet often ignored, chapter in the Bible. People are aware of the first half of Genesis 11, which is the Tower of Babel and the Confusion of Languages, but then, the second section follows the line of Shem. This portion is equally important, as are the final few verses, which describe the family of Terah. Those who read the Bible through on some kind of a schedule often speed-read through the final section of this chapter, and they miss how this sets up Genesis 12 and the call of Abram.

According to at least 2 sources, there does appear to be a three-fold breakdown of the languages, which is in agreement with the 3 clans at that time. There will be several sections in this study which deal with archeology and carbon dating and the theories of the age of mankind. The scientific achievements of the people of Ham are listed here, and you will find this to be quite amazing. Ancient man and his primitive ways will not longer seem very primitive to you. There are two kinds of genealogies found in the Bible and these will be explained. We will study the kinds of ancient manuscripts of the Bible which are available to us today. The decline in the ages of the patriarchs will be examined, because they decrease exponentially, which is quite an amazing little detail. Finally, some attention will be paid to the route of Abraham and his family, along with something that I doubt you have heard before—the idea that Abraham was called on two occasions. Also included, and possibly exclusively found here, why Abraham and his descendants are called Hebrews (there are actually several reasons for this).

Included are the following short doctrines: **The Assumptions of Archeology and Paleontology, C–14 Dating and Accuracy, Scientific Achievements of Ancient Hamitic Peoples; Types of Genealogies Found in the Bible; Explaining the Age Decline; When did the flood occur?;**

## **Ancient Manuscripts of the Bible; Transitional Point in the Book of Genesis; The Two Calls to Abram.**

A fascinating study and highly recommended. 175 pages.

### **Genesis 12** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 12 is the call of Abram (Abraham), his move to Canaan, his travels through Canaan, and then his misstep of going to Egypt. Genesis 12 marks a transition point in the book of Genesis, as we suddenly focus in on one man and his life. We have studied individuals in the previous 11 chapters, but with Genesis 12, there is a sudden focus and concentration which was not found before. Interestingly enough, Abram (Abraham is not his name yet) is claimed by at least 3 different religions, but, in this study, you will begin to get a feel for the man and his thinking, as well as for his misjudgment.

We will study God's promise to Abram, "I will bless those who bless you; and curse those who curse you;" and study a great many ancient and modern examples of this. This will lead us to the precarious position that the United States is in today. In Canaan, it will be apparent that Abram and his family were successful; but this was outside of God's geographic will for Abram. He will be blessed even more greatly in Canaan, the Land of Promise.

God appears twice to Abram, and we will study the concept of Theophanies and Christophanies in the Old Testament. We will study the subtlety of the Bible, as many people view the Bible as a book that beats individuals over the head with their own personal sins.

There are many doctrines which are studied in this chapter: **How God Would Bless Abram; Should Abram have taken Lot with Him?; The Doctrine of Theophanies; Categories of Passages with a Double Meaning; The Doctrine of the Will of God; Abram and the Geographic Will of God; The Doctrine of Faith-Rest; The Goals of Communism in America; The Abbreviated Doctrine of the Laws of Divine Establishment; and Parallels to the Exodus.**

This should be a study of greater depth of this chapter than you have seen anywhere else. 169 pages.

### **Genesis 13** ([HTML](#)) ([PDF](#)) ([WPD](#)).

In Genesis 13, Abram and his crew return from Egypt, oddly richer than before, despite Abram's deception. Lot is still with Abram, but because of the abundance of their riches, Abram suggests to Lot that they should separate, Lot being given the first choice of which direction to go in.

After this separation, God comes to Abram and fills him in on more of His promises to Abram. God then tells Abram to continue wandering throughout the land, which Abram begins doing.

There are a great many doctrines covered in this chapter, including the **Doctrine of Separation**, the **Concept of Blessing by Association**, the **Doctrine of Logistical Grace**, the **Doctrine of Antisemitism**, and several doctrines on Dispensations and intercalation. I, like many Bible

exegetes, take the Bible literally. However, there are many **figures of speech** found throughout Scripture, and several of the more notable ones will be highlighted here with examples.

Also included in this study is an American Heritage Special, because the history of the United States which I was taught in high school and college was inaccurate and intentionally so. Not necessarily by my teachers, but by those who wrote the texts and distorted who our founders really were. In this section, we will read a proclamation by George Washington, the preambles of several state constitutions, and the words of many founding fathers. Our founding fathers are not deists nor did they write the constitution in order to limit the religious speech of government officials. When reading their own words, this will become plain. We will also take a brief look at the Warren Court and how they changed the vocabulary just enough to begin to use the 1<sup>st</sup> Amendment to limit free speech rather than to preserve it. It is a fascinating study.

All in all, there is a lot of important information for the believer in Jesus Christ in this chapter and a great deal of application. 182 pages.

## **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 14 is a fascinating study, thought by some to be an odd insertion in the Bible. However, once you read this, you will see just how important this chapter is to the narrative of Genesis, and how it plants more seeds for further doctrines.

The Bible is a book which includes the strategy and tactics of various armies, and that is something that we find in this chapter. You may not recognize what is going on by a simple read-through, but exactly what these armies do is clearly laid out. We also study the stages of national discipline here, laid out in the Bible for the first time. The false JEPD theory (documentary hypothesis) is alluded to in this chapter, along with links to where this false theory is explained. Imperialism, which is given a bad name today, will be studied in relationship to Genesis 14. British imperialism was a good thing; it was not evil. Furthermore, what the United States does today is *not* imperialism. We will note that the Bible is not anti-wealth, and not every wealthy man in the Bible is told to sell everything that he has and give it to the poor. There will be a link to a list of the wealthy men found in Scripture, none of whom had done wrong by being wealthy. We will look at the brilliance of United States policy after WWII and the great failure of George W. Bush in Iraq and Afghanistan (you have not heard this from a Biblical perspective before, I can almost guarantee you).

Included in the doctrines are the Strategy and Tactics of the Kings of the East; the Melchizedek Special; the Priesthoods of God; the Doctrine of Redemption; the Slave Market of Sin; and, very importantly, all the Seeds of Theology found in Genesis 1–14. Progressive Revelation, Tithing, and the Stages of National Discipline are also doctrines which are covered in this chapter.

This is truly one of the great chapters of the Bible. 217 pages.

## **Genesis 15** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 15 is a very unusual chapter of the Bible. Twice, Abram is said to be communicating with God when in a trance state; but there seem to be a variety of real activities related to these

communications which take place as well. There is a great deal of prophecy in this chapter, where God helps Abram to look forward into time, to see what God will bring to pass.

Also in this chapter is the clear statement of Old Testament salvation: **And Abram had believed in the Lord and it is credited to him as righteousness.** This verse is quoted 5 times in the New Testament, but each time with a slightly different emphasis (all quotations will be studied in Genesis 15).

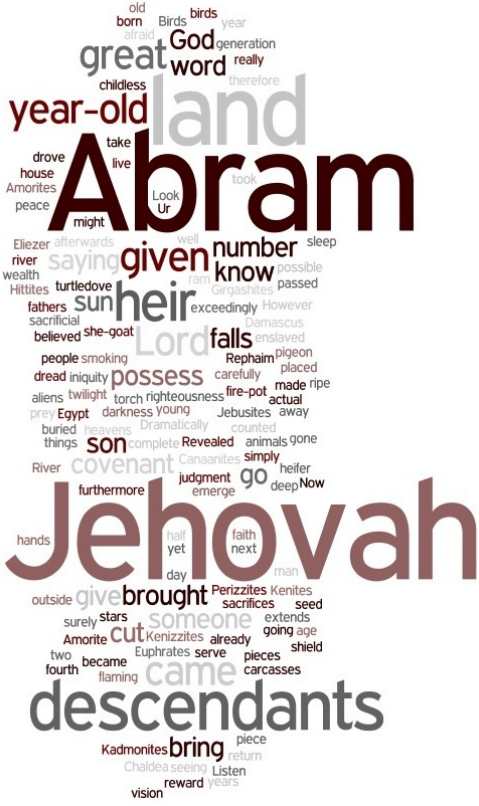
The doctrines studied in this chapter will include Four Generation Degeneracy, with a modern example of it; Abram and the large numbers associated with him; and an argument in favor of the less-than-literal Bibles.

There are two doctrines studied at the end of this chapter which I believe are extremely important. The first is the “Lucky Guesses in Genesis 1–15.” These are 20 or so things which are amazing that anyone would have, at anytime in ancient history, recorded these things. The Bible speaks of cloning, of the Big Bang Theory and of the chemical composition of man; as well as about the atmosphere—things which make perfect sense today, and things which were found thousands of years before their discovery in the first 15 chapters of Genesis. There are also a number of very sophisticated theological concepts found in the first 15 chapters of Genesis, which, if this were not the Word of God, we should not expect to find such things.

People have a lot of misconceptions about the Bible itself. They think that the Catholic Church or this or that group snuck in and changed the Bible to conform to all of its theories. Others think that there have been so many translations of translations made of the Bible that there is no way possible to know what it said originally. Others think that, somehow, the prophecies were written after the prophecies had come to pass. All of these ideas are silly; and having some real understanding of the history of the Bible shows these ideas to be false. This is one of the final doctrines found in Genesis 15. 162 pages.

**Genesis 16 ([HTML](#)) ([PDF](#)) ([WPD](#)).**

Genesis 16 is the story of the birth of Ishmael, the father of many Arab groups who are alive today. Sarai, who obviously knew of the promises that God made to Abram, suggested that her personal maidservant, the Egyptian girl Hagar, function as a surrogate mother, through whom Abram would father a son, and, in this way, help God fulfill His promises to Abram. What happened instead was great discord in the Abram household, where Sarai and Hagar could not be reconciled, and Hagar ran off. God went and found Hagar, and asked her to return to Abram’s compound, telling her that He would multiply her seed greatly.







father of many nations and that kings would come from him. God also changes Sarai's name to *Sarah* (*princess*).

God first tells Abraham “*Walk before Me and be [spiritually] complete;*” and then He tells Abraham to be circumcised—along with every other male in his compound. Furthermore, circumcision is to be perpetuated among his people, whether they be slaves or children born as descendants to Abraham.

We examine many doctrines in this chapter, including: Comparing and Contrasting the Church and Israel; Slavery in the United States; Ancient Translation of the Bible; God's 4 Responses to Prayer; and the Doctrine of Sanctification.

We also study the following topics: Ancient Law Codes and why these codes were developed; we examine the spiritual life of Abram—what it was, and what did Abram know (most believers today do not know the first thing about their own spiritual lives—for instance, most believers today do not know how to get in and out of fellowship with God); Circumcision—just what does it mean and why did God require it; and we look forward to Acts 7 and Rom. 4 to see how our study impacts this New Testament chapters. We will also step back and see the similarities between this chapter and the Suzerain-Vassal treaties of old; and we will look at this chapter as a chiasm. 231 pages.

## Genesis 18 ([HTML](#)) ([PDF](#)) ([WPD](#)).

This study of Genesis 18 is the most doctrinally rich study that you will find on any chapter of the Bible, simply because there is so much going on in this chapter. The application of the information of this chapter to what is going on today will amaze you.

In the first half of this chapter, God and two angels come and speak to Abraham. There is a big picture view here, which I have not seen explained in any other resource.

In the second half of this chapter, Abraham speaks to God about Sodom and Gomorrah, cities which are about to be destroyed, and asks, “What if there are 50 righteous men there; will you destroy city and them with it?” This stimulates a great deal of discussion on the concepts of a national entity, a Christian nation, a client nation, the pivot and the spinoff. Are nations just random things which pop up or is there a corporate relationship between a nation and God? These topics are covered in great detail, along with a great deal of application to today's world. A believer *never* has to be afraid of history or of current events; what is true in Genesis and what is taught throughout the Bible about God's corporate relationship with various groups of people continues to be true today. There are a multitude of principles to be found here, as well as a multitude of applications.



Some of the doctrines covered in this chapter include Angelology, Human Viewpoint Thinking versus Divine Viewpoint Thinking; How Isaac's Unusual Birth Foreshadows the Birth of our Lord; What Preserves a National Entity; The Client Nation; the Pivot; Heathenism (What about those who have never heard the gospel?); and the Seeds of Doctrines found in this chapter.

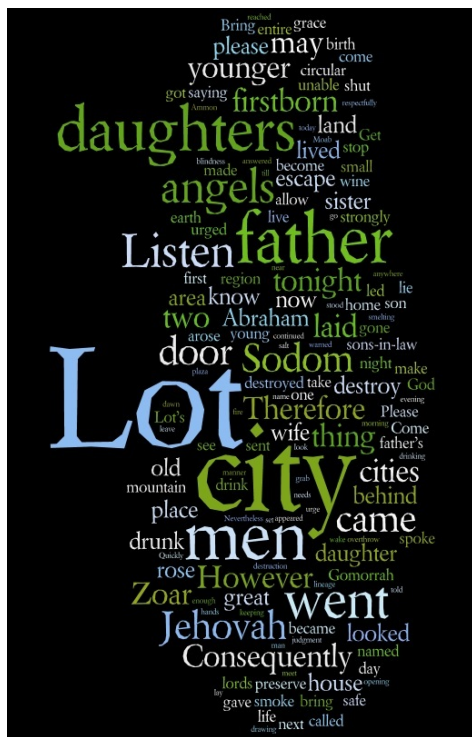
There are also discussions in this chapter about the so-called contradictions found in the Bible; the concept of the national entity; how these concepts relate to today and to recent history. Expect a great deal of modern-day application and illustration to be taught in conjunction with this chapter. 304 pages.

## Genesis 19 ([HTML](#)) ([PDF](#)) ([WPD](#)).

This is the first complete chapter posted in Genesis. No major revisions or updates will be applied to this Chapter. This is a complete, word-by-word study of this chapter.

Genesis 19 has the two angels of Genesis 18 going to Sodom to both destroy Sodom and 4 other cities; and to rescue Lot and his family from the destruction.

There are a number of minor errors found in other commentaries. For instance, several commentators have Lot and family carrying out containers of wine from Sodom upon their exit. That is simply illogical and wrong. Some try to cover over Lot's bad choices in offering up his daughters or in later having sex with his daughters. These will all be straightened out in this study.



Because of the subject material of this chapter, there will be an in-depth study of homosexuality and Christianity. The more complete Doctrine of Homosexuality has also been updated. Important information about homosexual men and their number of partners; the continuum of human attraction; the addictive nature of the homosexual lifestyle; AIDS; *Will and Grace*; sexual attraction is not a matter of genetics alone; the pro-homosexual propaganda which has been going into our schools to our youngest children;

Other topics explored in this chapter: the Christian and Politics; the Physical Nature of Angels; the Stages of National Discipline (there is a 6<sup>th</sup> Stage of National Discipline which is included here); the Proportionality of the Pivot in a Nation; Why God Destroys Sodom and Gomorrhah; the idea that people want to matter; the Dead Sea Scrolls; along with a great deal of artwork that Genesis 19 has inspired.

You may or may not realize that the fire and brimstone destruction of Sodom and Gomorrhah actually has a scientific basis directly tied to the area of Sodom and Gomorrhah.

The destruction of Sodom and Gomorrah is also an extremely important topic of Scripture, and that will be explored as well.

This is an extensive study of Genesis 19 at over 385 pages of text and graphics.

**Genesis 20** ([HTML](#)) ([PDF](#)) ([WPD](#)).

In this chapter, Abraham lies to Abimelech the king of Gerar about Sarah, saying that she is his sister and not his wife. Abraham had done the same thing to the King of Egypt back in Genesis 12, and Isaac will pull this same stunt with Abimelech II in Genesis 26. So, you may think, this is going to be fairly repetitive with very little to offer. Wrong.

This chapter is a case study in God taking Abraham, a believer who has lied to his host king; and Abimelech, a host king with too many wives—and God will take these men and their actions and still work it altogether for good, for His glory, and for His plan.



This is a deceptive little chapter. First of all, it seems very similar to the time that Abraham went to Egypt and lied about Sarah. Later on, in Genesis 26, Isaac will lie to Abimelech about his wife. So, at first we might think this chapter to be repetitive and perhaps even disconcerting to those of us who believe in the inspiration of Scripture (is this merely a tradition handed down from 3 different sources?). And it is a scant 18 verses long. For these reasons, a great many commentators chose not to even comment on this chapter. That is a big mistake.

One of the most important aspects of this chapter is, Abraham is clearly set up as a type of Christ, both as a man who represents God to man, and as a man who represents man to God. He will intercede on behalf of Abimelech, and heal him. In all of this, Abraham illustrates the Messiah to come. Not only is this quite amazing, but I do not believe that many commentators fully appreciated this.

Fundamental to this chapter is the concept of grace.<sup>2</sup>

God is about to bless Abraham and Sarah with a child—a child who will be a type of Christ—who begins the line of promise and is a sign of the good things to come (that is, the fulfillment of God’s many blessings which He has promised to Abraham). And what does Abraham do, literally a month or so before his wife is to conceive—he gets himself into a jackpot in Gerar by lying to the king, and exposes his wife to another man. Abraham puts everything at risk. What Abraham potentially has done here is put his position as father of the Jews into question for all time. He could not have done anything more stupid or dishonorable. All of a sudden, Abraham is doubting God and God’s protection, despite the fact that God has been with Him for all this time. But,

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<sup>2</sup> If you think that God did not think up the concept of grace until the Church Age, then you do not know God and you do not know His plan.

despite Abraham's failure, God does not withdraw His blessing from him. God pours on the blessing. If you understand grace, you are fine with all this. If you do not understand grace, then this chapter becomes confusing. Abraham fails again, and yet, God still blesses him? And Abraham is already a rich man, and God blesses him more. This chapter should rock the world of the legalist. Furthermore, it ought to rock the world of those who believe in covenant theology. They believe that God finally just gave up on the Jews and gave their inheritance away to us, Church Age believers. Then why didn't God do that right here? Why didn't God say to Abraham, "Look, you are not the man I thought you were; you have failed me again and again. You just hang out here and do whatever and I will find someone else worthy of My blessings." But God does not do that. God not only blesses this failure (and right after he failed too), but God later calls Abraham *His friend*.

This study also includes a number of important doctrines and graphics: several maps are provided so that you have a feel for the territory that Abraham covers; **Sin Cannot Derail God's Plan**; **The 20 (or so) Dreams of Scripture**; **The Doctrine of the Sin unto Death**; **Shem's life Overlaps Abraham's life**; **Examples of God's Protective, Overruling Will**; **The Parallels between Abraham and the Coming Savior**; **The Fear of the Lord**; **How to avoid repeated sins**; **Abraham's life seen from the standpoint of testing**; **Jesus Christ in Genesis 1–22**. Several questions are also dealt with: **Speculation: Why did Abraham move? Does God prosper Abraham for lying?**

Like all previous chapters of Genesis, it is not apparent at first just how packed this chapter is with spiritual information, a significant portion of which is unique to this commentary. 200 pages.

## **Genesis 21** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 21 is about the birth of Isaac; the casting out of Hagar and Ishmael; the provision of God for Hagar and Ishmael; and a contract between Abraham and King Abimelech of Gerar.

The birth of Isaac is quite amazing, as there are no fewer than 22 parallels between **the birth of Isaac and the birth of our Lord**. Interestingly enough, most of these were not stated until the past 50–100 years. Nowhere in any of the Pauline epistles does Paul stop and say, "Now, let me explain to you how Isaac's birth is significant." None of the gospel writers, who record all of the details of the birth of Jesus, add in a paragraph about these parallels. In fact, the recording of Scripture was done centuries before the concept of type and antitype is fully developed.

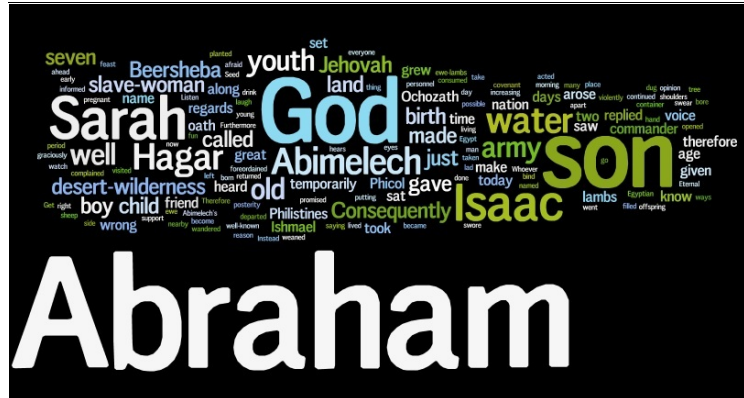
One of the things which confused and later fascinated me was, there are passages in the Old Testament which are clearly meant in a specific way in their context; but, in the New Testament, they are given a different shade of meaning; and sometimes a different meaning. In this chapter, Sarah will tell Abraham to throw Hagar and her son Ishmael out. Although we are not told of the motivation here—Sarah could be looking to protect her son and she could be looking for any reason to rid herself of her slave woman and her son by Abraham—Paul, in the New Testament, puts an entirely different spin on this situation. What happened is accepted as an historical incident (which it is), but how Paul looks at it and explains it is very different than what we might suppose. Furthermore, no one during Old Testament times would have ever explained this incident in the same way that Paul did.

The final half of this chapter has perplexed commentators for centuries, who are able to make a few accurate comments on the incidents contained herein, but have a more difficult time explaining the spiritual relevance of Abimelech and Abraham's contract. It is reasonable to ask, *what do I,*

as a believer in Jesus Christ in the 21<sup>st</sup> century, get out of these incidents which occurred 4000 years ago? Hopefully, you will be able to answer this question by the end of this study.

A number of believers put themselves on some sort of a Bible reading course (they read the Bible over a period of a year or 5 years), and no doubt they come to chapters like this—particularly the second third of this chapter—and, if they are honest with themselves, wonder, *what the hell? Why am I reading this?* To the untrained eye, these are a series of barely related vignettes from life long ago. However, every part of the Word of God has purpose, meaning and definition. It may or may not relate directly to your life today, but it is a piece of the puzzle of the overall plan of God.

There are several sections of this chapter which are unique among commentaries: (1) Is it possible that the gospel writers used the birth of Isaac as a model for the birth of Jesus? (2) Abraham, when making a contract with Abimelech, sets 7 ewe-lambs aside. Most commentators do not discuss this; and the few which do, only superficially. In the commentary of Genesis 21, you will actually find out why God the Holy Spirit chose to place this paragraph in the Word of God. (3) Genesis 21–22 contain an odd set of incidents that are not all in chronological order (most of Genesis is set up in chronological order). However, these incidents match up with events in the life of our Lord *chronologically*. Near the end of this chapter will be the parallels of these two chapters and the ministry of our Lord.



There is a great deal of important material in this chapter—the concept of **type and antitype**; logical conclusions which we can draw about the Bible; the **Doctrine of Legalism**; Paul's use of this chapter in the New Testament; **the Angel of Jehovah and the Angel of God**; man is designed to work; **the parallels between Genesis 21–22 and the ministry of Jesus Christ**; and **Abraham's life in Beersheba**.

Hopefully, we answer a few questions in this exposition of Genesis 21: Was Abraham remiss in the supplies he gave Hagar and Ishmael? Did he really give them enough? Is God the greatest Egotist of all? Why do we have a contract between Abimelech and Abraham at the end of this chapter? What is that all about? What is the relevance of that incident? 270 pages.

## Genesis 22 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 22 is one of the most important chapters in the Old Testament; and within it are some amazing events as well as amazing statements. However, there is a verse found here which almost every believer has heard, but is incorrectly translated.

### Quotations:

J. Vernon McGee: *If you were to designate the ten greatest chapters of the Bible, you would almost have to include Genesis 22...This chapter compares with Psalm 22 and Isaiah 53. The first time*

*that I saw in this chapter these great truths which depict the cross of Christ, it was breathtaking. Not only in the birth of Isaac, but now also in the sacrifice of Isaac, there is a strange similarity to the life of our Lord.<sup>3</sup>*

Philippians 2:5–8 You should think about things the way Christ Jesus did. He existed in the form of God [i.e., He shared God's very nature], but did not consider [remaining] equal with God something [to continue] to hold onto. Instead, He gave up what He had and took on the form [i.e., the nature] of a slave, becoming like a man, [and even] His appearance was found to be like a man's. He humbled Himself [by] becoming obedient [to God] to the point of death, even death on a cross.

In Genesis 22, God comes to Abraham and tells him to take his son to Moriah and to offer him up as a burnt offering. This begins one of the most incredible narratives in the Old Testament.

One thing which is clearly found in this chapter is the concept of type. That is, Abraham, by offering his son Isaac as a burnt offering (and then God stopping him, and giving a ram instead to be offered) is clearly typical of God the Father judging God the Son in our stead, pouring the sins of the world upon Him.

Doctrines discussed in this chapter: The Angel of Jehovah; The Parallels between Abraham offering Isaac and God offering His Son on the cross; Operation Footstool; the Doctrine of Typology; Escrow Blessing in the Plan of God.

Subjects examined in this chapter: How can God ask Abraham to offer up his son? How can we reconcile this chapter of the Bible with God's prohibitions of child sacrifice? Homosexuality and how it is portrayed on television. God's blessings to Abraham and the timing of these blessings. The types of genealogies found in Scripture.

We also look at the concept of foreshadowing, in both movies and in human history; one of the most well-known verses in the Bible (*God will provide*) is mistranslated (the way it should be translated is much more meaningful); we take an atheist interlude during this study. At the end of this chapter, we have the genealogy of Nahor—and we discuss why it is here.

A most amazing journey, which ought to increase your faith and enhance your understanding of Who and What God is. 265 pages.

## **Genesis 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Genesis 23 is one of the most enigmatic chapters of the Bible. This entire chapter seems to deal with relatively trivial information, and could be summed up in one verse: *Sarah died at age 127, so Abraham purchased a plot of land with a cave from the Hittites for her grave site.* There are details about Abraham's interactions with some of the prominent Hittite men which seem excessive, to say the least. You may not realize this the first time you read this chapter; but when you read it a second time, and ask yourself, *why is this chapter in the Word of God*; you might find yourself hard-pressed to answer that question.

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<sup>3</sup> From [https://archive.org/stream/01\\_Genesis/01-GENESIS\\_djvu.txt](https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt) accessed September 19, 2014.

This is quite a surprising chapter in the Bible. Genesis 22 was a landmark chapter in the Word of God, with God asking Abraham to offer up his uniquely-born son; and then, in Genesis 23, Sarah dies, and most of the chapter is devoted to Abraham purchasing a plot of land with a cave where he might place her body. This is a very unusual juxtaposition of chapters, examining the mundane details of the purchase of some land in Genesis 23 as over-against the incredible narrative of Abraham offering up to God his son Isaac.

Sometimes in a narrative, it is a good idea to look carefully at the narrative. In Genesis 23, Abraham travels to a nearby city of the Hittites to purchase a fairly large plot of land, and he will place the body of his wife in a cave which he purchases. No doubt, Abraham made 2 trips to this city—but it could have been as many as 4 trips. The text is not completely clear about this. However, a superficial reading of the text would not suggest that there was more than one meeting that took place.

Although this seems like a very odd insertion into the Word of God, this chapter verifies the authorship of Abraham and indicates to us that, if Moses was the ultimate editor of Genesis, then he did not edit anything out; he simply added in a few references to geographical locations, giving them their ancient and updated names. It is this chapter, Genesis 24, and Jacob's remembrances of Rachel which are very telling, and reveal to us the true authorship of the book of Genesis—that these events were recorded by the people who experienced these events. The minutiae of this chapter strongly argues against an historian like Moses assembling the chapters of Genesis some 400 years later, and including information that strikes him as important and leaving out things which seem trivial to him. If Moses assembled the final book of Genesis, he treated it with respect and did not leave any details out of it. In my opinion, the only thing that Moses (or Joshua) did, was update some of the geographical references (which obviously were added after the fact).

Subjects covered in this chapter: the Hittites; how the people of the land of Canaan changed; business and land deals; the value of silver today; Jewish stereotypes; and the thinking and recollection of Abraham of this time.

Doctrines covered in this chapter: Sarah's Life; Physical Death; and Hebron. 145 pages.

## **Genesis 24** ([HTML](#)) ([PDF](#)) ([WPD](#)).

J. Vernon McGee: *My Christian friend, if you have a boy or girl in your home who is marriageable, you ought to pray that he will not marry one of the "Canaanites." They are still in the land, and there is always a danger of our young people marrying one of them. If they do, as someone has put it, they are going to have the devil for their father-in-law, and they are always going to have trouble with him.*<sup>4</sup>

J. Ligon Duncan on the servant who falls to the ground and worships God upon meeting Rebekah: *He instantaneously falls on his face and he worships God. Success inflates the ego of the natural man, but it humbles the man of God.*<sup>5</sup>

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<sup>4</sup> From [https://archive.org/stream/01\\_Genesis/01-GENESIS\\_djvu.txt](https://archive.org/stream/01_Genesis/01-GENESIS_djvu.txt) accessed January 10, 2015.

<sup>5</sup> From [fpcjackson.org](http://fpcjackson.org); accessed January 13, 2015.



Genesis 24 is the longest chapter in the book of Genesis. Abraham calls in his chief servant and tells him to saddle up and go to Haran in the east to his extended family there and find a wife for his son Isaac. God's promises to Abraham cannot be fulfilled unless Isaac has a wife and children.

Genesis 24 makes us realize just how different God's thinking is from ours. What historian would spend time with such an extended narrative about the material found in this chapter? This is simply not historical, from man's viewpoint. However, from God's viewpoint, this is important. Isaac must have a wife in order for the promises of Abraham to be fulfilled; and he cannot take a wife with a heathen upbringing. He could not continue the faith of Abraham unless he is helped by a life partner who thinks the same way as he does. Isaac needs a woman who also has faith in the Revealed God.

God focuses upon what is important; and yet man often does not even see it.



Because of the length of this chapter, I made a real effort not to include many quotations from other commentators—yet the exegesis of this chapter still ended up being nearly 400 pages.

We study several important concepts in this chapter: that Jesus is not some brown revolutionary Who is giving away free healthcare; how slavery is not the evil which we have been brought up to think it is; how there are different kinds of slavery and some slaves held a higher social position in the eyes of others than you or I; typology and how this chapter continues and completes Isaac as a type of Christ; and there are references to Operation Fast and Furious, Benghazi, our present president and past presidents.

We studied the doctrines of Racial Intermarriage; Angels; the Divine Institutions; and Slavery. 434 pages.

## Genesis 25 ([HTML](#)) ([PDF](#)) ([WPD](#)).

Although much of Genesis 25 deals with the Arab line from Abraham, there is a great deal about Abraham in this chapter study. In fact, one very extensive section of this chapter study, delves into all of the New Testament passages where Abraham is mentioned.

There is an excellent short section in this study called **The Bible, Poverty, Inheritance, Wealth, and Spreading the Wealth Around**: There has been a great deal of communist propaganda which has found its way into mainstream liberal thinking, that makes the God of the Bible to appear to be anti-wealth. Abraham, as a case history, shows that this is simply not true.

Included is an extensive section within Genesis 25: **Abraham in the New Testament** (this is very much a summation of all that we have covered up to this point; as well as seeing how Abraham is referenced in the New Testament). This is simply a look at every New Testament passage where Abraham is mentioned. Within this study, we get an excellent study of a great many Christian doctrines; including at least one you have not seen before.

Some commentary, from time to time, will appear to be very political. Such commentary teaches the laws of divine establishment; or is illustrative of a Biblical principle, which is brought into the 21<sup>st</sup> century. 100 years from now, the principles will remain the same, although the people named from contemporary history will become much less relevant to future generations.

Like most chapters, which I cover, there will be extensive application to contemporary circumstances, philosophies and personalities. We will study or use as illustrations: President Obama, socialism, spreading the wealth, the Bible's view of wealth, our actual history,

We will spend a significant amount of time in the New Testament studying all of the times that Abraham is mentioned by name. This will bring into focus stories from the Bible you may have never heard—like Jesus and the short, rich tax collector. This section is very much the reason for the unusual length of this chapter.

Regarding twin sons Jacob and Esau, Isaac and Rebekah, their parents, chose to raise them separately. Although most commentators who expressed an opinion about this was negative, I will suggest a reason *why* Isaac and Rebekah did what they did. This might put them in a different light for you.

There are several extremely important doctrines and studies presented in this study: **Reinterpreting Old Testament Truths** (the New Testament does not supplant, overwrite, or replace the Old Testament; it provides another dimension to it that was previously hidden); **The Seed of Abraham and the Life of the Believer** (which is a series of parallels); **Canonicity**—who decided what the New Testament would be.

We study the doctrines of the **Human Soul**, the **Human Spirit**, and **Morality**.

There are also two sets of genealogies. I understand how some people may not be that interested in those sections. However, do not neglect this chapter of the Word of God because of the genealogies. There is much more to be found in this exegetical study than named above.

This is a unique and extremely dense study of Genesis 25; it is covered nowhere else in this depth. In fact, it is remarkable to me that some commentaries, like the [Bridgeway Bible Commentary](#), only devote 2 pages of commentary to this chapter. The idea is, you will walk away knowing about as much about Genesis 25 as is humanly possible to know. Furthermore, there are unique contributions to be found within this study of Genesis 25—things you will not read anywhere else. 400 pages.

<b>Genesis 26</b>	<b>Isaac and Abimelech; God Speaks to Isaac</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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William Wenstrom, Jr.: *Unbelief is the failure to take into account and acknowledge the character and nature of God, His presence and His Word.*<sup>6</sup>

Kukis: In this life, as believers, we have both promises and direction from God. They will *never* be in conflict with one another.

Kukis: God knows our limitations and what God requires of us, we are able to do.

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<sup>6</sup> From [http://www.gracenotes.info/BIBLE\\_STUDIES/GENESIS.pdf](http://www.gracenotes.info/BIBLE_STUDIES/GENESIS.pdf) (p. 397); accessed July 24, 2015.

Kukis: Anytime a political movement encourages mental attitude sins, you know you are in the wrong movement.

Kukis: God blessing one man does not mean that God withholds blessing from others.

It ought to surprise you, as it did me, that there is a lot of application to be found in the chapter. The concept of envy is examined in great deal, along with two doctrines dealing with envy (the second one deals with envy and socialism); and there is a great deal of commentary about socialism in this study. This is done because communists in Latin America were having trouble making headway with the Catholics there, so they began to teach that Jesus favored socialism and that the Bible was all about socialism and feeding the poor and the needy (even though socialism does not actually do this, it purports to do this). So, instead of communism butting heads with Catholicism, communist principles and doctrine began to be taught as if they had come out of the Bible (this is known as liberation theology). As a result, even the most recent pope (I forget his name; I write this in 2015) has a plethora of socialistic ideas (he is from Latin America, if memory serves). Many of the doctrines and commentary in this chapter put to rest the idea that the Bible teaches socialism.



There are 3 very similar incidents in the Bible, and this chapter examines all of them together. Because Isaac is moved around quite a bit, we study the geographic will of God as well as the will of God in general. We see that Abraham and Isaac both lived in a unique era, when all the survivors of the flood began to die out; and how that related to God's promises to Abraham.

Important doctrines covered: The Doctrine of Envy; the Politics of Envy; Socialism and Envy; The Relativity of Wealth; The Doctrine of Mental Attitude Sins; The Best Use of Our Time; Relocating to Go to a Doctrinal Church; Problems with the Current Democratic Party. How to Live Your Life (as a believer). Isaac in the New Testament.

Important concepts explored: We study how God has blessed the United States; how our schools are funded. We study the dramatic change of mores in the United States where gay marriage is accepted by a majority of people; we see how an entire society can be changed by propagandizing the youth of that society. We examine the bankrupt moral system which attacks and steals from the rich and exalts the poor. We study how higher taxes on the wealthy does not make life any better for the poor. You may have noticed, when corresponding with some people, that they use the word/notation *G-d*. An explanation as to why they do this and why this is stupid.

This is an outstanding and very contemporary study. This not only deals with current political movements, but also answers the question, *what should I, as a believer in Jesus Christ, be doing today?* 345 pages.

**Genesis 27** ([HTML](#)) ([PDF](#)) ([WPD](#)) **Jacob Deceives his Father Isaac**

Genesis 27 is a deceptively simple chapter, where everything appears to be said and explained, but there are events, conversations, and motivations which are important to this narrative which are not clearly laid out. Genesis 27 appears to be simple and it appears to have all the relevant information given to us, but as we examine it more and more thoroughly, it becomes quite clear that there is a great deal of hidden and unspoken information.



**Isaac Blessing Jacob by Gerbrand van den Eeckhout** (Oil on canvas) 1642; from [Web Gallery of Art](#); accessed August 7, 2016.

Genesis 27 is rarely understood, despite its being about a fairly simple series of events. For this reason, few commentators have correctly explained all of what is going on. This chapter is all about words; it is all about the words that Isaac will say regarding his two

sons. That is what the entire conflict is over.

The key to understanding this chapter, the blessing given to Jacob and then the blessing given to Esau is the very fact that the words spoken by Isaac have power. They are meaningful, even when they are spoken in a gathering of only two or three.

To understand Genesis 27, you have to understand that, when Isaac blesses Jacob, that blessing has meaning and power. Once it has been said, it is out there, already in effect; and it cannot be withdrawn. If Isaac could simply withdraw his words, then his words would have been meaningless in the first place. Extenuating circumstances do not nullify the words spoken by Isaac.

It is clear that Jacob is one of the least deserving men of Scripture, who has received some of the greatest blessings of God. This is grace; this is the plan of God. It is men like Jacob who often give us very imperfect believers more hope than a man like Abraham.

Jacobian narratives typically leave out a great many details which can often be supplied using a little logical deduction. Sometimes his narratives are accused of being contradictory not because they are, but because they leave out some details. Much of this narrative is helped along with a few details that may be deduced, and which help explain any questions about the accuracy of the narrative. At the end of this chapter, there will be a summary, where the motivations and actions of the principal characters are clearly laid out, so that everything that happens makes perfect sense. At the end, you will understand

what each principal knows (and doesn't know) and what motivates them to do what they do.

This narrative is about the foibles of man, the free will of man, and the sovereignty of God; the actions of man playing out according to their volition; and the plan of God moving forward, despite the things which man does.

As a personal aside, I have worked on this particular chapter on and off for 3 years (2013 to 2016). 505 pages.

<b>Genesis 28</b>	<b>Isaac Sends Jacob to the East/Jacob's Ladder</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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In Genesis 27, it has been determined that Jacob will go east to marry a woman from their family rather than a Canaanite woman, as his brother Esau had married. Genesis 28 begins with his father, Isaac, giving him a blessing before he goes—a blessing which recognizes Jacob as being the line of God's promise.

Esau, his twin brother, takes notice of this and the importance of marrying someone from the family, so, even though he was already married to two women of Canaan, Esau then married a daughter of Ishmael (Isaac's half brother).

One thing that I have observed is, some commentators make an attempt to tell you why Esau was a terrible person and why Jacob was a pretty good guy; and so, God chose Jacob and did not choose Esau for the line of promise. This is simply incorrect and there are problems with both men. Twice in Scripture, God says, "**Jacob I loved, but Esau I hated.**" This verse is correctly explained within this chapter.

Meanwhile, Jacob traveled north, going through Luz, where he had a dream-vision of angels going from earth to heaven and back again; and God is above all of this (this is often referred to as *Jacob's ladder*). God speaks to Jacob and gives him the promises previously delivered to Abraham and to Isaac; and then God promises to be with Jacob wherever he goes; and that He would bring Jacob back to this land.



When Jacob awakens the next morning, he is amazed at the place where he is, and renames it *Bethel* (which means, *house of God*). At the end of this chapter, Jacob makes a vow to God about tithing. Many commentators do not appear to *get* Jacob, and he is given far too much credit for his spiritual perspicacity. Remember, Jacob had only just left his family a day or so after he had gone to great lengths to deceive his own father in order to get a better blessing than his brother. He has not changed dramatically in the space of a few days. This chapter

allows us, to a limited degree, to get into Jacob's head. This study attempts to do that, without assuming too much.

There are a lot of fascinating topics which are brought up in this chapter. Have you ever seen someone spell God as G-d or as G\*d? This will be explained. Jacob has quite a wild vision, of angels going up and down some sort of ladder/elevator/escalator; after this vision, God tells Jacob what he needs to know. So, why the vision of the angels? What was that all about? Jesus suggests that one of His disciples might have a vision similar to what Jacob saw; so why did He say that? In this and the previous chapter, Jacob was blessed three times. What is that all about and what are we to make of it?

Another topic of discussion is, *did Jacob experience great spiritual growth after his vision of God and the ladder to heaven?* Some commentators interpret this to mean that Jacob left Beersheba as a self-centered schemer, but arrived at Haran spiritually mature. Is that a reasonable and true theory?

There is a great deal of supplementary material covered in this chapter. Many have alleged that the Bible is filled with contradictions—therefore, many pages are devoted to taking some of these contradictions and explaining them; which set of doctrines is followed by *The Uniqueness of the Bible*. There are several other very important doctrines in this chapter: *The Spiritual Life in the Old and New Testaments*; *Jacob's Clarifying Moment*; and *A Spiritually-Empowered Jesus Christ is our Spiritual Model*. Also presented: a new understanding of the assembling, writing, and ordering of the book of Genesis.

This study is essentially complete and it includes a word-by-word exegesis from the Hebrew, 3 original translations, 90+ translations, 3 sets of original notes from the exegesis, from Genesis & Basic Exegesis, and commentary from about 40 other commentators. 361 pages.

<b>Genesis 29</b>	<b>Jacob Marries Both Leah and Rachel; and Sires Four Sons</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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In Genesis 29, Jacob arrives at his destination in Padan-aram, coming upon some shepherds who know Laban (Jacob's uncle) and the Laban family. When discussing the use of the well, Rachel, Jacob's first cousin, comes onto the scene, leading a flock of sheep. Jacob tells her who he is and she runs back to her family to tell her father. Her father immediately comes out to meet Jacob, to invite him into their home.

A month goes by and Jacob is apparently helping with the sheep and Laban's ranch, and Laban asks what he would like to be



paid. Jacob suggests that he work for 7 years in order to marry Rachel, with whom he was in love. Laban accepts this offer.

7 years later, Laban throws a wedding party for Jacob, and, at the end, Jacob goes to the bed of his new bride. In the morning, Jacob awakens to find that he has married Leah, the older sister, and not Rachel. He goes immediately to Laban and confronts him, and Laban gives him a phony excuse. Laban proposes that Jacob work another 7 years, and that he would also be allowed to marry Rachel. Jacob agrees to this. At the end of Genesis 29, Leah has given birth to 4 of Jacob's sons.

One dispute out there in the theological world is, *how old is Jacob at this time?* Whereas I expected this to be a very difficult question, it is not (as long as you are not expecting a specific and definitive answer). The issues here are not complex.

An important topic of discussion is, Jacob's spiritual growth or lack thereof. We know what Jacob was like—he was a scheming manipulator. However, before leaving the land of Canaan, Jacob had a meeting with God (Genesis 28). This certainly impacted his life. The question is, *how much?* In the theological world, there has been a lot of discussion of this. And, related to that question is, *how much growth or impact does personal interaction with God do for us?* That is, *why doesn't God appear to me and give me a spiritual boost?*

This leads us to consider the fact that there are some believers who somehow think that they got the short end of the stick, because they have been born into a time where they will never hear Jesus teach the sermon on the mount or one of His many parables; and we will never have some great vision of God where God speaks to us from heaven. On the contrary, that is what is amazing about living in the Church Age—we have all of that and more in our lives! Right now is the greatest time for the believer to be alive! We have it better than Peter and John did, who learned Bible doctrine directly from Jesus Christ. This will be one of the very important topics of discussion in this chapter, and one which few teachers discuss. Too many believers today are trying to recreate Pentecost; are trying to present our God as a God Who is doing many visible miracles today. Their approach to the Christian life means that they neuter themselves.

Another issue of interest is, we know in this chapter that Laban intentionally deceived Jacob, so that Jacob ended up marrying both of Laban's daughters. An unanswered (and often, unasked) question is, *what part did Leah and Rachel play in the deception of Jacob?* I attempt to answer this question (although that will require some speculation).

It is also fascinating that the first 4 sons of Leah both parallel the events of the Exodus and the gospel message.

Finally, the text of this chapter, combined with the narrative in later chapters, suggests to me how the book of Genesis was *written*. At a point in this chapter, I will give what I believe is a unique explanation as to how Genesis was compiled.

Complete at 400 pages.

<b>Genesis 30</b>	<b>Jacob Sires More Children/An Agreement with Laban</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Genesis 30 can be broken down into two sections: (1) The sons born to Jacob in Haran and (2) the labor agreement entered into between Laban (management) and Jacob (contract worker). Although there is an odd continuity between these topics, they would have more logically been separated into two chapters.

In fact, both Genesis 29 and 30 are oddly divided. Jacob begins to sire children by Leah near the end of Genesis 29 and this is continued into Genesis 30, along with fathering children by Rachel and by the personal maids of Leah and Rachel. The final 6 verses of Genesis 29 should have been combined with the first 24 verses of Genesis 30, and a chapter assembled devoted strictly to the sons of Jacob.

The latter half of Genesis 30 (vv. 25–43) outlines an agreement that Jacob and Laban came to regarding Jacob’s future wages; and both men try to cleverly improve on their part of the agreement.

This chapter is often noted by critics of the Bible for two reasons: (1) Jacob marries more than one woman and is coerced into impregnating his wives’ personal servants; and (2) Jacob apparently has some odd breeding theories which he puts into practice (these theories would not have been unusual for his day and time). Proponents of gay marriage point to Jacob’s polygamous marriage and conclude, “If he can marry more than one woman, then two men can marry.” Critics point to Jacob’s breeding schemes and say, “This is stupid and unscientific and it is in the Bible!” These objections will be met head-on and explained within the exegesis of this chapter.

The concept of polygamy will be fully examined in Genesis 30—including modern-day polygamy (as it is very likely that it will become legal in the United States in the not-to-distant future).

There are two odd topics found in this chapter, which are closely related. Rachel attempts to use mandrakes in order to cause a child to be born to her; and Jacob cuts up branches and places them in the water of Laban’s sheep and goats, hoping to affect their breeding outcomes. Both of these schemes have caused commentators no little consternation over the years—why is this goofy stuff found in the Bible? As we will find, these two odd topics are very closely related and teach us a marvelous bit of doctrine. I believe that the development of this particular relationship is unique to this commentary.



**Jacob's Goats** (a photo); from [The Scripture Says.org](http://TheScriptureSays.org); accessed September 15, 2017. Because of this incident, oddly-colored goats are often called *Jacob's goats* in the Middle Eastern world.



Also, I believe that this chapter is key to explaining why Joseph is so different from his older brothers. Why does he have personal integrity when they seem to have none? There are many clues in this chapter. This is also unique to this chapter, but the germ of this idea came from Milton Spenser Terry and Fales H. Newhall (two men you have never heard of), whose work is found in *Whedon's Commentary on the Old and New Testaments*.

Quite frankly, you will be hard-pressed to find another chapter in the Bible with as many applications to real life as will be discussed in this chapter.

Complete at 433 pages.

<b>Genesis 31</b>	<b>Jacob Leaves Laban's Compound</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Jacob has worked for Laban for 20 years and it has become clear to him that his work and his faithfulness are not really valued by his employer. Furthermore, God has told Jacob to take his family back to the land of Canaan. Genesis 31 is all about circumstances and dream from God which will guide Jacob to move his family back to the Land of Promise. Unfortunately, Jacob will use his tried and (un) true approach of deception

and sneakiness. He convinces his wives to leave with him (which does not require much convincing); so they sneak out of Haran,<sup>7</sup> having a 3-day head start. However, Laban, when he sees that Jacob has left with his family, and that his deity figurines are missing as well, chases down Jacob and catches up to him in the hill country of Gilead (which is

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<sup>7</sup> Although Laban's family previously lived in Haran; we do not know if this is his city during this chapter.

east of the Jordan River). The end of this chapter is their final confrontation where both men air out their grievances with one another, and then manage to find a way to go their separate ways, establishing a non-aggression pact (covenant) between them.

The following studies and short doctrines are found in Genesis 31: The Doctrine of Envy; What God Achieved in Jacob's Life; Standards of Behavior Agreed to before the Mosaic Law; When Societal Norms Change; What about Jesus' warning not to judge?; When the most fundamental laws are changed; The Husband's Responsibility in Marriage; and Romans 8:28 in the Life of Jacob; The Wealth Inequality Movement and Socialism/Communism; Standards of Behavior Agreed to before the Mosaic Law;

There are some important applications, which come about as a result of Jacob's polygamous marriage. First, we have to determine just how sinful his polygamy was (if at all—many commentators think this is the worst thing ever that Jacob has done). But then we have some interesting applications. Let's say you are in a polygamous marriage and 1 or more in the marriage believe in Jesus Christ. What happens next? Let's say you are in a gay marriage, and 1 or both people believe in Jesus Christ—what then? Also discussed in this chapter, relating the envy of Laban's sons and how this relates to the current 99% versus the 1% movement. Another topic which you may relate to is, what do you do when you have a bad job and/or a bad boss (as Jacob did). We also examine the problem of, *When Societal Norms Change*. A little speculation was done on, *Was Laban willing to execute one of his daughters?* We study, *Human works in the plan of God; technology in Communist/socialist countries; will Rachel die the sin unto death; most of us are more blessed than we realize; and American society and homosexual attractions*.

Exegesis from the Hebrew, 3 original translations, 90+ translations, 3 sets of original notes from the exegesis, from Genesis & Basic Exegesis. About 50 commentaries have been consulted.

Complete at 620 pages.

<b>Genesis 32</b>	<b>Two Camps/Jacob Returns to Canaan/ He Wrestles with God</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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After sorting things out with his Uncle Laban, Jacob nears the Land of Promise, where he will have a scheduled meeting with his brother Esau, from whom Jacob is estranged. This chapter is all about Jacob's anticipation and worries. He gives a most marvelous prayer, and then he falls back to manipulative, human viewpoint solutions. Finally, because Jacob has spent his life in conflict with Jesus Christ, he will find himself actually wrestling with the Lord right before dawn.

Readers can be easily confused by Genesis 32, because this is Jacob acting positively schizophrenic. On the one hand, he prays this most marvelous prayer to God; and on the other hand, he keeps trying to solve his own problems with human viewpoint solutions. In a sense, he finds himself in conflict with God—does he depend upon God or does he search for a human viewpoint solution to the problems in his life? In his own soul, Jacob cannot seem to decide, *does he place his faith in God or in himself?* He is wrestling in his soul and God brings this point home by actually wrestling with Jacob in his real life. In any given circumstance, will Jacob be guided by his sin nature or will *God prevail [= Israel]* over Jacob's sin nature?

There is a major assumption made by commentators concerning the end of Genesis 32. Jacob finds himself in a wrestling match with the Lord. The faulty assumption made is that Jacob is a mediocre believer at the beginning of this wrestling match; but, by the end of it,

he becomes a great spiritual giant (I exaggerate the opinions of commentators but little). That mistaken notion causes the smartest of commentators to flail three-quarters of the way through the next chapter. The proper understanding of God's wrestling with Jacob is, Jacob left that match with enough spiritual confidence to get him through the next 5 or 6 hours. He is able to face up to meeting Esau, the brother he had treated so badly years before. Essentially God told Jacob, "Stop fighting Me on this," and Jacob, for a short while, stopped fighting God when it came to meeting his brother and then returning to the land. Having such limited expectations of Jacob makes subsequent chapters much easier to understand.



**Gustave Doré, Jacob Wrestling with the Angel (1855)** (a graphic); from [wikipedia](#); accessed March 7, 2019.

Exegesis from the Hebrew, 3 original translations, 90+ translations, 3 sets of original notes from the exegesis, from Genesis & Basic Exegesis. About 50 commentaries have been consulted.

Complete at 395 pages.

<b>Genesis 33</b>	<b>Jacob and his Family Return to Canaan/Jacob Meets Esau</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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20 years previous, Jacob escaped Canaan with his life, having just deceived his father in order to claim Esau's blessings. When Esau found out, he was angry, threatening to kill Jacob at a later date.

Here, the two brothers meet, both men separated from Isaac their father, and both men have apparently matured and put their past behind them. It was a congenial meeting between former rivals, despite Jacob's apprehension the night before. In fact, Esau invites Jacob to join him in Seir, and Jacob appears to agree to this, but he goes in a different direction, remaining in the land promised to his father and grandfather.

In this study, there are several examinations of Esau, determining as best as we can his thinking and motivation. Very few commentators give him any credit or respect. Speaking of commentators, most of them completely misunderstand Jacob wrestling the Angel of God in the previous chapter; and, therefore, they are confused about Jacob's spiritual maturation level in this chapter.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. About 50 commentaries have been consulted.

Complete at 259 pages.

<b>Genesis 34</b>	<b>The Rape of Dinah/The Slaughter of Shechem</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Genesis 34 is a chapter where the plan of God moves forward, despite the actions of the people in the chapter (we will see this same sort of thing in Genesis 36, 37 and 38). God's plan always moves forward, whether man is cooperative or not.

This chapter also foreshadows the future. The sons of Israel (Jacob) cannot remain in the land because (1) they will either be subsumed by another family or (2) they will be destroyed by the people around them. Or, another way to say this, they will become corrupted and then destroyed. At the end of this chapter, Jacob bemoans his situation: "Levi and Simeon, you have made me odious to the people of this land, and they will gather together and destroy us because we are few in number." And this is why God will have to remove them from the land.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 211 pages.

<b>Genesis 35</b>	<b>Jacob's Sons/The Deaths of Rachel and Isaac</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Gen. 35 is a chapter of milestones: (1) Jacob and his family move to Bethel; (2) Deborah, Rebekah's maid dies; (3) God reappears to Jacob and Jacob worships Him; (4) Rachel

bears Jacob's 12<sup>th</sup> son but then dies during childbirth; (5) Reuben is intimate with one of Jacob's mistresses; (6) the 12 sons of Jacob are listed; and (7) Isaac dies.

What is remarkable is the great grace that God had given to both Jacob and Esau (recounted in this chapter and the next). How petty and ridiculous had been their undue competition and jealousies 20 years previous.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 208 pages.

<b>Genesis 36</b>	<b>Nation Esau (Edom)</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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This is the genealogy of Esau. Esau is Jacob's twin brother, of whom God has said, "Jacob I loved, but Esau I hated." Genesis 36 is Esau's line, including the many rulers who have come from his loins. The line of Esau seemed poised to become great in the land.

On the surface, Genesis 36 appears to be nothing more than a list of names, most of whom are lost to history and not found in the Bible again. However, there are a great many lessons that we can take from this chapter—contemporary and spiritual.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 183 pages.

<b>Genesis 37</b>	<b>Joseph and His Brothers</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Genesis 37 begins the final section of the book of Genesis, which centers on the life of Joseph (with the exception of Genesis 38). From the beginning, young Joseph is clearly at odds with his older half-brothers, who resent the favoritism of their father towards Joseph. Joseph has 2 dreams which particularly irritate his older half-brothers because they indicate that he would rule over them. When the brothers confront Joseph next, away from their father, they plot to kill him. Reuben convinces them not to kill him, but to simply throw him into a pit (hoping to rescue the boy later). Judah suggests that Joseph be sold as a slave and the other brothers agree to this.

Because Joseph is sold to traders, his older brothers send back Joseph's bloodied and torn tunic, to make it appear that he had been attacked and killed by a wild animal. Jacob is heartbroken to receive this tunic and mourns inconsolably afterwards.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 267 pages.

<b>Genesis 38</b>	<b>Judah and Tamar</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Judah leaves his family and takes up with a Canaanite woman, having 3 children by her. Judah decides to choose a wife (Tamar) for his first son, but he dies. The wife is given to his second son in order to raise up seed for his deceased brother (aka, a levirate marriage), but then he dies. Then Joseph has to figure out what to do about Tamar.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 228 pages.

<b>Genesis 39</b>	<b>Joseph and Potiphar</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Meanwhile, Joseph becomes the slave of Potiphar, an official high up in Egyptian government. Because of his competence and hard work, Joseph becomes the highest-ranking slave, in charge of everything to do with Potiphar's house. Potiphar's wife attempts to seduce Joseph, and when she has no luck, she false accuses him of attempted rape. Potiphar throws Joseph into Pharaoh's prison as a result.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 175 pages.

<b>Genesis 40</b>	<b>Joseph, the Chief Baker and the Chief Cupbearer</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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While in prison, Joseph impresses the warden with his intelligence and competence and his is given the highest rank in prison, being in charge of all the prisoners. Two special prisoners come to him from Pharaoh: the Chief Cupbearer and the Chief Baker. Both men have similar dreams and they are both similarly disturbed over these dreams. Joseph hears them out, and then gives them the interpretations of their dreams. The Chief Cupbearer would be restored to his office and the Chief Baker would hang. Before the men are removed, Joseph pleads his case to the Chief Cupbearer, hoping that he will use his influence in the future to get Joseph out of prison. The Chief Cupbearer is restored to his former position and he forgets all about Joseph.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 150 pages.

<b>Genesis 41</b>	<b>Pharaoh's Dream and the Famine of Egypt</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Two years pass, and Pharaoh has a pair of disturbing dreams, and no one in his realm is able to interpret them. Then the Chief Cupbearer suddenly remembers Joseph, so Joseph is fetched from prison. He puts on clean clothes and shaves and stands before Pharaoh. He interprets Pharaoh's dreams, the accuracy of the interpretation being accepted by Pharaoh immediately. There would be 7 good years followed by 7 bad years. In order to

mitigate the disaster of the second 7 years, Joseph suggests that a man of great wisdom be sought to impose a temporary tax upon the people, and to collect grain over the first 7 years, and then to distribute this grain in the 7 years of famine. Pharaoh is certain that Joseph is the right man for this responsibility. He names Joseph as the #2 man in all Egypt.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & from the Basic Exegesis. 341 pages.

<b>Genesis 42</b>	<b>Joseph's Brothers Come to Buy Grain in Egypt</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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When the first year of famine comes upon the land, Jacob and his family are hit hard, and he directs his sons to go to Egypt to buy grain. They go to Egypt and are put face to face with their half-brother Joseph, whom they do not recognize. He accuses them of being spies in the land, and uses this ruse (1) to find out about the family and (2) to find out how guilty his brothers felt about selling Joseph into slavery. Joseph keeps one son behind in prison (Simeon) and sends the rest home with their grain and with the silver that they brought to buy grain. Their instructions are to return with Benjamin, the youngest brother and Joseph's only full brother. When they arrive home and discuss this with their father, Jacob forbids it.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 274 pages.

<b>Genesis 43</b>	<b>Jacob's Sons Return to Egypt with Benjamin</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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In the second year of the famine, it became clear that, they must return to Egypt to purchase more grain or all of their families would starve. Jacob reluctantly allows his youngest son, Benjamin, to return with the men. All appears to be well. The brothers brought the money back that had been returned to them, along with additional silver for more grain. They bring Benjamin to confirm their stories and they all even enjoy a wonderful meal together.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis & Basic Exegesis. 233 pages.

<b>Genesis 44</b>	<b>Judah Offers to Be Benjamin's Substitute for Punishment</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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The brothers are sent on their way with the grain and everything appears to be fine. However, when they are scarcely out of Joseph's city, he sends men to stop them. His silver chalice is discovered in Benjamin's bag of grain and Joseph threatens to put

Benjamin into jail and let the rest of them return. Judah steps up and offers to remain in jail in Benjamin's stead.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the exegesis, from Genesis. 187 pages.

<b>Genesis 45</b>	<b>Joseph Makes Himself Known to His Brothers</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Because Judah offers up himself for Benjamin (Genesis 45), Joseph, known to his brothers only as the prime minister of Egypt, can no longer hide his identity from his brothers. He tearfully reveals himself to them, being so moved by Judah's offer. He explains to them how, despite their actions against him 20+ years ago, God had a purpose in all of it, which purpose is being fulfilled before their very eyes—delivering them and Egypt from the great famine.

Joseph invites his entire family to live with him in Egypt because of the great famine. Pharaoh also order Joseph to send a caravan of ancient world U-Haul's for his family in Canaan. His brothers return to Canaan to fetch their father Jacob.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the basic exegesis and from Genesis. 200 pages.

<b>Genesis 46</b>	<b>Jacob's Entire Family in Egypt</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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As Jacob (Israel) travels toward Egypt, he stops off in Beersheba to offer up sacrifices to the Revealed God, and God appears to Jacob and tells him that it is okay to be leaving the Land of Promise and moving to Egypt.

A list of all the males descended from Jacob, along with the two females, are given. His wives are also named.

Joseph meets his father Jacob after 20 years.

Joseph gives his family instructions in case Pharaoh asks them about their livelihoods.

Exegesis from the Hebrew, 3 original translations, 90+ translations, original notes from the basic exegesis, and from Genesis. 214 pages.

<b>Genesis 47</b>	<b>Pharaoh Welcomes Joseph's Family/The Famine Continues</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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Joseph brings his family into Egypt permanently in Genesis 47, introducing them to Pharaoh. Pharaoh assigns to his family the land of Goshen, which is apparently not too far from the palace of Pharaoh.

The famine continues in the land, and Joseph continues to sell the available grain, eventually taking the people of Egypt and their lands for Pharaoh. The priests of the land were not subject to these payments. Joseph institutes what is essentially an income tax in perpetuity.

Jacob, near the end of his life, makes Joseph swear to bury him in Canaan. This final section might have been better placed with Genesis 48.

Basic exegesis; original 3 translations. Exegesis, 90+ translations, original notes from the basic exegesis, and notes from Genesis. 249 pages.

<b>Genesis 48</b>	<b>Jacob Blesses the Sons of Joseph</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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In Genesis 48, Jacob blesses Joseph's two sons, but placing the younger brother before the older.

Basic exegesis; original 3 translations. Exegesis, 90+ translations, original notes from the basic exegesis, notes from Genesis (my original study). 182 pages.

<b>Genesis 49</b>	<b>Jacob's Last Words to His Sons</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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In Genesis 49, Jacob gives his final words to each of his 12 sons, prophesying in many cases of the future of each tribe. What he says is based very much upon the behavior that these sons have exhibited over the years. Jacob then commands his sons to bury him in Canaan, at which point he dies.

Basic exegesis; original 3 translations. Exegesis, 90+ translations, original notes from the basic exegesis, notes from Genesis (my original study). 268 pages.

<b>Genesis 50</b>	<b>Jacob's Burial; Joseph Allays the Fears of His Brothers; Joseph's Death</b>	<a href="#">(HTML)</a> <a href="#">(PDF)</a> <a href="#">(WPD)</a>
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In Genesis 50, Jacob is buried in the land of Canaan, with great pomp and circumstance. Many Egyptians go with Joseph and his brothers for this funeral. Upon their return, Joseph's brothers express personal concern that, now that Jacob is dead, Joseph will extract his revenge and kill them all. Joseph allays their fears with the marvelous statement, "You meant it for evil, but God meant it for good, to preserve many lives."

Joseph later dies, and extracts an oath from his brothers to bury his bones in Canaan, knowing that God would come to visit Israel in Egypt.

Basic exegesis; original 3 translations. Exegesis, 90+ translations, notes from my original Genesis study; notes from exegesis lessons. 193 pages.

Which Link is what might be somewhat confusing.

I have posted four different Genesis documents and that link tells you what they are. Links 3, 4 and 5 take you to three sets of summaries. If you are looking for a particular chapter to study, you would go to any of these three links.

If you want to be linked to any of the 50 chapter studies of Genesis, that is link #5. Each chapter study might be 100–500 pages long and has every Hebrew word of the chapter, three original translations, the in-depth commentary.

If you want a much briefer but still a verse-by-verse discussion of each chapter of Genesis, that is the 6<sup>th</sup> link. Each chapter is 5–15 pages long and it is all in this document.

<a href="#">Document Beginning</a>	<a href="#">The Four Genesis Documents</a>	<a href="#">Abbreviated Exegesis of Genesis</a> (links)
<a href="#">The Table of Genesis</a> (Two Summaries)	<a href="#">Chapter Summaries, with links to the Chapter Studies</a>	<a href="#">A Verse-by-Verse Summary Lesson of Each Chapter in Genesis</a>

## **A Verse-by-Verse Summary Lesson of Each Chapter in Genesis**

What follows is a very good, verse-by-verse study of the book of Genesis. Every chapter of Genesis has a verse-by-verse summary at the end of it, and all of those verse-by-verse summaries are collected below:

**Genesis Introduction**

**The History of God and Man**

### **The Introduction to the Bible**

The Bible has been made into a single book with the Old Testament (or Covenant) and New Testament (or Covenant). The idea is, God established a contract with His people prior to the birth of Jesus the Christ; and then He established another contract with His people after the death, resurrection, and ascension of Jesus.

The Hebrew people began to collect and preserve their holy writings, which were, at one time, multiple scrolls kept at the Tabernacle, and later the Temple, and later, in the synagogues that the Jewish people established. The people chosen by God are called the Hebrews in the Old Testament and Jews in the New Testament. However, Jesus was rejected by such a large percentage of Jews that His message is then taken by His disciples to the gentiles (the non-Jews).<sup>8</sup>

By the New Testament era, people became very concerned about which books were authoritative and which books were simply written by religious men. By the first century, the Old Testament canon was pretty much set; and it took a few hundred years to establish the New Testament canon (however, this was an organic process, not a decision which was made by some church council years after the fact).

What would help the new believer is if he understands the periods of time (or dispensations) which were established by God.

### **An Outline of the Dispensations:**

- A. The Age of Man; from creation to the calling of Abraham; from Genesis 1 to Genesis 12.
  - 1. Innocence. God created Adam and the woman in the garden. They enjoyed perfect environment. There was only one way that they could sin, and that would be to eat of the fruit of the tree of knowledge of good and evil (a knowledge which they did not require in a state of innocence).
  - 2. The Fallen State prior to the flood (antediluvian civilization). Adam and the woman disobeyed God and ate from the fruit of the tree. God ushered them out of the garden. Man enjoyed a population explosion. However, man was soon intermixed with fallen angels until all of mankind had been corrupted

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<sup>8</sup> All of this is an oversimplification, but it is fine for the new believer.

- (apart from Noah and his family). God destroyed all of corrupted mankind and preserved Noah and his family.
3. The Fallen State after the flood (postdiluvian civilization). All men were born from one of Noah's sons: Shem, Ham and Japheth. Almost all men lived to the time of Abraham, at which point, men began to die in large numbers.
- B. The Age of Israel; from the calling of Abraham to the end of the Tribulation. From Genesis 12 to Acts 1; and including much of the book of Revelation (chapters 4–19).
1. Abraham is built into a nation. Around 2000 B.C.–1450 B.C. Genesis 12–Exodus 13.
  2. Nation Israel. From 1450 B.C. to A.D. 30. Exodus 14–Acts 1.
  3. The Tribulation. A period of seven years which takes place after the removal (or rapture) of the church. The Tribulation has not yet occurred. There are no set of prophecies which must take place prior to the Tribulation. That is, you cannot go to somewhere in the Bible and find a set of prophecies for us to look out for. The Tribulation is found in some of the the writings of the prophets and in Revelation 4–19.
- C. The Church Age or the Intercalated Age. From A.D. 30 through today and it continues to an unknown period of time in the future.
1. Pre-canon period. Acts 2–28. A.D. 30–95.
  2. Post-canon period. The Epistles to the Church. Revelation 1–3. A.D. 95 until today. The canon of the New Testament is determined. Although so many historians say that some Catholic Church council did this around A.D. 400, that is a seriously wrong oversimplification. From the very beginning of the writings of the New Testament, there were individuals, local churches and translators who needed to know what is authoritative and what is not. We are aware of 20 or more individuals or groups who weighed in on this question, and three councils held by the early Catholic church (which was a very legitimate organization at that time) confirmed the books which we have today. Of the people who weighed in on this issue, they tended to be more conservative than not. Many books that we are aware of today, such as the Gospel of Saint Thomas or the Shepherd of Hermes, etc. were never seriously discussed as being God's Word. This is not a single book left out of the Bible which was passionately argued for by any individual, group or translator at any time.
- D. The Millennium.
- E. The Eternal State.

It is very helpful for the new believer to understand when a passage of Scripture actually applies to him and to his era. Right now, we are in the post-canon period of the Church Age.

## **The Introduction to the Book of Genesis**

## Who wrote the book of Genesis?

Let me be clear on this: Moses did not write the book of Genesis. He may have written out the words at some point in time, but the words already existed. Whoever wrote down the words of the book of Genesis wrote down words which were already in existence and well-known to the Hebrew people. If I were to make a guess, I would guess that Joshua, at some point in time, uncredited for it, wrote down the words which make up the book of Genesis. None of this material was original with Joshua. The book already existed in spoken form.

The Book of Genesis, also known as *The Early History of God and Man*, began to be composed shortly after the fall. I would say that Adam wanted his children and their children to know about what had taken place prior to his creation. God would have told Adam, and many occasions, about His creating the heavens and the earth (Genesis 1:1) and then how He restored the earth (Genesis 1:3–31) after it has become a waste place and chaotic (Genesis 1:2). Adam was told by God about much of what we read in Genesis 1–2; but Adam may have known how the general region was set up and where its rivers were.

Since Adam died before the flood, someone picked up and continued the narrative. Whether this was Noah (the most likely person) or someone else, we don't know.

After the flood, the sons of Noah actually lived until the time of Abraham. In fact, the very unusual thing about the time of Noah is, this is when everyone from the first 6 or so generations began to die off (even though they were all born at different times). At the time of Abraham's birth, nearly every person born since Noah was still alive. By the time of Abraham's death, only those born during Abraham's life were still alive.

I understand that the calling of Abraham is closely related to the fact that Shem, Ham and Japheth, and six or so generations after them died out during Abraham's life. I don't know exactly why. So far, I have simply ventured a few guesses. Because these men were alive, someone who wanted to know the truth probably lived in the vicinity of someone who actually was alive either during the flood or within the first 200 years after the flood. However, by Abraham's death, none of these men were alive. None of them.

Anyway, here is what happened when this book was read. The patriarch of that time would stand before whomever his audience was and he would speak the words of Genesis from memory, from the beginning of Genesis 1:1, to his place in human history, where he would talk about his interactions with God. Then his son or one of his sons would stand, and they would continue the narrative, talking about their own personal life.

On some occasions, there would only be one person who presented the book of Genesis. However, when Jacob was in Egypt, there were times when Jacob and as many as five or six sons presented the book of Genesis. This certainly must have been an amazing reading of this book.

## An Abbreviated Exegesis of Genesis 1:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all quotations will be taken from this translation. This translation is going to be used in all 50 chapters.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y<sup>e</sup>howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

Sometimes, it is helpful to have an entire chapter explained in one sitting.

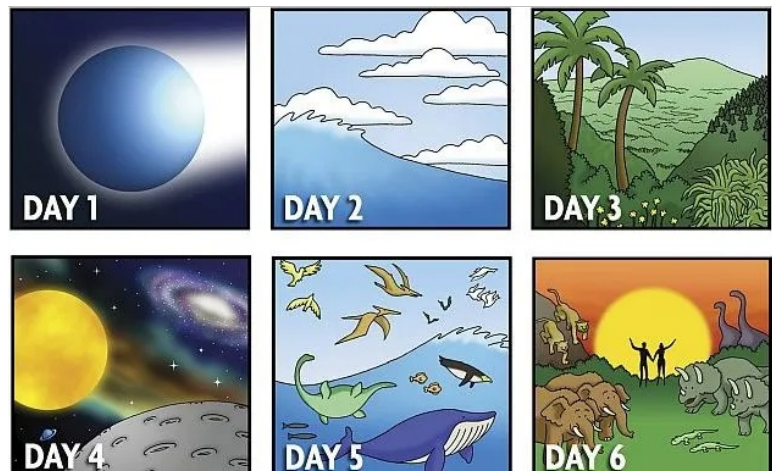
Genesis 1 describes the creation of the earth and the universe followed by the deterioration of the earth; followed by God's restoration of the earth, preparing it for inhabitation.

**Six Days of Restoration** (a graphic); from [Lakeshore Bible Study](#); accessed September 27, 2024.

Genesis 1:1 **In the beginning Elohim created the heavens and the earth.**

The entire creation of the heavens and earth takes place in Genesis 1:1. It happened instantaneously. God spoke and it came to pass.

My understanding is, this interpretation came about in the 1800s. However, this is what is



revealed by a simple reading of the text. In the 1800s, the popular *scientific* view of the earth and the universe was the steady state. That is, it had always been so in the heavens and on earth. The Bible said otherwise, that the universe had a beginning (the Bible does not tell us when this beginning took place). In about the mid-1900s, science opted for the Big Bang Theory, as opposed to the Steady State Theory, so that science aligned more closely with the Bible.

I have read the opinions of atheists and nameless memes which hold to the view that there are a bunch of creation myths and the Bible merely copied them. If you are reading this, then you are able to Google; google *creation myths* and read some of them. None of them resemble the Bible's first chapter in the least.

See if you can find another creation *story* which is so concise and elegant as this first verse of the Bible.

At creation, three things had to be created all at the same time: time, space and matter. None of these things can exist independent of the other two. Now read the first verse of the Bible once again:

Genesis 1:1 **In the beginning [time] Elohim [= God, also translated, gods] created the heavens [space] and the earth [matter].**

There are other things to notice in this verse. *Elohim* is a plural noun, but it takes a singular verb. Although the Trinity was not accepted as true until hundreds of years after the New Testament was written, when we go back and read the Old Testament, there are many clues and indications that God the Holy Spirit (the Divine Author of Scripture) always understood that God is a Trinity—three in Person and One in Essence. Therefore, what we read in the Old Testament should not contradict this.

In Isaiah 48:16, the First and the Last is speaking, the Creator of the earth (Isaiah 48:12–13): **"Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Master יהוה [= YHWH] has sent Me, and His Spirit."** The One speaking would be Jesus, as He is called the First and the Last as well as the Creator.

Y<sup>e</sup>howah is speaking, but Master Y<sup>e</sup>howah sent Him, and His Spirit. That would be the Trinity all in one verse in the Old Testament.

Genesis 1:2 **And the earth came to be<sup>a</sup> formless and empty, and darkness was on the face of the deep. And the Spirit of Elohim was moving on the face of the waters.**

<sup>a</sup>Or *the earth became*.

Over a period of time, the earth became *tohu wa bohu*, or *desolate and wasted*. See the main document about these two words.

Isaiah tells us (that is, God, speaking through Isaiah, tells us...) that the earth was created to be inhabited; it was not created empty (tohu). If God created the earth to be inhabited (Genesis 1:1) but it is *desolate and wasted* (Genesis 1:2), then it became that (one of the chief meanings of the first verb in that verse).

Isaiah 45:18 For thus said הוהי [= YHWH], Creator of the heavens, He is Elohim, Former of earth and its Maker, He established it, He did not create it to be empty, He formed it to be inhabited: “I am הוהי, and there is none else.

If God formed the world to be inhabited, who inhabited it? That would be the angels of God. Now, we do not have a lot of details here. We know that both fallen and elect angels are on earth right now observing us. Was the earth originally created for both groups of angels? We don't know. I lean toward these being fallen angels only. Were angels a separate creation from the heavens and the earth? If they followed the pattern set here in Genesis, then they were created separately.

When Satan turned against God and was cast out of heaven, where did he go (along with the angels who came with him)? Logically, this would be earth. Somehow, in some way, these fallen angels made such a mess out of the earth that God packed the earth in ice. How do we know this? Genesis 1:2. *There was darkness on the face of the deep* (which would be no light, and, therefore, no heat). The Spirit of Elohim moved on the face of the waters, which would be warming the ice until it melted. The verb translated *moved* means, *to hover over, to flutter over; to brood over; to move gently [over]; to cherish*. This is what a hen does when warming her eggs.

Genesis 1:3 *And Elohim said, “Let light come to be,” and light came to be.*

God begins the first day with light. Since God is light, the earth became visible and warmed further by the light of God.

In Genesis 1:1, God spoke and the earth and the entire universe came into being. However, God will now take six days to restore the earth. Why does He not simply speak the word and prepare the earth in an instant? That is because when God originally created the heavens and the earth, there was no audience, so it could take place in a split second. However, now God has an audience—elect and fallen angels. Therefore, God directs their attention to the earth and says something along the lines of, “Watch this.” God will take time to restore the earth, and allow all angels to view this process, step-by-step.

Obviously, if God wants both fallen and elect angels to see what He is doing, He must provide the light for them to see. That would be step #1.

Interestingly enough, God began to melt the ice-packed earth previous to providing light. How long did that process take? We are not told; we only know that God did this.

Genesis 1:4 *And Elohim saw the light, that it was good. And Elohim separated the light from the darkness.*



God pronounced the light that He produced as good; and He separated the light from the darkness. We do not know exactly what took place on the prehistoric earth, but perhaps it was always light up everywhere. If that is the case, now there will be a demarcation between light and darkness.

Let me suggest that, at this time, there was going to be a single land mass with ocean everywhere else.

Genesis 1:5 **And Elohim called the light 'day' and the darkness He called 'night.' And there came to be evening and there came to be morning, one day.**

A vocabulary is necessary for these things which God is doing. He provides the angels with a vocabulary to apply to what He has done. Where there is light, it is to be called *day*; where there is darkness, it will be called *night*.

The angels do not know this yet, but one way the man is different from angels is, man will sleep; there is no indication that angels sleep.

Where God focuses angelic concentration, he says, "You will call this *light*; and you will that *darkness*."

What happens when you apply heat and light to ice? It turns into water first; and then some of it turns into what?

Genesis 1:6 **And Elohim said, "Let an expanse come to be in the midst of the waters, and let it separate the waters from the waters."**

On day two, God creates the atmosphere of the earth. Are you aware of any creation story which speaks of the atmosphere? There is none. Man was not even aware of the atmosphere for a very long time; but God was. God knew that an atmosphere would be necessary. That is the expanse. There would be waters in the air (possibly cloud formations?). In some way, that was water on the earth and moisture above the earth, and the expanse (or, atmosphere) is the space between the waters.

I have heard this called a canopy—these waters which are stored over the earth.

Genesis 1:7 **And Elohim made the expanse, and separated the waters which were under the expanse from the waters which were above the expanse. And it came to be so.**

What could be more important to you and I than the atmosphere of the earth? And God spends day two making that atmosphere.

Genesis 1:8 **And Elohim called the expanse 'heavens.' And there came to be evening and there came to be morning, the second day.**

God called this expanse *heavens*. The word here translated *heavens* is also translated *skies*.

Day two has come to pass.

Genesis 1:9 And Elohim said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it came to be so.

To this point in time, although God had all angelic creation focused on the earth, the earth was covered with water. He made dry land appear, and I would suggest that this is a single very large continent.

Genesis 1:10 And Elohim called the dry land ‘earth,’ and the collection of the waters He called ‘seas.’ And Elohim saw that it was good.

The drying ground, God called *earth* (which also means, *and, territory, country, continent; ground, soil*). The waters surrounding land would be called the seas.

Genesis 1:11 And Elohim said, “Let the earth bring forth grass, the plant that yields seed, and the fruit tree that yields fruit according to its kind, whose seed is in itself, on the earth.” And it came to be so.

God called for the earth to produce grass, plants and trees. Some of the trees would yield fruit.

Genesis 1:12 And the earth brought forth grass, the plant that yields seed according to its kind, and the tree that yields fruit, whose seed is in itself according to its kind. And Elohim saw that it was good.

God calls for the earth to yield plants and grasses and trees; and they all occur.

Genesis 1:13 And there came to be evening and there came to be morning, the third day.

This takes us to the end of day three.

Genesis 1:14–15 And Elohim said, “Let lights come to be in the expanse of the heavens to separate the day from the night, and let them be for signs and appointed times, and for days and years, and let them be for lights in the expanse of the heavens to give light on the earth.” And it came to be so.

God calls for these lights to be in the expanse of the heavens.

Genesis 1:16 And Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night, and the stars.

Here, God is said to make the two great lights (the sun and the moon); and then all of the lesser lights (the stars and planets). If these did not previously exist, and God brings them into existence right here, then obviously God must bring their light to the earth in some supernatural fashion (otherwise, the stars would not be visible from the earth).

Since the speed of light is a law for this universe made by God, God is able to violate that law (without any damage to His essence).

Genesis 1:17–18 [And Elohim set them in the expanse of the heavens to give light on the earth, and to rule over the day and over the night, and to separate the light from the darkness. And Elohim saw that it was good.](#)

God setting these stars and planets in the expanse of the heavens suggests that God placed them all in their orbits. My reading of the text suggests that this all took place on the fourth day. I have flirted with the idea that these things were always there, and God just moved out of the way, and they presented themselves. However, the text does not say that. The text tells us that God made them and set them in the expanse of the heavens. That very much sounds like this took place on the fourth day. There is language which could have been used to suggest that God revealed these stars and planets; but language that was not the language used.

Genesis 1:19 [And there came to be evening and there came to be morning, the fourth day.](#)

This marks the end of the fourth day.

Genesis 1:20 [And Elohim said, “Let the waters teem with shoals of living beings, and let birds fly above the earth on the face of the expanse of the heavens.”](#)

God calls for all forms of sea creatures and bird to come into being.

Genesis 1:21 [And Elohim created great sea creatures and every living being that moves, with which the waters teemed, according to their kind, and every winged bird according to its kind. And Elohim saw that it was good.](#)

God *created* the great sea creatures and every other thing that moves within the waters. The waters were filled with such sea animals.

God also created all of the birds.

God pronounced these things good. This means, by the way, that none of them needed to evolve to become good; they were created good.

Genesis 1:22 [And Elohim blessed them, saying, “Be fruitful and increase, and fill the waters in the seas, and let the birds increase on the earth.”](#)

God blesses the animals and calls for them to reproduce.

