



GENESIS PART 2

CONTENT GENESIS PART II

4 Welcome to Transformation Bible Studies

9 Introduction Lesson

17 Maps

p. 18 LESSON ONE Genesis Part II – Genesis Review and Chapters 26 and 27
“Is There a Famine in the Land of Your Soul? Let Yahweh Abundantly Bless You!”
Names of God: LORD – Yahweh (Jehovah)

p. 39 LESSON TWO GENESIS 28 AND 29
“Does God Only Love You When He Sees You Do Good?”
Names of God: El Roi – the God Who Sees

p. 57 LESSON THREE Genesis 30 and 31

“Does Almighty God Have the Authority to Rule Your Life? Then Why Do You Continue to Take the Reins from Him?”

Names of God: El Shaddai Almighty God

p. 75 LESSON FOUR GENESIS 32 and 33

“Is God Worth Wrestling with for You?”

Names of God: Knowing the Names of God – Why Bother?

p. 92 LESSON FIVE GENESIS 34 AND 35

“God Gives Jacob a New Name. Do You Feel Like You Have a New Name? Are You a New Creature in Christ?”

p. 111 LESSON SIX GENESIS 36 AND 37

“If Esau Is Not Counted among the Sons of God, Then Why Do We Need to Know about Them?”

Names of God : Jehovah-rohi – the Lord is my Shepherd

p. 127 LESSON SEVEN GENESIS 38 AND 39

“Who Do You Like Better, Judah or Joseph? Then Why Does God Choose Judah to Carry the Line of Messiah? What Does God Know that We Do Not? Everything!”

Names of God: Jehovah-jireh God the Provider

p. 137 LESSON EIGHT GENESIS 40 AND 41

“Why Does God Use Dreams? What Do Dreams Do that Mere Words Do Not?”

Names of God: Jehovah-jireh God provided a Deliverer

p. 154 LESSON NINE GENESIS 42 AND 43

“Who Is in Control Here? Who Is Always in Control? Then Why Do We Worry?”

P. 164 LESSON TEN GENESIS 44 AND 45

“Judah Is Transformed. How Does This Happen? Is This Similar to How You Are Transformed?”

p. 174 LESSON ELEVEN GENESIS 46 and 47

“Will You Go Wherever God Tells You to Go?”

p. 187 LESSON TWELVE GENESIS 48 AND 49

“Does Jacob Continue to Live Life His Own Way or Has He Learned to Trust His God?”
Names of God: El Shaddai – Almighty God and El Gibhor – the Mighty God

p. 208 LESSON THIRTEEN GENESIS 50 AND SUMMARY

**“Genesis Begins with Blessing and Ends with Blessing. Is Blessing the Only Goal?
What More Is to Be Learned in Genesis?”**

Appendix

p. 219	What I Have Learned About God This Week
p. 220	One Word Chapter Summaries: Genesis Part 2
p. 222	Instructions for Text Discovery
p. 228	Modified Text Discovery
p. 229	How To Study the Bible
p. 232	Observing the Text
p. 235	Doctrines
p. 259	Names of God
p. 279	Bibliography
p. 281	Terms

Welcome to Transformation Bible Study!

“What you think about God is the most important thing about you.”

A.W. Tozer

This course will cover the topic of the Sovereignty of God.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week's lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God's Word.

- ❓ As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week's assignment.

You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.

You must process with your heart, mind and soul.

Make sure you answer the questions in the box. Also read the material included in the boxes. You are probably getting the hint that boxes are important!

Whether your week allows you to invest 4-5 hours or 1 -2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

You will need:

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on ***Doctrines*** which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge. They are also found on the website @Transformationbible studies.org.

You will find instructions in the ***Supplemental Materials*** on ***How to do your text discovery***. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

I would also suggest using sticky notes of some kind to place on each individual lesson.

Hebrew/Greek

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

Example - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

Psalms 136 is the classic text for the use of this word.

❖ **Appendix**

1. You will find the text of each chapter of **Genesis** in the corresponding lesson for the specified chapter. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

Remember to do your Text Discovery for each chapter (psalm).

2. Each week there is an activity to help cement in the focus of the lesson.
3. There is also a Short Reading at the end of most lessons on SEEING JESUS. This is for your reading and class discussion. Other lessons will have a name of God or Doctrine.
4. There are Additional Activities included in the Appendix for your continued study.
5. Also record your answers to this question each week: **How has studying this chapter for this week sharpened your understanding of Who God is?**
6. **How do the verses this week encourage you to end well?**
How do these verses this week help show you how to end well?
7. **Each week answer the question – What Have I Learned About God This week.**

8. **Marinate in each lesson.**

MARINATE *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God's Word.

Our Lord lives! Our Lord reigns!

GENESIS PART 1

ADAM, NOAH, ABRAHAM.

PERFECT MEN OF GOD –NO!!!

MEN USED OF GOD – YES!!!!

JUST LIKE US.

GENESIS PART II

ISAAC, JACOB, JOSEPH

PERFECT MEN OF GOD –NO!!!

MEN USED OF GOD – YES!!!!

JUST LIKE US.

God is not after perfect people; He is looking for and raising up people He can use for His kingdom.

We will study Genesis with that focus in mind. What can we learn about being used by a faithful God.

Remember, this study on Genesis is a resource work. You are to do the study but you may not read every word each week. **Your main task is to meet with the Father** and learn from Him what this book has to speak into your life.

As a resource, you will be able to return to this study and use it for reference throughout your walk with the Lord. Do not get burdened or bogged down with the amount of reading. Some of the reading you will simply leave for another time.

I would suggest reading the introductory material a little at a time. Perhaps read some each week. You decide how much.

As you study this Genesis study, if you ever find yourself becoming under-awed at the majesty of God the Creator, STOP your study and read some of the following: **Ps. 8; Job 38-42; Col 1: 15-18; John 1; 1 John 1; Rev. 4: 11; Rom. 11: 33-36; Prov. 8: 22-31; Ps. 104; Is 40**
These passages should put you back on track.

Genesis gives us the doctrine of God – it is here that we begin to catch a glimmer of Who our God is and we also learn the doctrine of man – demonstrating that from the beginning we are both wonderful and awful. Genesis also has the doctrine of salvation. This book “*provides the theological pillars on which the rest of the Bible stands.*” R. Kent Hughes

“The great Bible teachers have often said that every single thing you need to know about God’s Word and His plan for humanity is in Genesis, and the rest of the Bible merely expands on the themes introduced there.” Christ Centered Exposition

“Genesis is about grace. Genesis, far from being a faded page fallen from antiquity, breathes the grace of God.” Hughes

“Science, when it accurately portrays nature, is describing the work of God.”
NIV John Walton

GENESIS

Introduction to Genesis Study

“Genesis 1-11 is really an overture to the rest of the Bible.” Bible Speaks Today

“Genesis is all about a promise.” Christ - Centered Exposition

As we open this foundational book, get the big picture.

Read Prov. 8: 22-27

John 1: 3

Col. 1: 16

Rom. 11: 36

Heb. 1: 3

God remains God, and in transcendent distinction from what He has made.

Our understanding of the book of Genesis is a foundation which cannot be trivialized. We must strive to develop a comfort with the familiarity of this book. Do we need to understand every point we encounter in this book? No. Do we intend to have every question or confusion answered? Again, no.

But we must constantly ask ourselves, “Who is the God of Genesis and who are His people?”

The driving motivator in the study of this book is the same as all of the books we look into: we must worship the Lord as He is presented in this book.

How do you see the Lord in Genesis right now, before we start digging deeper?

Yes, God is the Creator.

God is the Judge.

God is the Provider.

God is the All-Sufficient One.

God is the God Who sees (El Roi Gen. 16).

God is the Covenant-keeping God.

But can you relate HOW God expresses Himself as the Provider, the Creator, the All-Sufficient One?

Can you see how God is all of these things in your own life today?

Can you relate to others how God is Who He says He is in Genesis?

We will not stress over controversial topics which do nothing but divide believing people. We will arm ourselves with more information, yes, but we will not focus on how to win arguments with disruptors. That only confuses our goal of worship.

As we approach Genesis, our aim will be to worship the Lord Who so graciously has made Himself known.

Genesis is not a science book from the Manward Perspective; it is a book of beginnings from the Godward Perspective.

As we move through this foundational book, we will draw closer to Him above all considerations. But we will also endeavor to uncover current discoveries and applications of entertaining a subject as vast and as majestic as the Creation of Time, Space and the world in which we live.

This should be an exploration worthy of the King!

“Science and religion are not two separate coins to be kept in separate accounts in separate banks. They are rather two sides of the same coin, distinct though inseparable.”

John Walton

Genesis through the Ages

The importance of this book cannot be overstated.

This book, during the time of David, would have given the people opportunity to rejoice as they saw the lines of property coming more and more in line with the prophecy here given to Abraham. Gen. 15: 18 The people had seen the inheritance of the land from the border of Egypt to the Euphrates River more or less fulfilled.