Genesis 1:23 And there came to be evening and there came to be morning, the fifth day.

This ended the fifth day.

Genesis 1:24 And Elohim said, "Let the earth bring forth the living being according to its kind: livestock and creeping creatures and beasts of the earth, according to its kind." And it came to be so.

All the creatures of the earth were called into existence.

Genesis 1:25 And Elohim made the beast of the earth according to its kind, livestock according to its kind, and all that creep on the earth according to its kind. And Elohim saw that it was good.

God is said to *make* the beasts of the earth (essentially, any animal that walks on land). Combine that use of that particular word with His command, "Let the earth bring forth..." suggests and God made the animals out of the chemicals of the earth and then gave them life.

Genesis 1:26 And Elohim said, "Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea, and over the birds of the heavens, and over the livestock, and over all the earth and over all the creeping creatures that creep on the ground."

Even though the original preservers of Scripture did not necessarily believe in the Trinity, again, we have evidence of the Trinity right here. God (plural) said, "Let Us (plural) make man in Our (plural) image, according to Our (plural) likeness..."

*image* means, *image, likeness, resemblance, shadow-image, semblance. Likeness* means, *likeness, [shadow] image, similitude; model, pattern; [and, later] appearance [of something resembling something].*

We are made after God's shadow image, as God does not have a specific form (He can manifest Himself in any form, but that form is not Who He is). But Who God is, is His essence; and we are a shadow-image of that. God is sovereign; we have volition. God is omniscient; we have mentality. God is omnipresent; we exist in a specific time and place (in this new universe with time, space and matter). God is absolute righteousness; Adam was created with a corresponding righteousness—in this case, it would be innocence. God is omnipotent; we have power, strength, and authority in our own realm.

Genesis 1:27 And Elohim created the man in His image, in the image of Elohim He created him – male and female He created them.

Man was somehow created male and female. It appears that this was dealt with on this the sixth day. That is, the woman will be taken out of the man in order to complete him.

Genesis 1:28 And Elohim blessed them, and Elohim said to them, “Be fruitful and increase, and fill the earth and subdue it, and rule over the fish of the sea, and over the birds of the heavens, and over all creeping creatures on the earth.”

God called for the man and woman to fill the earth (ostensibly with children) and to rule over it.

Adam and the woman had no children in perfect environment.

Genesis 1:29 And Elohim said, “See, I have given you every plant that yields seed which is on the face of all the earth, and every tree whose fruit yields seed, to you it is for food.

God points out all of the foods available to the man and the woman.

Genesis 1:30 “And to every beast of the earth, and to every bird of the heavens, and to every creeping creature on the earth, in which there is a living being, every green plant is for food.” And it came to be so.

In perfect environment, every creature was a herbivore. God created man and animals; and God created food which kept growing and producing year round.

Genesis 1:31 And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.

God called all of this good. All of this was completed on the sixth day.

### An Abbreviated Exegesis of Genesis 2:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y<sup>e</sup>howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

vv. 1–3	<a href="#">The Seventh Day of Rest</a>
vv. 4–7	<a href="#">The Genealogy of the Heavens and the Earth</a>
vv. 8–14	<a href="#">The Garden of Eden and the Early Environment</a>
vv. 15–19	<a href="#">Adam in the Garden of Eden</a>
vv. 20–25	<a href="#">God Builds the Woman</a>

Genesis 1 has the creation of the heavens and the earth, the desolation of planet earth, and then the six days of restoration. There was no audience for the original creation, so it took place suddenly, all at once. However, when God restored the earth, He took His time because He now had an audience (angelic creation).

The first three verses of Genesis 2—which is the seventh day—should have been placed with Genesis 1.

I believe that Genesis 2:4–25 had a different author, a man who wanted to give some idea as to the early environment of man and include some very important information to help us understand what would take place later.

This second chapter of Genesis is not an alternate view of creation and restoration. The author is simply speaking of things which occurred in the past which he believed were

significant (and, obviously, God the Holy Spirit, the Divine Author of Scripture, had determined that this material was fundamental in nature).

Apart from the first three verses, there is no mention of any particular day of restoration. Additional information is given about the environment of the earth, what the Garden of Eden was, and what the land was around the Garden of Eden.

We find out that Adam named all of the animals, and that by doing that, Adam realized that he was missing his counterpart on this earth. We also learn the principle that God knew what Adam needed before Adam did.

We learn more about Adam's creation and later about how the woman is built.

### The Seventh Day of Rest



**Adam and the Woman in Innocence** (a graphic); from [Resurrecting Orthodoxy](#); accessed September 27, 2024.

Genesis 2:1 Thus the heavens and the earth were completed, and all their array.

God's original creation and the restoration of the earth were all completed.

The word translated *array* above is *tsâbâ'* (צָבָא) [pronounced *tsaw<sup>b</sup>-VAW*], and it means, *that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service*. Strong's #6635 BDB #838. Here, I believe that *sun, noon and stars* is what the author is referring to.

In Genesis 1:31, the completion of the restoration takes place on the 6<sup>th</sup> day. Genesis 1:31 *And Elohim saw all that He had made, and see, it was very good. And there came to be evening and there came to be morning, the sixth day.*

Although Genesis 1:31 does not clearly state that what God is doing is finished, Genesis 2:1 tells us that it is. In fact, Genesis 2:1–3 talk about the 7<sup>th</sup> day, and, for that reason, should have been placed with the previous chapter (the chapter and verse divisions are not inspired; but took place long after the original text was set).

Genesis 2:2 *And in the seventh day<sup>a</sup> Elohim completed His work which He had done, and He rested on the seventh day from all His work which He had made.*

<sup>a</sup>In (not 'by' or 'on') the seventh day - Hebrew: Bayyom haShb*u*'i.

God is said to *rest* from His work, but God does not need to rest. He stopped because He was done; not because He was tired.

Genesis 2:3 *And Elohim blessed the seventh day and set it apart, because on it He rested from all His work which Elohim in creating had made.*

God sets this 7<sup>th</sup> day apart from the other days, because, by this time, what He intended to do had been completed.

The word transliterated *Sabbath* is comes from the Hebrew word *to rest* (in this verse). That word is *shâbath* (שַׁבָּת) [pronounced *shaw-BAHTH*], and it means, *to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue*. Strong's #7673 BDB #991 & #992

### **The Genealogy of the Heavens and the Earth**

Genesis 2:4 *These are the births of the heavens and the earth when they were created, in the day that הוהי Elohim made earth and heavens.*

The word translated *births* is *tôwl<sup>e</sup>dôth* (תּוֹלְדוֹת) [pronounced *tohl<sup>e</sup>-DOTH*], and it means, *generations, results, proceedings, genealogies, history, course of history; origin; families; races*. Strong's #8435 BDB #410. Over and over again in Genesis, we find this word associated with various men, presenting them as the patriarch of the men who are spoken of in subsequent chapters and verses. Genesis 2:4, 5:1, 6:9 (2), 10:1, 10:32, 11:10, 11:27, 25:12-13 (2), 25:19, 36:1, 36:9, 37:2.

Most commentators, when this word is used, understand this to be the next increment in the book of Genesis. My point being, this is a new section of Genesis, and this verse should have been the beginning of Genesis 2.

For instance, Genesis 10:1 reads: *And this is the genealogy of the sons of Noah: Shēm, Ḥam, and Yapheth. And sons were born to them after the flood.*

Genesis 10 is all about the descendants of these three men.

Genesis 2:5–6 *Now no shrub of the field was yet on the earth, and no plant of the field had yet sprung up, for הוהי Elohim had not sent rain on the earth, and there was no man to till the ground, but a mist went up from the earth and watered the entire surface of the ground.*

Although Genesis 2:5 seems to contradict plants being made on the 4<sup>th</sup> day; it simply means that there were no plants or shrubs out in many of the open areas yet. In order for there to be plants and shrubs in the open regions, water and man's effort would be needed.

V. 6 suggests that there was water available, and that it came up from the ground like a mist.



Because of these words, *for Y<sup>e</sup>howah Elohim had not yet sent rain on the earth*; we would assume that these words are written by someone in the Ark (someone who survives the first rain from God). The other alternative is, a later writer of Genesis went back and inserted this phrase.

Genesis 2:7 And הוּי Elohim formed the man out of dust from the ground, and breathed into his nostrils breath of lives. And the man became a living being.

God used the very elements of the soil in order to make man (something that, apart from God's revelation, would not have been intuitive to man). There is no set of words in the Hebrew for *elements* or *molecules*, so the author uses the word 'âphâr (אֶפֶר) [pronounced *gaw-FAWR*], which means, *dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore*. Strong's #6083 BDB #779. Then we have the preposition *from* followed by the feminine singular noun 'âdâmâh (אֲדָמָה) [pronounced *uh-daw-MAWH*], which means, *ground, soil, dirt, earth, tillable earth, land, surface of the earth*. Strong's #127 BDB #9. Given the limited scientific language which the Hebrews had, saying that man was made from the *dust (powder or ashes) of the earth*, is as close to the *elements of the earth* that we can get.

Since man would be needed to prepare the ground and to plant, God formed man from the elements of the earth, and then He breathed the breath of lives into him. Man was alive physically, soulishly and spiritually. We know what it means to be physically alive. The soul is our mental capacity which allows us to interact with our environment and the people we meet; the spirit is the mental capacity which allows us to interact with God. Adam was created trichotomous (with a body, soul and spirit).

### **The Garden of Eden and the Early Environment**

Genesis 2:8 And הוּי Elohim planted a garden in Ĕden, to the east, and there He put the man whom He had formed.

God Himself planted a garden in Eden, which was in the east. That is where the sun would rise up. That is where God placed man.

The writer of Genesis 2:4–25 seems to be looking back at things which have already taken place. He is not putting together a day-by-day history of the creation and restoration story. He is recounting something which he has seen or something which he has been told about.

Genesis 2:9 And out of the ground הוּי Elohim made every tree grow that is pleasant to the sight and good for food, with the tree of life in the midst of the garden and the tree of the knowledge of good and evil.

God causing these various trees to grow suggest perhaps that a period of time passed.

In any case, the plants and trees and their arrangement in Eden were very pleasant to look at; and when fruit was produced, very pleasant to eat.

We do not know if a period of time went by as these trees and plants grew; we do not know what Adam began to eat.

Genesis 2:10 [And a river went out of Ĕden to water the garden, and from there it divided and became four heads.](#)

The writer is trying to give us an idea as to what this place looked like. There was freshwater in Eden which could be used for the plants. It became four streams or rivers of water.

Although we are not told where this water comes from to begin with. Perhaps there is enough natural moisture forming in this region; and perhaps God provides it; and perhaps it comes from a mountain nearby.

The Bible makes us aware of the rivers and of the moisture forming up from the ground. We may only speculate about there being a connection or not.

Genesis 2:11–12 [The name of the first is Pishon, it is the one surrounding the entire land of Ḥawilah, where there is gold. And the gold of that land is good. Bdelium is there, and the shoham stone.](#)

Various people apparently hiked along these rivers and observed which they could. The rivers were given names as the lands were. Gold and other precious minerals could be found there.

Genesis 2:13–14 [And the name of the second river is Giḥon, it is the one surrounding the entire land of Kush. And the name of the third river is Ḥiddeqel, it is the one which goes toward the east of Ashshur. And the fourth river is the Euphrates.](#)

We run into very familiar names here: Kush, Ashshur and Euphrates. I do not believe that these represent any land or rivers which are known today. Their names were simply appropriated by post-flood people. They would have known these names from the oral tradition as it existed in that postdiluvian era.

### **Adam in the Garden of Eden**

Genesis 2:15 [And יהוה Elohim took the man and put him in the garden of Ĕden to work it and to guard it.](#)

God placed man in the Garden of Eden to work it but also to guard it. The word translated *guard* is, *shâmar* (שָׁמַר) [pronounced *shaw-MAR*], and it means, *to keep, to guard, to protect, to watch, to preserve*. Strong's #8104 BDB #1036. That suggests that Adam might have a reason to watch over and guard this place.

I am having difficulty determining whether this took place on the 6<sup>th</sup> day or if much of this took place later. If all of this took place on the 6<sup>th</sup> day, that would have been an extremely busy and eventful day. Not only does God create all of the land animals, but Adam then

would name them all, recognize that he was without a helper; and then God would build the woman. That is a lot to take place in a single day.

If instead, all this took place after the 6<sup>th</sup> day, then when God is said to create the man—**male and female He created them** (Genesis 1:27), that only Adam existed at first, but from him the woman could be built (at a later time).

Although I personally lean toward Genesis 2:15–25 all taking place after the six days of restoration, I am not sure what the theological difference would really be. That God anticipated Adam's needs is slightly more striking if the woman is built days, weeks or months later.

Genesis 2:16–17 **And הוהי Elohim commanded the man, saying, "Eat of every tree of the garden, but do not eat of the tree of the knowledge of good and evil, for in the day that you eat of it you shall certainly die."**

Adam's volition was tested by a single tree, the tree of the knowledge of good and evil. In innocence, Adam did not need this particular knowledge. You may have a particularly bright three year old, but do you try to explain to him the various theories of law according to John Locke, the Magna Carta and the Bible? Such things would mean nothing to a three-year-old. Similar, whatever knowledge Adam could gain by this tree's fruit would not be advantageous to him.

There was nothing that Adam could do that was wrong at this time except partake of that particular tree.

Adam is warned that, on the day that he eats from that tree, *dying, he would die*. The verb meaning *to die* is found twice at the end of this verse, in two different forms. Most translations translate this as some form of *you shall certainly die*; but not all. The CLV has *to die shall you be dying*; Charles Thomson has, *by death you shall die*; ECB has, *in dying, you die*; and R. B. Thieme, Jr. has, *in dying, you will die*. Although the Lexham English Bible has, *you shall surely die*; it notes that this literally reads, *dying you shall die*.

Immediately, Adam would experience spiritual death (that is, he would be separated from God). Eventually, he would experience physical death. In dying, he would die.

Genesis 2:18 **And הוהי Elohim said, "It is not good for the man to be alone, I am going to make a helper for him, as his counterpart."**

There is a very important piece of theology to be recognized here: God knew that man needed a helper before man knew this. Therefore, God had already planned this out, even before Adam recognized his own need.

Genesis 2:19 **And from the ground הוהי Elohim formed every beast of the field and every bird of the heavens, and brought them to the man to see what he would call them. And whatever the man called each living being, that was its name.**

Just like man, the animals were made from the chemicals of the ground. The same is true of the birds. Then God brought these animals to Adam to hear what he would name them.

Bear in mind that, Adam was without sin, so his mind was working perfectly. He could come up with thousands of names and, at the same time, remember each of them.

### **God Builds the Woman**

Genesis 2:20 [So the man gave names to all livestock, and to the birds of the heavens, and to every beast of the field. But for the man there was not found a helper for him, as his counterpart.](#)

Animals were not created vicious. God could bring the animals close to man without them being dangerous.

Man noticed that many of these animals came in pairs—male and female. Perhaps some of them had given birth to little ones at that point; so Adam possibly saw families, even.

Adam realized that he did not have a counterpart for him (and that God was not the counterpart that he needed). But God knew about this before. In fact, God knew about this need back in eternity past.

Genesis 2:21 [So הוהי Elohim caused a deep sleep to fall on the man, and he slept. And He took one of his ribs, and closed up the flesh in its place.](#)

When I first read these words—I would have been aware of them when I was a kid in Sunday School—that did not make sense. God takes a portion of Adam and can, from that, build Adam's counterpart? How does He do that? Today, within my own lifetime, this make perfect sense. God used DNA structure from the cells of Adam's body to do a modified cloning. That is, God could have duplicated Adam, but God used Adam's genetic code, and from this, built a woman instead. When God build a woman, He obviously knew what He was doing.

Genesis 2:22 [And the rib which הוהי Elohim had taken from the man He made into a woman, and He brought her to the man.](#)

God brings Adam's right woman right to him.

Genesis 2:23 [And the man said, "This is now bone of my bones and flesh of my flesh. This one is called 'woman,' because she was taken out of man."](#)

Adam immediately gets it. He immediately recognizes the woman, and that she was made from his genetic code.

Genesis 2:24 [For this cause a man shall leave his father and mother, and cleave to his wife, and they shall become one flesh.](#)

This first phrase indicates that these words were written after the fall. There were parents after the fall, and the institution of marriage had been codified in the thinking of the people.

The man is to leave his own parents and cling to the woman; and they will become one flesh.

Genesis 2:25 *And they were both naked, the man and his wife, yet they were not ashamed.*

Both Adam and the woman, at that stage, were naked, and they felt no shame or apprehension about being naked, even though they would have looked different to one another.

### An Abbreviated Exegesis of Genesis 3:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

**“He will strike your heel and you will crush his head.”** (a graphic); from the [Bible Sojourner](#); accessed September 27, 2024.

To start us off, bear in mind that at the time that man had been created, there had been a whole other set of beings created first (angels), some who had fallen and some who had not (called elect angels). Satan was the foremost of all the angels; he was the first to fall, and Revelation tells us that he took a third of the other angels with him.

Satan and the other fallen angels have all been judged, but he has appealed his sentence. We know that he appealed his sentence, as God has already judged him and sentenced him to the Lake of Fire, along with all of the fallen angels. However, since he is not presently in the Lake of Fire, then, logically, there is a reason for this. He appealed the sentence and is alleging, among other things, that God is not Who He says He is; that He does not really measure up to Who or what He claims to be (that is, God is not God).

Now, let’s explore the possibility that God’s justice was immediate. Then Satan and all fallen angels would be in the Lake of Fire. How would the elect angels view this? “I guess we are okay unless we slip up and do something bad. Are we bound in allegiance to God only through fear of what He will do?” By sentencing Satan to the Lake of Fire and then carrying out that sentence, only God’s justice and righteousness are in view. Nothing else of His essence. Could the remaining angels conclude that their good existence is only kept intact by the fear of God?



Therefore, an extensive appeal having been filed by Satan, God allows for such an appeal to go forward. And, in order to reveal God’s character and Satan’s character, a whole new set of creatures are introduced to a newly restored earth. Two human beings who will share one very important characteristic with angels—they will have volition.

Having introduced these two creatures to the earth, God will reveal His character to all angels—both fallen and elect—by allowing them to closely observe human history. This

way, the remaining elect angels will adhere to God, but not simply out of fear. By viewing both God and Satan interacting with man, the elect angels will fully trust their Creator God out of respect and a shared sense of justice and righteousness.

In Genesis 3, God will give Satan certain liberties when it comes to interacting with man. In Genesis 1–2, we have seen man created and placed into an environment made by God. Now God will allow Satan the opportunity to reveal what he is able to do for man.

Genesis 3:1 And the *naḥasha* was more crafty than all the lives of the field which *הוהי* Elohim had made, and he said to the woman, “Is it true that Elohim has said, ‘Do not eat of every tree of the garden’?”

<sup>a</sup>Or *Naḥash*. Traditionally rendered the “serpent”. See Explanatory Notes “Serpent” and “*Naḥash*”.

*Naḥasha* or *naḥash* is the Hebrew word for Serpent as found in the Scriptures 2009. This word is actually *nâchâsh* (נָחָשׁ) [pronounced *naw-KHAWSH*], and it means, *serpent, snake; image (of serpent)*. Strong’s #5175 BDB #638. If you say this word, you can tell that Adam listened to the sound of the snake (perhaps this is a rattler), and assigned it this particular name based upon the sound that it made. This particular serpent is known among the creatures to be *crafty, insidious, devious, shrewd; sensible, prudent, forethoughtful, farsighted*. Now, these words do not really apply to the serpent in this passage, but they apply to the creature in control of the serpent, that creature being Satan.

Let me suggest that Satan asked for, in his appeal, some leeway, some freedom when it came to his form, so that he might take any form or that he might actually inhabit an animal of his choosing. Do you know how a criminal defense lawyer wants his dependence dressed in a suit and not dressed in a prison uniform? He can appeal to the judge, “My client wearing prison garb is unduly prejudicial; and the jury may make some assumptions based upon wearing such clothing.” Perhaps Satan made the same kind of appeal. “Surely you will allow me to move about in a form that will not frighten Adam or the woman.” Satan probably asked for and received permission to interact with Adam or the woman, and God gave him this permission.

When the time was right, and Adam was gone, the snake began to talk to the woman. “*Is it true that Elohim has said, ‘Do not eat of every tree of the garden’?*” this serpent inquired of the woman.

Now, although to us, a serpent suddenly speaking would completely and totally blow our minds; this is not something which concerns the woman. She did not exist; and suddenly, she exists. She is in a world made by God; and, so far, nothing in this world was threatening or unusual. This pet serpent—she would have had no reason to fear this snake—was interesting to her. Perhaps it did tricks or perhaps it entertained her in some way. There is no reason to think that this question is the first thing the serpent said to her. Also, we do not know how exactly the serpent communicated with her. Did she hear an audible voice? Did God allow the serpent to speak and communicate with her in some way? Obviously, He did.

Even though a serpent does not have human vocal cord by which to make human sounds, God allowed Satan to be able to talk through the serpent or to take the form of a serpent and speak to her from this form.

Genesis 3:2–3 *And the woman said to the naḥash, “We are to eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘Do not eat of it, nor touch it, lest you die.’ ”*

The woman has a doctrinal breakthrough which she shares with the serpent. Not only is she not supposed to eat of this fruit, but she cannot even touch it! Did she come up with this all on her own? Or did Satan cleverly guide her to this doctrinal breakthrough? There is certainly a way to make someone think that they have come up with a brilliant thought all on their own, but it turns out that you set them up to think that thought and then to express it. This appears to be the foothold that Satan needed.

Genesis 3:4 *And the naḥash said to the woman, “You shall certainly not die.*

“Let’s be serious here, lady; you aren’t going to die,” the serpent asserts. “It is just a piece of fruit.”

So often, we do not hear the full conversation in Scripture. Did the serpent encircle the tree and come into direct contact with the fruit and show her, “See, this fruit won’t hurt you! It is just fruit, nothing more.”?

The serpent then suggests to the woman that God has a more devious reason for forbidding the fruit of this tree.

Genesis 3:5 *“For Elohim knows that in the day you eat of it your eyes shall be opened, and you shall be like Elohim, knowing good and evil.”*

Then the serpent explains why God does not want her to eat this fruit. “Your eyes will be opened and you will be just like God. You will know good and evil. He doesn’t want that. He does not want you to be that smart.”

Satan desired for himself to be like God.

The woman now considers what Satan has told her about the tree and begins to examine it more closely.

Genesis 3:6a *And the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, and she took of its fruit and ate.*

The woman made an examination of the fruit, as if she is some kind of a fruit expert now, able to figure out by looking whether or not this fruit can make her die while she is dying. The fruit looks good and the tree itself is pleasant-looking. She thinks, *it would be good to be as wise as God.*



So she eats the fruit and then waits for Adam to return.

Genesis 3:6b [And she also gave to her husband with her, and he ate.](#)

She gives to Adam the fruit to eat, and he ate it. Adam understood fully the decision that he was making, even though he did not appreciate all the ramifications of it. He knew that if he did not eat this fruit, then he would be separated forever from his woman. He loved her and he could not imagine his life without her. Even living in perfect environment with God, Adam could not allow this wonderful woman to be separated from him. Whatever her future was going to be, Adam was going to share it with her.

He apparently understood that by eating this fruit, he is going to cut himself off from God.

Genesis 3:7 [Then the eyes of both of them were opened, and they knew that they were naked. And they sewed fig leaves together and made loin coverings for themselves.](#)

The first thing that Adam and the woman do is an act of human good. They look at each other and recognize that they are naked. This suddenly becomes a problem to them. They sew fig leaves together to use to cover their bodies. The approach that they are going with is, *if we are adjusted to one another, then we will be okay.*

Genesis 3:8 [And they heard the voice of הוהי Elohim walking about in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of הוהי Elohim among the trees of the garden.](#)

The word translated *cool* is rûwach (רוח) [pronounced *ROO-ahkh*], which means, *wind, breath, spirit, apparition*. Strong's #7307 BDB #924. In fact, this is the *only* time that this word is translated *cool*. We have had this word before in Genesis 1:2. Remember when the [Spirit of God was upon the surface of the waters](#)? That is the same word.

God was not there constantly with Adam, like some sort of overseer, telling him what he needed to do next in the garden. God came by daily to talk with Adam and the woman during what is the *spiritual* time of the day. So God came there and spoke truth to Adam and the woman. In other words, God taught them Bible doctrine.

Genesis 3:9 [And הוהי Elohim called unto Adam and said to him, "Where are you?"](#)

Adam and the woman are not out there front and center waiting to speak with God. God has come to them in the garden, but they do not appear to be there.

God is omniscient, so God is not confused about where they are. God speaks first, because Adam was not going to speak and the woman was not going to speak.

Genesis 3:10 [And he said, "I heard Your voice in the garden, and I was afraid because I was naked, so I hid myself."](#)

Adam's excuse is pretty lame. "I heard Your voice in the garden, so I was afraid and I hid myself because I was naked." Remember, he has covered himself with a fig suit. He knows that the real problem is, he did what God told him not to do. He is not yet ready to admit to it.

Genesis 3:11 [And He said, "Who made you know that you were naked? Have you eaten of the tree of which I commanded you that you should not eat?"](#)

God asks a very logical question: "Who informed you that you were naked?" Again, God is omniscient, but He is waiting for both Adam and the woman to admit what they had done. God cannot communicate truth to them apart from them acknowledging what they have done.

God asks them straight out, "Did you eat from the tree I told you not to eat from?"

Genesis 3:12 [And the man said, "The woman whom You gave to be with me, she gave me of the tree and I ate."](#)

The man pleaded guilty, but with an explanation. "Okay, I did eat from the tree," Adam begins to explain, "but the woman whom You gave to be with me, she handed the fruit to me."

Adam knew exactly what he was doing; but he blames his wife; and ultimately, he blames God. Nevertheless, he admits his transgression.

Now God turns to the woman. The man has implicated her in this act of disobedience. What does she have to say for herself? Will she admit her sin?

Genesis 3:13 [And הוהי Elohim said to the woman, "What is this you have done?" And the woman said, "The naḥash deceived me, and I ate."](#)

Since Adam has admitted to his sin, God turned to the woman, and asked, "What did you do?" The woman admits to eating the forbidden fruit, but she explains that she had been deceived by the serpent.

Sin has consequences, and God is going to lay out those consequences. As the righteous Judge, God can lay out the charges and what will happen as a result.

Genesis 3:14 [And הוהי Elohim said to the naḥash, "Because you have done this, you are cursed more than all livestock and more than every beast of the field. On your belly you are to go, and eat dust all the days of your life."](#)

What the serpent says or admits to is irrelevant. God asks nothing of him. God is ready to mete out the punishment.

This first act of judgment is symbolic. It applies to serpents (snakes) in general. They will no longer walk, but they will move on their bellies and eat dust all of their lives.

What exactly does this mean? Forever snakes are limited in their abilities; but the implication is, “You, Satan, will also face more serious limitations.” There is no reason to think that Adam and the woman would have disobeyed God, had not the woman been first influenced by Satan.

Genesis 3:15a **“And I put enmity between you and the woman, and between your seed and her Seed.”<sup>b</sup>**

<sup>b</sup>First promise of the Messiah.

There will be animosity established between the Seed of the woman and the seed of the serpent (which is Satan).

Interestingly enough, women are never said to have seed; this is the domain of the male. Yet here, God speaks of the Seed of the woman. The Seed of the woman is Jesus Christ. Somehow, He will come from the woman without coming from the man.

Genesis 3:15b **He shall crush your head, and you shall crush His heel.”**

God explains what will happen between the woman’s Seed and the serpent, as a result of this animosity. “He—the Seed of the woman—will crush the head of the serpent. That is, He will throw the serpent—that is, Satan—into the Lake of Fire for the last judgment.

Also, Satan will bruise Messiah’s heel, meaning he will deal a vicious blow to Messiah (on the cross), but it will not be deadly. The same verb is used twice v. 15b, but it has different meanings. Therefore, we can understand that the Seed of the woman will crush the head of the serpent (a deadly blow); and the serpent will bruise the heel of the Messiah (not a deadly blow).

Here, as early as the third chapter of Genesis, the Messiah is introduced, calling Him the Seed of the woman.

Next, God pronounces judgment over the woman:

Genesis 3:16a **To the woman He said, “I greatly increase your sorrow and your conception – bring forth children in pain.**

*Sorrow* is the word *‘itstsâbôwn* (טוֹבָעַן) [pronounced *‘gihts-tsaw-BOHN*], and it means, *pain, labor, hardship, sorrow, toil*. Strong’s #6093 BDB #781. This is *the pain associated with being in labor* (in this context).

The second word is *hêrôn* (הָרָה) [pronounced *hay-ROHN*], which means, *pregnancy, impregnated, conception*. Strong’s #2032 BDB #248.

God tells the woman, “Increasing, I will cause to increase your labor pains, even your pregnancy (discomfort).”

Despite offering first the hope of the Seed of the woman, God also promises that her conception and childbirth will be very painful. However, it is her bringing forth children which will result in the Messiah coming and saving them.

Genesis 3:16b *And your desire is for your husband, and he does rule over you.*”

The woman will have an inexplicable craving toward the man. The word is *teshûwqâh* (תִּשְׁוֹקָה) [pronounced *tesh-oo-KAW*], and it means, *desire, craving, longing; a longing [of a woman for a man or a man for a woman]*. Strong’s #8669 BDB #1003. Now, it is very easy to see why a man is attracted to the woman—women are most beautiful. However, for some reason, the woman is attracted to the man; and this malady (if you will) often reveals itself during the age when a young girl becomes boy crazy. This may start at age 5 or age 8 or age 11; but many women begin to go through lifetime phase as a part of puberty. God promises this inexplicable attraction; and this often takes place whether the young girl has a good father, a lousy father, or a gone father. In my lifetime, I have observed a great deal of propaganda guiding young women away from experiencing this natural desire. This propaganda, constantly reinforced, certainly affects a significant number of young women; but still most of them experience this desire.

Having watched a few episodes of *Deadly Women*, I can confirm that this irrational desire remains even today as integral to the psyche of some women. Furthermore, if to this desire you add a lack of self-control and irrationality, you can end up with a dangerous—in fact, deadly—combination.

God makes another promise to the woman. What the man will do, in relation to the woman, is the Qal imperfect of *mâshal* (מָשַׁל) [pronounced *maw-HAHL*]. This word means, *to rule, to have dominion, to reign*. Strong’s #4910 BDB #605. When followed by the *bêyth* preposition, *what* is ruled over is given next. The *bêyth* preposition follows and it is affixed to the 2<sup>nd</sup> person feminine singular suffix. God pronounces the judgment, but tells the woman, *the man will rule over you*. The imperfect tense indicates that this is ongoing.

In the family home, the young woman is ruled over by her father. In marriage, the woman is ruled over by her husband. If a woman does not want this, then she can move out of her childhood home and not get married. The woman is not ruled by any random man that she comes across; just her father and then her husband (and, of course, any boss that she might have who is a male).

Genesis 3:17a *And to the man He said, “Because you have listened to the voice of your wife, and have eaten of the tree of which I commanded you, saying, ‘Do not eat of it’:..*

God pronounces the final judgment on the man, who sinned against God, not having been deceived.

Instead of listening to God, the man listened to his wife. As a result, he ate from the one tree God told him not to eat from.

Genesis 3:17b–18 ...“Cursed is the ground because of you, in toil you are to eat of it all the days of your life, and the ground shall bring forth thorns and thistles for you, and you shall eat the plants of the field.

God will pronounce a judgment against the earth, based upon what the man did; and this judgment will directly affect the man.

Now, remember that elect and fallen angels are watching all of this take place. Whatever previously happened on earth during angelic presence on the earth, resulted in the earth being packed in ice. All of the angels would see a very specific judgment of the earth, because Adam and the woman sinned.

God tells Adam that the ground will be cursed as a result of his sin, so that the earth will become very difficult to farm. Even though the earth will continue to bring forth fruits, grains and vegetables, this is not going to be an easy process. Furthermore, worthless plants will also want to grow in the same space (thorns and thistles).

God somehow take all of this world, which was a perfect environment, and somehow subject all of it to this curse. The earth will never fully recover from this curse until Messiah returns. The very same plants and animals which were integral to the earth during perfect environment will be integral to a fallen earth.

Having come from the Woodstock generation, let me add that, we are not trying to get ourselves back to the garden (as per the lyrics of *Woodstock*). The Garden of Eden was not in Woodstock. We don't get to go back to the garden, as we will find out.

Genesis 3:19 “By the sweat of your face you are to eat bread until you return to the ground, for out of it you were taken. For dust you are, and to dust you return.”

God warns Adam that he will work hard all of his life; and at death, he will return to the soil from whence he came. It is interesting that God mentions bread. This indicates that Adam and the woman learned how to make bread, using fresh grains available to them.

Some people have never experienced any joy in their work, so what I am about to tell you may not make sense. During innocence, man worked, but he enjoyed it. He enjoyed all of it. He enjoyed how the work made his muscles feel; he enjoyed the finished product of his work. When Adam became thirsty or hungry, he enjoyed such feelings, and he enjoyed satiating them with cold, clear water and good healthy food.

In a fallen world, work is no longer going to be a joy and pleasure all day long. There might be a half hour here or 15 minutes there when his work feels alright; but there will be much longer periods of time where he knows that he must work in order to eat, but he does not enjoy it.

In the end, Adam will drop dead and become a part of the soil which he devoted his life to.

Genesis 3:20 And the man called his wife's name Ḥawwah, because she became the mother of all living.

What Adam named the woman was not *Eve*. Her actual name is Chavvâh (חַוְוָה) [pronounced *khahv-VAW*], which means, *life, living*; transliterated *Eve, Havah*. It comes from the verb *to live*. Strong's #2332 BDB #295.

It is the woman who is associated with life and the living, not just because she is a mother, but because it is the man who passes down to sin nature to his children, not the woman.

Genesis 3:21 And יהוה Elohim made coats of skin for the man and his wife and dressed them.

Once God had pronounced the judgment, He killed an animal in order to cover Adam and the woman with the animal skins. This is the first time that an innocent animal is killed in order to represent the judgment which will be brought upon the Messiah.

In this first established model, the Revealed Member of the Trinity will offer a sacrifice to God the Father.

The skin of the animal represents being covered in the atonement, so that one cannot be judged. Temporarily, the sin is covered over.

Genesis 3:22 And יהוה Elohim said, "See, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever."

God speaks aloud to the other Members of the Godhead, so that all angels now know what page we are on. *Good and evil* describes the game plan of Satan. God is aware of this plan, and all angels, fallen and elect, have some understanding of Satan's plan. Now man also knows something of Satan's plan.

Because of his fallen state, man cannot be left in the Garden of Eden. In that garden is the tree of life. God cannot allow man to perpetuate his life in the garden. Man is removed from the Garden of Eden so that he does not eat from the tree of life.

Genesis 3:23–24 So יהוה Elohim sent him out of the garden of Ĕden to till the ground from which he was taken, and He drove the man out. And He placed keruḇim at the east of the garden of Ĕden, and a flaming sword which turned every way, to guard the way to the tree of life.

God removed man from the Garden of Eden, which is a garden that God made for man to enjoy in innocence. In that garden are fruit trees which would perpetuate the life of Adam

and the woman. However, because they have sinned against God, they are no longer welcome in the garden. God will not allow them to perpetuate their lives.

You will recall that Adam was originally given the job to guard the garden. Now there are angels guarding this garden, so that it cannot be seen or entered. It is not clear whether the garden still exists after the Great Flood. I would think that it was destroyed.

### An Abbreviated Exegesis of Genesis 4:

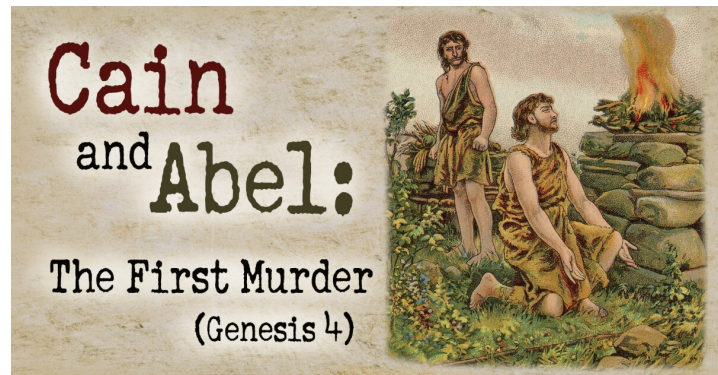
Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

Ḥawwah = Eve    Heḇel = Abel  
Shěth = Seth    Qayin = Cain

Some of you are very familiar with these names, so when you see them spelled more like what is found in the Hebrew, it might throw you off.

**Cain and Abel: The First Murder** (a graphic); from [Arcola Church](#); accessed September 27, 2024.

There will be a sentence here or there which is not properly translated by the Scriptures. I will explain how we come to a better translation and what the basis for that would be. More information is found in the full exegesis of this chapter, found in the chapter study of **Genesis 4** ([HTML](#)) ([PDF](#)) ([WPD](#)) (which may be the document that you are reading). This abbreviated 5–10 page chapter study can be found in the much shorter **Book of Genesis** study ([HTML](#)) ([PDF](#)) ([WPD](#)) or among the weekly emailed lessons ([HTML](#)) ([PDF](#)) ([WPD](#)). This abbreviated study is found in all three sets of documents; but the full word-by-word chapter exegesis is the first document referenced.



Genesis 4:1 And Adam knew Ḥawwah [= Eve] his wife, and she conceived and bore Qayin [= Cain], and said, “I have gained a man, הוּוֹי [= YHWH, Y<sup>e</sup>howah].”

*Eve*, in the Hebrew, is actually *Chavvâh* (חַוָּה) [pronounced *khahv-VAW*]. Her name means *living*, as she is the mother of all living.

As you can see, the Scriptures provide us with a closer transliteration. Similarly, the person most of us know as *Cain* is actually Qayin (קַיִן) [pronounced *KAH-yin*]. This word means, *to acquire*, as in, “I have acquired a son from the Lord.”

Many reasonably assume that, under perfect environment, Adam and the woman had sex, but they did not procreate. Apparently, perfect environment means, *no children*. You can interpret that anyway that you want.

However, when fallen Adam and Eve have intimate relations, Cain is born to them.



Now, it looks like the woman is saying, "I have gained a son, God." (as if God is in the vocative). The key is a preposition 'êth (אֶת) [pronounced *ayth*]. There is the direct object, which looks exactly the same; and there is the preposition (which is what we find here), and preposition meaning, *with, at, near, by, among, directly from*. Strong's #854 BDB #85. The proper way to translate this is, **Therefore, she said, "I have acquired a man directly from Y<sup>e</sup>howah."**

The Scriptures 2009 is a very good translation of the Bible. It is not perfect.

**Therefore, she said, "I have acquired a man directly from Y<sup>e</sup>howah."** This does not mean that Adam did not have a part to play in all this; it simply means that Eve recognized that God was the Giver of life.

Nevertheless, the way that this is stated certainly suggests that in the future, there will be the Son of a woman to come directly from God (remember God's promise about the Seed of the Woman).

Genesis 4:2 **And again, she gave birth to his brother Hebel [= Abel]. And Hebel became a keeper of sheep, but Qayin became a tiller of the ground.**

Adam and the woman again have intimate relations and Abel is born to them. In the Hebrew, his name is written, Hebel (הֶבֶל) [pronounced *HEH-beh*], and it means, *breath*.

Adam and Eve now have two sons, Cain and Abel. Cain is a farmer (also known as, an agriculturalist or an agronomist) and Abel is a rancher or a stockman (more specifically, a shepherd). The more general term is an animal husbandryist.

Genesis 4:3 **And it came to be, in the course of time, that Qayin brought an offering of the fruit of the ground to הוהי.**

The first offering made to God was apparently made by God. After Adam and his woman had sinned, God provided them animal skins, which would have required the death of an animal sacrifice.

However, after the offering made on behalf of Adam and his woman, the Adam's family learned to make periodic offerings to God. These would have been blood offerings.

Cain worked very hard on the fruits and vegetables which he brought to God. He was fine with bringing a bloodless sacrifice to God. He worked very hard for that produce.

Genesis 4:4–5 **And Hebel also brought of the first-born of his flock and of their fat. And הוהי looked to Hebel and his offering, but He did not look to Qayin and his offering. And Qayin was very wrath, and his face fell.**

Abel brought the firstborn of his flock and offered up a blood sacrifice; and Cain brought a selection from his best crop. God accepted Abel's offering but not Cain's. We cannot bring our works before God and expect them to count.

There is a problem with the translation given by the Scriptures 2009 for v. 5, but a page or more would be required to explain that. For a full explanation, see the full Hebrew exegesis and what follows.

Genesis 4:6 And הוֹי said to Qayin, "Why is he wroth towards you? And why is your face<sup>a</sup> fallen?"

<sup>a</sup>Lit. faces.

God communicates directly with Cain. The translation by the Scriptures has me thrown for the first sentence. However, most of the literal translations are simply wrong. The ESV reads, *Why are you angry?* Most translations agree, but there is no second person to be found as the subject for this first sentence. This literally translates to, *why does he (He? One?) have anger toward you?* This makes more sense, if we consider the one speaking to Cain is not the same Person as the One toward whom the offering is made.

Abel is certainly not mad at Cain; but by these words, the Revealed God reveals that there is a problem with Cain's offering. It represents his effort; it represents man's works. We cannot come to God with our own works.

Genesis 4:7 "Is it not if you do good, you are to be accepted? And if you do not do good, towards the door is a sin.<sup>b</sup> He is lying<sup>c</sup> and towards you is his desire, and you must rule over<sup>d</sup> him."

<sup>b</sup>Or, sin-offering (feminine).

<sup>c</sup>Or, reposing or crouching (masculine).

<sup>d</sup>Lit. in.

What is the good that Cain ought to do? That good would be the offering of a blood sacrifice. If Cain brings that before God, he will be accepted.

The third sentence is quite difficult. One way to translate it is, *[Your] sin nature is lying in wait by the opening*; that opening being right at the point of Cain's volition. His sin nature wants to take over and grab all of the attention; and it does this by offering up Cain's works to God. Our sin nature does not simply motivate us to commit sins; it also motivates us to extol our human works.

Now let's pair this with the second phrase: *...if you do not do good, [Your] sin nature is lying in wait by the opening...* Often *sin* in the singular is not a reference to any particular sin, but to the sin nature itself. *Not doing good* is Cain offering God the works of his own hands. "The sin nature is right there, poised to take over you life, Cain."

The final two phrases read as follows: **And to you [is] its desire; and you [even] you will have dominion over it.** The desire of the sin nature is to control Cain; and God is telling Cain to exercise control over his sin nature.

This passage is very difficult to translate. If you want more information or greater insight, see the Hebrew translation tables and the explanations which follow.

Genesis 4:8 **And Qayin told Hebel his brother. And it came to be when they were in the field, that Qayin rose up against Hebel his brother and killed him.**

The Kukis mostly literal translation of Genesis 4:8a reads: **And Cain said to his brother Abel, "Let us go into the field."** What has happened is there is this phrase, "Let us go into the field," which is found in the Greek, Latin and Syriac manuscripts. But it is not found in the Hebrew. The Hebrew has Cain saying something to his brother Abel (we don't know what it is); and then they are out in a field together. This additional phrase tells us how they ended up there in the field.

I have seen many memes where Cain bashes Abel's head with a rock. That is not how he killed him. Cain watched Abel kill many an animal sacrifice with a sacrificial knife (however such a thing was fabricated in those early days). Perhaps Cain asked, "Let me take a look at that knife, brother." Abel, having no idea what is about to happen, hands his sacrificial knife to Cain. Then Cain kills him with it.

1John 3:12 **...not as Qayin who was of the wicked one and killed his brother. And why did he kill him? Because his works were wicked but those of his brother were righteous.**

The word translated *kill* here is the 3<sup>rd</sup> person singular, aorist active indicative of sphazô (σφάζω) [pronounced *SPHAHD-zoh*], which means *to slay, slaughter, butcher; to put to death by violence; mortally wounded*. Thayer definitions. Strong's #4969. Cain did not use a rock; he used a knife.

Genesis 4:9 **And הוהי said to Qayin, "Where is Hebel your brother?" And he said, "I do not know. Am I my brother's guard?"**

At some point in time, God confronts Cain directly about what happened. "Where is Abel, your brother?" Cain responded with, "I have no idea. Am I my brother's keeper?"

Genesis 4:10 **And He said, "What have you done? The voice of your brother's blood cries out to Me from the ground.**

God tells Cain that He knows what happened.

Genesis 4:11 **"And now you are cursed from the earth, which has opened its mouth to receive your brother's blood from your hand.**

You will recall that both Adam and his woman admitted to their sin. Cain doesn't. God lays it out for him.

Genesis 4:12 "If you till the ground, it shall no longer yield its strength to you. You shall be a fugitive and a wanderer on the earth."

God's punishment for Cain is banishment from their small civilization and from the farm that he had built up.

Genesis 4:13 And Qayin said to הוהי, "My punishment is too great to bear!

Cain complains that his punishment is too great.

Genesis 4:14 "See, You have driven me from the face of the ground today, and I am hidden from Your face. I shall be a fugitive and a wanderer on the earth, and it shall be that anyone who finds me kills me."

Even though we do not have any established law at this time, Cain recognizes that, anyone who finds him might kill him. Inherent is the understanding that, when you take the life of someone, you might lose your own life as a just result.

Genesis 4:15 And הוהי said to him, "Well, if anyone kills Qayin, vengeance is taken on him sevenfold." And הוהי set up a sign for Qayin, lest anyone finding him strikes him.

We do not know exactly what the sign of Cain was. This could even simply be understood as a pledge from God. But God assured him that anyone killing him would face a sevenfold vengeance.

Genesis 4:16 So Qayin went out from the presence of הוהי and dwelt in the land of Nod on the east of Ĕden.

Cain leaves the presence of God, and the community; and he lives in the land of Nod, which is east of Eden.

Genesis 4:17 And Qayin knew his wife, and she conceived and bore Ḥanok. And he built a city, and called the name of the city after the name of his son, Ḥanok.

Adam and Eve also gave birth to girls, and Cain married one of his sisters. Their union will produce a son, which most Bible translations call, *Enoch*.

When we are high up on a genealogical line (and nothing goes further up than Adam and the woman), then there are far fewer potential genetic problems when brother and sister marry and have children.

The many breeds of dogs are a result of selective breeding over a long period of time, done to produce certain specific characteristics. If you breed a collie (let's say) with a collie

from another state or another country, the resulting pups are likely going to be much healthier than breeding two sibling collies (which is not even done).

Genesis 4:18 And to Ḥanok was born Irād. And Irād brought forth Meḥuya'ēl, and Meḥuya'ēl brought forth Methusa'ēl, and Methusa'ēl brought forth Lemek.

We follow Cain's line out for six generations. Enoch, Irad, Mehujael, Methushael, and Lamech. Lamech has two wives and fathers Jabal, Jubal, and Tubal-cain; and Naamah. I am of the opinion that these names are not just recorded in the Scriptures to no purpose. Even those these men were all separate from Adam and his woman, they are all aware of the Revealed God and they believe in Him.

Genesis 4:19 And Lemek took for himself two wives, the name of one was Adah, and the name of the second was Tsillah.

It is likely that these two wives came from Cain's branch of the family.

Genesis 4:20 And Adah bore Yabāl. He was the father of those who dwell in tents, with livestock.

Was Jabal's claim to fame that he fabricated tents? Or did he develop the idea of grazing his cattle in different areas, and he simply traveled along with them?

Genesis 4:21 And his brother's name was Yubāl. He was the father of all those who play the lyre and flute.

Jubal is a musician and he develops some musical instruments.

Genesis 4:22 As for Tsillah, she also bore Tubāl-Qayin, a smith of all kinds of tools in bronze and iron. And the sister of Tubāl-Qayin was Na'amah.

Tubal-Cain develops a variety of tools, using bronze and iron.

Given the little information that we find here, it is clear that these men are both geniuses and very skillful.

Genesis 4:23 And Lemek said to his wives, "Adah and Tsillah, hear my voice! Wives of Lemek, listen to my words! For I have killed a man for wounding me, even a young man for hurting me.

Lemek writes the first folk song, addressed to his two wives; and he sings about killing a young man (or possibly a man and a younger man).

Genesis 4:24 "For Qayin is avenged sevenfold, and Lemek seventy-sevenfold."

The great crescendo is, “If Cain is avenged sevenfold, then Lemek seventy-sevenfold.” There were probably more verses, but that is the gist of it.

Genesis 4:25 And Adam knew his wife again, and she bore a son and called his name Shěth, “For Elohim has appointed me another seed instead of Hebel, because Qayin had killed him.”

Meanwhile, back at the ranch, Adam and his wife have relations and she gives birth to a son, Seth.

Genesis 4:26 And to Shěth, to him also a son was born. And he called his name Enosh. Then it was begun to call on the Name of הוהי.<sup>e</sup>  
<sup>e</sup>The first record of “calling on the Name of הוהי.”

At this point, we only follow Adam’s progeny to Seth, who sires a son, Enosh. What appears to be the case is, God, for a period of time, appeared regularly to Adam and to others in Adam’s family. However, there came a point at which, even though Adam spoke directly with God, that God no longer appeared to him. In various times, when there were various difficulties, men began to call out for God.

### An Abbreviated Exegesis of Genesis 5:

What follows is the genealogy of Adam, and it is written in such a way as to give us some very specific data so that we can know for certain how much time transpires from Adam to Noah. We do not know if any text has dropped out, and we do not know if Adam's life in innocence is included in all of this. Other than those two factors, we pretty much know the time frame of the pre-diluvian era.

Genesis 5:1 This is the book of the genealogy of Adam. In the day that Elohim created man, He made him in the likeness of Elohim.

Throughout the book of Genesis, we have the feminine plural construct of *tôwl<sup>o</sup>dôth* (תּוֹלְדוֹת) [pronounced *tohl<sup>o</sup>-DOTH*], which means, *generations, results, proceedings, genealogies*. Strong's #8435 BDB #410. In the exegesis of this chapter, I go into much greater detail, citing everywhere this word takes place. I won't do that here, as this is just a brief summary of the chapter. If you are in the Genesis 5 document, that information is all placed with [Genesis 5:1](#). If you are interested in that, but not in the chapter study document, it can be accessed here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

I believe that most or all of the time where we have this phrase, we are beginning a new phase of Genesis and probably a new writer. This is discussed in more detail in the chapter 5 analysis.

Genesis 5:2 Male and female He created them, and He blessed them, and called their name 'Adam' in the day they were created.

Interestingly enough, v. 2 speaks of creating *them*, blessing *them*, and calling *their name* Adam. I believe that this suggests that there was a period of time—not long—after which, God took the rib of Adam and built the woman. I do not think that this took place on Day Six, but sometime after.

Genesis 5:3 And Adam lived one hundred and thirty years, and brought forth a son in his own likeness, after his image, and called his name Shēth.

At age 130, Adam sires a son. It is his age which suggests to me that this time frame includes Adam's life in innocence.

Seth appears to be Adam's third son. His first, Cain, has been banished; and his second, Abel, was killed by Cain. See Genesis 4 ([HTML](#)) ([PDF](#)) ([WPD](#)) for the details. However, that is not necessarily the case. In this genealogy, we are looking at the line which leads us from Adam to Noah. That being the case, Seth could have been the 3<sup>rd</sup>, 7<sup>th</sup>, or 17<sup>th</sup> son of Adam and the woman. This is true throughout this chapter.

This chapter tells us how God looks at a person. God sees that person and how he eventually leads us, through generation after generation to Jesus. This is what we find in Luke 3 ([HTML](#)) ([PDF](#)) ([WPD](#)).

This understanding of God also helps to explain why God loved Jacob but hated Esau, even from birth. Jacob's line leads to Jesus Christ. Esau's line leads us to a nation which is antisemitic. So God is not just looking at Jacob, but at Jacob's line to the Lord Jesus. God is not just looking at Esau, but at nation Edom and the trouble it causes for Israel.

Adam was made in the shadow image of God (v. 1), and Seth is made in the image of Adam (v. 3).

Genesis 5:4 *And after he brought forth Shěth, the days of Adam were eight hundred years. And he brought forth sons and daughters.*

Adam has many sons and daughters with his wife. In the United States, in the 1800s and the early 1900s, families with 10–20 children were not unusual (the parents might live 40, 50 or, in rare cases, 60 years). It would not be a surprise if Adam had over a hundred children.

All of these siblings (the sons and daughters of Adam and the woman) married one another, which is what caused the human race to expand.

The genetics of the first two parents were certainly superior to the genetics of people today. For the first few generations, marrying one's brother or sister was necessary. The first generation after the flood would have a population growing based upon the marriages of first cousins.

Genesis 5:5 *So all the days that Adam lived were nine hundred and thirty years, and he died.*

Adam sired Seth at age 130; and he lived another 800 years after that. He lived for a total of 930 years.

Genesis 5:6 *And Shěth lived one hundred and five years, and brought forth Enosh.*

Seth, which means, *appointed*; had a son Enosh (*mortal man*) at age 105.

Genesis 5:7 *And after he brought forth Enosh, Shěth lived eight hundred and seven years, and brought forth sons and daughters.*

Seth, of course, had other sons and daughters. We are following the line of Adam through Seth which leads us to Noah. We are not interested in his other sons and daughters.

Probably all of these men named in this chapter are saved.



Bear in mind that off in the east, there is Cain's family; and that family is growing as well.

Genesis 5:8 So all the days of Shěth were nine hundred and twelve years, and he died.

Seth lives 912 years.

Genesis 5:9 And Enosh lived ninety years, and brought forth Qěynan.

Enosh lives 90 years before siring Kenan (Cainan), whose name means *possession*.

Genesis 5:10 And after he brought forth Qěynan, Enosh lived eight hundred and fifteen years, and brought forth sons and daughters.

Like those before him, Enosh has sons and daughters in addition to Kenan (Cainan).

Genesis 5:11 So all the days of Enosh were nine hundred and five years, and he died.

Enosh lives for a total of 905 years.

Genesis 5:12 And Qěynan lived seventy years, and brought forth Mahalal'ěl.

Cainan is 70 when he fathers *Mahalalel*, whose name means, *praise of God*.

You will notice that Kenan continues the trend of producing the child at a younger age.

Genesis 5:13 After he brought forth Mahalal'ěl, Qěynan lived eight hundred and forty years, and brought forth sons and daughters.

Kenan continues to have children with his wife.

Genesis 5:14 So all the days of Qěynan were nine hundred and ten years, and he died.

Kenan also dies at a younger age, which tends to be the general pattern.

Genesis 5:15 And Mahalal'ěl lived sixty-five years, and brought forth Yered.

Mahalalel has a son at 65 named Jered, whose name means, *descent*.

You will note that in the Scriptures 2009, none of the names begin with *J*. That is because there is no *j* in the Hebrew (or in the Greek, for that matter). Nevertheless, there are a boatload of Bible names which begin with *J*.

Genesis 5:16 And after he brought forth Yered, Mahalal'ěl lived eight hundred and thirty years, and brought forth sons and daughters.

Mahalalel, like the others, fathers many more sons and daughters.

Genesis 5:17 So all the days of Mahalal'ěl were eight hundred and ninety-five years, and he died.

Mahalalel lives to the age of 895.

Genesis 5:18 And Yereḏ lived one hundred and sixty-two years, and brought forth Ḥanok.

Jared lives longer before fathering Enoch. Remember, we are following the line to Noah. Enoch does not have to be the firstborn in order for this to happen.

Genesis 5:19 And after he brought forth Ḥanok, Yereḏ lived eight hundred years, and brought forth sons and daughters.

Jared continues to have sons and daughters.

Genesis 5:20 So all the days of Yereḏ were nine hundred and sixty-two years, and he died.

Jared reverses the trend and lives longer.

Genesis 5:21 And Ḥanok lived sixty-five years, and brought forth Methushelaḥ.

Enoch, which means, *dedicated*, fathers Methuselah.

Genesis 5:22 And after he brought forth Methushelaḥ, Ḥanok walked with Elohim three hundred years, and brought forth sons and daughters.

Methuselah's name means, *men of the dart*.

Enoch lives another 300 years, walking with God. Notice that he remains married, he keeps on having children; and yet, he is said to walk with God.

There is never any call in the Bible for a man to forsake his wife and family in order to lead a godly life or a life close to God.

Genesis 5:23 So all the days of Ḥanok were three hundred and sixty-five years.

Enoch will have a strange end.

Genesis 5:24 And Ḥanok walked with Elohim. Then he was no more, for Elohim took him.

God simply takes Enoch with Him at age 365.

Genesis 5:25 And Methushelaḥ lived one hundred and eighty-seven years, and brought forth Lemek.

Methuselah lives a long time before siring a child. Have we discovered the key to long life here? I'm not going to say, as I do not want to put my foot in it.

His son Lamech means, *powerful*.

Genesis 5:26 And after he brought forth Lemek, Methushelah lived seven hundred and eighty-two years, and brought forth sons and daughters.

Methuselah is one of the famous people of the pre-diluvian era, and if you did not know why, you are about to find out.

Genesis 5:27 So all the days of Methushelah were nine hundred and sixty-nine years, and he died.

Methuselah, of the people named in the first six chapters of Genesis, lived 969 years, which is a record. No one lived this many years in the Bible.

Genesis 5:28–29 And Lemek lived one hundred and eighty-two years, and brought forth a son, and called his name Noah, saying, "This one does comfort us concerning our work and the toil of our hands, because of the ground which הוה has cursed."

Lamech's son is Noah.

Genesis 5:30 And after he brought forth Noah, Lemek lived five hundred and ninety-five years, and brought forth sons and daughters.

Lamech did not live many years after siring Noah.

Genesis 5:31 So all the days of Lemek were seven hundred and seventy-seven years, and he died.

It appears the Lamech might be the one to die at the youngest age, 777 years old.

Genesis 5:32 And Noah was five hundred years old, and Noah brought forth Shem, Ham, and Yapheth.

Noah, at age 500, has three sons, Shem, Ham and Japheth. Maybe there are other sons and daughters, we don't know. We only know these three son.



From creation to Noah, about 2000 years pass.

Now that we have briefly examined ten generations of Adam, let's look at the meaning of the names of these men, taking one after the other.

**10 Men 10 Generations** (a graphic); from [Facebook](#); accessed May 22, 2024.

### An Abbreviated Exegesis of Genesis 6:

Genesis 6 explains why God flooded the entire earth.

If you are familiar with mythology, you were taught that it was made up by ancient man, trying to explain things to one another like wind, earth and fire. But mythology is about gods living on this earth and having relations with human females, and having children who are half human and half god (that is, half-angel).

Mythology is based upon real events which took place in the antediluvian world.

Genesis 6:1–2 *And it came to be, when men began to increase on the face of the earth, and daughters were born to them, that the sons of Elohim saw the daughters of men, that they were good. And they took wives for themselves of all whom they chose.*

Since individual men lived for nearly a thousand years, a single man and his wife might have 100 or 200 children during their lifetimes. Therefore, the population of the earth exploded.

One of the things which the prosecution (Jesus Christ) must show in the Angelic Conflict trial is, fallen angels cannot simply roam free. The more freedom which they are granted, the greater mess that they will make of planet earth.

The universe and all that is in it is more massive than we could imagine. Fallen angels could go anywhere in the universe. Their defense could be, "Sure, we're fallen angels, but we are going to hang out here, light years away. You won't even know that we are alive."

But fallen angels are unable to do that. Given the vastness of the universe, they will be drawn to God's work, which is taking place on earth. God apparently gives the fallen angels a great deal of freedom, and they are able to live among the human race almost as humans do.

God allowed there to be full relations between angels and human women. Fallen angels got a little bit crazy at this point.

Genesis 6:3 *And הוהי said, "My Spirit shall not strive with man forever in his going astray. He is flesh, and his days shall be one hundred and twenty years."*

God allowed this experiment to continue for 120 years.

The earth was under Satan's control. Perhaps his argument was, "In order for us to make a paradise of earth, we need to have full, hands-on access;" and God gave that to Satan and to some of the fallen angels.

Satan is continually experimenting, trying to *fix* the earth, to show that he is able to rule over the earth with a greater competence than God. However, his schemes never work out.

Two modern-day examples of satanic plans for the earth: communism and Islam. These concepts have infected entire nations, and the result is always an unliveable nation with very little freedom. God even allowed the many Arab groups to enjoy great prosperity in their countries by giving them oil (along with American ingenuity to get that oil out of the ground). Some of these regions use this money for terrorism. Interestingly enough, at least one region in the Arabic world have used this money to build a prosperous country. The United Arab Emirates. They have downplayed Islam and destruction.

God has essentially given many Arabic nations some of the most energy rich property in the world, allowing them enough money to counter the horrendous hot and dry climate that they must endure. The less Islam and less antisemitism results in a greater country; and the more Islam and the more antisemitism results in a much worse country to live in.

My point being is, God continues to allow Satan a great deal of leeway on this planet in order to produce a paradise. The problem is, Satan cannot allow human freedom, as it corrupts his schemes.

Genesis 6:4 [The Nephilim were on the earth in those days, and also afterward, when the sons of Elohim came in to the daughters of men and they bore children to them. Those were the mighty men who were of old, the men of name.](#)

Nephilim is an English transliteration of N<sup>e</sup>phîlîym (נִפְלִיִּים) [pronounced *n<sup>e</sup>f-eel-EEM*], the masculine plural noun which means, *giants; fallen ones*; and is transliterated *Nephilim*. Strong's #5303 BDB #658.

So those on the earth are the fallen angels, called sons of elohim; men and women; and the sons of a union between a fallen angel and a human female. Those sons and daughters of these unholy unions were Nephilim; they were the mighty men of old, they were men of renown. Nearly every ancient civilization has some sort of history of these Nephilim.

Genesis 6:5 [And הוה saw that the wickedness of man was great in the earth, and that every inclination of the thoughts of his heart was only evil continually.](#)

The world was in absolute chaos. Every inclination of man was evil and it was constant. Women abandoned their human male counterparts and hooked up with one of the gods. Their Nephilim children were out of control. Violence reigned over the earth.

Genesis 6:6 [And הוה was sorry that He had made man on the earth, and He was grieved in His heart.](#)

God is not sorry nor is He grieved. However, in order to explain the events which are going to take place, the Bible uses human emotions in order to convey God's motivations for his divine actions (in this case, severe judgment). God is going to destroy every being of *mixed race* (half angel, half man) from the earth; and He is going to put into prison the angels who left their first estate and hooked up with these women.

Therefore, God is going to act as if He was sorry to have made man in the first place.

Genesis 6:7 And הוהי said, "I am going to wipe off man whom I have created from the face of the ground, both man and beast, creeping creature and birds of the heavens, for I am sorry that I have made them."

God says that He will wipe man off the face of the earth and all that is on earth, as the fallen angels have corrupted everything.

Genesis 6:8 But Noah found favour in the eyes of הוהי.

One man and his family found grace in the eyes of God.

Genesis 6:9 This is the genealogy of Noah. Noah was a righteous man, perfect in his generations. Noah walked with Elohim.

Noah was righteous because he had believed in the Lord; He had believed in the Revealed God. He was perfect, meaning that he was spiritually mature. In all of the chaos on earth, Noah walked with God.

Genesis 6:10 And Noah brought forth three sons: Shēm, Ḥam, and Yapheth.

Noah was fully man; and he had three sons, Shem, Ham and Japheth. There was no angel corruption in this line.

Genesis 6:11 And the earth was corrupt before Elohim, and the earth was filled with violence.

The Hebrew word translated *corrupt* is the Niphal imperfect of shâchath (שָׁחַת) [pronounced *shaw-KHAHTH*], which means, *to be corrupted [marred, spoiled, injured, ruined, rotted]; to be laid waste*. Strong's #7843 BDB #1007. The Niphal is the passive stem, meaning that the earth *became* corrupted. The imperfect tense means that this was a continual, ongoing process.

Violence erupted everywhere.

Genesis 6:12–13 And Elohim looked upon the earth and saw that it was corrupt – for all flesh had corrupted their way on the earth – and Elohim said to Noah, "The end of all flesh has come before Me, for the earth is filled with violence through them. And see, I am going to destroy them from the earth."

Everything and everyone had become corrupted. The only exception to this was Noah's family.

Genesis 6:14 "Make yourself an ark of gopherwood. Make rooms in the ark, and cover it inside and outside with a covering.<sup>a</sup>

<sup>a</sup>Pitch, tar or other.

God told Noah to make a massive, water-tight ship.

Genesis 6:15 "And this is how you are to make it: The length of the ark is three hundred cubits, its width fifty cubits, and its height thirty cubits.

The size of the ship would be massive. It was to be 450' long, 75' wide and 45' high.

**The Ark of Kentucky** (a graphic); from [Ark Encounter](#); accessed May 23, 2024.



A life-size Ark has been built in *Williamstown, Kentucky, halfway between Cincinnati and Lexington and right off I-75.*<sup>9</sup> This whole thing has been made into a park, exhibit, etc. From viewing the [video](#), it looks like great family entertainment.<sup>10</sup>

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<sup>9</sup> From <https://arkencounter.com/about/> accessed May 23, 2024.

<sup>10</sup> I've never been; I am not being paid to mention this. It is simply something which I came across online.



Genesis 6:16 “Make a window for the ark, and complete it to a cubit from above. And set the door of the ark in its side. Make it with lower, second, and third decks.

The ark would be three stories with a single entryway (a door); and an 18" opening all the way around the top of the ark to facilitate air movement.

Genesis 6:17 “And see, I Myself am bringing floodwaters on the earth, to destroy all flesh in which is the breath of life from under the heavens – all that is on the earth is to die.

God promises that He will bring a flood upon the earth and all flesh that breathes air will be destroyed.

Genesis 6:18 “And I shall establish My covenant with you, and you shall come into the ark, you and your sons and your wife and your sons’ wives with you.

God establishes a covenant (contract) with Noah. “This is what you and your family is going to do.” As a result, Noah and his family would be saved.

Genesis 6:19 “And of all the living of all flesh, two of each, you are to bring into the ark, to keep them alive with you – a male and a female.

All of the animals would be saved. They will be collected in pairs of male and female.

Genesis 6:20 “Of the birds after their kind, and of the cattle after their kind, and of all creeping creatures of the ground after their kind, two of each are to come to you, to keep them alive.

There was possibly a prototype dog, from which all dogs, coyotes, wolves, dingos, etc. have come from. Given that we began with Adam and the woman, and that all humankind has come from them; it is reasonable to postulate that not every living species today had to have been collected. Whether there is a prototype dog, from which all other dogs-like animals have come, I really don’t know. How many of these sorts of animals came aboard the ark, I could not say. However, all of the types of domestic dogs which we have today is the result of carefully breeding over many hundreds of years.

Genesis 6:21 “As for you, take of all food that is eaten and gather it to yourself. And it shall be food for you and for them.”

Food would also have been a consideration.

Contamination in the antediluvian world would have been much different from contamination today. Food was much easier to preserve in the ancient antediluvian world than it is today.

Genesis 6:22 And Noah did according to all that Elohim commanded him, so he did.

Noah did all that God instructed him to do.

Throughout human history, man continues to be an active element in the progression of human history. Although God certainly does some amazing things, as we read about in Scripture; man played a significant part as well (as God instructed him). It is integral to God's plan for man to play an extensive role in his own history.

**An Abbreviated Exegesis of Genesis 7:**

Genesis 7:1 And הוהי said to Noah, “Come into the ark, you and all your household, because I have seen that you are righteous before Me in this generation.

Noah had both trusted in the Revealed God and he had grown spiritually. For this reason, God would preserve Noah and his family.

If you want to leave your family a true legacy, then believe in Jesus, learn the Word of God and grow spiritually as a result.

Genesis 7:2–3 “Of all the clean beasts take with you seven pairs, [each pair being] a male and his female; and of the beasts that are unclean two, a male and his female; and of birds of the heavens seven pairs, male and female, to keep offspring alive on the face of all the earth.

God would preserve animal life on the earth. A pair of each type of animal was to be brought onto the ark.

There was a concept of clean and unclean animals in this era, even though people were vegetarians at the time (God will give man the go-ahead to eat meat after the flood).

Genesis 7:4 “For after seven more days I am sending rain on the earth, forty days and forty nights, and shall wipe from the face of the earth all that stand that I created.”

At this point, seven days remained before God would send rain upon the earth.

In the antediluvian world, there had never been rain before. There was water vapor in the skies, but water came from below to water plants and trees.

There were both rivers and seas; and it is unclear as to how the rivers were replenished.

Genesis 7:5 And Noah did according to all that הוהי commanded him.

God gave Noah specific commands and Noah did what he was told to do.

Genesis 7:6 Now Noah was six hundred years old when the flood-waters were on the earth.

Noah was 600 years old when this was all taking place.

Genesis 7:7 And Noah and his sons and his wife and his sons' wives went into the ark because of the waters of the flood.

Noah and his immediate family went into the ark.

Genesis 7:8–9 Of the clean beasts and of the beasts that are unclean, and of birds, and of all that creep on the earth, two by two they went into the ark to Noah, male and female, as Elohim had commanded Noah.

The animals were led into the ark.

In this antediluvian era, there was a concept of clean and unclean animals—something which will be well-defined for nation Israel in Leviticus 11 ([HTML](#)) ([PDF](#)) ([WPD](#)).

The only existing knowledge that we have of the antediluvian civilization is found in Genesis 1–6. We do not know if the Sabbath was a thing and we can only guess about animal sacrifices (although here, the text clearly distinguishes between clean and unclean animals). Was there an oral text which taught the early pre-flood civilization about these things? The use of the words clean and unclean implies that Noah and his sons understood what God was talking about and did not mix up these groups of animals. Exactly how they knew is a matter of speculation.

Genesis 7:10 And it came to be after seven days that the waters of the flood were on the earth.

The waters began to rise up.

Genesis 7:11 In the six hundredth year of Noah's life, in the second new moon,<sup>a</sup> the seventeenth day of the moon,<sup>a</sup> on that day all the fountains of the great deep were broken up, and the windows of the heavens were opened.

<sup>a</sup>Month.

Two months and seventeen days after Noah's 600<sup>th</sup> birthday, the flood. There certainly could have been an event to precede this, such as the earth being hit with a large asteroid. This is, of course, speculation.

Genesis 7:12 And the rain was on the earth forty days and forty nights.

There had never been rain upon the earth during the antediluvian civilization, but now there was. We don't know what natural forces were involved, if any. If the world shifted on its axis, that might certainly cause a downpour.

Genesis 7:13–14 On that same day Noah and Shem and Ham and Japheth, the sons of Noah, and Noah's wife and the three wives of his sons with them, went into the ark, they and every life form after its kind, and every beast after its kind, and every creeping creature that creeps on the earth after its kind, and every bird after its kind, every bird of every sort.

By that time, all of Noah's family and all of the animals to be preserved were taken into the ark.

Genesis 7:15 And they went into the ark to Noah, two by two, of all flesh in which is the breath of life.

The animals were brought into the ark in a very organized fashion. Taking the animals from the ground into the ship appears to have taken a week.

Genesis 7:16 And those going in, male and female of all flesh, went in as Elohim had commanded him, and הוה shut him in.

Once all the animals entered into the ark, God closed the door behind them. There was probably pitch applied to the outside to keep the ship water-tight.

Genesis 7:17 And the flood was on the earth forty days, and the waters increased and lifted up the ark, and it rose high above the earth.

The waters came and lifted up the ark. In fact, it is said here to be raised high above the earth.

Genesis 7:18 And the waters were mighty and greatly increased on the earth, and the ark moved about on the surface of the waters.

The waters were furious and massive, and the ark continued to move about on the surface of these waters.

Genesis 7:19 And the waters were exceedingly mighty on the earth, and all the high mountains under all the heavens were covered.

The Bible is quite clear about the extent of the flood. The high mountains were under water.

Genesis 7:20 The waters became mighty, fifteen cubits upward, and the mountains were covered.

The waters covered the highest mountains by about 22.5' of water.

We have dry land because of the unevenness of the earth's surface.

How deep would the water be if the Earth was smooth?

The ocean is so vast that if the earth were a smooth shell, the ocean would cover the planet the depth of which would be 8,200 ft. (2,500 m).<sup>11</sup>

Genesis 7:21 And all flesh died – the creeping creature on the earth – birds and cattle and beasts and every swarming creature that swarms on the earth, and all mankind.

All the flesh that was on the earth died. All birds, wild beasts and domesticated animals.

Genesis 7:22 All in whose nostrils was the breath of the spirit of life, all that was on the dry land, died.

The Bible is very specific here. Animals who must breathe air died (this would have excluded whales and dolphins and the like).

Genesis 7:23 So He wiped off all that stand, which were on the face of the ground – both man and beast, creeping creature and bird of the heavens. And they were wiped off from the earth. And only Noah was left, and those with him in the ark.

All men and beasts were wiped off from the face of the earth. Only Noah and his family remained alive.

Genesis 7:24 And the waters were mighty on the earth, one hundred and fifty days.

Waters dominated the earth for 150 days.

**The Ark During the Deluge** (a graphic); from [Bible Art](#); accessed September 30, 2024.



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<sup>11</sup> From [NOAA](#), accessed May 25, 2024.

### An Abbreviated Exegesis of Genesis 8:

Noah and his family are still in the ark. The deluge is over; but there is still water all over the earth. In Genesis 8, the waters recede until it is safe for Noah and company to leave the ark.

Genesis 8:1 *And Elohim remembered Noah, and all the beasts and all the cattle that were with him in the ark. And Elohim made a wind to pass over the earth, and the waters subsided.*

God *remembering* Noah is an anthropopathism. Noah and his family, along with all of the animals, is still in the ark. God causes a calming wind to come over that region.



**But God Remembered Noah** (a graphic); from [Facebook](#); accessed September 30, 2024.

Genesis 8:2 *And the fountains of the deep and the windows of the heavens were stopped, and the rain from the heavens was withheld.*

At this point, the rain ends.

Genesis 8:3 *And the waters receded steadily from the earth, and at the end of the hundred and fifty days the waters diminished.*

The waters slowly recede, and after 150 days, the surface water has dropped considerably.

Genesis 8:4 *And in the seventh new moon, the seventeenth day of the new moon, the ark rested on the mountains of Ararat.*

In the seventh month (apparently on a lunar calendar), the ark came to rest on the mountains of Ararat, suggesting that the water has gone down perhaps 20'; perhaps more.

These repeated references to the new moon suggest to me that, at one time, a year could be measured by the full moon. I am only speculating here, but the original earth, as restored by God, was possibly in synch with the sun and its moon. With the great deluge, that is no longer the case.

Genesis 8:5 *And the waters decreased steadily until the tenth new moon. In the tenth new moon, on the first day of the new moon, the tops of the mountains became visible.*

In the tenth month, the tops of other mountains become visible. This is an interesting thing, as it is not clear that this is being observed by anyone inside of the ship.

Genesis 8:6–7 *And it came to be, at the end of forty days, that Noah opened the window of the ark which he had made, and he sent out a raven, which kept going out and turning back until the waters had dried up from the earth.*

Noah had made a window which was probably similar to the door. It was a hole cut near the top of the ark, but the material cut out was put in place and covered with pitch to keep it water-tight.

Noah felt comfortable removing the wood, so that they could see out.

Genesis 8:8 *Then he sent out a dove from him, to see if the waters had receded from the face of the ground.*

Noah sends out a dove. If the dove returns, there is no place for it to rest outside of the ark. If the dove does not return, then there is dry land out there.

Genesis 8:9 *But the dove found no resting place for its feet and returned into the ark to him, for the waters were on the face of all the earth. So he put out his hand and took it, and pulled it into the ark to himself.*

The dove returned and Noah brought the dove back into the ark.

Genesis 8:10 *And he waited yet another seven days, and again he sent the dove out from the ark.*

Noah waited a week and then sent the dove out again.

Genesis 8:11 *And the dove came to him in the evening, and see, a freshly plucked olive leaf was in its mouth. And Noah knew that the waters had receded from the earth.*

This time, the dove returns with an olive leaf in its mouth. Noah recognizes that somewhere within flying distance, there is an olive tree about to grow.

Genesis 8:12 *And he waited yet another seven days and sent out the dove, which did not return to him again.*

A week later, Noah does the same thing again. The bird does not return to the ark.

Genesis 8:13 *And it came to be in the six hundred and first year, in the first month, the first day of the new moon, that the waters were dried up from the earth. And Noah removed the covering of the ark and looked, and saw the surface of the ground was dry.*

A full year has gone by and it is apparent that there is a lot of open dry ground around them.



Genesis 8:14 And in the second new moon, on the twenty-seventh day of the new moon, the earth was dry.

Noah and his family remain in the ark, but they continue to monitor the conditions outside the ark.

Genesis 8:15–16 And Elohim spoke to Noah, saying, “Go out of the ark, you and your wife and your sons and your sons’ wives with you.

Noah and his family do not act until God tells them it is time. God tells him that they should leave the ark at this point.

Now, it seems like a few months ago, there was dry land. Why was that not the time to exit the ark? Plants had begun to grow, but there were not enough plants to sustain the human and animal residents of the ark.

Genesis 8:17 “Bring out with you every life form of all flesh that is with you: of birds, of cattle and all creeping creatures – the creeping creatures on the earth. And let them teem on the earth, and bear and increase on the earth.”

God tells Noah to bring everyone and everything out of the ark.

Genesis 8:18–19 So Noah went out, and his sons and his wife and his sons’ wives with him, every beast, every creeping creature, and every bird, whatever creeps on the earth, according to their kinds, went out of the ark.

Noah follows God’s directives and exits.

Genesis 8:20 And Noah built a slaughter-place to הוהי, and took of every clean beast and of every clean bird, and offered ascending offerings on the slaughter-place.

The first thing the Noah does is build an altar where sacrifices might be offered to God. Recall that he has additional clean animals which can be offered as animal sacrifices.

Genesis 8:21–22 And הוהי smelled a soothing fragrance, and הוהי said in His heart, “Never again shall I curse the ground because of man, although the inclination of man’s heart is evil from his youth, and never again strike all living creatures, as I have done, as long as the earth remains, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.”

As always, the animal sacrifices represent the offering of Jesus for our sins.

Interestingly enough, God says in His heart—as opposed to speaking directly the Noah?—and He promises that He will never again flood the earth, even though man’s heart is evil from his youth.

From this point forward, there would be a seedtime and a harvest, there would be cold and heat, there would be summer and winter. These things along with day and night will not cease.

**An Abbreviated Exegesis of Genesis 9:****Three Sections of Genesis 9**[God's initial guidance to the family of Noah](#)[The Noahic Covenant](#)[Noah's drunkenness and the three responses of his three sons](#)**God's initial guidance to the family of Noah**

Genesis 9:1 And Elohim blessed Noah and his sons, and said to them, "Be fruitful and increase, and fill the earth.

God blesses Noah and his three sons and tells them to be fruitful, to increase in numbers and to fill the earth.

Genesis 9:2 "And the fear of you and the dread of you is on every beast of the earth, on every bird of the heavens, on all that creeps on the ground, and on all the fish of the sea – into your hand they have been given.

There would be a natural fear of man by the animals which they have saved. In some animals, the reticence is more pronounced than in others.

Genesis 9:3 "Every creeping creature that lives is food for you. I have given you all, as I gave the green plants.

God gives Noah and all his descendants the permission to eat meat. This may or may not have occurred in the previous dispensation. However, Adam and the woman were not created as meat-eaters.

Genesis 9:4 "But do not eat flesh with its life, its blood.

The blood of the animals was not to be eaten. It is the practice of nearly every culture to drain the blood of the animals which they eat.

Although there are health reasons for doing this, the reason given is spiritual. The blood represents the life of these animals; but we consume them after their deaths.

Genesis 9:5 "But only your blood for your lives I require, from the hand of every beast I require it, and from the hand of man. From the hand of every man's brother I require the life of man.

A man or a beast which kills another man, that life of the man or beast will be required by God.

Genesis 9:6 “Whoever sheds man’s blood, by man his blood is shed, for in the image of Elohim has He made man.

Killing another man was forbidden, because man was made in the image of God. It would be legitimate to kill a man who murdered someone else.

Although we do not know of God’s coercion of angelic beings, it would seem logical for killing a person to be forbidden by God.

Genesis 9:7 “As for you, be fruitful and increase, bring forth teeming in the earth and increase in it.”

God calls for these families to be fruitful and to bring forth many children.

### **The Noahic Covenant**

Genesis 9:8–10 And Elohim spoke to Noah and to his sons with him, saying, “And I, see, I establish My covenant with you and with your seed after you, and with every living being that is with you: of the birds, of the cattle, and of every beast of the earth with you, of all that go out of the ark, every beast of the earth.

God now makes a covenant with Noah and his sons; which covenant extends to their descendants and to all life that is with them.

Genesis 9:11 “And I shall establish My covenant with you, and never again is all flesh cut off by the waters of the flood, and never again is there a flood to destroy the earth.”

God promises never to destroy all the inhabitants of the earth with a flood. This is another indication that the Great Deluge was a worldwide flood.

How does God insure that such a thing cannot happen? Obviously, God’s sovereignty insures that this will never take place, but God also, in the Great Deluge, allowed certain physical changes to take place in the earth. The oceans became deeper and mountains and plateaus became higher. At this point, it is a physical impossibility for the entire earth to be flooded.

Genesis 9:12 And Elohim said, “This is the sign of the covenant which I make between Me and you, and every living being that is with you, for all generations to come:

God promises that this will remain true for all the generations of the earth. As long as the mountains remain as high as they are and the seas as deep, the entire earth cannot ever be flooded.

Genesis 9:13 “I shall set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth.

Apparently, because of the way the earth was, there were no rainbows. However, from this point forward, there would be rainbows in the skies, and that would be the sign of God's covenant with Noah and all mankind.

Genesis 9:14–15 “And it shall be, when I bring a cloud over the earth, that the rainbow shall be seen in the cloud, and I shall remember My covenant which is between Me and you and every living being of all flesh, and never again let the waters become a flood to destroy all flesh.

The rainbow is to cause God to remember this covenant. However, this simply means that God will continue to keep this promise throughout all the generations of man. God is not forgetful.

Genesis 9:16 “And the rainbow shall be in the cloud, and I shall see it, to remember the everlasting covenant between Elohim and every living being of all flesh that is on the earth.”

Every time man sees this rainbow, he is to remember this covenant made by God with man.

**The Rainbow — God's Covenant with Man** (a graphic); from [New Life Narrabri](#); accessed September 30, 2024.

Genesis 9:17 And Elohim said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.”



God repeats that the sign of the rainbow is the sign of this covenant that he is making with Noah.

Does this mean that there was never a rainbow before this point in human history? It does. Previously, all of the plants and trees were watered from a midst that rose up from the ground. I don't know how, exactly. but when the earth was not tilted on its axis, there was no such thing as rain falling down from the sky. Logically, a person could leave out a bowl or cup outside, and the next morning, it would have fresh water in it.

Now, if there is no moisture in the sky, then there is no visible light refraction which means no rainbow. The earth being tilted on its axis appears to have occurred right before the

flood or during the flood (after the great deluge, the Bible speaks of the differing seasons in Genesis 8:22 as a new thing). Was the earth being knocked off its axis the result of a massive meteor or the earth being entirely flooded (or both)? I do not know the answer to this.

### **Noah's drunkenness and the three responses of his three sons**

Genesis 9:18 *And the sons of Noah who went out of the ark were Shem and Ham and Yapheth [= Japheth]. And Ham was the father of Kena'an [= Canaan].*

Noah has three sons with him in the ark: Shem, Ham and Japheth.

Interestingly enough, Ham is said to be the father of Canaan.

Genesis 9:19 *These three were the sons of Noah, and all the earth was overspread from them.*

*All the earth was populated from these three men.*

Genesis 9:20 *And Noah, a man of the soil, began and planted a vineyard.*

For all of these years, Noah had been involved with animals. He decided to become a vineyard owner instead in his later years. After a year on board with all of those animals, who could blame him?

Genesis 9:21 *And he drank of the wine and was drunk, and became uncovered in his tent.*

Noah probably made wine inadvertently. After drinking it, he got rip-roaring drunk and lay naked in his tent, probably passed out from the alcohol.

Genesis 9:22 *And Ham, the father of Kena'an, saw the nakedness of his father, and told his two brothers outside.*

Ham, again called the father of Canaan, happened to see the nakedness of his father, and he told his brothers about it. It appears that this is something that Ham found to be funny. It does not appear that he went to his brothers to sort out this situation with their father.

Genesis 9:23 *So Shem and Yapheth took a garment, laid it on both their shoulders, and went backward and covered the nakedness of their father, but their faces were turned away, and they did not see their father's nakedness.*

Shem and Japheth entered into the tent with a garment, looking the other way, so as not to see their father naked.

Genesis 9:24–25 And Noah awoke from his wine, and he knew what his younger son had done to him, and he said, “Cursed is Kena'an, let him become a servant of servants to his brothers.”

Noah woke up from his drunkenness. He apparently knew what had taken place, and he cursed Ham's son Canaan, saying, “Let him become the servant of servants to his brothers.”

Genesis 9:26 And he said, “Blessed be הוהי, the Elohim of Shēm, and let Kena'an become his servant.

Noah blesses the God of Shem and calls for Canaan to become his servant.

Genesis 9:27 “Let Elohim enlarge Yapheth, and let him dwell in the tents of Shēm. And let Kena'an become his servant.”

Japheth is to enjoy prosperity. Japheth dwelling in the tents of Shem means that the gentiles of Japheth's line would enjoy the spiritual blessings which would be provided by the line of Shem.

Genesis 9:28–29 And Noah lived after the flood three hundred and fifty years. So all the days of Noah were nine hundred and fifty years, and he died.

Noah lived another 350 years and died. His entire life was 950 years.

## An Abbreviated Exegesis of Genesis 10:

### The Breakdown of Genesis 10:

[Introduction to Genesis 10](#) (v. 1)

[The Sons of Japheth](#) (vv. 2–5)

[The Sons of Ham](#) (vv. 6–21)

[The Sons of Shem](#) (vv. 22–31)

[Conclusion to Genesis 10](#) (v. 32)

### Introduction to Genesis 10

Genesis 10:1 [And this is the genealogy of the sons of Noah: Shēm, Ḥam, and Yapheth. And sons were born to them after the flood.](#)

Noah's three sons are Shem, Ham and Japheth. Shem is the father of the Semitic races (Jewish and Arabic); Ham is the father of Asians and Blacks; and Japheth is the father of the European peoples.

Genesis 10 tells us what happened over time.

### The Sons of Japheth

Genesis 10:2 [The sons of Yapheth \[= Japheth\]: Gomer, and Maḡoḡ, and Maḡai, and Yawan \[= Javan\], and Tubal, and Meshek, and Tiras.](#)

For the most part, Japheth's sons moved into Europe and northern Europe. One large group of them moved into Asia (Magog).

Genesis 10:3 [And the sons of Gomer: Ashkenaz, and Riphath, and Toḡarmah.](#)

Gomer and his descendants are settled in northern Europe.

Genesis 10:4 [And the sons of Yawan: Elishah and Tarshish, Kittim and Doḡanim.](#)

Javan (Yawan) and his descendants are settled in northern Europe.

Where these particular sons and grandsons ended up are found in **GREEN** on the [map](#) below.

Genesis 10:5 [From these the coastland peoples of the nations were separated into their lands, everyone according to his language, according to their clans, into their nations.](#)



As a radio host used to often say, language, *borders and customs*; these three things make a nation. As we will find out in Genesis 11, God required the people to separate themselves out and to spread out.

## The Sons of Ham

Genesis 10:6 *And the sons of Ḥam: Kush, and Mitsrayim, and Put, and Kena'an.*

Ham and his sons will move into Africa and parts of Arabia.

Genesis 10:7 *And the sons of Kush: Seba, and Ḥawilah, and Sabtah, and Ra'mah, and Sabteka. And the sons of Ra'mah: Sheba and Dedan.*

Cush (Kush) went down into Ethiopia.

Genesis 10:8 *And Kush brought forth Nimrod, he began to be a mighty one on the earth.*

Nimrod is perhaps the first great human celebrity. Although he is said to come out of Cush (Ethiopia), he is associated with places in the Euphrates River valley.

Genesis 10:9 *He was a mighty hunter before הוהי, therefore it is said, "Like Nimrod the mighty hunter before הוהי."*

R. B. Thieme, Jr. suggests that he is not a great hunter of animals but of men.

Genesis 10:10 *And the beginning of his reign was Babel, and Ereḵ, and Akkad, and Kalneh, in the land of Shin'ar.*

This describes the civilizations which are in and around modern-day Iran and Iraq. Several Semitic groups will move into this region as well. The names of Babel, Erech, and Accad are related to cities and/or people or the Tigris-Euphrates Valley region. Shinar is another name for Babylonia.

Calneh may not be the name of a city or a region or a people, but it may mean *all of them*, referring to the previous three cities.

Genesis 10:11–12 *From that land he went to Ashshur [= Asshur] and built Nineweh [= Nineveh], and Reḥoboth Ir, and Kelaḥ, and Resen between Nineweh and Kelaḥ, the great city.*

We are still talking about Nimrod. It is unclear in the Hebrew whether this is Nimrod going forth or if that is a reference to Asshur (possibly the father of the Assyrians) who goes forth.

Nineveh is one of the great cities of the ancient world. It is one of the oldest cities in the ancient Assyrian empire, and most heavily populated. Nineveh It is still populated today, but it is known by its modern name, Mosul, Iraq.

If Kelah (Calah) is the great city, the NET Bible identifies it with modern Nimrud, which is 20 miles north of Nineveh.

Genesis 10:13–14 [And Mitsrayim brought forth Luḏim, and Anamim, and Lehabim, and Naphtuḥim, and Pathrusim, and Kasluḥim, from whom came the Philistines and Kaphtorim.](#)

Mizraim is associated with Egypt. Ludim and Lehabim are both possibly associated with Libya.

The Pathrusim are associated with southern Egypt (not going down very far).

The mysterious Philistines come out of the Casluhim, at least in part. I seem to recall R. B. Thieme, Jr. associating them with the Greeks as well.

Genesis 10:15–18 [And Kena'an \[= Canaan\] brought forth Tsidon \[= Sidon\] his first-born, and Ḥēth \[Heth, father of the Hittites\], and the Yebusite \[= Jebusite\], and the Amorite, and the Girgashite, and the Ḥiwvite \[= Hivites\], and the Arqite \[= Arkites\], and the Sinite, and the Arwadite, and the Tsemarite, and the Ḥamathite. And afterward the clans of the Kena'anites were spread abroad.](#)

Most of these people are found in the land of Canaan when Abraham is led there by God; and again when Joshua returned with the generation of promise to take the land.

Genesis 10:19 [And the border of the Kena'anites \[= Canaanites\] was from Tsidon as you go toward Gerar, as far as Azzah \[= Gaza\], as you go toward Sedom \[= Sodom\], and Amorah \[= Gomorrah\], and Admah, and Tseboyim \[= Zeboiim\], as far as Lasha.](#)

Here we have more associations with the land of Canaan. Also, five cities which God eventually destroyed due to their great perversion.

Genesis 10:20 [These were the sons of Ḥam, according to their clans, according to their languages, in their lands, in their nations.](#)

**The Descendants of Shem, Ham and Japheth** (a map); from [Soul Journal](#); accessed May 26, 2024. One might consider this map to be the summary of Genesis 10.



## The Sons of Shem

Genesis 10:21 And also to Shēm, the father of all the children of Ĕber, the brother of Yapheth the elder, children were born.

In the map above, the sons of Shem are in the purple. Also, many of these names will be recalled in Genesis 11, where we will follow the line of Shem down to Abram.

Genesis 10:22 The sons of Shēm: Ĕylam, and Asshur, and Arpaḵshaḏ, and Luḏ, and Aram.

All of these are famous names associated with the near east. Elam, Asshur, Arpaxad, and Aram are also associated with the Near East.

Genesis 10:23 And the sons of Aram: Uts [= Uz], and H̄ul, and Gether, and Mash.

Aram and Mash are both represented on the map above.

Genesis 10:24 And Arpaḵshad brought forth Shelaḥ, and Shelaḥ brought forth Ĕber.

It is thought that the name Hebrew is based upon the name Eber.

Genesis 10:25 And to Ĕber were born two sons, the name of one was Peleḡ, for in his days the earth was divided, and his brother's name was Yoqtan [= Joktan].

The dividing of the earth would refer to God confounding the languages of the peoples, which we will study in Genesis 11.

Genesis 10:26–29 And Yoqtan brought forth Almodad, and Sheleph, and H̄atsarmaweth, and Yeraḥ, and Haḡoram, and Uzal, and Diqlah, and Oḅal, and Abima'ēl, and Sheḅa, and Ophir, and H̄awilah, and Yobaḅ. All these were sons of Yoqtan.

Many people of Shem are mentioned.

I do not believe that these are simply random names, but very likely the names of those who believed in the Revealed God. Many of these are associated with important cities, peoples and regions of the ancient world.

Genesis 10:30 And their dwelling place was from Měysa as you go toward Sephar, a mountain of the east.

*From Bible Reference: The previous few verses listed the 13 sons of Joktan, the son of Eber. The names of several of these sons became well known as specific regions or people groups in the Middle East. This verse describes the geographical territory occupied by the various groups of people descended from Joktan. Scholars are uncertain of exactly what modern day areas these names represent. However, the information given in the broader passage indicates that Joktan was the father of the Arabic people.<sup>12</sup>*

Genesis 10:31 These were the sons of Shēm, according to their clans, according to their languages, in their lands, according to their nations.

These are all the Semitic peoples, which today are primarily the Arabs and the Jews.

## Conclusion to Genesis 10

Genesis 10:32 These were the clans of the sons of Noah, according to their generations, in their nations. And from these the nations were divided on the earth after the flood.

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<sup>12</sup> From <https://www.bibleref.com/Genesis/10/Genesis-10-30.html> accessed May 27, 2024.

This chapter is often known as the Table of Nations and it helps us get an idea of how the people spread out.

At the first, the people did not want to spread out. They wanted to all gather together and found a massive city where they would all live. God needed the people to spread out and He will make that happen in Genesis 11.

## An Abbreviated Exegesis of Genesis 11:

### The Subsections of Genesis 11

[God's Opinion of One Nation](#) (vv. 1–9)

[The Genealogy of Shem](#) (vv. 10–25)

[Terah's Descendants](#) (vv. 26–32)

### God's Opinion of One Nation

Genesis 11:1 [And all the earth had one language<sup>a</sup> and one speech.](#)

As would make perfect sense, everyone on earth was descended from one of Noah's three sons. Obviously, everyone would speak the same language.

Genesis 11:2 [And it came to be, as they set out from the east, that they found a plain in the land of Shin'ar,<sup>b</sup> and they dwelt there.](#)

<sup>a</sup>Heb. lip.

<sup>b</sup>Earlier name for Babel.

The came down from the Mountains of Ararat, where the Ark had settled. They had come out of the east and were proceeding west. They come to a plain in the land of Shinar (that is, Babylon); and the people decide to live there.

God did not tell the people, "Find a suitable stop and all of you make your lives there." But that is what they decided to do.

Genesis 11:3 [And they said to each other, "Come, let us make bricks and bake them thoroughly." And they had brick for stone, and they had asphalt for mortar.](#)

They figured out rather quickly that they had natural building materials right there on site so that they could build a plethora of buildings.

Genesis 11:4 [And they said, "Come, let us build ourselves a city, and a tower whose top is in the heavens, and make a name for ourselves, lest we be scattered over all the face of the earth."](#)

It appears that they are at or near the intersection of the Tigris and Euphrates Rivers, so they would build a massive tower right there, so that when they went off exploring, they could have find their way back to where they had come from. They just look for this tower. The tower was going to be very high.

Genesis 11:5 Then הוהי [= *Jehovah, Y<sup>e</sup>howah*] came down to see the city and the tower which the sons of men had built.

God, being omniscient, was aware of this taking place from eternity past. However, there are angelic observers watching what men would do (both fallen and elect angels). Perhaps this has become the focal point of some serious discussion in the throne room of God, so that God chooses to make an appearance.

Now, when God makes an appearance on earth, in whatever form, He is going to involve Himself in the affairs of the earth in some way. Previously, God had taken the rib from Adam and made a woman from that rib. That was a big change in human dynamics. When Cain killed Abel, God interacted directly with Cain regarding the divine consequences that he would face. For awhile, God had not spent much time on earth. However, with the corruption of the human species in Genesis 6, God returned to earth, interacting primarily with a man named Noah. Big changes took place after that.

Therefore, if God is going to somehow manifest His presence on earth, while man is building this great tower, this means that He is going to do something.

Genesis 11:6 And הוהי said, “Look, they are one people and they all have one language, and this is what they begin to do! And now, they are not going to be withheld from doing whatever they plan to do.

It is not necessary that God is visible or manifest to the people building this tower. However, He is manifest to the angels at this point, which is with whom He appears to be talking.

Man’s intelligence is a fascinating thing. We tend to move way ahead when we are able to collaborate. Let me suggest a few big items: nuclear weapons, nuclear power, the trip to the moon; oh, and also, a single pencil. There is not one person living today (or ever) who could have developed any of these things on his own. Friedman uses this illustration to tout free enterprise and the free market. I take his exact illustration and show how collaborative mankind’s intelligence is.

*Milton Friedman and making a pencil: Look at this lead pencil. There’s not a single person in the world who could make this pencil. Remarkable statement? Not at all. The wood from which it is made, for all I know, comes from a tree that was cut down in the state of Washington. To cut down that tree, it took a saw. To make the saw, it took steel. To make steel, it took iron ore. This black center—we call it lead but it’s really graphite, compressed graphite—I’m not sure where it comes from, but I think it comes from some mines in South America. This red top up here, this eraser, a bit of rubber, probably comes from Malaya, where the rubber tree isn’t even native! It was imported from South America by some businessmen with the help of the British government. This brass ferrule? [Self-effacing laughter.] I haven’t the slightest idea where it came from. Or the yellow paint! Or the paint that made*

*the black lines. Or the glue that holds it together. Literally thousands of people co-operated to make this pencil. People who don't speak the same language, who practice different religions, who might hate one another if they ever met! When you go down to the store and buy this pencil, you are in effect trading a few minutes of your time for a few seconds of the time of all those thousands of people. What brought them together and induced them to cooperate to make this pencil? There was no commissar sending ... out orders from some central office. It was the magic of the price system: the impersonal operation of prices that brought them together and got them to cooperate, to make this pencil, so you could have it for a trifling sum.*<sup>13</sup>

Very few people appreciate what Friedman is saying, or the point he is making, but related to his point is, mankind develops some amazing things based upon man's collaborative effort. Take a few people out of this example, and the pencil will lose some important dimension (the paint or the eraser).

God knows that, when mankind works together, they are capable of nearly anything; and man produces things which may not always be for the overall benefit of others.

We have seen a great movement in the pharmaceutical industry over the past 20 years (maybe even a longer period of time than that), where they can make billions of dollars when they ally themselves with the government. Whereas, the idea of them producing medicines for the benefit of man; they have found that they can better serve themselves by abandoning that model and taking a different approach. Produce a vaccine that everyone must take, paid for by the government.

I use that as an example to indicate how far afield man can go, despite working in full cooperation with others. In any case, God decides, "At this time, it wouldn't be prudent."

Genesis 11:7 "Come, let Us go there and confuse their language, so that they do not understand one another's speech."

God here speaks to the other Members of the Godhead, saying that the key to slowing down man's progress is to confuse their language. To somehow change it so, specific groups all have a specific language. They can understand one another, but they are unable to communicate with the members of a different family line.

How many languages were created? If we look at the number of groups of people who went off on their own, as we reading in Genesis 10, that would have been the number of languages necessary to divide up mankind.

If you look at any of the many maps which follow the distribution of the people of Genesis 10, count up the groups of people and that likely approximates the number of languages which God fabricated.

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<sup>13</sup> From <https://thenewinquiry.com/milton-friedmans-pencil/> accessed May 27, 2024.



Genesis 11:8 And הוּי scattered them from there, over the face of all the earth, and they left off building the city.

By changing the language or so many groups of men, they find out that, if they do not understand one another, they cannot work together. In fact, it is useless to try. So remaining near one another in close proximity was not going to work out. Therefore, men spread out, going to other lands.

The ones in their specific family had a common culture. God had given that family a common language. Then they set out to find and inhabit a land, and to set appropriate borders to defend. Therefore, they divided themselves up naturally by language, culture and borders.

You will recall that *scatter* is in the Hiphil form, which is the causative stem. So God causes the people to gather in groups and then to go off this way or that. After changing the languages, God does not have to directly do anything else. God sets things in motion, and then allows mankind to make all of the millions of free will decisions which takes this group here, and that group there (as we studied back in Genesis 10).

Genesis 11:9 That is why its name was called Babel,<sup>o</sup> because there הוּי confused the language of all the earth, and from there הוּי scattered them over the face of all the earth. <sup>o</sup>Babel is derived from a verb which means “to confuse.”

Shinar was the previous name. Now this region is being called *Babel*, because the fundamental meaning of that word is *to confuse*. The people were confused when suddenly, each family group spoke a different language.

**The Tower of Babel** (a graphic); from [KFUO Radio](#); accessed September 30, 2024.

### **The Genealogy of Shem**

Genesis 11:10 This is the genealogy of Shēm: Shēm was a hundred years old and brought forth Arpākshad, two years after the flood.



God knows what He wants written in the Scriptures. He needs the line of man from Adam to Abraham to David to Jesus. There was One Entity which made this decision, God the Father, in His plan for mankind. God the Holy Spirit, as the Divine Author of Scripture, made certain that every generation between Adam and Abraham; between Abraham and David, and between David and Jesus was known and recorded. The number of human authors necessary to record these genealogies is somewhere between eight and twelve. Whenever a genealogical line was necessary, God saw to it that it was included as a part of Holy Writ. Every generation from Adam to Jesus is recorded in the Old and New Testaments; including the separate legal line to Jesus through Joseph.

To me, this was a fascinating study; and we went into much greater depth in the complete verse-by-verse study of this chapter.

Genesis 11:11 [And after he brought forth Arpaḵshad, Shēm lived five hundred years, and brought forth sons and daughters.](#)

Apart from producing a chart, there is not really any additional commentary which helps us to better understand vv. 11–24.

Genesis 11:12 [And Arpaḵshad lived thirty-five years, and brought forth Shelaḥ.](#)

Genesis 11:13 [And after he brought forth Shelaḥ, Arpaḵshad lived four hundred and three years, and brought forth sons and daughters.](#)

Genesis 11:14 [And Shelaḥ lived thirty years, and brought forth Ĕber.](#)

Genesis 11:15 [And after he brought forth Ĕber, Shelaḥ lived four hundred and three years, and brought forth sons and daughters.](#)

Genesis 11:16 [And Ĕber lived thirty-four years, and brought forth Peleḡ.](#)

Genesis 11:17 [And after he brought forth Peleḡ, Ĕber lived four hundred and thirty years, and brought forth sons and daughters.](#)

Genesis 11:18 [And Peleḡ lived thirty years, and brought forth Re'u.](#)

Genesis 11:19 [And after he brought forth Re'u, Peleḡ lived two hundred and nine years, and brought forth sons and daughters.](#)

Genesis 11:20 [And Re'u lived thirty-two years, and brought forth Seruḡ.](#)

Genesis 11:21 [And after he brought forth Seruḡ, Re'u lived two hundred and seven years, and brought forth sons and daughters.](#)

Genesis 11:22 [And Seruḡ lived thirty years, and brought forth Naḥor.](#)

Genesis 11:23 And after he brought forth Naḥor, Seruḡ lived two hundred years, and brought forth sons and daughters.

Genesis 11:24 And Naḥor lived twenty-nine years, and brought forth Teraḥ.

Genesis 11:25 And after he brought forth Teraḥ, Naḥor lived one hundred and nineteen years, and brought forth sons and daughters.

The genealogy presented in vv. 10–25 begins with Shem and follows out seven generations starting with his son Arpachshad, grandson Shelah, great grandson Eber, great great grandson Peleg (at which time, the languages were confused); great-great-great grandson Rue, great-great-great-great grandson Serug, and then Nahor. After the seventh generation, comes Terah, Abram's father.

### **Terah's Descendants**

Genesis 11:26 And Teraḥ lived seventy years, and brought forth Abram, Naḥor, and Haran.

Terah fathered three sons that we are aware of.

Genesis 11:27 And this is the genealogy of Teraḥ: Teraḥ brought forth Abram, Naḥor, and Haran. And Haran brought forth Lot.

Terah was the father of Abram, Nahor and Haran. Abram received the call from God. Nahor, which means sleepy, missed it. Haran died early. Haran left behind a son, Lot, whom Abram took responsibility for.

Genesis 11:28 And Haran died before his father Teraḥ in the land of his birth, in Ur-kasdim.

Haran, one of Terah's sons, fathered Lot; but he died early in life (apparently).

Genesis 11:29 And Abram and Naḥor took wives: the name of Abram's wife was Sarai, and the name of Naḥor's wife, Milkah, the daughter of Haran the father of Milkah and the father of Yiskah.

Although God will tell Abram to split off from his family completely, he apparently does not follow God's directives completely. Therefore, we will get to know some of the people that Abram was related to.

Genesis 11:30 And Sarai was barren, she had no child.

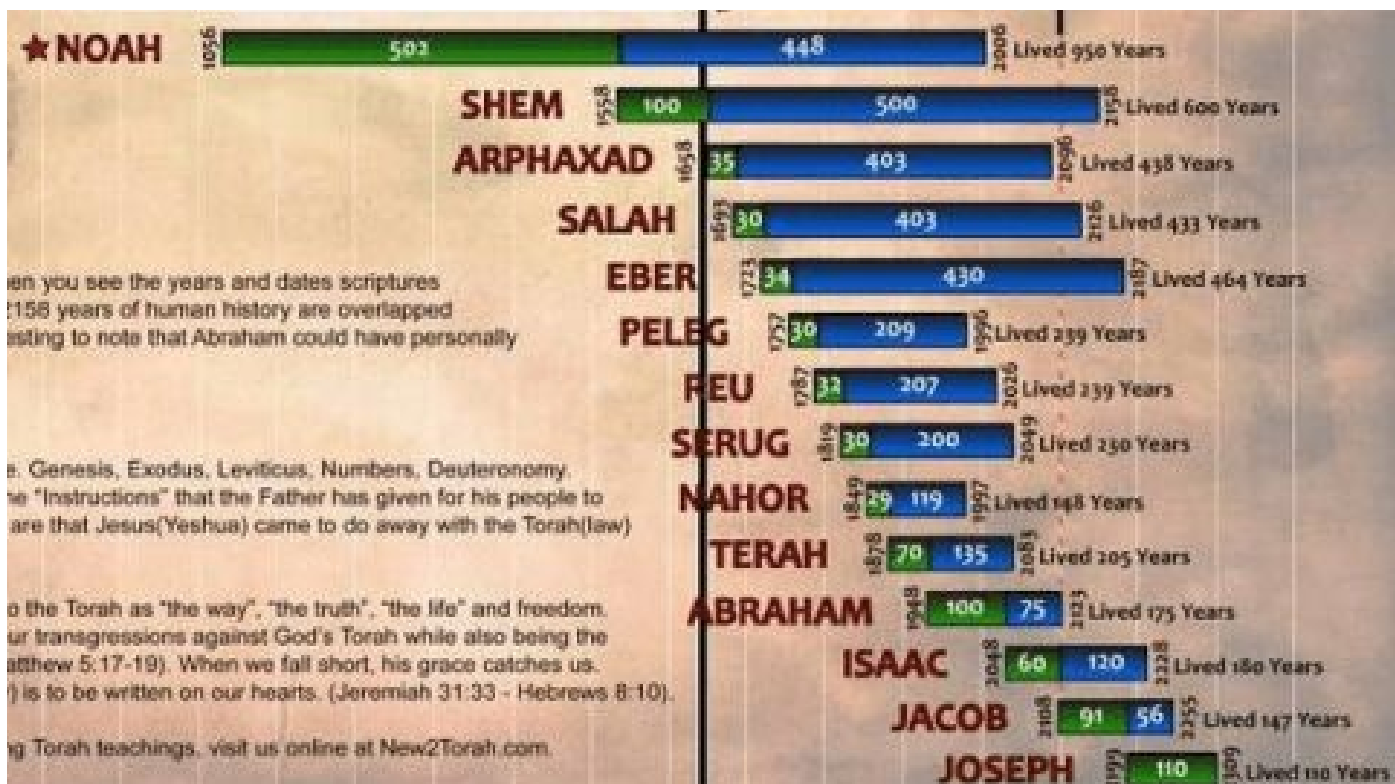
Sarai, Abram's wife, was barren. This will change for her at age 90.

Genesis 11:31 And Terah took his son Abram and his grandson Lot, son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out with them from Ur-kasdim to go to the land of Kena'an. And they came to Haran and dwelt there.

Although we do not know it here, Abram received the call from God to go to Canaan. However, it is Terah here who is said to take his son Abram and grandson Lot, along with the others, halfway to Canaan. They will stop in Haran (which is likely named after Abram's deceased brother).

Genesis 11:32 And the days of Terah came to be two hundred and five years, and Terah died in Haran.

God needed Abram to be in Canaan. As long as Terah, his father, was alive, he would be subject to Terah's choices. The current choice was to stay in Haran and not to go another further. God wants Abram to go all the way to Canaan.



**Straight-Line Genealogy, from Noah to Joseph** (a graphic); from [Pinterest](#) (accessed September 30, 2024).

## An Abbreviated Exegesis of Genesis 12:

### The Subsections of Genesis 12

[God gives Abram the Abrahamic Covenant](#) (vv. 1–3)

[God commands Abram and his wife to leave Haran and move to Canaan](#) (vv. 4–9)

[A famine in the land causes Abram and his wife to go south into Egypt](#) (vv. 10–20)

### God gives Abram the Abrahamic Covenant

Abram has been told by God to go to Canaan. However, Abram had, instead, allowed his father to call the shots. So his father took them toward Canaan, but they stopped halfway there in Haran (probably named after Aram's recently deceased brother)

God speaks to Abram again.

Genesis 12:1 [And הוהי \[= YHWH, Y<sup>e</sup>howah\] said to Abram, "Go yourself out of your land, from your relatives and from your father's house, to a land which I show you.](#)

God tells Abram to leave his family behind in Haran (recall that his father just recently died there); and to go to Canaan (as previously instructed).

Apparently before Abram left, God gives him some great promises. God gives him the first installment of the Abrahamic Covenant.

Genesis 12:2 ["And I shall make you a great nation, and bless you and make your name great, and you shall be a blessing!"](#)

God promises to make of Abram a great nation and to bless him and to make his name great. Also God promises that Abram (and his people) would be a blessing to all humanity.

Huge numbers of people of all faiths know Abraham and something about him. At the same time, they know nothing about any of the great political and military leaders of the many nations of the world. Remember that God has caused the people of Shem, Ham and Japheth to spread out across the land in **Genesis 11** ([HTML](#)) ([PDF](#)) ([WPD](#)). This would have involved leadership in order for this to take place.

At this time, there are many burgeoning nations led by men who are thought to be great; yet who remembers any of their names today? One person out of a hundred? Or out of a thousand?

**Application:** How many times have we spoken with great passion about Presidents Ronald Regan, Bill Clinton, George W. Bush, Barack Obama, Donald Trump or Joe Biden. Many of us could talk for hours about how great or how bad these various individuals are, and the great emotions we felt, both positive and negative, when these men were elected or defeated. However, these men are not the key to God's blessing for the United States. They may be a part of our blessing or a part of our discipline; but they are not really the cause of either. God blesses this nation, and one of the factors of such blessing is how we treat the Jewish people.

Abram is a blessing because he is the beginning of the Hebrew people and his line will lead to the Messiah, the Savior of all mankind.

Genesis 12:3 “[And I shall bless those who bless you, and curse him who curses you. And in you all the clans of the earth shall be blessed.](#)”

The *clans* being blessed is the feminine plural construct of mish<sup>e</sup>pâchâh (מִשְׁפָּחָה) [pronounced *mish-paw-KHAWH*], which means, *family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)*. Strong's #4940 BDB #1046. Now, how should we understand this? These families of the earth are recently said to be spread out throughout the earth in **Genesis 10** ([HTML](#)) ([PDF](#)) ([WPD](#)). So all of these various groupings of families, which are becoming nations, will be blessed by their relationship to Jesus Christ, Who came through Abram. Today, various nations throughout the centuries find themselves being blessed as client nations. One aspect of being a client nation is providing a haven for the Jewish people, who, through much of the Church Age, have not had a nation of their own.

This is a great promise to all mankind from 4000 years ago. Those who bless Abram (by which God means, his descendants, the Jews) will be blessed by God. This is one of the reasons our nation was not completely destroyed over the past 100 years. We have done a lot of things wrong; but we understand that our greatest ally in the Middle East is nation Israel; and we have always been a haven for the Jews.

Similarly, those who curse Abram (and Israel) are cursed by God. The Middle East is a good example of this. The people in the Middle East are, for the most part, also descended from Abram. However, they have not embraced the spiritual heritage of Abram. So they are both blessed and cursed. Throughout much of the Middle East, there is a great deal of oil, which has brought in great revenue into Middle East nations. Nevertheless, many of these nations seem to be perpetually engaged in war (even more than communist and socialist revolutions, there is violence in the Middle East and much of Africa). There is so much wealth in the Middle East and they could have built themselves into a dozen or more great nations (as the UAE has), but they mire themselves in antisemitism, which causes them to be cursed by God.

All the world is blessed in Abram because in his line will come the Lord Jesus, Savior of the world.

## God commands Abram and his wife to leave Haran and move to Canaan

Genesis 12:4 So Abram left, as הויה had commanded him, and Lot went with him. And Abram was seventy-five years old when he set out from Haran.

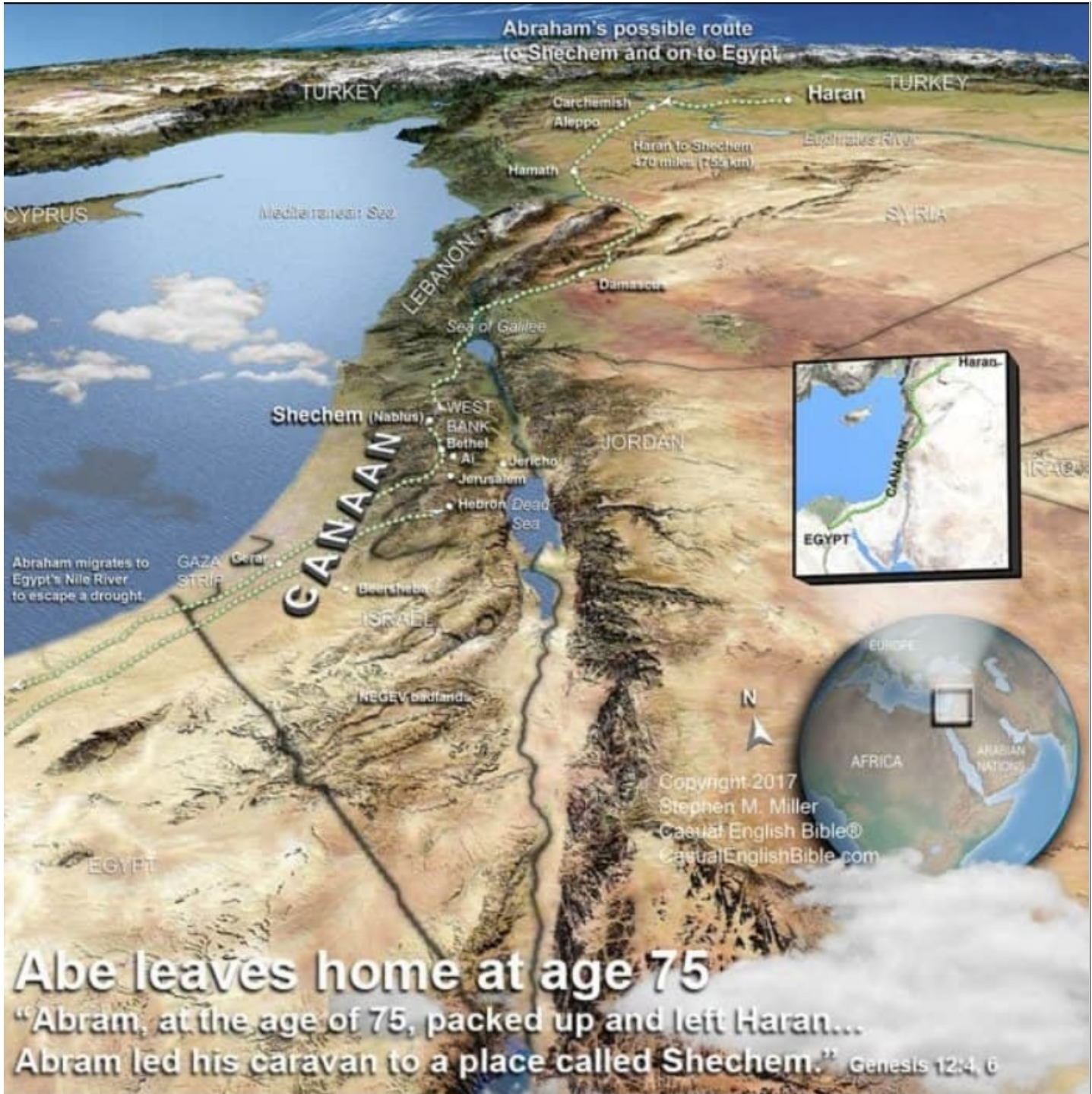
Abram is in Haran with his family. God told him to go all the way to Canaan. God repeats Himself, and Abram, at age 75, heads out for Canaan.

**A b r a m   a n d  
C o m p a n y   T r a v e l  
W e s t   o u t   o f  
C h a l d e a** (a graphic);

from [Communion Chapel](#); accessed October 1, 2024.



Genesis 12:5 And Abram took Sarai his wife and Lot his brother's son, and all their possessions that they had gathered, and the beings whom they had acquired in Haran, and they set out for the land of Kena'an. And they came to the land of Kena'an.





**Abram's Travels from Haran to Canaan** (a Casual English Bible Map); from the [Casual English Bible site](#); accessed May 28, 2024.

Most of the times when I borrow a graphic to place in my notes, I cite where it came from, but, most of the time, it did not originally come from the site. However, any map from the Casual English Bible site has been produced there. This guy does the best maps in the business! If you even need an excellent map which gives you everything that you need—and it is pleasing to the eyes—try this site. Also, he has translated the Bible using a limited English vocabulary. I think it is one of the best translations available (outstanding to read to your children from). His material from that page would be a welcome addition to any Sunday School curriculum.

Throughout the movements in this chapter, please frequently appeal to this map. This is specifically the chapter 12 map for Genesis.

Abram takes Lot, his nephew, with him. Why did God want Lot to remain in Haran? When dealing with Abram, Sarai and Lot, God does not simply see these individuals, but God sees them and the families which will come from them. Two peoples will come from Lot, both conceived as the result of incest. Furthermore, those two peoples would be a thorn in the side of nation Israel (which nation would come from Abram).

So Abram, Sarai and Lot all arrive in Canaan. Lot should have been left back in Haran.

Much of what God says and does—particularly in relation to the Jews—is much easier to understand if we recognize that God does not simply see Lot, but He sees Lot and his descendants. Similarly, God does not just see Abram, but He sees Abram and all of his descendants (including the Messiah).

Genesis 12:6 [And Abram passed through the land to the place of Shekem, as far as the terebinth tree of Moreh. At that time the Kena'anites were in the land.](#)

Abram and company pass through Shechem. At this time, the Canaanites occupied the land.

Genesis 12:7 [And הוהי appeared to Abram and said, "To your seed I give this land." And he built there a slaughter-place to הוהי, who had appeared to him.](#)

After Abram had walked a ways through various parts of Canaan, God revealed that this land would be given to Abram's seed. Remember that Sarai is barren. In fact, this fact must enter into Abram's mind from time to time; but God has never told Abram, "Listen, you need to abandon your wife and get a new one." God is able to work with what He has.

Where God appeared to Abram, he built an altar to offer up sacrifices to God.

Genesis 12:8 And from there he moved to the mountain east of Běyth Ĕl, and he pitched his tent, with Běyth Ĕl on the west and Ai on the east. And he built there a slaughter-place to הוהי, and called on the Name of הוהי.

Abram and company travel about, and they find themselves in Bethel and Ai.

The word *slaughter-place* simply refers to an altar where animals would be offered up to God.

Genesis 12:9 And Abram set out, continuing toward the South.

God told Abram to travel throughout the land of Canaan, and so he does. At this point, he is in the Negev (the southern portion of Judah<sup>14</sup>).

### **A famine in the land causes Abram and his wife to go south into Egypt**

Genesis 12:10 And a scarcity of food came to be in the land, and Abram went down to Mitsrayim to dwell there, for the scarcity of food was severe in the land.

There is a famine in the land, so Abram takes his family more south to Egypt.

This is very much a foreshadowing of Jacob leading his family to Egypt when there had been a famine throughout the land.

Genesis 12:11 And it came to be, when he was close to entering Mitsrayim, that he said to Sarai his wife, “See, I know that you are a beautiful woman to look at.

Abram, at this point in time, was no spiritual giant. He got many things right; and he did a few things wrong. For the most part, in a Biblical narrative, we do not have the constant notation, *What Abram did was wrong in God’s eyes; or, When Abram did this, God beamed with pride!* Most of the time, narrative is simply narrative. Where they went, what they saw, who they spoke to and what they all said is given to us. We take it from there.

Although I have not ever sat down to work this out, I would guess that about half the Bible is narrative.

Abram starts to think this situation through, and he is worried about what might happen to him when the people see how beautiful Sarai is (she is 65 or 66 at this time and she is still a beautiful woman).

Genesis 12:12 “And it shall be, when the Mitsrites see you, that they shall say, ‘This is his wife.’ And they shall kill me, but let you live.

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<sup>14</sup> It is not called *Judah* yet because the person Judah does not exist yet.

At this point, Abram is completely wrong. “The Egyptians will see you and want you. Therefore, they will kill me and keep you alive.” Why is he wrong? Reread the promises in Genesis 12:1–3. How can God fulfill these promises if Abram is dead and has no son?

**Application:** Have you ever run into a serious problem or gotten yourself into some jackpot, and you have over thought the situation, and have gotten all worked up over it, and cannot seem to get through from one hour to the next without worrying about it and filling your mind with human solutions? Well, this is what Abram is doing; and he has all of these promises from God to indicate that, he has nothing to be worried about. He has a future. Because this future is based upon having a son, that means this future is with Sarai.

Genesis 12:13 “Please say you are my sister, so that it shall be well with me for your sake, and my life be spared because of you.”

Abram asks Sarai to pretend to be his sister only; and that he would be spared through this approach. From a human point of view, this may seem right. However, given the promises that he received at the beginning of this chapter, he is all wrong.

**Application:** As believers in Jesus Christ, God has made many promises to us. In life, do not act in accordance with human viewpoint, but see things from God’s perspective. Think on God’s promises.

Lately, I have been watching a lot of crime drama on television; most of which involves love and marriage. So many of these people think that, if they could only get rid of their spouse or ex-spouse, things would get better. That is a human viewpoint solution and things won’t get better.

To express this generally, spend more time trusting God and less time trying to fix your life (now, obviously, if your idea of fixing your life is eliminating this or that set of sins, then that is a good thing).

Genesis 12:14 And it came to be, when Abram came into Mitsrayim, that the Mitsrites saw the woman, that she was very beautiful.

Abram and co arrive in Egypt, and he is correct. The people see Sarai and she is beautiful to them.

Now, often this is the case when a woman of one racial background finds herself in the midst of a people of a different racial background. A blonde Norwegian woman will find herself to be one-of-a-kind if she is in Japan or in the Philippines. People will see her and be thoroughly taken by her, as she stands out so much.

We have had this in America. Sophia Loren was a very beautiful Italian actress who was well known in the states, and she stood out as a gorgeous actress in the 1950s and 1960s. More recently, Jennifer Lopez, an American actress, but of Puerto Rican descent, stood out as an incredible beauty in the movies.

This was the case with Sarai. However, she is also naturally beautiful.

Genesis 12:15 [And Pharaoh's officials saw her and praised her before Pharaoh, and the woman was taken to Pharaoh's house.](#)

People saw Sarai and praised her beauty, to the point of informing the Pharaoh of her great beauty.

Genesis 12:16 [And he treated Abram well for her sake, and he had sheep, and cattle, and male donkeys, and male and female servants, and female donkeys, and camels.](#)

Now, Abram was right to some degree. Abram was treated well as being the *brother* of Sarai. You cannot simply kill a woman's brother and expect her to cherish you. So Abram was treated well and apparently given many presents as a result of all this. Abram was being made rich so that Sarai could become a part of Pharaoh's harem.

We might also note here that, even though this is not found in the text, that Sarai could be charming and engaging; and that she was very intelligent. There are some women that, the moment they open their mouths and speak, their beauty suddenly fades because they lack any sort of class; or they are crass. On the one hand, a man might want to be seen with such a woman on his arm; but he would not want her to ever speak.

Genesis 12:17 [But הויה plagues Pharaoh and his house with great plagues because of Sarai, Abram's wife.](#)

Pharaoh has taken Sarai into his harem and has given Abram a great deal of wealth to compensate him.

However, Pharaoh found great plagues occurring as a result of this.

As an aside, this is another example of the parallels between this visit to Egypt and Israel's eventual move to Egypt for a period of time when Jacob was the patriarch.

Genesis 12:18 [And Pharaoh called Abram and said, "What is this you have done to me? Why did you not inform me that she was your wife?"](#)

Pharaoh finds out—probably through a direct question put to Sarai—that she is actually Abram's wife. The Pharaoh is very upset with Abram, and rightly so.

Genesis 12:19 ["Why did you say, 'She is my sister'? And so I was going to take her for my wife. Look, here is your wife, take her and go."](#)

"I wanted to marry this woman, so why did you tell me, 'She is my sister'? Take your wife and go!"

Genesis 12:20 And Pharaoh commanded his men concerning him, and they sent him away, with his wife and all that he had.

Pharaoh does not take back the gifts that he gave Abram; but he send Abram and his wife packing, to return to Canaan.

**An Abbreviated Exegesis of Genesis 13:**

Genesis 13:1 And Abram went up from Mitsrayim [= Egypt] into the South, he and his wife and all that he had, and Lot with him.

Abram and his family came back up from Egypt.

Genesis 13:2 And Abram was very rich in livestock, in silver, and in gold.

Abram went down to Egypt already being prosperous and having many possessions. He was given a great deal more while in Egypt. Essentially, he was being paid a dowry for Sarai; but the Pharaoh did not request to have it back, after finding out the Sarai was his wife.

Genesis 13:3–4 And he went on his journey from the South as far as Běyth Ĕl [= Bethel, Beth E], to the place where his tent had been at the beginning, between Běyth Ĕl and Ai, to the place of the slaughter-place which he had made there at first. And there Abram called on the Name of יהוה [= YHWH, Y<sup>e</sup>howah].

Abram came up from the south and he pitched his tent between Bethel and Ai.

He had already established an altar there. While he was there, he called on the name of the Lord. Remember that Abram had spoken directly to God in the past. We do not know the circumstances; we do not know how God appeared; we only know that this was really God.

Genesis 13:5 Now Lot, who went with Abram, also had flocks and herds and tents.

Lot was also prospered. We understand that to be blessing by association. God blesses Abram, as a growing believer; and God prospers Lot because he is in close association with Abram. This blessing continues despite a misstep by Abram now and again.

Genesis 13:6 And the land was not able to bear them, that they might dwell together, for their possessions were great, so that they could not dwell together.

Abram and Lot were both blessed so much that their possessions (meaning livestock, for the most part) were overflowing. They had so much, that they could not keep them separate and determine ownership.

Unfortunately, the person being blessed by association rarely understands the process of meaning. For that reason, there are many atheists and agnostics who believe that life in the United States would be better if there were fewer Christians and if they had little or no say in the public forum. Such an approach would mean far less freedom and prosperity for the atheists and agnostics. But they don't get this.

Genesis 13:7 And there was strife between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. And at that time the Kena'anites [= Canaanites] and the Perizzites dwelt in the land.

As a result of having too much, there were conflicts breaking out between Abram's hired help and Lot's hired help (some may have been hired; some might be slaves).

Genesis 13:8 Then Abram said to Lot, "Let there be no strife between you and me, and between my herdsmen and your herdsmen, for we are brothers.

Abram, speaking to Lot, asks for there to be no conflict between their workers. "We are brothers; there is no need for this strife and conflict."

Lot may have been young when he went along with Abram; but at this point, he seems to think that he would be fine living on his own.

Genesis 13:9 "Is not all the land before you? Please separate from me. If you take the left, then I go to the right; or, if you go to the right, then I go to the left."

Let me suggest that there were some sour things being said by Lot to his workers and vice versa. All that was happening was, some of the sheep and other forms of livestock were being mixed in together, as Lot and Abram traveled together.

Since the strife seems to be ongoing, Abram says, "Let's solve it this way: you go left, then I'll go right; you go right, then I will go left."

Genesis 13:10 And Lot lifted his eyes and saw all the plain of the Yardēn [= the Jordan Valley], that it was well watered everywhere – before הוהי destroyed Sedom and Amorah [= Sodom and Gomorrah] – like the garden of הוהי, like the land of Mitsrayim as you go toward Tso'ar [= Zoar].

The Jordan Valley was most beautiful. It was well-watered and there were plants, various fruit-bearing trees and grazing everywhere.

Genesis 13:11 So Lot chose for himself all the plain of the Yardēn, and Lot moved east. Thus they separated from each other,

Lot chooses the well-watered Jordan Valley and moves off eastward into that valley.

Genesis 13:12 Abram dwelling in the land of Kena'an, and Lot dwelling in the cities of the plain and pitched his tent as far as Sedom.

Abram is west of the Jordan River, away from the valley. This was the land chiefly populated by the Canaanites. Lot went down into the valley, and pitched his tent close to Sodom.

Genesis 13:13 But the men of Sodom were evil and sinned before הוהי, exceedingly so.

The men of Sodom were extremely evil and they continually sinned before God.

Genesis 13:14–15 And after Lot had separated from him, הוהי said to Abram, “Now lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land which you see I shall give to you and your seed forever.

Once Lot had separated himself from Abram, God said to Abram, “Look up all around you, in all directions. That land is for you and for your descendants forever.”

Genesis 13:16 “And I shall make your seed as the dust of the earth, so that, if a man could count the dust of the earth, then your seed also could be counted.

God further promises that the descendants of Abram would be like the dust of the earth.

Genesis 13:17 “Arise, walk in the land through its length and its width, for I give it to you.”

“Get up and keep walking,” God told Abram. “All that you see and everywhere that you walk, that is your land.”

Genesis 13:18 So Abram moved his tent, and went and dwelt by the terebinth trees of Mamrē, which are in Hebron, and built a slaughter-place there to הוהי.

Abram went to the terebinth trees of Mamre in Hebron and he built an altar there as well.

**Abram and Lot, before They Split up** (an AI generated graphic); from [Medium](#); accessed October 1, 2024.





### An Abbreviated Exegesis of Genesis 14:

We have actually come to the end of Genesis 14. Originally, I anticipated spending 2 or 3 lessons on this chapter. From the outset, I had not the slightest clue how much was packed into this chapter.

I knew a lot about many chapters of Genesis because of having been taught them by R. B. Thieme, Jr. and others, but I had no real background in this particular chapter. I think it would behoove us to take one last look at the entire chapter, and see just how many doctrines and seeds of doctrine are found within it.

### A Retrospective of Genesis 14

Scripture	Commentary
<p><b>Genesis 14:1–3</b> At that time four kings—King Amraphel of Shinar, King Arioch of Ellasar, King Chedorlaomer of Elam, and King Tidal of Goiim—went to war against five kings—King Bera of Sodom, King Birsha of Gomorrah, King Shinab of Admah, King Shemeber of Zeboiim, and the king of Bela (that is, Zoar). The five kings joined forces and met in the valley of Siddim (that is, the Dead Sea).</p>	<p>At this point, we introduce what appears to be the world’s first world war. Chedorlaomer of the east (where Iraq is today) had conquered various portions of the west, which included Sodom and Gomorrah.</p> <p>Being under the control of another country will be taught at the 4<sup>th</sup> stage of national discipline (or the 4<sup>th</sup> cycle of discipline). These stages of national discipline are fundamental to understanding the history of Israel.</p> <p>This sort of imperialism was common in the ancient world. A greater power would control a smaller nation, and exact tribute from them on a regular basis. Military posts would be set up within the nation to keep order and to collect tribute for the conquering nation. Generally speaking, in exchange, there would be a modicum of protection from other world powers. What came out of such arrangements is the suzerain-vassal treaties, which parallel, in many ways, the covenants of God with man (which treaties have been alluded to, but not yet taught).</p>
<p><b>Genesis 14:4</b> For 12 years they had been subject to Chedorlaomer, but in the thirteenth year they rebelled.</p>	<p>For 12 years, these western nations paid tribute to Chedorlaomer—for 12 years they were in the 4<sup>th</sup> stage of national discipline. In the 13<sup>th</sup> year, this western coalition rebelled against him. Consequently, Chedorlaomer gathered up his allies and they went to put this rebellion down.</p>

## A Retrospective of Genesis 14

### Scripture

### Commentary

**Genesis 14:5–7** In the fourteenth year Chedorlaomer and his allies came and defeated the Rephaim at Ashteroth Karnaim, the Zuzim at Ham, the Emim at Shaveh Kiriathaim, and the Horites in the hill country of Seir, going as far as El Paran on the edge of the desert. On their way back, they came to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites and also the Amorites who were living at Hazazon Tamar.

The army of the eastern alliance is quite powerful, and they do not come west simply to quell this little revolt. Along the way, they defeated the Rephaim, the Zuzim, the Emim and the Horites. So, with this great alliance, they also brought other nations into their fold. Because this is the 4<sup>th</sup> stage of national discipline, we can assume that many of these nations had become quite depraved.

Not many people appreciate ancient history, but this chapter will reveal the power of the Word of God in the soul of one man, Abram. Abram is changing world history at this point in time. This eastern alliance is about to establish the greatest world empire at this time, and Abram will change all of that. One believer with doctrine in his soul can change world history (David will do the same in the latter half of 2Samuel 10). Interestingly enough, the Bible is quite subtle in these matters. You will never read, “And by these actions, Abram changed the course of world history.” I suspect that 99% of those who have read or studied this chapter do not realize that this is a world-changing event.

**Genesis 14:8–9** Then the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela (that is, Zoar) marched out and prepared for battle in the valley of Siddim. They fought against King Chedorlaomer of Elam, King Tidal of Goiim, King Amraphel of Shinar, and King Arioch of Ellasar-four kings against five.

The eastern alliance then pulls off a surprise attack against the very western coalition which is waiting for them. They would have been expected to come around the Dead Sea, either from the north going south, or at the tip of the Dead Sea, from the east moving west. This eastern alliance comes at them from the southwest.

The western coalition obviously had no G2 force working, so they were unprepared. Surprise is one of the greatest tactical weapons in war, and this eastern alliance managed to come at the western coalition from a different direction, throwing them off their game.

## A Retrospective of Genesis 14

### Scripture

### Commentary

**Genesis 14:10** The valley of Siddim was full of tar pits. As the kings of Sodom and Gomorrah fled, they fell because of the tar pits, but the other kings fled to the hills.

This general area, where the men of the western coalition live, had the unusual feature of tar pits, which could have been used by the western coalition to their own advantage. Key to any ground war is terrain, knowledge of the terrain, and the exploitation of that knowledge (which is a key component of Taliban resistance in Afghanistan). We are on the home turf of the western coalition, and they are beaten, in part, because of the very land that they live on. What should have been used to their advantage played a part in their own defeat.

The army that the west organized was cowardly and poorly trained, and, when they faced-off the well-trained army from the east, they fell apart, scattering. The very own tar pits that they lived around all of their lives, that they could have used to their own advantage, they fell into themselves and they ran from the eastern alliance.

What is the problem with the people of Sodom and Gomorrah? They are a degenerate people, which will be borne out by subsequent chapters. You cannot properly organize and train a degenerate people into a strong fighting force.

Key to any war is training and preparation; knowledge of terrain, the element of surprise, and information (provided by a G2 force). The eastern alliance used all of these factors of war to their own advantage. The degenerate troops of the western coalition had no advantage because of who they were and what they were.

**Genesis 14:11** So the four kings took all the possessions of Sodom and Gomorrah, as well as all their food, and left.

The degeneracy of the western coalition results in them going from the 4<sup>th</sup> stage of national discipline to the 5<sup>th</sup> stage, where they are removed from their own land.

These stages of national discipline will be fundamental to the history of Israel. And found both in Leviticus 26 and throughout the books of Kings and Chronicles.

## A Retrospective of Genesis 14

Scripture	Commentary
<p>Genesis 14:12 They also took Abram's nephew Lot and his possessions since he was living in Sodom.</p>	<p>There is blessing by association and cursing by association. Lot chose to associate with these cities in the west, despite their degeneracy (which will become apparent a few chapters from now). Therefore, Lot suffers in this association. He is taken by the eastern coalition along with all of his possessions.</p> <p>Who does not suffer loss? Abram and the people that associate with him. This eastern alliance came across these western lands conquering people after people, but they don't touch Abram and they don't touch Abram's allies. Blessing by association.</p> <p>What we are not told here, but becomes clear in v. 16 is, the people of Sodom and Gomorrah and the other cities had been taken into slavery. By analogy, these men and women now found themselves in the slave market of sin. They had nothing by which they could buy their freedom (all their things had been taken), and they were destined to remain in slavery for the remainder of their lives.</p>
<p>Genesis 14:13 Then one who had escaped came and told Abram the Hebrew what had happened. He was living next to the oak trees belonging to Mamre the Amorite, a brother of Eshcol and Aner. (These men were Abram's allies.)</p>	<p>God is a part of all this, although He is not mentioned for the first half of this chapter; and He allows one man to escape to tell Abram what was going on.</p> <p>Just as Lot had alliances with a pretty flaky group of people, Abram has alliances with some noble people, who had likely become believers in Abram's God.</p> <p>The people of Sodom and Gomorrah enjoyed few benefits by their association with Lot (and vice versa). These people that Abram knows are blessed in their association with Abram and they appear to be people of great character. You may have heard the expression <i>water seeks its own level</i>.</p> <p>The one who escaped knew who to go to for deliverance—Abram, a man of God. Somehow, this man knew who to go to, whether this was based upon Abram's reputation or he learned this from Lot. In any case, God's man is the man for the crisis.</p>

## A Retrospective of Genesis 14

### Scripture

### Commentary

**Genesis 14:14–15** When Abram heard that his nephew had been captured, he armed his 318 trained men, born in his own household, and they pursued the four kings all the way to Dan. He split up his men to attack them at night. He defeated them, pursuing them all the way to Hobah, which is north of Damascus.

Abram has a ridiculously small army, yet he follows out this huge professional army, which is weighed down with goods and slaves. Abram waits for the right time, and commits his troops to a nighttime surprise attack.

We know that Abram waits for the right time, studying this opposing army. Abram pulls off a surprise attack at night, and he attacks his enemies from several directions (his troops were split up). Strategy and tactics.

This tiny army sends the huge eastern alliance running. We have no idea as to many of the particulars, but it seems fairly obvious that the eastern army had no idea as to the actual size of Abram's army.

The book of Genesis is a book of seeds; later in Leviticus 26:8 and Deut. 32:30 (and elsewhere), God promises that a small army will be able to defeat a large one, as long as God is with the small army.

**Genesis 14:16–17** Abram [lit., *he*] brought back everything they had, including women and soldiers [literally, *people*]. He also brought back his relative Lot and his possessions. After Abram came back from defeating Chedorlaomer and his allies, the king of Sodom came out to meet him in the Shaveh Valley (that is, the King's Valley).

Because God is with Abram, he defeats this great army with a tiny company, and brings back with him all of the people and possessions taken by the Chedorlaomer and his allies.

Now note the parallel, because of the plan of Abram and because a righteous man (Lot) was among the people of Sodom and Gomorrah, they were removed from the slave market. These people were destined to be slaves for the rest of their lives. There was nothing that they could do about it.

The analogy is, of course, that we find ourselves in the slave market of sin. There is nothing which we have by which we can purchase our freedom from the slave market. It is the plan of God the Father executed by the Righteous One Who walks among us, which plan rescues us from this slave market.

The King of Sodom comes out to meet Abram. This all takes place near Jerusalem.

## A Retrospective of Genesis 14

Scripture	Commentary
<p>Genesis 14:18 And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.)</p>	<p>Seemingly out of nowhere comes Melchizedek, the King of Salem (Jerusalem), who is a priest of Abram's God. As we have studied, Melchizedek is a type of Jesus Christ.</p> <p>You will note that nothing is said of Salem being attacked either. Again, this is the power of the Word of God. This eastern alliance came to put down a rebellion, and, along the way, they defeated several other peoples. Notice who is missed in all of this conflict—the people of Salem. Right in the midst of a world war, the people of Salem have peace.</p> <p>This is the picture of the mature believer; in the midst of a crisis, he has peace in his soul.</p>
<p>Genesis 14:19 And he blessed him and said, "Blessed be Abram by God Most High, Possessor [or, Redeemer, Purchaser] of heaven and earth;</p>	<p>Melchizedek calls for the blessing of Abram by God the Most High, and then refers to God as Possessor <i>by Redemption</i> of heaven and earth, which is a seed of one of the great doctrines of the Word of God: Jesus Christ, the Great Redeemer. This also logically leads us to notion of the slave market of sin, which just so happens to be one of the themes of this chapter. The wicked people of Sodom and Gomorrah find themselves in the slave market, destined for a lifetime of slavery, and yet, God overrules this because of the plan of Abram and their association with Lot.</p>
<p>Genesis 14:20 and blessed be God Most High, Who has delivered your enemies into your hand!" And Abram gave him [Melchizedek] a tenth of everything.</p>	<p>We are told very little about Melchizedek. However, Abram gives him a tenth of everything, which indicates that Abram recognizes the legitimacy and preeminence of Melchizedek's priesthood. I suggested that Melchizedek possessed or knew the Word of God to that point in time and gave it to Abram (whether in written or spoken form). This would be the first 10 or 11 chapters of the Bible.</p> <p>It was obvious that Abram and Melchizedek worshiped the same God; but there is more going on here than that simple recognition of that fact, based upon Abram's tithe to Melchizedek.</p>

## A Retrospective of Genesis 14

### Scripture

### Commentary

Genesis 14:21 And the king of Sodom said to Abram, "Give me the people, but take the goods for yourself."



**Abraham Goes to War to Rescue Lot** (a graphic); from [Bible Art](#); accessed October 5, 2024.

The king of Sodom is a different matter. He demands to have his people back, but acknowledges that Abram can keep the spoils of war (which is commonly understood throughout world history, but not currently in the United States).

Genesis 14:22 But Abram said to the king of Sodom, "I had lifted my hand to Y<sup>e</sup>howah, God Most High, Possessor [or, Redeemer, Purchaser; Creator] of heaven and earth,

Abram reveals that he took a vow before Jehovah God, the Most High, the Redeemer of heaven and earth. You will note that Abram's vocabulary is in synch with Melchizedek's—they both speak of God in the same way; they both understand God in the same way.

## A Retrospective of Genesis 14

### Scripture

### Commentary

Genesis 14:23 [I vowed] that I would not take a thread or a sandal strap or anything that is yours, so that no one will say, 'I have made Abram rich.'

Abram had a duty to rescue Lot and this sense of duty was pure, unadulterated by a lust for things, which would be a part of Abram's victory. Abram vowed to God that he would take nothing from this war, apart from Lot and his family.

Genesis 14:24 I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share."

You will note that Abram does not hold his allies to the same standard that he lives by in his own vow. They entered the war because they are allies of Abram. They deserved to take a share of the spoils of war.

There are so many seeds of doctrines in this chapter: the 4<sup>th</sup> and 5<sup>th</sup> stages of national discipline; blessing by association, cursing by association; the power of God when He is behind an army; strategy and tactics in war; warfare; the importance of having God on your side in war; redemption, the slave market of sin, the priesthood, typology, vocabulary, and personal integrity. All of these topics are found in this one great chapter of Genesis, a chapter many people read or skim over in about 5 minutes, if that.



## An Abbreviated Exegesis of Genesis 15:

### God's Gracious Land Grant to Abram and his Descendants

Genesis 15:1 After these events the word of הוהי came to Abram in a vision, saying, "Do not be afraid, Abram. I am your shield, your reward is exceedingly great."

The previous events are those which took place in Genesis 14, and the great war between the four kings and the five kings.

This was a serious exposure to Sodom and Gomorrah with regards to national discipline. As we will find out in Genesis 19, they will not take this to heart.

Genesis 15:2 And Abram said, "Master הוהי [= YHWH, Y<sup>e</sup>howah], what would You give me, seeing I go childless, and the heir of my house is Eli'ezer of Dammeseq [= Damascus]?"

Abram is beginning to give serious thought to the promises made to him by God. He has thought about what God has said and considered his actual circumstances.

"Listen," he said to God, "I am obviously childless—that does not appear to be anything that is going to change; so by my heir, maybe you are thinking of Eliezer of Damascus?"

Genesis 15:3 And Abram said, "See, You have given me no seed, and see, one born in my house is my heir!"

Abram presses this point with God. "You, God, have given me no descendants. So what do you think about my heirship falling upon Eliezer, who was born in my house."

I do not quite get how this man was born in Abram's house but is also called Eliezer of Damascus. However, in their travels, perhaps they stopped at Damascus and Eliezer was born there.

There is another way to read this. Abram is thinking that Eliezer of Damascus is one possibility. Perhaps another possibility is someone else who is born in Abram's house.

Genesis 15:4 And see, the word of הוהי came to him, saying, "This one is not your heir, but he who comes from your own body is your heir."

God makes it clear that Abram himself will sire his true heir. It won't just be someone whom Abram favors from his household.

Genesis 15:5 And He brought him outside and said, "Look now toward the heavens, and count the stars if you are able to count them." And He said to him, "So are your seed."

God then challenges Abram to look into the sky and count the stars. “This is what your seed is going to be!” God tells him.

Abram is not just the father of the Jews but of the Arab people as well.

Let me suggest that God is referring to all the true heirs of Abram, which is anyone who have trusted in Abram’s God. Whether we are considering those born to Abram, no matter what their spiritual status; or whether their spiritual status is foremost, but their race is not key—either way, Abram would have a huge number of descendants.



We do not know how many stars Abram is able to count, but God knows that the total number of stars is almost impossible to count. We have estimations, but I have not the slightest idea by what means these estimations were determined.

**Abraham Looks into a Sky of Stars** (a graphic); from [Draw for God](#); accessed October 5, 2024.

Genesis 15:6 [And he believed in יהוה, and He reckoned it to him for righteousness.](#)

Abram believed God here, and this was counted to him as righteousness.

Genesis 15:7 [And He said to him, “I am יהוה, who brought you out of Ur-kasdim \[= \*Ur of the Chaldeans\*\], to give you this land to inherit it.”](#)

God tells Abram, “I brought you out of Ur of the Chaldees. This is the land which is all around you that I will give to you and to your descendants.”

Genesis 15:8 [And he said, “Master יהוה, whereby do I know that I possess it?”](#)

Abram then asks, “Lord, you keep telling me that I will have an massive number of descendants and that they will own all of this land, but will I really? How do I really know that this is going to happen?”

Genesis 15:9 [And He said to him, “Bring Me a three-year-old heifer, and a three-year-old female goat, and a three-year-old ram, and a turtledove, and a young pigeon.”](#)

God tells Abram, “You are going to gather some animals up to be offered to Me.”

So, this seems like an odd way of answering Abram’s question.

Genesis 15:10 And he took all these to Him and cut them in the middle, and placed each half opposite the other, but he did not cut the birds.

Abram took the animals which God told him to get, killed them, and then cut them in half, and set the halves opposite each other.

Genesis 15:11 And the birds of prey came down on the carcasses, and Abram drove them away.

There were birds of prey which came down on these carcasses, and Abram chased them away.

This is representative of nation Israel and the many nations which try to destroy Israel.

Genesis 15:12 And it came to be, when the sun was going down, and a deep sleep fell upon Abram, that see, a frightening great darkness fell upon him.

A deep sleep falls upon Abram as the sun begins to go down.

Genesis 15:13 And He said to Abram, "Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years.

What God is doing is giving Abram more of a short-term prophecy. Abram won't be able to confirm this, but all of his descendants who walk out of Egypt behind Moses will.

God speaks to Abram while he is in this deep sleep. God tells Abram what is going to take place over the next hundreds of years. At some point, Abram's descendants will end up in another land, and they will live there as immigrants, but that land will not be theirs.

Genesis 15:14 "But the nation whom they serve I am going to judge, and afterward let them come out with great possessions.

God will judge this land (which is Egypt), and after that, all Israel will emerge with great wealth and possessions (this will be despite the fact that they were afflicted for many years in this nation).

Genesis 15:15 "Now as for you, you are to go to your fathers in peace, you are to be buried at a good old age.

Abram is promised that he will have a death of natural causes, and he will be buried at an age when he is very old.

Genesis 15:16 "Then, in the fourth generation they shall return here, for the crookedness of the Amorites is not yet complete."

The fourth generation here apparently refers to the 400 years.

Genesis 15:17 And it came to be, when the sun went down and it was dark, that see, a smoking oven and a burning torch passing between those pieces.

Abram is still having a vision, and he sees a smoking oven and a burning torch passing between the animal carcasses. Let me suggest that the burning and smoking refers to judgment, sometimes on Israel but mostly on the nations which try to destroy Israel.

Genesis 15:18–21 On the same day יהוה made a covenant with Abram, saying, “I have given this land to your seed, from the river of Mitsrayim [= *Egypt*] to the great river, the River Euphrates, with the Qěynite, and the Qenizzite, and the Qadmonite, and the Hittite, and the Perizzite, and the Repha'im, and the Amorite, and the Kena'anite [= *Canaanite*], and the Girgashite, and the Yebusite [= *Jebusite*].”

That day, God makes another covenant with Abram telling him that this massive chunk of land, all that is between the river in Egypt and the River Euphrates is going to belong to the Jews.

There are all of these other peoples living in Canaan right now. They are not going to change this prophetic promise.

**An Abbreviated Exegesis of Genesis 16:**

Genesis 16:1 And Sarai, Abram's wife, had borne him no child. And she had a Mitsrian [= Egyptian] female servant whose name was Haġar.

Abram and Sarai have certainly talked about God's promises. First Abram tried to help God out in the previous chapter by saying, "Oh, by a descendant, You simply mean someone born in my house, like Eliezer of Damascus, right?" God told Abram, "No, wrong. You will sire this child."

Sarai considers this and decides, since she cannot have children, that they would follow the ancient custom of having a child by her personal servant. That could be done and the resulting child could be treated as the child of Abram and Sarai.

Genesis 16:2 And Sarai said to Abram, "See, הוהי [= YHWH, Y<sup>e</sup>howah] has kept me from bearing children. Please, go in to my female servant. It might be that I am built up by her." And Abram listened to the voice of Sarai.

Sarai has been thinking about this for awhile and so, she offers up her solution.

In both cases, the human solution is not the solution. Abram cannot help God and Sarai cannot help God. Neither approach is the true solution.

Abram should have, at the very least, called upon God and asked, "What about this idea of Sarai's? Is she on the right track here?" But Abram did not do this.

Perhaps he considered, Hagar is a beautiful young thing; why not give Sarai's idea a try?

Genesis 16:3 And Sarai, Abram's wife, took Haġar her female servant, the Mitsrian, and gave her to her husband Abram to be his wife, after Abram had dwelt ten years in the land of Kena'an [= Canaan].

Abram, listening to the voice of his wife, decides to give this surrogate birth a shot. He and Sarai both know that Sarai is not going to give birth to anything.

**Sarai offering Hagar to Abram** (a painting by Matthew Stomer); from [Wikimedia](#); accessed October 5, 2024. The biggest problem with this painting, apart from being rather racy, is Sarai looks old and unattractive. She was not! She was older, but very attractive. The Scriptures confirm this.



Genesis 16:4 And he went in to Haġar, and she conceived. And when she saw that she had conceived, her mistress was despised in her eyes.

Hagar is very fertile and she becomes pregnant easily.

Genesis 16:5 And Sarai said to Abram, “My wrong be upon you! I gave my female servant into your bosom. And when she saw that she had conceived, I was despised in her eyes. Let הויה judge between you and me.”

Sarai was not happy about any of this. Hagar, who is supposed to be Sarai’s personal servant, is now acting all

haughty because she is carrying Abram’s son—something that Sarai was unable to do.

Sarai had never factored into this idea her own feelings and what might result from Abram fathering a child by Hagar.

Hagar has come to the realization that the most important and powerful man in her periphery is Abram; and now she is carrying his son. That changes the power dynamic dramatically.

Genesis 16:6 And Abram said to Sarai, “See, your female servant is in your hand, do to her what is good in your eyes.” And Sarai treated her harshly, and she fled from her presence.

Abram is, no doubt, rather frustrated with this situation. He did what his wife suggested; and now, somehow, things are worse. *How the heck did that happen*, he wonders.

Sarai treats Hagar despicably and Hagar finally flees her unjust mistress.

Genesis 16:7–8 And the Messenger of הויה found her by a spring of water in the wilderness, by the spring on the way to Shur, and He said, “Haġar, Sarai’s female servant, where have you come from, and where are you going?” And she said, “I am fleeing from the presence of Sarai, my mistress.”

God does not happen upon this whole thing after the fact and then go running after Hagar in hot pursuit. God knew from eternity past that this was going to take place. God needs to give Hagar some time to vent and some time to consider the real situation she has placed herself in.

God, when speaking to someone out of fellowship, asks questions; and these questions often elicit the confession of sin. Her running away from her mistress is a sin.

Genesis 16:9 And the Messenger of הוהי said to her, "Return to your mistress, and humble yourself under her hand."

God sends her back.

Genesis 16:10 And the Messenger of הוהי said to her, "I am going to increase your seed greatly, too numerous to be counted."

God also makes a promise to Hagar not too different from His promises to Abram.

God is not in the habit of making promises to unbelievers. From everything else that I read here, Hagar clearly believes in the Revealed God, the God of Abram.

Genesis 16:11 And the Messenger of הוהי said to her, "See, you are conceiving and bearing a son, and shall call his name Yishma'el, because הוהי has heard your affliction.

God tells Hagar what to name her son. He suggests this name because God heard of her difficulties.

Genesis 16:12 "And he is to be a wild man, his hand against every one and every one's hand against him, and dwell over against all his brothers."

God warns of what sort of man Ishmael is going to be. Mostly, he will be raised by his mother, and it is not unusual for a child raised only by the mother to lack self-discipline.

Genesis 16:13 And she called the Name of הוהי who spoke to her, "You are the Ėl who sees," for she said, "Even here have I seen after Him who sees me?"

Hagar recognizes that this angel is God. She even asks, "How can I see after God has seen me?" In other words, "How is it possible for me to still be alive after seeing and hearing God?"

Genesis 16:14 That is why the well was called Be'ěr Laḥai Ro'i, see, it is between Qaḏēsh and Bered.

This well was apparently known for a long time. The name means, *Well of the Living One Who Sees Me*.

Genesis 16:15 And Haġar bore Abram a son, and Abram called the name of his son, whom Haġar bore, Yishma'el.

Hagar names her son *Ishmael*, as God commanded her.

Genesis 16:16 And Abram was eighty-six years old when Haġar bore Yishma'ël to Abram.

Abram is 86 years old when Ishmael is born.



## An Abbreviated Exegesis of Genesis 17:

## Genesis 17 chapter Sections:

vv.	1–9	<a href="#">God expands on His covenant with Abram and changes his name to Abraham</a>
vv.	10–14	<a href="#">Abram and all males in his troop must be circumcised</a>
vv.	15–17	<a href="#">God gives Sarai a new name and promises the son of promise by Sarah</a>
vv.	18–22	<a href="#">Abraham's prayer to God and God's answer</a>
vv.	23–27	<a href="#">Abraham sees to it that all the males in his troop are circumcised</a>

## Charts, Graphics and Short Doctrines for Abbreviated Exegesis:

v.	22	<a href="#">Abraham's earnest prayer and God's response</a>
v.	22	<a href="#">Prayer and God's Four Answers to Prayer</a>

**God expands on His covenant with Abram and changes his name to Abraham (vv. 1–9)**

Genesis 17:1 [And it came to be when Abram was ninety-nine years old, that הוהי \[= YHWH, Y<sup>e</sup>howah\] appeared to Abram and said to him, "I am Ēl Shaddai – walk before Me and be perfect.](#)

God comes to speak with Abram when he is 99 years old. We do not know what form God took in speaking with Abram.

God's call for Abram to walk before Him and to be perfect, means, "Walk the spiritual walk and be spiritually mature." Abram was very nearly there.

Genesis 17:2 ["And I give My covenant between Me and you, and shall greatly increase you."](#)

God speaks of His covenant once again. In this chapter, God will append His covenant with Abram and put a requirement on Abram and his camp.

Genesis 17:3 [And Abram fell on his face, and Elohim \[= God\] spoke with him, saying,...](#)

Abram falls on his face out of respect for God. He is listening to God.

Abram will fall on his face a second time in this chapter. This will not be out of respect for God.

Genesis 17:4 ...“As for Me, look, My covenant is with you, and you shall become a father of many nations.

God repeats that Abram will become the father of many nations.

God has made a unique covenant with Abram, unlike anything God has promised before or since.

Genesis 17:5 “And no longer is your name called Abram, but your name shall be Abraham, because I shall make you a father of many nations.

God changes Abram’s name to Abraham.

’Ab<sup>e</sup>râm (אַבְרָם) [pronounced *ab<sup>v</sup>-RAWM*] means, *father of elevation, exalted father*; and it is transliterated *Abram*. Strong’s #87 BDB #4.

’Ab<sup>e</sup>râhâm (אַבְרָהָם) [pronounced *ahb<sup>ve</sup>-raw-HAWM*] means, *father of a multitude, chief of a multitude*; and it is transliterated *Abraham*. Strong’s #85 BDB #4.

God calls for this change of name because He will make of Abraham *many nations*; furthermore, many rulers will come from Abraham.

Genesis 17:6 “And I shall make you exceedingly fruitful, and make nations of you, and sovereigns shall come from you.

God tells Abraham, a man with only one son by a slave girl, that he will be extremely fruitful and that many nations would come out from him.

In all, Abraham will sire seven sons. So far, he has one. And he is 99 years old.

Genesis 17:7 “And I shall establish My covenant between Me and you and your seed after you in their generations, for an everlasting covenant, to be Elohim to you and your seed after you.

God’s covenant that He establishes with Abraham would be with his descendants after him as well. God’s covenant will not be established with all of Abraham’s sons; it will only be continued through one particular son.



**Genesis 17:7** (a graphic); from [Facebook](#); accessed October 6, 2024.

Genesis 17:8 “And I shall give to you and your seed after you the land of your sojournings, all the land of Kena'an [= *Canaan*], as an everlasting possession. And I shall be their Elohim.”

Through Abraham, God will have a people; and God will give this people the land of Canaan. The land that Abraham is wandering through at this time is Canaan and that land will be given as an eternal possession to Abraham and his seed. This will only be his seed through Sarai, his wife. And, to put a further point on it—something not cited in this chapter—this will only be given to those who have believed in the Revealed God, in Abraham’s God.

Genesis 17:9 And Elohim said to Abraham, “As for you, guard My covenant, you and your seed after you throughout their generations.

God warns Abraham to guard His covenant. “You must know what your covenant says and all of your descendants must know it as well.”

Because Abraham and his descendants so carefully guarded and preserved the terms of God’s covenant to Abraham, we are able to study it today.

### **Abram and all males in his troop must be circumcised**

Genesis 17:10 “This is My covenant which you guard between Me and you, and your seed after you: Every male child among you is to be circumcised.

A part of this covenant includes circumcision. This was apparently a known practice and God would require that of Abraham and of all his descendants follow it. This requirement included those who were not a part of the set-apart descendants of Abraham.

The concept here is, circumcision represents regeneration; and all of those under the covenant must be regenerated (and this is done by faith in the Revealed God in the Old Testament; and faith in Jesus Christ in the New).

Genesis 17:11 “And you shall circumcise the flesh of your foreskin, and it shall become a sign of the covenant between Me and you.

Abraham must be circumcised.

Genesis 17:12 “And a son of eight days is circumcised by you, every male child in your generations, he who is born in your house or bought with silver from any foreigner who is not of your seed.

Every male associated with Abraham must be circumcised. If Abraham has a child—and he will have six more sons—they must all be circumcised on their eighth day from birth.

Genesis 17:13 “He who is born in your house, and he who is bought with your silver, has to be circumcised. So shall My covenant be in your flesh, for an everlasting covenant.

Anyone born in Abraham’s house must be circumcised. Even slaves.

What God is saying here is, “Those who ally themselves with you, Abraham, will also be allowed to join you in the regeneration.” In Genesis 15:6, Abraham is said to have believed God, and this was counted to him as righteousness. Every person associated with Abraham will be allowed to follow him in this pattern.

Genesis 17:14 “And an uncircumcised male child, who is not circumcised in the flesh of his foreskin, his life shall be cut off from his people – he has broken My covenant.”

Any child who is not circumcised will be cut off from God and his own people for breaking this covenant of circumcision.

### **God gives Sarai a new name and promises the son of promise by Sarah**

Genesis 17:15 And Elohim said to Abraham, “As for Sarai your wife, do not call her name Sarai, for Sarah is her name.

Sarai’s name is changed to Sarah.

*Sarai* is actually *Sârây* (שָׂרַי) [pronounced *saw-RAY* or *saw-RAH-ee*], and it means, *my princess, nobility*; it is transliterated *Sarai*. Strong’s #8297 BDB #979.

Her new name would be *Sarah*. *Sarah* is *Sârâh* (שָׂרָה) [pronounced *saw-RAW*], which means, *princess, noble woman*; it is transliterated *Sarah*. Strong’s #8283 BDB #979.

Genesis 17:16 “And I shall bless her and also give you a son by her. And I shall bless her, and she shall become nations – sovereigns of peoples are to be from her.”

God will bless Sarah in this arrangement. She will bear a son and she will become many nations as well. Now, how that will work is, she and Abram will have one son, Isaac. However, he will have two sons, one of them Jewish and the other one an Edomite. Through Jacob, several different client nations to God are established. There is the united nation Israel; there are two nations formed after Solomon, Judah and (northern) Israel. After a time, Judah will become Judæa.

Genesis 17:17 And Abraham fell on his face and laughed, and said in his heart, “Is a child born to a man who is a hundred years old? Or is Sarah, who is ninety years old, to bear a child?”

This strikes Abraham as being very funny and he falls down and laughs. Much different from before, when he fell on his face in reverence to God.

The Hebrew people tend to be very demonstrative in their actions.