When the exiles to Babylon started to return, they felt that those promises were being fulfilled. Nehemiah 9 The people were returning to the land that was promised long ago to them.

While they had been in exile, they could have drawn comfort from the promises related to the return to their homeland that would soon come to pass.

In fact, *“the overall theme of the entire Pentateuch is God’s covenant with Israel through Moses. It is reasonable to consider the first audience of the Pentateuch to be Israel in the wilderness.”* ESV

“The Bible’s opening, in fact, is more concerned about the WHO of creation than the HOW.” Christ – Centered Exposition

Early Patriarchs

“Since several passages in Genesis serve as teaching against Kena’anim (Canaanite) practices, the book may have been written when Isra’el was about to enter the promised Land (around 1445 and 1406 BCE) Chapters 1-3 describe the creation and fall of man, and 4-11 describe the spread of sin, the judgment of the Flood, and the development of the nations.” The Complete Jewish Study Bible

“Genesis, as the first volume of this first section of the Bible, orients the reader to the rest of the Pentateuch, and thus to the rest of the Bible. It explains in story form the nature and character of God, and the place of man in God’s creation. It offers an analysis of sin and its consequences, and describes God’s reaction to it (and thus shows why the true religion must be redemptive).” ESV

A note:

When you run across repetition, please realize that repetition is an essential part of ancient Near Eastern narrative.

Consider the book of Acts and the repetition of Paul's conversion account in chapters: 9, 22, and 26.

The Names of God

Be aware that we will frequently study the names of God as they are presented to us.

Arming yourself with a knowledge of the names of God will bless you tremendously. It is a rare joy to speak to the Lord with the name that He has heard from His people for thousands of years. *"Each name of God is like a curtain on a window. Like other proper names, the name of God is more than a mere distinguishing title. It represents the Hebrew conception of the divine nature or character of God, as well as the relation of God to His people. It represents the Deity as He is known to His worshipers."* The Complete Jewish Study Bible

"There can be scarcely another part of Scripture over which so many battles, theological, scientific, historical and literary, have been fought, or so many strong opinions cherished. This very fact is a sign of the greatness and power of the book, and of the narrow limits of both our factual knowledge and our spiritual grasp." Derek Kidner

"The poem of beauty and grandeur which forms the opening chapter of our Bibles is a hymn of praise to the majesty of God the Creator. That is not to say that it was necessarily written as a hymn of worship, rather, that countless believers through the ages have found that this chapter evokes praise. Through its structured harmonies our hearts are tuned to the music of the heavens, and our minds are lifted to contemplate God as the source and sustainer of all that is." The Bible Speaks Today

You may want to stop here and read **Psalms 104** as a praise to our Creator.

The Babylonian *Enuma Elish* talks about many gods, Genesis proclaims a majestic monotheism: there is one God. "Genesis 1 stands detached in rugged simplicity and grandeur." BST

"There is much about the world we live in which we do not and cannot understand. The writer does not attempt, or want, to explain creation. With reverence, he wants to catch us up into its wonder." Bible Speaks Today

We are not concerned with the question of HOW God did it. We would not understand that even if it were explained to us.

For instance, in **Gen. 1: 14**, we find that God speaks the lights in the expanse of the heavens to separate day from night. The writer does not explain that the divine light is not dependent on the luminaries of the sun and moon.

We mistake the purpose of Genesis if we expect it to answer all the questions we, with the benefit of modern science, wish to ask about creation.

Before we begin the Book of Beginnings, write here your view on what the book of Genesis has meant to you up to this point in your life as a believer or a seeker.

Now consider why you are spending time studying this book right now. What is drawing you to a study of this book of beginnings?

Years ago most people were at least somewhat familiar with the story of Creation – Adam and Eve, the Fall, etc. But now, many people have never taken the time to learn about this story because they view it as a myth or just one more legend.

As we approach Scripture, it is always helpful to remain unbiased, open to hearing from the Lord through His holy Writings. So put away all the things you have heard in Sunday School or in sermons, unless these things you have learned over the years are based on solid biblical truth.

“Since communication requires a common ground of understanding, both speaker and audience do what they can to enter that common ground. Language itself is a cultural convention, and since God chose to use language to communicate, He also bound Himself to a culture. This condescension, by definition, required accommodation.” John Walton

Our first division of Genesis will be chapters 1-11. *“Chapters 1-11 contain history on a universal scale.*

Genesis represents the history of the establishment of the covenant. Chapters 1-11 establish the need for the covenant, and chapters 12-50 establish the formation of the covenant.” John Walton

Genesis attempts a revelation of Who God is and what He has done.

“The book is blessing driven. As will be developed throughout the commentary, the blessing of 1: 26 is the core motif of chapters 1-11. That blessing is recapitulated in the covenant blessings offered to Abram in chapter 12, which in turn become the core motif for the remainder of the book. The three aspects of the covenant promises are addressed through the narratives connected to the three patriarchs who are the subjects of the main blocks of text.

As the covenant established in Genesis develops throughout the rest of the Bible, its stages were marked by covenants, or phases of the covenant. God revealed His holiness and

character through the law at Mount Sinai as the nation of Israel became God's elect people. God revealed His kingship through the Davidic covenant. Finally, God revealed His salvation through Christ as election became soteriological in nature. Christ fulfills the covenant in that He is the climax of God's revelation. As Messiah He reveals God's kingship perfectly. Christ concludes what Genesis began." John Walton

Tradition tells us that Moses is the author of Genesis. Luke 24: 27; Luke 16: 29 indicate that Moses is the author. For those with other opinions, my only observation would be that no one was there to give argument to the long held view that Moses indeed wrote this. So I will leave it there with those who lived closer to the time of the composition of this work. For those interested in the discussion regarding JEPD theory, I would caution against devoting an enormous amount of time to this because it is a fairly recent theory which develops over time, leaving you with no clear and final resolution.

Look at:

Ex. 17: 14; Deut. 31: 24; Josh. 8: 31; 2 Kings 14: 6; Mark 12: 25; John 1: 45; 5: 45, 47; Rom. 10: 5; 2 Cor. 3: 15

As for structure, "one structure found within Genesis is an introduction (1: 1-2: 3) followed by ten sections (2: 4-50: 26), each of which is introduced by the formula 'these are the generations of' (2: 4; 5: 1; 6: 9; 10: 1; 11: 10; 11: 27; 25: 12; 25: 19; 36: 1, 9; 37: 2)."

"In writing this work for Israel, Moses wished to portray God as the Founder and Creator of all life. The accounts shows that the God Who created the world and all who are in it. Thus the theocracy is founded on the sovereign God of Creation. That nation, her Law, and her customs and beliefs all go back to Who God is. Israel would here learn what mind of God was forming them into a nation." BKC

Bible Knowledge Commentary – *"As with biblical truth in general, this book has been a stumbling block for many who have approached it with preconceived notions or antisupernatural biases. But for those who recognize it as the Word of God, Whom they seek to serve, Genesis is a source of comfort and edification. And by them, the questions and difficulties of the book are approached differently."*

"Both Scripture and tradition attribute the Pentateuch to Moses."

Some feel that the Pentateuch was written by others. JEDP is one source consideration. J recognizes the writer as material from someone who preferred the name of God as Jehovah. "This was supposedly written around 850 BC".

The E material would be designated as belonging to the writer who preferred Elohim as the name of God. Possibly written around 750 BC.

"It was more objective, less concerned with ethical and theological reflections, and given more to concrete particulars."

D and P rounds out the remainder of the material. D for the Deuteronomic school during the reforms of Josiah around 620BC

The "P" source (possibly Ezra) dated anywhere from 570-445 BC. These sources were "concerned with theocracy, genealogies, rituals, and sacrifices."

Another take on this view: “Passages using the term God (Elohim) were ascribed to the ‘Elohist,’ abbreviated to E; others which spoke of the Lord (Jahveh, Yahweh) were the work of ‘Yahwist,’ J. It was soon decided that there were more than one Elohist, and the initial P (Priestly source) was eventually added to E and J to distinguish the first Elohist from the second. A far-reaching revolution took place however in the 1860’s and 70’s when Graf, followed by Wellhausen, produced arguments for reversing the chronological sequence PEJ to JEP – an upheaval which was more radical for the rest of the Pentateuch than for Genesis, since it put the Levitical law near the end instead of the outset of Israel’s history.”
Derek Kidner

The problem with the JEPD source compilation is the intense lack of unity among scholars.

Another consideration of the structure of Genesis is that of the word toledot – “These are the generations of ...”

Toledot is a phrase very common to Genesis (used a minimum of ten times). In Bible Knowledge Commentary, it is translated as “this is the succession from ...”

This phrase is found throughout the book of Genesis: 1: 1-2: 3; 2: 4-4: 26; 5: 1-6: 8; 6: 9 – 9: 29; 10: 1-11: 9; 11: 10-26; 11: 27-25: 11; 25: 12-18; 25: 19-35: 29; 36: 1-8; 36: 9-37: 1; 37: 2-50: 26

This phrase concerns descendants or generations.