### **Abraham's prayer to God and God's answer**

Genesis 17:18 **And Abraham said to Elohim, "Oh, let Yishma'ël [= Ishmael] live before You!"**

Abraham says to God, "Let Ishmael live before You!"

When God looks at Ishmael, He does not simply see the man Ishmael. He sees his entire line, and his line does not lead to the Savior. However, Isaac's line will lead to the Savior. There are millions of free will choices taking place with Abraham down through Isaac and Jacob and on and on; but those millions of free will choices are all about moving through the descendants of Abraham until we come down to our Lord.

Ishmael will also make millions of free will decisions, as will his twelve sons and their descendants. None of these decisions will lead us to Jesus, our Savior.

God cannot make Ishmael the recipient of His promises to Abraham, simply because Ishmael and his descendants will not make the correct decisions down through the ages. Some of them will believe in the Revealed God and some of them might even become mature believers. However, following a few generations of believers, there will be many unbelievers descended from Ishmael.

Genesis 17:19 **And Elohim said, "No, Sarah your wife is truly bearing a son to you, and you shall call his name Yitshaq [= Isaac]. And I shall establish My covenant with him for an everlasting covenant, and with his seed after him."**

God tells Abraham, "No, what you are asking for is not going to happen. Sarah will bear a son to you. You will call him Isaac and My covenant will be with him and with his seed." In other words, it will not be with Ishmael and his seed.

Genesis 17:20 **"And as for Yishma'ël, I have heard you. See, I shall bless him, and shall make him fruitful, and greatly increase him. He is to bring forth twelve princes, and I shall make him a great nation."**

"On the other hand," God says, responding to Abraham's prayer request, "Ishmael is not simply being kicked to the curb. There will be twelve princes come from Ishmael and I will make him a great nation."

Genesis 17:21 **"But My covenant I establish with Yitshaq, whom Sarah is to bear to you at this appointed time next year."**

God has spoken to Abraham many times about His covenant with him and that covenant will be extended to Isaac, not to Ishmael.

Genesis 17:22 And when He had ended speaking with him, Elohim went up from Abraham.

God made things crystal clear, so He left Abraham with those things to think about. God has now set the pertinent events in history to begin. Abraham is not yet potent, but he will be. Sarah is not yet able to bear a child; but she will be changed.

### **Abraham's earnest prayer and God's response:**

Genesis 17:18 Then Abraham said to God, "Oh that my son Ishmael might live before You." (Kukis paraphrase)

Abraham loves his son Ishmael. Ishmael has given him great pleasure and enjoyment over the past thirteen years. God is talking about another son through Sarah, and Abraham does not get it. "I am 99 years old, she is 89 years old; and I already have a son whom I love. Why not allow Ishmael to live before You?"

Genesis 17:19–22 But Elohim said, "On the contrary—your wife Sarah will bear you a son and you will name him Isaac. Furthermore, I have established My covenant as an everlasting covenant, both with him and his descendants after him. Concerning Ishmael, I have heard your request. Listen carefully: I have already blessed Ishmael and I have made him vigorous and I will greatly multiply his descendants. He himself will sire 12 princes alone and I will make him into a great people. However, I will establish My covenant with Isaac, whom Sarah will give birth to for you at this time next year." Because He had finished speaking with him, God went up from Abraham. (Kukis paraphrase)

God tells Abraham, "Listen, I have not thrown Ishmael aside. I have not rejected him. He is going to be a great man. He will have twelve princes come from him. He is going to be a great people. But, My covenant is not with Ishmael, it will be with Isaac; and he will be your son next year."

I learned this from my pastor-teacher R. B. Thieme, Jr..

### **Prayer and God's Four Answers to Prayer**

- A. Every prayer carries with it a specific request and a desire which lies behind that request.
- B. Abraham's prayer is for Ishmael to live before God, meaning, (Abraham is speaking to God) "I want my son Ishmael to be the recipient of Your promises to me." What Abraham really wants is for God not to treat Ishmael as trash to be thrown away. The first thing is what Abraham prays for; but the desire behind the prayer is the second thing.
- C. God could answer this prayer, yes, yes; meaning that Ishmael will take up the promises which God made to his father Abraham. In this way, God would not leave Ishmael behind. The problem with answering Abraham's prayer in this way

## Prayer and God's Four Answers to Prayer

- is, Ishmael would not make the correct decisions in his life to allow God's promises to be fulfilled to him.
- D. God could answer this prayer, *yes, no*; meaning that Ishmael will be the recipient of God's promises, but, in his life, he will become such a spiritual failure that God will remove him from this life under the concept of the sin unto death. God does not do that. Ishmael will not be a total failure in life. He will believe in the Revealed God.
- E. God will answer this prayer *no, yes*. God says, "Listen, Isaac, your son-to-be, will be the recipient of My promises to you, not Ishmael. However, I am not casting Ishmael aside as unimportant. He will become a great nation and twelve princes will come from him." God says *no* to Abraham's specific request, but He says *yes* to Abraham's desire that Ishmael have a future.
- F. Finally, God could have answered *no, no*. God could have said, "Your son-to-be, Isaac, will be the recipient of My promises to you, Abraham. Furthermore, your son Ishmael is going to wind up being a nobody and die in poverty and obscurity." This was not God's answer to Abraham.

Bob taught these four responses to prayer on many occasions. I don't know if he ever applied these four responses to this particular example.

### Abraham sees to it that all the males in his troop are circumcised

Genesis 17:23 [And Abraham took Yishma'el his son, and all those born in his house and all those bought with his silver, every male among the men of Abraham's house, and circumcised the flesh of their foreskins that same day, as Elohim told him.](#)

First thing on Abraham's list was to circumcise everyone. All of the males would be circumcised.

Genesis 17:24 [And Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.](#)

Abraham was 99 years old when he was circumcised.

Somehow, this may have affected Abraham's potency. He will become virile after this time.

Genesis 17:25 [And Yishma'el his son was thirteen years old when he was circumcised in the flesh of his foreskin.](#)

Many pastors have suggest that Ishmael was and unbeliever and that Isaac was a believer, and that is how they are differentiated. That is not the key. The key is Isaac and his descendants; the key is Ishmael and his descendants. God sees Isaac *and* his descendants; and God knows where they lead to. God also can see Ishmael and all of his descendants. One line leads to the Savior and one line does not.

Genesis 17:26 [Abraham and his son Yishma'el were circumcised that same day.](#)

Abraham is circumcised because he is a believer; and Ishmael is circumcised as a believer.

Genesis 17:27 [And all the men of his house, born in the house or bought with silver from a foreigner, were circumcised with him.](#)

All of the men in the encampment of Abraham were also circumcised. They had all believed in the Revealed God.



## Genesis 18      The Lord Appears to Abraham; Abraham Intercedes for Sodom

### An Abbreviated Exegesis of Genesis 18:

Genesis 18:1 And הוהי [= YHWH, Y<sup>e</sup>howah] appeared to him by the terebinth trees of Mamrē, while he was sitting in the tent door in the heat of the day.

There are no actual chapter breaks in the original manuscripts. At the end of Genesis 17, Abraham had been talking to God and he (Abraham) saw to it that every male in his camp would get circumcised. Therefore, even without Abraham being the only male mentioned at the end of Genesis 17, he was primary male mentioned. Therefore, *him* in v. 1 refers to Abraham.

For most of the 13 years of Ishmael's life, God has not appeared to Abraham. However, most recently, God appears to Abraham twice (Genesis 17:1); and in this chapter, a second time. That is because what is taking place is extremely important.

Abraham's tent was found in the midst of a forest of terebinth trees or on the edge of this forest. This would have provided Abraham with the maximum amount of coolness during the warm days.

Genesis 18:2–3 So he lifted his eyes and looked, and saw three men standing opposite him. And when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, “הוהי, if I have now found favour in Your eyes, please do not pass Your servant by.

We do not know the exact nature of these three men. We would assume that One of them is God, the Revealed God, based upon v. 1.

Abraham recognizes that one of these men is the Revealed God. He bows down before them.

These three will go to Sodom; and since Genesis 19 speaks of two angels being in Sodom (Genesis 19:1), we would assume that this is God and two angels, all manifest to Abraham as three men. However, Abraham recognizes that One of them is God.

Genesis 18:4 “Please let a little water be brought, and wash your feet, and rest yourselves under the tree.

In the ancient world, it was common courtesy to wash the feet of someone coming to your tent or your abode.

Genesis 18:5 “And let me bring a piece of bread and refresh your hearts, and then go on, for this is why you have come to your servant.” And they said, “Do as you have said.”

Abraham is going to gather up some food for them, and he will do this before they tell him why they are there.

Genesis 18:6 So Abraham ran into the tent to Sarah and said, "Hurry, make ready three measures of fine flour, knead it and make cakes."

Abraham asks Sarah to make some fresh bread for his guests.

Genesis 18:7 And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hurried to prepare it.

Abraham was also going to serve some veal, which is a wonderful tasting meat (I don't know where it can be found anymore).

All of this would have taken some time. My guess is a couple of hours.

Genesis 18:8 And he took curds and milk and the calf which he had prepared, and set it before them, and he stood by them under the tree as they ate.

Abraham serves them all a meal. A portion of this meal appears to be cottage cheese.

Genesis 18:9 And they said to him, "Where is Sarah your wife?" And he said, "See, in the tent."

They ask about Sarah, which indicates that either Abraham or a servant actually brought the food to these men. Sarah may have cooked or organized the cooking, but she did not come out before these guests. However, that does not mean that she was not interested.

Genesis 18:10 And He said, "I shall certainly return to you according to the time of life, and see, Sarah your wife is to have a son!" And Sarah was listening in the tent door which was behind him.

God tells Abraham, "I will return to you next year and you and your wife will have a son." Sarah was listening in on this conversation.

Genesis 18:11 Now Abraham and Sarah were old, well advanced in age, and Sarah was past the way of women.

Abraham and Sarah were quite old at this time and long past the age of having children. Abraham would not have been potent and Sarah would not be fertile.

Genesis 18:12 And Sarah laughed within herself, saying, "After I have grown old, shall I have pleasure, my master being old too?"

Sarah laughs within herself at the thought of this. How could she and her husband have this pleasure at their age?

Genesis 18:13 And הוהי said to Abraham, “Why did Sarah laugh, saying, ‘Shall I truly have a child, since I am old?’

Then God asks Abraham, “Why did Sarah laugh and question having a child at her age?”

**Sarah Listens to Abraham and the Angels through the Tent** (a graphic); from [Working Preacher](#); accessed October 6, 2024.



Genesis 18:14 “Is any matter too hard for הוהי? At the appointed time I am going to return to you, according to the time of life, and Sarah is to have a son.”

God continues, “Is there anything too hard for Me to do?” He repeats His promise to return to Abraham in about a year.

Genesis 18:15 But Sarah denied it, saying, “I did not laugh,” for she was afraid. And He said, “No, but you did laugh!”

Sarah says aloud, “I did not laugh.” God corrects her.

Genesis 18:16 And the men rose up from there and looked toward Sedom [= Sodom], and Abraham went with them to send them away.

The men rose up and looked toward Sodom. Abraham walked with them as they went that direction.

Recall that Sodom is where Lot and his wife and two daughters live.

Genesis 18:17–18 And הוהי said, “Shall I hide from Abraham what I am doing, since Abraham is certainly going to become a great and mighty nation, and all the nations of the earth shall be blessed in him?”

God asks the angels, “Should I hide from Abraham what I am doing? Remember that Abraham is going to become a great and mighty nation and all the nations of the earth will be blessed in him.”

Genesis 18:19 “For I have known him, so that he commands his children and his household after him, to guard the way of הוהי, to do righteousness and right-ruling, so that הוהי brings to Abraham what He has spoken to him.”

God points out what Abraham had been doing. “After all,” God says, “He commands his children and his household to guard the way of Y<sup>e</sup>howah.”

The plural of *sons* may seem confusing, as Abraham right now only has one son. Furthermore, this cannot refer to the children in his camp, as God calls them *his sons*. The key is the translation of v. 19a:

For I have known him to the end that he will instruct his sons and his household after him...  
(Kukis mostly literal translation)

There are three words strung together here which mean, when so combined, *to the end*. God knows that Abraham has instructed Ishmael; he will instruct his son Isaac; and he will also instruct Esau and Jacob (his future grandsons). However, Abraham, by preserving the words of God, will instruct all of his future sons. Right now, we are studying the very words of God preserved by Abraham about 4000 years ago.

Genesis 18:20 And הוהי said, “Because the outcry against Sedom and Amarah is great, and because their sin is very heavy,...

God also says that there is an outcry against Sodom and Gomorrah because their sin is so great.

Genesis 18:21 ...“I am going down now to see whether they have done altogether according to the outcry against it that has come to Me, and if not, I know.”

God knows all that is taking place, but he focuses angelic attention away from Abraham, for a time, and onto Sodom and Gomorrah.

Angels can only be in one place at once, and God had all angelic creation focused upon Abraham. They will view Sodom, by way of contrast.

Genesis 18:22 So the men turned away from there and went toward Sedom, but הוהי still stood before Abraham.

Abraham is aware that there may be great judgment against Sodom, and he knows that Lot and his family are living there (recall that the two troops split up back in Genesis 13).

Genesis 18:23 And Abraham drew near and said, “Would You also destroy the righteous with the wrong?”

At this point, Abraham questions God. He asks a general question, “Would You destroy the justified man side-by-side with the malevolent person?” (I’ve given a more accurate translation here)

Genesis 18:24 “Suppose there are fifty righteous within the city, would You also destroy the place and not spare it for the fifty righteous that were in it?”

Abraham begins to ask about the pivot. "Let's say that there are 50 righteous souls in Sodom; would you then destroy it?"

Genesis 18:25 "Far be it from You to act in this way, to slay the righteous with the wrong, so that the righteous should be as the wrong. Far be it from You! Does the Judge of all the earth not do right?"

Abraham answers his own question. "Certainly not."

Genesis 18:26 And הוה said, "If I find in Sedom fifty righteous within the city, then I shall spare all the place for their sakes."

God confirms that he is correct in his understanding of the application of God's justice.

Genesis 18:27 And Abraham answered and said, "Look, please, I who am but dust and ashes have taken it upon myself to speak to הוה,..."

Abraham correctly understands who and what he is before God, but he presses further this issue with God.

Genesis 18:28 "Suppose there are five less than the fifty righteous, would You destroy all of the city for lack of five?" And He said, "If I find there forty-five, I do not destroy it."

Let's say that there are only 45 justified believers in Sodom. Would you destroy the entire city?" God answers, "No."

Genesis 18:29 And he spoke to Him yet again and said, "Suppose there are found forty?" And He said, "I would not do it for the sake of forty."

"Let's say there are forty believers; what about then?" And God says He would not destroy the city.

Genesis 18:30 And he said, "Let not הוה be displeased, and let me speak: Suppose there are found thirty?" And He said, "I would not do it if I find thirty there."

Abraham drops this number down to thirty, and God says that He would not destroy the city for the thirty.

Genesis 18:31 And he said, "Look, please, I have taken it upon myself to speak to הוה: Suppose there are found twenty?" And He said, "I would not destroy it for the sake of twenty."

Abraham says, "What about twenty?" God says. "I would preserve the city for twenty believers."

Genesis 18:32 And he said, “Let not הוהי be displeased, and let me speak only this time: Suppose there are found ten?” And He said, “I would not destroy it for the sake of ten.”

Finally, Abraham gets down to the number ten and God assures him that He will not destroy Sodom if there are ten believers there. We know that any person who has believed in the Revealed God is righteous, as per Genesis 15:6.

Abraham knows that Lot, his wife and his two daughters are all believers. Now, you will recall that Abraham and Lot split up when they were both too prosperous and could not keep all of their material gains separate. Abraham knows how many servants and hired help have gone with Lot and his family. Given the size of Abraham’s camp, Abraham probably assume that, if anything, Lot’s slaves increased. How many did he have when splitting up with Abraham? I would not be surprised if there were forty-six or more. So, even with the number that Abraham began with, he was certain that God could not destroy Sodom, no matter what is going on with Lot at this time. Abraham has continued to prosper and he assumes that same has been true of Lot.

Genesis 18:33 Then הוהי went away as soon as He had ended speaking to Abraham. And Abraham returned to his place.

As it turns out, there are only four righteous souls in all of Sodom; and one of them will look back longingly.

Now, let’s say Moses kept pushing this, and he got down to only four. God would have said, “For that few, I will destroy the city.”

When it comes to the pivot of a nation, God looks at two things: (1) how many of these are saved and (2) how many of them are in a state of spiritual maturity? This is key in the preservation of any city or state or country.

At one time in the United States, if anyone asked me, “Do we need to move to Texas to experience spiritual growth?” Of course I would have said *no*. However, there are fewer and fewer believers throughout the United States; and far fewer doctrinal believers. This may be a time in the history of our country when you want to live near a doctrinal church, simply as a matter of personal safety. This does not mean that God will not protect you individually wherever you are. God will protect Lot and his family. God does protect His Own. But I could not say what sort of judgment will come upon you if you live in, say, California. In the past few years (decades), they have suffered great forest fires. Even if you are a hundred miles from the nearest fire, its smoke often hung like a blanket for weeks at a time all over places in the state.

## Genesis 19      Sodom and Gomorrah; God Destroys Sodom; Lot's Daughters

### An Abbreviated Exegesis of Genesis 19:

#### The subsections of Genesis 19:

vv. 1–14	<a href="#">Two angels in Sodom</a>
vv. 15–26	<a href="#">Lot is rescued from destruction by the two angels</a>
vv. 27–29	<a href="#">Abraham views from afar the destruction of the Sodom and Gomorrah valley</a>
vv. 30–38	<a href="#">The two daughters of Lot</a>

#### Two angels in Sodom:

Genesis 19:1a [And the two messengers came to Sedom \[= Sodom\] in the evening, and Lot was sitting in the gate of Sedom.](#)

In the previous chapter, the Revealed God showed up to talk with Abraham; and there were two men with Him. They were headed to Sodom, so it makes sense that the two men with Him are these two messengers (or angels) here in v. 1. They look just like men, nothing more. Let me suggest that they are clean and attractive, on a human scale. Why would an angel choose to appear scruffy and unattractive?

What is Lot doing there? Recall that, at one time, he was very successful. In fact, he and Abraham had so much by way of cattle that they had to split up. Abraham is still quite wealthy, but it sounds like Lot is just doing okay. He appears to own a house; but there is no talk in this chapter about his livestock, ranch or servants.

Lot did not know it, but he enjoyed blessing by association, because he was associated with Abraham. When he chose to separate from Abraham, he still had some blessing which spilled over to him, but not a lot.

What is he doing there at the entrance to the city? I can only speculate. He is hanging out, seeing who comes and goes? Possibly he is retired (and at a young age, relatively speaking).

Genesis 19:1b [And when Lot saw them, he rose up to meet them, and he bowed himself with his face toward the ground,...](#)

Lot sees them and gets up to meet them.

Based upon the next verse, it appears that Lot is on a personal mission of sorts. Lot speaks to the angels, completely unaware that they are angels.

Genesis 19:2a ...and he said, “Look, please my masters, please turn in to your servant’s house and spend the night, and wash your feet, and rise early and go your way.”

Let me suggest that there have already been incidents taking place in Sodom. Strangers regularly passed through and they were subject to homosexual rape, along with other watching, involved in voyeurism. It was a homosexual party, filled with debauchery, where the stranger or strangers to the city ended up raped and then killed. This happened so many times that this was a thing. Many lost their lives simply by coming into this city or into one of the others.

Genesis 19:2b And they said, “No, but let us spend the night in the open square.”

God gives fallen and elect angels so much leeway with man. These angels are able to test Lot for themselves to see how he would react by them saying, “No thanks, we’re fine right here in the public square.”

Lot knew that they were unsafe and the angels knew that they were in danger as well (if they were only men).

Genesis 19:3 But he urged them strongly, and they turned in to him and came into his house. And he made them a feast, and baked unleavened bread, and they ate.

Lot is very insistent to these newcomers to Sodom to spend the night at his house rather than in the open square. He does not appear to explicitly warn them of what could happen; he is simply persistent to get them to spend the night at his house.

Lot urges them strongly, and they agree to go with him. He makes a good meal for them with fresh bread.

Have you ever read the verse, **Do not forget to receive strangers, for by so doing some have unwittingly entertained messengers.** (Hebrews 13:2 )? That is what is taking place right here. Lot, at this point, does not know anything about these men. He knows that they are in danger by being in Sodom after dark. He is doing what he can to preserve their lives.

As believers—particularly after we mature in the spiritual life—God will give us opportunities to give and to share from our abundance. Do not neglect or resent these opportunities.

Genesis 19:4 Before they lay down, the men of the city, the men of Sodom, both old and young, all the people from every part, surrounded the house.

Then we have something take place that is out of a horror film. All of the men of Sodom converge on Lot’s house, young and old, men from all over. They are filled with carnal desire.



Genesis 19:5 And they called to Lot and said to him, “Where are the men who came to you tonight? Bring them out to us, and let us ‘know’ them.”

Many people in this town had seen these *men*, and they were, apparently, very attractive.

It appears that all of the men of the city had homosexual desires. That the young and old are mentioned may give us a bit of a clue here. Men and women all have normal desires from a young age. However, women could not engage in sex in the ancient world without a plethora of problems. Their first encounter with a man could result in a pregnancy. For this reason, women did not play around. Furthermore, many men of the ancient world would not even consider marriage with a woman who has already been defiled. Therefore, almost all women understood that premarital sex was not something to play around with. Nevertheless, men had normal desires.

Older men could pretend to help out the younger ones who were developing sexual desires, but they only did this to satisfy the lusts of the older men. God’s plan is for one man and one woman to fulfill their sexual desires with themselves alone. An older homosexual male knows that, if a man’s first sexual exploration is done with another male, that can have lasting effects—sometimes which last a lifetime. That appears to have been what has taken place here. The old had inducted the young into a homosexual lifestyle, and they participated. Their lusts were nurtured and they grew.

Where it is possible and reasonable for one man and one woman to enjoy exclusive matrimonial rights; this almost never happens between two males. Even in our very permissive society, men who play the field may have ten or so female partners (sometimes more; often less). It is not the same for homosexual men. Homosexual men count their partners in the hundreds. This is because men are different from women; and because homosexual desires can be nurtured in the young to a point where they become a strong desire.

These townsfolk wanted a taste of the new visitors, and Lot’s concern suggests that this sort of thing had happened on many occasions previously. That would explain Lot being by the gate of Sodom, as that is where travelers would come in and stay the night. A safe thing to do in some cities, but not in Sodom and not in Gomorrah.

It is because of this sort of evil that these angels had come.

Genesis 19:6–7 So Lot went out to them through the doorway, and shut the door behind him, and said, “Please, my brothers, do not do evil!

Lot slips out the doorway and, having closed the door, pleads with the townsfolk not to do this evil.

Genesis 19:8 “Look, please, I have two daughters who have not known a man. Please, let me bring them out to you, and do to them as you wish, only do no deed to these men, because they have come under the shadow of my roof.”

Lot's solution—not a very good one—is to offer his two virginal daughters. Because the two men were under Lot's roof, he had a moral obligation to protect them.

Genesis 19:9 But they said, "Stand back!" And they said, "This one came in to sojourn, and should he always judge? Now we are going to treat you worse than them." So they pressed hard against the man Lot, and came near to break down the door.

The men outside pressed hard against Lot, threatening him with his life.

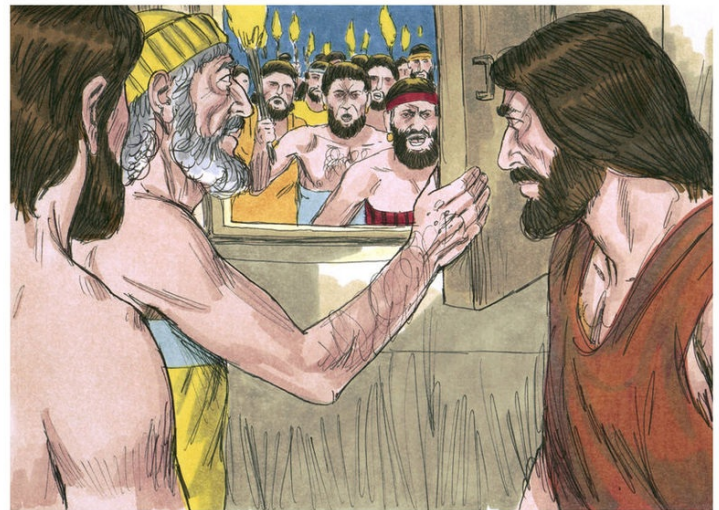
Did you notice that this homosexual crowd see Lot as being judgmental? Does that not sound up-to-date?

The men pressed in so close to Lot that his door almost broke.

Genesis 19:10 But the men reached out their hands and pulled Lot into the house with them, and shut the door.

The angels, both knowing and hearing what was taking place, reached out and grabbed Lot, bringing him inside. They shut the door.

Despite being inside Lot's home with the door bolted shut, no one was safe at this point.



**Homosexual Men Desiring to Enter into Lot's Home** (an illustration by Jim Padgett); from [Wikimedia](#): accessed October 6, 2024.

Genesis 19:11 Then they struck the men who were at the doorway of the house with blindness, both small and great, and they wearied themselves to find the door.

God allowed certain powers to these angels. They struck the men outside of the house with blindness. At that point, they could not even find the door to Lot's home.

Genesis 19:12 And the men said to Lot, "Have you anyone else here? A son-in-law, and your sons, and your daughters, and whomever you have in the city – bring them out of this place!"

The men tell Lot that he needs to leave this place and to take anyone else who is close with him.

**Application:** This is what happens when the pivot is not large enough to deliver a city, a region, a state or a country. God will protect you and lead you out of the disaster, but you have to take it.

At this point, Lot can save anyone who is willing; but he cannot save those who are unwilling.

Genesis 19:13 “For we are going to destroy this place, because the cry against them has grown great before the face of הוהי [= YHWH, Y<sup>e</sup>howah], and הוהי has sent us to destroy it.”

The angels reveal to Lot what is happening. They have come to destroy Sodom (and the surrounding cities). Everyone in Lot’s home now understands what is taking place.

The cry against these five cities which came up to God was palpable. Any stranger who came near any of these cities was in danger. The other cities were likely engaged in the same or very similar behavior. All of this had come to God’s attention. Therefore, God had sent these angels to destroy it.

Genesis 19:14 And Lot went out and spoke to his sons-in-law, who had married his daughters, and said, “Get up, get out of this place, for הוהי is going to destroy this city!” But to his sons-in-law he seemed to be as one joking.

At this point, there is time for Lot to go out into the city and find anyone who is willing to be saved.

There were two sons-in-law. Apparently, they were promised to his daughters and they had not finalized their marriage yet (which meant, they had not engaged in sex yet). When Lot came to them, they thought him to be joking. There was nothing that Lot could say to convince them.

### **Lot is rescued from destruction by the two angels:**

Genesis 19:15 And when morning dawned, the messengers urged Lot to hurry, saying, “Get up, take your wife and your two daughters who are here, lest you be consumed in the punishment of the city.”

The angels urged Lot to take up his wife and two daughters and move out. This city would be destroyed, along with up to four others.

Genesis 19:16 And while he loitered, the men took hold of his hand, and his wife’s hand, and the hands of his two daughters, הוהי having compassion on him, and they brought him out and set him outside the city.

Since Lot and his family were not moving fast enough, the angels grabbed their hands and brought them outside of the city. Time was of the essence, even if Lot and his family did not realize it.

Genesis 19:17 And it came to be, when they had brought them outside, that he said, “Escape for your life! Do not look behind you nor stay anywhere in the plain. Escape to the mountains, lest you be consumed.”

Lot and his family are given explicit instructions. Escape with their lives; do not look back; and don't stop until you reach the mountains. Stay there.

Genesis 19:18 And Lot said to them, “Oh no, יהוה!

Now, this verse seems hard to explain. Who is Lot addressing as Y<sup>e</sup>howah? Aren't these two angels, not an angel plus God appearing as a man?

The word used here is not the Hebrew Tetragrammaton (which the Scriptures 2009 seem to indicate). The word found here is the masculine plural noun with the 1<sup>st</sup> person singular suffix of 'ădônây (אֲדֹנָי) [pronounced *uh-doh-NAY*]. This word can mean, *Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]*; can refer to the Trinity or to an intensification of the noun; transliterated *Adonai, adonai*. This can refer to Deity, but not necessarily. Strong's #113 & #136 BDB #10.

In other words, we do not find the Tetragrammaton (יהוה or YHWH) here. This ought to read:

Then Lot said to them, “No, please, my lords.” Lot is not addressing God; he is addressing the angels and he is using a term of respect. What Lot is saying is proper.

Even though Lot uses the correct vocative, he is willful enough to tell the angels what he wants to do.

Genesis 19:19 “Look, please, your servant has found favour in your eyes, and you have increased your loving-commitment which you have shown me by saving my life, but I am unable to escape to the mountains, lest calamity overtake me and I die.

Lot does not believe that he can make it to the mountains. Let me suggest that Lot is wrong about this, but, nevertheless, his plea is to go into another city, but a much smaller one.

Genesis 19:20 “Look, please, this city is near enough to flee to, and it is small. Please let me escape there – is it not a small matter – and let my life be saved?”

He suggests a small city.

This pivot of four believers is too small for a city the size of Sodom. Lot and his family are not large enough to save Sodom. However, their family size is large enough to function as a pivot for a much smaller city.

Genesis 19:21 And He said to him, “Look, I have favoured you concerning this matter also, without overthrowing this city for which you have spoken.

God is not speaking to Lot. Lot is interacting with the angels. Therefore, *he* should not be capitalized. This should read: And he said to him, “Look, I have favoured you concerning this matter also, without overthrowing this city for which you have spoken.

Because this very small pivot of four people (soon to be three) is large enough, their sudden move to the smaller city will be acceptable and it will be enough to temporarily stave off destruction to that city.

The angels, accepting what Lot has suggested, now tell him to move out:

Genesis 19:22 “Hurry, escape there. For I am not able to do any deed until you arrive there.” So the name of the city was called Tso'ar [= Zoar].

There would be some restrictions on the angels until Lot and his family are safely out of there. They could not begin the destruction of Sodom until Lot and family are safe.

The second half of v. 22 should read: *Therefore, the name of the city was called Zoar.*

The Hebrew word is Tsô'ar (רַעַצ) [pronounced *TSOH-áhhr*], and it means, *to be small, to be insignificant*; transliterated *Zoar, Tsôar*. Strong's #6820 BDB #858. Zoar was a small city.

Therefore, the city is called Zoar, because it is a very small city.

Genesis 19:23 The sun had risen upon the earth when Lot entered Tso'ar.



The sun had just begun to arise when Lot and company entered into Zoar.

Genesis 19:24 And הוה rained sulphur and fire on Sedom and Amoral [that is, Sodom and Gomorrah], from הוה out of the heavens.

At that point, God rained fire and sulphur on Sodom and Gomorrah from the heavens.

In this case, the proper name for God is used.

**The Destruction of Sodom** (a graphic); from [the Scripture Says](#); accessed October 6, 2024.

Genesis 19:25 So He overthrew those cities, and all the plain, and all the inhabitants of the cities, and what grew on the ground.

God overthrew the cities of Sodom and Gomorrah, as well as all of the plain and all the inhabitants and all of their crops.

Genesis 19:26 But his wife looked back from behind him, and she became a post of salt.

We do not know exactly what happened here. Did she immediately become a post of salt? Was this a gradual process? I don't know. Salt is a preservative; we do not know exactly how the oil products would have interacted with a person. However, a variety of people have written and suggested how exactly this may have taken place. In the chapter-by-chapter study ([HTML](#)) ([PDF](#)) ([WPD](#)), some of these explanations are given.

This brief review is found within the chapter study; but it is also placed in a shorter but complete **commentary on Genesis**, which is here: ([HTML](#)) ([PDF](#)) ([WPD](#)).

### **Abraham views from afar the destruction of the Sodom and Gomorrah valley:**

Genesis 19:27–28 And Abraham arose early in the morning and went to the place where he had stood before הוהי, and he looked toward Sedom and Amarah, and toward all the land of the plain. And he looked and saw the smoke of the land which went up like the smoke of a furnace.

Abraham remembered his interaction with God and the two angels and he went out to look in the direction of Sodom and Gomorrah. From where he stood, he could see the smoke going up from that region like a furnace.

After his discussion with God, surely he thought about it and said to himself, "I really should have asked if four righteous ones were enough to preserve the city." By what he is seeing, it is clear that Sodom is not being preserved.

Genesis 19:29 Thus it came to be, when Elohim destroyed the cities of the plain, that Elohim remembered Abraham, and sent Lot out of the midst of the overthrow, when He overthrew the cities in which Lot had dwelt.

Even though God destroyed the cities and the inhabitants of them, He still preserved Lot.

Obviously, because God is omniscient, He did not forget this information. Saying that God remembered Abraham is an anthropathism. It ascribes a human characteristic to God which He does not actually possess. Actions and motivations are explained on a human level by the use of an anthropathism.

This is an important point. Lot is a born again believer; and Abraham is a mature believer. Because Abraham, has made intercession for Lot, God preserved Lot, despite his questionable spiritual condition.

### **The two daughters of Lot:**

Genesis 19:30 *And Lot went up out of Tso'ar [= Zoar] and dwelt in the mountains, and his two daughters were with him, for he was afraid to dwell in Tso'ar. And he and his two daughters dwelt in a cave.*

Recall that, Lot was first told to go up into the mountains, but he countered with, "How about letting me go to a small village instead? No way can I get to the mountains." God indulged him at this point. For whatever reason, Lot left Zoar and took with him his daughters into the mountains. Let me suggest that he observed unacceptable sexual behavior in Zoar as well.

As mountain girls, the oldest one has thought their situation out and she has an idea:

Genesis 19:31 *And the first-born said to the younger, "Our father is old, and there is no man on the earth to come in to us, as is the way of all the earth.*

Lot's two of-age daughters are the end of his line. If they have no children, the line of Lot dies with them. They had determined that their father was too old (to marry and thereby have more children); and that they were in no position, living out in the mountains, to get husbands. Their fiancées perished in Sodom, not believing Lot's warnings.

Genesis 19:32 *"Come, let us make our father drink wine and lie with him, so that we preserve the seed of our father."*

The daughters, on their own, decided to preserve the line of Lot. Bear in mind that this is a Semitic line, but these are not Jews (or Hebrews). Lot is Abraham's nephew; he did not come from Abraham's loins.

Genesis 19:33 *So they made their father drink wine that night. And the first-born went in and lay with her father, and he was not aware of it when she lay down or when she arose.*

The oldest daughter has her father drink wine, and he drinks to the point of not realizing when his daughter was with him or what she did. She knew; he did not.

Genesis 19:34 *And it came to be on the next day that the first-born said to the younger, "See, I lay with my father last night. Let us make him drink wine tonight as well, and you go in and lie with him, so that we keep the seed of our father."*

The older daughter proposes the same approach on night 2 to the younger daughter .

Genesis 19:35 So they made their father drink wine that night as well. And the younger arose and lay with him, and he was not aware of it when she lay down or when she arose.

Lot drank enough wine that he did not realize that he had been with his youngest daughter.

Genesis 19:36 Thus both the daughters of Lot became pregnant by their father.

Both daughters were now pregnant with their father's seed.

Genesis 19:37 And the first-born bore a son and called his name Mo'ab, he is the father of the Mo'abites to this day.

Nine months later, a son Moab was born and he became the father of the Moabites.

Genesis 19:38 And the younger, she also bore a son and called his name Ben-Ammi, he is the father of the children of Ammon to this day.

The younger daughter gave birth around the same time, and she named her son Ben-Ammi. He became the father of the sons of Ammon.

Neither daughter uses Lot's name when naming their sons.



### An Abbreviated Exegesis of Genesis 20:

Abraham, possibly sad about his nephew Lot (he does not know what happened to him), decided to pick up stakes and move elsewhere.

Genesis 20:1 [And Abraham set out from there to the land of the South, and dwelt between Qadēsh \[= Kedesh\] and Shur, and stayed in Gerar.](#)

God told Abraham to wander throughout the land that He was giving him, and this is what Abraham continued to do.

They came to Gerar to spend some time there.

Gerar was apparently an organized region with a government.

Genesis 20:2 [And Abraham said concerning Sarah his wife, "She is my sister." And Abimelek sovereign of Gerar sent and took Sarah.](#)

Again, Abraham tells the sovereign there that Sarah is his sister. Actually, Abraham probably did not speak directly to Abimelech at first, but to one or more of his soldiers.



Abimelech seemed to have it in his mind to take and impregnate as many women as possible. This appears to have been the perks of his job as sovereign ruler.

**Abraham Introduces His Wife as His Sister** (a graphic); from [Divine Seasons](#); accessed October 8, 2024.

Genesis 20:3 [But Elohim came to Abimelek in a dream by night, and said to him, "See, you are a dead man because of the woman whom you have taken, for she is a man's wife."](#)

God speaks to Abimelech in a dream and warns him that he has taken the wife of another man, and that, as a result, he would die.

Genesis 20:4 [However, Abimelek had not come near her, and he said, "הוהי \[= YHWH, Y<sup>e</sup>howah\], would You kill a righteous nation also?"](#)

Abimelech protests, as he had not taken Sarah yet.

Genesis 20:5 “Did he not say to me, ‘She is my sister’? And she, even she herself said, ‘He is my brother.’ In the integrity of my heart and in the innocence of my hands I have done this.”

Abimelech points out that both Sarah and Abraham said that they were brother and sister.

Genesis 20:6 And Elohim said to him in a dream, “Yes, I know that you did this in the integrity of your heart, and so I kept you from sinning against Me. For this reason I did not let you touch her.

God tells Abimelech, “This is why I kept you from having sex with her.”

Genesis 20:7 “And now, return the man’s wife, for he is a prophet, and let him pray for you and you live. But if you do not return her, know that you shall certainly die, you and all that are yours.”

God tells Abimelech to return Sarah to her rightful husband.

Genesis 20:8 So Abimelek rose early in the morning, and called all his servants, and spoke all these words in their hearing. And the men were greatly frightened.

Abimelech calls a meeting early in the morning and tells his staff what he dreamed. Even his trusted men are shaken by this dream.

Genesis 20:9 And Abimelek called Abraham and said to him, “What have you done to us? In what have I sinned against you, that you have brought on me and on my reign a great sin? You have done matters to me that should not be done.”

Then Abimelech calls in Abraham and rightly dresses him down. “Why did you say this? Why did you misrepresent who your wife was. Surely you know what you did was wrong.”

Genesis 20:10 And Abimelek said to Abraham, “What did you have in view, that you have done this matter?”

Abimelech tells Abraham, “You should not have done this.” Abimelech was 100% right on this matter.

He asks Abraham, “Just what were you thinking?”

Genesis 20:11 And Abraham said, “Only because I said to myself, the fear of Elohim is not in this place, and they shall kill me for the sake of my wife.

Abraham admits why he did what he did.

By his answer, Abraham reveals that he does not have full faith in God and His promises.

Genesis 20:12 “And yet, she is truly my sister. She is the daughter of my father, but not the daughter of my mother, and she became my wife.

Here, for the first time, we actually find out how Abraham and Sarah are actually related. They have the same father, but different mothers. They are half-brother and half-sister.

Abraham’s explanation: “I only told you a half-lie.”

Genesis 20:13 “And it came to be, when Elohim caused me to wander from my father’s house, that I said to her, ‘This is your loving-commitment that you should do for me: in every place, wherever we go, say of me, “He is my brother.” ’ ”

Abraham admits that this was his plan any time that they found themselves in the midst of many strangers. He told his wife to go along with this story.

Obviously, this is lacking in trust when it comes to God. God must fulfill His promises to Abraham, and if He allows Sarah to be taken and/or Abraham to be killed, then He cannot fulfill these promises.

Genesis 20:14 Then Abimelek took sheep, and cattle, and male and female servants, and gave them to Abraham. And he returned Sarah his wife to him.

Abimelech makes a great present to Abraham of livestock, as well as male and female servants. He also returns Sarah to him.

Genesis 20:15 And Abimelek said, “See, my land is before you, dwell wherever it is good in your eyes.”

Abimelech does not hold a grudge. “Wherever you want to live, live there.”

Abimelech apparently recognizes that having Abraham in his land would be a good thing. Either that or he does not want to get Abraham’s God upset.

Genesis 20:16 And to Sarah he said, “See, I have given your brother a thousand pieces of silver. See, it is to you a covering of eyes before all who are with you and before all others, and you are cleared before everyone.”

Abimelech also gives Abraham a great deal of money as well. He confirms before Abraham (and probably in a public forum) and Sarah is being returned to him untouched.

Genesis 20:17–18 And Abraham prayed to Elohim, and Elohim healed Abimelek, and his wife, and his female servants, so they bore children, for הויה had closed up all the wombs of the house of Abimelek because of Sarah, Abraham’s wife.

Abraham intercedes by prayer to God for Abimelech, and everything in his life returned to normal. Apparently there were many people and animals about to give birth which did not, all the time that this was going on.

### An Abbreviated Exegesis of Genesis 21:

We have had a lot of eventful chapters since God promises Abraham and Sarah that they would have a son a year later. Now the time has come.

Genesis 21:1 And הויה visited Sarah as He had said, and הויה [= YHWH, Y<sup>e</sup>howah] did for Sarah as He had spoken.

Sarah's reproductive system was made as good as new; and the same was true for Abraham.



Genesis 21:2 So Sarah conceived and bore Abraham a son in his old age, at the appointed time of which Elohim [= God] had spoken to him.

Sarah gives birth to a son when she is 90 and Abraham is 100. It took place when God said that it would.

**Isaac is Born** (a graphic); from [A Sane Faith](#); accessed October 8, 2024. The two big problems here is, Sarah looks quite old. She is 90 years old, but she looks much younger and more attractive (we know this from the previous

chapter). Also, whether that is a long-haired Jesus or a long-haired David in the background, neither man had long hair.

Genesis 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Yitshaq [= Isaac].

*Isaac* means laughter. When Sarah, at age 89, overheard God promise Abraham that she would have a son, she quietly laughed inside. So God saw to it that she would have laughter inside her for nine months.

Genesis 21:4 And Abraham circumcised his son Yitshaq when he was eight days old, as Elohim had commanded him.

All recently born children in Abraham's camp were to be circumcised on day eight. Of course, Isaac, the child of promise, would be circumcised.

Genesis 21:5 And Abraham was one hundred years old when his son Yitshaq was born to him.

Abraham is 100 years old when Isaac is born.

Genesis 21:6 And Sarah said, "Elohim has made me laugh, and everyone who hears of it laughs with me."

When Sarah overheard God tell Abraham that she would be pregnant, she quietly laughed inside. And now, having given birth to Isaac, everyone who hears will laugh with her.

Genesis 21:7 And she said, "Who would have said to Abraham that Sarah would nurse children? For I have borne him a son in his old age."

She asks, "Who would have said that this is even possible?"

Genesis 21:8 And the child grew and was weaned, and Abraham made a great feast on the day that Yitshaq was weaned.

On the day that Isaac is old enough to be weaned, Abraham held a great feast.

Genesis 21:9 And Sarah saw the son of Hagar the Mitsrian [= Egyptian], whom she had borne to Abraham, mocking.

Hagar's son, Ishmael, mocks this new son. In many cases, an older brother would take a protective view of a new younger brother. This is not the case. Isaac was literally in danger due to Ishmael.

Genesis 21:10 So she said to Abraham, "Drive out this female servant and her son, for the son of this female servant shall not inherit with my son, with Yitshaq."

Sarah is concerned and she asks Abraham to drive away Hagar and her son. Ishmael is not going to inherit side-by-side with her son.

Genesis 21:11 And the matter was very evil in the eyes of Abraham because of his son.

Abraham did not like this. He very much loved Ishmael.

Genesis 21:12 But Elohim said to Abraham, "Let it not be evil in your eyes because of the boy and because of your female servant. Whatever Sarah has said to you, listen to her voice, for in Yitshaq your seed is called.

God tell Abraham, "Don't let this be evil in your eyes. Listen to Sarah and do what she says. In Isaac, your seed is called.

God when He looks at Isaac and Ishmael does not make a personal judgment call and decide, "This Isaac is going to be a much greater man than Ishmael. So Ishmael's out and Isaac is in." It does not work that way.

God looks at Isaac and he sees his line continue on for many generations all the way to Jesus. God sees this unbroken line leading to His Son. This is the line of fulfilled promise.

God also views Ishmael and his line. Although both Ishmael and his mother believe in Abraham's God, this is not going to be true for his seed. Three or four generations from now, nearly no one coming from the loins of Ishmael will believe in the Revealed God. Furthermore, many of them will resent God's chosen people.

Genesis 21:13 **“And of the son of the female servant I also make a nation, because he is your seed.”**

God assure Abraham that He is not going to abandon Ishmael. “He will be made into a great nation because he is descended from you.”

Genesis 21:14 **And Abraham rose early in the morning, and took bread and a skin of water, which he gave to Haġar, putting it on her shoulder, also the boy, and sent her away. And she left and wandered in the Wilderness of Be'ersheba.**

Abraham put together some provisions for Hagar and her son and he sends them away. They both wander through the wilderness of Beersheba (southern Judah, if memory serves).

**Hagar and Ishmael Are Sent Packing** (a graphic); from [Trekking with Abraham](#); accessed October 8, 2024.

Genesis 21:15 **And the water in the skin was used up, and she placed the boy under one of the shrubs.**

But there came a point where the water was gone, and they were both very thirsty. Hagar places her son under one of the shrubs (to get him out of the sun).

Genesis 21:16 **And she went and sat down about a bowshot away, for she said, “Let me not see the death of the boy.” And she sat opposite him, and lifted her voice and wept.**



Hagar cannot bear to watch her son die.

Genesis 21:17 **And Elohim heard the voice of the boy, and the messenger of Elohim called to Haġar from the heavens, and said to her, “What is the matter with you, Haġar? Do not fear, for Elohim has heard the voice of the boy where he is.**

God has heard her voice and He has heard Ishmael's voice. Even though Ishmael is no longer connected to Abraham, God hears the boy right where he is.

If Hagar had been interested in what God said to Abraham, she would know that there are promises which could spill over onto Ishmael.

Genesis 21:18 "Arise, lift up the boy and hold him with your hand, for I make a great nation of him."

"Go to your boy," God tells her. "I will make a great nation of him."

Genesis 21:19 And Elohim opened her eyes, and she saw a well of water. And she went and filled the skin with water, and gave the boy a drink.

It turns out that they are not too far from a well of water. She just did not see it. She fills the skin with water and takes it to Ishmael.

That was true literally and this thing is representative as well. Hagar should have seen and understood the promises of God. She should not have spoken disparagingly to her son about Sarah or about her son.

Genesis 21:20 And Elohim was with the boy, and he grew and dwelt in the wilderness, and became an archer.

God is with this boy and he learned to live in the wilderness, killing prey with a bow and arrow.

Genesis 21:21 And he dwelt in the Wilderness of Paran, and his mother took a wife for him from the land of Mitsrayim.

I believe that Paran is further south. His mother finds an Egyptian girl for him to marry. Ishmael was half-Semitic and half Egyptian.

Genesis 21:22 And it came to be at that time that Abimelek and Pīkol [= Phicol], the commander of his army, spoke to Abraham, saying, "Elohim is with you in all that you do."

Since Abimelech had given Abraham and Sarah carte blanc to live anywhere on his land, they are probably still there. Phicol is the head of his army. Both men recognize that God is with Abraham in all that he does.

Genesis 21:23 "And now, swear to me by Elohim, not to be untrue to me, to my offspring, or to my descendants. Do to me according to the loving-commitment that I have done to you and to the land in which you have dwelt."

Abimelech is a smart gentile. He recognizes that Abraham has a relationship with the true God, therefore, why not establish a bond between himself and Abraham?



Why are we given this interlude? Abimelech is an intelligent gentile recognizing the blessing that will come by having a relationship with Abraham. Hagar should have recognized how much she was blessed living with Abraham and Sarah; and she should have appreciated that. She should have taught the same thing to Isaac.

So, we have two gentiles—Abimelech and Phicol—who understand God blesses Abraham and it is a good thing to get part of this; and we have two gentiles—Hagar and her son Ishmael—who should have recognized the blessing of where she was, but did not.

Genesis 21:24 [And Abraham said, "I swear."](#)

Abraham agrees to this treaty.

Genesis 21:25 [And Abraham reproved Abimelek because of a well of water which Abimelek's servants had seized.](#)

Abraham mentions that there is a problem. He dug a well and some people of Abimelech seized this well.

Genesis 21:26 [And Abimelek said, "I do not know who has done this deed. Neither did you inform me, nor did I hear until today."](#)

Abimelech says that he knew nothing about this until today.

Genesis 21:27 [So Abraham took sheep and cattle and gave them to Abimelek, and the two of them made a covenant.](#)

As a part of the covenant, Abraham gave some livestock to Abimelech.

Genesis 21:28 [And Abraham set seven ewe lambs of the flock by themselves.](#)

Abraham then set of seven ewe lambs by themselves.

Genesis 21:29 [And Abimelek asked Abraham, "What are these seven ewe lambs which you have set by themselves?"](#)

Abimelech asks about the lambs.

Genesis 21:30 [And he said, "Take these seven ewe lambs from my hand, to be my witness that I have dug this well."](#)

Abraham gives the seven ewe lambs to Abimelech as a witness that he dug the well.

Genesis 21:31 [So he called that place Be'ērsheba, because the two of them swore an oath there.](#)

Abraham calls this place Beersheba, as they had both sworn an oath there.

Genesis 21:32 Thus they made a covenant at Be'ěrsheḃa. And Abimeleḵ rose with Piḳol, the commander of his army, and they returned to the land of the Philistines.

After making this covenant, Abimelech and Phicol return to the land of the Philistines.

Genesis 21:33 And he planted a tamarisk tree in Be'ěrsheḃa, and there called on the Name of יהוה, the Everlasting Ĕl.

Abraham plants a tamarisk tree there and he calls on the name of the Lord there. This means that Abraham would like to continue interactions with God throughout the rest of his life.

Genesis 21:34 And Abrahām sojourned in the land of the Philistines many days.

Abraham lived in the land of the Philistines for a long time.

**An Abbreviated Exegesis of Genesis 22:**

vv. 1–19 [Abraham is Willing to Offer His Beloved Son as a Sacrifice](#)  
 vv. 20–24 [Nahor's Genealogy](#)

Genesis 22:1 And it came to be after these events that Elohim [= God] tried [that is, *tested*] Abraham, and said to him, “Abraham!” And he said, “Here I am.”

**Abraham is Willing to Offer His Beloved Son as a Sacrifice**

The events referred to here are those found in Genesis 21. There were no chapter breaks in the original Scriptures. What took place was, Isaac was born, Hagar and Ishmael were thrown out of Abraham's camp, but God saw to their preservation. Also, Abraham lived a very long time in Philistine country and had made a peace treaty with Abimelech and Phicol (Abimelech's top military man).

After those events, God called to Abraham. What was about to happen is fundamental to our current faith. This is one of the greatest examples of typology in the Old Testament (that is, this event looks forward to a future event).

Genesis 22:2 And He said, “Take your son, now, your only son Yitshaq [= Isaac], whom you love, and go to the land of Moriah [= Moriah], and offer him there as an ascending offering on one of the mountains which I command you.”

Abraham was to take his son—who would have been a young adult by this time—and they were to go to the land of Moriah, which very near where Jerusalem would be established. It is possible that Moriah is the same as Golgotha.

Genesis 22:3 And Abraham rose early in the morning and saddled his donkey, and took two of his young men with him, and Yitshaq his son. And he split the wood for the ascending offering, and arose and went to the place which Elohim had commanded him.

There was to be an ascending offering, and Abraham took his son, two young men, and some wood for this offering. They would travel to where God told them to go.

Genesis 22:4 And on the third day Abraham lifted his eyes and saw the place from a distance.

After the third day, Abraham could see the place where they were going off in the distance.

Genesis 22:5 So Abraham said to his young men, “Stay here with the donkey while the boy and I go over there and worship, and come back to you.”

When Abraham sees the hill to which they are going, he has the men stay with the donkey and then he would go up with his son to worship God.

In the Hebrew, this reads, *And we will come back to you*. Even though Abraham knows that he is going to offer up his son, his only son, the son whom he loves.

So that there is no misunderstanding, this even happened only once in human history (just as the crucifixion was a one-time event in history). God will never ask any other person to offer up his son as a sacrifice. The type (Abraham's offering of his son Isaac to God) is a one-time event; just as the antitype (the offering of Jesus on the cross) is a one-time event.

Genesis 22:6 *And Abraham took the wood of the ascending offering and laid it on Yitshaq his son. And he took the fire in his hand, and a knife, and the two of them went together.*

There is wood to be used in the sacrifice; there is the sacrificial knife, and there is something which preserves a flame. With all of these things, Abraham and Isaac go up the mountain together.

Genesis 22:7 *And Yitshaq spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "See, the fire and the wood! But where is the lamb for an ascending offering?"*

Isaac then asks his father, "I see the things that we need for this sacrifice, but I don't see the lamb. Where is the lamb?"

Genesis 22:8 *And Abraham said, "My son, Elohim does provide for Himself the lamb for an ascending offering." And the two of them went together.*

Abraham tells Isaac, "God will provide the lamb."

Genesis 22:9 *And they came to the place which Elohim had commanded him, and Abraham built a slaughter-place there and placed the wood in order. And he bound Yitshaq his son and laid him on the slaughter-place, upon the wood.*

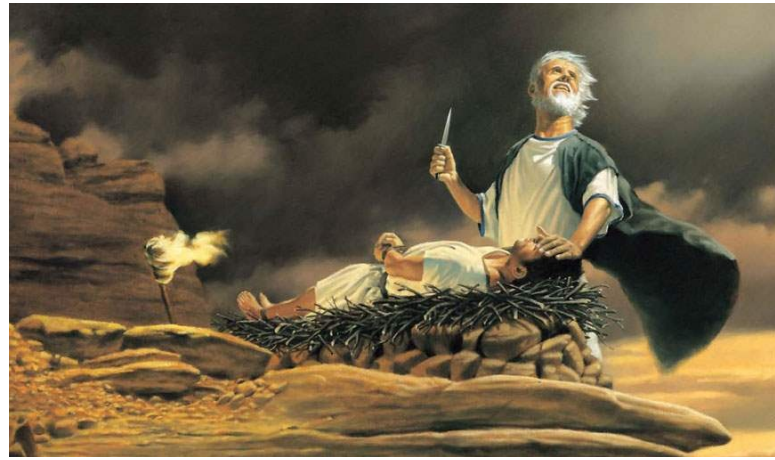
Abraham and Isaac set up an altar upon which the offering would be placed. Abraham tied his son to this altar. Let me suggest that Isaac, by the time, was a strapping young man. He may have been around age 30 even. He does not resist what his father is doing, although he could have.

Genesis 22:10 *And Abraham stretched out his hand and took the knife to slay his son,...*

Abraham stretches out the knife to offer up his son.

Abraham's thinking was, *if I slaughter my son, God will bring him back to life*. This is why he could tell his two servants, "We will come back down the mountain to you after we have made an offering to God."

**Abraham is Ready to Offer His Son** (a graphic); from the [Gomez Family](#); accessed October 8, 2024. There were many different graphics to choose from. This is one of the most important moments in human history, because God reveals through Abraham and his son and He will offer up His Own Son for our sins.



Genesis 22:11 ...but the Messenger of הוהי [= YHWH, Y<sup>e</sup>howah] called to him from the heavens and said, "Abraham, Abraham!" And he said, "Here I am."

The Angel or Messenger of God calls to Abraham, and Abraham responds, "Here I am."

Genesis 22:12 And He said, "Do not lay your hand on the boy, nor touch him. For now I know that you fear Elohim, seeing you have not withheld your son, your only son, from Me."

The angel explicitly forbids Abraham from laying a hand on his son.

Genesis 22:13 And Abraham lifted his eyes and looked and saw behind him a ram caught in a bush by its horns, and Abraham went and took the ram and offered it up for an ascending offering instead of his son.

Abraham lifts up his eyes and he sees a ram nearby, caught in a bush by its horns. Abraham offers up the ram instead of his son. A substitutionary sacrifice.

Genesis 22:14 And Abraham called the name of the place, 'הוהי ירה [which means, Y<sup>e</sup>howah will provide], as it is said to this day, "On the mountain הוהי provides."

Abraham names this mountain, *on the mountain where Y<sup>e</sup>howah provides*.

Genesis 22:15–17 And the Messenger of הוהי called to Abraham a second time from the heavens, and said, "By Myself I have sworn, declares הוהי, because you have done this, and have not withheld your son, your only son, that I shall certainly bless you, and I shall certainly increase your seed as the stars of the heavens and as the sand which is on the seashore, and let your seed possess the gate of their enemies.

The Angel of God calls again from heaven and blesses Abraham for being willing to offer up his son. He tells Abraham that his progeny will be like the stars of heaven or like the sand of the seashore.

Now, God knew that Abraham would be willing to offer up even his own son to God, so why did God require him to almost go through with it? By setting up this sacrifice, God is foreshadowing the future where His Beloved Son will offer Himself up for our sins.

Genesis 22:18 “And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”

God continues saying that all of the nations of the earth would be blessed because Abraham obey His voice.

Genesis 22:19 Then Abraham returned to his young men, and they rose up and went together to Be'ersheba. And Abraham dwelt at Be'ersheba.

Abraham returns to the young men waiting for him, and they all rose up and went together to Beersheba. Apparently they established a place of residence there, and all Abraham's family was brought there.

### **Nahor's Genealogy**

Genesis 22:20–22 And it came to be after these events that it was reported to Abraham, saying, “See, Milkah too has borne children to your brother Nahor: “Uts his first-born, and Buz his brother, and Qemu'el [= *Kemue*] the father of Aram, and Kesed [= *Chesed*], and Hazo, and Pildash, and Yidlah, and Bethu'el.”

Many of the relatives in Haran are now named. I would suggest that every person named here believed in the Revealed God. There would be other relatives born to them who are not mentioned because they had not believed in the Revealed God.

Genesis 22:23 And Bethu'el brought forth Ribqah [= *Rebekah*]. These eight Milkah bore to Nahor, Abraham's brother.

Eight children are born to Nahor, Abraham's brother.

Genesis 22:24 And his concubine, whose name was Re'uwmah, also bore Tebah, and Gaham, and Tahash, and Ma'akah.

Nahor also has a mistress, and four sons are born to her.

This looks forward to the time when Jacob would have 12 sons born to his wives and mistresses.

**An Abbreviated Exegesis of Genesis 23:**

There are some strange chapters in Genesis, and this is one of the strangest.

Genesis 23:1 And Sarah lived one hundred and twenty-seven years, the years of the life of Sarah.

Sarah, Abraham's wife, dies at age 127.

Genesis 23:2 And Sarah died in Qiryath Arba, that is Hebron, in the land of Kena'an [= Canaan], and Abraham came to mourn for Sarah and to weep for her.

She dies in Kiriath Arba, which is Hebron, in the land of Canaan.

Genesis 23:3–4 Then Abraham rose up from beside his dead, and spoke to the sons of Heth, saying, "I am a foreigner and a sojourner among you. Give me property for a burial-site among you, so that I bury my dead from my presence."

Abraham, after mourning for a time, gets up and speaks to the sons of Heth (these would be Hittites). He wants a piece of property where he can bury Sarah.

Genesis 23:5–6 And the sons of Heth answered Abraham, saying to him, "Hear us, my master: You are a prince of Elohim among us. Bury your dead in the choicest of our burial-sites. None of us withholds from you his burial-site, from burying your dead."

These Hittites assure Abraham that he will be able to bury his wife anywhere.

Genesis 23:7 So Abraham rose and bowed himself to the people of the land, the sons of Heth.

Abraham bows before them as a sign of respect.

Genesis 23:8–9 And he spoke with them, saying, "If it is your desire that I bury my dead from my presence, hear me, and approach Ephron son of Tsohar for me, and let me have the cave of Maqpehah which he has, which is at the end of his field. Let him give it to me for the complete amount of silver, as property for a burial-site among you."

Abraham had a specific place picked out. Recall that he has traveled throughout the land of Canaan. He asks to pay full price for it in silver.

Genesis 23:10–11 And Ephron dwelt among the sons of Heth. And Ephron the Hittite answered Abraham in the hearing of the sons of Heth, all who entered at the gate of his city, saying, "No, my master, listen to me! I shall give you the field and the cave that is in

it. I shall give it to you in the presence of the sons of my people. I shall give it to you. Bury your dead!”

The owner of this land assures Abraham that there will be no cost to him. “I will give it to you,” he says. “Bury your dead!”

Genesis 23:12–13 And Abraham bowed himself down before the people of the land, and he spoke to Ephron in the hearing of the people of the land, saying, “If only you would hear me. I shall give the amount of silver for the field, take it from me, and let me bury my dead there.”

Abraham insists upon paying full price for this land.

Genesis 23:14–15 And Ephron answered Abraham, saying to him, “My master, listen to me! The land is worth four hundred sheqels of silver. What is that between you and me? So bury your dead.”

Ephron allows for a price of 400 shekels of silver to pass through his lips, saying, “What is that between you and me? Go bury your dead.” Interpretation: I cannot possibly ask you to pay this amount. Just take it and bury your wife there.

**Abraham Negotiating a Burial Plot** (a graphic); from [Bible Art](#); accessed October 8, 2024.

Genesis 23:16 And Abraham listened to Ephron, and Abraham weighed out the silver for Ephron which he had named in the hearing of the sons of Heth, four hundred sheqels of silver, currency of the merchants.

Having been given an amount, Abraham weighs that amount out. He pays for the land.

Genesis 23:17–18 Thus the field of Ephron which was in Makpelah, which was before Mamre, the field and the cave which was in it, and all the trees that were in the field, which were within all the surrounding borders, were deeded to Abraham as a possession in the presence of the sons of Heth, before all who went in at the gate of his city.

The exact dimensions and property line is stated aloud, so that all of the men there understand and remember what they are a witness to.





Genesis 23:19 And after this Abraham buried Sarah his wife in the cave of the field of Makpelah, before Mamre, that is Hebron, in the land of Kena'an.

After that, Abraham buried his wife, Sarah, on that plot of land.

Genesis 23:20 Thus the field and the cave that is in it were deeded to Abraham by the sons of Heth as property for a burial-site.

This entire chapters gives us insight as to the relationship between Abraham and the Hittites there; and to their relationship, which was good.

### An Abbreviated Exegesis of Genesis 24:

The writing style of Genesis 24 is radically different from the rest of Genesis, and it indicates to us that, Genesis was not dictated by God to anyone; nor did Moses sit down a few times and write this book, having been inspired or whatever. If God dictated Genesis to anyone (like Moses), then there would have been no change of style. Furthermore, there is no indication anywhere in the book of Genesis that God dictated it to anyone (when God speaks directly to a man or through a man, we read about it in that same context).

Moses did not sit down and simply write the book of Genesis by means of spiritual inspiration. Again, that is not something which is told to us at any time (and it never occurred in any of Moses' writings); and the style should have remained the same throughout this book. Why would Moses think to himself, "You know what I need to do in this chapter? I need to massively change my style of writing. Let's go!" There would be no reason for him to do that. Furthermore, this is almost the exact opposite of Moses' style of writing. If he can reduce the dialogue within a narrative, without losing the context or train of thought, then he would do that. We see this throughout the book of Exodus.

Genesis was composed (not written) by real men, many of whom lived the incidents and historic events presented to us. In Genesis 24, there is one primary witness to everything (Abraham's slave); and one secondary witness to most of it (Rebecca). Abraham's slave was particularly exact in all that he wrote. Anything that was a pertinent detail, he included. He did not seem concerned about repeating himself.

Had this set of events happened to Moses, the length of this chapter would have been 30 verses or so (and not 47). Had Joseph written it, it would have been more interesting.

What this is all about is, Abraham needs to find a wife for Isaac; and it is clear that choosing a wife from among the Hittites (or any of the other Canaanites) is the wrong way to go. Part of Abraham's family remained in Haran when Abraham, Sarah and Lot left for Canaan. Abraham believed the best thing for Isaac would be to find a woman from their family to marry him. This way, many of their beliefs, customs and personal training will be the same.

Genesis 24:1 **And Abraham was old, advanced in years. And הוהי [= YHWH, Y<sup>e</sup>howah] had blessed Abraham in every way.**

Abraham had grown quite old and he recognized his many blessings. He was blessed by God in every way because Abraham was in supergrace status.

Genesis 24:2–4 **And Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, so that I make you swear by הוהי, the Elohim [= God] of the heavens and the Elohim of the earth, that you do not take a wife for**

my son from the daughters of the Kena'anites [= *Canannites*], among whom I dwell, but to go to my land and to my relatives, and take a wife for my son Yitshaq [= *Isaac*].”

Abraham is going to entrust his oldest servant with the responsibility of finding a wife for Isaac. She could not come from the Canaanites.

The servant was to go to the land of Abraham's relatives, which was in Haran. This servant would have been well aware of Haran, as he probably traveled with Sarah and Abraham from Haran to Canaan.

Genesis 24:5 And the servant said to him, “What if the woman refuses to follow me to this land? Do I then take your son back to the land from which you came?”

This is an extremely smart servant and the first problem he sees is, he travels to Haran, no one remembers him; and no woman wants to come back with him to Canaan.

The servant says, “Should I then come back here and get Isaac, and go back?”

I think what the servant had in mind was to take Isaac from the jump. You bring the merchandise; and you let the woman look him over. Finding a wife will be easier doing it that way (I am suggesting that this is what the servant thought). I am not saying that the servant is sneaky. I am saying that he is smart and realistic. But what he cannot do is tell Abraham, “That is a good idea, but I've got a better one.” And then tell him about taking Isaac. He is the servant; so that is suggesting too much by way of changing Abraham's plan. If he proposes a different way, he needs to be subtle.

Genesis 24:6 And Abraham said to him, “Beware lest you take my son back there!

Abraham does not want Isaac removed from the land of promise at all for any reason.

Then Abraham tells why he has taken that stance:

Genesis 24:7 “הוהי, Elohim of the heavens, who took me from my father's house and from the land of my relatives, and who spoke to me and swore to me, saying, ‘To your seed I give this land,’ He sends His messenger before you, and you shall take a wife for my son from there.

God has made promises to Abraham and these promises are related directly to the land of promise.

Genesis 24:8 “And if the woman refuses to follow you, then you shall be released from this oath; only, do not take my son back there.”

“If you find a suitable woman, but she will not come here, then I release you from this oath,” Abraham promises his servant.

Genesis 24:9 Then the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

Apparently putting one's hand under the thigh of another is one way that swearing an oath takes place.

Genesis 24:10 And the servant took ten of his master's camels and left, for all his master's good gifts were in his hand. And he arose and went to Aram Naharayim, to the city of Naḥor.

The servant leaves with a great deal of wealth, which is part of what is used to convince the prospective bride.

Genesis 24:11 And he made his camels kneel down outside the city by a fountain of water at evening time, the time when women go out to draw water.

The servant does not tell us about the actual trip. In v. 10a, he has a lot of wealth with him; in vv. 10b–11, he is already there at Haran, just outside the city. At first, I assumed that he is at this well, knowing that he will receive guidance of how to find his master's family. However, he appears to be at the well to meet Isaac's future bride in person.

Genesis 24:12 And he said, "הוהי, Elohim of my master Abraham, please cause her to meet before me this day, and show loving-commitment to my master Abraham."

The servant prays directly to God to meet this woman for Isaac on this day.

Genesis 24:13 "See, I am standing here by the fountain of water, and the daughters of the men of the city are coming out to draw water."

He narrates where he is to God.

Genesis 24:14 "Now let it be that the young woman to whom I say, 'Please let down your jar to let me drink,' and she says, 'Drink, and let me water your camels too,' let her be the one whom You have appointed for Your servant Yitshaq. And let me know by this that You have shown loving-commitment to my master."

He even asks for a sign from God to know that he is speaking to the right person. "Let her say, 'Drink; and let me water your camels as well.' "

One of the things that the servant is looking for is a woman who is not lazy; a woman who anticipates the needs of others and sees to them if she can. The servant is considering the character of the woman (we do not know if he and Abraham discussed this or if this is him acting on his own using good, common sense).



**The Servant Carefully Studies Rebekah** (a graphic); from [Sharon Stephen](#); accessed October 8, 2024.

Genesis 24:15 *And it came to be, before he had ended speaking, that see, Ribqah [= Rebekah], who was born to Bethu'el, son of Milkah, the wife of Naḥor, Abraham's brother, came out with her jar on her shoulder.*

At the end of his prayer, he sees Rebekah. If I am figuring this out correctly in my brain, she would be the third cousin to Isaac.

Obviously, the servant does not know all of this about Rebekah yet. He will find this out later on, but he front-loads this information in the narrative that he composes.

Let me suggest that, when it comes to recounting *God's history with man*, the servant is aware that his audience will be Abraham, Isaac, Rebekah and any children they may have. Therefore, he clearly identifies Rebekah from the start.

Genesis 24:16 *And the young woman was very good-looking, a maiden, no man having known her. And she went down to the fountain, filled her jar, and came up.*

The woman is very attractive and she is still a virgin. Obviously, the servant cannot look at Rebekah and determine this. This is information which would come out later when he goes with her to meet Abraham's family. However, this information is also front-loaded into this account.

Genesis 24:17 *And the servant ran to meet her and said, "Please let me drink a little water from your jar."*

The servant goes to her—I am assuming that she is the first woman that he approaches—and asks for a drink of water. Then he listens carefully for her response.

Genesis 24:18 And she said, “Drink, my master.” And she hurried and let her jar down to her hand, and gave him a drink.

She gives him a drink, calling him *master*.

Genesis 24:19 And when she had finished giving him a drink, she said, “Let me draw water for your camels too, until they have finished drinking.”

Then she adds, “Let me help you water your camels as well.” She does exactly as the servant had prayed.

Genesis 24:20 And she hurried and emptied her jar into the trough, ran back to the fountain to draw water, and drew for all his camels.

Remember that this guy has ten camels with him, so providing them with enough to drink is a big job.

The camels are not brought close to the well in order to keep the area around the well clean. There cannot be animals standing close to the well and urinating and whatnot.

Genesis 24:21 And watching her, the man remained silent in order to know whether הויה had prospered his way or not.

The man watches her carefully, trying to determine if God has prospered him by letting him meet the right person right off the bat.

Genesis 24:22–23 And it came to be, when the camels had finished drinking, that the man took a golden nose ring weighing half a sheqel, and two bracelets for her wrists weighing ten sheqels of gold, and said, “Whose daughter are you? Please inform me, is there room in your father’s house for us to spend the night?”

The servant gives the young woman some very expensive gifts and asks if there is a place in their home where he can stay for the night.

Genesis 24:24 And she said to him, “I am the daughter of Bethu’ël, Milkah’s son, whom she bore to Naḥor.”

At this point, Rebekah begins to reveal exactly who she is. The servant would be very familiar with Abraham’s family. He already knows these names and he knows who is who. You may recall that these people have already had their names recorded in the Word of God. See Genesis 11:29 22:20–24. The servant is aware of these words because the people of God would have gathered together and the elder among them, Abraham, would

speak the words of Genesis so far (up to Genesis 23). When Abraham was done with this, the servant would stand up and he would say the words of this chapter.

Genesis 24:25 And she said to him, “We have both straw and fodder enough, and room to spend the night.”

The woman is bright and observant. She knows that there is sufficient food available for the camels; and that there is room for him to spend the night.

Genesis 24:26 And the man bowed down his head and worshipped יהוה.

The man bows his head and worships Y<sup>e</sup>howah as a result.

Genesis 24:27 And he said, “Blessed be יהוה Elohim of my master Abraham, who has not forsaken His loving-commitment and His truth toward my master. As for me, being on the way, יהוה led me to the house of my master’s brothers.”

He prays aloud (apparently), appreciating that God has not forsaken His gracious commitment to Abraham. God has hooked him up with the right family from the start.

Genesis 24:28 Then the young woman ran and informed those of her mother’s house these matters.

The young woman runs and tells those of her mother’s home about these things (apparently, her father is dead at this point).

Genesis 24:29 And Ribqah had a brother whose name was Laban, and Laban ran out to the man, to the fountain.

Rebekah has a brother Laban, and he is out for himself in any way that he might be prospered. He is very different from his sister.

Genesis 24:30 And it came to be, when he saw the nose ring, and the bracelets on his sister’s wrists, and when he heard the words of his sister Ribqah, saying, “Thus the man spoke to me,” that he went to the man and saw him standing by the camels at the fountain.

When he hears this story and sees the gifts his sister is wearing, he is completely onboard with bringing this man into their home.

Genesis 24:31 And he said, “Come in, O blessed of יהוה! Why do you stand outside? I myself have prepared the house, and a place for the camels.”

Now, Laban sounds very spiritual. He calls this man, *blessed of Y<sup>e</sup>howah*. Now, did he actually prepare the house for this visit and did he prepare a place for the camels? Maybe he assigned this work to a couple of servants.

Genesis 24:32–33 So the man came into the house, while he unloaded the camels and provided straw and fodder for the camels and water to wash his feet and the feet of the men who were with him, and set food before him to eat. But he said, “Let me not eat until I have spoken my word.” And he said, “Speak on.”

Unloading the camels means that they have supplies and saddles and other things on them. Now that they have a place to rest and eat, these things are removed.

The servant insists on taking care of his master’s business before eating.

Genesis 24:34 And he said, “I am Abraham’s servant.

The servant clearly identifies himself.

Genesis 24:35 “And הוהי has blessed my master exceedingly, and he has become great. And He has given him flocks and herds, and silver and gold, and male and female servants, and camels and donkeys.

He tells how God has blessed his master Abraham; and how he has become great. “God has given Abraham flocks and herds, silver and gold, male and female servants, as well as camels and donkeys.” By ancient world standards, this is the epitome of wealth.

One thing which I have noticed about many current Christians is, some of them are overly concerned about the wealth of some pastor-teachers. There is one in particular, whose name I will not mention, who is talked about on the internet all of the time. Do you know that it is none of your business and none of my business how much income Charley Brown has or Lucy Van Pelt. As the Bible says, “Before their own master, they stand or fall.”

Can you recall a single time that God went to Abraham and said, “Listen, buddy, you are getting too rich. You need to offload some of these riches, just to be fair.” His son Isaac would become very rich, his son Jacob would be very rich, and his son Joseph will become extremely wealthy. David was very wealthy and so was his son Solomon. How many times do we read about God going to any of these men and saying, “You know, you have far too much wealth. It is very unseemly. You need to spread this wealth around.” Now, if God does not tell any of these men how much they should have, and when they have reached their limit, then it is none of our business how much money this or that pastor has (and wealthy pastors are a very rare commodity, so that when people are aware of one, they think that it is their business to comment—it isn’t). Let me add one more thing: having wealth is not the same as being greedy. These are two very different things. They may occur together and they may not.

Genesis 24:36 “And Sarah my master’s wife bore a son to my master when she was old. And he has given to him all that he has.

He tells the family in Haran what has happened in Canaan. My guess is, everyone there is familiar with what happened to Abraham. But this confirms the identity of this servant.



Genesis 24:37–38 “And my master made me swear, saying, ‘Do not take a wife for my son from the daughters of the Kena’anites [= *Canaanites*], in whose land I dwell, but go to my father’s house and to my relatives, and take a wife for my son.’

Abraham charged his servant not to find a Canaanite wife for Abraham, but to find someone who also believes in the Revealed God.

Genesis 24:39 “And I said to my master, ‘What if the woman does not follow me?’

This servant includes a great many details when speaking to this family, including his discussion with Abraham about, *what if no one comes back with him?*

Genesis 24:40 “But he said to me, ‘הוהי, before whom I walk, sends His messenger with you and shall prosper your way. And you shall take a wife for my son from my relatives and from my father’s house.

Abraham knew that his desire to find a woman from this family would be honored by God. The line of Abraham must be continued.

Genesis 24:41 Then, when you go to my relatives, you are to be released from this oath. And if they do not give her to you, then you are released from my oath.’

Abraham agreed to release the servant from his obligation if the right woman would not come back with him.

Genesis 24:42–44 “And this day I came to the fountain and said, ‘הוהי, Elohim of my master Abraham, please, if You are prospering the way in which I am going, see, I am standing by the fountain of water, and when the young woman comes out to draw water, and I say to her, “Please give me a little water from your jar to drink,” Maiden. and she says to me, “Drink, and let me draw for your camels too,” let her be the woman whom הוהי has appointed for my master’s son.’

He tells them there exactly what he prayed.

Genesis 24:45 “I had not yet ended speaking in my heart, then see, Ribqah was coming out with her jar on her shoulder. And she went down to the fountain and drew water. And I said to her, ‘Please let me drink.’

He tells exactly what happened after he prayed.

Genesis 24:46 “And she hurried and let her jar down from her shoulder, and said, ‘Drink, and let me water your camels too.’ So I drank, and she watered the camels too.

He tells how Rebekah was an answer to his prayer.

Genesis 24:47 “And I asked her, and said, ‘Whose daughter are you?’ And she said, ‘The daughter of Bethu’el, Naḥor’s son, whom Milkah bore to him.’ Then I put the nose ring on her nose and the bracelets on her wrists.

He tells about whose daughter she said she is. The servant knows that he is speaking to the daughter of the correct family.

Now, just so you know, if Moses composed this narrative, he would never ever repeat all of this information. The book of Exodus carefully keeps from repeating information which does not move the narrative along; but this author—and only this author in Genesis—is very repetitious about what he remembers.

Genesis 24:48 “And I bowed my head and worshipped הוהי, and blessed הוהי, Elohim of my master Aḇraham, who had led me in the true way to take the daughter of my master’s brother for his son.

He tells them about his prayer afterwards.

Genesis 24:49 “And now, if you are going to show loving-commitment and truth to my master, let me know, and if not, let me know, so that I turn to the right or to the left.”

Then he asks the people there, “What do you all say to this?”

Genesis 24:50 And Laban answered – Bethu’el too – and said, “The matter comes from הוהי, we are not able to speak to you either evil or good.

Laban and Bethuel really have no commentary, as how do you comment on what God says and does?

Genesis 24:51 “See, Ribqah is before you. Take her and go, and let her be your master’s son’s wife, as הוהי has spoken.”

They say, “Here’s Rebekah. Take her and go. Just as Y<sup>e</sup>howah has spoken.”

Genesis 24:52 And it came to be, when Aḇraham’s servant heard their words, that he bowed himself towards the earth before הוהי.

Abraham’s servant bows to the ground and thanks God again.

Genesis 24:53 And the servant brought out ornaments of silver, and ornaments of gold, and garments, and gave them to Ribqah. He also gave costly gifts to her brother and to her mother.

He then gives costly gifts to Rebekah and to her brother and mother.

Genesis 24:54 And he and the men who were with him ate and drank and spent the night. When they arose in the morning he said, "Let me go to my master."

They are all treated to a good meal, and when the morning comes, he says, "Let us go."

Genesis 24:55 But her brother and her mother said, "Let the young woman stay with us a few days, at least ten, then you go."

The brother says, "Now, just hold on for a bit. Give us at least ten days before we send you on your way."

They have received a considerable dowry, but there are still things in sacks laying next to the camels. Maybe there is more. Ten more days might produce more gifts.

Genesis 24:56 And he said to them, "Do not delay me, since הוהי has prospered my way. Let me go so that I go to my master."

The servant asks them not to delay him.

Genesis 24:57 And they said, "Let us call the young woman and ask her."

They decide to put this on Rebekah, so they call her in.

Genesis 24:58 So they called Ribqah and said to her, "Are you going with this man?" And she said, "I shall go."

Rebekah tells them, "I am ready to go."

Genesis 24:59 So they let go Ribqah their sister and her nurse, and Abraham's servant and his men.

So they agree to let them all go.

Genesis 24:60 And they blessed Ribqah and said to her, "Let our sister become the mother of thousands of ten thousands, and let your seed possess the gates of those who hate them."

They make a few statements, like, "Let our sister be the mother of thousands of ten thousands. Let your seed possess the gates of those hating them." This may have been a popular thing to say when a family member would leave.

Genesis 24:61 And Ribqah and her young women arose, and they rode on the camels and followed the man. So the servant took Ribqah and left.

Rebekah leaves with her young women, suggesting that she had several servants.

Genesis 24:62 **And Yitshaq came from the way of Be'ēr Laḥai Ro'i, for he dwelt in the South.**

Isaac seems to be getting antsy, so he goes further north to meet them all sooner. Let me suggest that he sent some servants in that direction to tell his servant which way to come. Or he kept in touch with Abraham, who might see his servant first.

Genesis 24:63 **And Yitshaq went out to meditate in the field in the evening. And he lifted his eyes and looked and saw the camels coming.**

One evening, Isaac went into the field in the evening to meditate and he looks up and sees many camels coming his way.

We do not know exactly what this word *meditate* means. It is only found here in this verse. Is he taking stock of his life? Is he remembering his mother, who recently passed away? At best, we can speculate as to what this word actually means.

Genesis 24:64–65 **And Ribqah lifted her eyes, and when she saw Yitshaq she dismounted from her camel, and she had said to the servant, “Who is this man walking in the field to meet us?” And the servant said, “It is my master.” So she took a veil and covered herself.**

When Rebekah approaches the home of Isaac, she dismounts and covers her face with a veil. She is far enough away that she cannot be seen. Apparently, this is a custom of the day, to cover her features prior to marriage.

Genesis 24:66 **And the servant told Yitshaq all the matters he had done.**

The servant tells Isaac all that took place (no doubt, he recounted all of this in excruciating detail).

Genesis 24:67 **And Yitshaq brought her into his mother Sarah's tent. And he took Ribqah and she became his wife, and he loved her. Thus Yitshaq was comforted after his mother's death.**

Isaac meets his bride-to-be soon after the death of his own mother. He was comforted by this.

**An Abbreviated Exegesis of Genesis 25:**

This is a chapter with a variety of diverse topics.

**The Various Topics of Genesis 25**

vv. 1–6	<a href="#">Abraham's Arabic Descendants</a>
vv. 7–11	<a href="#">Abraham's Death and Burial</a>
vv. 12–18	<a href="#">The Line of Ishmael</a>
vv. 19–26	<a href="#">The Birth of Jacob and Esau</a>
vv. 27–34	<a href="#">Esau Sells His Birthright to Jacob for some Bean Soup</a>

**Abraham's Arabic Descendants**

God promised Abraham that he would be the father of many nations. Today, these nations make up the middle east.

Genesis 25:1 [And Abraham](#) took another wife, whose name was [Qeturah](#) [= *Keturah*].

Sarah has died, but God restored Abraham's sexual ability and so he remarried. He married a woman named Keturah and he has six children by her.

Genesis 25:2 [And she bore him Zimran, and Yoqshan, and Medan, and Midyan, and Yishbaq, and Shuwaḥ.](#)

The six children are Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah (you will see these spellings more often; but the spellings of the Scriptures 2009 are closer to the Hebrew).

Genesis 25:3 [And Yoqshan brought forth Sheba and Dedan.](#) And the sons of [Dedan](#) were [Asshurim](#), and [Letushim](#), and [Le'ummim](#).

The ESV for this verse reads: Jokshan fathered Sheba and Dedan. The sons of Dedan were Asshurim, Letushim, and Leummim.



Genesis 25:4 And the sons of Midyan were Ĕphah, and Ĕpher, and Ḥanok, and Abida, and Elda'ah. All these were the children of Qeturah.

The ESV for this verse reads: The sons of Midian were Ephah, Epher, Hanoch, Abida, and Eldaah. All these were the children of Keturah.

**Origin of the Arabian Peoples** (a map); from [Wikipedia](#); accessed June 20, 2024.

Genesis 25:5–6 Now Abraham gave all that he had to Yitshaq [= Isaac], but to the sons of the concubines whom Abraham had, Abraham gave gifts while he was still living, and sent them away from his son Yitshaq, eastward, to the land of the east.

Nevertheless, all the Abraham had, he gave to Isaac. He gave his other sons gifts, but sent them off toward the east. The land of Canaan, given to Abraham and his descendants through Isaac, was where he lived. Therefore, he sent his other sons away.

### Abraham's Death and Burial

Genesis 25:7 And these are all the years of Abraham's life which he lived: one hundred and seventy-five years.

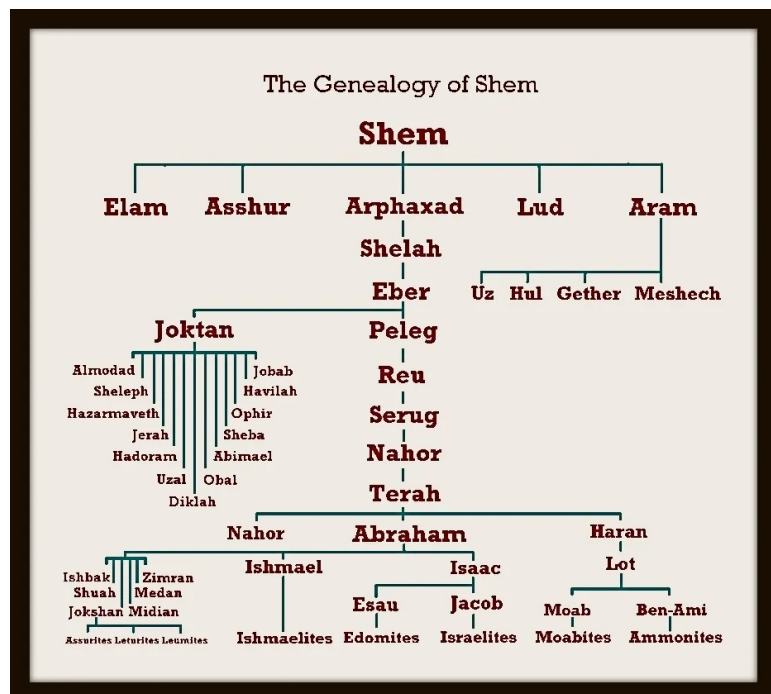
Abraham lived for 175 years, a remarkable life.

**The Genealogy of Shem** (a chart); from [Amazing Bible Timeline](#); accessed June 20, 2024.

Genesis 25:8 And Abraham breathed his last and died in a good old age, aged and satisfied, and was gathered to his people.

Abraham was satisfied and died in a good old age, and was gathered to his people (that is, at death, he went into paradise, also named *Abraham's bosom*).

Genesis 25:9–10 And his sons Yitshaq [= Isaac] and Yishma'el [= Ishmael] buried him in the cave of Makpelah, which is before Mamre, in the field of Ephron son of Tsohar the Hittite, the field which Abraham purchased from the sons of Heeth. There Abraham was buried with Sarah his wife.



Abraham's body was placed in the same cave with the body of Sarah.

Despite the differences which were between Isaac and Ishmael when they were young, these problems appear to have been set aside for the death of their father.

Genesis 25:11 And it came to be, after the death of Abraham, that Elohim blessed his son Yitshaq. And Yitshaq dwelt at Be'ēr Laḥai Ro'i.

God blessed Isaac and he lived in Beer-lahai-roi.

### The Line of Ishmael

Genesis 25:12 And this is the genealogy of Yishma'ël [= *Ishmael*], Abraham's son, whom Haḡar the Mitsrian [= *Egyptian*], Sarah's female servant, bore to Abraham.

I don't think that someone decided, *now is a great place for a genealogy, so let's add in Ishmael's*. Ishmael was a believer in the Revealed God and so were these sons. Even though Ishmael was not in the line of promise, this does not mean that he was somehow an awful person and an unbeliever to boot. He had twelve sons and a nation or nations came from him. No doubt, his sons named below believed in the Revealed God as well.

So, why did God reject Ishmael—a believer in Him—but accept Isaac? When God looked at Ishmael and Isaac, He does not look at their day-to-day life, their victories and their lapses in faith. God sees them, their son(s), and their descendants for as far as God wants to see. Isaac's line leads the Jesus Christ. That is the line of promise. Ishmael's line does not. So the promises do not go with Ishmael. There is every indication that, for a time, Ishmael and his sons led good and successful lives, and some of their names even survive to this day in the Middle East.

Genesis 25:13–15 And these were the names of the sons of Yishma'ël, by their names, according to their generations: The first-born of Yishma'ël, Nebayoth; then Qēḏar, and Adbe'ël, and Mibsam, and Mishma, and Dumah, and Massa, Ḥaḏar, and Tēma, Yetur, Naphish, and Qēḏemah.

The ESV on the names of Ishmael's sons: Nebaioth, the firstborn of Ishmael; and Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, and Kedemah.

Genesis 25:16 These were the sons of Yishma'ël and these were their names, by their towns and their settlements, twelve chiefs according to their tribes.

Great cities and settlements came from these various sons.

Genesis 25:17 And these were the years of the life of Yishma'ël: one hundred and thirty-seven years. And he breathed his last and died, and was gathered to his people.

Ishmael lived to age 137. He also lived a long full life.

Genesis 25:18 And they dwelt from H̄awilah [= *Havilah*] as far as Shur, which is east of Mitsrayim [= *Egypt*] as you go toward Asshur [= *Assyria*]. He settled before all his brothers.

He probably refers to Ishmael and *brothers* can be translated *kinsmen, relatives*. His family was very successful in this region.

### The Birth of Jacob and Esau

Genesis 25:19 And this is the genealogy of Yitsh̄aq [= *Isaac*], Ab̄raham's son. Ab̄raham brought forth Yitsh̄aq.

The line of promise goes through Abraham to Isaac.

Genesis 25:20 And Yitsh̄aq was forty years old when he took Ribqah [= *Rebekah*] as wife, the daughter of Bethu'ēl the Aramean of Paddan Aram, the sister of Laban the Aramean.

The relations in the Haran region are given in several places in the Bible. This family has believed in the Revealed God, but their genealogy will apparently not go anywhere unless connected to Abraham's direct descendants.

Genesis 25:21 And Yitsh̄aq prayed to הוהי [= *YHWH, Y<sup>e</sup>howah*] for his wife, because she was barren. And הוהי answered his prayer, and Ribqah his wife conceived.

There was a period of about 20 years during which Rebekah was barren.

Genesis 25:22 And within her the children struggled together, and she said, "If all is right, why am I this way?" So she went to ask הוהי.

When she became pregnant, it was as if her two sons were struggling together inside of her. She knows that this is God's will to have sons, but she asks, "Is this right, for me to have all of this trouble?"

Genesis 25:23 And הוהי said to her, "Two nations are in your womb, and two peoples shall be separated from your body. And one people shall be stronger than the other, and the older serve the younger."

God tells her that this foretells the future, that her two sons will be at odds with one another, but the older will serve the younger.

Interestingly enough, she will favor the younger son and Isaac the older.

Genesis 25:24 And when the days were filled for her to give birth, and see, twins were in her womb!



She gives birth to twins.

Genesis 25:25 And the first came out red all over, like a hairy garment, so they called his name Ęsaw.

The first comes out of the womb red all over and covered with hair. He is called Esau, which I believe means, *red, reddish brown*.

Genesis 25:26 And afterward his brother came out, with his hand holding on to Ęsaw's heel, so his name was called Ya'aqob [= *Jacob*]. And Yitřaq [= *Isaac*] was sixty years old when she [Rebekah] bore them.

Jacob will exit her womb after Esau, and his hand is holding onto his brother's heel.

Isaac married Rebekah at age 40; and he sires these two sons at age 60.

### **Esau Sells His Birthright to Jacob for some Bean Soup**

Genesis 25:27 And the boys grew up. And Ęsaw became a man knowing how to hunt, a man of the field, while Ya'aqob was a complete man, dwelling in tents.

Esau grew up to be a hunter and Jacob lived in tents.

It says here that Jacob is a complete man. The word is rendered, *quiet, simple, plain, ordinary, flawless*. As we will see, Jacob is anything but flawless. He will become spiritually mature, but not until the end of the book of Genesis. Notice we are only about halfway through this book right now.

At this point in time, Jacob appears to be quiet, simple and ordinary. He hung out mostly with his mother.

Genesis 25:28 And Yitřaq loved Ęsaw because he ate of his wild game, but Ribqah loved Ya'aqob.

Isaac loved eating the wild game that Esau hunted; and Rebekah favors Jacob.

Genesis 25:29 And Ya'aqob cooked a stew, and Ęsaw came in from the field, and he was weary.

Not every hunting venture was successful. Esau went out on one and went for days without a full meal. He returned home starving and tired.

Genesis 25:30 And Ęsaw said to Ya'aqob, "Please feed me with that same red stew, for I am weary." That is why his name was called Edom.

Esau sees the red bean stew that Jacob has made and he wants it badly.

Genesis 25:31 But Ya'aqob said, "Sell me your birthright today."

Jacob tells him, "Sell me your birthright, and this will be all you can eat."

Genesis 25:32 And Ęsaw said, "Look, I am going to die, so why should I have birthright?"

Esau, as the eldest, recognizes that his birthright is no good if he dies. So he is willing to give it to Jacob, so that he might live another day.

Genesis 25:33 Then Ya'aqob said, "Swear to me today." And he swore to him, and sold his birthright to Ya'aqob.

Esau sells his birthright to Jacob for some bean soup and bread.

**Esau Trades His Birthright for a Bean Soup** (a graphic); from [Bible Art](#); accessed October 9, 2024. The intent in this graphic is to make Jacob and Esau look like brothers, but one of the points of their birth is how dissimilar these men appeared.

Genesis 25:34 Ya'aqob then gave Ęsaw bread and stew of lentils. And he ate and drank, and rose up and left. Thus Ęsaw despised his birthright.

Having eaten the meal that Jacob made, Esau ate it, was satisfied, and left. He is apparently angry about his birthright.



**An Abbreviated Exegesis of Genesis 26:****The Section Headings in Genesis 26:**

vv.	1–33	<a href="#">Isaac in Gerar and Beersheba</a>
vv.	34–35	<a href="#">Esau and His Hittite Wives</a>

**Isaac in Gerar and Beersheba**

Genesis 26:1 And there was a scarcity of food in the land, besides the first scarcity of food which was in the days of Abraham. And Yitshaq [= Isaac] went to Abimelek, sovereign of the Philistines, in Gerar.

As happened from time to time, there was a famine which was taking place in Canaan. The simplest reason for this would be a dry year. You cannot grow without water. Something similar took place in the time of Abraham.

The intent of God might be for Isaac to move around a bit more in the land which God had given him.

Isaac goes to Abimelech, the ruler of the Philistines in Gerar. The proper way to do this was through direct interaction between the two men.

Genesis 26:2 And הויה [= YHWH, Y<sup>e</sup>howah] appeared to him and said, “Do not go down to Mitsrayim [= Egypt], live in the land which I command you.

Apparently, when there was the drought, Isaac had considered moving down to Egypt. God told him, “Absolutely not.”

Genesis 26:3 “Sojourn in this land. And I shall be with you and bless you, for I give all these lands to you and your seed. And I shall establish the oath which I swore to Abraham your father.

God tells Isaac, “Use this time as an opportunity to travel around Canaan and get a better look at what God has given to you and your descendants.

Genesis 26:4–5 “And I shall increase your seed like the stars of the heavens, and I shall give all these lands to your seed. And in your seed all the nations of the earth shall be blessed, because Abraham obeyed My voice and guarded My Charge: My commands, My laws, and My Torot.”<sup>a</sup>

<sup>a</sup>Torot - plural of Torah, teaching.

God takes His promise originally made to Abraham and reiterates it to Isaac. God tells Isaac that his father Abraham obeyed God's voice and guarded His Charge, His commands, His laws and His Torah.

I would postulate that there were a number of laws given to the human race when Noah and his three sons exited the Ark. Let me also suggest that these laws were almost universally known.

Genesis 26:6 **And Yitshaq dwelt in Gerar.**

**The Journeys of Isaac** (a map); from [bible-history.com](http://bible-history.com); accessed June 21, 2024.

At one time, Isaac stayed in Beer-lahai-roi while waiting for Rebekah to come to him. It appears that he decided to move further north but still remain in the Negev until his new wife arrives onto the scene (Genesis 24:62). Maybe Isaac and Rebekah stayed there; and maybe they moved around a little. You can see by the map that Gerar is a bit closer to the Mediterranean Sea. The Philistine-controlled cities were located on or near the coast.



Genesis 26:7 **And when the men of the place asked about his wife, he said, "She is my sister." For he was afraid to say, "She is my wife," thinking, "lest the men of the place should kill me for Ribqah [= Rebekah], because she is good-looking."**

Interestingly enough, Isaac puts Rebekah into the same circumstance as his father Abraham put Sarah into when in a *foreign* region. At first, you may think, *isn't this too much of a coincidence for Isaac to do the same thing that his father Abraham did?* No, and for a variety of reasons. Both Abraham and Isaac had married beautiful women, women who remained beautiful for many years. They both lived in a land where this section was controlled by one group, and this other region was controlled by another group. Since both men traveled around the land—as God had required them to do—they were both going to run into similar circumstances. And, most importantly, Isaac knew about this happening previously to Abraham (it happened twice); so why would he not try what his father tried? Since we know about these incidents today, Isaac no doubt knew about them back then.

The way that the Genesis Scriptures were preserved were, the patriarch of any era would speak, from memory, all of the previously recorded Scriptures (and by *recorded*, I mean *remembered*). Then this same person would add information about himself. When appropriate, one of the patriarch's sons would stand up after and speak to his life and personal circumstances. Isaac seems to be very big on knowing about his extended family (particularly because he did not seek them out and spend time with them, as they were outside of Canaan). Jacob will pretty much talk about himself. As we will find out, there are many chapters about Jacob. Many chapters about Abraham, many about Jacob, but not so many on Isaac.

Isaac, realizing that he is about to be put in the same situation as his father, reacts exactly as his father did. He makes the claim that Rebekah is his sister (and I believe this word can stand in for a relative). If memory serves, Isaac and Rebekah are third cousins; so they are relatives.

Genesis 26:8 [And it came to be, when he had been there a long time, that Abimelech sovereign of the Philistines looked through a window, and he watched and saw Yitshaq playing with Ribqah his wife.](#)

Isaac and Rebekah lived among the Philistines for a significant amount of time and Abimelech once, through their window, saw them being unusually playful (this is not necessarily a word that refers to sexual overtures). The interaction is intimate enough for Abimelech to recognize, this is not brother and sister, but husband and wife.

Genesis 26:9 [So Abimelech called Yitshaq and said, "See, truly she is your wife! So how could you say, 'She is my sister'?" And Yitshaq said to him, "Because I said, 'Lest I die on account of her.'"](#)

Abimelech appears to have confronted Isaac right then and there. He has just caught them in the act of being too familiar with one another.

Genesis 26:10 [And Abimelech said, "What is this you have done to us? One of the people had almost lain with your wife, and you would have brought guilt on us."](#)

This Abimelech, unlike the ruler that Abraham interacted with, did not collect attractive women as his wives. However, it was certainly possibly that any of his people could have been particularly forward with Rebekah.

I don't think that this was something which has actually happened, but this is what came to Abimelech's mind.

Genesis 26:11 [And Abimelech commanded all his people, saying, "He who touches this man or his wife shall certainly be put to death."](#)

Abimelech later made a decree that no one was to touch Isaac or his wife; otherwise, they would be subject to execution.

Genesis 26:12 And Yitshaq sowed in that land, and reaped in the same year a hundredfold, and הוהי blessed him.

Isaac continued to live in this land and when he planted crops, God blessed him with a massive harvest. I think the idea here is not that Isaac got exact 100 plants for every seed he planted, or anything that was so precisely measured. I believe the idea is, he had an incredible amount of produce for the amount of land which he planted, so much so that, anyone who knew about his farm was aware of that great return.

Genesis 26:13 And the man grew great and went forward until he became very great.

Based upon his farming, both with regards to his crops and his animals, Isaac did very well.

Genesis 26:14 And he came to have possessions of flocks and possessions of herds and a great body of servants, and the Philistines envied him.

Isaac possessed great herds of animals and he has many servants. I would assume that much of this he inherited from his father (Abraham was alive when Jacob and Esau are born, and apparently producing his own crop of kids at the same time). However, we read about Abraham's death in the previous chapter. Therefore, Isaac has what he has amassed on his own along with the slaves which previously belonged to Abraham.

Genesis 26:15 And the Philistines had stopped up all the wells which his father's servants had dug in the days of Abraham his father, and filled them with dirt.

Because of the jealousy of the Philistines, they stopped up all of his wells. Apparently, these were wells dug earlier by Abraham's servants.

You may recall that in Genesis 20, Abraham and Sarah also lived in Gerar, so Isaac apparently moved in the land where Abraham lived previously, since many of the wells were already dug.

Was this the same Abimelech in Genesis 20 and 26? I would suggest that this is father and son. The father would have hit on Rebekah from the beginning. This Abimelech did no such thing.

Also, it is possible that *Abimelech* is simply a title (*melech* means *king, ruler*).

Genesis 26:16 And Abimelek said to Yitshaq, "Go away from us, for you are much mightier than we."

Those who were jealous of Isaac tried attacking him indirectly (by blocking his wells). Abimelech became concerned that Isaac, with his servants, was becoming more powerful than the Philistines over whom he ruled. This relationship could go in a completely different direction if Isaac was after power and/or land.

Genesis 26:17 So Yitshaq went from there and pitched his tent in the wadi Gerar, and dwelt there.

Isaac moves further away, apparently, but is still in Gerar.

Genesis 26:18 And Yitshaq dug again the wells of water which they had dug in the days of Abraham his father, for the Philistines had stopped them up after the death of Abraham. And he called them by the names which his father had called them.

His father had lived in this region previously and had dug many wells. Isaac has his people go out and clean these wells out.

Genesis 26:19–20 But when Yitshaq's servants dug in the wadi and found a well of running water there, the herdsmen of Gerar strove with Yitshaq's herdsmen, saying, "The water is ours." And he called the name of the well Eseq, because they strove with him.

When Isaac's servants were digging in this region, coming across a very strong well of water, there were men of Gerar who disagreed with Isaac's servants as to who had clear ownership of this well.

Genesis 26:21 And they dug another well, and they strove over that one too, and he called its name Sitnah.

Isaac's servants dug another well and that also became a point of contention.

Genesis 26:22 And he moved from there and dug another well, and they did not strive over it. And he called its name Rehoboth, and said, "For now הוהי has made room for us, and we shall be fruitful in the land."

Isaac apparently moved far enough away to dig another well, and there was no one who challenged him in this new location.

Genesis 26:23 And from there he went up to Be'ersheba.

At some point, Isaac went up to Beersheba (along with his wife, children, and slaves).

Genesis 26:24 And הוהי appeared to him the same night and said, "I am the Elohim of your father Abraham. Do not fear, for I am with you, and shall bless you and increase your seed for My servant Abraham's sake."

God appears to Isaac and reiterates His promises that he made to Abraham.

Genesis 26:25 And he built a slaughter-place there, and called on the Name of הוהי, and he pitched his tent there, and the servants of Yitshaq dug a well there.

Isaac built an altar here and his servants dug a well here as well.

Genesis 26:26 And Abimelech came to him from Gerar, with Ahuzzath, one of his friends, and Picol the commander of his army.

Abimelech, one of his friends, and Picol come to Isaac.

Genesis 26:27 And Yitshaq said to them, “Why have you come to me, seeing you have hated me and have sent me away from you?”

Isaac is somewhat upset with Abimelech. The circumstances in Gerar caused Isaac to move further and further from Abimelech’s city.

Genesis 26:28–29 But they said, “We have clearly seen that הוהי is with you. And we said, ‘Please, let there be an oath between us, between you and us. And let us make a covenant with you, that you do no evil to us, as we have not touched you, and as we have done only good toward you, and have sent you away in peace. You are now blessed by הוהי.’ ”

Abimelech admits that it is clear that God is with Isaac. He asks to have a treaty with Isaac.

This also tells us that all three of these men believe in the Revealed God. They do not take the attitude that they have their gods and Isaac has his.

Genesis 26:30 And he made them a feast, and they ate and drank.

Apparently Isaac agrees; and they have a large feast where they all eat and drink.

Genesis 26:31 And they rose early in the morning and swore an oath with one another. And Yitshaq let them go, and they departed from him in peace.

In the morning, Abimelech and his crew left. There would have been more than three in this group; but we are only told about the three.

Genesis 26:32 And on the same day it came to be that the servants of Yitshaq came and informed him about the well which they had dug, and said to him, “We have found water.”

Isaac informs Abimelech about the well he recently dug.

Genesis 26:33 So he called it Shibah. Therefore the name of the city is Be’ersheba to this day.

The well was given a name like the others.

Someone, perhaps 100 years later, remarks that this well is still in Beersheba. Given that Jacob and his sons will move to Egypt at the end of the book of Genesis, logically, this additional remark had to be made by someone prior to that move. This also speaks to the



fluidity of the book of Genesis. Although we stay with this day and time, an extra verse was added which looks back from the perspective of 100 years in the future.

### Esau and His Hittite Wives

Genesis 26:34 And when Ĕsau [= *Esau*] was forty years old, he took as wives Yehudith [= *Judith*] the daughter of Be'ĕri the Hittite, and Basemath the daughter of Ĕlon the Hittite.

Now we consider Esau and he has two wives who are Hittites.

Genesis 26:35 And they were a bitterness of spirit to Yitshaq and Ribqah.

These Hittite wives never got along with Isaac and Rebekah. Let me suggest that the cultural difference and the morality difference are too much for the wives and Isaac and Rebekah to reconcile.

## Esau's Foreign Wives

- Esau married two Canaanite women in violation of Abraham's (and God's) command not to take Canaanite wives
- Having foreign wives meant Esau's children were not in the Abrahamic line, making Jacob the legitimate heir
- Esau later married one of the daughters of Ishmael to appease his father



*Esau then understood that his father Isaac did not approve of Canaanite women. (Gen 28:8)*

*The Canaanites worshipped many gods and idols. Their practices were immoral and sometimes included sorcery and human sacrifice.*

**Esau's Foreign Wives** (a graphic); from [Facebook](#); accessed October 9, 2024.

**An Abbreviated Exegesis of Genesis 27:****The Subsections of Genesis 27:**

vv. 1–27	<a href="#">Rebekah Guides Jacob to Deceive Isaac</a>
vv. 28–29	<a href="#">Isaac's Misdirected Blessing</a>
vv. 30–41	<a href="#">Esau is Filled with Anger toward Jacob</a>
vv. 42–46	<a href="#">Rebekah Decides to Send Jacob to Haran to Find a Wife</a>

Isaac has very little of his life recorded. Even here, the narrative is much more about Jacob and Esau than it is about Isaac (even though he plays a prominent part in the narrative).

Isaac, Rebekah, Jacob and Esau are all prominent in this chapter, so it is difficult to determine who presented it originally. I see this as Jacob's story, primarily, even though it makes him look bad.

**Rebekah Guides Jacob to Deceive Isaac**

Isaac and Rebekah are the parents of twin sons Esau and Jacob. Isaac has preferred the company of Esau for most of his life, and Rebekah has favored Jacob. Isaac chooses whom to bless, and he will choose to bless Esau as the firstborn and as his favorite son.

Genesis 27:1 [And it came to be, when Yitshaq \[= Isaac\] was old and his eyes were too dim to see, that he called Ĕsaw \[= Esau\] his elder son and said to him, "My son." And he answered him, "Here I am."](#)

As you may recall, Esau was the firstborn son (they are twins) and Isaac clearly prefers Esau's company. He apparently taught Esau how to hunt (or has simply been the beneficiary of many hunting trips).

Genesis 27:2 [And he said, "See now, I am old, I do not know the day of my death.](#)

Isaac recognizes that he is growing old and that he has no idea how long he might live. So he believes that it is time to bless his son Esau for his end-of-life blessing (Isaac's end-of-life). Isaac is going to live a much longer life. He will die at the age of 180 in Genesis 35:27–29. Both of his sons will bury him.

Genesis 27:3 ["Now then, please take your weapons, your quiver and your bow, and go out to the field and hunt wild game for me.](#)

Isaac does not simply bless Esau. He chooses to flood the zone with legalism. If he is going to bless his son—the son whom he certainly loves—then he wants a benefit for himself. He wants a tasty dish of wild game.

This is not grace. Had his son suggested this—that he would go out and kill some fresh game and they would share it—that would not violate the concept of grace. But for Isaac to suggest this up front is wrong.

Genesis 27:4 “And make me a tasty dish, such as I love, and bring it to me to eat, in order that my being does bless you before I die.”

Isaac wants some fresh game killed and made into a tasty dish. “You go out and get the wild game, kill it and prepare it for me; then I will give you a blessing.”

Genesis 27:5 And Ribqah [= Rebekah] heard when Yitshaq spoke to Ėsaw his son. And Ėsaw went to the field to hunt wild game and to bring it.

Rebekah, the mother, overhears what Isaac is planning (or perhaps a servant tells her). Isaac wants Esau to go out hunting and bring back some fresh game, after which, he will bless Esau. Rebekah knows that now it the time to act, and she has a plot developed in her mind.

Genesis 27:6 And Ribqah spoke to Ya'aqob [= Jacob] her son, saying, “See, I heard your father speak to Ėsaw your brother, saying,

Rebekah goes to her favorite son, Jacob, and tells him what his father plans to do.

Genesis 27:7 ‘Bring me wild game and make me a tasty dish to eat, and bless you in the presence of הוהי before my death.’

Isaac told Esau to bring him a fresh dish of wild game. Rebekah tells this to Jacob, to indicate that they have a very limited amount of time during which to act.

Rebekah has a plan. Jacob had no plan.

Genesis 27:8 “And now my son, listen to my voice according to what I command you.

Rebekah then tells Jacob what he is to do. It will be Rebekah’s plan to have Isaac steal this blessing.

Why is Rebekah such a busybody? Why would she do this? Two reasons, at least: (1) she favors Jacob and Jacob favors her; and (2) Rebekah is at odds with Esau’s wives (Genesis 26:34–35 27:46). If Esau receives all of the blessings, where will this leave Rebekah? His wives would work against her all of the time, and Esau, like any man, might not even notice it.

Genesis 27:9 “Please go to the flock and bring me two choice young goats, and I make a tasty dish from them for your father, such as he loves.

“Here’s the plan,” Rebekah tells her favorite son: “First select two choice young goats and I will make the meal that your father wants.” She is going to make this meat taste like wild game.

Genesis 27:10 “And you shall take it to your father, and he shall eat it, so that he might bless you before his death.”

“Part 2 of my plan,” Rebekah continues, “is you will take this food to your father and he will bless you.”

Genesis 27:11 And Ya'aqob [= Jacob] said to Ribqah [= Rebekah] his mother, “See, Ĕsaw [= Esau] my brother is a hairy man, and I am a smooth-skinned man.

Jacob understands what his mother is telling him to do. He is going to pretend to be Esau. But there is the problem that Esau is a very hairy man while Jacob is not. No doubt, Isaac will reach out to touch his son to make certain is speaking to the right one.

Genesis 27:12 “What if my father touches me? Then I shall be like a deceiver in his eyes, and shall bring a curse on myself and not a blessing.”

“If my father touches me,” Isaac warns, “then he will know I am not Esau and he will curse me as a result.”

Genesis 27:13 But his mother said to him, “Let your curse be on me, my son. Only obey my voice, and go, get them for me.”

“Don’t worry about it. Just do what I tell you to do.”

Genesis 27:14 And he went and fetched them and brought them to his mother, and his mother made a tasty dish, such as his father loved.

Rebekah sees to the cooking of these two goats. She seasons them to taste like wild game.

Genesis 27:15 And Ribqah took the best garments of her elder son Ĕsaw, which were with her in the house, and put them on Ya'aqob her younger son.

Rebekah is going to dress Jacob in Esau’s clothing. His clothes will smell like the out-of-doors.

Genesis 27:16 And she put the skins of the young goats on his hands and on the smooth part of his neck.

First thing that she does with the goats is to clip them and then to skin them. She will take a thin piece of goat skin for Jacob's neck and what will amount to gloves as well. There will be some goat hair in this goat skin.

Rebekah is careful to use really thin sheets of skin and puts this skin on Isaac's neck and hands. If this skin is thin enough, the natural warmth of Jacob's body will seep through.

Genesis 27:17 Then she gave the tasty dish and the bread, which she had prepared, into the hand of her son Ya'aqob.

Rebekah gives the prepared dish to Jacob. Jacob is dressed in Esau's clothing so that he smells like Esau. He has a very thin goat skin on his neck and hands which will make him seem hairy. He has food prepared to taste like wild game.

Genesis 27:18 And he went to his father and said, "My father." And he said, "Here I am. Who are you, my son?"

Jacob goes to his father with the food, and the skin is on his neck and hands. Isaac is confused. He expects Esau, but he is not sure which son is before him.

Genesis 27:19 And Ya'aqob said to his father, "I am Esau your first-born, I have done as you said to me. Please rise, sit and eat of my wild game, so that your being might bless me."

Jacob lies and claims to be Esau. He presents the lamb made by his mother as if this is the wild game that he killed.

Genesis 27:20 But Yitshaq said to his son, "How is it that you have found it so quickly, my son?" And he said, "Because יהוה your Elohim brought it to me."

Isaac asks how was he able to find and kill the game so quickly, and Jacob lies and said that God brought it to him. God has nothing to do with this narrative.

Genesis 27:21 Then Yitshaq [= Isaac] said to Ya'aqob [= Jacob], "Please come near, so that I feel you, my son, whether you truly are my son Esau or not."

Isaac is still suspicious so he calls Jacob to come closer to him. Isaac voices aloud his own concerns.

Genesis 27:22 And Ya'aqob went near to Yitshaq his father, and he felt him and said, "The voice is the voice of Ya'aqob, but the hands are the hands of Esau."

Isaac, who can barely see, observes, "Your hands are hairy like Esau's, but you sound like Jacob."

Genesis 27:23 And he did not recognise him, for his hands were hairy like his brother Ęsaw's hands, and he blessed him.

Isaac gives in. Most of the evidence which he is able to perceive indicates that he is speaking to Esau. Therefore, Isaac blesses this son Jacob, thinking that he is Esau.

Genesis 27:24 And he said, "Are you truly my son Ęsaw?" And he said, "I am."

Isaac asks directly, "Are you truly my son, Esau?" Again, Jacob lies and tells him that he is.

Genesis 27:25 And he said, "Bring it near to me, and let me eat of my son's wild game, so that my being might bless you." So he brought it near to him, and he ate. And he brought him wine, and he drank.

Isaac asks for the wild game to be brought near, which Jacob did, along with some wine.

Genesis 27:26 And his father Yitřaq said to him, "Please come near and kiss me, my son."

Isaac is still not convinced. He asks for Jacob to kiss him.

Genesis 27:27 And he came near and kissed him. And he smelled the smell of his garments, and blessed him and said, "See, the smell of my son is like the smell of a field which הוה has blessed.

Jacob kisses him, and Isaac takes note of the smell of the clothing that he is wearing. It has the smell of an open field.

### **Isaac's Misdirected Blessing**

Genesis 27:28 And Elohim give you of the dew of the heavens, of the fatness of the earth, and plenty of grain and wine.

This is the actual blessing which Isaac gives to Jacob, thinking that he is Esau. He asks for there to be rain for this son, meaning that whatever he plants will be prospered. Isaac asks for him to be blessed from all the earth has to offer, by way of food and wine.

Genesis 27:29 Let peoples serve you, and nations bow down to you. Be master over your brothers, and let your mother's sons bow down to you. Cursed be those cursing you, and blessed be those blessing you!"

Isaac calls for Jacob to be master over his brothers, which suggests that there may be more in the family than just these four. Isaac also repeats the blessing which God first gave to Abraham. "[May God] Bless those who bless you and curse those who curse you."

## Isaac's Blessing to Jacob, Being Deceived (a graphic)

### Esau is Filled with Anger toward Jacob

Genesis 27:30 And it came to be, as soon as Yitshaq had finished blessing Ya'aqob, and Ya'aqob had hardly left the presence of Yitshaq his father, that Ėsaw his brother came in from his hunting.

Just after Jacob leaves, having been blessed by his father, and then Esau shows up. Esau has enjoyed a successful hunt and he had this dish made up for his father.

Genesis 27:31 And he too had made a tasty dish and brought it to his father, and said to his father, "Let my father rise and eat of his son's wild game, so that your being might bless me."



Esau has made a tasty dish from his wild game. He brings it to his father, that they might eat it together and that his father might bless him.

Genesis 27:32 And his father Yitshaq said to him, "Who are you?" And he said, "I am your son, your first-born, Ėsaw."

Isaac is thrown off balance. "Who are you?" he asks, and Esau tells him. As far as Isaac is concerned, he has already eaten wild game with his son Esau, and given him a blessing. It will dawn on Isaac that he had actually done this with Jacob.

Genesis 27:33 Then Yitshaq trembled exceedingly, and said, "Who was it then who hunted wild game and brought it to me? And I ate all of it before you came, and I have blessed him. Yes, he is blessed."

Isaac trembles because he is coming to the conclusion that he has blessed the wrong son.

Genesis 27:34 When Ėsaw heard the words of his father, he cried with an exceedingly great and bitter cry, and said to his father, "Bless me, me too, O my father!"

Esau starts crying and calling for Isaac to bless him as well. Bear in mind, all the sons of Isaac are called to be subservient to Jacob, based upon the blessing given him. Isaac cannot change this, or his blessings mean nothing.

Genesis 27:35 And he said, "Your brother came with deceit and took your blessing."



Isaac tells Jacob what happened. Your brother came and stole your blessing!

Genesis 27:36 And Ęsaw said, “Was his name, then, called Ya‘aqob? For he has caught me by the heel these two times. He took my birthright, and see, now he has taken my blessing!” And he said, “Have you not reserved a blessing for me?”

Esau is very upset, to the point of being pitiful.

Genesis 27:37 Then Yitřaq answered and said to Ęsaw, “See, I have made him your master, and all his brothers I have given to him as servants. And I have sustained him with grain and wine. And what, then, shall I do for you, my son?”

“Listen,” Isaac says, “I made him your master. You and your brothers are given to him as servants. God will provide him with grain and wine. What can I possibly do for you?”

Genesis 27:38 And Ęsaw said to his father, “Have you only one blessing, my father? Bless me, me too, O my father!” And Ęsaw lifted up his voice and wept.

Esau is so upset that he is crying. He cannot believe this turn of events. His sorrow will turn to anger.

Genesis 27:39 And Yitřaq his father answered and said to him, “See, your dwelling is of the fatness of the earth, and of the dew of the heavens from above.

Isaac gives Esau a much weaker blessing, but a blessing nonetheless.

Genesis 27:40 And by your sword you are to live, and serve your brother. And it shall be, when you grow restless, that you shall break his yoke from your neck.”

He says that, as Esau (and his tribe) become restless, that they may break the yoke that Jacob has with them. That is, Esau would establish himself and his family as a separate tribe.

Genesis 27:41 And Ęsaw hated Ya‘aqob because of the blessing with which his father blessed him, and Ęsaw said in his heart, “The days of mourning for my father draw near, then I am going to kill my brother Ya‘aqob.”

Esau is filled with mental attitude sins toward Jacob. He threatens to kill him.

### **Rebekah Decides to Send Jacob to Haran to Find a Wife**

Genesis 27:42 And the words of Ęsaw her older son were reported to Ribqah, and she sent and called Ya‘aqob her younger son, and said to him, “See, your brother Ęsaw comforts himself concerning you, to kill you.

Rebekah hears about these words from a third party, and warns Jacob.

Genesis 27:43 “And now, my son, listen to my voice, and rise, flee to my brother Laban in Haran.

Rebekah advises Jacob some more. “You need to get out of here. You need to go to my brother Laban in Haran.” As the old saying goes, *you need to get out of Dodge!*

Genesis 27:44–45 “And stay with him a few days, until your brother’s wrath turns away, until your brother’s displeasure turns away from you, and he forgets what you have done to him. And I shall send and bring you from there. Why should I be bereaved of you both in one day?”

Although Rebekah says, “Stay with him for a few days,” I think it is clear to all involved that this is going to go on for years. She promises to contact him and give him the all-clear. She does not want to lose both sons on the same day.

Genesis 27:46 And Ribqah said to Yitshaq, “I am disgusted with my life because of the daughters of Heth. If Ya’aqob takes a wife from the daughters of Heth, like these who are the daughters of the land, what is my life to me?”

Rebekah continues to be upset with Esau’s wives. We do not know the circumstance, but let me suggest that this is a massive cultural difference.

Now that we have nearly completed our study, allow me to repeat the preface statement: Genesis 27 is all about the words that Isaac will say as a blessing at the end of his life. 4 people—Isaac, Jacob, Esau and Rebekah—all have their own ideas how this should all go, each one of them acting from the selfish motivation of his (or her) sin nature. God’s purposes, which are much greater than their family dysfunction, will come to pass, even while allowing each person to express his own free will.

Although several commentators try to find some moral superiority in Rebekah or Jacob, there is none to be found in either person. Furthermore, there is no need to make Esau to be a greater sinner than he actually is.

### The Wrong Motivations and Actions of Each Principal

Person	Actions/Motivations
Isaac	Isaac had very little interaction with God. Before the birth of his twin sons, God promised his wife, Rebekah, that <i>the elder will serve the younger</i> . By holding a private end-of-life blessing ceremony, attended only by the blesser and the blessee, Isaac appears to be attempting to sidestep God’s clear plan for the sons. He is doing this simply because he favors Esau over Jacob.

## The Wrong Motivations and Actions of Each Principal

Person	Actions/Motivations
<b>Rebekah</b>	Rebekah also appears to be acting out of favoritism. She prefers Jacob over Esau, hears this plan of Isaac's, and immediately sets to work at subverting Isaac's purposes. Isaac is her husband and the authority in their family; it is not up to her to subvert his actions, right or wrong. Now, as his wife, she could have come to him and said, "Remember what God told us before they were born? Remember that Esau has already sold his birthright for a bowl of bean soup?" But she does not do that; she schemes in order to have her favorite son blessed the most.
<b>Jacob</b>	Jacob is, by most accounts, 77 years old, and should not allow himself to be bullied into any course of action by his mother. He should be an independent man by this time, but he is not. He purposely deceives his father, at the insistence of his mother. His only objection to the entire process is, "Look, I don't think my father will fall for this? What if he feels my arms and knows that I am not hairy like my brother?" So Jacob does not object on any sort of moral grounds.
<b>Esau</b>	Esau seems to have buried right beneath the surface a great deal of resentment toward his brother Jacob. He feels like Jacob swindled him out of his birthright, when he willingly gave it up. Although he does not mention the prophecy of God, Esau seems much less interested in the Person of God and is more concerned about what he gets out of all this.

One of the great lessons of this chapter is, God's plan will overcome the worst motivations and actions of man.

On this very topic, Leupold remarks: *The ethics of the case should be scrutinized a bit more closely. That Jacob was in part at fault has not been denied. That Esau was far more at fault has been pointed out. This contrast is usually overlooked. Jacob is criticized quite roundly, and the greater sinner, Esau, is pitied and represented as quite within his rights. That the whole is a most regrettable domestic tangle cannot be denied, and, as is usually the case in such tangles, every member involved bore his share of the guilt. But if it be overlooked that Jacob's aspirations were high and good and in every sense commendable and besides based on a sure promise of God, a distorted view of the case must result.*<sup>15</sup>

This is a deceptively difficult chapter to understand, even though the basic actions of the characters is laid out quite clearly. There are many plot points, events and motivations which are not clearly laid out.

<sup>15</sup> From [http://www.ccel.org/ccel/leupold/genesis.xxviii\\_1.html](http://www.ccel.org/ccel/leupold/genesis.xxviii_1.html) accessed July 17, 2016.

## Summarizing the Essential Points and Missing Information of Genesis 27

1. Much of what we learn from Genesis 27 is from what is not said.
2. A brief summary of the facts:
  - 1) A blind Isaac calls his favorite son Esau, and tells him to go hunt some wild game, to prepare it, and they will enjoy a meal together, after which, Isaac will give Esau an end-of-life blessing.
  - 2) Rebekah, Isaac's wife, overhears this plan and immediately goes to Jacob, her favorite son, hatching a plan. She will prepare a meal that will compare to wild game, and Jacob will bring this meal to Isaac and pretend to be Esau, in order to receive this blessing from Isaac.
  - 3) This involves a great deal of preparation and scheming on the part of Rebekah and Jacob. Since Esau is hairy and Jacob is smooth, something must be done in case Isaac insists on touching Jacob. So Rebekah fashions gloves made from goat skin, so that, if Isaac touches Jacob's hands and arms, they will feel hairy.
  - 4) So Jacob brings a savory dish to his father Isaac, pretending to be Esau; and everything is in place to make this deception work. Jacob's voice does not sound right, but he feels like Esau and he smells like Esau (he is wearing some of Esau's unwashed clothing) and he has prepared the food which Isaac asked Esau to prepare.
  - 5) After smelling the clothing that Jacob is wearing, Isaac gives a wonderful end-of-life blessing to Jacob, thinking him to be Esau.
  - 6) Jacob leaves and Esau returns from hunting with the prepared meal.
  - 7) Isaac and Esau sort out that Jacob has come before and pretended to be Esau. Isaac appears to have accepted these events as having been done and he tells Esau, "[Who was it then that hunted game and brought it to me, and I ate it all before you came, and I have blessed him? Yes, and he shall be blessed.](#)" (V. 33b; ESV)
  - 8) Esau persuades Isaac to give him a blessing; this blessing is clearly inferior to Jacob's.
  - 9) Esau is angry to the point of desiring to kill Jacob. In fact, he appears to make plans to kill Jacob after their father has died; and he apparently tells enough people about what he is going to do, that Rebekah hears, and she warns Jacob.
  - 10) Rebekah needs to get Jacob out away from Esau, so she tells her husband that Jacob needs to go east to find a woman from their family, so that he does not marry a Canaanite woman, as Esau has (his Hittite wives were the bane of Rebekah's existence).
  - 11) In Genesis 28, Jacob will leave Canaan to find a wife.
3. Before Jacob and Esau had been born, when they were in Rebekah's womb, and they appeared to be struggling. God told Rebekah that they were at odds with one another, and that this would be how they continued in life, and that the older child would serve the younger. Although this passage is not quoted in Genesis 27, it appears that both Isaac and Rebekah remembered this promise.

## Summarizing the Essential Points and Missing Information of Genesis 27

- 1) An end-of-life blessing was normally a family thing, where the entire family would attend and all of the living sons would receive a blessing. Isaac was not doing this. This would be a blessing given privately, with only him and Esau being there. This suggests that Isaac recalled this promise of God (which had been given to Rebekah and not to him) and he was going to try to sidestep it.
- 2) Rebekah would naturally have remembered this promise of God, but it appears that her motivation to deceive her husband was based upon favoritism rather than upon trying to be in the will of God.
- 3) This promise is never quoted anywhere in this chapter because, even though Isaac and Rebekah probably remembered it, neither one attempts to act according to the will of God, but according to their own will. Had this promise/prophecy been mentioned, it may have seemed as if God were saying, "Here is My will; accomplish it by any means necessary." This is how a Muslim thinks; but this is not how a believer in the Lord Jesus Christ should think.
- 4) By not quoting this passage, we as readers do not confuse the actions of the 4 principals with following the plan of God.
4. Isaac, at least 3 times, tells Esau that his blessing of Jacob is done and it stands. Before he says these things, Isaac is said to *tremble with a great trembling*. We are not given any details here. We are not told why he is trembling. I have surmised, with many other commentators, that Isaac realized that the words of God were being accomplished despite his efforts to subvert it.
5. Isaac blesses Esau, but not with the blessing that either man wanted. This probably took place in private. If Jacob wrote this chapter, how does he know about it? Again, another item of the narrative not spoken of is, Rebekah probably made sure that she was nearby when Esau returned, so that she could hear everything that Isaac and Esau said. Then, she probably told these things to Jacob, who then recorded them at a later date.
6. The final item which is not fully explained in Scripture is, Jacob's reason for being sent to the east. The cover story is, Jacob needs to find a good woman to marry; he should not pick a woman from Canaan as Esau has. Genesis 27:46 compared with Genesis 28:1–2.
  - 1) Rebekah does not speak about deceiving her husband again, but this appears to be a half-deception.
  - 2) She tells her son, Jacob, the Esau desires to kill him and that he needs to flee to Haran to live with her brother Laban.
  - 3) The cover story is that Jacob needs to find a decent woman to marry.
  - 4) Both of these things are true—that Esau wants to kill Jacob and that Jacob needs a wife not from Canaan.
  - 5) For this reason, this is only half a deception.
  - 6) This half-deception appears to be necessary, because, for Rebekah to reveal the primary reason for sending Jacob away, would be to reveal to

## Summarizing the Essential Points and Missing Information of Genesis 27

- her husband and to Esau her hand in this plot. That she could not allow to happen.
- 7) There is another unspoken bit of information from this chapter. Given all that we have seen about Jacob and his overbearing mother, Rebekah, do you think that she would have allowed her son to step out of her life to go to Haran under any other circumstance? I do not. For her son's safety, which is of the greatest importance to Rebekah, she had to send him away. Had all of these events not taken place, culminating in Esau's desire to kill Jacob, it seems unlikely that Rebekah would allow her son to leave, even if it would be to find a good woman to marry.
7. We are never told anything more about Rebekah or about her relationship with her favorite son Jacob. It appears to be the case that, when Jacob left for Haran, he would never see his mother again. She would die before he returned.
8. Also, interestingly enough, Rebekah's death will not be recorded in Scripture, but the death of her personal maid will be recorded in the context of the life of Jacob (which suggests that Rebekah's personal maid accompanied Jacob to Haran—another item never specifically spoken of in Scripture).
- 9.

Although most of the mysteries are solved in this summary; there is one mystery which is not explained—who wrote this? Throughout this chapter, we have various pairs of people speaking to one another. Because of Isaac's blindness, and because Rebekah has been very keen to hear all that is going on, it seems most reasonable that Jacob recorded the events of this chapter, in part, informed by his mother.

**An Abbreviated Exegesis of Genesis 28:****The subsections of Genesis 28:**

vv.	1–5	<a href="#">Isaac Sends Jacob to Select a Wife from Laban's Family</a>
vv.	6–9	<a href="#">Esau Marries an Ishmaelite Woman</a>
vv.	10–12	<a href="#">Jacob's Dream of a Ladder to Heaven</a>
vv.	13–15	<a href="#">God Promises a Covenant to Jacob</a>
vv.	16–22	<a href="#">Jacob Responds with Promises toward God</a>

In the previous chapter, Jacob, as encouraged by his mother, pretended to be his brother Esau when with his father, and managed to wrangle from him the blessing for the firstborn. See Genesis 27.

When Isaac realized what had taken place, his wife told him that Jacob needed a wife from their relatives and not from the Hittites. Rebekah had already butted heads with Esau's Hittite wives.

Rebekah's solution, presented at the end of Genesis 27, is to send Jacob back east to take a wife. Isaac must make this call. Isaac must send Jacob there.

**Isaac Sends Jacob to Select a Wife from Laban's Family**

Genesis 28:1 [And Yitshaq \[= Isaac\] called Ya'aqob \[= Jacob\] and blessed him, and commanded him, and said to him, "Do not take a wife from the daughters of Kena'an \[= Canaan\]."](#)

Rebekah has told her husband that Jacob needs to marry a woman of their own breeding, and there are relatives living in Charan (Haran) which Jacob could marry.

However, it is the next day after being deceived and certainly Isaac has figured out that: (1) Jacob deceived him. (2) His wife, Rebekah, was a party to this scheme. (3) Esau wants to kill his brother. (4) His father, Abraham, did not want him to leave the land of Canaan no matter what. When Rebekah told Isaac that Jacob needed to go to Haran, all of this information was already in Isaac's mind. He probably did not know what he was going to say to Rebekah or do. However, guaranteed, what she said to him here came right out of left field. He was not expecting this at all.

What Rebekah has apparently told Isaac is, "Jacob cannot marry some uncivilized Hittite trollop like his brother did. We need to send him up to Haran in order to find a decent wife. Based upon the information given in this chapter, Rebekah did not reference what happened the previous day—it was as if nothing had happened. Yet, all of this time, Isaac has been thinking about everything that he knows.

So what does half-blind Isaac do? Does he confront his wife and say, “Listen, you were in on this scheme with Jacob, weren’t you?” Does he say, “Let’s let the boys sort it out between themselves”? Does he assert, “Listen, Abraham would not let me leave the land, so Jacob cannot leave the land”? Or does Isaac go with option #4, ignore these things which he already knows or has figured out; and keep the peace by sending Jacob to Haran to find a wife? What is so good about this solution? Jacob and Esau are separated and Isaac does not need to talk to Rebekah or to Jacob about the great deception from the previous day.

Therefore, Isaac does exactly what Rebekah requests. No matter what happens between Jacob and Esau—Isaac does not want one of them to die. Furthermore, Isaac remains married to Rebekah (there is no reason for them to discuss yesterday’s events). To some degree, Isaac is dependent upon Rebekah (although he is certainly rich enough to live separately and still be taken care of).

I suspect that Isaac weighs all of these possible options in his mind and decides that the simplest solution, the one that stirs up the least amount of dust and disappointment, is sending Jacob away to Haran to *find a wife*. Furthermore, no matter what Isaac planned or determined to do, Jacob has the blessing of the firstborn. Therefore, he needs a wife. Since Isaac already knows what the Hittite women can be like, he decides, that sending Jacob to Haran is the best solution. It solves all their family problems.

Genesis 28:2 (Isaac continues speaking to Jacob:) “Arise, go to Paddan Aram, to the house of Bethu’el your mother’s father. And take a wife for yourself from there, from the daughters of Laban your mother’s brother.

Isaac send Jacob to Haran for the express purpose of finding a wife (as per Rebekah’s request from the previous chapter). Nothing is said about the blessing achieved by deceit; nothing is said about Esau’s anger. The whole cover story—which is accurate, by the way—is all about sending Jacob to Haran to find a wife.

Genesis 28:3–4 “And El Shaddai bless you, and make you fruitful and increase you, and you shall become an assembly of peoples, and give you the blessing of Abraham, to you and your seed with you, so that you inherit the land of your sojournings, which Elohim gave to Abraham.”

El Shaddai is another name for God, and Isaac blesses Jacob a second time, confirming that he will receive the blessing of Abraham (which would be the blessing of the firstborn). “You and all of your descendants will inherit the land of Canaan, which God gave to Abraham.”

Genesis 28:5 So Yitsḥaq sent Ya’aqob away, and he went to Paddan Aram, to Laban son of Bethu’el the Aramean, the brother of Ribqah [= Rebekah], the mother of Ya’aqob and Esau.



Jacob is sent away, but all of this takes place rather quickly. Isaac does not take time to put together a dowry, as was done for him.

### Esau Marries an Ishmaelite Woman

Genesis 28:6–7 And Ĕsaw saw that Yitřhaq had blessed Ya'aqob and sent him away to Paddan Aram to take himself a wife from there, and that as he blessed him he gave him a command, saying, "Do not take a wife from the daughters of Kena'an," and that Ya'aqob had obeyed his father and his mother and had gone to Paddan Aram.

Esau did not necessarily watch with his own eyes all of this take place. He found about it, so that, at some point, Esau knew all that had happened. He is well-aware that his Hittite wives are displeasing to his mother.

Genesis 28:8–9 So Ĕsaw saw that the daughters of Kena'an did not please his father Yitřhaq, and Ĕsaw went to Yishma'el [= *Ishmael*] and took Maḥalath the daughter of Yishma'el, Abraham's son, the sister of Nebayoth, to be his wife, besides the wives he had.

It is at this point that Esau realized that his parents did not approve of his two wives. He knew that there was some tension, but at this point, he takes it seriously. Therefore, Esau reaches out to Ishmael to take a wife from his tribe. This is Esau's third wife.

### Jacob's Dream of a Ladder to Heaven



Genesis 28:10 And Ya'aqob went out from Be'ěrsheba and went toward Haran.

Jacob, with whatever he was given, left Beersheba and went to Haran.

When Abraham's servants went to Haran to take a wife for Isaac, he was sent with a massive dowry. This totally got the attention of Laban. However, there is no indication that Jacob will travel with anything except one or two camels, maybe a slave, and some supplies to keep him alive.

In the book of Genesis, there is a fair amount of travel which takes place. However, when a person travels from point A to point B, rarely do we know

anything about the actual trip between those two places. However, this is different. This trip was quite eventful.

**Jacob's Ladder** (a graphic); from [Anita Matthias](#); accessed October 10, 2024.

Genesis 28:11 [And he came upon a place and stopped over for the night, for the sun had set. And he took one of the stones of that place and put it at his head, and he lay down in that place to sleep.](#)

Along the way, Jacob had to stop and sleep.

Genesis 28:12 [And he dreamed and saw a ladder set up on the earth, and its top reached to the heavens, and saw messengers of Elohim going up and coming down on it.](#)

In his dreams, Jacob saw an amazing thing. He saw a ladder going up from the earth to heaven and he watched messengers go up and down this ladder. This has been represented by many paintings over the years.

### **God Promises a Covenant to Jacob**

Genesis 28:13 [And see, הוהי stood above it and said, "I am הוהי Elohim \[= YHWH Elohim, Y<sup>e</sup>howah Elohim, Jehovah God\] of Abraham your father and the Elohim of Yitshaq \[= the God of Isaac\]. The land on which you are lying, I give it to you and your seed.](#)

God speaks to him in this dream. He repeats His promises made to Abraham and to Isaac. Even though Jacob did some terrible things, God chooses him over Esau. Why? Because of Jacob's line. God can see where Esau's line is going to go and He can see where Jacob's line is going. There will be believers in the line of Esau. In fact, I believe that the list of descendants from Esau all represent specific believers. But, after a certain period of time, Esau's line had fewer and fewer unbelievers. At many points in their history, they became antagonistic to the Jews. This is true of many specific groups, particularly the Arabs.

Jacob's line is going to lead to the Lord Jesus Christ. Therefore, despite his many shortcomings, he is the line of promise.

Genesis 28:14 ["And your seed shall be as the dust of the earth, and you shall break forth to the west and to the east, to the north and the south. And all the clans of the earth shall be blessed in you and in your seed.](#)

"Your seed," God tells Jacob, "is going to be scattered throughout the entire earth, to the east, to the west, to the north and to the south." God has given the people of Jacob a specific plot of land, but at the same time, Israel is going to be scattered throughout the globe.

Prior to this, all of the promises made to the people of God were that they would be associated with the land of Canaan. With Jacob, suddenly, God's promises have them breaking out of their land and ending up all over the world. Right at this point in time in the narrative, there are essentially five Jews, living or dead: Abraham and Sarah, Isaac and Rebekah, and Jacob. Every genealogical Jew will be born with the genes of these three men, Abraham, Isaac, and Jacob.

Genesis 28:15 “And see, I am with you and shall guard you wherever you go, and shall bring you back to this land. For I am not going to leave you until I have done what I have spoken to you.”

God promises Jacob to guard him wherever he goes and that He will bring Jacob back to the land of promise.

### **Jacob Responds with Promises toward God**

Genesis 28:16 And Ya'aqob<sub>ו</sub> awoke from his sleep and said, “Truly, הוהי is in this place, and I did not know it.”

Jacob wakes up and he is surprised by what he dreamed. “Certainly, Y<sup>e</sup>howah is here, in this place, and I had no clue.”

Genesis 28:17 And he was afraid and said, “How awesome is this place! This is none other than the house of Elohim, and this is the gate of the heavens!”

Jacob called this place awesome, the house of God, and he said the gates of heaven are found here.

Genesis 28:18 And Ya'aqob<sub>ו</sub> rose early in the morning, and took the stone that he had put at his head, set it up as a standing column, and poured oil on top of it.

Jacob stood a stone up, and then poured oil upon it. Sometimes this was done to mark a spot of importance. A large oblong stone is stood upright to make some kind of a statement.

Genesis 28:19 And he called the name of that place Běyth Ĕl, however, the name of that city had been Luz previously.

He calls this place Beth-el, which means, *House of God*.

Genesis 28:20–22 And Ya'aqob<sub>ו</sub> made a vow, saying, “Seeing Elohim is with me, and has kept me in this way that I am going, and has given me bread to eat and a garment to put on – when I have returned to my father's house in peace, and הוהי has been my Elohim, then this stone which I have set as a standing column shall be Elohim's house, and of all that You give me, I shall certainly give a tenth to You.”

Jacob then makes a vow to God, that if God feeds and clothes him, and returns him to his father's home, then he will give God a tenth of what he has.

What lies ahead for Jacob is this: he is presently a dishonest, crafty manipulator; so he is going to spend time with his Uncle Laban, who is more dishonest, more crafty and more of a manipulator.

## An Abbreviated Exegesis of Genesis 29:

## The Subsections of Genesis 29:

vv.	1–14	<a href="#">Jacob Travels to Haran and Meets Rachel and Laban</a>
vv.	15–20	<a href="#">Jacob Agrees to Serve Laban Seven Years for Rachel</a>
vv.	21–25	<a href="#">The Deceiver is Deceived</a>
vv.	26–30	<a href="#">Jacob Works Seven More Years for Laban to Marry Rachel</a>
vv.	31–35	<a href="#">Leah Give Jacob Four Sons</a>

Because of some deceptive things that Jacob did with his family, he was sent east to Haran in order to find a wife. This also kept his older brother Esau from killing him (although this was not stated specifically as a reason for sending Jacob east).

While on his way, Jacob stopped in Bethel and saw, in a dream, a ladder between heaven and earth, with angels going up and down this ladder. All of this is recorded in **Genesis 28** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**Jacob Travels to Haran and Meets Rachel and Laban**

Genesis 29:1 [And Ya'aqob \[= Jacob\] moved on and came to the land of the people of the East.](#)

Jacob arrives at his destination in Haran. We do not know who he traveled with, but he did not come with a massive dowry and a servant representing his father brought 40 or 50 years earlier.

Genesis 29:2 [And he looked and saw a well in the field, and saw three flocks of sheep lying by it, for out of that well they watered the flocks, and a large stone was on the well's mouth.](#)

Jacob could find Haran well enough, but now he needs to find his Uncle. The logical place for Jacob to get specific information about his Uncle Laban and how to find him would be available at this well. People from this area would come to this well. Laban is a prosperous rancher with many sheep (I would assume that Jacob knows this), so hanging out here is the best place to find out exactly where Laban lives.

Genesis 29:3 [And all the flocks would be gathered there, then they would roll the stone from the well's mouth and water the sheep, and put the stone back in its place on the well's mouth.](#)

Jacob observes how things are done. The well is capped with a large stone. The large stone keeps impurities from falling into the well.

Genesis 29:4 So Ya'aqob said to them, "My brothers, where are you from?" And they said, "We are from Haran."

Jacob approach the men at the well and it turns out that they are from Haran.

Genesis 29:5 And he said to them, "Do you know Laban son of Nahor?" And they said, "We know him."

Jacob asks, "Do you know Laban ben Nahor?" and they did.

Genesis 29:6 So he said to them, "Is he well?" And they said, "Well. And see, his daughter Raḥēl [= Rachel] is coming with the sheep."

Jacob asks about his health/welfare, and he is doing well. Then the men point out that his daughter Rachel is off in the distance coming with the sheep.

**Rachel—the Love of Jacob's Life** (a graphic); from [Bible Art](#); accessed October 10, 2024.

Genesis 29:7 And he said, "See, it is still high day, not the time for the livestock to be gathered together. Water the sheep, and go and feed them."

Jacob says, "I don't want to take up any more of your time. Obviously, you need to get your sheep some water."



Genesis 29:8 But they said, "We are not allowed until all the flocks are gathered together, and they have rolled the stone from the well's mouth, then we shall water the sheep."

However, there was apparently a custom established by the people who dug the well (probably Laban). All the flocks needed to be gathered there, and then the stone could be moved and water fetched.

I assume that would mean the least amount of time for the rock to be off of the well. The less time that the well is uncovered, the less chance it will become contaminated.

It is very possible that the various shepherds worked together to water their sheep. These animals would stay at a distance from the well. Away from the well—let's just say 100 ft. or more—there would be troughs. Water would be transferred from the well to the troughs and the shepherds would take turns bringing their sheep to the troughs for water. No one wants these dirty sheep to get too close to the well itself.

Genesis 29:9 While he was still speaking with them, Raḥēl came with her father's sheep, for she was a shepherdess.

As Jacob spoke to these men, Rachel arrived with her father's sheep.

Genesis 29:10 And it came to be, when Ya'aqob saw Raḥēl the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Ya'aqob went near and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

The relationship of everyone is established here. Rachel and Jacob are first cousins. Rachel's father and Jacob's mother are brother and sister.

Rachel waters her sheep first, suggesting that the well belonged to Laban. The shepherds there probably had a contract of some sort established with Laban to use the well. These shepherds would have a route which would take their sheep through green fields, and one of the stops would be at this well. Let me suggest that they arrive early so there is no chance that they might miss out on the use of the well.

Genesis 29:11 And Ya'aqob kissed Raḥēl, and lifted up his voice and wept.

Jacob kissing Rachel here is a kiss between relatives.

Jacob cries, presumably because he has been led by God to his family in Haran. Remember that Jacob has never gone out of Canaan, let alone travel all the way to Haran. We do not know if a few servants accompanied him or not (seems like I recall a future chapter which reveals that he has servants—but I could be wrong about that).

Genesis 29:12 And when Ya'aqob [= Jacob] told Raḥēl [= Rachel] that he was her father's relative and that he was Ribqah's [= Rebekah] son, she ran and told her father.

Jacob tells Rachel exactly who he is and who he is related to. She runs home to tell her father, Laban, about this.

Genesis 29:13 And it came to be, when Laban heard the report about Ya'aqob his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. Then he told Laban all these matters.

When Laban hears about this, that his nephew has come, he runs out to the well and embraces Jacob and kisses him. Then Jacob is brought home. Jacob tells Laban what has taken place. It is my assumption that he simply speaks of his mother, Rebekah, and his father Isaac; and how things are for them in Canaan.

Maybe Jacob mentions his twin brother Esau, but he would not have mentioned the Hittite wives. Furthermore, he would not have blurted out, "I am looking to marry one of your daughters." My assumption is that Jacob's approach much more subtle than that. Likely the only marriage mentioned was that between Isaac and Rebekah (which would have certainly interested Laban).

Genesis 29:14 And Laban said to him, "You are indeed my bone and my flesh." And he stayed with him for a new moon.

When Laban says, "You are indeed my flesh and bone," he is making this statement based upon Jacob's physical appearance and what he knows about his family in Canaan. All of this lines up with what Laban knows.

### **Jacob Agrees to Serve Laban Seven Years for Rachel**

Genesis 29:15 Then Laban said to Ya'aqob, "Because you are my relative, should you therefore serve me for naught? Let me know, what should your wages be?"

The way I picture this is, this conversation from vv. 15 on was held on a different time. I believe that Jacob had been there for one month, and he simply started working for Laban.

Laban, recognizing that Jacob is a hard worker, says, "Listen, I can't just have you working for me for free. What should I pay you?"

Let me suggest, whether it has been said or not, Jacob has been thinking about Rachel for much of this time. He has strong feelings for her already, even though only a month has passed.

Genesis 29:16 And Laban had two daughters, the name of the elder was Lě'ah, and the name of the younger was Raḥěl.

Recall the Jacob is *writing this* (he did not actually write these words down, but he would recount these events later on in his life). His mind is on one of Laban's daughters, so he



describes Laban's two oldest daughters (maybe his only daughters?) for us. Leah was the oldest.

Genesis 29:17 *And Lě'ah's eyes were weak, but Raḥěl was beautiful of form and beautiful of appearance.*

One of the most beautiful things about a woman is her eyes, and the 2009 Scriptures tells us that Leah's eyes were weak. The word is the adjective rak<sup>o</sup> (רַך) [pronounced *rahkh*], which means, *tender, delicate, soft; infirm; weak, weak of heart, timid*. Strong's #7390 BDB #940. I lean toward this meaning that her eyes were less attractive than Rachel's. She knew this, and was shy about it, always looking away.

Rachel was beautiful with a wonderful figure.

Genesis 29:18 *And Ya'aqob loved Raḥěl, so he said, "Let me serve you seven years for Raḥěl your younger daughter."*

For Jacob, there was no difficult choice here; Rachel appealed to him greatly. Leah did not.

Genesis 29:19 *And Laban said, "It is better that I give her to you than that I should give her to another man. Stay with me."*

Concerning any potential marriage prospects, Jacob would have seemed to be head and shoulders above the rest (as Rachel would have seemed to him).

Genesis 29:20 *So Ya'aqob served seven years for Raḥěl, and they seemed to him but a few days because of the love he had for her.*

This is one verse which certainly came from Jacob's heart and soul. He worked for seven years, but it was nothing, because at the end of those seven years, Rachel would be his wife. To him, it only seemed to be a few days. That is a very subjective statement that only the man who experienced this seven-year wait could make.

I point this out in order to give evidence that the book of Genesis was not written by one man, Moses, hundreds of years after the fact. First of all, there are many styles of writing found throughout the book of Genesis. You may recall Genesis 24, which was so repetitive (which we do not find anywhere else in Genesis). There is a lot of information about Abraham and (as we will see) about Jacob; but nearly nothing about Isaac. Abraham had a lot to say; Jacob had a lot to say. Isaac did not. That is simply their personalities working out through their writing. This v. 20 is clearly giving us Jacob's specific feelings, something that someone writing years or centuries later would not have said.

I have mentioned this in the introduction to Genesis that Moses did not write the book of Genesis. The people found in this book wrote about these events. We can be certain that Abraham, Isaac, Jacob, Reuben, Simeon or Levi, Judah and Joseph wrote everything from Genesis 15 and forward (although Ishmael and Esau may have given their genealogical lines to their relatives, which genealogies are placed into the Bible).

Who wrote the Scriptures prior to Abraham? For this, we can only guess. Maybe Noah, maybe Shem, maybe even Adam.

And the way that this was done is as follows: the people of God would gather—and this could be any size group—and the patriarch would speak everything from Genesis 1:1 to his place in history, and he would add the events of his life to the mix. Then, if his son or sons or grandsons were old enough, then they would stand, one-by-one, and add their part. This would have been quite amazing when Jacob and his family was in Egypt, because Jacob and at least four of his sons would stand up and give the narrative, which I often call, *The History of God and Man* (an alternate title to Genesis). Perhaps even Benjamin gave his point-of-view a few times (making it five sons who would participate in this reading).

I keep using the words *writing* and *reading*, but there was no book or set of scrolls to read. The various men stood up and spoke these words. Knowing that, after their deaths, someone else would speak their words, the text would have been standardized on the fly (they would speak of these various events and develop a way to keep their reading consistent).

This explains a marvelous change that takes place in the person of Jacob. He was a cranky, self-centered, deceptive, manipulative and often depressed man, who would have been a difficult person to like (he had his good points, but he had so many bad points as well). Yet, when he dies in Egypt, he is beloved, even by the Egyptians, and they make a big to-do about his death, giving Jacob great honor. So, what happened? How did Jacob go from the jerk he appears to be in Canaan to someone who is highly honored in Egypt?

Jacob, in Egypt, had all of his sons, they were all alive. He was very happy about that. But, how did he win the hearts of so many Egyptians? Periodically, whether this be every week or every month, he would stand and give *The History Between God and Man*, and more and more Egyptians would attend this reading (they did not read; they spoke from memory); and because this was the Word of God, people were moved in their souls. Many Egyptians believed in the Revealed God, the God of the Hebrew people, as a result. How do we know this? God sent Jacob and his entire family to Egypt. That means that there was positive volition in Egypt. There were many Egyptians who were ready to hear the gospel and they were ready to respond in faith. God sends the gospel message to wherever there is positive volition. So, all of Jacob's family going to Egypt was not just a place for them to stop and hang out for awhile; it was a response to the positive volition which was in Egypt, during the time that Jacob was alive. As a result of these readings,

more and more Egyptians would believe in the God of the Hebrews and, as a result, Jacob became one of the most beloved men in Egypt. At least one generation of Egyptians loved Jacob and loved his message from God.

Now, let's return to the context of Genesis 29:

### **The Deceiver is Deceived**

Genesis 29:21 Then Ya'aqob said to Laban, "Give me my wife, for my days are completed, and let me go in to her."

It is now seven years later. At this point, Jacob and Laban do not use the name Rachel. For Jacob, this is understood. However, Laban has a plan. Jacob says, "Give me my wife," to Laban, and Laban will do just that.

Genesis 29:22 And Laban gathered all the men of the place and made a feast.

Laban holds a great wedding feast—a bachelor's party if you will. There are no women there. Let me suggest that, at the end of all this, Jacob has overeaten, he is tired, and maybe a little drunk.

Genesis 29:23 And it came to be in the evening, that he [Laban] took Lě'ah his daughter and brought her to Ya'aqob. And he [Jacob] went in to her [Leah]. Jacob did not realize that this was Leah.

Laban has told Jacob, "Go to your tent" (or to your room) "and I will bring your wife in to you." Things would have been pitch black at night. In case Jacob wants to light a lamp or something, Laban discourages him, saying, "Your wife is very shy. Let her have some privacy this first night." (I am speculating here).

Whatever the reason, Jacob is waiting in bed in the pitch black. Laban brings his wife to him (Leah and not Rachel). We do not know what Leah and Rachel were told. It is possible that neither daughter knew what Laban was doing. Now, how could that be? Perhaps a few nights earlier, Laban told both of them, "Jacob wants Leah, because she is the eldest." So it is possible that Laban duped his daughters as well as Jacob.

In the darkness, where possibly no words were exchanged, Jacob went into Leah (that is, they had sexual intercourse), and that made them married. No matter what the circumstances were, Jacob and Leah were now married.

Genesis 29:24 And Laban gave his female servant Zilpah to his daughter Lě'ah as a female servant.

Why is Zilpah mentioned here? Someone must fetch the sheets which were used, and these sheets reveal that Leah is a virgin. The sheets would be stored in case any issue was made of the first night. Zilpah would have grabbed up these sheets and delivered them to Laban.

Genesis 29:25 And in the morning it came to be, that see, it was Lě'ah. So he said to Laban, "What is this you have done to me? Was it not for Raḥěl that I served you? Why then have you deceived me?"

In the morning, Jacob realizes that Leah is in his bed, and he just blows his cork. He goes to Laban, seething with anger. He did not see this coming. Laban completely deceived him; Laban completely manipulated him. Jacob did not know that deception and manipulation were on the table and he is furious. Remember how Jacob pulled a switcheroo on his father in the previous chapter? Well, Laban pull a switcheroo on him.

### **Jacob Works Seven More Years for Laban to Marry Rachel**

Genesis 29:26 And Laban said, "It is not done this way in our place, to give the younger before the first-born.

Laban calmly explains, "We cannot give away the younger daughter before the firstborn. That is something that everyone knows."

Genesis 29:27 "Complete the week of this one, then we give you this one too, for the service which you shall serve with me still another seven years."

Laban is ready with a solution. "Work for seven more years and Rachel is your wife as well."

Genesis 29:28 And Ya'aqob did so and completed her week. Then he gave him his daughter Raḥěl too, as wife.

Jacob agrees to this and he works for another seven years in order to marry Rachel as well. This time, there is no deception.

Genesis 29:29 And Laban gave his female servant Bilhah to his daughter Raḥěl as a female servant.

Bilhah would have also fetched the wedding night sheets for saving.

Genesis 29:30 And he also went in to Raḥěl, and he also loved Raḥěl more than Lě'ah. And he served with Laban still another seven years.

Three times, this additional seven years is spoken of. For Jacob, this would mean a much longer time than the first seven years, and so he says it three times.

### **Leah Give Jacob Four Sons**

Genesis 29:31 And הוהי [= YHWH, Y<sup>e</sup>howah] saw that Lě'ah was unloved, and He opened her womb, but Raḥēl was barren.

I am unclear as to when Leah began to have children. Did this happen in between Jacob's first and second marriage? Or did Jacob begin to father children after fourteen years of service to Laban?

Genesis 29:32 And Lě'ah conceived and bore a son, and she called his name Re'ubēn, for she said, "For הוהי [= YHWH, Y<sup>e</sup>howah] has looked on my affliction, because now my husband is going to love me."

Leah gives birth to Reuben, her firstborn. She believes by producing a son for Jacob that Jacob will love her. Apparently, Jacob eventually develops an affection for her—but that takes place many years later.

Genesis 29:33 And she conceived again and bore a son, and said, "Because הוהי [= YHWH, Y<sup>e</sup>howah] has heard that I am unloved, He gave me this son too." And she called his name Shim'on [= Simeon].

Leah, somewhat sad over the circumstances, is given a second son, his name is Simeon.

Genesis 29:34 And she conceived again and bore a son, and said, "Now this time my husband is joined to me, because I have borne him three sons." So his name was called Lěwi [= Levi].

Leah gives birth to a third son, Levi.

Genesis 29:35 And she conceived again and bore a son, and said, "Now I praise הוהי." So she called his name Yehuḥah [= Judah]. And she ceased bearing.

Leah bears Jacob a fourth son, Judah.

The children being born to Jacob are going to be continued in Genesis 30 (which certainly makes us wonder, why break up the chapters right here?). Obviously, there is more to be said, but this chapter ends abruptly.



## An Abbreviated Exegesis of Genesis 30:

## Genesis 30 Divided into Subsections:

vv.	1–24	<a href="#">Jacob's Great Prosperity with Children</a>
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At first reading, I want very much to place the births of Jacob's children altogether in the same chapter. However, even though these two sections of Genesis 30 seem rather disparate, they have some things in common. Rachel and Leah are confused about a traditional myth of that era. They go for it, following that myth, which, of course, is not going to yield any results. However, God prospers Jacob with many children anyway. In the second section, Jacob himself believes a myth of his era (and maybe he came up with this idea himself); but, despite depending on a silly myth, God still prospers Jacob with great wealth (having many domesticated animals in this era was equivalent to having great wealth).

Jacob is not prospered with children or with wealth because they followed these myths. God blesses him greatly in spite of them following these myths.

**Jacob's Great Prosperity with Children**

Genesis 30:1 [And when Raḥēl \[= Rachel\] saw that she bore Ya'aqob \[= Jacob\] no children, Raḥēl \[= Rachel\] envied her sister, and said to Ya'aqob \[= Jacob\], "Give me children, or else I am going to die!"](#)

Jacob began to sire children in the previous chapter, having four sons by Leah. Genesis 29.

Although Jacob loves Rachel, he is not a fan of nagging, especially when this is nagging about something over which he has no control. She nags for him to give her children. Unless Jacob is withholding sex, there is nothing he can do about her infertility.

Rachel's complaint, "Give me children or else I am going to die!" is very wrong. It is bearing children which will cause her to die. Whereas her sister is made to bear children, Rachel is not. Her second child will be too much for her and she will die as a result of that difficult birth.

Genesis 30:2 [And Ya'aqob's displeasure burned against Raḥēl \[= Rachel\], and he said, "Am I in the place of Elohim, who has withheld from you the fruit of the womb?"](#)

Jacob focuses in on the problem with her complaint: “Do you think that I am God, that I can make you pregnant or not?” Here, Jacob is 100% right and Rachel is 100% wrong. Don’t expect to see her apology recorded in Scripture.

Genesis 30:3 *And she said, “See, my female servant Bilhah; go in to her, and let her bear for me, and let me be built up from her as well.”*

As we will see, both sisters will offer up their maids in order for Jacob to father more children. Neither one seems to grasp that, when Jacob fathers a child by Bilhah, this does not change things with Rachel (regardless of what the culture of that day held).

Genesis 30:4 *So she gave him Bilhah her female servant as wife, and Ya'aqob [= Jacob] went in to her.*

Jacob gives in and has intimate relations with Bilhah, Rachel’s personal maid.

Genesis 30:5 *And Bilhah conceived and bore Ya'aqob [= Jacob] a son.*

Bilhah provides Jacob with a son.

Genesis 30:6 *And Raḥēl [= Rachel] said, “Elohim has rightly ruled my case, and has also heard my voice and given me a son.” So she called his name Dan.*

Rachel names the son, but it is not really hers. She is the son of Bilhah.

Genesis 30:7 *And Raḥēl’s female servant Bilhah conceived again and bore Ya'aqob [= Jacob] a second son.*

Rachel has her maid and Jacob do this again.

Genesis 30:8 *And Raḥēl said, “With great wrestlings I have wrestled with my sister, and I have overcome.” So she called his name Naphtali.*

Bilhah provides Jacob with another son.

Despite Rachel’s words, she did not wrestle with her sister and she did not overcome a thing.

Genesis 30:9 *And Lě’ah saw that she had ceased bearing, and she took Zilpah her female servant and gave her to Ya'aqob as wife.*

Leah observes all of this, and since she has stopped having children, she presses her own personal servant, Zilpah, to take up the slack.

Genesis 30:10 *And Lě’ah’s female servant Zilpah bore Ya'aqob a son.*



Zilpah bears Jacob a son.

Genesis 30:11 And Lě'ah said, "Fortune comes!" So she called his name Gad<sup>a</sup>.

<sup>a</sup>Hebrew Gad, meaning fortune.

Zilpah's son is named *Gad*.

Genesis 30:12 And Lě'ah's female servant Zilpah bore Ya'aqob a second son.

Leah has her servant do this again.

Genesis 30:13 And Lě'ah said, "I am happy, for the daughters shall call me happy." So she called his name Ashěr.<sup>a</sup>

<sup>a</sup>Heb. Ashěr, meaning happy.

Zilpah bears another son for Jacob, and he is named happy. Is Leah really happy over this?

Genesis 30:14 And Re'uběn went in the days of wheat harvest and found love-apples in the field, and brought them to his mother Lě'ah. And Raḥěl said to Lě'ah, "Please give me some of your son's love-apples."

Reuben, Jacob's oldest son by Leah, comes across what are known to that culture as love-apples. Whether they act as an aphrodisiac or are supposed to improve the chances of birth, we don't know. Possibly the current culture believed both things would take place.

On the one hand, certainly it is possible to have none of these effects, or one or both of them. However, the key is God, not love apples.

Genesis 30:15 But she said to her, "Is it a small matter that you have taken away my husband? Would you take away my son's love-apples too?" And Raḥěl said, "Therefore let him lie with you tonight for your son's love-apples."

Rachel and Leah work out a deal, where Leah would lay with Jacob on one night, and Rachel the next. Love apples apparently would be a part of Rachel's night with Jacob. It is unclear whether they played a part in Leah's night with him.

Genesis 30:16 And when Ya'aqob came out of the field in the evening, Lě'ah went out to meet him and said, "Do come in to me, for indeed, I have hired you with my son's love-apples." And he lay with her that night.

It is unclear whether *love apples* were given to Jacob (or to Leah). It does not actually matter.

Genesis 30:17 And Elohim listened to Lě'ah, and she conceived and bore Ya'aqob a fifth son.

Leah bears Jacob a 5<sup>th</sup> son by her. Leah's desire was to have another son; and God heard that prayer and answered it.

Genesis 30:18 And Lě'ah said, "Elohim has given me my hire, because I have given my female servant to my husband." So she called his name Yissaskar [or, *Issachar*].

Leah names this son *Issachar*. Even though she relates it to the agreement with her sister about the love apples, it was God who provided the life.

Genesis 30:19 And Lě'ah conceived again and bore Ya'aqob a sixth son.