“The toledot headings are ‘the very fabric around which the whole of Genesis has been constructed.’ Bible Knowledge Commentary

“One of the hallmarks of Genesis is the heading or title ‘These are the generations of ...’ (2: 4; 5: 1 with slight variant: 6: 9; 10: 1; 11: 10; 11: 27; 25: 12) Each heading functions like a zoom lens by focusing attention on a smaller part of the total picture that has been shown in the preceding section, and the heading thus serves as an introduction to the following section..” ESV Study Bible

“In writing this work for Israel, Moses wished to portray God as the Founder and Creator of all life. The account shows that the God Who created Israel is the God Who created the world and all who are in it. Thus the theocracy is founded on the sovereign God of Creation. That nation, her Law, and her customs and beliefs all go back to Who God is. Israel would here learn what kind of God was forming them into a nation.” BKC

One of the major themes of Genesis is the global plan of redemption. “Abraham was chosen because of his faith, making him the father of all who come to God on the same basis.” Archaeological Study Bible

Two types of genealogies are used in Genesis: linear and segmented.

Genesis has two linear genealogies that cover 10 generations. These play an important role in linking major narrative sections. Segmented genealogies provide branched family trees that usually cover only a few generations. These perform a subsidiary function within the book. They give limited information about characters of secondary interest.

"The theme of Genesis is creation, sin and recreation." ESV

"Genesis is limited and selective in the information that it conveys; it does not tell readers everything that they could possibly want to know.

It does not tell where Cain found a wife; it does not tell how the serpent came to be God's enemy." ESV

Remember, it need not be exhaustive in order to be true.

As you read this important book, DO NOT FALL INTO the quicksand of expecting Genesis to answer all of your questions. That is not why this book was written. God has given us enough answers to live by.

Adam and Eve are presented as real people and not mythological characters.

Also remember that Genesis is not a science book per se but it *"presents a worldview that gives science its proper home."* ESV

"Even though it is wrong to use Genesis as if it were directly furnishing information in modern scientific form, it is nonetheless crucial to affirm its historical account and its God-centered worldview in order to provide a proper foundation for doing good science." ESV

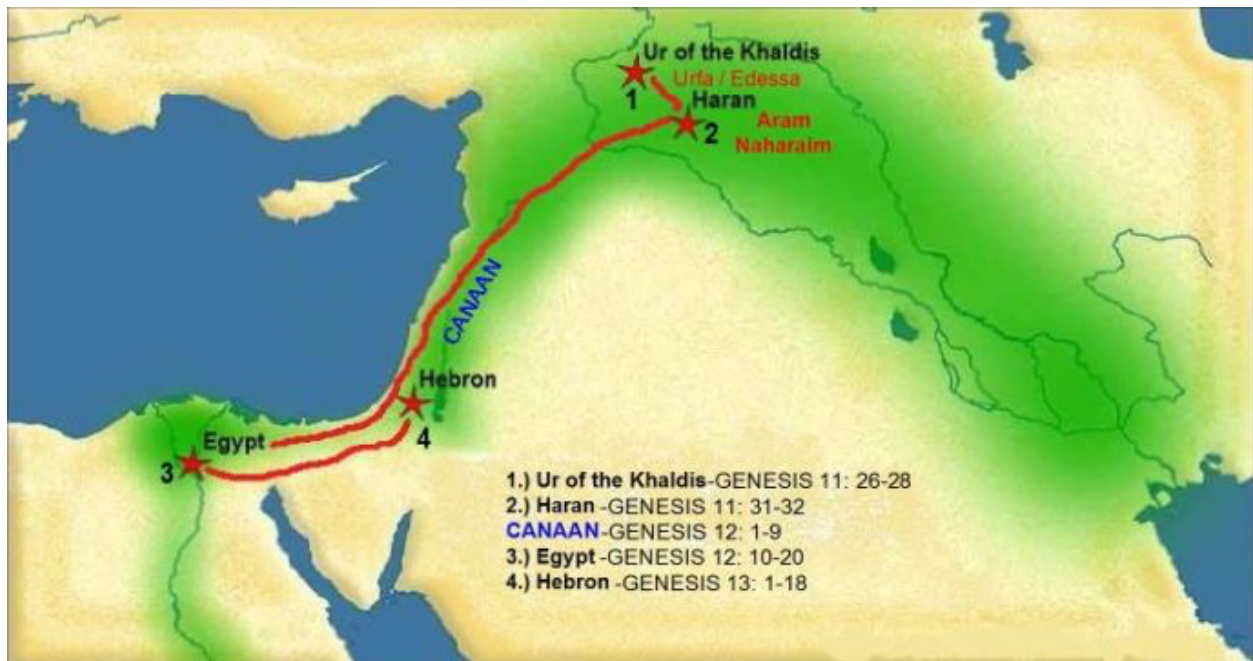
"Genesis provides knowledge that cannot be discovered by human investigation. Were it otherwise, there would be no need for Genesis to be a part of the Bible." ESV

Some notes from Kidner regarding science

"Various answers to the problem are discussed in B. Ramm, The Christian View of Science and Scripture (Paternoster, 1955), pp. 119-156. Two that have had a wide influence in some Christian circles are (a) the 'Gap' theory, which postulates a catastrophic period between Gen. 1: 1 and 1: 3, long enough to produce the main phenomena of geology, after which the world was reconstituted in six days. On this, see the comment and first footnote at Gen. 1: 2 (b) 'Flood Geology,' which makes the single year of Noah's flood the period in which were deposited the sediments and fossils usually considered to have been laid down over many millions of years. This view is expounded in detail in JC Whitcomb and HM Morris, The Genesis Flood; it has not won support amongst professional geologists."

Weekly Application Questions

1. How has studying this chapter for this week sharpened your understanding of Who God is?
2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?





LESSON ONE Genesis Part II – Genesis Review and Chapters 26 and 27
“Is There a Famine in the Land of Your Soul? Let Yahweh Abundantly Bless You!”

Names of God: LORD – Yahweh (Jehovah)

Basic Study

Digging Deeper

Seeing Jesus

Basic Study

Beginning the journey on another section of Genesis is a big undertaking. So I commend you for your efforts. I believe it will be worth the investment.

Read some key chapters in Genesis which have already been explored, but perhaps you will see more things now that you have the big picture or, if this is your entrance into the study of Genesis, reading these earlier chapters will put you in the frame of mind to hear from the Lord concerning His instructions to you from this book.

Read **Genesis 1, 12, 15, 17, 22, and 25.**

Reading these chapters should give you a good flavor for the important message of Genesis.



Just as a reminder of what you remember about Isaac, what does this picture mean to you?

What does this picture say to you about Isaac?

Gen. 25: 21

What do you see about Isaac here?



Describe this picture of Isaac and Rebekah.

Now let's begin to zero in on this new section.

"The mind-stretching reality is that if the hundred thousand million galaxies that form the ever-expanding universe were compressed in a bucket, that bucket would be as awash and fully saturated with God's presence as it would if lowered into the sea. God surrounds and fills the universe with the sea of His presence." Kent Hughes

Jeremiah 23: 23, 24

Ps. 139

Doctrines:

What You Learn about Man

Read Genesis 26.

This is the one chapter in Genesis devoted exclusively to Isaac.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

26 Now there was a famine in the land, besides the previous famine that had occurred in the days of Abraham. So Isaac went to Gerar, to Abimelech king of the Philistines.

²The Lord appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you.

³Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham.

⁴I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed;

⁵ because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws.”

⁶ So Isaac lived in Gerar.

⁷ When the men of the place asked about his wife, he said, “She is my sister,” for he was afraid to say, “my wife,” *thinking*, “the men of the place might kill me on account of Rebekah, for she is beautiful.”

⁸ It came about, when he had been there a long time, that Abimelech king of the Philistines looked out through a window, and saw, and behold, Isaac was caressing his wife Rebekah.

⁹ Then Abimelech called Isaac and said, “Behold, certainly she is your wife! How then did you say, ‘She is my sister’?” And Isaac said to him, “Because I said, ‘I might die on account of her.’”

¹⁰ Abimelech said, “What is this you have done to us? One of the people might easily have lain with your wife, and you would have brought guilt upon us.”

¹¹ So Abimelech charged all the people, saying, “He who touches this man or his wife shall surely be put to death.”

¹² Now Isaac sowed in that land and reaped in the same year a hundredfold.

And the Lord blessed him,

¹³ and the man became rich, and continued to grow richer until he became very wealthy;

¹⁴ for he had possessions of flocks and herds and a great household, so that the Philistines envied him.

¹⁵ Now all the wells which his father’s servants had dug in the days of Abraham his father, the Philistines stopped up by filling them with earth.