Leah has another son by Jacob—again, totally unrelated to the so-called *love apples*.

Genesis 30:20 And Lě'ah said, "Elohim has presented me with a good present. Now my husband is going to dwell with me, because I have borne him six sons." So she called his name Zebulun.

Leah's sixth son is named Zebulun.

Leah speaks of Jacob dwelling with her. Apparently, Jacob was gone a lot with the flocks of Laban. When he came back into their camp, he likely stayed with Rachel. The three of them (actually, five) did not live together in one happy home.

Genesis 30:21 And afterward she bore a daughter, and called her name Dinah.

Leah gives birth to a daughter, and she is named Dinah.

Genesis 30:22 And Elohim remembered Raḥēl, and Elohim listened to her and opened her womb.

God knows that Rachel wants children, and He hears her prayers and opens her womb. These may have been old prayers, as Rachel has apparently put her faith in the love apples.

Love apples were not the key; God's response to her fervent prayer was. Now, I am still making mention of the love apples, but the Scriptures stopped doing that a few verses back.

Genesis 30:23 And she conceived, and bore a son, and said, "Elohim has taken away my reproach."

Because giving birth would be hard on Rachel, God kept her barren for a long period of time, allowing Jacob to more fully enjoy his wife (at least, when she was not nagging).

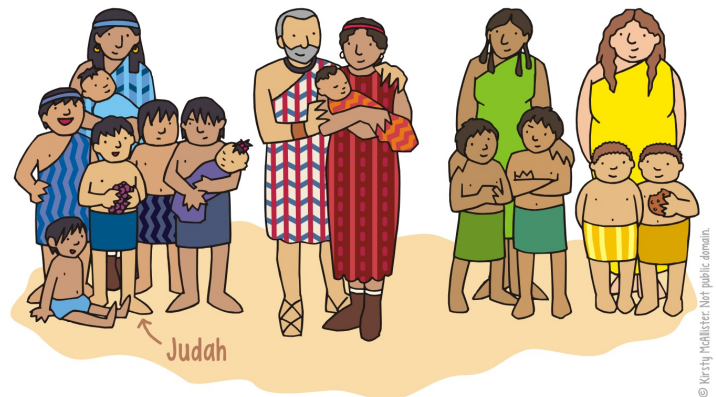
Genesis 30:24 So she called his name Yosēph [= *Joseph*], and said, "הוהי [= *YHWH*, *Yehowah*] has added to me another son."

Even though Rachel says another son, this is her first son. She mistakenly still counts Bilhah's sons as hers.

**Jacob's Children** (a graphic); from [Miscellany of Randomness](#); accessed October 10, 2024.

### **Jacob's Great Prosperity with Wealth**

Genesis 30:25 And it came to be, when Raḥēl had borne Yoṣēph [= Joseph], that Ya'aqob said to Laban, "Send me on my way, to go to my own place and to my land.



At this point, with his 11<sup>th</sup> son having been born, Jacob asks Laban to send him on his way. His own place and his own land is in Canaan. God gave him this land and that is where Jacob belongs.

Genesis 30:26 "Give my wives and my children for whom I have served you, and let me go, for you yourself know my service which I have done for you."

Jacob has worked many years for Laban, and now he is ready to return to the land of Canaan.

Genesis 30:27 And Laban said to him, "If I have found favour in your eyes, please stay, for I have diligently watched that הוה has blessed me for your sake."

Laban recognizes that he is blessed through Jacob, who is blessed by God. This is known as blessing by association. Laban is a believer; but he has apparently not grown much spiritually. However, Laban fully understands that Jacob played a big part in his own personal wealth. So, Laban is not an idiot by any means.

Genesis 30:28 And he said, "Name me your wages, and I give it."

Laban asks Jacob to name his price in order to stay.

Genesis 30:29 So he said to him, "You know how I have served you and how your livestock has been with me.

Jacob recounts how he has faithfully served Laban, and that his livestock has prospered under him.

Genesis 30:30 "For the little you had before I came has increased greatly, and הוה has blessed you since my coming. But now, when am I to provide for my own house too?"

“You had little before; and now you have a lot,” Jacob points out. “However, it is time for me to increase my wealth for my own family.”

Genesis 30:31 And he said, “What do I give you?” And Ya‘aqob said, “Give me naught! If you do this for me, I shall again feed and guard your flocks:

Jacob then proposes an novel approach.

Genesis 30:32 “Let me pass through all your flock today, removing from there all the speckled and spotted sheep, and all the black ones among the lambs, and the spotted and speckled among the goats. And these shall be my wages.

Jacob proposes: “I will remove all of the speckled and spotted sheep, and those which are all black. The same for the goats. Those will be mine in payment.”

Later, I will present a slightly different view of this.

Genesis 30:33 “And my righteousness shall answer for me in time to come, when you come concerning my wages: every one that is not speckled and spotted among the goats, and black among the lambs, it is stolen if it is with me.”

Jacob says, “This is how you will be able to tell your sheep and goats from mine.”

Genesis 30:34 And Laban said, “See, let it be according to your word!”

Laban agreed.

Genesis 30:35 And on that day he set aside the male goats that were speckled and spotted, and all the female goats that were speckled and spotted, every one that had some white in it, and all the black ones among the lambs, and gave them into the hand of his sons.

Jacob put this group of sheep and goats with his sons, who were just beginning to mind the livestock.

Genesis 30:36 And he put three days’ journey between himself and Ya‘aqob, and Ya‘aqob fed the rest of Laban’s flocks.

What seems to be the case—but these first verses do not support this interpretation—is the oddly colored sheep and goats were completely removed from Jacob’s responsibility. Then, any such oddly colored sheep or goat which occurred with what remained would be his to keep.

Given what follows, Jacob clearly wants to produce livestock which are oddly colored (with stripes, spots or with being all black).

Even today, these are known as *Jacob's Sheep*.

**Jacob's Sheep** (a photograph); from [Meridians Jacob](#); accessed July 5, 2024.



Genesis 30:37 [And Ya'aqob took for himself rods of green poplar and of the almond and chestnut trees, peeled white strips in them, and exposed the white which was in the rods.](#)

Now Jacob comes up with a scheme which we understand today does not work and has no effect upon the resulting offspring. He took several branches and made them to look like the spotted or striped sheep or goats that he wanted.

Genesis 30:38 [And he set the rods which he had peeled before the flocks in the gutters, in the watering troughs where the flocks came to drink, and they conceived when they came to drink.](#)

Jacob took these branches (or rods) and put them in front of the sheep or goats at a time when they would mate. The idea was, they would be inspired to throw off offspring with the coloration seen in the branches or rods. Obviously, we know that such an approach does not work.

Genesis 30:39 [So the flocks conceived before the rods, and the flocks brought forth streaked, speckled, and spotted.](#)

Critics complain about this section of Jacob's story and say, "This is nonsense; it would not work." And they are absolutely correct—they are not correct to be critical of the text but of Jacob's method. Now, God did not tell Jacob, "Here is what you do with these branches." Jacob came up with this idea completely on his own (or it may have been a part of the local lore).

Nevertheless, despite his nutty idea (which may have seemed brilliant in that era), there were many offspring with the spots and stripes. These were to belong to Jacob. God blesses Jacob, despite him following some false folklore.

Genesis 30:40 And Ya'aqob separated the lambs, and made the flocks face toward the streaked and all the black in the flock of Laban, but he put his own flocks by themselves and did not put them with Laban's flock.

This group of sheep and goats were put aside for Jacob.

Genesis 30:41 And it came to be, whenever the strong ones of the flock conceived, that Ya'aqob placed the rods before the eyes of the flock in the gutters, so they would conceive among the rods.

Jacob, having been a shepherd for at least fourteen years, recognized which sheep were strong and which were weak. Strong sheep had a better gene pool and were more likely to produce a varied number of odd colored sheep and goats. The weak ones had a more limited gene pool and, therefore, were less likely to produce that kind of offspring that Jacob wanted.

Genesis 30:42 But when the flocks were weak, he did not put them in, so the weak ones were Laban's and the strong ones Ya'aqob's.

The strong ones were used to produce Jacob's oddly colored offspring; the weak ones produced the flocks which would stay with Laban.

This is how I see this as taking place. The narrative here does not appear to agree with my approach exactly. Either I am wrong or the translation is off (or both).

Genesis 30:43 Thus the man increased very much, and had many flocks, and female and male servants, and camels and donkeys.

Over the years, Jacob increased his wealth dramatically, but not because he had weird ideas about breeding. God blessed Jacob and all those associated with him.

When Jacob comes back to the land of promise, he will have a very large amount of wealth.

**Jacob's Great Material Wealth** (a graphic); [Samuel Ashwood](#); accessed October 10, 2024.



**An Abbreviated Exegesis of Genesis 31:**

In the previous chapter, Jacob indicated to Laban that he was ready to split up.

Genesis 31:1 And he heard the words of Laban's sons, saying, "Ya'aqob [= Jacob] has taken away all that was our father's, and from what belonged to our father he has made all this wealth."

Laban's sons believe that they will be cheated out of some of their inheritance based upon what Jacob is doing. Their father understands that God is blessing Jacob, and spreading that blessing around to him (Genesis 30:27). His sons do not understand this.

Note that Laban's sons are not even named here. This suggests to me that they are not even saved.

Genesis 31:2 And Ya'aqob would look at the face of Laban and see that it was not toward him as before.

Laban, unfortunately, finds himself being convinced by his sons, so now he is seeing Jacob as an interloper (despite the fact that he is married to Laban's two daughters).

Genesis 31:3 And הוהי [= YHWH, Y<sup>e</sup>howah] said to Ya'aqob, "Return to the land of your fathers and to your relatives. And I am with you."

God knows that it is time. God tells Jacob that it is time to return to the land of Canaan.

Genesis 31:4–5 And Ya'aqob sent and called Raḥēl [= Rachel] and Lē'ah to the field, to his flock, and said to them, "I see your father's face, that it is not toward me as before, but the Elohim of my father has been with me.

To take off and leave, Jacob believes that he needs to sneak away in order to preserve all of his wealth.

Genesis 31:6 "And you know that I have served your father with all my strength.

Rachel and Leah know their father and they know Jacob. When Jacob says these things, they ring true to the daughters.

Genesis 31:7 "Yet your father has deceived me and changed my wages ten times, but Elohim [= God] did not allow him to do evil to me.

Apparently, we did not get the full story in the previous chapter. Laban changed his mind about Jacob's wages ten times, and the daughters know this to we true.

Genesis 31:8 “When he said this, ‘The speckled are your wages,’ then all the flocks bore speckled. And when he said this, ‘The streaked are your wages,’ then all the flocks bore streaked.

When Laban agreed that certain markings would be considered Jacob’s wages, the sheep and goats would bear lambs and kids with those markings. When Laban changed this, what Jacob’s flock bore provided him with more wealth. Laban could not do anything to stop the flow of blessing to Jacob. Remember that fact.

Genesis 31:9 “So Elohim has taken away the livestock of your father and given them to me.

Jacob is no longer talking about his famous trick of the previous chapter. He has a large number of livestock based upon what God has done. He understands the his blessings come from God and not from some foolish experiment he thought up. Genesis 30:37–40

Genesis 31:10 “And it came to be, at the time when the flocks conceived, that I lifted my eyes and looked in a dream and saw the rams which leaped upon the flocks were streaked, speckled, and mottled.

This was revealed to Jacob in a dream. What he did was not the key to his prosperity. What God does is the key to our prosperity. Remember this.

Just in case you think, *does this mean that God will speak to me in my dreams?* He will not! We have the full revelation of God in the Bible. There was not some detail which God forgot about and left out. He is not going to add some tasty bit of revelation to your dreams (no matter how weird your dreams are).

Genesis 31:11 “And the Messenger of Elohim spoke to me in a dream, saying, ‘Ya’aqob.’ And I said, ‘Here I am.’

God spoke to Jacob in some of his dreams. No doubt, he has shared this with his two wives.

Genesis 31:12 “And He said, ‘Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and mottled, for I have seen all that Laban is doing to you.

God recognized that Laban was cheating him.

Genesis 31:13 I am the Ĕl of Běyth Ĕl, where you anointed the standing column and where you made a vow to Me. Now rise up, get out of this land, and return to the land of your relatives.’ ”

God tells Jacob that He is the Ĕl of Bethel. “It is time for you to return home.”

Genesis 31:14 And Raḥěl and Lě’ah answered and said to him, “Do we still have any portion or inheritance in our father’s house?



Rachel and Leah had a promised inheritance. However, they are wondering if that inheritance still exists.

Genesis 31:15 “Are we not reckoned by him as strangers? For he has sold us, and also entirely consumed our silver.

The wives recognize that Laban to treating them as strangers or immigrants. They are apparently aware that all of the silver promise to them is gone.

Genesis 31:16 “For all the wealth which Elohim has taken from our father is ours and our children’s. Now then, do whatever Elohim has told you.”

The wives tell Jacob, “We are with you all the way. Whatever God has told you do to, do it. We will go with you.”

Genesis 31:17–18 So Ya‘aqob [= *Jacob*] rose and put his sons and his wives on camels, and he drove off all his livestock and all his possessions which he had acquired, his property of the livestock which he had acquired in Paddan Aram, to go to his father Yitshaq [= *Isaac*] in the land of Kena’an [= *Canaan*].

Jacob gathers all of his accumulated wealth and puts it, his sons and his wives on camels.

Genesis 31:19 And when Laban had gone to shear his sheep, Raḥēl stole the house idols that were her father’s.

Rachel, angry that the silver she was promised is gone, she grabs up some home idols, which would be the most expensive thing that she could walk away with (I am guessing that she could not find the silver).

Genesis 31:20 And Ya‘aqob deceived Laban the Aramean, because he did not inform him that he was about to flee.

Jacob is going to sneak off. He is not telling Laban what he is going to do.

Genesis 31:21 And he fled with all that he had. And he rose up and passed over the river, and headed toward the mountains of Gil’ad.

Jacob, with his family and belongings, cross over the river and go into the mountains, which would give them cover.

Genesis 31:22 And on the third day Laban was told that Ya‘aqob had fled.

Recall that Jacob was a three-day journey away from the others, so it takes them three days to realize that he has gone.

Genesis 31:23 Then he took his brothers with him and pursued him for seven days' journey, and he overtook him in the mountains of Gil'ad.

The brothers pursue Jacob and catch up to him in seven days.

Genesis 31:24 But in a dream by night Elohim came to Laban the Aramean, and said to him, "Guard yourself, that you do not speak to Ya'aqob either good or evil."

God also speak to Laban and warns him not to speak good or evil of Jacob. "Hold your tongue, Laban; make no judgments on Jacob."

Genesis 31:25 Then Laban overtook Ya'aqob. Now Ya'aqob had pitched his tent in the mountains, and Laban with his brothers pitched in the mountains of Gil'ad.

Laban also overtakes Jacob. Laban confronts Jacob directly.

Genesis 31:26 And Laban said to Ya'aqob, "What have you done, that you have deceived me, and driven my daughters off like captives taken with the sword?"

Laban is very upset over what has taken place and accuses Jacob of taking his daughters from him by force.

Genesis 31:27 "Why did you flee secretly and deceive me, and not inform me, and I would have sent you away with joy and songs, with tambourine and lyre?"

Laban makes some reasonable points. "You departed like a sneak. Why could we not all celebrate your departure?"

Genesis 31:28 "And you did not allow me to kiss my sons and my daughters. Now you have been foolish to do this.

"You gave me no chance to say goodbye to my own family."

Genesis 31:29 "It is in the power of my hand to do evil to you, but the Elohim of your father spoke to me last night, saying, 'Guard yourself, that you do not speak to Ya'aqob either good or evil.'

"I could really put the hurt on you," Laban warns Jacob, "but God told me not to."

Genesis 31:30 "And now you have gone because you greatly long for your father's house, but why did you steal my mighty ones?"

There are some stolen items taken from Laban's home (which is probably a tent). These are gods—little idols—which Laban had purchased. He probably paid a lot of money for them.

Now, as an aside. We do not know how people felt about idols in the ancient world. Let me suggest that it is very possible that they understood the idols to simply stand for a higher power, but they were not that higher power. Catholics have many symbols like statues of Mary. None of them believe that their statue actually is *Mary*; but it is a physical representation of her. However, that aside, it is still idolatry.

Genesis 31:31 And Ya'aqob answered and said to Laban, "Because I was afraid, for I said, 'Lest you tear your daughters away from me.'

Jacob responds, "In my defense, I was really worried that you would try to take your daughters from me."

Bear in mind that Laban was a pretty sneaky individual. Jacob was not unwarranted in his concerns. That does not make him right.

Genesis 31:32 "With whomever you find your mighty ones, do not let him live. In the presence of our brothers, see for yourself what is with me and take it with you." For Ya'aqob did not know that Raḥēl had stolen them.

"Whoever has stolen those idols, he should not live," Jacob proclaims, not knowing that it was Rachel who did this.

As an aside, apparently everyone knew about Laban's idols (not a bad name for a group, by the way).

Genesis 31:33 And Laban went into Ya'aqob's tent, and into Lě'ah's tent, and into the tents of the two female servants, but he did not find them. And he came out of Lě'ah's tent and entered Raḥēl's tent.

Laban checks out all of the tents.

Genesis 31:34 Now Raḥēl had taken the house idols and put them in the camel's saddle, and sat on them. And Laban searched all about the tent but did not find them.

Rachel had placed these idols in the camel's saddle and was sitting on them.

Genesis 31:35 And she said to her father, "Let it not displease my master that I am unable to rise before you, for the way of women is with me." And he searched but did not find the house idols.

Then Rachel says, "Listen, I am on my period, so I cannot rise up before you." In other words, she is going to sit right where she is.

Genesis 31:36 And Ya'aqob was wroth and contended with Laban, and Ya'aqob answered and said to Laban, "What is my transgression? What is my sin, that you have hotly pursued me?"

Apart from the accusation about the idols, Jacob has left with only that which belongs to him. “You have hotly pursued me for what exactly?” he demands.

**Laban Catches up to Jacob and Wants to Search the Camp** (a graphic); from [Patriarch's Men's Groups](#); accessed October 10, 2024.

Genesis 31:37 “Now that you have searched all my goods what have you found of all your household goods? Set it here before my brothers and your brothers, and let them decide between the two of us!

Jacob is now rather insulting, making light of Laban’s accusations.

Genesis 31:38 “These twenty years I have been with you. Your ewes and your female goats have not miscarried their young, and I have not eaten the rams of your sheep.



“I have worked for you for 20 years, and obviously, I have done right by you for that entire time.” Laban knows that this is true. Despite his negative thoughts about Jacob, he did not want Jacob to leave him.

Genesis 31:39 “That which was torn by beasts I did not bring to you, I myself bore the loss of it. You required it from my hand, whether stolen by day or stolen by night.

On some occasions, Jacob bore the loss for animals lost to wild beasts.

Genesis 31:40 “Thus I was! By day the heat consumed me, and the frost by night, and my sleep fled from my eyes.

Jacob indicates that he worked hard for Laban all of this time, enduring very hot and very cold weather, losing sleep often.

Genesis 31:41 “These twenty years I have been in your house. I served you fourteen years for your two daughters, and six years for your flock, and you have changed my wages ten times.

“Now that you are here,” Jacob says, “let me tell you why I have a problem with you. You told me to name my price and I did; but then you unilaterally changed my wages ten times.”

Genesis 31:42 “Unless the Elohim of my father, the Elohim of Abraham and the Fear of Yitshaq, had been with me, you would now have sent me away empty-handed. Elohim has seen my affliction and the labour of my hands, and rendered judgment last night.”

Jacob makes it clear that all of this blessing came from the God of Abraham and of Isaac.

Genesis 31:43 And Laban answered and said to Ya'aqob, “These daughters are my daughters, and these children are my children, and this flock is my flock, and all that you see is mine. But what shall I do today to these, my daughters or to their children whom they have borne?”

Then Laban says, “From my perspective, everything that you have come from me. You wives, your servants, your children, your livestock.”

In one way, he is correct; but in another, he is not. This was an agreement which he made with Jacob and Jacob did the work to gain these things. Much of what Laban had at this point was gotten by Jacob's work.

Genesis 31:44 “And now, come, let us make a covenant, you and I, and it shall be a witness between you and me.”

Jacob and Laban agree to make a covenant between the two of them.

Genesis 31:45 So Ya'aqob took a stone and set it up as a standing column.

These stones standing up would be a sign of this peace treaty being made.

Genesis 31:46 And Ya'aqob said to his brothers, “Gather stones.” And they took stones and made a heap, and they ate there on the heap.

The two groups of men ate together at this heap of gathered stones.

Genesis 31:47 And Laban called it Yeḡar Saḡadutha, but Ya'aqob called it Gal'ēd.

They had different names for it, but the different names represent different languages rather than different meanings.

Genesis 31:47 And Laban called it in Syrian, *Heap of the Testimony*, and Jacob called it in Hebrew, *Heap of Testimony*. (MKJV)

Remember that Laban has already been called an Aramæan in this chapter; their language would be Syrian (which we also call Aramæan).

Genesis 31:48–49 And Laban said, “This heap is a witness between you and me today.” That is why its name was called Gal'ēd, also Mitspah, because he said, “Let הוה watch between you and me when we are out of each other's sight.”

The two men were going their separate ways, but Laban's two daughters were going with Jacob.

Even though many Christians and Jews have used this saying when two lovers or two friends part, Jacob and Laban are hardly either. These rocks represent what is between them.

Genesis 31:50 "If you afflict my daughters, or if you take other wives besides my daughters, although no man is with us; see, Elohim is witness between you and me!"

Laban expresses concern for his daughters, for their treatment, and then Jacob not take additional wives.

Genesis 31:51 And Laban said to Ya'aqob, "See this heap and see this standing column, which I have placed between you and me.

Laban calls for this pile of rocks to stand as a witness between them. Laban would go one direction and Jacob would go another direction from here.

Genesis 31:52 "This heap is a witness, and this standing column is a witness, that I do not pass beyond this heap to you, and you do not pass beyond this heap and this standing column to me, for evil.

Neither man was to cross over this heap of rocks to pursue the other for evil.

Genesis 31:53 "The Elohim of Abraham, the Elohim of Nahor, and the Elohim of their father rightly rule between us!" And Ya'aqob swore by the Fear of his father Yitshaq.

They all had believed in the Revealed God. Abraham was a believer and so was his brother Nahor. However, God chose Abraham because God looked at Abraham and his future line. Abraham's line would lead to Jesus.

Genesis 31:54 And Ya'aqob slaughtered a slaughtering on the mountain, and called his brothers to eat bread. And they ate bread and spent the night on the mountain.

A sacrifice was also offered up. They all spent this night on the mountain.

Genesis 31:55 And Laban rose up early in the morning, and kissed his sons and daughters and blessed them. And Laban left and returned to his place.

The next morning, Laban rose up, kissed his grandsons and his daughters and blessed them. Then he returned home.

### An Abbreviated Exegesis of Genesis 32:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the previous chapter, Jacob left Haran, bringing his wives and children with him. Laban caught up with him, but they resolved their differences. Laban returned to Haran and Jacob continued toward Canaan—and toward his twin brother.

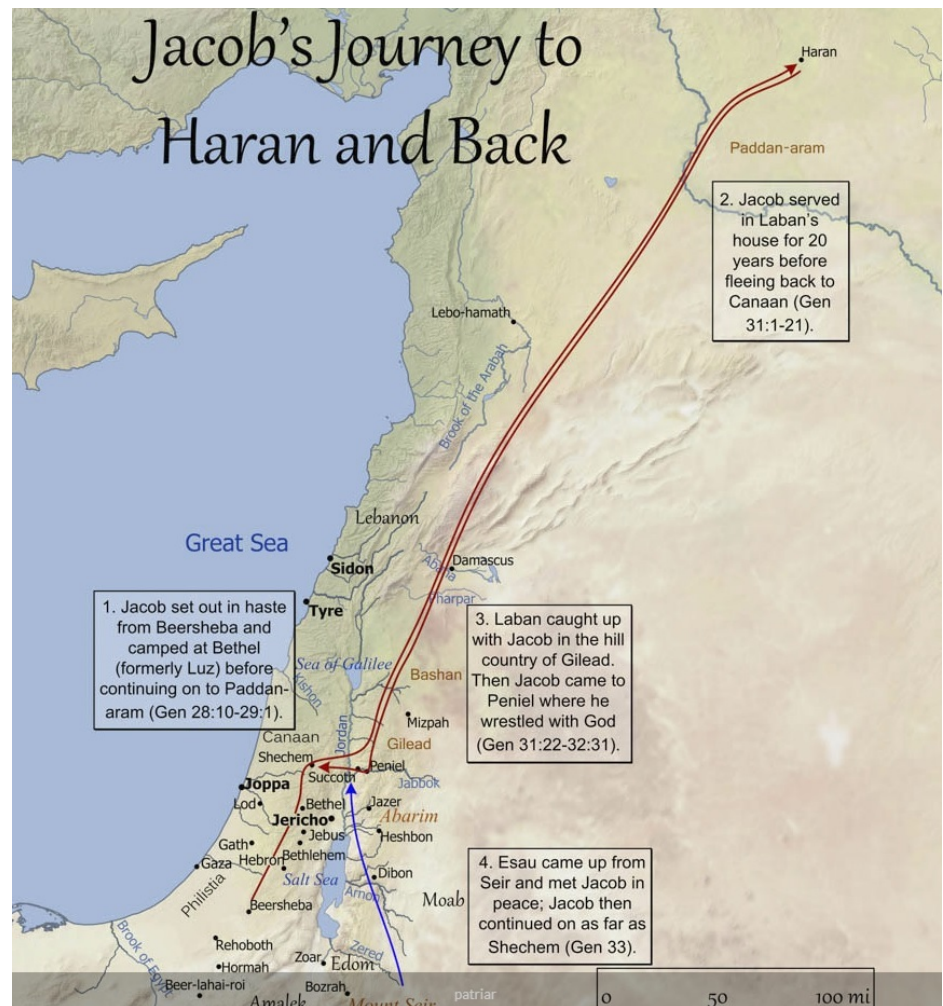
Genesis 32:1 **And Ya'aqob [= Jacob] went on his way, and the messengers of Elohim [= God] met him.**

When *messenger* is in the singular, this often refers to the preincarnate Christ. In the plural refers to angels (sometimes to Christ and some angels with Him).

Genesis 32:2 **And when Ya'aqob saw them, he said, "This is the camp of Elohim." And he called the name of that place Maḥanayim.**

Machānayim (מַחֲנַיִם) [pronounced *mahkh-uh-AH-yim*] means, *two camps*; and is transliterated *Mahanaim*. Strong's #4266 BDB #334. There is Jacob's camp and the camp of God.

**Jacob's Journey** (a map); from [Headwaters](#); accessed July 12, 2024.



Genesis 32:3–4 And Ya'aqob sent messengers before him to Ĕsaw [= Esau] his brother in the land of Sě'ir, the field of Edom and he commanded them, saying, "Say this to my master Ĕsaw, 'Your servant Ya'aqob said this, "I have sojourned with Laban and stayed there until now.

Jacob was expecting to see Esau next. He was not expecting to see God or messengers from God.

Jacob sends some of his own messengers to Esau, hoping that such a meeting will not result in his death.

Esau did not live in Canaan, but in Seir, which is more or less adjacent to Canaan. Edom is a small section in the northern portion of Seir where Esau and his family lives.

Jacob tells Esau, through his messengers, that he has been staying with Laban all of this time. Esau would know who this is (Laban is the brother of their mother).

Genesis 32:5 "And I have bulls, and donkeys, flocks, and male and female servants. And I have sent to inform my master, to find favour in your eyes." ' "

Jacob indicates that he has many possessions. This is like opening one's safe deposit box and showing everyone your gold coins (or silver certificates or whatever).

Genesis 32:6 So the messengers returned to Ya'aqob, saying, "We came to your brother Ĕsaw, and he also is coming to meet you, and four hundred men with him."

The messengers come back to Jacob. Esau did not have to give them any message. There were 400 men with him. He knew that message would be relayed.

Genesis 32:7–8 And Ya'aqob was greatly afraid and distressed. So he divided the people that were with him, and the flocks and herds and camels, into two groups, and he said, "If Ĕsaw comes to the one group and strikes it, then the other group which is left shall escape."

Jacob is worried that his brother will plunder what he has and kill everyone with him. He divides his people and animals into two groups. If the first one is destroyed by Esau, the second will know to try to escape. Obviously, the second group cannot be seen.

Genesis 32:9 And Ya'aqob said, "O Elohim of my father Abraham and Elohim of my father Yĭtsĥaq, הוהי [= YHWH, Y<sup>e</sup>howah] who said to me, 'Return to your land and to your relatives, and I do good to you,'

At this point, Jacob prays. He is reminding God that He told him to leave Haran and return to the land of Canaan.



Genesis 32:10 “I do not deserve the least of all the loving-commitment and all the truth which You have shown Your servant, for I passed over this Yardĕn [= *The River Jordan*] with my staff, and now I have become two groups.

Jacob recognizes how unworthy he is before God.

Genesis 32:11 “Deliver me, I pray, from the hand of my brother, from the hand of Ĕsaw, for I fear him, lest he come and shall strike me and the mother with the children.

Jacob prays to be delivered from Esau, that he is not struck down with his family.

Now, remember, God has already promised Jacob a future in the land with his seed (that is, his descendants).

Genesis 32:12 “For You said, ‘I shall certainly do good to you, and shall make your seed as the sand of the sea, which are too numerous to count.’ ”

Jacob reminds God what He has promised. Ideally speaking, what God has promised should be good enough; but Jacob will take additional precautions.

Genesis 32:13–15 And he spent the night there, and took what came to his hand as a present for Ĕsaw his brother – two hundred female goats and twenty male goats, two hundred ewes and twenty rams, thirty suckling-camels with their colts, forty cows and ten bulls, twenty female donkeys and ten foals.

Despite the fact that God told him to return to Canaan and despite the promises God has given him, Jacob decides that the best thing to do is to give much of his wealth to Esau.

Genesis 32:16 And he gave into the hand of his servants, every drove by itself, and said to his servants, “Pass over before me, and put some distance between drove and drove.”

The way that Jacob sets this up is, he will send along a number of livestock; then there would be some space, and another group of livestock would come next. It makes his gift to Esau seem greater.

Genesis 32:17 And he commanded the first one, saying, “When Ĕsaw my brother meets you and asks you, saying, ‘To whom do you belong, and where are you going? And whose are these in front of you?’...

Jacob tells his servants, “Listen, Esau is going to ask about these animals.”

Genesis 32:18 ...then you shall say, ‘They are your servant Ya‘aqob’s. It is a present sent to my master Ĕsaw. And see, he also is behind us.’ ”

Jacob messengers are to tell Esau that these animals are a gift from him to Esau.

Genesis 32:19–20 So he commanded the second, and the third, and all who followed the droves, saying, “Speak to Esau this same word when you find him, and you shall say, ‘Also look, your servant Ya’aqob is behind us.’ ” For he said, “Let me appease him with the present that goes before me, and after that see his face. He might accept me.”

Jacob is very concerned that Esau still bears a grudge against him.

Genesis 32:21 And the present passed over before him, but he himself spent the night in the camp.

Jacob sent the messengers and his livestock ahead, but he hangs back for the night.

Genesis 32:22 And he rose up that night and took his two wives, and his two female servants, and his eleven sons, and passed over the ford of Yabboq [= *Jabbok*].

Jacob decides that he wants to separate his family out, that perhaps they might be saved.

Genesis 32:23 And he took them and sent them over the stream, and sent over what he had.

He sends them over a stream to the intent of preserving them.

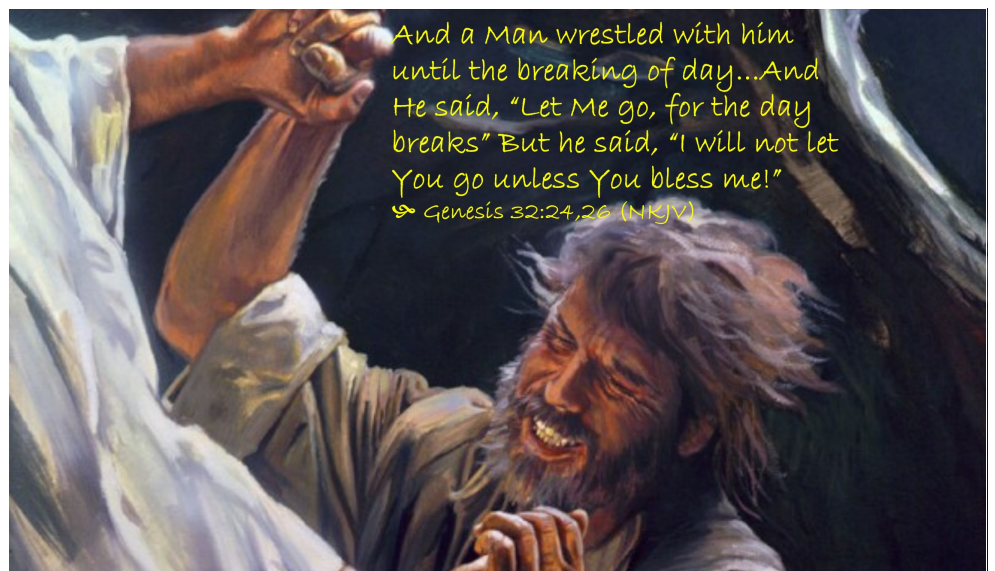
Genesis 32:24 And Ya’aqob was left alone. And a Man wrestled with him until the breaking of day.

This leaves Jacob alone, and a man wrestles with him for the rest of the evening until dawn. He is wrestling with the Lord.

**Jacob Wrestles with God** (a graphic); from [Wellspring Christian Ministries](#); accessed October 10, 2024.

Genesis 32:25 And when He saw that He did not overcome him, He touched the socket of his hip. And the socket of Ya’aqob’s hip was dislocated as He wrestled with him.

The Lord dislocates Jacob’s hip. He will limp for the rest of his life, and remember back to this time because of that.



Genesis 32:26 And He said, "Let Me go, for the day breaks." But he said, "I am not letting You go until You have blessed me!"

The Lord is being held onto by Jacob and Jacob says, "I will not let go until You bless me." Jacob finally understands that the key to his blessing is being blessed by the Lord. Nothing else matters. Not what his father said, not what his mother concocted; not his birthright; and not what Laban did to him. Those are all non-issues. It is Jacob's relationship with God that is key to his blessing.

Remember that.

Genesis 32:27 So He asked him, "What is your name?" And he said, "Ya'aqob."

God asks him, "What is your name?" Jacob gives his name.

Genesis 32:28 And He said, "Your name is no longer called Ya'aqob, but Yisra'ël,<sup>a</sup> because you have striven with Elohim and with men, and have overcome."

<sup>a</sup>Yisra'ël means "to strive with Ĕl; to overcome with Ĕl; to rule with Ĕl".

God gives him a new name.

There will be times when the name *Jacob* is used, and that can refer to being hard-headed and obstinate; and when the name *Israel* is used, that can indicate being Authority orientated to God and therefore blessed by God.

Genesis 32:29 And Ya'aqob asked Him, saying, "Please let me know Your Name." And He said, "Why do you ask about My Name?" And He blessed him there.

Jacob believes that his struggle here is with God. He wants God to say this and confirm his notion.

Genesis 32:30 And Ya'aqob called the name of the place Peni'ël, "For I have seen Elohim face to face, and my life is preserved."

Jacob called this place P<sup>e</sup>nîy'êl (פְּנִי'אֵל) [pronounced *pehn-ee-ALE*], which means, *facing God*; and it is transliterated *Penuel*, *Peniel*. Strong's #6439 BDB #819

Genesis 32:31 And the sun rose on him as he passed over Penu'ël, and he limped on his hip.

The sun now comes up and Jacob passes over Penuel, limping along.

Genesis 32:32 That is why the children of Yisra'ël to this day do not eat the sinew of the hip, which is on the socket of the thigh, because He touched the socket of the thigh of Ya'aqob, in the sinew of the hip.

Throughout the history of Israel, various things would happen, and a tradition would arise from that incident, to mark this historicity of that incident.

### An Abbreviated Exegesis of Genesis 33:

As we studied in the previous chapter, Jacob is very apprehensive about meeting his brother Esau some 20 years later (20 years after he connived a blessing from his half-blind father, a blessing meant for Esau). When Jacob quickly left Canaan, Esau wanted to kill him.

**Jacob Meets Esau** (a graphic); from [Parchment Men's Groups](#); accessed October 10, 2024.

Genesis 33:1 And Ya'aqob [= *Jacob*] lifted his eyes and looked and saw Ěsau [= *Esau*] coming, and with him four hundred men. And he divided the children among Lě'ah, and Raḥěł [= *Rachel*], and the two female servants.



It is a bit confusing that Jacob had determined to divide up his people into two camps, so that the second could escape if Esau attacked the first. It appears that the first camp was made up of all Jacob's servants and the animals that Jacob traveled with. The second camp would be his wives and children, along with more animals. When we get to the actual meeting, however, there does not appear to be a separation of camps.

The confusion could come down to Jacob talking about one way of doing things, but then, doing something else.

Genesis 33:2 And he put the female servants and their children in front, and Lě'ah and her children behind, and Raḥěł and Yosěph [= *Joseph*] last.

Jacob did put Rachel, his favorite, at the back, and Leah and her in the front.

Genesis 33:3 And he himself passed over before them and bowed himself to the ground seven times, until he came near to his brother.

Jacob then began to move to the front, bowing himself to the ground seven times before coming to Esau.

Genesis 33:4 And Ĕsaw ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept.

Esau came to meet Jacob face to face and he fell on his neck and kissed him. Both men wept.

Genesis 33:5 And he lifted his eyes and saw the women and children, and said, "Who are these with you?" And he said, "The children with whom Elohim has favoured your servant."

Then Esau looks over the family that Jacob has arrived with. He asks about them. Jacob says that these are his wives and children.

Genesis 33:6 Then the female servants came near, they and their children, and bowed themselves.

The female servants with the children then come before Esau and bow before him.

Genesis 33:7 And Lě'ah also came near with her children, and they bowed themselves. And Yosěph and Raḥěl came near, and they bowed themselves.

Leah and her children come forward. Joseph and Rachel then come forward to meet Esau.

Genesis 33:8 Then Ĕsaw said, "What do you mean by all this company which I met?" And he said, "To find favour in the eyes of my master."

Esau asks, "What is the deal with all of the animals?" Jacob says that this is to find favor in Esau's eyes.

Genesis 33:9 But Ĕsaw said, "I have enough, my brother, let what you have remain yours."

Esau tells Jacob to keep his animals. "I have plenty," he tells Jacob.

Genesis 33:10 And Ya'aqob said, "No, please, if I have now found favour in your eyes, then receive my present from my hand, because I have seen your face like seeing the face of Elohim, and you were pleased with me.

Jacob insists that Esau take the animals.

Genesis 33:11 "Please, take my blessing that is brought to you, because Elohim has favoured me, and because I have all I need." And he urged him, and he took it.

Jacob continues to press Esau on this, and Esau accepts the gift.

Genesis 33:12 And he said, "Let us depart and go, and let me go before you."

Esau said, "Follow me, I will lead you."

Genesis 33:13 But he said to him, "My master knows that the children are weak, and the flocks and herds which are nursing are with me. And if the men should drive them hard one day, all the flocks shall die.

Jacob says to give him more time. He explains that his children and young animals could never keep up.

Genesis 33:14 "Please let my master go before his servant, and let me lead on slowly according to the pace of the livestock that go before me, and according to the pace of the children, until I come to my master in Sě'ir."

"I need to allow my livestock to take their time about moving forward," Jacob requests.

Genesis 33:15 And Ěsaw said, "Please let me leave with you some of the people who are with me." But he said, "Why this? Let me find favour in the eyes of my master."

Esau wanted to have his own servants travel with Jacob, but Jacob appears to have said no.

Genesis 33:16 And Ěsaw returned that day on his way to Sě'ir.

Esau returns to Seir along with his entourage.

Genesis 33:17 And Ya'aqob set out to Sukkoth [= *Succoth*], and built himself a house, and made booths for his livestock. That is why the name of the place is called Sukkoth.

Jacob instead goes to Sukkoth and builds himself a house there and booths for his livestock.

This helps us to understand the names of places in Genesis. When Jacob went to this place, it was not named Sukkoth. We do not know what its name was. However, once Jacob had been there for awhile and built some houses there, then it was called Succoth. In the future, everyone knows this place as Succoth, so there is no reason to retain the older name (assuming that there was one).

Genesis 33:18 And Ya'aqob came safely to the city of Shekem, which is in the land of Kena'an [= *Canaan*], when he came from Paddan Aram. And he pitched his tent before the city.

Jacob moves further into Canaan. I assume that all of this took place over several years. Maybe even a decade or so.

Genesis 33:19 And he bought the portion of the field where he had pitched his tent, from the children of H̄amor, Shekem's father, for one hundred qesitah.<sup>a</sup>

<sup>a</sup>A monetary unit of uncertain value, perhaps in the form of a lamb.

Jacob purchases the land when he is. He does not simply take it.

Genesis 33:20 And he set up a slaughter-place there and called it Ěl Elohě Yisra'ěl.

Jacob sets up an altar where he might worship God.



**An Abbreviated Exegesis of Genesis 34:**

At least four or five of Jacob's sons will contribute to the Scriptures. Two of the contributions—this chapter and Judah's chapter (Genesis 38)—are going to be very odd indeed. What I mean by odd is, the people of the land are quite degenerate and that becomes plain as can be with Hamor and his son Shechem. At the same time, the sons of Jacob do not exemplify themselves by comparison. I do not believe that God's name in any form occurs in this chapter. In Judah's chapter, God's name does occur, but in a negative way (God as a Judge imposing a sentence).

The big picture of what is to follow is, Satan is looking to corrupt the line of Jacob. He will do this in any way possible. Here, he will see if outside seed might get planted, as it were, into Jacob's family. The end result is, this would no longer be the line of Abraham, Isaac, and Jacob; but the line of Hamor and Shechem is potentially added into the mix.

There is an ugly rumor spread by Bible critics that, all you had to do was rape a woman, and the Bible would make it possible for you to marry that woman (if you wanted to). That is based upon a mistranslation of a passage in Deuteronomy; and clearly disproven by this chapter. Shechem rapes Dinah, the daughter of Jacob and Leah, the full sister of Reuben, Simeon, Levi and Judah. Shechem thinks about this for awhile and decides, "I really want to marry this woman." He apparently takes her home to his family—after he rapes her. His father certainly understands how the other family might be upset, but he agrees to try to smooth things over. At first, it appears as if things have been smoothed over. But then, Simeon and Levi strike the people of Hamor, when they are helpless. Shechem was not going to rape their sister and then just marry her as a result. Simeon and Levi would not allow such a thing to happen.

Genesis 34:1 [And Dinah, the daughter of Lě'ah, whom she had borne to Ya'aqob \[= Jacob\], went out to see the daughters of the land.](#)

Dinah decided that she would go out and about and chat with the other ladies of this region.

Genesis 34:2 [And Shekem, son of Hamor the Hiwwite, prince of the land, saw her and took her and lay with her, and humbled her.](#)

Shechem, the son of Hamor, sees her out and about and rapes her. In the ancient world, you are not going to find a single, attractive woman wandering about by herself. When this happened to Shechem, this was more than he could bear (I am saying that he had few constraints on his behavior).

Genesis 34:3 [And his being clung to Dinah the daughter of Ya'aqob, and he loved the girl and spoke kindly to the girl.](#)

After raping Dinah, Shechem decided that he was in love with her. He speaks to her kindly and softly.

Genesis 34:4 **And Shekem [= Shechem] spoke to his father Hamor, saying, "Take this girl for me for a wife."**

Shechem apparently takes Dinah to his compound and keeps her there, then he speaks to his father.

Shechem cannot simply go to the family of Jacob and say, "Sorry, I just raped your daughter, but let me make it up to you by marrying her." That won't work. He may not be able to suppress his natural urges, but he is smart enough to know, if he walks into Jacob's camp alone, he will die. Therefore, He gets his father involved.

Genesis 34:5 **And Ya'aqob heard that he had defiled Dinah his daughter. Now his sons were with his livestock in the field, so Ya'aqob kept silent until they came.**

Now Jacob is more or less alone with these two men, Hamor and Shechem. They all probably had a number of loyal slaves with them. Jacob was sorting things out in his mind. Also, it appears that his daughter, Dinah, is being kept in Hamor's compound. Let me suggest that Hamor and Shechem traveled with enough slaves and allies to make certain that this meeting was peaceful.

Genesis 34:6 **And Hamor, the father of Shekem, went out to Ya'aqob to speak with him.**

Hamor, the father of Shechem, speaks with Jacob directly.

Genesis 34:7 **And the sons of Ya'aqob came in from the field when they heard it. And the men were grieved and very wroth, because he had done a senseless deed in Yisra'el by lying with Ya'aqob's daughter, which should not be done.**

When Jacob's sons come in from the field, they are very upset by what happened.

Genesis 34:8 **But Hamor spoke with them, saying, "My son Shekem's being longs for your daughter. Please give her to him for a wife.**

Hamor tells Jacob how much Shechem loves his daughter (or longs for her).

Genesis 34:9–10 **"And intermarry with us, give us your daughters and take our daughters for yourselves, and dwell with us, and let the land be before you. Dwell and move about in it, and have possessions in it."**

Hamor promises, "You can marry our women and we can marry yours as a result."

Hamor also implies that the family of Jacob can move around safely within the land.

Genesis 34:11 And Shekem said to her father and her brothers, “Let me find favour in your eyes, and whatever you say to me I give.

Then Shechem speaks, asking to find grace in their eyes. “Whatever you want me to give, I will give it to you,” he promises.

Genesis 34:12 “Ask of me a bride price and gift ever so high, and I give according to what you say to me, but give me the girl for a wife.”

Shechem emphasizes that it does not matter how much money they want, he will provide it.

Let me suggest that most or all of this money will come from the family wealth and not from him. But that is neither here nor there.

Genesis 34:13 But the sons of Ya'aqob answered Shekem and Hamor his father, and spoke with deceit, because he had defiled Dinah their sister.

The sons of Jacob speak deceitfully with Hamor and Shechem, developing a plan.

Genesis 34:14 And they said to them, “We are not able to do this matter, to give our sister to one who is uncircumcised, for that would be a reproach to us.

“First problem,” they explain, “is circumcision. Our sister cannot go to an uncircumcised man.”

Genesis 34:15–16 “Only on this condition would we agree to you: If you become as we are, to have every male of you circumcised, then we shall give our daughters to you, and take your daughters to us. And we shall dwell with you, and shall become one people.

The brothers give a united explanation as to what is necessary. “Everyone there must be circumcised.”

Genesis 34:17 “But if you do not listen to us and be circumcised, we shall take our daughter and go.”

“If you do not agree to this, we will take our *daughter* and go.” So Dinah is called, as the daughter of Jacob.

Genesis 34:18 And their words pleased Hamor and Shekem, Hamor's son.

This requirement seems very doable to Hamor and Shechem.

Genesis 34:19 And the young man did not delay to do this because he delighted in Ya'aqob's daughter. Now he was more respected than all the household of his father.

Shechem was the most respected in his family; and he is delighted in Jacob's daughter.

Genesis 34:20–21 And Ḥamor and Shekem his son came to the gate of their city, and spoke with the men of their city, saying, "These men are at peace with us, so let them dwell in the land and move about in it. And see, the land is large enough for them. Let us take their daughters for us for wives, and let us give them our daughters.

Hamor and Shechem speak to the city, standing at the city gate. We do not know if Hamor is one major family here or *the* major family. I lean toward the latter.

Genesis 34:22 "Only on this condition would the men agree to dwell with us, to be one people: if every male among us is circumcised as they are circumcised.

"Every man needs to be circumcised," Hamor and Shechem explain.

Genesis 34:23 "Their herds and their possessions, and all their beasts, should they not be ours? Only let us agree with them, and let them dwell with us."

Hamor and Shechem explain the upside to the men in their family.

Genesis 34:24 And all who went out of the gate of his city listened to Ḥamor and Shekem his son; every male was circumcised, all who went out of the gate of his city.

The people who heard them at the gate saw to it that every male in their family was circumcised.

Genesis 34:25 And it came to be on the third day, when they were in pain, that two of the sons of Ya'aqob [= *Jacob*], Shim'on [= *Simeon*] and Lěwi [= *Levi*], Dinah's brothers, each took his sword and came boldly upon the city and killed all the males.

On the third day, when most of the males were still suffering from being circumcised, only two men, Simeon and Levi, go into the city and they kill every male.

Genesis 34:26 And they killed Ḥamor and Shekem his son with the edge of the sword, and took Dinah from Shekem's house, and went out.

They also kill Hamor and Shechem. They rescue Dinah from Shechem's house (presumably, she has been there all of this time).

**Simeon and Levi Avenge Their Sister Dinah** (a graphic); from [God's War Plan](#); accessed October 11, 2024.



Genesis 34:27 The sons of Ya'aqob came upon the slain, and plundered the city, because they had defiled their sister.

Because of what took place, Simeon and Levi also plundered the city.

Genesis 34:28–29 They took their flocks and their herds, and their donkeys, and that which was in the city and that which

was in the field, and all their wealth. And all their little ones and their wives they took captive, and they plundered all that was in the houses.

Their animals and precious metals were taken from them. They took the women and children as slaves.

Genesis 34:30 And Ya'aqob said to Shim'on and Lēwi, “You have troubled me by making me a stench among the inhabitants of the land, among the Kena'anites and the Perizzites. And I am few in number, they shall gather themselves against me and shall strike me, and I shall be destroyed, my household and I.”

Jacob is very upset by this turn of events, thinking that this would make him look bad before the people of Canaan.

Genesis 34:31 But they said, “Should he treat our sister like a whore?”

The sons respond with, “Should we just let our sister be treated like a whore?”

### An Abbreviated Exegesis of Genesis 35:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

#### The Subsections of Genesis 35

vv. 1–7	<a href="#">The Family of Jacob is Cleansed Before Traveling to Bethel</a>
v. 8	<a href="#">The Death of Deborah</a>
vv. 9–15	<a href="#">God Renames Jacob <i>Israel</i></a>
vv. 16–20	<a href="#">Rachel Gives Birth to Benjamin, and then Dies</a>
vv. 21–22a	<a href="#">Reuben Violates Bilhah</a>
vv. 22b–26	<a href="#">Jacob's Twelve Sons</a>
vv. 27–29	<a href="#">Isaac Dies at Age 180</a>

### The Family of Jacob is Cleansed Before Traveling to Bethel

Genesis 35 is a chapter of big moments for Jacob and his family—not all of which will be seen as good moments.

So many major things take place in this chapter to earn the name *Family Milestones*.

Genesis 35:1 [And Elohim \[= God\] said to Ya'aqob \[= Jacob\], “Arise, go up to Běyth Ĕl \[= Bethel\] and dwell there. And make a slaughter-place there to Ĕl \[= a name for God\] who appeared to you when you fled from the face of Ĕsaw \[= Esau\] your brother.”](#)

God tells Jacob to take his family to Beth–El and live there. On the one hand, God liked taking the patriarchs through the land which He would give their descendants; and, on the other hand, there were probably times when such movements protected the patriarchs and their families.

Genesis 35:2 [And Ya'aqob said to his household and to all who were with him, “Put away the foreign mighty ones that are among you, and cleanse yourselves, and change your garments.](#)

The people of Jacob's household still had some idols, and these needed to be gotten rid of.

They were to cleanse themselves prior to some offerings being made.

Genesis 35:3 “And let us arise and go up to Běyth Ěl, and let me make there a slaughter-place [or *an altar*] to Ěl, who answered me in the day of my distress, and has been with me in the way which I have gone.”

Jacob seems to be better aware of his relationship to God at this point. He understands that God has been with him all of this time, protecting him.

Genesis 35:4 So they gave Ya'aqob all the foreign mighty ones [the figurines representing various gods] which were in their hands, and all their earrings which were in their ears. And Ya'aqob hid them under the terebinth tree which was near Shekem.

The people with Jacob willingly gave up the idols and their earrings. The earrings apparently represented some form of idolatry as well.

Genesis 35:5 And they departed, and the fear of Elohim was upon the cities that were all around them, and they did not pursue the sons of Ya'aqob.

Jacob and his family pick up and leave from there. They travel by various cities who hear about this family and they choose not to harm them, do to fear of their God.

Genesis 35:6 And Ya'aqob came to Luz, that is Běyth Ěl, which is in the land of Kena'an [= *Canaan*], he and all the people who were with him.

Jacob and everyone else arrives at Bethel (formerly Luz).

Genesis 35:7 And he built there a slaughter-place and called the place El Běyth Ěl, because there Elohim appeared to him when he fled from the face of his brother.

Jacob builds an altar there to their God.

It appears that Jacob named that place.

### **The Death of Deborah**

Genesis 35:8 And Deborah, Ribqah's [= *Rebekah*] nurse, died, and she was buried below Běyth Ěl under the terebinth tree. So the name of it was called Allon Bakuth.

It is not clear to me if Isaac and Rebekah are moving along with Jacob. That would seem likely, as the death of Rebekah's nurse is referenced here. However, Jacob is said to travel to his father in Mamre (v. 27). Therefore, the implication is, Rebekah has died and Jacob has inherited her personal servant. This would make sense as, Rebekah's plot to help Jacob steal Esau's blessing probably involved Deborah to some degree. Therefore, at some point, she sent Deborah to Jacob or willed Deborah to Jacob.

### **God Renames Jacob *Israel***

Genesis 35:9 And Elohim appeared to Ya'aqob again, when he came from Paddan Aram, and blessed him.

God appears to Jacob once again.

Genesis 35:10 And Elohim said to him, "Your name is Ya'aqob, your name is no longer called Ya'aqob, but Yisra'el is your name." So He called his name Yisra'el.

Just as God renamed Abraham, He also renames Jacob.

Throughout the Bible, a reference to *Israel* often indicates that there is positive volition among the people. But a reference to the sons of *Jacob* sometimes implies that the people are hard-headed or reversionistic.

Genesis 35:11 And Elohim said to him, "I am Ĕl Shaddai. Be fruitful and increase, a nation and a company of nations shall be from you, and sovereigns come from your body.

God calls Himself Ĕl Shaddai and tells Jacob and his family to be fruitful and have many children. At this point, Jacob is pretty much done having children; but his sons are encouraged to reproduce.

The nation Israel would first come from Jacob. Then the divided nations of Judah and Ephraim would also have come from Jacob (every Hebrew has the blood of Jacob in him). We would likely consider the Jewish nation which was in existence during the time of Jesus to be the fourth nation to come from Jacob.

Genesis 35:12 "And the land which I gave Abraham and Yitshaq [= Isaac] I give to you. And to your seed after you I give this land."

God has given this land to the descendants of Abraham and Isaac; and now to Jacob (and to all of his descendants).

Genesis 35:13 And Elohim went up from him in the place where He had spoken with him.

We do not know what form God has taken here, if any.

Genesis 35:14 And Ya'aqob set up a standing column in the place where He had spoken with him, a monument of stone. And he poured a drink offering on it, and he poured oil on it.

Jacob sets up a standing column, meaning he has set up an oblong stone on its end. He pours a drink offering on it and then oil.

Genesis 35:15 And Ya'aqob called the name of the place where Elohim spoke with him, Bēyth Ĕl.



Jacob calls the name of this place Bethel.

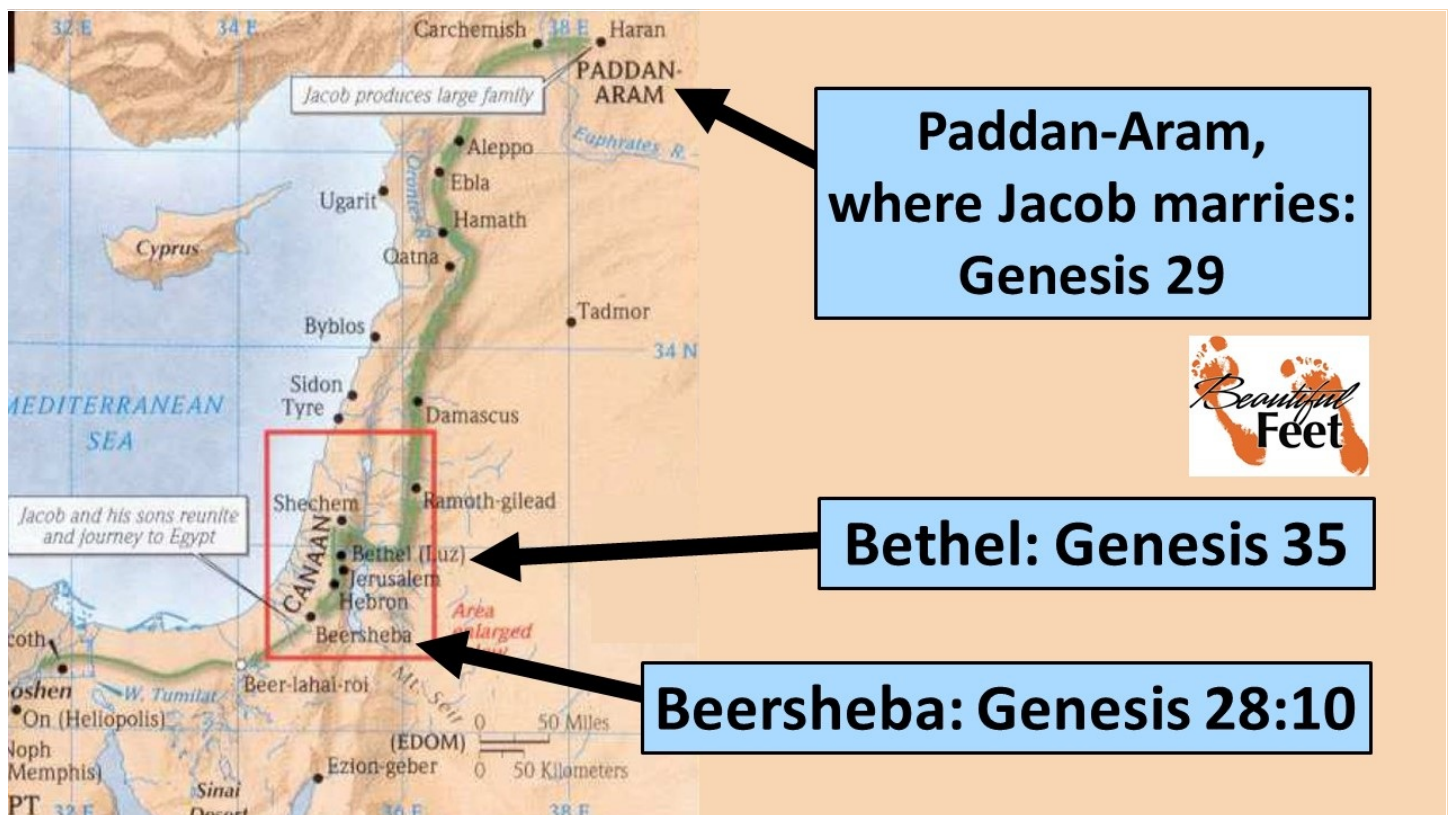
### Rachel Gives Birth to Benjamin, and then Dies

Genesis 35:16 Then they set out from Běyth Ĕl. And it came to be, when there was but a little distance to go to Ephrath, that Raḥēl began to give birth, and had great difficulty giving birth.

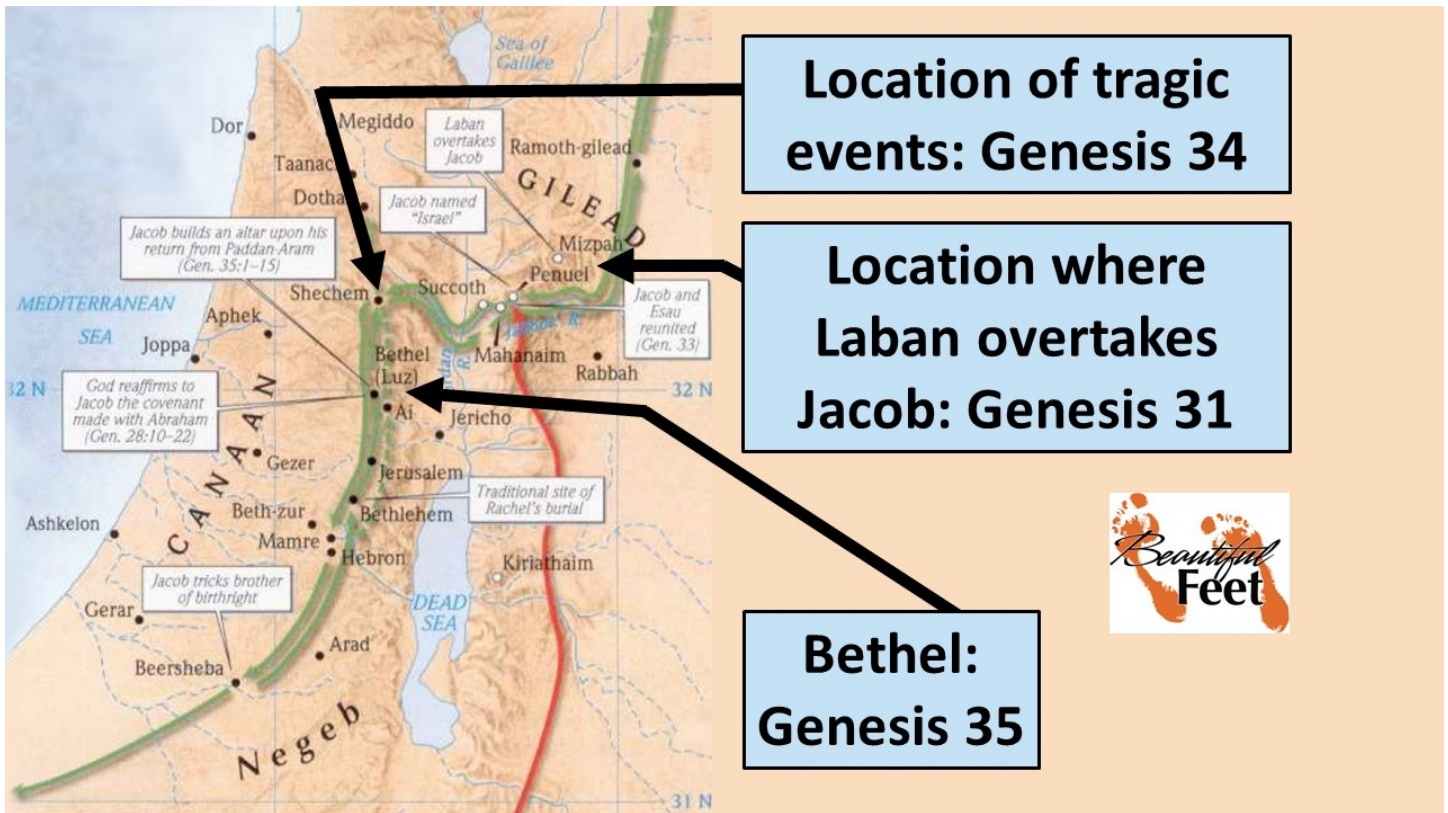
The family goes from Bethel to Ephrath. Rachel is having difficulties when it comes to giving birth.

Genesis 35:17 And it came to be, as she was having great difficulty giving birth, that the midwife said to her, “Do not fear, for it is another son for you.”

Rachel is still alive when the midwife delivers a son from her.



**Beersheba, Bethel and Paddan-Aram** (a map); from [Beautiful Feet](#); accessed October 11, 2024. Jacob deceives his father, steals his older brother’s blessing and decides, at the guidance of his mother, to leave Beersheba and to go to Paddan-Aram, where there are relatives of Abraham. The idea is for his to find a decent woman from that place and to return to Canaan. This all took about 20 years, which was about the right amount of time to stay away.



**Penuel, Shechem and Bethel** (a map); from [Beautiful Feet](https://www.beautifulfeet.com/); accessed October 11, 2024.

Genesis 35:18 *And it came to be, as her life was going out – for she died – that she called his name Ben-Oni. But his father called him Binyamin.*

Before she dies, Rachel names her son *Ben-oni*. Jacob names him *Benjamin*.

Genesis 35:19 *So Raḥēl died and was buried on the way to Ephrath, that is Bēyth Leḥem [= Bethlehem].*

Rachel does not actually give birth and then die in Ephrath, but in a place before they get there.

Genesis 35:20 *And Ya'aqob set a standing column on her burial-place, which is the monument of Raḥēl's burial-place to this day.*

Jacob puts up another standing column where Rachel is buried.

### **Reuben Violates Bilhah**

Genesis 35:21 *And Yisra'ēl set out and pitched his tent beyond the tower of Ēḡer.*

Jacob is called Israel here, and he pitches his tent beyond the tower of Eder.

Genesis 35:22a And it came to be, when Yisra'el dwelt in that land, that Re'ubēn went and lay with Bilhah his father's concubine. And Yisra'el heard about it.

Jacob's family was far from perfect. Reuben had sex with his father's mistress, Bilhah.

### **Jacob's Twelve Sons**

Genesis 35:22b–26 Now the sons of Ya'aqob [= *Jacob*] were twelve: the sons of Lě'ah were Re'ubēn, Ya'aqob's first-born, and Shim'on [= *Simeon*], and Lěwi [= *Levi*], and Yehuḏah [= *Judah*], and Yissaskar [= *Issachar*], and Zebulun; the sons of Raḥēl [= *Rachel*] were Yosēph [= *Joseph*] and Binyamin [= *Benjamin*]; the sons of Bilhah, Raḥēl's female servant, were Dan and Naphtali; and the sons of Zilpah, Lě'ah's female servant, were Gad and Ashēr. These were the sons of Ya'aqob who were born to him in Paddan Aram.

The twelve sons of Jacob are named here. Eleven were born to him in Paddan Aram; and Benjamin was born as they were moving toward Bethlehem.

### **Isaac Dies at Age 180**

Genesis 35:27 And Ya'aqob came to his father Yitsḥaq at Mamrē, or Qiryath Arba [= *Kiriath-arba = Hebron*], that is Hebron, where Abraham and Yitsḥaq [= *Isaac*] had dwelt.

Jacob has been, apparently, traveling to see his father.

Genesis 35:28 And the days of Yitsḥaq were one hundred and eighty years.

Isaac dies at the age of 180.

Genesis 35:29 So Yitsḥaq breathed his last and died, and was gathered to his people, aged and satisfied of days. And his sons Ĕsaw and Ya'aqob buried him.

After Isaac breathes his last, Esau and Jacob bury him.

Although I believed that there were potentially great graphics to be had for this chapter, I just did not find any that I liked, so I settled for two maps to place Jacob (eventually) in Bethel.

### An Abbreviated Exegesis of Genesis 36:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

Subunits of Genesis 36	
	<a href="#">Introduction to Genesis 36</a>
vv. 1–14	<a href="#">Esau's Wives and Sons</a>
vv. 15–19	<a href="#">Tribal Leaders from Esau</a>
vv. 20–30	<a href="#">Seir and His Descendants</a>
vv. 31–39	<a href="#">The Kings in Edom</a>
vv. 37–43	<a href="#">The Chiefs of Esau</a>

### Introduction to Genesis 36

Quite frankly, I am not sure how I want to handle the summary of this chapter, so I went to the English Standard Version of this chapter and did a word cloud from it. My summary will be based, in part, from this graphic.

### Word Cloud of Genesis 36 (from the ESV)

The big name in this chapter is Esau.

The relationships most important here are *sons*, *daughters* and *wives*, in that order.

Also important, *Edom* which is the *land* where Esau and his extended family lived. The word *place* is prominent (another word for where they lived).

Just as prominent are the words *chiefs* and *reigned*. God did not simply kick Esau to the curb. God did not reject Esau.



Most people, when they read, *Jacob I loved but Esau I hated*, they don't get it. Most people make one of two sets of assumptions. First false assumption: Jacob is a pretty good and righteous guy, but Esau is not. God knew how they would turn out, and therefore, He loved Jacob. Second incorrect assumption: Jacob was saved (he believed in the Revealed God) but Esau was not. Therefore, both men fall under the categories of ultimate love and ultimate hatred. Neither of these things are true. If Edom was not a believer, then explain this chapter to me and explain the great blessing that Esau enjoyed.

Based on our study of the live of Jacob and Esau, so far, Esau seems to be a slightly better person. Maybe you would argue that, but it is not really clearcut. And when it comes to faith in the Revealed God, remember that, even though he did not fully understand or appreciate the blessings promised by God, he was still greatly blessed and so was his extended family. Esau and family will occupy and control a region and have law and order in that region (as there will be kings and princes who are in charge).

When God looks at Jacob, He sees Jacob's line and He sees that the line of Jacob will continue and produce the God-man, Jesus the Christ. During the Lord's earthly ministry, Jewish people turned to Jesus (not enough of them, but some); and Jewish people even today continue to believe in Jesus. But Esau, based upon the text of this chapter, continues for three or four generations of people who believe in the Revealed God. But, at some point, we just don't know anything about them. We know about dozens of descendants in Jacob's line, men who have believed in the Lord and men whose genealogy goes all the way to Jesus. None of that exists in Esau's line. At some point, no more information is recorded. Why? His descendants stopped believing in his God.

Back to the graphic:

The important names in this list are Adah, Basemath and Oholibamah—Esau's three wives. Also important names from this list: Anah Reuel, Zibeon, and Eliphaz.

We almost have here a mirror image of the sons and descendants of Jacob. Now, the problem was not that Esau did not believe in the Revealed God or that his sons didn't. I would suggest that everyone named in this chapter believed in the Revealed God (and hence, his name is found in the Word of God). But this is not every descendant of Esau—just the ones God wants us to know.

The difference between the line of Esau and the line of Jacob is, the latter line will lead us eventually to Jesus Christ. Therefore, it is Jacob's line that is the chosen line; Jacob's sons are the seed of promise.

These preceding paragraphs may tell you all that you need to know about this chapter.

### **Esau's Wives and Sons**

Genesis 36:1 [And this is the genealogy of Ęsau, who is Edom.](#)

Esau established his family in Edom. Edom is apparently somehow formed on the name Esau or derived from Esau, as the two names are considered the same.

Genesis 36:2–3 **Ĕsaw took his wives from the daughters of Kena'an: Adah the daughter of Ĕlon the Hittite, and Oholibamah the daughter of Anah, the daughter of Tsib'on the Hiwwite; and Basemath, Yishma'el's daughter, sister of Nebayoth.**

Esau's three wives are Adah, Oholibamah and Basemath. Adah and Oholibamah were his Hittite wives and Basemath came from the family of Ishmael (she was his daughter). You may recall that we had some difficulties matching up the names with the wives previously named (although it appears that Esau only had the three wives).

Genesis 36:4 **And Adah bore Eliphaz to Ĕsaw, and Basemath bore Re'u'el.**

Adah is one of Esau's Hittite wives and her first son (as far as we know) is Eliphaz. Basemath is Ishmael's daughter and her son born to Esau is Reuel.

Genesis 36:5 **And Oholibamah bore Ye'ush, and Ya'lam, and Qorah. These were the sons of Ĕsaw who were born to him in the land of Kena'an.**

This genealogical line appears to name the children in more or less the order that they were born to Esau.

Genesis 36:6 **And Ĕsaw took his wives, and his sons, and his daughters, and all the beings of his household, and his herds and all his beasts, and all his possessions which he had gained in the land of Kena'an, and went to a land away from the presence of his brother Ya'aqob.**

At this point, Esau left Canaan and moved away from the presence of Jacob. Given that Esau stewed for quite awhile after Jacob received Esau's blessing from Isaac; and given that Esau was living in Seir when Jacob returned, this would indicate that Jacob was not actually present in Canaan at this time. However, because Canaan was Jacob's specific inheritance, Esau moved away from Jacob's presence (even though Jacob was not physically present at the time).

Genesis 36:7 **For their possessions were too great for them to dwell together, and the land of their sojournings could not support them because of their herds.**

The common way to understand this is, Jacob and Esau are living near one another in Canaan, but Esau moved away because their livestock kept getting mixed together.

Recall that Jacob did return to Canaan, and that their father actually remained alive for a considerable period of time. So there would be two possible ways for v. 7 to be true: (1) Esau did return to Canaan for a period of time, because both his brother and father were living in Canaan. However, he and Jacob had so much by way of livestock, that Esau and Jacob could not keep them separate. Therefore, Esau returned to Seir. (2) Esau moving

to Seir was actually related to Jacob's inheritance (to come from Isaac) and his own cattle. While Jacob was gone, Esau decided to move to Seir and simply separate himself from Isaac's cattle, which were promised to Jacob.

It is possible that Esau returned to Canaan when Jacob returned; but then left again for Seir, which he had already conquered.

Genesis 36:8 So **Ĕsaw dwelt in Mount Sĕ'ir. Ĕsaw is Edom.**

In any case, Esau moved permanently to Seir.

Genesis 36:9 **And this is the genealogy of Ĕsaw the father of the Edomites in Mount Sĕ'ir.**

What follows are the names of Esau's sons.

Genesis 36:10 **These were the names of Ĕsaw's sons: Eliphaz son of Adah, wife of Ĕsaw, and Re'u'ĕl son of Basemath, wife of Ĕsaw.**

Eliphaz, the first son of Esau named has five sons.

Genesis 36:11 **And the sons of Eliphaz were Tĕman, Omar, Tsepho, and Gatam, and Qenaz.**

The five sons of Eliphaz.

Genesis 36:12 **And Timna was the concubine of Eliphaz, Ĕsaw's son, and she bore Amalĕq to Eliphaz. These were the sons of Adah, Ĕsaw's wife.**

Eliphaz has a mistress. Interestingly enough, the mistress is named but Esau's his wife is not. This suggests to me that Timna is a believer and Eliphaz's wife is not. The mistress has one son.

Genesis 36:13 **These were the sons of Re'u'ĕl: Naĥath and Zerah, Shammah and Mizzah. These were the sons of Basemath, Ĕsaw's wife.**

Reuel is the second son of Esau who is named, and he has four named sons.

Genesis 36:14 **These were the sons of Oholibamah, Ĕsaw's wife, the daughter of Anah, the daughter of Tsid'on. And she bore to Ĕsaw: Ye'ush, and Ya'lam, and Qoraĥ.**

Esau's wife, Oholibamah, gives Esau three sons.

**Tribal Leaders from Esau**

Genesis 36:15–16 These were the chiefs of the sons of Ěsaw. The sons of Eliphaz, the first-born son of Ěsaw, were Chief Těman, Chief Omar, Chief Tsepho, Chief Qenaz, Chief Qoraḥ, Chief Gatam, Chief Amalěq. These were the chiefs of Eliphaz in the land of Eđom. They were the sons of Ađah.

These sons of Eliphaz, the first named son of Esau, are all chiefs. These men would be leaders, princes or rulers, which suggests that each one of them may have carved out a piece of Edom for himself.

It reads that they are sons of Adah. This means that they are descendants of Esau through Adah his wife.

Genesis 36:17 And these were the sons of Re'u'ěl, Ěsaw's son: Chief Naḥath, Chief Zeraḥ, Chief Shammah, and Chief Mizzah. These were the chiefs of Re'u'ěl in the land of Eđom. These were the sons of Basemath, Ěsaw's wife.

Reuel, another son of Esau, had four sons who were also called chiefs. These men are also descendants of Basemath, another of Esau's wives.

Genesis 36:18 And these were the sons of Oholibamah, Ěsaw's wife: Chief Ye'ush, Chief Ya'lam, and Chief Qoraḥ. These were the chiefs descending from Oholibamah, Ěsaw's wife, the daughter of Anah.

Oholibamah had three sons who were also chiefs or leaders.

Genesis 36:19 These were the sons of Ěsaw, who is Eđom, and these were their chiefs.

Some of the sons and grandsons of Esau became leaders.

### **Seir and His Descendants**

Genesis 36:20–21 These were the sons of Sě'ir the Ḥorite who inhabited the land: Lotan, and Shoḃal, and Tsiḃ'on, and Anah, and Dishon, and Ętser, and Dishan. These were the chiefs of the Ḥorites, the sons of Sě'ir, in the land of Eđom.

Edom appears to be a portion of land carved out of Seir. Up to this point in the Genesis record, Seir is spoken of as a geographical region. However, this region had have someone who began there and/or someone after whom the region is named.

What appears to be the case is, the people of Esau and the people of Seir formed a coalition and intermarried and controlled this portion of the Middle east together.

The Horites are not mentioned much in the book of Genesis. That they exist and are found in Seir is told to us in Genesis 14:6. The next mention of the Horites is right here, in the passage that we are studying.



Genesis 36:22 And the sons of Lotan were Ḥori and Ḥēmam. Lotan's sister was Timna.

Because Seir and because some of his sons and grandsons are named, I would postulate that these named ones all have believed in the Revealed God. So, Esau essentially functioned as an evangelist for the Revealed God.

Timna, the daughter of Seir, twin sister of Lotan, appears to have married Eliphaz, a son of Esau. In this chapter, she is also named as a chief (Genesis 36:40 1Chronicles 1:51). No one apart from this woman is given this name in this chapter, so my assumption would be, she is a chief or leader in the land of Seir.

Genesis 36:23 And these were the sons of Shobal: Alwan, and Manaḥath, and Ĕybal, Shepho, and Onam.

Shobal is a son of Seir; and five grandsons are named here.

Genesis 36:24 And these were the sons of Tsiḇ'on [= Zibeon]: both Ayah and Anah. This was the Anah who found the water in the wilderness as he fed the donkeys of his father Tsiḇ'on.

There appear to be two Zibeons in this chapter—the older one, the grandfather of Oholibamah (Genesis 36:2, 14); and the younger one, a son of Seir (Genesis 36:20, 24)

Genesis 36:25 And these were the children of Anah: Dishon and Oholibamah the daughter of Anah.

Anah, the son of Zibeon, grandson of Seir, has a son and daughter named.

Genesis 36:26 And these were the sons of Dishon: Ḥemdan, and Eshban, and Yithran, and Keran.

Notice how specific lines are followed out, while other lines are not mentioned. Again, I postulate that these are men and women who have believed in the Revealed God, and logically, this would have been a result of their contact with Esau.

Genesis 36:27 These were the sons of Ĕtser: Bilhan, and Za'awan, and Aqan.

Dishon, Ezer and Dishan all appear to be sons of Seir. They are called sons of him in Genesis 36:20–21.

Genesis 36:28 These were the sons of Dishan: Uts and Aran.

Vv. 26–28 give us the names of Seir's grandsons.

Genesis 36:29 These were the chiefs of the Ḥorites: Chief Lotan, Chief Shobal, Chief Tsiḇ'on, Chief Anah,

There are leaders in Seir, both from Seir and from Esau.

Genesis 36:30 Chief Dishon, Chief Ĕtser, and Chief Dishan. These were the chiefs of the Ḥorites, according to their chiefs in the land of Sě'ir.

At some point, the people of Esau would force the sons of Seir out of this region (Deuteronomy 2:12, 22).

### **The Kings in Edom**

Genesis 36:31 And these were the sovereigns who reigned in the land of Edom before any sovereign reigned over the children of Yisra'el.

An organized state existed in Seir before Israel was in the land under any leader.

Genesis 36:32 And Bela the son of Be'or reigned in Edom, and the name of his city was Dinhabah.

Some of these leaders had cities which they apparently named.

Genesis 36:33 And Bela died, and Yobab son of Zerah of Botsrah reigned in his place.

For this region, we see how the power was passed down from father to son.

Genesis 36:34 And Yobab died, and Ḥusham of the land of the Těmanites reigned in his place.

When the son died, the grandson took over.

Genesis 36:35 And Ḥusham died, and Hadad son of Bedad, who struck Midyan in the field of Mo'ab, reigned in his place. And the name of his city was Awith.

Midian is named back in Genesis 25:1–4 as a son of Abraham through Keturah (so he would be an Arab).

Essentially, these are cousins at war with one another.

Genesis 36:36 And Hadad died, and Samlah of Masrəqah reigned in his place.

We continue to follow the line of rulership. Because these men are named, I would suggest that they have believed in the Revealed God.

### **The Chiefs of Esau**

Genesis 36:37 And Samlah died, and Sha'ul of Reḥoboth by the River reigned in his place.

We seem to be following out one particular line pretty closely.

Genesis 36:38 And Sha'ul died, and Ba'al-Ḥanan son of Akbor reigned in his place.

There are some places where there is a break in the line, and another line is picked up as ruling.

Genesis 36:39 And Ba'al-Ḥanan son of Akbor died, and Hadar reigned in his place. And the name of his city was Pa'u. And his wife's name was Mehētab'ēl, the daughter of Matrēd, the daughter of Mēyzahab.

Again, even though these are just names to us, these are likely believers that we will spend eternity with.

Genesis 36:40–43 And these were the names of the chiefs of Ēsaw, according to their clans and their places, by their names: Chief Timnah, Chief Alwah, Chief Yethēth, Chief Oholibamah, Chief Ēlah, Chief Pinon, Chief Qenaz, Chief Tēman, Chief Miḡtsar, Chief Maḡdi'ēl, Chief Iram. These were the chiefs of Edom, according to their dwelling places in the land of their possession. Ēsaw was the father of the Edomites.

As mentioned earlier, even though the Edomites and the Horites appeared to intermarry to some limited degree, the Edomites will push them out of this region.