¹⁶ Then Abimelech said to Isaac, “Go away from us, for you are too powerful for us.”

¹⁷ And Isaac departed from there and camped in the valley of Gerar, and settled there.

¹⁸ Then Isaac dug again the wells of water which had been dug in the days of his father Abraham, for the Philistines had stopped them up after the death of Abraham; and he gave them the same names which his father had given them.

¹⁹ But when Isaac's servants dug in the valley and found there a well of flowing water,
²⁰ the herdsmen of Gerar quarreled with the herdsmen of Isaac, saying, "The water is ours!" So he named the well Esek, because they contended with him.

²¹ Then they dug another well, and they quarreled over it too, so he named it Sitnah.

²² He moved away from there and dug another well, and they did not quarrel over it; so he named it Rehoboth, for he said, "At last the Lord has made room for us, and we will be fruitful in the land."

²³ Then he went up from there to Beersheba.

²⁴ The Lord appeared to him the same night and said,
"I am the God of your father Abraham;

Do not fear, for I am with you.

I will bless you, and multiply your descendants,

For the sake of My servant Abraham."

²⁵ So he built an altar there and called upon the name of the Lord, and pitched his tent there; and there Isaac's servants dug a well.

²⁶ Then Abimelech came to him from Gerar with his adviser Ahuzzath and Phicol the commander of his army.

²⁷ Isaac said to them, "Why have you come to me, since you hate me and have sent me away from you?"

²⁸ They said, "We see plainly that the Lord has been with you; so we said, 'Let there now be an oath between us, *even* between you and us, and let us make a covenant with you,

²⁹ that you will do us no harm, just as we have not touched you ^[ac] and have done to you nothing but good and have sent you away in peace. You are now the blessed of the Lord.”

³⁰ Then he made them a feast, and they ate and drank.

³¹ In the morning they arose early and exchanged oaths; then Isaac sent them away and they departed from him in peace.

³² Now it came about on the same day, that Isaac’s servants came in and told him about the well which they had dug, and said to him, “We have found water.”

³³ So he called it Shibah; therefore the name of the city is Beersheba to this day.

³⁴ When Esau was forty years old he married Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite;

³⁵ and they brought grief to Isaac and Rebekah.

Key Words:

Key Message:

Ask yourself how this chapter helps you to see God’s hand in the development of His people.

How do you grow in your understanding of God’s ways through this chapter?

Read Gen. 26: 24

“Do not fear for I am with you.”

Relate this to Matt. 28: 20 “And lo, I am with you always, even to the end of the age.”

Matt. 1: 23 “And they shall call His name Immanuel, which means ‘God with us.’”

➤ **Read the Name of God: Yahweh, found below.**

NAME OF GOD: Jehovah

MEANING: Lord, master and relational God

Verse: This is the account of the heavens and the earth when they were created, in the day that the Lord (Jehovah) God made earth and heaven. Genesis 2:4

THE JEHOVAH (YAHWEH) COVENANT NAMES OF GOD

God's Names reveal His nature and character. We know Him through His Names.

The two primary names in Hebrew are: (1) ELOHIM (The Powerful Creator), translated GOD and (2) YHWH = JEHOVAH or YAHWEH (Jewish pronunciation), translated LORD. Yhwh is His personal covenant name, that he uses with His friends, those who know him, who are in covenant with Him. This is similar to the difference between Mr. Walker and Derek. El (Elohim) is the name by which all people knew of Him. But Yah (Yahweh) is His Covenant Name, by which He revealed Himself more intimately to His Covenant people who know Him.

At the burning bush He revealed Himself to Moses as YHWH, which means the I AM, saying: “I AM that I AM, I will be who I will be.” His name is ‘Always’. He is the eternal unchanging one, who is faithful to keep His covenant Word.

In Covenants, the parties give themselves to each other fully, and so the Lord gives Himself to us. Thus the 8 Jehovah compound Names are covenant names which cover the 8 areas of our Covenant, revealing who He is to us in the Covenant. He says: ‘I AM (Jehovah) your HEALER, VICTORY, RIGHTEOUSNESS’ etc.

He is not just RIGHTEOUS, He is our RIGHTEOUSNESS! He makes us righteous, victorious and healed, with His righteousness, health and victory! That is His covenant commitment to be all in all to us, covering everything we need. If you come to know Him through His names, you will know the fullness of the Covenant, for we are PARTAKERS OF THE DIVINE NATURE!

God revealed His Names progressively in the Old Testament. He proclaimed each Name in turn in a situation that revealed the meaning of that Name. The Names were all prophetic, for they would only be brought into full manifestation through the Coming Messiah and His Atonement. Thus the situations formed Types of the fulfilment in Christ and His Atonement. When Jesus came, John recorded His claims to be the fulfilment of all these Names. JESUS = JAH-SHUA - the Lord my Salvation. Salvation is a big word that includes the manifestation of all the names.

Jesus made 8 'I AM' claims corresponding to the 8 JEHOVAH names. For example: 'I AM the GOOD SHEPHERD' = JEHOVAH ROHI. He was saying: 'I am Jehovah Rohi! All that God promised to give you is fulfilled in Me through the Covenant established in My blood. I am the Lord and the Covenant Names are fulfilled in Me through My Blood. If you believe in Me, I will be that to you.' He also confirmed each I AM claim with a SIGN. He is all things to us through the Blood of His Covenant. We must know His Name. We receive help from Him through knowing, praising and calling on His Name.

Let us look at each Name in turn, in order to come to know Him and receive His full covenant provision in each area of our lives. He provides (gives) Himself to us:

1. The first Name that was revealed was JEHOVAH-JIREH ('the Lord is our Provider or Provision') in Genesis 22 when Abraham offered up His son Isaac. "Abraham called the name of that place JEHOVAH-JIREH (The Lord is our Provider or Provision) as it is said to this day, 'The MOUNT where the LORD will be SEEN (or 'the Mount of Manifestation'). As the first name it is foundational to the others. Jehovah Jireh signifies the God of MATERIAL MANIFESTATION, physical Provision! Supremely God was revealing that He will manifest His Son in the flesh to come and be offered up for us on Mount Moriah and on the basis of this every other blessing (name) of God is ours. "God so LOVED the world, that He GAVE His only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). "He who did not withhold His only Son, but delivered Him up for us all, how shall he not with (and through) Him also freely GIVE us all things?" (Romans 9:32).

Jesus claimed in John 6: "I AM the Bread of Life" (v32,33,35,41). He would be offered up to God and be broken and multiplied as God's provision to feed the world.
See also 3John 2, 2Corinthians 8:9,9:8, Philipians 4:19, Matthew 6:33, Psalm23:1.

2. Then He revealed Himself as JEHOVAH ROPHE = 'I AM the LORD your HEALER' (Exodus 15:26) in the incident of the bitter waters (a picture of humanity under the curse). God revealed how He would provide Healing to us: "The LORD showed Moses a TREE, which when he cast into the waters, the waters were made sweet." On the Tree of Calvary He exchanged our sicknesses for His Health.

Jesus claimed to be the one who would reverse the curse and heal all sickness when He said: "I AM the RESURRECTION and the LIFE" (John11:25,26, 1Peter2:24), and proved it by raising Lazarus from the dead after 4 days, reversing his sickness.

3. The next revelation was JEHOVAH NISSI ('the Lord is My Victory') in Exodus 17:15, which was the name of the sacrificial altar built after a battle with Amalek where victory came through Moses holding up the rod of God (the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit, trusting in His blood and holding up (declaring and calling upon) his Name as our banner of victory (Rev12:11, Jehoshaphat).

Jesus proved Himself to be our Victory when He rose triumphant from the dead saying:
"I AM the First and the Last. I AM the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev1:17,18).

4. The book of Leviticus contains the revelation of JEHOVAH MCKEDDESH
"The Lord our Sanctifier, who makes us holy" (20:8, 21:8,15,23, 22:15,32). He separates us from sin and unto God, transforming us into the image of Christ from glory to glory.
Jesus: "I AM the Way, the Truth and the Life" (John 14:6) turning the water into wine (1Thess 5:23)

5. JEHOVAH SHALOM -our PEACE (restored FELLOWSHIP with God bringing WHOLENESS (Judges 6:24-Gideon). Jesus: "I AM the true Vine" (John 15:1, Eph 2:14).

6. JEHOVAH ROHI -the Lord is my Shepherd (Psalm 23:1). Jesus - John 10:11.

7. JEHOVAH TSIDKENU -the Lord our Righteousness (Jer. 23:5,6; 33:15,16).
Jesus: "I AM the DOOR (into the Kingdom)" (John 10:7,9). See 2Cor 5:21,1Cor 1:30.

8. JEHOVAH SHAMMAH = THE LORD is THERE - His overflowing Presence within and upon us, His Temple (Ezekiel 48:35). Jesus: "I AM the LIGHT" (John 8:12).

"The life of Isaac, as it is presented in the brief compass of Genesis 26, had to do with his learning that God was present with him. We see this in three parallel declarations of God's presence at the beginning, middle and end of the account. The first was future: 'Sojourn in this land, and I will be with you (v. 3). The second was present: 'Fear not, I am with you.' (v. 24). And third was past, as the pagan king Abimelech observed, 'We plainly see that the Lord has been with you,' (v. 28). How Isaac related to and appropriated the reality of God's presence had everything to do with how he lived. And so it is with us."
Kent Hughes

➤ **Digging Deeper**

Ask yourself how it blends in from **Chapters 12, 15 ,17, 22 and 25.**

What is the historical situation occurring in this chapter?

What is the Lord trying to show us from His message here?

Does the Lord speak to Isaac?

According to v. 6 where is Isaac living?

In what way does Isaac follow the example of his father?

How does Abimelech discover the truth concerning Rebekah?

Is this the same Abimelech as in Gen. 2 with Abraham?

Does the relatively high standard of morality in Gerar surprise you? How do you account for it?

- **26: 2-5**

“In this passage, God reiterates His promise to Isaac and pledges to be faithful to His promise by multiplying Isaac’s descendants, giving them a great land and blessing all the earth through his family.” The Jesus Bible

“As Abraham’s offspring, (Gal. 3: 8) the church is now the heir of the promises of God and entrusted with the mission of filling the earth with image-bearing worshipers who are a blessing to the nations.”

Abimelech is likely the throne name or a traditional family name.

“Names like Abimelech and Phicol could have been dynastic names.” Nahum Sarna

“How cowardly, how selfish, how faithless! And that is the point. Isaac did not believe that God was with him. He might have theologically affirmed it, if asked, but he did not subjectively hold to it in his heart.” Kent Hughes

- **26: 8**

“‘To laugh’ implies laughing as they caress affectionately. The narrator deliberately chooses this verb to create a play on the name ‘Isaac,’

Which manes ‘he laughs.’ Abimelech sees Isaac ‘being himself’ with Rebekah and draws the obvious conclusion that they are married.” ESV Study Bible

This word sound very much like Isaac’s name itself.

לִשְׂחֹק. tsâchaq To sport, to laugh, to play to laugh, mock, play

1. (Qal) to laugh

2. (Piel)

A. to jest

B. to sport, play, make sport, toy with, make a toy of

What is the outcome of this discovery?

Is Isaac protected? How?

“‘You would have brought guilt on us’ (v. 10). Isaac’s deception here demonstrates both a failure to protect his wife and that he does not trust God.” Christ Centered Exposition

- **26: 9—11**

What does this show you about the morals of those outside of Isaac’s faith?

- **26: 12**

“In this action, God is not honoring the deception or the deceiver. Rather, He is honoring the promise made to Abraham – the promise that will find fulfillment in the person of Christ – and continuing His plans to bring it to completion.” CCE

26: 15ff. *“The wells now dominate the story to the end.”* Kidner

- **Gen. 26: 12-17**

Isaac prospers but there is a problem. What is the problem?

- **18-22**

What is happening in these verses?

Does Isaac fight or does he just keep working?

What is the final outcome?

“The astonishing thing here is that Isaac kept finding water in time of famine!” Kent Hughes
“Rehoboth” means roomy or broad places

- **26: 23-25**

Where does Isaac go now?

What happens here?

What is the response of Isaac?

26: 25 *“There he called on the name of the LORD”*

“In doing so Isaac again follows a path similar to Abraham’s. He shifts from fear to faith and from worry to worship.” CCE

- **26-33**

What happens in these verses?

Does this tell you anything?

“Nevertheless, in spite of the deception and Isaac’s lack of character, God remains faithful and blesses this heir of the promise. God remains committed to bringing to completion the blessing and promise of Jesus... Unlike his father, however, Isaac refuses to ‘go down to Egypt’ to provide for himself in crisis (v. 2). Why? Because God’s command not to enter Egypt is built on a reminder of his covenant.” ASB

“Abimelech now acknowledges the Lord’s presence with Isaac.” ESV

“During those remarkable years, Isaac came to live as the prince that he was, heir of the Abrahamic covenant.” Hughes

- **34-35**

What occurs here?

Why is this important?

What does this tell you about the family situation?

How does the chapter close?

Esau made clear that he was not the favored one to carry on the covenant relationship between the Lord and His people. Here we see Esau’s marriage to Hittite women as a clear indicator of his being unfit for God’s blessing.

“Profane Esau showed his disregard for the covenant blessings by marrying daughters of the land. By intermarrying with the Canaanites, and so vexing his parents (27: 46), he effectively sealed himself off from the sacred inheritance.” Reformation Study Bible

Most likely Rebekah had told Jacob about the word from the Lord in Gen. 25: 21-23. *“God sovereignly place this zeal for the birthright and his father’s blessing in the young boy.”*

The Complete Jewish Study Bible

“There is nothing about Jacob that merits the blessing. Yet once again, the faithfulness of God is shown as God continues to uphold His word despite Jacob’s deceitfulness. In this, God makes clear that even the sinful acts of His creatures will not thwart His plans to bring about the promise.” CCE

“Jacob’s line, and not Esau’s, will be blessed because Esau despised his inheritance. Through Jacob, the promise will continue. The key to walking in a manner worthy of the gospel is to keep our eyes fixed on Christ, the ultimate offspring of Abraham, and believe that honoring Jesus is worth resisting our sinful appetites.” CCE

“Esau’s marriages to two Hittite women (Judith and Basemath) were a grief to his parents. This note demonstrates how unfit Esau was for God’s blessing, and how foolish was

Isaac's later attempt to bless Esau (27: 1-40). Esau later married a third wife, Mahalath."
(28: 9) Bible Knowledge Commentary

How does **Heb. 12: 16, 17** help you to interpret this section of Genesis?

Do Your Text Discovery of Genesis 27

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

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

² Isaac said, "Behold now, I am old *and* I do not know the day of my death.

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

⁴ and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die."

⁵ Rebekah was listening while Isaac spoke to his son Esau. So when Esau went to the field to hunt for game to bring *home*,

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

⁷ ‘Bring me *some* game and prepare a savory dish for me, that I may eat, and bless you in the presence of the Lord before my death.’

⁸ Now therefore, my son, listen to me as I command you.

⁹ Go now to the flock and bring me two choice young goats from there, that I may prepare them *as* a savory dish for your father, such as he loves.

¹⁰ Then you shall bring *it* to your father, that he may eat, so that he may bless you before his death.”

¹¹ Jacob answered his mother Rebekah, “Behold, Esau my brother is a hairy man and I am a smooth man.

¹² Perhaps my father will feel me, then I will be as a deceiver in his sight, and I will bring upon myself a curse and not a blessing.”

¹³ But his mother said to him, “Your curse be on me, my son; only obey my voice, and go, get *them* for me.”

¹⁴ So he went and got *them* and brought *them* to his mother; and his mother made savory food such as his father loved.

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

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

¹⁷ She also gave the savory food and the bread, which she had made, to her son Jacob.

¹⁸ Then he came to his father and said, “My father.” And he said, “Here I am. Who are you, my son?”

¹⁹ Jacob said to his father, “I am Esau your firstborn; I have done as you told me. Get up, please, sit and eat of my game, that you may bless me.”

²⁰ Isaac said to his son, “How is it that you have *it* so quickly, my son?” And he said, “Because the Lord your God caused *it* to happen to me.”

²¹ Then Isaac said to Jacob, "Please come close, that I may feel you, my son, whether you are really my son Esau or not."

²² So Jacob came close to Isaac his father, and he felt him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau."

²³ He did not recognize him, because his hands were hairy like his brother Esau's hands; so he blessed him.

²⁴ And he said, "Are you really my son Esau?" And he said, "I am."

²⁵ So he said, "Bring *it* to me, and I will eat of my son's game, that I may bless you."

And he brought *it* to him, and he ate; he also brought him wine and he drank.

²⁶ Then his father Isaac said to him, "Please come close and kiss me, my son."

²⁷ So he came close and kissed him; and when he smelled the smell of his garments, he blessed him and said,

"See, the smell of my son

Is like the smell of a field which the Lord has blessed;

²⁸ Now may God give you of the dew of heaven,

And of the fatness of the earth,

And an abundance of grain and new wine;

²⁹ May peoples serve you,

And nations bow down to you;

Be master of your brothers,

And may your mother's sons bow down to you.

Cursed be those who curse you,

And blessed be those who bless you."

³⁰ Now it came about, as soon as Isaac had finished blessing Jacob, and Jacob had hardly gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

³¹ Then he also made savory food, and brought it to his father; and he said to his father, "Let my father arise and eat of his son's game, that you may bless me."

³² Isaac his father said to him, "Who are you?" And he said, "I am your son, your firstborn, Esau."

³³ Then Isaac trembled violently, and said, "Who was he then that hunted game and brought *it* to me, so that I ate of all *of it* before you came, and blessed him? Yes, and he shall be blessed."