Now, to close out this chapter:

### Lessons from Genesis 36

1. Twice in the Bible, we read, *Jacob I loved, but Esau I hated*. This chapter informs us that *God is not emotional* and *God did not give Esau the short end of the stick*.
2. The country of Edom was established long before Israel.
3. There was great organization and authority established in Edom.
4. All during this time, Israel was just a wandering clan; a family of not-so-nice people, for the most part. However, these people had a relationship with the Living God.
5. The people of Abraham (through Isaac and Jacob) are God's chosen people; the people of Edom are not the chosen line. This is why we all know people descended from Abraham, Isaac, and Jacob; but none of us knows a single Edomite.
6. Among men, in their era, the Edomites may have seemed to be a well-organized and powerful nation; and the clan of Jacob as some moderately-successful wandering shepherds.
7. As we have seen, God has preserved the line of Abraham, Isaac, and Jacob as unique and unmixed (they married a variety of women; but everyone in this family

## Lessons from Genesis 36

was *Jewish* and everyone in the line identified as coming from Abraham, Isaac, and Jacob; and not as the result of two families).

8. We see in this chapter that the line of Esau intermingled with the line of Seir. Esau saw no reason to preserve the purity of his line. He did not view his line specifically as unique or related to God.
9. Both tribes were renown and well-organized at this time; but they depended upon themselves and not upon God's grace.
10. Because of their relationship to God, the Jews are still with us today; the Edomites are not.
11. The key to all things in life is, relationship with God.

You may not remember more than 3 or 4 names from this chapter; but you should remember the overriding principle: relationship with God is everything.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Esau and the Edomites

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**Summarizing Genesis 37 Part I (using the NKJV)**

When I began this study many years ago, I used the Modern KJV. Let's review this chapter, but the translation used throughout will be the New King James Version. The titles in bold come from the NKJV.

In this chapter there are several important observations:

**Observations Made in Genesis 37**

1. This chapter is a contrast between the progeny of the twin brothers, Jacob and Esau. Genesis 36 told us about Esau and his sons and where they lived; and Genesis 37–50 will tell us about Jacob, his sons and where they lived.
2. Throughout the patriarchal period of Genesis, this is always the contrast between the line of God and the line of man.
  - 1) First there was the line of Abraham and the line of Lot. Abraham was the line of promise. Abraham depended upon God; Lot depended upon himself.
  - 2) Then we have the lines of Isaac and Ishmael. Both of these sons were descended from Abraham; but Isaac was the line of promise. It would be unfair to characterize Ishmael as depending only upon himself, as God intervened in his life at two critical points (when his mother was pregnant with him and when he and his mother had been cast out of the Abrahamic household).
  - 3) Most recently, we have studied Jacob and Esau. Jacob continued the line of promise; and Esau did not.
3. With Genesis 37, there is a change. Although there are 11 brothers in this chapter, there are 3 in particular who are in view: Joseph, Reuben and Judah. When a quotation is given in this chapter, it will be either a quotation of one of these 3 sons or, there will be a generic quotation from the brothers. This is because Reuben, as the oldest brother, is supposed to be a leader; and yet he fails at this responsibility. Joseph, although the 2<sup>nd</sup> youngest son, will rule over his brothers in the near future. However, ultimately, Judah would become the ruling tribe.
4. Personally, I believe that Joseph recorded the information beginning with Genesis 37:1 and continuing to the end of Genesis 50. This does not mean that he wrote anything down—but, at the very least, Joseph repeated the book of Genesis up to his time (Genesis 1–36) and then appended it with his own experiences.
  - 1) Recall that Joseph spent a lot of time at home with his father Jacob, and it is possible that Jacob taught him the Scriptures.
  - 2) Joseph seems to have a strong moral compass throughout this last section of Genesis, suggesting that he learned this in some way from someone. Logically, knowing the book of Genesis up to that point in time would have given Joseph the moral training he seems to have had.

## Observations Made in Genesis 37

5. Whereas Abraham, Isaac, and Jacob all had limitations when it came to recording the narrative of their lives, this section of Genesis by Joseph is by far the most polished narrative of the 4 patriarchs, moving seamlessly from events that Joseph himself experienced to events that were outside his realm of perception.

**Joseph Dreams of Greatness** (these headings come from the NKJV, which is the translation used in these two summary lessons)

Genesis 37:1–2a **Now Jacob dwelt in the land where his father was a stranger, in the land of Canaan. This is the history of Jacob.**

We find this approach each time we have the phrase *these are the generations of*. What follows has very little information of the patriarch named, but that phrase is always followed by a narrative about his son (or, in this case, sons).

What we observe are the results of the actions of Jacob. As the father, he, for the most part, set all of these events in motion, but without necessarily participating in them. A great theme of Scripture, which is true in life, is the profound effect a father has upon his son (or sons). The most important male in any man's life is his father.

This will be the 10<sup>th</sup> and final section of the book of Genesis.

## Wenstrom's Outline of Genesis 37:1–50:26

- I. Introduction to the dysfunctional family of Jacob (Genesis 37:2-38:30)
  - A. Joseph rejected by his brothers and sold into slavery (Genesis 37:2-36)
  - B. Judah sins against Tamar and has twins (Genesis 38:1-30)
- II. Joseph ascent to rulership in Egypt (Genesis 39:1-41:57)
  - A. Joseph in Potiphar's house (Genesis 39:1-20)
  - B. Joseph in prison and the interpreter of dreams (Genesis 39:21-40:23)
  - C. Joseph in the palace and second only to Pharaoh (Genesis 41:1-57).
- III. The dysfunctional family of Jacob reconciled (Genesis 42:1-46:27)
  - A. First journey: Joseph tests his brothers (Genesis 42:1-38)
  - B. Second journey: Joseph entertains his brothers (Genesis 43:1-34)
  - C. The brothers tested and reconciled (Genesis 44:1-45:15)
  - D. The reconciled family of Jacob migrates to Egypt (Genesis 45:16-46:27)
- IV. The family of Jacob blessed in Egypt looking for the Promised Land (Genesis 46:28-50:26)
  - A. Israel's arrival in Egypt (Genesis 46:28-47:12)
  - B. Joseph's administration in Egypt during the famine (Genesis 47:13-31)
  - C. Jacob's blessing on Joseph (Genesis 48:1-22)
  - D. Israel's blessings for the twelve tribes (Genesis 49:1-28)

## Wenstrom's Outline of Genesis 37:1–50:26

- E. Jacob's death in Egypt and burial in Canaan (Genesis 49:29-50:21)
- F. Joseph's death in Egypt and future burial in Canaan (Genesis 50:22-26).

From [Wenstrom.org](http://Wenstrom.org); accessed April 12, 2016.

Genesis 37:2b Joseph, being seventeen years old, was feeding the flock with his brothers. And the lad was with the sons of Bilhah and the sons of Zilpah, his father's wives; and Joseph brought a bad report of them to his father.

Bilhah and Zilpah were Jacob's secondary wives, having fewer rights and privileges than primary wives. No dowry was usually offered and divorce was easier. They were the personal servants of Leah and Rachel, Jacob's wives and made secondary wives at the insistence of Leah and Rachel. They became surrogates for the children of Leah and Rachel, and, in that way, became secondary wives.

As has been discussed earlier, none of this justifies polygamy. Although polygamy occurs throughout the world and throughout history, God's plan is for one man to be married to one woman. See the Doctrine of **Polygamy** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leah's sons were quite a bit older than Joseph, and he may have been placed with Bilhah and Zilpah's sons for protection.

Genesis 37:3–4 Now Israel loved Joseph more than all his children, because he was the son of his old age. Also he made him a tunic of many colors. But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.

Israel (Jacob) showed favoritism toward Joseph—not a very good idea—and the tunic of many colors was probably a long-sleeved tunic, indicating that he did not do the physical labor of those with short sleeves. This suggested the favoritism of his father and for some, this might indicate authority over the brothers wearing short sleeves.

Because of this favoritism, Joseph's brothers hated him and could not hide it.

Genesis 37:5–7 Now Joseph had a dream, and he told it to his brothers; and they hated him even more. So he said to them, "Please hear this dream which I have dreamed: There we were, binding sheaves in the field. Then behold, my sheaf arose and also stood upright; and indeed your sheaves stood all around and bowed down to my sheaf."

The standing sheaf of Joseph and the fallen sheaves of his brothers suggest that they are bowing down before Joseph.

Genesis 37:8 And his brothers said to him, “Shall you indeed reign over us? Or shall you indeed have dominion over us?” So they hated him even more for his dreams and for his words.

This angered Joseph’s brothers even more. “Do you think you are going to reign over us?” they asked him. Remember, in this chapter, there are 3 who are quoted from: Joseph, Reuben and Jacob. When the other brothers speak, they are not individually attributed with the quote.

Genesis 37:9 Then he dreamed still another dream and told it to his brothers, and said, “Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.”

Joseph has a second dream where the sun, moon and 11 stars bow down before him, indicating that his father, mother (probably his surrogate mother) and brothers all bow down before him.

Genesis 37:10–11 So he told it to his father and his brothers; and his father rebuked him and said to him, “What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?” And his brothers envied him, but his father kept the matter in mind.

His father understood the dream, as did his brothers. These dreams just angered his brothers, and his father was taken aback by it, but he did keep it in his mind.





**Joseph Reveals His Dreams to His Brothers** by Raphael Santi and Giulio Romano (a painting) (Raphael inventing the design and Giulio executing the painting under the master's guidance); Oil and Tempera on Canvas from [Raichel.org](http://Raichel.org) accessed April 12, 2016.

This narrative of Joseph's inspired a great deal of art.

**Joseph Sold by His Brothers** (NKJV heading)

Genesis 37:12–13a **Then his brothers went to feed their father's flock in Shechem. And Israel said to Joseph, "Are not your brothers feeding the flock in Shechem? Come, I will send you to them."**

Joseph was sent to check up on his brothers regularly. This in itself was somewhat of a supervisory position.

Genesis 37:13b **So he said to him, "Here I am."**

Joseph is simply stated that he is there to serve, to do what his father requests.

Genesis 37:14 Then he said to him, "Please go and see if it is well with your brothers and well with the flocks, and bring back word to me." So he sent him out of the Valley of Hebron, and he went to Shechem.

Jacob sends his son Joseph out to check on his brothers. There was nothing necessarily wrong; this was simply something that Jacob wanted to know about. He supervised the family business at this time, as an older man; and did not participate directly.

Genesis 37:15 Now a certain man found him, and there he was, wandering in the field. And the man asked him, saying, "What are you seeking?"

It is clear that Joseph is looking for someone or something; and it is possible that this man recognizes him. The man asks what he is looking for.

Genesis 37:16 So he said, "I am seeking my brothers. Please tell me where they are feeding their flocks."

Joseph says that he is looking for his brothers and wonders where they are. The conversation was surely more detailed than we find here.

Genesis 37:17 And the man said, "They have departed from here, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them in Dothan.

The man apparently overheard them planning to move out to Dothan.

As noted before, this little detour would be only known to Joseph.

### **Summarizing Genesis 37 Part II (using the NKJV)**

We continue with a summarization of Genesis 37:

Genesis 37:18–20 Now when they saw him afar off, even before he came near them, they conspired against him to kill him. Then they said to one another, "Look, this dreamer is coming! Come therefore, let us now kill him and cast him into some pit; and we shall say, 'Some wild beast has devoured him.' We shall see what will become of his dreams!"

The sons of Jacob begin to conspire against Joseph, having reached a point where they could no longer tolerate him. We have no idea which brother is saying what, but this is a discussion that takes place—it is not one overbearing brother calling all the shots.

Genesis 37:21–22 But Reuben heard it, and he delivered him out of their hands, and said, "Let us not kill him." And Reuben said to them, "Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him"—that he might deliver him out of their hands, and bring him back to his father.

Reuben is the oldest brother and he has the authority, in Jacob's absence. He knows that he cannot allow his brothers to kill Joseph, and he tries to find a middle point between doing the right thing and doing the great evil of killing Joseph. Sometimes, there is no middle ground with evil.

Bear in mind, the only brothers who will be named are Reuben, Judah and Joseph, because there is a leadership issue among them.

Genesis 37:23–24 So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic, the tunic of many colors that was on him. Then they took him and cast him into a pit. And the pit was empty; there was no water in it.

Therefore, Reuben convinced his other brothers to simply put Joseph into a pit. As the oldest brother, he does not think is simply stand with Joseph as his protector.

So the brothers pull off that tunic that angered them and cast Joseph into a dry pit; a former well.

As discussed previously, we do not know what manner of tunic this was. Some translations suggest that it had many colors; others that it was a tunic with long sleeves, indicating authority (which seems to be the most likely, to me).

Genesis 37:25–28 And they [Joseph's brothers] sat down to eat a meal. Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt. So Judah said to his brothers, "What profit is there if we kill our brother and conceal his blood? Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh." And his brothers listened. Then Midianite traders passed by; so *the brothers* pulled Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. And they took Joseph to Egypt.

You may recall that there was an apparent contradiction here and with verses that follow.

The NKJV adds in the words *the brothers* (see how those words are italicized). Literally, v. 28 reads: However, [a band of] men—Midianite traders—passed over [and saw Joseph]. They drew [him] out and lifted Joseph out from the pit. They sold Joseph to the Ishmaelites for 20 silver coins, and the Ishmaelites [lit., *they*] took Joseph to Egypt. So you see, the text is unclear as to who takes Joseph out of the pit and sells him. Is it his brothers or the Midianite traders?

Whether Joseph's brothers or the Midianite traders haul Joseph out of the pit and sell him, this does not, in itself, solve the apparent contradiction of v. 36, which reads: Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard. Since we have already spent half a lesson on this apparent contradiction, we will not revisit it.

Interestingly enough, the NKJV probably does not say that it is Joseph's brothers who take him out of the pit in order to fix the contradiction, but it is probably based on a later verse which reads:

Genesis 45:4–5 And Joseph said to his brothers, Come near to me, I beg of you { pl }. And they came near. And he said, I am Joseph your { pl } brother, whom you { pl } sold into Egypt. And now don't be grieved, nor angry with yourselves, that you { pl } sold me here: for God sent me before you { pl } to preserve life. ([Context Group Version](#))

This suggests that the brothers not only discussed selling Joseph into slavery, but that they actually did it. So, there are several things which are not specifically mentioned which happened. Reuben planned to go back to Joseph later and rescue him. Reuben separated from his brothers (reasons unknown) and the remaining brothers sold Joseph into slavery. Perhaps they liked the idea, but were worried that Reuben might not follow through here; so they did this apart from Reuben.

Genesis 37:29–30 Then Reuben returned to the pit, and indeed Joseph was not in the pit; and he tore his clothes. And he returned to his brothers and said, "The lad is no more; and I, where shall I go?"

Reuben was going to free Joseph and then send him (or take him) back home. But Joseph is not there and Reuben is panicked.

We have no idea what was said at that point. "He's not dead; we sold him." Or no explanation was given, and they start discussing the tunic and making it appear as if Joseph is dead.

Genesis 37:31–32 So they took Joseph's tunic, killed a kid of the goats, and dipped the tunic in the blood. Then they sent the tunic of many colors, and they brought it to their father and said, "We have found this. Do you know whether it is your son's tunic or not?"

They had already taken Joseph's tunic off because it angered them. You will notice that the previous quotations are simply attributed to *the brothers*.

Genesis 37:33–35 And he recognized it and said, "It is my son's tunic. A wild beast has devoured him. Without doubt Joseph is torn to pieces." Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days. And all his sons and all his daughters arose to comfort him; but he refused to be comforted, and he said, "For I shall go down into the grave to my son in mourning." Thus his father wept for him.

Jacob knows the tunic; he sees the blood, and he thinks the worst has happened.



**Joseph's Bloody Coat Brought to Jacob by Diego Rodriguez de Silva y Velázquez** (a painting) (Oil on canvas, 1630, at the Monasterio de San Lorenzo). From the [Web Gallery of Art](#); accessed April 12, 2016. I seriously doubt that Jacob owned a small dog.

Genesis 37:36 Now the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh and captain of the guard.

*Wenstrom: The "providence" of God is the divine outworking of the divine decree, the object being the final manifestation of God's glory and expresses the fact that the world and our lives are not ruled by chance or fate but by God. Therefore, the fact that Joseph was sold into slavery and ended up in Egypt did not happen by chance or fate but because God ordained for it to take place in order to fulfill His plan for Jacob's family and to bring glory to Himself.<sup>16</sup>*

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<sup>16</sup> From [Wenstrom.org](#); accessed April 12, 2016.

Our founding fathers often used the term *Providence* to stand for God or for God's overruling will in the founding of our country.

George Washington wrote August 20, 1778: "The Hand of Providence has been so conspicuous in all this—the course of the war—that he must be worse than an infidel that lacks faith, and more wicked that has not gratitude to acknowledge his obligations; but it will be time enough for me to turn Preacher when my present appointment ceases." I bet that you did not know that Washington was considering becoming a preacher after his career as a military general. Secular history has a way of editing out the religious parts of our history.

Joseph has faced a great deal of animosity from his brothers; and, even though he may have brought some of this on himself, his brothers acted way out of proportion to Joseph's sins. As a result, Joseph was treated very unjustly; and so would be his life for the next decade or more. Joseph, if he is going to have great authority, needs to understand authority from the wrong end, what unfair treatment is; and he needs great adversity in his life. He will rise to a position where he has the power of life or death; of provision or starvation. Joseph needs to be guided by his thinking and his empathy in the future so that he does not make arbitrary decisions or snap judgments based upon emotion. This is what we will study for the next few chapters.

**An Abbreviated Exegesis of Genesis 38:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

## Judah and Tamar

What appears to be the case is, most of the sons of Jacob were encouraged to speak about a few things from their past as a part of the Hebrew narrative. At this point, we have the words of Abraham, of Isaac and of Jacob. Logically, what about Jacob's sons, as every Jew on this planet, living or dead, came from one of the twelve sons (apart from any gentiles who converted)?

We have read about the acts of Simeon and Levi (Genesis 34), which were quite brutal; and we have heard Reuben tell about his intentions regarding Joseph (all of Genesis 37 could have been written/spoken by Reuben rather than by Joseph).

Here is how I picture it. When the sons of Jacob were living in Egypt (which has not yet taken place in our narrative), many of them stood up and spoke all of the words that we have been reading and studying (that is, the book of Genesis).

First Jacob, as the patriarch, stood up and spoke from memory the book of Genesis, starting with chapter 1 and going through Genesis 33. Then either Levi or Simeon stood up, speaking about what they did when their sister was violated (Genesis 34). Then Jacob stood back up and spoke the words of Genesis 35–36. Then Reuben probably stood up and gave the events of Genesis 37 (I assume Reuben, as his personal thoughts are given in this chapter). In Genesis 38, Judah stands up and talks about the events of this chapter. In Genesis 39–50, Joseph probably stood up and gave the events of their lives in Egypt (as far as they had gone in the time of his *reading*).

Now, these men knew these words by heart. We do not know how often they spoke these words, but I would suggest at least every Sabbath. Maybe the entire book was read in two or three Sabbaths (we don't know if anyone stood up and explained anything). During these Sabbath reads in Egypt, all Egyptians were welcome to come and listen.

We will find out in the final chapters of Genesis, that Jacob had become a beloved man, particularly by the Egyptians. Now, how exactly does this happen, because we have studied Jacob for a long time, and he is not a man who engenders trust, respect or love. Yet the people of Egypt loved him. How did this come to pass? It happened because Sabbath after Sabbath, Jacob stood up and spoke from memory the words of God (the very words that we are studying). Also, his various sons stood up and spoke their own chapters from memory as well. When hearing the words of *the History of Man and God* (also known as, the book of Genesis), the people of Egypt—those with positive

volition—became very impressed by Jacob and the words which he spoke to them. Therefore, he was a beloved man in Egypt, despite his many shortcomings.

Interestingly enough, Jacob and his sons did not tell stories which were self-aggrandizing or designed to make others like them. These are simply the things which happened. Sometimes they looked good; but most of the time, they did not.

Genesis 38 is all about Judah, and we may call the early part of this chapter, Judah chasing whores.

Genesis 38:1 *And at that time it came to be that Yehudaḥ [= Judah] left his brothers, and turned aside to a man, an Adullamite whose name was Hirah.*

Judah had a buddy named Hirah.

Given what had taken place with the brothers of Joseph, it certainly makes sense the Judah might avoid his brothers. In fact, he may have left the family never expecting to return.

Genesis 38:2 *And Yehuḥah saw there a daughter of a certain Kena'anite [= Canaanite] whose name was Shuwa [= Shua]. And he took her and went in to her.*

Judah was very attracted to a Canaanite women, and he had sex with her. Since *Shua* is a masculine singular noun, this is a reference to the father, not the gal that Judah has sons by.

Genesis 38:3 *So she conceived and bore a son, and he called his name Ĕr.*

She produced a son, Er.

Genesis 38:4 *And she conceived again and bore a son, and she called his name Onan.*

Shua had a second son named Onan.

Genesis 38:5 *And she conceived yet again and bore a son, and called his name Shēlah. And he was at Keziḇ [= Chezib] when she bore him.*

Judah sires a third son named Shelah.

Genesis 38:6 *And Yehuḥah took a wife for Ĕr his first-born, and her name was Tamar.*

Judah sought out a wife for his firstborn, and she is Tamar.

Genesis 38:7 *But Ĕr, Yehuḥah's first-born, was evil in the eyes of הויה [= YHWH, Y<sup>e</sup>howah], and הויה took his life.*



Er does evil in God's sight and he dies the sin unto death.

Genesis 38:8 And Yehuḥah said to Onan, "Go in to your brother's wife and marry her, and raise up an heir to your brother."

Judah tells his second son to have relations with Tamar and raise up a son to his brother's name, to continue his line. This is known as a levirate marriage, and this son becomes an heir to the deceased father (in this case, Er).

Genesis 38:9 And Onan knew that the offspring would not be his. And it came to be, when he went in to his brother's wife, that he spilled on the ground, lest he should give an offspring to his brother.

For all intents and purposes, this son would not really be Onan's line, and Onan was aware of this. In fact, this son would be in line as the firstborn, as he would have been son to the firstborn (not Onan, but of Er). If Er is out of the picture, and Er has no descendants, then Onan is the firstborn, the recipient of all the advantages of being the firstborn.

Onan did not like this, so at the last moment, before completing the act of this levirate marriage, he spills his seed onto the ground. His purpose was not to raise up a son to his older brother.

Genesis 38:10 But what he did displeased יהוה, so He took his life too.

This was wrong. The boy could have refused altogether, but he did not. He took advantage of Tamar but there was no son given. God took his life under the principle of the sin unto death.

Genesis 38:11 Then Yehuḥah said to Tamar his daughter-in-law, "Remain a widow in your father's house until my son Shēlah is grown." For he said, "Lest he also die as his brothers did." And Tamar went and dwelt in her father's house.

Judah tells Tamar, just keep living with your parents and when Shelah is grown, he can give you a son to be raised up to your husband Er. However, Judah is concerned that somehow Tamar is cursed and that she is the reason that his sons have died.

Since Tamar is sent to live with her father, no one took any responsibility for Tamar. However, she should have remained a part of Judah's family. In any case, she stayed with her father. She was promised to Shelah, but Judah did not follow up on this.

Genesis 38:12 And after a long time the daughter of Shuwa, Yehuḥah's wife, died. And Yehuḥah was comforted, and went up to his sheep-shearers at Timnah, he and his friend Hīrah the Adullamite.

Some time later, the daughter of Judah and Shuwa dies. Judah goes up to Timnah and hangs with his buddy Hīrah.

Notice that a long time has gone by and Judah has not returned to his family. He had a bad taste in his mouth because of what was done to Joseph.

Genesis 38:13 And it was reported to Tamar, saying, "See, your father-in-law is going up to Timnah to shear his sheep."

Tamar finds out where Judah, her father-in-law, is going to be.

Genesis 38:14 And she took off her widow's garments, and covered herself with a veil and wrapped herself, and sat at the entrance to Ēnayim [= *Enaim*] which was on the way to Timnah. For she saw that Shēlah was grown, and she was not given to him as a wife.

Tamar removes her widow's garments and she goes to Enaim, which Judah would pass through on his way to Timnah. She did this because Shelah was grown, but she had not become his wife as Judah had promised.

Tamar should be a part of Judah's family, but Judah is unwilling to follow through.

When Tamar goes to Enaim, she covers herself with a veil. She knows that Judah will see her and she will let nature take its course.

Genesis 38:15 And Yehuḥah saw her, and reckoned her for a whore, for she had covered her face.

When Judah sees her, he figures her for a whore, not being able to see her face.

**Judah Meets Tamar, not Knowing Her** (a graphic); from [My Bible](#); accessed October 11, 2024.



Genesis 38:16 And he turned aside to her by the way, and said, "Please let me come in to you," for he did not know that she was his daughter-in-law. And she said, "What do you give me to come in to me?"

Judah propositions her and she asks, "What price do you think is fair?"

Genesis 38:17 And he said, "Let me send you a young goat from the flock." And she said, "Do you give me a pledge until you send it?"

Judah suggests a young goat; and she requires a pledge of some sort since he does not have the goat with him at the time.

Notice that she negotiates the terms and conditions before having intimate relations with Judah.

Bear in mind that a levirate marriage does not have to be with a brother, but it can involve any close relative to the deceased husband. Essentially, she is going to trick Judah into performing the levirate duty.

Genesis 38:18 So he said, "What pledge should I give you?" And she said, "Your seal and your cord and your staff that is in your hand." And he gave them to her, and went in to her, and she conceived by him.

She asks for his seal, his cord and his staff as a pledge. The idea is, she would get the goat later and return this stuff to Judah. Or, that is what Judah expected was going to happen.

Genesis 38:19 And she arose and went away, and removed her veil and put on the garments of her widowhood.

After this was done, Tamar removed her veil and put back on her clothes of mourning.

Genesis 38:20 And Yehuḥah sent the young goat by the hand of his friend the Adullamite, to receive his pledge from the woman's hand, but he did not find her.

Judah sends along his friend with the young goat, which would be exchanged for his pledge, but he did not find her.

It is interesting that Judah does not return himself with the goat, but I would only be speculating as to why. Perhaps he did not want to be tempted again.

Genesis 38:21 And he asked the men of that place, saying, "Where is the cult prostitute who was beside the way to Ēnayim?" And they said, "There was no cult prostitute in this place."

Judah's friend Hirah asked around for the location of this prostitute, but no one knew who he was talking about.

Genesis 38:22 And he returned to Yehuḥah and said, "I have not found her. And the men of the place also said there was no cult prostitute in this place."

Judah's friend returns to him with the goat and says, "That person does not exist."

Genesis 38:23 And Yehuḥah said, "Let her take them for herself, lest we become despised, for I sent this young goat and you have not found her."

Judah decides to leave it at that.

Genesis 38:24 And it came to be, about three new moons after, that Yehuḥah was informed, saying, "Tamar your daughter-in-law has whored, and see, she has conceived by whoring." And Yehuḥah said, "Bring her out and let her be burned!"

Three months later, Judah finds out that his daughter-in-law, Tamar, is pregnant. Judah says, "Bring her out and let her be burned."

She appears to have violated the marriage agreement, which was for her to marry Shelah, even though it does not appear the Judah was going to honor this agreement.

Because of this supposed infidelity, the woman would be killed and her body burned.

Genesis 38:25 When she was brought out, she sent to her father-in-law, saying, "By the man to whom these belong, I am pregnant." And she said, "Please examine whose these are: the seal and the cord and the staff."

When Tamar was brought out publically, before whatever council existed at this time, she says she will reveal the identify of her lover. She brings out the seal, the cord and the staff. Judah is as guilty as she is.

Genesis 38:26 And Yehuḥah examined and said, "She has been more righteous than I, because I did not give her to Shēlah my son." And he never knew her again.

Judah recognizes all these things as being his. She was more righteous than he was in her actions.

Interestingly, Judah never knew her again. I would assume that he raised her sons, however.

Either she and Judah were innocent together or guilty together. If Judah assumes the responsibility for her and her two children, then he has preserved Er's name through a levirate marriage.

Let me suggest that Judah, for all of his life, believed Tamar to be bad luck; and he did not have relations with her for that reason.

Genesis 38:27 And it came to be, at the time for giving birth, that see, twins were in her womb.

Tamar is pregnant with twins.

Genesis 38:28 And it came to be, when she was giving birth, that the one put out his hand. And the midwife took a scarlet thread and bound it on his hand, saying, "This one came out first."

The first son begins to come out, and the midwife places a scarlet thread in his hand, to indicate that he is the firstborn. Only his hand is visible.

Genesis 38:29 And it came to be, as he drew back his hand, that see, his brother came out! And she said, "How did you break through? This breach be upon you!" So his name was called Perets [= *Perez*].

However, this son is not born first. His hand goes back inside the mother and the other son is born. The other son becomes the firstborn. Perez is taken from a verb that means, *to break through, to break out*.

Genesis 38:30 And afterward his brother came out who had the scarlet thread on his hand. So his name was called Zerah.

Zerah is the second son born. It is his hand which was tied with the scarlet thread. His name means *seed*.

**An Abbreviated Exegesis of Genesis 39:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

## Joseph and Potiphar's Wife

Genesis 39:1 And Yosēph [= Joseph] had been taken down to Mitsrayim [= Egypt]. And Potiphar, an officer of Pharaoh, captain of the guard, a Mitsrian [= an Egyptian], bought him from the Yishma'ēlites [= Ishmaelites] who had taken him down there.

Recall from the previous chapter that there were two sets of people involved in selling Joseph. Midianite traders saw Joseph trapped in a pit and they simply lifted him out and took him as a slave. Then they sold him to some Ishmaelites who were going to Egypt and they would sell Joseph there.

Potiphar, an Egyptian officer, purchased Joseph. He was young and strong and apparently intelligent and whatever price Potiphar paid for him was probably too little.

Genesis 39:2 And it came to be that הוהי [= YHWH, Y<sup>e</sup>howah] was with Yosēph, and he became a prosperous man, and was in the house of his master the Mitsrian.

Because God was with Joseph, anyone associated with Joseph would be blessed (this is known as blessing by association). Joseph became successful and his master, Potiphar also became successful.

Genesis 39:3 And his master saw that הוהי was with him and that הוהי made all he did to prosper in his hand.

Potiphar recognized Joseph's favor with God and that God prospered him. Potiphar gave Joseph a lot of authority in his household and a lot of freedom.

Genesis 39:4 So Yosēph found favour in his eyes, and served him, and he appointed him over his house, and gave into his hand all that he had.

Potiphar figured out quickly that this is a man who ought to be in charge, so Joseph becomes the man in charge of his home. Joseph would have been very young at this time and rarely would such a young man be given this much responsibility. However, Potiphar recognized excellence in Joseph and God being gracious to Joseph.

Genesis 39:5 And it came to be, from the time that he appointed him over his house and all that he had, that הוהי blessed the Mitsrian's house for Yosēph's sake. And the blessing of הוהי was on all that he had in the house and in the field.

God blessed the Egyptian's house because of his close association with Joseph. God's blessing was upon all this man had.

Genesis 39:6 And he left in Yosëph's hand all that he had, and he did not know what he had except for the bread which he ate. And Yosëph was handsome in form and handsome in appearance.

It got to a point where Potiphar no longer thought about anything which he owned. He let Joseph handle it all; and he prospered as a result.

Joseph was also a very handsome young man.

Great blessing and prosperity affects people in different ways. Those with no capacity for such blessing often abuse what they have. This is the story of Potiphar's wife.

Genesis 39:7 And after these events it came to be that his master's wife lifted up her eyes to Yosëph and said, "Lie with me."

Potiphar's wife also noticed how attractive Joseph was and told him to lie with her. As a member of Potiphar's household, this woman would also have been greatly blessed. However, she was willing to risk death to go after Joseph.

Genesis 39:8 But he refused and said to his master's wife, "Look, my master does not know what is with me in the house, and he has given into my hand all that he has.

Joseph refused the wife's affections, explaining that everything was Joseph's responsibility. He could not betray his lord by having relations with his lord's wife.

Genesis 39:9 "No one is greater in this house than I, and he has not withheld whatever from me but you, because you are his wife. And how shall I do this great evil and sin against Elohim?"

Joseph asks, "Can you expect me to do this great evil and sin against God?" Joseph understood this to be both a moral and a spiritual issue. He explained in two ways why he could not give in to her.

Genesis 39:10 And it came to be, as she spoke to Yosëph day by day, that he did not listen to her, to lie with her, to be with her.

The woman was very persistent and apparently enjoyed, to some extent, the chase.

Genesis 39:11–12 And it came to be on a certain day, when Yosëph went into the house to do his work, and none of the men of the house was inside, that she caught him by his garment, saying, "Lie with me." But he left his garment in her hand, and fled and ran outside.

The woman got to the point of grabbing Joseph's garment and tearing it off. Joseph ran out of the house.

**Potiphar's Wife Pursues Joseph** (a graphic); from [Patriarch Men's Group](#); accessed October 19, 2024.

Genesis 39:13–14 *And it came to be, when she saw that he had left his garment in her hand and fled outside, that she called to the men of her house and spoke to them, saying, "See, he [referring to Potiphar, her husband] has brought in to us a Hebrew to mock us. He came in to me to lie with me, and I cried out with a loud voice.*

At this point, this situation could look very bad for the woman. Here she is, standing with this man's garment in her hand; and he has run out of the house, naked or half-naked. Therefore, she accuses him of attempted rape.



Politicians do things like this all the time. When something goes horribly wrong in their district, the first politician to speak out and blame the other party—he is probably the man most at fault.

I recall when Hurricane Katrina hit New Orleans and one of the people who received much of the blame at this time was President Bush. President Bush had very little to do with anything in New Orleans. However, in Louisiana, at that time, nearly every official was of a different political party (from Bush). So quickly, even before all of the damage had been assessed, multiple members of the Democratic party blamed Bush for the damage of Katrina, and cited as proof of his coldness is the fact that, he simply flew over the region, but did not touch down.

When a person is guilty, if they are thinking fast, they immediately blame someone else for what has taken place. This is what Potiphar's wife did. Otherwise, how does she explain having Joseph's shirt in her hand and Joseph is outside without it?

Genesis 39:15 *"And it came to be, when he heard that I lifted my voice and cried out, that he left his garment with me, and fled and went outside."*

She explains the garment in her hand by saying, "I screamed out and he ran; but his garment was still in my hand, so it ripped and came off."

Genesis 39:16 *And she kept his garment with her until his master came home.*



She kept this garment as proof of her story.

Genesis 39:17–18 And she spoke to him these same words, saying, “The Hebrew servant whom you brought to us came in to me, to mock me, so it came to be, as I lifted my voice and cried out, that he left his garment with me and fled outside.”

When her husband comes home, she accuses Joseph to him.

The word *mock*, found in the 2009 Scriptures is from the Hebrew verb *tsâchaq* (צחק) [pronounced *tsaw-KHAKH*], which means, *to jest; to make sport of; to toy with*. However, the word can imply *sexual intimacy*. Strong’s #6711 BDB #850. This can be used as a euphemism for a (failed) sexual encounter where the wife does not want to use more common words to describe it.

Genesis 39:19 And it came to be, when his master heard the words which his wife spoke to him, saying, “Your servant did to me according to these words,” that his displeasure burned.

Believing his wife to have been the target of an attempted rape, Potiphar was extremely angry with Joseph.

Genesis 39:20 Then Yosëph’s master took him and put him into the prison, a place where the sovereign’s prisoners were confined. And he was there in the prison.

Joseph was taken straight to prison.

Genesis 39:21 But הוהי was with Yosëph and extended loving-commitment to him, and He gave him favour in the eyes of the prison warden.

Even in prison, God blessed Joseph.

There is a lesson here for us. Joseph is in his lowest moment of life, and even in that moment, God blesses him and God blesses those around him. We will face difficulties and injustices in life and, very often, there is no way around them.

Genesis 39:22 And the prison warden gave into the hand of Yosëph all the prisoners who were in the prison, and whatever was done there was his doing.

The warden soon recognized Joseph’s competence and put everything in his charge. What needed to be done inside the prison fell upon Joseph.

Genesis 39:23 The prison warden did not look into any point that was under Yosëph’s hand, because הוהי was with him. And whatever he did, הוהי made it prosper.

God continued to prosper Joseph, even in prison. And by association, God blesses the prison warden.



**An Abbreviated Exegesis of Genesis 40:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

## Joseph Interprets Two Prisoners' Dreams

In the previous chapter—**Genesis 39** ([HTML](#)) ([PDF](#)) ([WPD](#))—Joseph, the son of Jacob, was unjustly placed into jail. Although he had received a position of authority in the jail, he was still a prisoner himself.

Genesis 40:1 *And after these events it came to be that the cupbearer and the baker of the sovereign of Mitsrayim [= Egypt] sinned against their master, the sovereign of Mitsrayim.*

The cupbearer does not carry around the king's cup and fill it with whatever beverage he desires at the time. R. B. Thieme, Jr. describes him as the ancient equivalent to the head of our state department, the second highest official in the king's house. He is the man in charge of knowing everyone, so when the pharaoh is entertaining many dignitaries at the same time, the chief cupbearer can whisper into his ear the name of the dignitary and give a very short bio. This particular duty of the chief cupbearer is going to be a great irony of this narrative.

R. B. Thieme, Jr. speaks of the baker as the third highest official in the land, similar to a chief of internal affairs. Because of political intrigue and the number of pharaoh's who died by poisoning, the men who poured the wine and cooked the food for the pharaoh had to be two of the most trusted people in pharaoh's realm. Therefore, these would be men with whom pharaoh would share his greatest confidences.

Genesis 40:2 *And Pharaoh was wroth with his two officers, the chief cupbearer and the chief baker.*

Apparently, Pharaoh became aware of a plot against him and had narrowed it down to these two men. We do not know any of the specifics, beyond the fact that Pharaoh put both men in jail and was then going to carry on an investigation to determine which man was a traitor. Perhaps it is both men. Again, the narrative provides few details.

Genesis 40:3 *So he put them in confinement in the house of the captain of the guard, in the prison, the place where Yosēph [= Joseph<sup>17</sup>] was a prisoner.*

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<sup>17</sup> There is no letter *j* in the Hebrew or in the Greek. All of those people you know whose name begins with *J* does not really have a name that begins with *J*.

Because Potiphar was a high-ranking official, Joseph is in the king's prison. Obviously, the two men Pharaoh suspects of treachery are in the same prison.

Genesis 40:4 And the captain of the guard put Yosëph in charge of them, and he served them. So they were in confinement for some time.

The jailer puts Joseph in charge of the two men and he serves them. They remained in jail for an extended period of time.

Genesis 40:5 Then the cupbearer and the baker of the sovereign of Mitsrayim, who were confined in the prison, dreamed a dream, both of them, each man's dream in one night and each man's dream with its own interpretation.

Both of the king's prisoners had dreams on the same night and these dreams held the key to their individual futures.

Genesis 40:6 And Yosëph came in to them in the morning and looked at them and saw that they were sad.

Joseph quickly sensed a change of mood in the two men and spoke to them about it. Joseph is a very personable young man and had little difficulty establishing a rapport with both men.

Genesis 40:7 And he asked Pharaoh's officers who were with him in confinement of his master's house, saying, "Why do you look so sad today?"

*Sad* may not be the best translation here. Both men were very stressed about their dreams.

Joseph asks the men about the mood change.

Genesis 40:8 And they said to him, "We each have dreamed a dream, and there is no one to interpret it." And Yosëph said to them, "Do not interpretations belong to Elohim? Relate them to me, please."

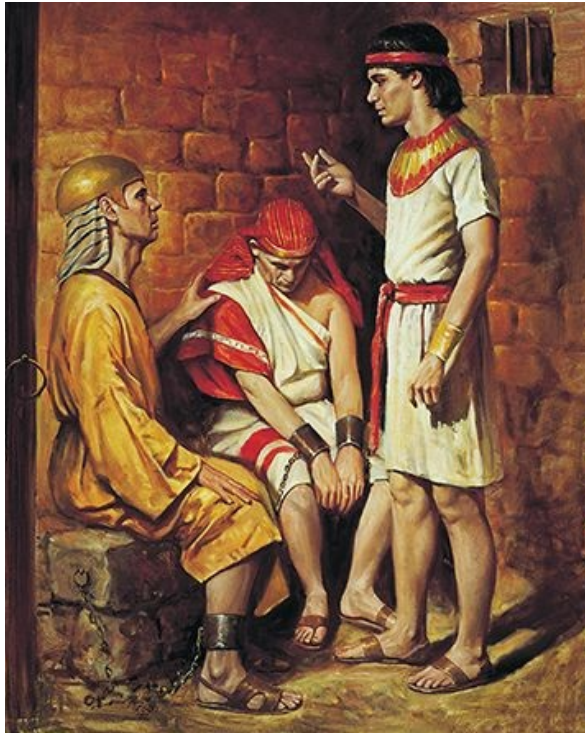
Each man has had a dream and the dream is very troubling to them. They know enough about the dreams to understand their meanings. Nevertheless, these were profound dreams, but shrouded with symbols.

Joseph says to them, "Don't all interpretations belong to God? Tell me what you both dreamed."

Genesis 40:9–10 So the chief cupbearer related his dream to Yosëph, and said to him, "See, in my dream a vine was before me, and in the vine were three branches, and it was as though it budded – its blossoms shot forth, and its clusters brought forth ripe grapes.

The dreams were vibrant and remained in the men's memory. The chief cupbearer said, "In my dream, there was a vine in front of me with three branches, and it went through quite a metamorphous, budding, followed by blossoms which stood out, and then clusters of ripe grapes." This was the seasonal cycle of the grape vine.

Genesis 40:11 "And Pharaoh's cup was in my hand. So I took the grapes and pressed them into Pharaoh's cup, and placed the cup in Pharaoh's hand."



There was more. The chief cupbearer took the grapes and pressed them into Pharaoh's cup and then he handed this cup to the Pharaoh.

Genesis 40:12 And Yosēph said to him, "This is the interpretation of it: The three branches are three days.

Joseph understood immediately, perhaps guided by God the Holy Spirit. "The three branches are three days." So whatever the dream predicted, it would be fulfilled in three days.

Genesis 40:13 "Yet, within three days Pharaoh is going to lift up your head and restore you to your place, and you shall put Pharaoh's cup in his hand according to the former ruling, when you were his cupbearer.

Joseph explains: "In three days, you will be restored to your position as chief cupbearer and you will serve Pharaoh once again."

**Joseph Interprets Two Dreams for Two Political Prisoners** (a graphic); from [Pinterest](#); accessed October 19, 2024. Although this is an LDS image, I have no connection to the Mormon church whatsoever.

Then Joseph adds something on top of this interpretation:

Genesis 40:14 "But remember me when it is well with you, and please show loving-commitment [that is, *grace*] to me. And mention me to Pharaoh, and get me out of this house.

But, at this point, Joseph, who is interpreting this dream through the guidance of God, gets off track. "When you get out of here, remember me," Joseph says. How is Joseph off-

track? His trust is in man. He sees this man as providing him a way out of this prison, and he seizes the opportunity.

What Joseph should understand is, God placed him where he is for a reason (actually for several reasons, but one main reason). Therefore, he needs to accept his temporary fate, knowing that his life has a purpose.

Genesis 40:15 “For truly I was stolen away from the land of the Hebrews. And also I have done naught that they should put me into the dungeon.”

Joseph then gives the soon-to-be restored chief cupbearer a short biography. He was stolen away from the land of the Hebrews (which is not a reference to his family in particular, but to a large tribe, which included Jacob and his children).

What is the chief cupbearer good at? He can remember a man’s name and a short biography of that man. Joseph gave him exactly that, yet the chief cupbearer will forget Joseph.

Genesis 40:16–17 And the chief baker saw that the interpretation was good, and he said to Yosēph, “I also was in my dream and saw three white baskets were on my head, and in the uppermost basket all kinds of baked goods for Pharaoh, and the birds ate them out of the basket on my head.”

The chief baker was relieved to hear Joseph’s interpretation, because this was good news for the chief cupbearer. His own dream was similar, so perhaps Joseph would have a kindly interpretation for him as well.

The chief baker had three baskets stacked on his head and there were all kinds of baked goods in the highest basket for Pharaoh. There were bird in this dream and they ate the bake goods.

Genesis 40:18 And Yosēph answered and said, “This is the interpretation of it: The three baskets are three days.

Joseph begins his explanation in the same way: “The three baskets represent three days.”

Genesis 40:19 “Yet, within three days Pharaoh is going to lift off your head from you and hang you on a tree. And the birds shall eat your flesh from you.”

Joseph continues: “Within three days, Pharaoh will lift your head off from your body and hang you on a tree. The birds will feed on your flesh.”

The chief baker was certainly disappointed at that interpretation.

Genesis 40:20–22 And on the third day, Pharaoh’s birthday, it came to be that he made a feast for all his servants. And he lifted up the head of the chief cupbearer and of the chief

baker among his servants, and he restored the chief cupbearer to his post of cupbearer again, and he placed the cup in Pharaoh's hand, but he hanged the chief baker, as Yosēph had interpreted to them.

Three days later, Pharaoh celebrated his birthday. He made a feast for his servants, and it says he lifted up the heads of the chief cupbearer and chief baker, meaning he brought them out of his jail. The chief cupbearer he restored to his position; and he hung the chief baker, just as Joseph had predicted.

Genesis 40:23 *And the chief cupbearer did not remember Yosēph, but forgot him.*

And the chief cupbearer, whose job it was to remember names and faces and bios, forgot all about Joseph—the very man who interpreted his dream. .

## Genesis 41 Joseph Interprets Pharaoh's Dream then Gives him a Game Plan

### The subheadings of Genesis 41:

vv.	1–36	<a href="#">Joseph Interprets Pharaoh's Dreams</a>
vv.	37–55	<a href="#">Joseph Rises to Power</a>

(The subheadings from e-sword were used here)

In the previous chapter, Joseph was locked up with two high-ranking officials of Pharaoh, and he got to know them reasonably well. He had their trust. So, when they had some predictive dreams, they shared them with Joseph and Joseph told them what would come to pass. In three days, one of them would be restored to his position as chief cupbearer; but the chief baker would be executed in three days.

After explaining what the chief cupbearer could expect, Joseph then adds, “Please remember me to your lord when he restores you to your position. Remember that I have been falsely accused and do not belong here.”

Joseph was depending upon this man for his freedom, but [cursed is the man who trusts in man and make flesh his arm. Trust in the Lord forever.](#)

### Joseph Interprets Pharaoh's Dreams

The lesson for Joseph and for us as well is, we do not depend upon man; and God does everything in His Own time; in His perfect time. And, since we do not know what that time is, we need to be patient and allow God's plan to unfold and be worked out on God's timetable.

Genesis 41:1–3 [And it came to be, at the end of two years' time, that Pharaoh had a dream, and saw him standing by the river, and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds, then saw seven other cows coming up after them out of the river, ugly and lean of flesh, and stood by the other cows on the bank of the river.](#)

Pharaoh has a strange dream and he does not know what to make of it.

Generally speaking, the Scriptures 2009 is a pretty reliable translation. There are a couple of things regarding his dream that are hard to make out in that translation.

Genesis 41:1–3 [And so it is at the end of two years \[of\] days—and the Pharaoh \[of Egypt\] is dreaming, and suddenly, \[he\] is standing by the Nile. And then seven cows come up out of the Nile, attractive of appearance and fat of flesh. They graze on the marsh grass. Then, seven other cows came up out of the Nile after them, bad of appearance and gaunt of flesh. So they stand by the cows along the shore of the Nile. \(Kukis mostly literal translation\)](#)



Pharaoh finds himself standing by the river and he sees seven cows come out of the river. They have a good appearance, they are fat, and they graze on the marsh grass. Then seven more cows come out of the Nile, and they are unattractive and gaunt. They come out of the water and stand next to the healthy cows.

Genesis 41:4 [And the ugly and lean of flesh cows ate up the seven beautiful looking and fat cows. Then Pharaoh awoke.](#)

The gaunt cows eat the seven attractive, fat cows. Pharaoh wakes up suddenly, recognizing the importance of the dream, but not being able to figure out what it means.

Genesis 41:5–6 [And he slept and dreamed a second time and saw seven heads of grain coming up on one stalk, plump and good, and saw seven lean heads, scorched by the east wind, coming up after them.](#)

That same night, Pharaoh sleeps again. In a dream, he see seven heads of healthy plump grain growing on one stalk. Then he sees seven lean heads, coming up after them.

Genesis 41:7 [And the seven lean heads swallowed the seven plump and complete heads. Then Pharaoh awoke and saw it was a dream.](#)

Like before, the lean heads of grain swallow the plumb, complete heads. Pharaoh wakes up and realizes that this was a dream (despite the weirdness of the dream when it was taking place).

Personally, I can have several memorable dreams in an evening. However, if I do not write down the first dreams, whatever I dream later overshadows them. But Pharaoh had two memorable dreams and he remembers them both.

Genesis 41:8 [And it came to be in the morning that his spirit was moved, and he sent and called for all the magicians of Mitsrayim and all its wise men. And Pharaoh related to them his dreams, but there was no one who could interpret them for Pharaoh.](#)

Pharaoh calls for the magicians and for the wise men. He tells them the dreams, but none of them were able to give him a reasonable explanation for either dream.

Genesis 41:9 [Then the chief cupbearer spoke to Pharaoh, saying, “I remember my crimes this day.](#)

The chief cupbearer remembers something, and he speaks to Pharaoh. He does not say that he remembers his crimes, but that he remembers his *chêt*<sup>op</sup> (חַטָּא) [pronounced *cheat*], which means, *sin, offense, fault; penalty for sin, guilt for sin*. Strong's #2399 BDB #307.

Genesis 41:10–11 [“When Pharaoh was wroth with his servants, and put me in confinement in the house of the captain of the guard, both me and the chief baker, each](#)

one of us dreamed a dream in one night, he and I. Each of us dreamed according to the interpretation of his own dream.

The chief cupbearer reminds Pharaoh of two years ago when he was put into confinement with the chief baker. He remembered that he and the chief baker both had dreams.

Genesis 41:12 “And there was with us a Hebrew youth, a servant of the captain of the guard. And we related to him, and he interpreted our dreams for us. To each man he interpreted according to his own dream.

“There was a young Hebrew man,” the chief cupbearer remembers. “We told him our dreams and he interpreted them for us.”

Genesis 41:13 “And it came to be, as he interpreted for us, so it came to be. He restored me to my office, and he hanged him.”

“Exactly what the young man said came to pass.”

Now, remember for a moment what Joseph said to the chief cupbearer when he was freed: “If you remember me, at a time when things are good for you, then show grace to me and remember me to pharaoh. This gracious act will bring me out of this prison house. I am here because I was stolen out of the land of the Hebrews; furthermore, I have done nothing to deserve being placed in this jail.” (Kukis paraphrase)

Joseph is in prison over two injustices and he wanted Pharaoh to know about them.

Now notice that nothing of what Joseph said was pertinent to Pharaoh or to his chief cupbearer. What was pertinent was that Joseph heard and explained the meaning of the dreams—and that he was right. His guilt or innocence; his national origin—that was not important in the least to Pharaoh.

Genesis 41:14 Then Pharaoh sent and called Yosëph, and they hurriedly brought him out of the dungeon. And he shaved and changed his garments, and came to Pharaoh.

So Pharaoh sends for Joseph and he wants him to come to him immediately. Joseph is going to get cleaned up first. Egyptians were generally clean shaven, so Joseph will shave his beard. Egyptians were finicky about cleanliness, so Joseph is not going to show up in dirty prison clothes. Joseph is going to make a good impression. Why does he do this? Just good, common sense. He is speaking to the head of Egypt. Therefore, he is going to look like a man speaking to the king of Egypt. What Joseph does here is show respect to Pharaoh.

Genesis 41:15 And Pharaoh said to Yosëph, “I have dreamed a dream, and there is no one to interpret it. Now I myself have heard it said of you that you understand a dream, to interpret it.”

When Joseph is brought in, Pharaoh tells him the situation. “I have dreamed a dream, and no one here can interpret it. I have heard that you are able to interpret dreams.

Genesis 41:16 [And Yosēph answered Pharaoh, saying, “It is not in me, let Elohim answer Pharaoh with peace.”](#)

“It is not me who interprets the dreams, it is God,” Joseph explains.

What Joseph says is this:

Genesis 41:16 [Joseph answered Pharaoh, saying, “It is not me; Elohim will answer to the peace of Pharaoh.”](#) (Kukis mostly literal translation)

“The answer of your dreams will set your mind at ease,” Joseph explains.

Genesis 41:17–19 [And Pharaoh said to Yosēph, “See, in my dream I stood on the bank of the river and saw seven cows coming up out of the river, beautiful looking and fat, and they fed amongst the reeds, then saw seven other cows coming up after them, poor and very ugly and lean of flesh, such ugliness as I have never seen in all the land of Mitsrayim.](#)

Pharaoh describes to Joseph his dream, where he is standing on the bank of the Nile River, and he sees seven healthy cows come out of the river, followed by seven gaunt cows. Pharaoh adds that he had never seen such ugliness before in the land of Egypt.

Genesis 41:20 [“And the lean of flesh and ugly cows ate up the first seven, the fat cows.](#)

Then the gaunt cows ate up the fat, healthy cows.

Genesis 41:21 [“Yet when they had eaten them up, no one would have known that they had eaten them, for they were as ugly as at the beginning. Then I awoke.](#)

The visage of the gaunt cows remained the same, even after eating the fat healthy cows.

Genesis 41:22–23 [“Also, I looked in my dream and saw seven heads coming up on one stalk, complete and good, then saw seven heads, withered, lean, scorched by the east wind, coming up after them.](#)

Then Pharaoh relates the dream about the seven healthy grain heads on one stalk, but seven raunchy looking grain heads on another stalk.

Genesis 41:24 [“And the lean heads swallowed the seven good heads. And I spoke to the magicians, but there was no one who could explain it to me.”](#)

The lean heads swallowed the good heads. The magicians were of no help to Pharaoh when it came to understanding these two dreams.

Genesis 41:25 And Yosēph said to Pharaoh, “The dream of Pharaoh is one. Elohim has shown Pharaoh what He is about to do:

Joseph explains that the two dreams are one. That is, they have the same meaning. Furthermore, this is a prophetic dream from God.

Genesis 41:26 “The seven good cows are seven years, and the seven good heads are seven years – it is one dream.

Joseph explains: the seven healthy cows represent seven years; the seven good heads of grain represent those same seven years.

Genesis 41:27 “And the seven lean and ugly cows which came up after them are seven years, and the seven empty heads scorched by the east wind are seven years of scarcity of food.

There are seven more years after, and these years will be all about a scarcity of food.

Genesis 41:28 “This is the word which I spoke to Pharaoh: Elohim has shown Pharaoh what He is about to do.

Joseph continues: “God is simply telling you what He is going to do.”

Genesis 41:29–31 “See, seven years of great plenty are coming in all the land of Mitsrayim, but after them seven years of scarcity of food shall arise and all the plenty be forgotten in the land of Mitsrayim. And the scarcity of food shall destroy the land, and the plenty shall not be remembered in the land, because of the scarcity of food following, for it is very severe.

“There will be seven years of prosperity,” Joseph explains, “followed by seven years of leanness. The leanness will be so bad as to make everyone forget about the good years. It will be as though the good years never happened.”

Genesis 41:32 “And the dream was repeated to Pharaoh twice because the word is established by Elohim, and Elohim is hastening to do it.

Joseph explains that God gave Pharaoh two dreams to establish the truth of what was to come in the very near future.

Genesis 41:33 “And now, let Pharaoh look for a discerning and wise man, and set him over the land of Mitsrayim.

“This is what you need to do,” Joseph continues. “Find an intelligent and discerning man and put him over the land of Egypt.”

**Joseph Interprets Pharaoh's Dream** (a graphic); from Bible Art; accessed October 19, 2024.

Genesis 41:34 “Let Pharaoh do this, and let him appoint overseers over the land, to take up one-fifth of the land of Mitsrayim in the seven years of plenty.

Joseph knows exactly what the intelligent and discerning man should do. “Every year, this man will take up a fifth of the crop produced in Egypt during every year of plenty.”

If you have a mathematical mind, you might be thinking, “Why not take up 50% of the grain so there will be as much grain in the bad years as the good?” The main reason is, there will be some planting and some harvesting. It will be lousy, but people will attempt to farm during those seven years. They will have some success, but not enough to live on. Therefore, they will not need the exact same amount in the seven bad years.



Joseph interprets the dream of Pharaoh. The illustration shows Joseph, on the left, pointing towards a large, glowing sphere of light that contains various symbols of the dream, including grain, birds, and a moon. Pharaoh, on the right, sits on a throne, holding a scepter, looking at Joseph. The scene is set in a grand Egyptian temple with columns and hieroglyphs.

Genesis 41:35 “And let them gather all the food of those good years that are coming, and store up grain under the hand of Pharaoh, and let them keep food in the cities.

Joseph says that the grain from the good years should be stored under the control of Pharaoh.

Genesis 41:36 “And the food shall be for a store for the land for the seven years of scarcity of food which shall be in the land of Mitsrayim, and do not let the land be cut off by the scarcity of food.”

This food would be stored up in Egypt; and the land would not die as a result of a lack of food.

### **Joseph Rises to Power**

Genesis 41:37 And the word was good in the eyes of Pharaoh and in the eyes of all his servants.

Everything that Joseph said seemed exactly right to Pharaoh and to his servants.

Genesis 41:38 And Pharaoh said to his servants, “Could we find another like him, a man in whom is the Spirit of Elohim?”

Pharaoh looks at his servants and asks, “Could we find anyone else like this man here, in whom is the Spirit of God?” He is referring to Joseph.

Genesis 41:39 Then Pharaoh said to Yosēph, “Since Elohim has shown you all this, there is no one as discerning and wise as you.

Pharaoh then looks to Joseph and says, “Since God has revealed this to you, there is no one was wise and as discerning as you.” Joseph is quite young at this time, but he had twice done administrative work in Egypt, and that has prepared him for this time.

Joseph not only understood the principles of truth, but he was able to correctly apply them.

Genesis 41:40 “Be over my house, you yourself, and at your mouth all my people shall kiss – only in the throne I am greater than you.”

The first half of v. 40 sounds pretty odd in the Scriptures 2009. There are other interpretations which make more sense:

A Faithful Version	You shall be over my house, and all my people shall obey your word.
Berean Standard Bible	You shall be in charge of my house, and all my people are to obey your commands.
English Standard Version	You shall be over my house, and all my people shall order themselves as you command.
God’s Word™	You will be in charge of my palace, and all my people will do what you say.
Modern Literal Version 2020	You will be over my house and according to your word all my people will be ruled.

There are a few which have a translation similar to this one:

Green’s Literal Translation translates this closer to the Scriptures 2009: You shall be over my house, and at your mouth all my people shall kiss the hand.

The words *the hand* are not found in the Hebrew text. The word *mouth* is found in the Hebrew text, but what is being emphasized is what is coming out of Joseph’s mouth—that is, his direction for the people.

So Pharaoh is telling Joseph that he will be in charge of his palace and that people will obey what he says. He will be second in command only to Pharaoh.

Now, if you will remember back to how Joseph got thrown into jail in the first place. He was put there unjustly and that was a point that he made forcefully with the chief cupbearer. However, how he ended up in jail is not an issue at this point.

For much of two years, Joseph probably thought about how he could defend himself in legal proceedings, but that was not God's approach at all.

Pharaoh does not stop and say, "Now, I want you to have this job, but I need to know more about your background. Why were you in the prison in the first place?"

God determined the places where Joseph would be and the time frame for those places.

Genesis 41:41 [And Pharaoh said to Yosëph, "See, I have set you over all the land of Mitsrayim."](#)

Pharaoh emphasizes to Joseph what he has just done. "I put you in charge over all the land of Egypt."

I think that it is possible that Pharaoh looked Joseph over and thought to himself, "Did he hear what I just did?"

Genesis 41:42 [And Pharaoh took his seal-ring off his hand and put it on Yosëph's hand. And he dressed him in garments of fine linen and put a gold chain around his neck.](#)

Pharaoh gives Joseph a seal-ring from his hand and put it on Joseph's hand, which seal allows Joseph to make official proclamations. When Joseph would set his plan into motion, he needed the power to institute several changes in procedures, and having this signet ring allowed him to make such proclamations and have them read at the city gate.

Joseph was given royal garb which emphasized his position within Egypt.

Genesis 41:43 [And he had him ride in the second chariot which he had. And they cried out before him, "Bow the knee!" And he set him over all the land of Mitsrayim.](#)

Pharaoh must do more than make such a proclamation in the palace. He takes Joseph out and introduces him to the people as a man with great authority.

Genesis 41:44 [And Pharaoh said to Yosëph, "I am Pharaoh, and without a word from you let no man lift his hand or foot in all the land of Mitsrayim."](#)

Pharaoh gave great authority to Joseph. Joseph now had great control over the people of Egypt.

Genesis 41:45 [And Pharaoh called Yosëph's name Zaphnath-Pa'nëah. And he gave him as a wife Asenath, the daughter of Poti-Pherah priest of On. And Yosëph went out over all the land of Mitsrayim.](#)

Joseph was given a woman of rank for his wife. Also, let me suggest that both this woman and her father believed in Joseph's God, because they are named here in Scripture.

Genesis 41:46 Now Yosëph was thirty years old when he stood before Pharaoh sovereign of Mitsrayim. And Yosëph went out from the presence of Pharaoh, and went throughout all the land of Mitsrayim.

God allowed Joseph to face great unfairness as a preparation for him to become second in command in all of Egypt. Pharaoh, having great authority, is to remember what it is like to be without power and to be unjustly dealt with.

Genesis 41:47 And in the seven years of plenty the ground brought forth generously.

Just as Pharaoh's dream predicted, there were seven years of great prosperity in the land of Egypt.

Genesis 41:48 And he gathered all the food of the seven years which were in the land of Mitsrayim, and laid up the food in the cities. He laid up in every city the food of the fields which surrounded them.

Joseph set up places within the cities for the grain to be stored.

Genesis 41:49 Thus Yosëph gathered very much grain, as the sand of the sea, until he ceased counting, for it was without number.

He gather a great deal of grain to a point where it could not even be measured. Remember, this all came from times of great prosperity.

Genesis 41:50 And to Yosëph were born two sons before the years of scarcity of food came, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.

Joseph's wife bore to him two sons.

Genesis 41:51 And Yosëph called the name of the first-born Menashsheh, "For Elohim has made me forget all my toil and all my father's house."

Joseph's first son is Manasseh, which means, *causing to forget*. Through all that happened, God helped Joseph to forget all of his difficult times and what took place in his father's house. In other words, Joseph could set that stuff behind him. He did not plot evil against Potiphar, against his wife, or against his brothers for the difficulties that he had endured.

Genesis 41:52 And the name of the second he called Ephrayim, "For Elohim has caused me to be fruitful in the land of my affliction."



Joseph's second son is Ephraim, which means, *doubly fruitful*. Joseph saw Egypt, where he was taken as a slave and later put into prison for more than two years, as a place where he receive amazing blessing from God.

Genesis 41:53 *And the seven years of plenty which were in the land of Mitsrayim came to an end,*

Time came when the years of prosperity had come to an end.

Genesis 41:54 *and the seven years of scarcity of food began to come, as Yosěph had said. And the scarcity of food was in all lands, but in all the land of Mitsrayim there was bread.*

Now this was a time of great scarcity. However, all Egypt had bread because of these storage places which had been built under Joseph's authority were now filled with grain.

Genesis 41:55 *But when all the land of Mitsrayim hungered, and the people cried to Pharaoh for bread, Pharaoh said to all the Mitsrites, "Go to Yosěph, do whatever he says to you."*

The Egyptians became hungry and cried to Pharaoh for bread. Pharaoh directed them to Joseph. "He's in charge of the distribution of the grain."

Genesis 41:56 *And the scarcity of food was over all the face of the earth, and Yosěph opened all the storehouses and sold to the Mitsrites. And the scarcity of food was severe in the land of Mitsrayim.*

Note what Joseph did. He opened up the storehouses, but he sold this grain to his own people (the Egyptians had become his people).

Genesis 41:57 *And all the earth came to Yosěph in Mitsrayim to buy grain, because the scarcity of food was severe in all the earth.*

People from all around came to Joseph to purchase food from him.

### An Abbreviated Exegesis of Genesis 42:

#### Joseph's Brothers Go to Egypt

In this chapter, there is going to be something which is quite odd, that may not have happened before in the book of Genesis. Most chapters of Genesis can be recounted by one person as having been there and experienced everything that took place and could speak about it.

Most of this chapter could have been told from Joseph's point of view, but not all of it. Obviously, he was not in Canaan when Jacob needed his sons to go and get grain. At the end of this chapter, as the brothers go back to Canaan, they make a stop. Again, this is not something that Joseph could have observed. Someone else had to observe it. Nevertheless, the narrative moves seamlessly from one scene to the next, without any hint of a new point of view, even though that is certainly the case.

We call this point of view, third person omniscient. Everything in the story is presented, but no one person is there for every incident.

With Judah and Tamar, maybe there was a little fudging, but after these events took place, Tamar would have known all about them and Judah would have known all about them.

Genesis 42:1 *And when Ya'aqob [= Jacob] saw that there was grain in Mitsrayim [= Egypt], Ya'aqob said to his sons, "Why do you look at each other?"*

Jacob and his eleven sons live in Canaan, where they are facing a famine. Jacob finds out that Egypt has grain for sale. His sons are just hanging around the compound doing nothing (as they have very few crops growing).

Genesis 42:2 *And he said, "See, I have heard that there is grain in Mitsrayim. Go down to that place and buy for us there, and let us live and not die."*

Jacob sends his sons to Egypt to purchase grain. This was the difference between life and death.

Genesis 42:3 *And Yosëph's ten brothers went down to buy grain in Mitsrayim.*

Ten brothers go to Egypt to buy grain.

Genesis 42:4 *But Ya'aqob did not send Yosëph's brother Binyamin [= Benjamin] with his brothers, for he said, "Lest some harm come to him."*

Jacob did not trust to send Benjamin with his brothers, since he believes that Joseph died under their watch.

Genesis 42:5 And the sons of Yisra'el [= *Israel*] went to buy grain among those who journeyed, for the scarcity of food was in the land of Kena'an [= *Canaan*].

The sons of Israel go to buy grain in Egypt, as it is scarce in Canaan.

Genesis 42:6 And Yosēph [= *Joseph*] was the governor over the land, he was the one who sold to all the people of the land. And Yosēph's brothers came and bowed down before him with their faces to the earth.

Joseph was the #2 man in Egypt, and the one in charge of selling the grain gathered in Egypt during the prosperous years. Joseph's brothers come and bow down before him.

**Joseph's Brothers Bow Before Him** (a graphic); from [Bible Art](#); accessed October 19, 2024

Genesis 42:7 And Yosēph saw his brothers and recognised them, but he acted as a stranger to them and spoke to them harshly, and said to them, "Where do you come from?" And they said, "From the land of Kena'an to buy food."

Joseph knows that these are his brothers. He speaks harshly to them. He speaks in such a way that they would not recognize his voice.



Genesis 42:8 So Yosēph recognised his brothers, but they did not recognise him.

They do not recognize him because he is dressed and groomed like an Egyptian. He is speaking with whatever language the Egyptians use then, and an aid translated between him and his brothers.

Genesis 42:9 And Yosēph remembered the dreams which he had dreamed about them, and said to them, "You are spies! You have come to see the nakedness of the land!"

Joseph had a dream some 13 or more years ago about his brothers bowing down before him.

Apparently by this time, Joseph has formulated a plan. He would love to see his younger brother Benjamin.

Genesis 42:10 And they said to him, “No, my master, but your servants have come to buy food.

The ten sons of Jacob recognize the authority of Joseph, although they do not know that he is Joseph.

Genesis 42:11 “We are all one man’s sons, we are trustworthy, your servants are not spies.”

They try to explain that they simply want to purchase food; and that they are not there to spy out the land.

Genesis 42:12 But he said to them, “No, but you have come to see the nakedness of the land.”

Joseph says, “No, you are here to find the weaknesses of this land.”

Genesis 42:13 And they said, “Your servants are twelve brothers, the sons of one man in the land of Kena’an. And see, the youngest is with our father today, and one is no more.”

One of the brothers just blurts out the entire truth to him.

Genesis 42:14 And Yosēph said to them, “It is as I spoke to you, saying, ‘You are spies!’

Joseph appears unmoved by what they are saying.

Genesis 42:15 “By this you shall be proven: By the life of Pharaoh, you do not leave this place unless your youngest brother comes here.

When Joseph says, “You will not leave this place...” he means to throw them all into prison.

Genesis 42:16 “Send one of you, and let him bring your brother, while you are kept in prison. So let your words be proven to see whether there is any truth in you, or else, by the life of Pharaoh, you are spies!”

“Here’s the deal,” Joseph says, “all of you will go to prison and one can leave to bring back the youngest brother to prove the truth of what you are saying.”

Genesis 42:17 And he put them all together in prison for three days.

Joseph then puts all of them in jail. He allows them to talk to one another.

Genesis 42:18 Now Yosēph said to them the third day, “Do this and live, for I fear Elohim [= God]:...

Joseph thinks on this for three days, and all the brothers in jail are thinking about this. “If you want to live, this is what you need to do. By the way, I believe in your God.” It is interesting that he shares this with his brothers.

Genesis 42:19 “If you are trustworthy, let one of your brothers be confined to your prison house, and you, go, bring grain for the scarcity of food of your houses.

“Only one of the brothers needs to stay here in jail and the others can go back bring the grain back.”

Genesis 42:20 “And bring your youngest brother to me, and let your words be confirmed, and you do not die.” And so they did.

“But you must return here and bring your youngest brother back here to confirm your words.”

The brothers agree to this.

Genesis 42:21 And they said to each other, “Truly, we are guilty concerning our brother, for we saw the distress of his life when he pleaded with us, yet we did not listen, that is why this distress has come upon us.”

The brothers talk with one another. Joseph spoke through an interpreter, but he knew everything that was being said.

Genesis 42:22 And Re’ubēn answered them, saying, “Did I not speak to you, saying, ‘Do not sin against the boy,’ and you would not listen? And see, his blood is now required of us.”

It revealed here that Reuben tried to set Joseph free, but he was outvoted (which should not have mattered, as he was the oldest).

Genesis 42:23 And they did not know that Yosēph understood them, for he spoke to them through an interpreter.

As the brothers speak together, they assumed that Joseph and the others there do not understand them. But what they had to say was very interesting to Joseph.

Genesis 42:24 And he turned himself away from them and wept, but came back to them and spoke to them. And he took Shim’on from them and bound him before their eyes.

Because of what was said, Joseph became very emotional to the point of tears. Because Reuben stood up for him but Simeon did not, Joseph took Simeon as the sacrificial lamb, as it were.

Genesis 42:25 And Yosēph commanded and they filled their sacks with grain, also to put back every man's silver to his sack, and to give them food for the journey. And thus it was done for them.

Joseph commanded that all of their sacks be filled with grain and that their money be put back into them. Food was given to the brothers, so that they would not rummage through their sacks to eat from the grain.

Joseph put the money into their sacks because he wanted them to return. If this was all of their money, then they could not return.

Genesis 42:26 So they loaded their donkeys with the grain and went from there.

They loaded up the donkeys and went off, leaving Simeon behind.

Genesis 42:27 And as one of them opened his sack to give his donkey fodder at the lodging place, he saw his silver, for there it was in the mouth of his sack!

By the time they got to a lodging place, one of them opened up his sack and there was the silver that he had brought, the purchase price of the grain.

Genesis 42:28 And he said to his brothers, "My silver has been returned, and there it is, in my sack!" And their hearts sank and they were afraid, saying to each other, "What is this that Elohim has done to us?"

The one brother told the others about this, and the brothers said to one another, "What is this that God has done to us?"

Genesis 42:29–30 So they came to Ya'aqob their father in the land of Kena'an and reported to him all that befell them, saying, "The man, the master of the land, spoke to us harshly, and took us for spies of the land.

The brothers told their father what had taken place, that the royal person that they met took them to be spies of the land.

Genesis 42:31 "But we said to him, 'We are trustworthy, we are not spies.

"We insisted that we were innocent in this regard."

Genesis 42:32 We are twelve brothers, sons of our father. One is no more, and the youngest is today with our father in the land of Kena'an.'

"Well, we told him the story of our family, and now we must bring Benjamin back to confirm what we told him."

Genesis 42:33 “And the man, the master of the land, said to us, ‘By this I know that you are trustworthy: Leave one of your brothers here with me, and take food for the scarcity of food of your households, and go.

They say that the master of the land kept Simeon there and take the food back.

Genesis 42:34 And bring your youngest brother to me, then I know that you are not spies, but that you are trustworthy – I give your brother to you, and you move about in the land.’ ”

And he told us, “Next time, bring your youngest brother. Then I will believe you.”

Genesis 42:35 And it came to be as they emptied their sacks, that look, the bundle of each man’s silver was in his sack! And when they and their father saw the bundles of silver, they were afraid.

When they emptied out the grain from their sacks, every brother found that the grain and the silver was there.

Why did Joseph have their silver put back in their sacks? Joseph knew that this famine would continue for seven years and he certainly did not know anything about their family finances. This way, they had enough money to return (if the family was lacking in the funds for a second trip).

Genesis 42:36 And Ya’aqob their father said to them, “You have bereaved me – Yosēph is no more, and Shim’on is no more, and you would take Binyamin! All this is against me.”

Jacob, their father, does a little bit of whining. “You want to take Benjamin. You are all against me!”

I want you to remember that Jacob, even at this advanced age, is not a likeable person. Everything is about him and what he wants. I point this out because, after Jacob moves to Egypt with his family, the Egyptians will have an entirely different view of him. There is a reason for this.

Genesis 42:37 So Re’ubēn spoke to his father, saying, “Take the lives of my two sons if I do not bring him back to you. Put him in my hands, and I myself bring him back to you.”

Reuben says, “Listen, pops, you can take the two lives of my two sons if I do not return to you with Benjamin.”

Genesis 42:38 But he said, “My son is not going down with you, for his brother is dead, and he is left alone. If any harm should come to him along the way in which you go, then you would bring down my grey hair with sorrow to She’ol.”

Jacob tells them, “No way. You are not going back there with Benjamin.”

We know that this famine is going to continue for six more years. Jacob and his sons do not know this.



**An Abbreviated Exegesis of Genesis 43:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the previous chapter, ten sons of Jacob went to Egypt and purchased grain from Joseph, their brother—but not knowing who he was. Joseph recognized them, however. On the one hand, he accused them of being spies and put one of them in jail (demanded that they return with their youngest brother); on the other hand, he sold them grain and surreptitiously put their silver back in with their grain. This way they would have money to return to Egypt with.

The brothers are in Canaan with their father Jacob at the end of Genesis 42; and Genesis 43 begins with the same people in Canaan—but perhaps a year later. There were no chapter breaks in the original languages, so Genesis 42 just went right into Genesis 43.

**Joseph's Brothers Return to Egypt**

Genesis 43:1 **But the scarcity of food was severe in the land.**

The *land* here refers to both Canaan and Egypt (however, in context, we are in Canaan). The depression was to last for seven years. Perhaps this is the end of year two.

Jacob and his family are hungry again and without enough food for the year to come. They are in dire straits.

Genesis 43:2 **And it came to be, when they had eaten up the grain which they had brought from Mitsrayim [= Egypt], that their father said to them, “Go back, buy us a little food.”**

It is apparent to Jacob that their family will not last this next year without more grain. He tells his sons to go back to Egypt to buy grain.

Genesis 43:3 **But Yehudah [= Judah] spoke to him, saying, “The man vehemently warned us, saying, ‘You do not see my face unless your brother is with you.’ ”**

Interestingly enough, in this chapter, as in the previous chapter, Judah is the strong son. He does not wait to hear from Reuben or Simeon. He is going to lay things on the line as he sees them.

“The man who sold us the grain said, ‘You will not see my face (to buy grain) unless you bring your younger brother back with you.’ ”

What apparently happened was, Joseph interviewed the brothers separately (probably not all of them); but they knew that they had to answer truthfully, otherwise their stories would

not match up. It is possible that Joseph wanted to hear information about his father and younger brother; and he may have asked some probing questions about himself (on the other hand, he may not have done so, so that no one would guess who he was).

The sons of Jacob understand this interrogation to be the Egyptian leader just checking their story. Joseph does this because he desperately wants to see his younger brother again.

Obviously, no one of Jacob's sons know what has just taken place or who this Egyptian official really was.

Genesis 43:4 "If you let our brother go with us, we go down and buy you food.

Judah: "Send us down with our youngest brother and we will do what you say."

Genesis 43:5 "But if you do not let him go, we do not go down, because the man said to us, 'You do not see my face unless your brother is with you.' "

Judah repeats himself, trying to get through his father's thick skull. Throughout his life, Jacob was self-willed. Also, this discussion took place over several weeks' time. We are getting a summary of an interchange which took place over several weeks. Much more was said, but the author of this section (probably Judah<sup>18</sup>) makes certain that we get enough information).

Genesis 43:6 And Yisra'ël [= *Israel*, another name for Jacob] said, "Why did you do evil to me to inform the man that you still had another brother?"

It is interesting that Jacob is called Israel in this context. "What did you tell this man you had a younger brother?" This made little sense to Jacob; but the brothers had no reason to think that the Prime Minister would use this against them.

Furthermore, if they were interrogated separately, the only way to keep their story straight was to answer honestly.

Genesis 43:7 And they said, "The man kept asking about us and our relatives, saying, 'Is your father still alive? Have you another brother?' And we informed him according to these words. How could we know that he would say, 'Bring your brother down'?"

We find out more information here that we did not know before. Joseph carefully interrogated the brothers, pretending as though he was trying to determine whether or not they were spies. However, he used this approach in order to find out more information about his family.

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<sup>18</sup> A small portion of this chapter is centered on Judah.

Genesis 43:8 And Yehudah said to Yisra'el his father, "Send the boy with me, and let us arise and go, and live and not die, both we and you and also our little ones.

Judah again approaches this from common sense. "If we do not go and get the grain, we will all die of starvation. Therefore, let us arise and go; and give Benjamin to us to take with us."

Now, why is Jacob being called *Israel* in this context? Jacob is in fellowship. He is going to listen to all of the facts and then make a judgment of what needs to be done. Because he is in fellowship, he is objective. The questions which he asks are reasonable.

Judah then says this:

Genesis 43:9 "I myself shall stand guaranty for him – from my hand you are to require him. If I do not bring him back to you and set him before you, then let me bear the blame forever.

Judah: "If I do not return Benjamin to you, I personally will take the blame for that."

Genesis 43:10 "For if we had not delayed, truly by now we could have returned this second time."

This verse tells us that this discussion took place over a month's time. This was not a ten minute conversation on one day. Judah repeated himself many times. Jacob at first was resistant. However, in this final conversation, Jacob became realistic and was in fellowship. Let me suggest that, at some point, Jacob prayed to God for guidance. The questions which he asks are reasonable questions.

Throughout my evaluation of Jacob, you may have noticed that I am pretty tough on him, because he is a resistant, hard-headed character. However, personally, I am probably much closer to Jacob than I am to Isaac or Abraham. It is people like Jacob, who is clearly in the plan of God, who give me confidence.

Why does God seemingly do very little to Jacob, given his self-centered approach to life? God has subjected Jacob to a great deal. He believes that he has lost his son Joseph—the son whom he loved the most—and at this point, he has gone 13 years without seeing Joseph. Jacob and all of his sons believe Joseph to be dead by this time. Jacob is certain that he is dead, and his sons believe that Joseph is either dead or a menial slave in Egypt.

What we read about Judah a few chapters ago suggests to us that the family even split apart for a few years, which was probably a direct result of what they did to Joseph. My point is, Jacob has not had an easy life all of this time. Several of his sons may have gone their separate ways (Judah, at least).

So, why does God tolerate Jacob? Easy to explain. God looks at Jacob, but He does not simply see Jacob, God sees Jacob's progeny and how his line will lead us to Jesus. Jacob is the father to all racial Jews.

Genesis 43:11 And their father Yisra'el said to them, "If so, then do this: Take some of the best fruit of the land in your vessels and bring a present down for the man, a little balm and a little honey, spices and myrrh, nuts and almonds.

Let me suggest that this is why Jacob is called Israel. He makes a suggestion that makes sense. He has a good idea. Throughout most of Jacob's life, we do not have the occasion to observe him doing such a thing (for instance, remember when he was breeding sheep using those weird methods?).

There are things which Jacob's family has in stock which can be preserved for a very long time. You may not realize it, but honey is almost indestructible. It lasts for a very long time. It does not rot. Almonds also last for a very long time (the same is true of other nuts, I assume; I simply speak of almonds from personal experience).

Jacob is going to send a fruit and nut basket specifically to Egypt's prime minister out of respect.

Genesis 43:12 "And take double silver in your hand, and take back in your hand the silver that was returned in the mouth of your sacks. It could have been a mistake.

Jacob says, "You need to come clean about the silver and return with twice the amount of silver." Half of the silver is to pay for the grain previously gotten; and the other half is for new bags of grain.

Genesis 43:13 "And take your brother, and arise, go back to the man.

"Take Benjamin and go back." Jacob has come to the logical conclusion that there is no alternative. If his sons do not go to Egypt, then the entire family will starve.

Genesis 43:14 "And El Shaddai give to you compassion before the man, so that he shall release your other brother and Binyamin. And I, if I am bereaved, I am bereaved!"

Jacob now speaks of God and for God to give his sons grace when they confront this man again.

Jacob also realizes that, he might lose his sons by doing this.

Genesis 43:15 And the men took that present and Binyamin [= *Benjamin*], and they took double the amount of silver in their hand, and arose and went down to Mitsrayim, and stood before Yosēph.

So, perhaps a year has passed, and the sons of Jacob stand before Joseph once again in Egypt.

Genesis 43:16 And Yosěph saw Binyamin with them, and said to the one over his house, "Bring the men home, and make a great slaughter, and prepare, for these men are to eat with me at noon."