³⁴ When Esau heard the words of his father, he cried out with an exceedingly great and bitter cry, and said to his father, "Bless me, *even* me also, O my father!"

³⁵ And he said, "Your brother came deceitfully and has taken away your blessing."

³⁶ Then he said, "Is he not rightly named Jacob, for he has supplanted me these two times? He took away my birthright, and behold, now he has taken away my blessing." And he said, "Have you not reserved a blessing for me?"

³⁷ But Isaac replied to Esau, "Behold, I have made him your master, and all his relatives I have given to him as servants; and with grain and new wine I have sustained him. Now as for you then, what can I do, my son?"

³⁸ Esau said to his father, "Do you have only one blessing, my father? Bless me, *even* me also, O my father." So Esau lifted his voice and wept.

³⁹ Then Isaac his father answered and said to him,
"Behold, away from the fertility of the earth shall be your dwelling,
And away from the dew of heaven from above.

⁴⁰ "By your sword you shall live,
And your brother you shall serve;
But it shall come about when you become restless,
That you will break his yoke from your neck."

⁴¹ So Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.”

⁴² Now when the words of her elder son Esau were reported to Rebekah, she sent and called her younger son Jacob, and said to him, “Behold your brother Esau is consoling himself concerning you *by planning* to kill you.

⁴³ Now therefore, my son, obey my voice, and arise, flee to Haran, to my brother Laban!

⁴⁴ Stay with him a few days, until your brother’s fury subsides,

⁴⁵ until your brother’s anger against you subsides and he forgets what you did to him. Then I will send and get you from there. Why should I be bereaved of you both in one day?”

⁴⁶ Rebekah said to Isaac, “I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth, like these, from the daughters of the land, what good will my life be to me?”

Key Words:

Key Message:

Ask yourself how this chapter helps you to see God’s hand in the development of His people.

How do you grow in your understanding of God’s ways through this chapter?

➤ Digging Deeper

- **Genesis 27**

Describe the condition of Isaac here.

“God expects His servants to carry out their spiritual responsibilities by faith. Unfortunately, this chapter portrays an entire family attempting to carry out their responsibilities by their physical senses, without faith.” BKC

“But there is a deeper absurdity here – the mother and son’s belief that God would not be able to accomplish His own purpose without their help.” Kent Hughes

“Although Rebekah’s actions involved deception, the text simply reports what Rebekah did without condoning or commenting on her actions.” ESV

“It may also be implied that Isaac’s physical loss of sight reflects an inner blindness that makes him oblivious to Esau’s shortcoming and God’s purpose for Jacob (25: 23).” ESV
Finish this statement:

“There is a link between ...”

“To mislead all of Isaac’s senses, they place hairy animal skins on Jacob’s arms, dress him in Esau’s clothes, and prepare a feast of game they know Isaac will appreciate.” CCE

- **27: 5-17**

Whose idea is the deception to Isaac?

“Rebekah states that she will bear any curse placed on him (Jacob). Rebekah’s desire for Jacob to receive the blessing of the firstborn is no doubt motivated by her special love for him (25: 28).” ESV

“But the blessing itself is fulfilled in the Person of Christ. It will not be Jacob who will see this blessing fulfilled to its full extent within his lifetime. Rather, the promise will be carried down through Jacob’s line until it reaches its fulfillment in Jesus of Nazareth.” CCE

“Though her method was deplorable, her spiritual values were sound.”
Reformation Study Bible

- **27: 18-29**

What happens here?

“Isaac failed because he depended on his fallible senses - touch, taste and smell – rather than upon spiritual understanding.” Reformation Study Bible

“Still, this portion of Genesis shows that fallen humanity cannot thwart the sovereign blessings of God.” Christ Centered Exposition

Question to consider:

“The favor of God on Jacob instead of Esau can be a bit perplexing. However, it points us to the truth of the unmerited blessing and grace of God on His people. How are Christians to think of their own salvation in light of this reality?”

“Although Isaac does not know whom he is blessing, God does.” CCE



“These words, which echo God’s promise to Abraham in 12: 3, develop a motif in Genesis whereby God’s blessing of favor is mediated to others through members of the unique line.” ESV

• **27: 30-38**

What do you find that occurs here?

•

40-46

What do you learn in these verses?

“Herod the Great was a descendant of Esau.” Reformation Study Bible

“Silence should not be taken as approval.” Baker’s
This statement concerns the choices and actions of Jacob.

Read Heb. 12: 15-17.

“Everyone in the family sought the blessings of God without bending the knee to God.”
Kent Hughes

“These rival stratagems only succeeded in doing ‘whatsoever (God’s) hand and ... counsel foreordained.’” Acts 4: 28

“All five senses play a conspicuous part, largely by their fallibility, in this classic attempt to handle spiritual responsibilities by the light of nature.” Kidner

“God is going to honor and keep the promise all the way through to the end in Jesus.” CCE



Isaac and Esau

What do you learn this week about your relationship with the Lord and your relationship with others from the passages you have studied?

How would abiding in the name of Yahweh keep you from making grave mistakes in how you relate to others and how you relate to God?

How do the verses this week encourage you to end well? How do these verses this week help show you how to end well?

LESSON TWO GENESIS 28 AND 29.

“Does God Only Love You When He Sees You Do Good?”

Names of God: El Roi – the God Who Sees

Basic Study

Digging Deeper

Seeing Jesus

You must trust that God knows all things.

“Here we must remember that while it is true that neither Jacob nor Esau had acted well anywhere in the narrative, there was a polar difference between the two. Esau had only a surface interest in the promise and was faithless. But Jacob believed in God’s word and treasured the promise. Yet his faith was incomplete, because he did not believe that the promise would be his apart from his own self-directed actions.” Kent Hughes

Do Your Text Discovery of Chapter 28.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

28 So Isaac called Jacob and blessed him and charged him, and said to him, “You shall not take a wife from the daughters of Canaan.

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

³ May God Almighty bless you and make you fruitful and multiply you, that you may become a company of peoples.

⁴ May He also give you the blessing of Abraham, to you and to your descendants with you, that you may possess the land of your sojournings, which God gave to Abraham.”

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

⁶Now Esau saw that Isaac had blessed Jacob and sent him away to Paddan-aram to take to himself a wife from there, *and that* when he blessed him he charged him, saying, “You shall not take a wife from the daughters of Canaan,”

⁷and that Jacob had obeyed his father and his mother and had gone to Paddan-aram.

⁸So Esau saw that the daughters of Canaan displeased his father Isaac;

⁹and Esau went to Ishmael, and married, besides the wives that he had, Mahalath the daughter of Ishmael, Abraham’s son, the sister of Nebaioth.

¹⁰Then Jacob departed from Beersheba and went toward Haran.

¹¹He came to a certain place and spent the night there, because the sun had set; and he took one of the stones of the place and put it under his head and lay down in that place.

¹²He had a dream, and behold, a ladder was set on the earth with its top reaching to heaven; and behold, the angels of God were ascending and descending on it.

¹³And behold, the Lord stood above it and said, “I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants.

¹⁴Your descendants will also be like the dust of the earth, and you will spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed.

¹⁵Behold, I am with you and will keep you wherever you go and will bring you back to this land; for I will not leave you until I have done what I have promised you.”

¹⁶Then Jacob awoke from his sleep and said, “Surely the Lord is in this place, and I did not know it.”

¹⁷ He was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”

¹⁸ So Jacob rose early in the morning and took the stone that he had put under his head and set it up as a pillar and poured oil on its top.

¹⁹ He called the name of that place Bethel; however, previously the name of the city had been Luz.

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

²¹ and I return to my father’s house in safety, then the Lord will be my God.

²² This stone, which I have set up as a pillar, will be God’s house, and of all that You give me I will surely give a tenth to You.”

Key Words:

Key Message:

“The mouth of God had promised Jacob the firstborn position, but Jacob had stolen it with his own lies... Jacob was now profoundly alone.” Kent Hughes

Gen. 29: 31, 32 – The God Who Sees El Roi

➤ **Read the Names of God on El Roi**

El-Roi The strong one who sees. When you feel lonely and abandoned by people, know that God is with you. He sees you and He knows you. He hears the cry of your heart and He loves you more than you can imagine. he will lead you through and fill your heart with His praise.

(Genesis 16:13)

EL ROI -THE GOD WHO SEES

Ps. 121: 3-8

**“He will not allow your foot to slip;
He Who keeps you will not slumber.
Behold, He Who keeps Israel will neither slumber nor sleep.
The Lord is your Keeper;
The Lord is your Shade on your right hand.
The sun will not smite you by day,
Nor the moon by night.
The Lord will protect you from all evil;
He will keep your soul.
The Lord will guard your going out and your coming in from this time forth and
forever.”**

Prov. 15: 3

**“The eyes of the Lord are in every place,
Watching the evil and the good.”**

Prov. 5: 21

**“For the ways of a man are before the eyes of the Lord,
And He watches all his paths.”**

Jer. 16: 17

**“For My eyes are on all their ways; they are not hidden from My face, nor is their
iniquity concealed from My eyes.”**

2 Chron. 16: 9a

**“For the eyes of the Lord move to and fro throughout the earth that He may strongly
support those whose heart is completely His.”**

Job 34: 21

**“For His eyes are upon the ways of a man,
And He sees all his steps.”**

Luke 12: 2

**“But there is nothing covered up that will not be revealed and hidden that will not be
known.”**

Heb. 4: 13

**“And there is no creature hidden from His sight, but all things are open and laid bare
to the eyes of Him with whom we have to do.”**

Read Gen. 16; 21: 8-20

The key to God being able **to see** has many facets.

Number one is that He must also be *omnipresent* to see everything that happens to each of His children, and all humanity, for that matter. He must be *omnipotent* to have the ability to see all that He desires to see, in all places, with all people. He also does not slumber so that He can see everything; therefore, He is clearly powerful enough not to need to be restored.

Not only does He possess the *ability to see everything*, He possesses *the ability to see it and know the right and best response* to what He has seen.

The first time in the Bible that we see God called **El Roi** is when He tells Hagar to return to her mistress and submit to her authority. Now Hagar was so miserable under this mistress that she had fled out into the wilderness. She was willing to face unknown and potentially horrible conditions because that would be better than facing what she was experiencing under the authority of Sarah.

God **saw** what she endured and told her to go back.

God told her to deal with the situation under which she was abused.

Knowing that God **sees** our pain does not mean that God dismisses our pain. But He finds a way to help us make sense of our pain and not yield to our pain, thereby letting it conquer us.

In all cases, God does not require the return to the abuser by any means but in this case, God wanted Hagar to return to Sarah and trust that **El Roi** would watch over her even in these conditions.

God **saw** a purpose in her going back.

God also gave Hagar a promise as He called her to go back. Look at **Gen. 16: 10** and see what the promise is.

Read **Ps. 139: 7-12** and see how that relates to the all-seeing power of God.

Read **2 Thes. 1:-10** and see God's future plans for those who persist in afflicting others.

How does knowing God is El Roi – the God Who Sees – help you?

EL ROI The God Who Sees

We may be familiar with many of the names of God. We know him as [Elohim](#) and [Yahweh](#). But what about El Roi? That name doesn't appear to show up in many worship songs.

And yet, in today's day and age, when we feel our most vulnerable, the most invisible, we can find hope and power in the name of God "El Roi."

What Does El Roi Mean?

We may have noticed that many names for God include "El." El typically refers to God. But Roi brings another attribute of our Lord to the equation. El Roi means "The God who sees me."

[Ro'iy](#) in the original Hebrew can be translated as *shepherd*, or as *seeing*, *looking*, or *gazing*.

In other words, when we feel most invisible and forgotten by everyone else, we can remember that God does see us. He witnesses our struggles and comes alongside us. After all, if he sees the sparrows and takes care of them ([Matthew 6:26](#)), how much more does he care for us in our greatest time of need?

In this article, we'll dive into the use of El Roi in [Scripture](#), reasons to praise God for seeing us, and conclude with a prayer using this name of God.

Who Called God 'El Roi' in the [Bible](#) and Why?

Unlike many other names for God, we only find the instance of this name once throughout Scripture, and it comes from a very unusual source ([Genesis 16](#)).

For those not familiar with the story of Abraham and Hagar, Abraham (the father and patriarch of the Jewish nation) found himself nearing the age of 100 and rather childless. Years before, God had promised him offspring that would form a great nation ([Genesis 12:2-3](#)). But it was a little tricky to do that without children.

Abraham gets impatient and decides to take matters into his own hands, per the suggestion of his seemingly barren wife Sarah (Sarai at the time of [Genesis 16](#)). He sleeps with his Egyptian servant Hagar, and she gets pregnant.

Hagar appears to dislike Sarai, and Sarai won't have it. So she abuses Hagar. Fleeing Sarai's mistreatment, Hagar runs away. She stumbles into the angel of the Lord, who promises Hagar that her son will also form a great nation. He tells her that through her bloodline, she'll have many descendants.

Because God sees her when no one else does, Hagar declares, "You are the God who sees me," for she said, "I have now seen the One who sees me."

Of course, we could pinpoint numerous examples of God seeing those who society chose not to see. He healed lepers, blind men, and the demon-possessed. He had a conversation with an outcast Samaritan woman at the well. It seems, throughout all of Scripture, that God chooses to see the unseen.

How about today?

Do we still have a God who sees us—especially when we feel most invisible?

3 Reasons to Praise God as El Roi Today

Often, it can be easy to think God has forgotten us, or that he simply doesn't see us. But if we open our eyes to the blessings around us, we'll see his fingerprints every day.

Let's dive into a few of the reasons we can praise God as El Roi today.

1. God's Faithfulness in Hindsight

Do you ever write down prayers or have journal entries? Do you ever glance back at those notes from years before and see how God has moved in your life since then?

In the moment, we may feel as though God has abandoned us. In the midst of a storm, it seems as though God has fallen asleep when the boat's about to capsize ([Mark 4:35-41](#)).

But when we glance back over past events and see how God came through for us—perhaps not always in ways that we imagined—we can apply that to our present circumstances. We can know that God “saw” us in the past. And because He doesn't change, he will “see” us now...and in the future.

2. Jesus' Example of Seeing the Marginalized or Outcasts

The Bible states that God knows even the hairs on our heads. Out of the billions of people in the world, he understands more about us than we do ([Matthew 10:30](#)).

We may feel tempted to say, “Well, Scripture can talk the talk. But where's God actually showing an interest in humans?”

The answer: look at Jesus.

Jesus had every opportunity to live as a king. To experience a comfortable life and only hang out with the high priests, Pharisees, and Sadducees (these guys were especially well-to-do).

Instead, he chooses to devote his time to what society perceived to be the lowest of the low. He advocated for tax collectors, prostitutes, and sinners.

He saw them.

If we think we've strayed too far from the love of God, take a look again at Jesus' example. He saw everyone who'd been ushered to the sidelines and he healed them, spoke with them, dined with them, and loved them.

Therefore, we know that he can do the same with us, no matter how far we've fallen.

3. God Sees to Your Needs with Daily Blessings

We can often take small blessings for granted. The fact that we're breathing, our organs are functioning properly, and most of us had food to eat today and water to drink...are all blessings. We can see God's daily blessings if we truly choose to look.

What I've found to be helpful is to keep a gratitude journal. I try to mark blessings, even small ones, that I see in each day.

God doesn't always have to move mountains. He can provide shelter, food to eat, a family to love. Keep track of all the ways he sustains you.

Similar to the journaling mentioned above, look back over older entries. In our most desperate moments, similar to Hagar, we can see the fingerprints of God all over our past. We know he has the future in his hands. And he will never stop seeing us.

Not even for a second.

Photo Credit: ©Getty Images/Predrag Images

Prayer of Praise to El Roi

Oh, El Roi,

You are the God who sees me. When I feel ushered to the sidelines or forgotten by friends, family, and coworkers, I know you're working behind the scenes.

God, as I review over past weeks, even years, I've witnessed you working in miraculous ways. I know you have seen me in the past, when no one else did. And so I can fully trust that you will continue to care for me, even when I've entered the darkest valley.

I'm reminded of the story of Hagar.

She, a lowly servant, had been impregnated by a man who didn't care for her, and treated poorly by a scornful wife of that man. But still, when she fled to the desert, she found hope in your promises.

You care for every human being, no matter how much society has rejected them or placed no value on them.

Jesus, through your example, you saw those who society had turned a blind eye.

In the same way, I ask that you see me today. That you come alongside me in my struggle, and that you grant me your peace. Remind me of your good deeds from the past, so that I may, too, hope in my future.

Amen.

Seeing Jesus:

John 14: 18 – “I will not leave you as orphans; I will come to you.

Gen. 28: 15 – “Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you.”

Heb. 13: 5 “I will never leave you or forsake you.”

What does this mean to you? Write it to the Lord here.

Knowing that Jesus never has and never will leave you should give you the upmost peace and comfort.

“And what we learn is that here the focus of the ladder is not on Jacob but on Jesus, Who designated Himself as ‘the Son of Man.’ The title is of vast import because it at once speaks of Jesus’ incarnate human life and also His awesome preexistence. It was an unparalleled messianic designation, used eighty-two times in the Gospels, and eighty-one of those times were by Jesus about Himself. As the incarnate ‘Son of Man,’ Jesus is the true Jacob (Israel). the One upon Whom the angels ascended and descended as seen in His life, death, resurrection, and ascension.” Kent Hughes

When God saw Jacob, did He only see a man who obeyed and honored Him perfectly?
--

Digging Deeper

- **Gen. 28**

“The geographical name Paddam Aram has been found only in Genesis. Many scholars believe that Paddam Aram is an alternate name of Aram Naharaim (“Aram of the two rivers,” 24: 10), the northern region of the Euphrates River, in the vicinity of Haran, which figures prominently in Genesis as the patriarchs’ ancestral home.”