Joseph is watching from afar and he says to the one over his house, "Bring all these men to my home for a great feast."

Remember how Joseph used to head up the household of Potiphar? Now he has a slave who does the same thing for him.

Genesis 43:17 And the man did as Yosěph said, and the man brought the men into Yosěph's house.

It does not appear that Joseph has any direct contact with his brothers at first. They are simply brought to his home.

Genesis 43:18 And the men were afraid because they were brought into Yosěph's house. And they said, "It is because of the silver, which was put back into our sacks the first time, that we are brought in, to throw himself upon us and fall upon us, to take us as slaves, our donkeys too."

The brothers are concerned. "Are they going to fall on us and kill us and take us as slaves?" The brothers discuss these things amongst themselves.

Genesis 43:19–21 So they came near to the man over the house of Yosěph, and spoke to him at the door of the house, and said, "O my master, we indeed came down the first time to buy food, but it came to be, when we came to the lodging place, that we opened our sacks and saw each man's silver in the mouth of his sack, our silver in its weight. And we have brought it back in our hand.

When the brothers arrive at the house of Joseph, before even entering the door, they tell the man who brought them there about the silver in their bags.

Genesis 43:22 "And we have brought down other silver in our hands to buy food. We do not know who put our silver in our sacks."

"We have no idea how the silver got back into our bags!"

Genesis 43:23 But he said, "Peace be with you, do not be afraid. Your Elohim and the Elohim of your father has given you treasure in your sacks – your silver had come to me!" And he brought Shim'on [= *Simeon*] out to them.

Joseph's servant puts them at ease and speaks of their God. He tells them not to worry, and suggests that they received payment for the grain. Then the servant brings Simeon out to them.

Genesis 43:24 And the man brought the men into Yoseph's house and gave them water, and they washed their feet. And he gave their donkeys fodder.

The man who led them there sees to their normal needs. He gives them water; they wash their feet, and their donkeys are fed. These are all of the things which would be done for honored guests.

Genesis 43:25 And they made the present ready for Yoseph's coming at noon, for they heard that they were to eat there.

At this point, they knew that Joseph was going to be there at noon and that they would all eat together.

Genesis 43:26 And when Yoseph came home, they brought him the present which was in their hand, into the house, and bowed down before him to the earth.

When Joseph arrives to his house, they give the present to him.

Genesis 43:27 And he asked them about their welfare, and said, "Is your father well, the old man of whom you spoke? Is he still alive?"

Joseph asks about their father.

Genesis 43:28 And they said, "Your servant our father is in good health, he is still alive." And they bowed their heads down and did obeisance.

The brothers say that their father is doing well and is in good health.

They also bow down before him, just as Joseph's dream said would happen.

Genesis 43:29 And he lifted his eyes and saw his brother Binyamin, his mother's son, and said, "Is this your younger brother of whom you spoke to me?" And he said, "Elohim show favour to you, my son."



Joseph sees Benjamin and he speaks of God.

**Joseph Meets His Full-Brother Benjamin After 20 Years** (a graphic); from [One Page Bible Summary](#); accessed October 19, 2024.

Genesis 43:30 And Yosēph hurried, for his emotions were deeply moved towards his brother, and he looked for a place to weep, and went into his room and wept there.

Joseph was very moved at seeing Benjamin again. He goes to a place to privately weep.

Genesis 43:31 Then he washed his face and came out, and controlled himself, and said, "Serve the food."

No one there realizes that Joseph stepped out to cry. We know that this portion of the narrative, when the brothers are in Egypt, is all given from Joseph's point of view (which is true for all of the narrative portions which take place in Egypt).

Joseph returns from the privy and the food is served. It is a sumptuous meal.

Genesis 43:32 And they set him a place by himself, and them by themselves, and the Mitsrites who ate with him by themselves, for the Mitsrites could not eat food with the Hebrews, for that is an abomination to the Mitsrites.

Joseph and his brothers ate separately because it was an abomination for the Egyptians to eat food side-by-side with the Hebrews. Similarly, the Egyptians who are associated with Joseph also eat at a separate table from Joseph, for the same reason. Joseph is aware of this; his brothers would not have been.

The term *Hebrew* is not to be understood as we think; this simply refers to those who came from the Great Euphrates River and that region down to Canaan or Egypt.

At some point, the word *Hebrew* would be applied to all sons of Jacob.

Genesis 43:33 And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment.

Joseph, however, made certain that his brothers were sitting in their birth order. This astonished the brothers. Something like this cannot take place randomly. Had any brother in the family been a mathematician, he would have said, "This is impossible."

Genesis 43:34 And he took portions to them from before him, but Binyamin's portion was five times as much as any of theirs. And they feasted and they drank with him.

The food was served; and what was brought to Benjamin was considerably more than what was brought to the other brothers.

This was a very good time for all in attendance.

### An Abbreviated Exegesis of Genesis 44:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

#### Joseph Tests His Brothers

In the previous chapter, the sons of Jacob have come to Joseph to purchase some grain for the second time. They brought Benjamin with them, as per Joseph's demand. Joseph knows that these are his brothers. They do not know that he is the brother they tried to sell into slavery. Joseph has them over to his home for a large afternoon meal.

His brothers originally came to purchase grain, so this chapter opens up with Joseph giving instructions to his servants when it comes to filling up their sacks with grain.

Although Joseph does some odd things with regards to his brother, his motivation is quite clear and easy to understand. He is not just playing silly games with his brothers.

Genesis 44:1 *And he commanded the one over his house, saying, "Fill the men's sacks with food, as they are able to bear, and put each man's silver in the mouth of his sack.*

The brothers brought to Egypt twice the amount of silver and Joseph is placing this money back in their sacks at the very opening of the sack.

Now, one reason for doing this is, the brothers, if they need grain, will have the money to return to buy grain. Joseph did not want them to starve to death due to lack of funds.

Genesis 44:2 *"And put my cup, the silver cup, in the mouth of the sack of the youngest, and the silver for his grain." And he did according to the word of Yosëph [= Joseph] which he spoke.*

Joseph specifically instructed the workers (slaves?) filling the sack to also place his silver chalice into Benjamin's sack.

As I see it, Joseph's intent is to isolate Benjamin and keep him in Egypt. However, this is not going to work because his brothers will react differently than Joseph expects.

Genesis 44:3 *As soon as the morning was light, the men were sent away, they and their donkeys.*

So the brothers were served a great meal on the day they arrived. They apparently stayed the night at Joseph's home. By the next morning, their donkeys were saddled up with grain and ready for them to go.



Joseph's servants saw to everything. The brothers did not do anything, insofar as we know.

Genesis 44:4 And when they had gone out of the city, not having gone far, Yoseph said to the one over his house, "Rise up, follow the men, and when you overtake them, say to them, 'Why have you repaid evil for good?"

After they left, Joseph send his most trusted servant, the one over his home, with a band of men. They were to pursue the brothers, overtake them, and accusingly say, "Why have you repaid evil for good?"

This servant knows exactly what has been done. However, his loyalties are to Joseph, so he does exactly as he is told.

Genesis 44:5 Is this not the one from which my master drinks, and with which he indeed divines? You have done evil in what you have done.' "

Joseph's servants will inform the brothers that Joseph's silver chalice is missing.

Genesis 44:6 So he overtook them and spoke these words to them.

The servant does exactly as Joseph says.

Genesis 44:7 And they said to him, "Why does my master say these words? Far be it from us that your servants should do according to this word.

Joseph's brothers complain. "Why would he say these things? We would not steal from him!"

Genesis 44:8 "See, we brought back to you from the land of Kena'an the silver which we found in the mouth of our sacks. How then should we steal silver or gold from your master's house?"

The brothers reminded this troops that they brought all of the silver back which they believed to be mistakenly placed in their bags. They make a very good, logical argument here. If they were honest and brought back the silver; then why would they steal anything from Joseph?

Genesis 44:9 "With whomever of your servants it is found – he shall die and we shall become my master's slaves as well."

One of the brothers was so confident, he said, "Listen, if this silver cup is found with any one of us, that brother will die and we will serve as slaves in Egypt." The idea that anyone actually took the prime minister's cup was absurd to them all.

Genesis 44:10 And he said, “Now also let it be according to your words: he with whom it is found becomes my slave, and you are innocent.”

The trusted slave says, “Whoever took this chalice will become my slave. The rest of you will be judged innocent.”

Whose slave would Benjamin become? Joseph’s or Joseph’s servant. Essentially both. Joseph’s main servant was probably over his entire house.

Genesis 44:11 And they hurried, each man let down his sack to the ground, and each opened his sack.

Each brother lowered his sack to the ground and opened the sack, offering it for inspection.

Genesis 44:12 And he searched, with the oldest first and with the youngest last, and the cup was found in Binyamin’s [= Benjamin’s] sack.

Only one man would search, and that was Joseph’s trusted servant. He would have known about the silver being returned and he would have known where the silver chalice was. So, when he reaches his hand into every sack, he knows the silver is right there in every sack. He chooses to be the only person to do the searching (obviously the brothers could not search their own bags). So, he would ignore the silver if he felt it in the bags.

When he came to Benjamin, he already knew that the silver chalice was there. He reached in and brought out the cup. Everyone is shocked.

**Joseph’s Cup is Found In Benjamin’s Sack** (a graphic); from [Bible Art](#); accessed October 19, 2024.

Genesis 44:13 And they tore their garments, and each man loaded his donkey and went back to the city.

The brothers load up their donkeys and return with the servant back to the city in Egypt. I would submit to you that this was unexpected.

I believe that Joseph’s plan was this. He would keep Benjamin there with him (revealing himself to Benjamin) and the others would return home with their grain. Maybe his own servant was to say, “If you come back here again, you must bring your father with you and he can answer for this act of thievery.”



However, because all of the brothers came back to Egypt, Joseph's exact plan was not working out. However, Joseph is brilliant, and he will be able to deal with this.

Genesis 44:14 *And Yehudah [= Judah] and his brothers came to Yosēph's house, and he was still there. And they fell before him on the ground.*

Judah again takes the lead. They are called Judah and his brothers in the narrative. Judah is going to do all of the talking with Joseph. There were not going to be four or five brothers all talking at once.

My guess would be, the brothers discussed this on the way back to Joseph's home, and they came to the decision that only one of them would speak to Joseph.

Genesis 44:15 *And Yosēph said to them, "What deed is this you have done? Did you not know that a man like me indeed divines?"*

Joseph pretends to be shocked and asks, "What did you do? Do you not realize that I can know this sort of thing?"

Genesis 44:16 *And Yehudah said, "What do we say to my master? What do we speak? Or how do we clear ourselves? Elohim has found out the crookedness of your servants. See, we are my master's slaves, both we and he also with whom the cup was found."*

Judah speaks: "We are all here. How can we clear ourselves. We submit to you as your slaves.

Judah will do all of the talking. Not even Benjamin speaks on his own behalf.

Genesis 44:17 *But he said, "Far be it from me to do this. The man in whose hand the cup was found, he becomes my slave. And you, go up in peace to your father."*

Joseph's intent is to separate Benjamin from the rest. That was the purpose of this ruse.

I think the fact that Judah is right there speaking with him probably was a surprise to Joseph.

Genesis 44:18 *And Yehudah came near to him and said, "O my master, please let your servant speak a word in my master's hearing, and do not let your displeasure burn against your servant, for you are like Pharaoh."*

Judah asks to speak directly with Joseph (they would have done so through an interpreter).

Genesis 44:19 *"My master asked his servants, saying, 'Have you a father or a brother?'*

*"Let me remind you of how this all started: you asked us if we had a father or another brother."*

Genesis 44:20 “And we said to my master, ‘We have a father, an old man, and a young child of his old age, and his brother is dead, and he alone is left of his mother’s children, and his father loves him.’

Several of the brothers were probably asked this question when they came to Egypt the first time. They all answered the same. They have a father who is still alive and a young child. “The other brother is dead (referring to Joseph).”

Genesis 44:21 “And you said to your servants, ‘Bring him down to me, and let me set my eyes on him.’

“Benjamin is here because you demanded that he come here with us.”

Genesis 44:22 “And we said to my master, ‘The boy is not able to leave his father, for if he leaves his father, his father shall die.’

“We warned you that the boy was not to leave his father because of their close relationship.”

Genesis 44:23 “But you said to your servants, ‘Unless your youngest brother comes down with you, you do not see my face again.’

“No matter. You made the appearance of our youngest brother a requirement of our returning to purchase more grain. He would not even be here if not for your demands.”

Genesis 44:24 “And it came to be, when we went up to your servant my father, that we told him the words of my master.

“We told this to our father.”

Genesis 44:25 “And our father said, ‘Go back and buy us a little food.’

“Our father said, ‘Go back and buy us some food.’ ”

Genesis 44:26 “But we said, ‘We are not able to go down. If our youngest brother is with us, then we shall go down, for we are not able to see the man’s face unless our youngest brother is with us.’

“But we told him that we could not return unless our youngest brother came with us.” Judah is still talking.

Genesis 44:27–28 “Then your servant my father said to us, ‘You know that my wife bore me two sons, and the one went out from me, and I said, “Truly, he is torn, torn to pieces!” And I have not seen him since.

Jacob apparently, in these many conversations, spoke of his son Joseph, whom he believed to have been killed by beasts. This is what the brothers told him, bringing back Joseph's tunic covered in animal's blood.

Genesis 44:29 And if you take this one from me too, and harm comes to him, you shall bring down my grey hair with evil to She'ol.'

"Then he told us, 'Take this little one from me and I will die.' "

Genesis 44:30–31 "And now, if I come to your servant my father and the boy is not with us – since his own life is bound up in his life – then it shall be, when he sees that the boy is not with us, that he shall die. So your servants shall bring down the grey hair of your servant our father with evil to She'ol.

Judah tells Joseph that this cannot be allowed to happen. It would kill their father not to return with Benjamin.

Genesis 44:32 "For your servant went guaranty for the boy to my father, saying, 'If I do not bring him back to you, then I shall be a sinner before my father forever.'

Judah adds, "I said that I would take full and complete responsibility for this young man. I cannot allow us to return to my father without Benjamin."

Genesis 44:33 "And now, please let your servant remain instead of the boy as a slave to my master, and let the boy go up with his brothers.

Finally, Judah concludes, "Please allow me to remain as your slave and allow the boy to return to his father."

Genesis 44:34 "For how do I go up to my father if the boy is not with me, lest I see the evil that would come upon my father?"

"How can I return to my father under these circumstances?"

### An Abbreviated Exegesis of Genesis 45:

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

#### The Subsections of Genesis 45 (subtitles from the International Standard Version)

vv. 1–15	<a href="#">Joseph Reveals Himself</a>
vv. 16–20	<a href="#">Pharaoh is Pleased</a>
vv. 21–28	<a href="#">Joseph's Brothers Go Back Home</a>

### Joseph Reveals Himself

In the previous couple chapters, Jacob's sons came to Egypt a second time to purchase more grain to survive. Joseph—their brother whom they did not recognize—was the prime minister of Egypt, second only in rank to Pharaoh. Joseph, who did recognize his brothers, had required that they bring their youngest brother, Benjamin, back, if they returned again, because Joseph accused them of being spies. They brought Benjamin and there was a great meal that left all of them had at Joseph's private home. Yet, he did not reveal his identify to them even then.

I believe that Joseph had a plan worked out in his head, the fine points of which, he may have been considering during this meal. The only weakness in his plan is, Joseph assumed that his older brothers were the same in mental attitude as they were when they decided to sell him into slavery.

What Joseph did was a clever ruse to make it mandatory for Benjamin to remain in Egypt. Joseph saw to it that his silver chalice was planted in Benjamin's bag, so that he was accused of stealing it. The end result would be that Benjamin would remain in Egypt as Joseph's slave. Joseph's expectation is, his brothers would all return to Canaan and, in a year or so, they would return, his father with them, to get Benjamin back. Or perhaps even their father would travel to Egypt alone to speak with Joseph.

Joseph's plan had a flaw. His older brothers had developed some sense of right and wrong over these past twenty years, and when Benjamin was taken into custody by Joseph's servants, the brothers returned with him. I do not believe that Joseph expected them to do this. The brothers put themselves in serious jeopardy by returning to Egypt to argue with the prime minister (Joseph). The end result might be that all of them are enslaved. So when the brothers returned, following after Joseph's slaves and Benjamin, Joseph's plan hit a snag.

At the very end of Genesis 44, Judah (who had become the spokesman for them all) offered himself in exchange for Benjamin, in order to spare his father unconsolable grief. This selfless act along with the return of all his brothers, shook Joseph up. That is where we are in Genesis 45:1:

Genesis 45:1 And Yosēph [= Joseph] was unable to restrain himself before all those who stood by him, and he called out, “Have everyone go out from me!” So no one stood with him while Yosēph made himself known to his brothers.

Joseph sent all of his personal servants out of his house, because he was about to become very emotional.

Joseph then reveals to his brother who he really is—he is the younger brother they tried to sell into slavery.

Genesis 45:2 And he wept aloud, and the Mitsrites and the house of Pharaoh heard it.

Joseph first wept aloud, so loudly, that the Egyptians outside of his home could hear him. **Joseph Makes Himself Known to His Brothers** (a graphic); from [Redeemer Lutheran Church](#); accessed October 20, 2024. I prefer pictures from this section of Genesis to have a very different look for Joseph as opposed to his brothers.



Genesis 45:3 And Yosēph said to his brothers, “I am Yosēph, is my father still alive?” But his brothers were unable to answer him, for they trembled before him.

Then he told his brothers, speaking in perfect Hebrew (they did not know he spoke Hebrew), “I am Joseph.”

His brothers were taken aback. They did not know what to say to him. Quite frankly, with those few words, his brothers were struck dumb. Joseph was in command and he had all of the power. If he wanted to exact revenge, he could have all of them executed. No doubt, most of all of the brothers are aware of this.

Genesis 45:4 Then Yosēph said to his brothers, “Please come near to me.” And when they came near, he said, “I am Yosēph your brother, whom you sold into Mitsrayim.

His brothers stood off from him, and Joseph told them to come near to him. He repeated that He was Joseph, “whom you sold into Egypt.”

Joseph was never privy to all of the financial details. As far as he knew, he had first been sold to some Ishmaelites by his brothers, and they sold him in Egypt to Potiphar. Therefore, he speaks of the past with the assumption that his brothers sold him into slavery. Actually, the Ishmaelites saw Joseph trapped in the pit and they whisked him up for free, expecting to sell him as a slave.

Genesis 45:5 “And now, do not be grieved nor displeased with yourselves because you sold me here, for Elohim sent me before you to preserve life.

“Don’t be upset or feel guilty,” Joseph tells them. “God sent me to Egypt to preserve life—your lives and the lives of many Egyptians.”

Joseph was very well oriented to what had taken place. He understood that it was God Who was fully in charge. When things were out of Joseph’s control, then they were in God’s control.

**Application:** It is legitimate to do everything within your own control in order to achieve a desired outcome. However, if things come to a point where they are out of your control, then rest in the fact that they are in God’s control.

Genesis 45:6 “For two years now the scarcity of food has been in the land, and there are still five years in which there is neither ploughing nor harvesting.

“So far,” Joseph explained, “there have been two years of famine. There are five more years of famine to come upon us all.”

Genesis 45:7 “And Elohim sent me before you to preserve for you a remnant in the earth, and to give life to you by a great escape.

“Because of this coming famine, God sent me here to preserve a remnant of the earth.” This included many Egyptians as well his own family.

Genesis 45:8 “So then, you did not send me here, but Elohim. And He has set me for a father to Pharaoh, and master of all his house, and a ruler throughout all the land of Mitsrayim.



Joseph calls himself a father to Pharaoh. This means that he is acting as an advisor to Pharaoh, an advisor that Pharaoh listens to.

Joseph continues to explain this concept of God's plan to his brothers. Nevertheless, his brothers are dumbfounded and still processing the information that this is their younger brother speaking to them.

Genesis 45:9 "Hurry and go up to my father, and say to him, 'Thus says your son Yoseph, "Elohim has made me master of all Mitsrayim. Come down to me, do not delay."

"Here is what you are going to do," Joseph instructed them; "you will return to Canaan and tell our father that I am alive and well here in Egypt. Then all of you will return here. Do this right away!"

Genesis 45:10 "And you shall dwell in the land of Goshen, and be near to me, you and your children, your children's children, your flocks and your herds, and all that you have.

Interestingly enough, Joseph had a place for them all to move to. Originally, he expected that this would only be his younger brother Benjamin and possibly his father, but Goshen was a large territory not occupied by any Egyptians at this time (I am making that assumption).

In other words, Joseph had plan A, but when his brothers showed up to stand up for Benjamin, Joseph had to develop a plan B on the fly.

Genesis 45:11 "And I shall provide for you there, lest you and your household, and all that you have, come to poverty, because five years of scarcity of food are still to come." '

"You all bring your wives and children and our father, and I will see to it that you are provided for over the next five years, as the depression will continue during that time."

Genesis 45:12 "And look, your eyes and the eyes of my brother Binyamin [Benjamin] see that it is my mouth that speaks to you.

Some of Joseph's brothers are still back at the point where he said, "I am Joseph." Their minds have not moved off that point. "Look at the eyes of my brother Benjamin," Joseph urged, "and then look at me. You can see that we are brothers. Listen to my voice!" Joseph and Benjamin had the same mother and father. They are the only two Israelites with Rachel as their mother. Therefore, they would have shared many characteristics.

Genesis 45:13 "And you shall inform my father of all my esteem in Mitsrayim, and of all that you have seen. And you shall hurry and bring my father down here."

Joseph goes back to what he has told them to do and adds, "Tell my father of my political position here in Egypt. Hurry now, and bring my father down here."

Genesis 45:14 And he fell on his brother Binyamin's neck and wept, and Binyamin wept on his neck.

He and Benjamin hugged each other and both of them wept.

Genesis 45:15 And he kissed all his brothers and wept over them, and after that his brothers spoke with him.

Joseph kissed each of his brother and they talked with one another. Their apprehension was being calmed.

### **Pharaoh is Pleased**

Genesis 45:16 And the report of it was heard by the house of Pharaoh, saying, "The brothers of Yosëph have come." And it was good in the eyes of Pharaoh and in the eyes of his servants.

A report of what had taken place was taken to Pharaoh, and both he and his servants were pleased with what was taking place.

One of the reasons why the family of Jacob will be relocated here in Egypt is, there is much positive volition on the part of the Egyptians at this time. They understand that God has given Joseph the ability to hear and understand divinely-sent dreams; and that they are surviving this depression because of Joseph. Therefore, they are very positive toward Joseph's God. This fact will help to explain some details of subsequent chapters.

Genesis 45:17–18 And Pharaoh said to Yosëph, "Say to your brothers, 'Do this: Load your beasts and go, enter the land of Kena'an [Canaan], and take your father and your households and come to me, and I give you the best of the land of Mitsrayim, and you eat the fat of the land.

Pharaoh approves completely of what is taking place. He speaks to Joseph (they both speak the same language) and he tells Joseph for his family to return with all their belongings and the best of Egyptian land will be given them.

Genesis 45:19 And you, you have been commanded, do this: Take wagons out of the land of Mitsrayim for your little ones and your wives. And you shall bring your father, and come.

Pharaoh tells them that they will be given wagons so that their children and wives could be transported back to Egypt.

Genesis 45:20 And do not be concerned about your goods, for the best of all the land of Mitsrayim is yours.' "

“If you need to leave anything behind, don’t worry about it. You will have the best land and best stuff available here.”

### **Joseph’s Brothers Go Back Home**

Genesis 45:21 *And the sons of Yisra’ël [Israel] did so. And Yosëph gave them wagons, according to the mouth of Pharaoh, and he gave them food for the journey.*

Israel’s sons did what Pharaoh had instructed (Pharaoh spoke to Joseph and Joseph spoke to his brothers).

Genesis 45:22 *He gave to all of them, to each man, changes of garments, but to Binyamin he gave three hundred pieces of silver and five changes of garments.*

Joseph gave a change of clothing to each brother, but to Benjamin, he was given three hundred silver coins and five changes of clothing. I suspect that Joseph is keeping his eye on the other brothers, to probe them for any word of jealousy (which is why they had turned against Joseph).

Genesis 45:23 *And he sent to his father this: ten donkeys loaded with the best of Mitsrayim, and ten female donkeys loaded with grain, and bread, and food for his father for the journey.*

Joseph does something quite interesting here. He not only sends his father food and bread for the journey, but he also sends him ten female donkeys loaded with grain. Now, if Jacob is going to come to Egypt, then why send him the grain. I can think of two reasons, which are antithetical. (1) Joseph send his father and the family grain so that, if they want to remain in Canaan, they can. Their coming to Egypt is going to be completely a free will decision. (2) This reveals that Joseph is in charge and he is *able* to send this amount of grain. Therefore, Joseph shows that he can take care of his entire family. (3) This gives Jacob the time to think through what is being offered to him. Joseph wants him to get up and come to Egypt immediately. But all of the food allows Jacob time to consider what he will do.

Genesis 45:24 *So he sent his brothers away, and they left. And he said to them, “Do not quarrel along the way.”*

Giving all of this to go back with his brothers, Joseph tells them not to quarrel along the way. This perhaps suggests that there is some discussion beginning among the brothers concerning what to do.

Genesis 45:25 *And they went up out of Mitsrayim [Egypt], and came to the land of Kena’an [Canaan] to Ya’aqob [Jacob] their father.*

The brothers leave Egypt and come to Canaan to their father.

What is seamless is how this narrative moves from Joseph's point of view (Genesis 45:1–24) to things which occur in Canaan palace (Genesis 45:25–28). This entire narrative has been like this, as though someone is able to see everything that happens, and that is what goes into the narrative. We know this style of writing as 3<sup>rd</sup> person omniscient (if memory serves me).

It is my opinion that, for the next 30 or 50 years, various members of the family stood up and helped to tell this story. This was an event open not only to the Hebrew people, but to all interested Egyptians. I would suggest that, in the beginning, there were many interested Egyptians and that many of them believed in the Hebrews' God (the Revealed God). God would have sent the Hebrew people into Egypt for a variety of reasons, and one of those would have been to evangelize the Egyptian people, who, at this moment in time, were open to hearing the truth.

Back to our narrative. We are in Canaan and Joseph's brothers are speaking to Jacob.

Genesis 45:26 *And they told him, saying, "Yosēph is still alive, and he is governor over all the land of Mitsrayim." And Ya'aqob's heart ceased, for he did not believe them.*

The brothers tell their father that Joseph is still alive. Jacob appears to have a physical reaction to this, where his heart appears to stop for a moment.

Genesis 45:27 *But when they spoke to him all the words which Yosēph had spoken to them, and when he saw the wagons which Yosēph had sent to transport him, the spirit of Ya'aqob their father revived.*

The brothers give their father more details and they convey to him all that Joseph said. Jacob went outside and saw all of the wagons and his heart is revived.

Genesis 45:28 *And Yisra'ēl [Israel] said, "Enough! My son Yosēph is still alive. Let me go and see him before I die."*

Jacob makes the decision to go to Egypt and see Joseph while he, Jacob, is still alive. Although Joseph's well-thought out present gave Jacob many options, he only saw one option for the immediate future: go to Egypt and see his son Joseph.

**An Abbreviated Exegesis of Genesis 46:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

**Genesis 46 subdivided:**

vv.	1–7	<a href="#">Joseph Brings His Family to Egypt</a>
vv.	8–27	<a href="#">All Jacob's sons, grandsons and great grandsons</a>
vv.	28–34	<a href="#">Jacob and Joseph are Reunited</a>

Over the past several chapters, Joseph was unjustly placed into slavery in Egypt, but he first rose among the ranks of a particular royal household, but was unjustly placed into prison. Then later he went overnight from being a prisoner to second-in-command in Egypt. This is because he understood that a depression was coming and he had a plan which allowed Egypt to deal with it. He had his government set aside the grain of the people and then sold it back to them when times were bad.

Because of this, Joseph was reintroduced to his brothers. He knew who they were but they did not know who he was. Eventually, after a couple of years, Joseph reveals himself to his brothers and encourages them to go to Canaan, get their wives, children and father, and come to Egypt to live. Joseph promised that he would take care of them.

So Joseph's brothers return to Canaan and tell their father what has been happening. Their father said, "You had me at, *Joseph is still alive and in Egypt.*" Well, maybe not that quote exactly.

**Joseph Brings His Family to Egypt**

Genesis 46:1 [And Yisra'el \[= Israel \(Jacob\)\] set out with all that he had, and came to Be'ersheba, and slaughtered slaughterings to the Elohim \[= God\] of his father Yitshaq \[= Isaac\].](#)

Jacob (called Israel here because he is making good decisions while guided by the Holy Spirit) begins to lead his family south. The stop at Beersheba and he offers up animals to the God of his father Isaac.

Recall that Abraham was very careful to keep Isaac in the land of promise (Canaan). Going to Egypt might be seen as walking away from God's promises. Jacob apparently had some misgivings at this point about moving permanently to Egypt.

Genesis 46:2 [And Elohim spoke to Yisra'el in the visions of the night, and said, "Ya'aqob, Ya'aqob!" And he said, "Here I am."](#)

At some point, God spoke to Israel in a dream, called to him, “Jacob, Jacob.” He responds saying, “I am right here.”

Genesis 46:3 And He said, “I am the Ĕl, Elohim of your father. Do not be afraid to go down to Mitsrayim [= *Egypt*], for I shall make you there into a great nation.

God identifies Himself as the God of his Father, and tells him not to worry about going down to Egypt. “I will make you into a great nation there.”

Genesis 46:4 “I Myself am going down with you to Mitsrayim and I Myself shall certainly bring you up again. And let Yosëph put his hand on your eyes.”

God promises to go down to Egypt with Jacob and He promises to bring him back up again (God will bring his descendants back up into Canaan). So that there is no misunderstanding, God also says, “But you will die in Egypt.”

Genesis 46:5 And Ya'aqob rose up from Be'ërsheba. And the sons of Yisra'ël brought their father Ya'aqob, and their little ones, and their wives, in the wagons which Pharaoh had sent to transport him.

Jacob rose up in Beersheba, with the intent of moving forward down to Egypt. He was much more confident that moving there was the right thing to do. All of his sons and their families went down to Egypt with him, making use of the wagons provided them by Pharaoh.

Genesis 46:6 And they took their livestock and their property which they had acquired in the land of Kena'an [= *Canaan*], and came into Mitsrayim, Ya'aqob and all his seed with him.

These families took with them their livestock and their property, all legitimately acquired while in the land of Canaan (which is the promised land).

The reference to *seed* in this verse and the next refers to Jacob's descendants.

Genesis 46:7 His sons and his sons' sons, his daughters and his sons' daughters, and all his seed he brought with him to Mitsrayim.

Jacob goes with his sons and grandsons, his daughters and his granddaughters.

Only one daughter of Jacob is ever named. If there is another daughter or two, we do not know their names.

### **All Jacob's sons, grandsons and great grandson**

Genesis 46:8 And these were the names of the children of Yisra'ël, Ya'aqob and his sons, who came into Mitsrayim: Re'ubën was Ya'aqob's first-born.

First Jacob's sons by Leah are named (vv. 8–15).

Reuben was Jacob's firstborn, and his name is given first. However, his tribe will not be preeminent as we would expect it to be. When his brothers began to talk of killing Joseph or selling him into slavery, Reuben should have put a stop to it right then and there. He did not.

It is clear in the previous chapter and in portions of this chapter that Judah will take the lead among the brothers (despite Joseph having the highest rank in Egypt).

Genesis 46:9 *And the sons of Re'ubēn: Ḥanok, and Pallu, and Ḥetsron, and Karmi.*

Four sons of Reuben are named: Hanoah, Pallu, Hezron, and Carmi.

Genesis 46:10 *And the sons of Shim'on: Yemu'ēl, and Yamin, and Ohad, and Yaḳin, and Tsoḥar, and Sha'ul, son of a Kena'anite woman.*

Simeon is the second-born son and he has six sons. The six sons are Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul. It appears that the son Shaul is the son of a Canaanite woman (likely a mistress of Simeon's).

Genesis 46:11 *And the sons of Lēwi: Gērshon, Qehath, and Merari.*

Levi has three sons: Gershon, Kohath, and Merari.

Genesis 46:12 *And the sons of Yehuḥah: Ēr, and Onan, and Shēlah, and Perets, and Zerah – but Ēr and Onan died in the land of Kena'an. And the sons of Perets were Ḥetsron and Ḥamul.*

Judah had five sons in all. You may recall that Er and Onan both died in Canaan. One died before having a son; and the other was to raise up a son in Er's name, but he did not. He had sex with Er's wife, but intentionally did not impregnate her. God removed him under the sin unto death.

Through an very odd series of events, Judah ends up being the father to raise up seed in Er's wife. However, he did this unawares and never had sex with her again. She had twin sons (Perets and Zerah) as a result.

Genesis 46:13 *And the sons of Yissaskar: Tola, and Puw'ah, and Yob, and Shimron.*

Issachar had four sons: Tola, Puvah, Yob, and Shimron.

Genesis 46:14 *And the sons of Zebulun: Sered, and Ēlon, and Yaḥle'ēl.*

Zebulun has three sons: Sered, Elon, and Jahleel.

Genesis 46:15 These were the sons of Lě'ah, whom she bore to Ya'aqob in Paddan Aram, with his daughter Dinah. All the beings, his sons and his daughters, were thirty-three.

Jacob had, by Leah, thirty-three sons and daughters (which included grandsons and granddaughters). I keep getting 31, so the other two would be Diana and her unnamed sister.

Jacob had two sons by Zilpah, Leah's handmaid. You may recall that there was some unwarranted competition between sisters Leah and Rachel and they brought their personal handmaids into the mix.

Genesis 46:16 And the sons of Gad: Tsiphyon and Ḥaggi, Shuni and Etsbon, Ęri and Arođi, and Arėli.

Zilpah, Leah's handmaid, gave Jacob two sons. One of them, Gad, had seven sons (Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, and Areli).

Genesis 46:17 And the sons of Ashėr: Yimnah, and Yishwah, and Yishwi, and Beri'ah, and Seraḥ, their sister. And the sons of Beri'ah: Ḥeber and Malki'ėl.

Asher had four sons and a daughter (Asher: Imnah, Ishvah, Ishvi, Beriah, with Serah). One of his sons had two sons. At this point, Jacob is probably recording the number of children, grandchildren and great grandchildren are with him.

If I were to guess, most of Genesis 39–50 was written by Joseph, but probably not all of it. There is narrative recorded when we know some of Joseph's thoughts and motivations—so Joseph would have written this. However, there are portions of these chapters where Joseph is nowhere around (for instance, when there are scenes with Jacob and his sons in Canaan). Given Judah's leadership role, let me suggest that he writes those short sections. However, logically, Jacob would write this section about his sons, grandsons and great grandsons.

I mention this because I believe that, when all the family was in Egypt, that they would periodically read the book of Genesis. The patriarch of the family would read (from memory, not from papyrus) the first portion of Genesis taking us all the way to Genesis 33. At Genesis 34, various sons of Jacob would stand up and give a reading of their events (such as, Levi or Simeon would read Genesis 34, Judah would read Genesis 38, etc.

These meetings where *the History of God and Man* was performed, Egyptians would be present, sacrifices would be offered, and fellowship would be had. Now, even though there is not anything in the Genesis record which cites such events as taking place, such meetings would fill in a great many gaps for us. (1) God brings the sons of Jacob to Egypt, which would suggest that there is positive volition in Egypt and that many Egyptians would believe in their God as a result. (2) Jacob has given us no reason to ever think of him as being well-liked; but when he dies, it is very clear that he was beloved by the Egyptians. How did this happen, especially if his family was isolated from the rest of Egypt? (3) Such



meetings which included the reading of the Word of God and the offering of animal sacrifices is exactly what we would expect of Jacob's family. I would in fact suggest to you that the orgal tradition goes way, way back even to pre-deluvian man. There is every reason to believe that the reading of the Word of God began very early in the history of man; and no reason to suppose that it became a tradition long after Abraham.

Genesis 46:18 *These were the sons of Zilpah, whom Laban gave to Lě'ah his daughter. And these she bore to Ya'aqob: sixteen beings.*

At this point, Zilpah, the handmaid of Leah, had sixteen sons and daughters and grandsons.

Genesis 46:19 *The sons of Raḥěl, Ya'aqob's wife: Yosěph and Binyamin.*

Rachel, the woman who Jacob truly loved, had two sons, Joseph and Benjamin.

Genesis 46:20 *And to Yosěph in the land of Mitsrayim were born Menashsheh and Ephrayim, whom Asenath, the daughter of Poti-Pherah priest of On, bore to him.*

Joseph had two sons born to him while in Egypt.

Genesis 46:21 *And the sons of Binyamin: Belah, and Beḱer, and Ashběl, Gěra and Na'aman, Ĕḥi and Rosh, Muppim and Ḥuppim, and Ard.*

Benjamin had many sons: Bela, Becher, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim, and Ard.

Genesis 46:22 *These were the sons of Raḥěl who were born to Ya'aqob: fourteen beings in all.*

Rachel had fourteen children and grandchildren. Rachel was no longer living, having died when giving birth to Benjamin.

Genesis 46:23 *And the son of Dan: Ḥushim.*

Bilhah had two sons, Dan and Naphtali. Dan had one son.

Genesis 46:24 *And the sons of Naphtali: Yaḥtse'ěl, and Guni, and Yětser, and Shillěm.*

Naphtali had four sons: Jahzeel, Guni, Jezer, and Shillem.

Genesis 46:25 *These were the sons of Bilhah, whom Laban gave to Raḥěl his daughter, and she bore these to Ya'aqob: seven beings in all.*

In total, at this time, there were seven children and grandchildren born to Bilhah.

These genealogical lines are found throughout the Old and New Testaments, and they take us all the way from Adam to Jesus. Somehow, the writers of Scripture were moved by God the Holy Spirit to preserve the line of Jesus, even though they did not know that this is what they were preserving.

**Israelites departure** (a painting by Rob Leinweber); from [YouTube](#); accessed October 20, 2024. I wanted to have a picture with the wagons in it (although most such artistic renderings do not have anything close to what Pharaoh sent to Jacob).

Genesis 46:26 All the beings who went with Ya'aqob to Mitsrayim, who came from his body, besides Ya'aqob's sons' wives, were sixty-six beings in all.



When we add  $33 + 16 + 14 + 7$  we get 70 people. Joseph and Benjamin are already in Egypt, along with Joseph's two sons, so that takes us to 66. The wives of the sons of Jacob (or of the grandsons of Jacob) are not included in this number.

Genesis 46:27 And the sons of Yosëph who were born to him in Mitsrayim were two beings. All the beings of the house of Ya'aqob who went to Mitsrayim were seventy.

When we add those four back in, we are back up to 70.

### **Jacob and Joseph are Reunited**

Genesis 46:28 And he sent Yehuḥah before him to Yosëph, to point out before him the way to Goshen. And they came to the land of Goshen.

Judah was sent out ahead of this group to meet with Joseph, and to be guided to Goshen. Judah then went back and guided his father and his brood to Goshen.

Genesis 46:29 And Yosëph made ready his chariot and went up to Goshen to meet his father Yisra'ël. And he appeared to him, and fell on his neck and wept on his neck a long time.

Joseph took his chariot to Goshen, where he met up with his father. If my math can be depended upon, they had not seen each other for 22 years. Joseph was about 17 years old when sold into slavery. He became the prime minister at age 30 (13 years), he was prime minister for seven years of prosperity and then the family of Jacob moved to Egypt after the second year of the depression.

Genesis 46:30 And Yisra'el said to Yosēph, "Now let me die, since I have seen your face, that you are still alive."

Jacob tells his son that he could now die happy, being able to see his son Joseph and realize that he had been alive all of this time.

Genesis 46:31 And Yosēph said to his brothers and to his father's household, "I am going up to inform Pharaoh, and say to him, 'My brothers and those of my father's house, who were in the land of Kena'an, have come to me.

Joseph said that he needed to tell Pharaoh that everyone arrived safely and was in Goshen.

Genesis 46:32 And the men are shepherds, that they have been men of livestock, and they have brought their flocks and their herds, and all that they have.'

He also wanted Pharaoh to know that they traveled with all of their livestock. The intent here was to separate the Hebrew people from the Egyptians. There would be a great deal of interaction between the two peoples, but the Hebrews either went to Egyptian territory to interact with the Egyptians or the Egyptians came to Goshen to interact with the Hebrews.

Genesis 46:33–34 "And it shall be, when Pharaoh calls you and says, 'What is your occupation?' that you shall say, 'Your servants have been men of livestock from our youth even till now, both we and also our fathers,' so that you dwell in the land of Goshen, for every shepherd is an abomination to the Mitsrites."

Apparently, the Egyptians did not think too highly of ranchers, and did not want to be closely associated with such types. Therefore, Jacob and his family could live in Goshen, which was apparently separated from the rest of Egypt.

**An Abbreviated Exegesis of Genesis 47:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

**The Subsections of Genesis 47:**

v.	1–12	<a href="#">Jacob's Family Settles in Goshen</a>
v.	13–27	<a href="#">Joseph and the Famine</a>
v.	28–31	<a href="#">Jacob's Final Years in Egypt</a>

**Jacob's Family Settles in Goshen**

Genesis 47:1 [Then Yosēph \[= Joseph\] went and spoke to Pharaoh, and said, "My father and my brothers, their flocks and their herds and all that they possess, have come from the land of Kena'an \[= Canaan\]. And see, they are in the land of Goshen."](#)

In the previous chapter, Pharaoh told Joseph to bring his family to Egypt in order to survive the famine.

Joseph has already spoken to Pharaoh and he is simply confirming that his family came and they moved into the land of Goshen

Genesis 47:2 [And he took five men from among his brothers and presented them to Pharaoh.](#)

Apparently, Pharaoh wanted to interview Joseph's family, so five of his brothers were chosen to stand before Pharaoh.

For a family to move to a well-established territory or state would have been unusual at this time. Obviously, Pharaoh needed to have a short chat with these men.

Genesis 47:3 [And Pharaoh said to his brothers, "What is your occupation?" And they said to Pharaoh, "Your servants are shepherds, both we and also our fathers."](#)

One of the key questions for the brothers was, "What do you guys do for a living?"

I would assume that Pharaoh is doing more here than just shooting the breeze. He certainly wants productive members of his society; and he does not want Joseph to simply feed and house them for free.

They had tentatively decided on the territory of Goshen, and the occupations of these men confirms that Goshen is a good place for them. The Egyptians were not fond of animals or animal smells, so this would segregate the Egyptians and the Hebrews.

Genesis 47:4 And they said to Pharaoh, “We have come to dwell in the land, because there is no pasture for your servants’ flocks, for the scarcity of food is severe in the land of Kena’an. And now, please let your servants dwell in the land of Goshen.”

The brothers explain that they are shepherds and, because of the drought, there is no more pastureland for their livestock.

Genesis 47:5 And Pharaoh spoke to Yosëph, saying, “Your father and your brothers have come to you.

Pharaoh was apparently fine with the interview and accepted these men officially into his country.

Genesis 47:6 “The land of Mitsrayim [= *Egypt*] is before you. Settle your father and brothers in the best of the land, let them dwell in the land of Goshen. And if you know of capable men among them, then make them chief herdsmen over my livestock.”

Pharaoh agrees for them to live in Goshen, and asks them the herd his own livestock.

Essentially, Pharaoh is issuing orders. This seems to be pretty standard. People don’t just come and camp on Egyptian land. Pharaoh makes it clear that they have been allowed to live in Goshen.

Genesis 47:7 And Yosëph brought in his father Ya’aqob and set him before Pharaoh. And Ya’aqob blessed Pharaoh.

Joseph presents his father to Pharaoh.

**Jacob Before Pharaoh** (a graphic); from [Samuel Ashwood](#); accessed October 20, 2024.

Genesis 47:8 And Pharaoh said to Ya’aqob, “How old are you?”

Pharaoh asks about Jacob’s age.

Genesis 47:9 And Ya’aqob said to Pharaoh, “The days of the years of my sojournings are one hundred and thirty years. Few and evil have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers in the days of their sojournings.”

Jacob reports his age as 130, which is not as old as his father and grandfather’s final ages.



Genesis 47:10 And Ya'aqob<sup>u</sup> blessed Pharaoh, and went out from before Pharaoh.

Jacob blesses Pharaoh and all of them go out from before Pharaoh.

Genesis 47:11 So Yosëph settled his father and his brothers, and gave them a possession in the land of Mitsrayim, in the best of the land, in the land of Ra'meses, as Pharaoh had commanded.

Joseph helps his father and brother settle in to Goshen.

Genesis 47:12 And Yosëph provided his father, and his brothers, and all his father's household with bread for the mouth of the little ones.

Basic provisions are provided to the family.

### **Joseph and the Famine**

For a time, we leave Joseph's family and look at Joseph and his interactions with the Egyptians.

Genesis 47:13 Now there was no bread in all the land, because the scarcity of food was very severe, and the land of Mitsrayim and all the land of Kena'an became exhausted from the scarcity of food.

There are almost five more years of blight coming and this was taking place in both Egypt and Canaan.

Genesis 47:14 And Yosëph gathered up all the silver that was found in the land of Mitsrayim and in the land of Kena'an, for the grain which they bought. And Yosëph brought the silver into Pharaoh's house.

After not too long a time, all of the silver around was used to pay for grain; and Joseph brought this silver to Pharaoh's palace.

Genesis 47:15 And when the silver was all spent in the land of Mitsrayim and in the land of Kena'an, all the Mitsrites came to Yosëph and said, "Give us bread, for why should we die in your presence? For the silver is gone!"

When they ran out of silver, the people complained to Joseph.

Genesis 47:16 And Yosëph said, "Give your livestock, and I give you bread for your livestock, if the silver is gone."

Joseph took livestock in exchange for grain.

Genesis 47:17 So they brought their livestock to Yosěph, and Yosěph gave them bread in exchange for the horses, and for the flocks they owned, and for the herds they owned, and for the donkeys. Thus he fed them with bread in exchange for all their livestock that year.

Joseph agreed to take animals in trade for grain.

Genesis 47:18 And when that year had ended, they came to him the next year and said to him, “We do not hide from my master that our silver is all spent, and my master also has the livestock we owned. There has not been left any before my master but our bodies and our lands.

The next year, the people said, “We only have our bodies and our lands remaining.”

Genesis 47:19 “Why should we die before your eyes, both we and our land? Buy us and our land for bread, and let us and our land be servants of Pharaoh. And give us seed, and let us live and not die, and let the land not lie waste.”

There was a trade then for the people and for their land in order to get grain.

Genesis 47:20 And Yosěph bought the entire land of Mitsrayim for Pharaoh, because every man of the Mitsrites sold his field, because the scarcity of food was severe upon them. And the land came to be Pharaoh’s.

Pharaoh came to own all the land of Egypt as a result of this.

Genesis 47:21 And as for the people, he moved them into the cities, from one end of the borders of Mitsrayim to the other end.

The people were moved into the cities as a result

Genesis 47:22 Only the ground of the priests he did not buy, for the priests had from what Pharaoh gave them by law, and they ate that which Pharaoh gave them by law. Therefore they did not sell their ground.

Pharaoh did not take land or persons from their priestly class.

Genesis 47:23 And Yosěph said to the people, “Look, I have bought you and your land today for Pharaoh. Look, here is seed for you, and you shall sow the land.

Apparently after some time, Joseph sold the people seed in order to sow the land.

Genesis 47:24 “And it shall be that in the harvest you shall give one-fifth to Pharaoh. And four-fifths is your own, as seed for the field and for your food, for those of your households and as food for your little ones.”

In order for them to pay back Pharaoh, a 20% tax was instituted.

Genesis 47:25 And they said, “You have saved our lives. Let us find favour in the eyes of my master, and we shall become Pharaoh’s servants.”

The people were agreeable to Joseph’s terms.

Genesis 47:26 And Yosēph made it a law over the land of Mitsrayim to this day, that Pharaoh should have one-fifth, except for the ground of the priests only, which did not become Pharaoh’s.

A 20% flat tax was instituted.

Genesis 47:27 And Yisra’ēl dwelt in the land of Mitsrayim, in the land of Goshen. And they had possessions there and were fruitful and increased exceedingly.

The people of Israel settled into Goshen and began to prosper greatly there.

### **Jacob’s Final Years in Egypt**

Genesis 47:28 And Ya’aqob lived in the land of Mitsrayim seventeen years. So the length of Ya’aqob’s life was one hundred and forty-seven years.

Jacob lived another seventeen years in Egypt.

Genesis 47:29–30 And the time for Yisra’ēl to die drew near, and he called his son Yosēph and said to him, “Now if I have found favour in your eyes, please put your hand under my thigh, and show loving-commitment and truth to me. Please do not bury me in Mitsrayim, but I shall lie with my fathers, and you shall take me up out of Mitsrayim and bury me in their burial-place.” And he said, “I do as you have said.”

Jacob, remembering the promises of God, asked not to be buried in Egypt, but to place his body in Canaan.

Genesis 47:31 And he said, “Swear to me.” And he swore to him, and Yisra’ēl bowed himself on the head of the bed.

Joseph swore to his father to do this.

At first, I thought the Israel’s bowing his head on the bed was possibly his death. However, the next chapter will be Jacob blessing all of his sons.



**An Abbreviated Exegesis of Genesis 48:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

**Jacob Blesses Ephraim and Manasseh**

Genesis 48:1 And after these events it came to be that it was said to Yosëph [= *Joseph*], “See, your father is sick.” And he took with him his two sons, Menashsheh [= *Manasseh*] and Ephrayim.

Sometime later, Joseph is told that his father is ill. He goes to him with his two sons.

Genesis 48:2 And Ya'aqob [= *Jacob*] was told, “See, your son Yosëph is coming to you.” And Yisra'ël [= *Israel (Jacob's other name)*] strengthened himself and sat up on the bed.

Jacob, when he hears that Joseph is coming, strengthens himself and sits up.

Genesis 48:3–4 And Ya'aqob said to Yosëph, “Ël Shaddai appeared to me at Luz in the land of Kena'an [= *Canaan*] and blessed me, and said to me, ‘See, I am making you fruitful and shall increase you and make of you an assembly of peoples, and give this land to your seed after you as an everlasting possession.’

Jacob tells briefly of God coming and appearing to him at Luz and in the land of Canaan. God made specific promises to Jacob at that time.

Genesis 48:5 “And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitsrayim [= *Egypt*] before I came to you in Mitsrayim, are mine – as Re'ubën and Shim'on, they are mine.

Jacob draws an analogy between his firstborn sons and these sons of Joseph. Ephraim and Manasseh carry on Jacob's name in Egypt.

Genesis 48:6 “Your offspring whom you shall bring forth after them are yours, and let them be called by the name of their brothers in their inheritance.

Jacob is telling Joseph to bring his children up as relations to the rest of his brothers and not as Egyptians.

Genesis 48:7 “And I, when I came from Paddan, Raḥël [= *Rachel*] died beside me in the land of Kena'an on the way, when there was but a little distance to go to Ephrath. And I buried her there on the way to Ephrath, that is Bëyth Leḥem.”

Jacob speaks wistfully of Joseph's mother, the woman that Jacob truly loved.

Genesis 48:8 [And Yisra'el saw Yosēph's sons, and said, "Who are these?"](#)

Israel (Jacob) saw Joseph's sons and asks, "Who are these young men?" Since he just spoke of them, Jacob is not having a senior moment here. I believe that he has not seen these boys for a few years, and now they are young adults and no longer kids. This is a surprise to every older adult relative ("You grew up? How the heck did that happen?").

The other possibility is, Jacob, because of his poor vision (cataracts) could not see the young men well enough to recognize them. This is likely the better explanation.

Genesis 48:9 [And Yosēph said to his father, "They are my sons, whom Elohim has given me in this place." And he said, "Please bring them to me, and let me bless them."](#)

Very often, when there are paintings and drawings of this meeting, Jacob is meeting two kiddos who might be somewhere between the ages of 5 and 10. Joseph's sons were actually much older. They would have been young adults at this point.

Joseph's sons were born to him prior to the depression (Genesis 41:52). So, two years into the depression, his father moves to Egypt and he is 130 years old at that time (Genesis 47:8–9). Jacob will live 17 more years to age 147 (Genesis 47:29). Therefore, Joseph's sons will be young adults at this time (maybe 20 and 22 years old).

Genesis 48:10 [And the eyes of Yisra'el were dim with age, and he was unable to see. And he drew them near him, and he kissed them and embraced them.](#)

Israel brought the children near to him, as he could not see them very well due to his poor old-age vision.

Genesis 48:11 [And Yisra'el said to Yosēph, "I had not thought to see your face. But see, Elohim has also shown me your seed!"](#)

Jacob is very pleased to see Joseph and to see his children as well.

Genesis 48:12 [So Yosēph brought them from between his knees, and he bowed down with his face to the earth.](#)

Here it sounds as if the children are small. It is difficult to square that with a determination of the ages of the sons at this time. This phrase likely has a different meaning than the two boys being so young as to be hidden by Joseph's knees. Perhaps both sons were bowed down before Jacob.

Genesis 48:13 [And Yosēph took them both, Ephrayim with his right hand toward Yisra'el's left hand, and Menashsheh with his left hand toward Yisra'el's right hand, and brought them near him.](#)

Joseph realizes that Jacob does not have very good vision, so he will bring his sons before Jacob so that his right hand would naturally go toward the older son, who is Manasseh.

Jacob is about to favor the younger son over the older.

Genesis 48:14 And Yisra'el stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born.

Ephraim is the younger son and Manasseh is the older. However, Jacob putting his right hand on Ephraim's head, favors Ephraim.

**Jacob Blesses Ephraim and Manasseh** (a graphic); from [Bible Art](#); accessed October 20, 2024.



Genesis 48:15–16 And he blessed Yosēph, and said, “The Elohim before whom my fathers Abraham and Yitshaq [= Isaac] walked, the Elohim who has fed me all my life long to this day, the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Abraham and Yitshaq. And let them increase to a multitude in the midst of the earth.”

Jacob gives the first blessing—and therefore the greater blessing—to Ephraim.

Genesis 48:17 And when Yosēph saw that his father laid his right hand on the head of Ephrayim, it was evil in his eyes; and he took hold of his father's hand to remove it from the head of Ephrayim to the head of Menashsheh.

Joseph tries to change things, but Jacob is steadfast.

Genesis 48:18 And Yosēph said to his father, “Not so, my father, for this one is the first-born, put your right hand on his head.”

Joseph tells his father, “Your right hand should be on the head of the firstborn.”

Genesis 48:19 But his father refused and said, “I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations.”

Jacob says, “Both sons will be great, but Ephraim will be greater.” This is true.

The northern kingdom occasionally goes by the name Ephraim. When you put the northern and southern kingdoms together, you get the complete Israel.

Genesis 48:20 And he blessed them on that day, saying, “In you Yisra’ël shall bless, saying, ‘Elohim make you as Ephrayim and as Menashsheh!’ ” Thus he put Ephrayim before Menashsheh.

The writer of this Scripture, which could be Joseph, makes it clear that Jacob put Ephraim over Manasseh.

Genesis 48:21 And Yisra’ël said to Yosēph, “See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers.

Jacob says to his son Joseph, “I am dying, but God will be with you and bring you back to the land of your fathers.”

Genesis 48:22 “And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite with my sword and with my bow.”

Jacob points out that he gave Joseph the double portion, and the double portion generally goes to the firstborn, not to the second-to-the-last born.

I believe the proper way to understand v. 22 specifically, where Jacob says he took a portion (of land) from the hand of the Amorite with my sword and bow. Like many of the things which Jacob said, this looks into the future.

**An Abbreviated Exegesis of Genesis 49:**

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

## Jacob Blesses His Sons

Jacob is at the end of his life and he is going to say a few words about each son. Because this is preserved in Scripture, we would assume that much of what we read is prophetic, speaking certainly not of the individuals but of their descendants.

Jacob may certainly be taking into consideration what a son has been like and what traits he might pass down to his own descendants.

Genesis 49:1 And Ya'aqob called his sons and said, "Gather together, so that I declare to you what is to befall you in the last days:

We may understand these *last days* to mean the *latter days* or characteristic of their descendants in the future.

Genesis 49:2 "Gather together and hear, you sons of Ya'aqob [= Jacob], and listen to Yisra'el [= Israel] your father.

Recall the Jacob was known by the two names, *Jacob* and *Israel*. A rule of thumb has been, where we find Jacob's name a lot, we are often viewing Jacob as rebellious and out of phase with God. When the name *Israel* is used of him, this often refers to a man who knows many great truths and is often in fellowship.

Here, both names are used.

Genesis 49:3 "Re'ubēn, you are my first-born, my power and the beginning of my strength, the excellency of exaltation and the excellency of power.

Reuben was Jacob's firstborn son and he should have been the greatest and most dependable. He was the beginning of Jacob's strength.

Genesis 49:4 "Boiling like water, you do not excel, because you went up to your father's bed, then you defiled it – he went up to my couch.

Reuben's problem was, he was unstable and as unformed as water. Water assumes the shape of whatever container it is placed in, and that was Reuben's problem. He should have been a leader, but he was not. If circumstances required him to be one way, he was that way; but if things changed and he needed to be another way, then he was another way. He was not a person to depend upon.

There was also an incident where Reuben had relations with one of Jacob's two mistresses, and there is no excuse for that.

Genesis 49:5 "Shim'on [= Simeon] and Lěwi [= Levi] are brothers, their weapons are implements of violence.

Simeon and Levi were dangerous together. They seemed to be bad influences on one another. There is one chapter with both men, and they were cruel and heartless toward an entire family. They had assumed the family deserved punishment based based upon one family member and they set up an opportunity to kill them all.

Genesis 49:6 "Let my being not enter their council, let my esteem not be united to their assembly; because they killed a man in their displeasure, and they lamed an ox in pleasure.

What they did was cruel and they appeared to take pleasure in their own cruelty.

Genesis 49:7 "Cursed be their displeasure for it is fierce, and their wrath for it is cruel! I divide them in Ya'aqob and scatter them in Yisra'ěl.

These two tribes needed to be kept separate, and, for the most part, they were. Simeon lived in a portion of Judah's territory and the tribe of Levite was spread out throughout the land of Canaan, living principally in six cities (if memory serves).

Although very little was said about Reuben, Simeon or Levi, Jacob has a lot to say about Judah.

Genesis 49:8 "You, Yehudah [= Judah], your brothers praise you; your hand is on the neck of your enemies; your father's children bow down before you.

Judah is spoken up as being praised by his brothers. It is suggested that the other tribes will bow down before him and that his hand would be on the neck of his enemies. This was fulfilled by David and by all of the kings which followed him (they were all from the tribe of Judah).

Genesis 49:9 "Yehudah is a lion's cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion. And like a lion, who does rouse him?

Judah will develop into a people that should not be roused. That would be dangerous to the person rousing them. You do not separate even a lion's cub from its food; and you should not separate Judah from what it wants.

Genesis 49:10 "The sceptre shall not turn aside from Yehudah, nor an Insciber from between his feet, until Shiloh comes, and to Him is the obedience of peoples.

We would have expected a very lengthy dissertation about Joseph, but, instead, this goes to Judah. Judah did, in previous chapters, show himself to be trustworthy to his father.

The royal family would settle upon Judah (only Saul was from a different tribe); and Shiloh is understood by many to refer to Jesus.

The scepter refers to reigning or ruling; and the second king of Israel will come from the tribe of Judah. After King David, all of the kings came from the tribe of Judah.

An *inscriber* is a reference to a lawgiver or a governor or a decree. Again, the things closely associated with ruling over a country are associated with the tribe of Judah.

Genesis 49:11 “Binding his donkey to the vine, and his donkey’s colt to the choice vine, he washed his garments in wine, and his robes in the blood of grapes.

There is the imagery of the cross, with garments being washed in wine and robes in the blood of grapes. That refers to Jesus dying for our sins.

Genesis 49:12 “His eyes are darker than wine, and his teeth whiter than milk.

The white teeth refer to the Lord being perfect in His humanity (Jesus comes from the tribe of Judah). The eyes being darker than wine is Jesus’ being associated with sin on the Roman cross.

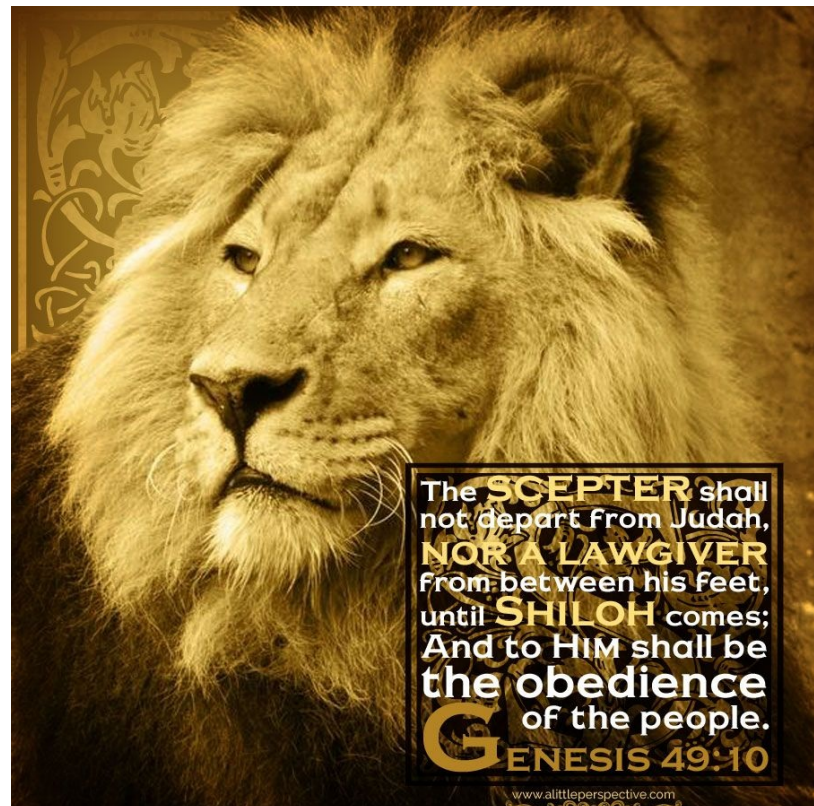
Five verses were given to Judah. Most of his brothers will be covered by a single verse.

**Jacob Blesses Judah** (a graphic); from [Pinterest](#); accessed October 20, 2024.

Genesis 49:13 “Zebulun dwells at the seashore, he is for a haven for ships, and his border is unto Tsidon.

After spending five verses on Judah, Jacob will speak of Zebulun in one. Somehow, Jacob places him near the seashore, which is a haven for ships; and then Sidon is mentioned, which is a city on the Mediterranean Sea.

Insofar as we know, this does not appear



to have been fulfilled in Zebulun. He is associated with the seashore and with Sidon (a city on the Mediterranean Sea); but I am not aware of anything which ties Zebulun to the sea.

Genesis 49:14–15 “Yissaskar is a strong donkey lying down between two burdens, and he saw that a resting place was good, and that the land was pleasant, and he inclined his shoulder to bear a burden, and became a subject to slave labour.

Issachar is seen as a strong donkey who has received too heavy a burden. He rests and decides that he is fine resting and not moving on. He is potentially subject to slave labor.

Genesis 49:16 “Dan rightly rules his people as one of the tribes of Yisra’ël.

Dan rule his people; and it appears in the Tribulation that there will be a great leader to come out of Dan.

Genesis 49:17 “Dan is a serpent by the way, an adder by the path, that bites the horse’s heels so that its rider falls backward.

When I say great leader, I mean powerful. He is portrayed as a serpent along the trail. He is not seen, but he will suddenly strike a horse and knock the rider off.

Genesis 49:18 “I have waited for your deliverance, O יהוי!

It is unclear whether Jacob is speaking of himself right here or whether this continues the dissertation on Dan.

Genesis 49:19 “Gad, a raiding band raids him, but he raids its heel.

Gad will be in a place where raiding bands might strike him, but he will turn around and go after them.

Genesis 49:20 “Bread from Ashër is rich, and he gives delicacies of a sovereign.

Somehow, Asher seems to be connected to good bread or good pastry.

Genesis 49:21 “Naphtali is a deer let loose, he gives words of elegance.

Naphtali, as a deer let loose, may run off in an unstable manner. However, he will speak with great words of elegance.

Five verses were given to Judah and five verses will also be given to Joseph.

Genesis 49:22 “Yosëph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall.



Joseph, not of his own choice, strayed out of the land of Canaan, like an offshoot of a fruit-bearing tree. However, that shoot will be near a fountain and it will grow tall, and it will extend its branches back toward Canaan (giving aid to his own family from Egypt).

Genesis 49:23 “And the archers have bitterly grieved him, shot at him and hated him.

Perhaps the archers who have bitterly grieved Joseph are his brothers who shot at him and hated him.

At some point, the Egyptians will become implacable toward all of the Jews, despite the history that Joseph had. However, every generation makes its own decisions and charts its own course.

Genesis 49:24–25 “But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya'aqob – from there is the Shepherd, the Stone of Yisra'el – from the Ėl of your father who helps you, and by the Almighty who blesses you with blessings of the heavens from above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.

In any case, Joseph will show himself as having great strength. He will be greatly blessed from Egypt.

Genesis 49:26 “The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yosēph, and on the crown of the head of him who was separated from his brothers.

Joseph was separated from his brothers, but great blessings have come down upon him.

Genesis 49:27 “Binyamin [= *Benjamin*] is a wolf that tears, in the morning he eats prey, and at night he divides the spoil.”

Benjamin is a wolf that kills and eats his prey, but he will share what remains that night. He takes care of himself first, then he will consider the others.

Genesis 49:28 All these are the twelve tribes of Yisra'el, and this is what their father spoke to them. And he blessed them, he blessed each one according to his own blessing.

These were the final words and end-of-life blessings of Jacob given to his sons.

#### Jacob's Death and Burial

Genesis 49:29–30 And he commanded them, and said to them, “I am to be gathered to my people, bury me with my fathers in the cave that is in the field of Ephron the Hittite, in the cave that is in the field of Maḵpēlah, which is before Mamrē in the land of Kena'an, which Abraham bought with the field of Ephron the Hittite as a possession for a burial-site.

Jacob asks for his body to be placed in the plot which Abraham purchased for his family.

Genesis 49:31–32 There they buried Abraham and Sarah his wife, there they buried Yitshaq and Ribqah his wife, and there I buried Lě'ah – the field purchased, and the cave which is in it, from the sons of Hěth.”

Abraham and Sarah were placed in this cave; and then Isaac and Rebecca. Jacob also buried his wife Leah there as well.

The field and cave were all legitimately purchased from the Hittites.

Genesis 49:33 And when Ya'aqob ended commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

After this, Jacob drew his feet up on his bed and breathed his last.

**An Abbreviated Exegesis of Genesis 50:****The Subsections of Genesis 50** (titles are taken from the ISV and E-sword)

vv.	1–6	<a href="#">Joseph Mourns for His Father</a>
vv.	7–11	<a href="#">Joseph Mourns in Canaan</a>
vv.	12–14	<a href="#">The Burial at Machpelah</a>
vv.	15–21	<a href="#">God's Good Purposes</a>
vv.	22–26	<a href="#">Joseph's Death and Burial</a>

Bible translation used: The Scriptures 2009. Unless otherwise noted, all other quotations will be taken from this translation as well.

In the Scriptures 2009, instead of *God*, we have the word *Elohim*, which is a transliteration from the Hebrew. The other name for God, YHWH (or Jehovah, Yahweh, Adonai, Lord, JHWH, Y<sup>e</sup>howah) is represented with the actual Hebrew יהוה. The reason for there being so many different words used here is interesting. Originally, the Hebrew was written without vowels—not just YHWH, but every single Hebrew word. Because the Hebrew Scriptures (which we know as the Old Testament) were read aloud so often, the reader could look at the Hebrew consonants and know the word that was there. In fact, the Masoretes, who preserved the Bibles' pronunciation, introduced diacritical marks in the 7th century A.D. (these are vowel points, which was added above and below the original Hebrew text). Up to that time, every word in the Bible was read aloud except for one, and that was YHWH. When the Jews came to this proper name, they said, *Adonai* (= *Lord*). As a result, the Jews preserved the pronunciation of the Biblical text for all but one word. Of the nearly 100 translations of the Old Testament to which I refer, any one of those eight forms may be found—and one of them, the Message (I believe) uses *GOD*. Furthermore, Bible translations are not necessarily consistent at this point. One place we may read *Lord*, and elsewhere we may read *Jehovah* in the same translation.

**Joseph Mourns for His Father**

Genesis 50:1 [And Yosēph \[= Joseph\] fell on his father's face, and wept over him, and kissed him.](#)

We continue from the end of Genesis 49 into this chapter. Jacob has just died and Joseph is crying and he kisses him.

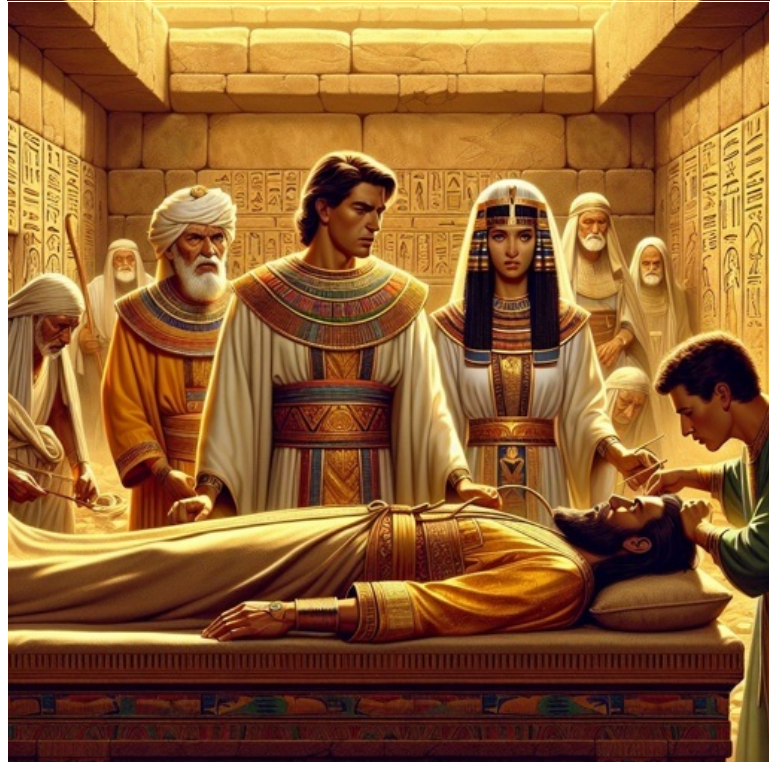
Genesis 50:2 [And Yosēph commanded his servants the physicians to embalm his father. So the physicians embalmed Yisra'ēl \[= Israel\].](#)

Jacob (Israel) is embalmed as per Joseph's instructions. Apparently, this is something that the Egyptians were experts at doing.

**Joseph Has His Father Embalmed** (a graphic); from [Bible Art](#); accessed October 20, 2024.

Genesis 50:3 And forty days were completed for him, for so are completed the days of embalming. And the Mitsrites [= Egyptians] wept for him seventy days.

I don't know if the forty days are for the embalming process or the mourning process. I suspect that they ran concurrently, and after 40 days, the mourning process was over. However, in this instance, the mourning continued. The Egyptians wept for Jacob for 70 days. I see this time of extended mourning as being very significant (which is why God the Holy Spirit included it).



Throughout most of Jacob's life, he was a stubborn, pain in the neck. Yet the Egyptians do not see him that way. They are very mournful at his death. So, what happened?

Let me suggest that Jacob turned his life around. He was always saved; he had always believed in the Revealed God. However, in these last seventeen years, his life has been good enough to affect the people of Egypt. So, what happened exactly?

In order for the Egyptian people to have such a favorable opinion of Jacob, he would have had to interacted with them in some way. We do not know exactly how, but let me suggest that Jacob (and his family) evangelized the Egyptians (not exactly in the way that we understand evangelism to be). The sons of Jacob taught the Egyptians about the Revealed God.

Let me suggest that, possibly every week, and possibly more often, the new Hebrew residents read the existing Bible to the people of Egypt. What do I mean by the Bible? I mean the book of Genesis, which I have sometimes called *The History of God and Man*. This does not mean that the Bible was written down (although that is not impossible), but that Jacob knew by heart the first 33 chapters of the book of Genesis (this was the duty of the patriarch of the family). He would speak these chapters once a week, at least, and his sons would participate, so that they spoke from memory the first 46 or 47 chapters of Genesis, with Jacob reading/reciting the lion's share. Jacob was not the only one who read/recited the book of Genesis. His sons contributing their own section (followed by

Joseph, who read/recited his own rather extensive section, but with some punctuated readings by Judah.

### **Why Do I Think this Happened?**

- I. God delivered the people of Egypt from a famine. If they were regenerate (that is, if they believed in the Revealed God), then God prolonging their lives makes perfect sense.
- II. God placed Jacob and his sons in Egypt. The Egyptians would have received blessing by association. Do you think it is possible that they received direct blessing from God because they also believed in the Revealed God?
- III. Jacob, not a man known for his winning personality, was beloved by the Egyptians. How did this happen? If he read the Word of God to Egyptians—specifically to Egyptians who had positive volition toward God—then they would like and appreciate Jacob. His personality would be superceded by the words of God.

Genesis 50:4–5 And when the days of weeping for him were past, Yosëph spoke to the household of Pharaoh, saying, “If, now, I have found favour in your eyes, please speak in the hearing of Pharaoh, saying, My father made me swear, saying, “See, I am dying, bury me in my burial-site which I dug for myself in the land of Kena'an.” And now, please let me go up and bury my father, and return.’ ”

Joseph, because of promises which he made to his father Jacob, had to bury him in the family burial site, which is in Canaan. So Joseph does this.

Genesis 50:6 And Pharaoh said, “Go up and bury your father, as he made you swear.”

Joseph clears this with Pharaoh.

### **Joseph Mourns in Canaan**

Genesis 50:7–8 And Yosëph 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 Mitsrayim, and all the house of Yosëph, and his brothers, and his father’s house. Only their little ones, and their flocks, and their herds they left in the land of Goshen.

Pretty much all Egypt went up with them (I am exaggerating here). This suggests that much of Egypt had been evangelized.

Genesis 50:9 And there went up with him both chariots and horsemen, and it was a very great company.

The number of people who went to bury Jacob was extraordinary.

Genesis 50:10 And they came to the threshing-floor of Atad, which is beyond the Yardēn [= Jordan], and they lamented there with a great and very heavy lamentation. And he performed seven days of mourning for his father.

There was great mourning against when they came to the threshing floor of Atad. I believe that there is a story here, but we don't know what the story was.

Genesis 50:11 And when the inhabitants of the land, the Kena'anites [= Canaanites], saw the mourning at the threshing-floor of Atad, they said, "This is a grievous mourning for the Mitsrites." That is why its name was called Abēl Mitsrayim, which is beyond the Yardēn.

A mutual mourning occurred with the Egyptians and with Atad.

### **The Burial at Machpelah**

Genesis 50:12–13 And his sons did to him as he had commanded them, for his sons brought him to the land of Kena'an, and buried him in the cave of the field of Maḵpēlah, before Mamrē, which Abraham bought with the field from Ephron the Hittite as property for a burial-site.

Joseph brought Jacob's body all the way to the field of Machpelah.

Genesis 50:14 And after he had buried his father, Yosēph returned to Mitsrayim, he and his brothers and all who went up with him to bury his father.

Joseph returns. His brothers had also gone with him to bury their father.

### **God's Good Purposes**

Genesis 50:15 And when Yosēph's brothers saw that their father was dead, they said, "What if Yosēph hates us, and pays us back all the evil which we did to him?"

The brothers of Joseph became quite concerned that Joseph might harm them now that their father has died. Has Joseph not matured as a believer, then Joseph would have done this. However, Joseph is an ultra supergrace believer and he had no reason to seek revenge.

Genesis 50:16–17 And they sent word to Yosēph, saying, "Before your father died he commanded, saying, This is what you are to say to Yosēph, 'I beg you, please forgive the transgression of your brothers and their sin, for they did evil to you.' ' And now, please forgive the transgression of the servants of the Elohim of your father.'" And Yosēph wept when they spoke to him.

The brothers are living in the land of Goshen. Joseph would have lived in a palace in Egypt. So his brothers send word to him, asking for the forgiveness of their sins.

The story about what their father said was probably a phony one.

Genesis 50:18 *And his brothers also went and fell down before his face, and they said, "See, we are your servants."*

After sending this message, the brothers went to Joseph and fell down before him.

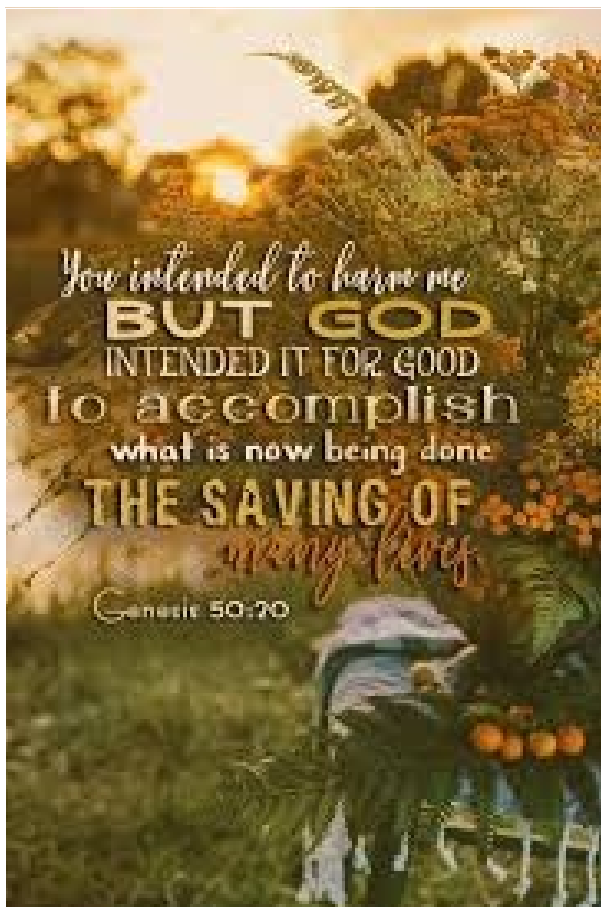
Remember how this fulfills a dream that Joseph had when he was just 17?

Genesis 50:19 *And Yosēph said to them, "Do not fear, for am I in the place of Elohim [= God]?"*

Joseph reassures them. When he asks, "Am I in the place of Elohim?" What he means is, he is not going to exact revenge because vengeance belongs to God.

Genesis 50:20 *"And you, you intended evil against me, but Elohim intended it for good, in order to do it as it is this day, to keep a great many people alive."*

Joseph assures his brothers that, "Even though you meant these things against me, having evil intent, God took that evil and He made it good. As a result, many people were preserved (including all of Israel).



**Genesis 50:20 (NKJV)** (a graphic); from [Facebook](#); accessed October 20, 2024.

Genesis 50:21 *"And now, do not fear, I provide for you and your little ones." So he comforted them and spoke kindly to them.*

Joseph assures them that he will continue to provide for them.

### **Joseph's Death and Burial**

Genesis 50:22 *And Yosēph dwelt in Mitsrayim, he and his father's household. And Yosēph lived one hundred and ten years.*

Joseph continues to live in Egypt, living to age 110 years.

Genesis 50:23 *And Yosēph saw Ephrayim's children to the third generation. The children of Makir, son of Menashsheh, were also born on Yosēph's knees.*

Joseph got to see his children to the third generation. That is, he had grandchildren.

Genesis 50:24 [And Yosēph said to his brothers, “I am dying, but Elohim shall certainly visit you and bring you out of this land to the land of which He swore to Abraham, to Yitshaq, and to Ya’aqob.”](#)

Joseph confirms the promise of God to give the land of Canaan to Abraham, Isaac, and Jacob and to their descendants. How does Joseph know this? He knows the Scriptures. This is a part of “The History of God and Man.”

Genesis 50:25 [And Yosēph made the children of Yisra’ēl swear, saying, “Elohim shall certainly visit you, and you shall bring up my bones from here.”](#)

Joseph had spoken to his brothers and made them promise to take his bones from Egypt back to Canaan. Most likely, Joseph extracted a promise either from Judah or Benjamin, and this promise would have been passed down from generation to generation.

Genesis 50:26 [And Yosēph died, being one hundred and ten years old. And they embalmed him, and he was placed in a coffin in Mitsrayim.](#)

Joseph was embalmed and placed in a coffin. We know that the coffin was not buried. It was designed to be carried, and Joseph’s wishes will be carried out.

Which Link is what might be somewhat confusing.

I have posted four difference Genesis documents and that link tells you what they are. Links 3, 4 and 5 take you to three sets of summaries. If you are looking for a particular chapter to study, you would go to any of these three links.

If you want to be linked to any of the 50 chapter studies of Genesis, the is link #5. Each chapter study might be 100–500 pages long and has every Hebrew word of the chapter, three original translations, the in-depth commentary.

If you want a much briefer but still a verse-by-verse discussion of each chapter of Genesis, that is the 6<sup>th</sup> link. Each chapter is 5–15 pages long and it is all in this document.

<a href="#">Document Beginning</a>	<a href="#">The Four Genesis Documents</a>	<a href="#">Abbreviated Exegesis of Genesis</a> (links)
<a href="#">The Table of Genesis</a> (Two Summaries)	<a href="#">Chapter Summaries, with links to the Chapter Studies</a>	<a href="#">A Verse-by-Verse Summary Lesson of Each Chapter in Genesis</a>