Archaeological Study Bible

Jacob is leaving his home.

“He was leaving his father’s house, but the God of his father was speaking to him. He had no friendly relatives to give him shelter enroute, but this same God promised to give him the land. He had no wife yet, but the promise of numerous descendants presupposed his marriage, and linked him with the covenant made with Abraham. His life took on meaning because it was part of the Lord’s continuing purpose for all generations, but in Jacob’s

immediate situation he could go on his hazardous journey knowing that he would be protected by the ever-present supervision of the Lord. Despite Jacob's deceit, God in grace stood by the promises." Bible Speaks Today

It seems as though Esau is the brother that is most blessed.

He remains in the promised land while Jacob flees in exile.

He has wives while Jacob is alone.

He has wealth while Jacob is a homeless wanderer. Nevertheless, the blessing will come through Jacob.

"Jacob could never go beyond God's keeping. The angel-freighted ladder rising to God above would go with him on the thousand-mile trek to northern Mesopotamia, where it would accompany him for twenty years and return to the land with him. Always the ladder! Always the angels! Always God!" Kent Hughes

- **28: 6-9**

"Esau sought another wife from among his relatives, the family of Ishmael. Even in his effort Esau lacked spiritual perception, for Ishmael was the rejected natural offspring of Abraham (17: 18-21; 21: 12, 13)." Reformation Study Bible

- Begin with **Gen. 28: 13**. Read this account.

Realize this is the first time God speaks to Jacob. *"God does not rebuke Jacob for any previous indiscretions. On the contrary, He gives Jacob promises that include descendants, land, spiritual influence, and God's own presence."* Baker's

"So in a sense Rebekah and Jacob won, though they gained nothing that God would not have given them anyways; and they lost much." BKC

"Suddenly wide awake after this vivid dream, he resolved to commemorate the event and mark the sacred spot where earth had touched heaven because God had spoken to him." Bible Speaks Today

- **28: 1-9**

Isaac gives Jacob a (1) warning, (2) some advice about marriage and (3) a blessing. List each of these here.

"The reason for marrying within the clan was a desire for maintaining purity of the line and being loyal to one's family. To marry Canaanites would destroy the purity of the line, to be sure, but more importantly it would destroy the purity of the Israelites' faith." BKC

- **v. 12**

"'Stairway' would be a better term than ladder." Kidner

“It provides a bridge between heaven and earth, revealing that God is still committed to making the earth His dwelling place. Jesus identifies Himself as the ladder linking earth and heaven John 1: 51. While human beings want to ascend to heaven (as reflected in the Tower of Babel story, Genesis 11), God is interested in making the earth His temple-city.”
ESV

Relate this verse to John 1: 51.

“Jacob’s dream of a meeting place between heaven and earth points forward to Jesus Christ, the God-Man Who reunites heaven and earth. Through Christ, the only ‘mediator between God and men’ (1 Tim. 2: 5), we have access to the Father (Eph. 2: 18).”
Reformation Study Bible

Also read **John 10: 9** – Jesus is the true gate to heaven. This is yet another Seeing Jesus moment!

“Jesus’ birth would bring this reality into greater focus. The fully divine and human Son of God would serve as the ladder between heaven and earth (Jn. 1: 51). At His baptism, the heavens were opened and the Spirit of God descended on the Son of God, indicating His divine status and God-ordained mission (Matt. 3: 13-17). In Jesus, heaven met earth, and with Him came glimpses of the coming kingdom as the lame walked, the blind regained sight, and prisoners gained freedom (Lk. 4: 18). At the incarnation the Son of God descended the heavenly staircase in order to usher sinful humanity into the kingdom of God.” The Jesus Bible

- **28: 17** Jacob calls this special place Bethel – house of God; God’s abode. “No longer is it just a place, a site, but it is now El’s dwelling place. Only later in the narrative are we informed that previously the shrine was called Luz (28: 19).”
Baker’s

What is really the point of this dream?

Is Jacob in fear?

Is fear the appropriate emotion to have in this event?

Explain what a holy fear is to you?

“Jacob’s response evoked a very proper fear. Terror and adoration were mixed, thus evoking a stunned awe, which was followed by the joyous declaration, ‘This is no other than the house of God, and this is the gate of heaven.’” Kent Hughes

Read Matt. 17: 1-8

“When the disciples witness the transfiguration, their responses imitate his. Jacob witnesses a stairway and angels ascending and descending on it to God. The disciples see the stairway personified in Jesus, and He is revealed with two prophets of God standing next to Him. At the sight, the disciples fall face down in fear (Matt. 17: 6).” CCE

This is a meeting place between heaven and earth (**Gen. 28: 17**). This image will be realized in the Person of Jesus. He is the temple, the house of God (**John 2: 18-22**), as well as the gate (**John 10: 9**). This should drive us to our knees in adoration.

➤ **Seeing Jesus**

*“Later, Jesus will pick up the dream’s language and imagery of ascending and descending in the Gospels when he says, ‘Truly I tell you, you will see heaven opened and the angels of God ascending and descending on the Son of Man.’ Thus Jesus uses this language to reveal to His disciples that He is the stairway or gate that goes between this world and heaven. In this way Jacob’s stairway anticipates his coming offspring as the only way anyone can come to the Father (**John 14: 6**). What Jacob sees in his vision is a foretastes of what will come to fruition in Jesus Christ.” CCE*

Jacob’s worshipful response:

- 1) having fear before the Lord
- 2) Erecting a memorial stone pillar
- 3) Consecrating the stone by anointing the top of it with oil
- 4) Naming the place Bethel (‘house of God’) to commemorate the event
- 5) Making a vow in which he expressed for the first time his faith in the Lord (the Lord will be my God)
- 6) Promising to tithe (**v. 22**)”

“All these enhance the central idea of God’s protecting presence.”

“Years later, after his faith-transforming encounter with God at Penuel (Gen. 32: 22-32), Jacob returns to Bethel in order to construct an altar.” (35: 1-7) ESV

• **28: 20-21**

“The longest vow recorded in the Old Testament.” Reformation Study Bible

“The conditional nature of Jacob’s vow reveals that he is still ambivalent regarding his commitment to the Lord. Although God reveals Himself to Jacob at Bethel, it will require a further personal encounter before Jacob fully trusts in the Lord (See 32: 22-32).” ESV

“This implies he does not yet possess the faith Abraham had.” CCE

Now this should cause you to reflect if you ever serve God only because He has blessed you. Or ask the Lord to refine your heart so that you do not declare your faithfulness to Him **IF** He will do something for you.
Our faithfulness to Him must have no strings at all.
We cannot dictate to the Lord what He will and He will not do.
Then He is not our Lord; He becomes our puppet.
Take this to the Lord and talk with Him about your heart.

Read John 4: 23

“Thus Jesus is telling the woman at the well, who asked if He was greater than Jacob, that the stairway Jacob saw is standing right in front of her.” Christ-Centered Exposition

31: 4-16 – Jacob gave a wonderful speech to his wives out in the fields. He wished to return to his land in the Promised Land. Jacob wishes to honor the vow he had made at Bethel **28: 20-22**.

Leah and Rachel are both wives of Jacob.
Relate to Lev. 18: 18.

“The practice of giving a tenth, or tithe, to the god one worships is very ancient, going back before the law of Moses, and to other Near Eastern people (14: 20). It is still a useful guide in deciding what would constitute a worthy gift to the God to Whom we owe everything.” BST

Do Your Text Discovery Below.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

*“God’s gift to Jacob, as he was fleeing from Esau to Haran, of the vision of an angel-freighted ladder between Heaven and earth, portraying that God was and would be with him wherever he went, was a gift that Jacob would carry with him the rest of his life.”
Kent Hughes*

Doctrines:

What You Learn about Man:

29 Then Jacob went on his journey and came to the land of the sons of the east.

²He looked, and saw a well in the field, and behold, three flocks of sheep were lying there beside it, for from that well they watered the flocks. Now the stone on the mouth of the well was large.

³When all the flocks were gathered there, they would then roll the stone from the mouth of the well and water the sheep and put the stone back in its place on the mouth of the well.

⁴Jacob said to them, “My brothers, where are you from?” And they said, “We are from Haran.”

⁵He said to them, “Do you know Laban the son of Nahor?” And they said, “We know *him*.”

⁶And he said to them, “Is it well with him?” And they said, “It is well, and here is Rachel his daughter coming with the sheep.”

⁷He said, “Behold, it is still high day; it is not time for the livestock to be gathered. Water the sheep, and go, pasture them.”

⁸But they said, “We cannot, until all the flocks are gathered, and they roll the stone from the mouth of the well; then we water the sheep.”

⁹While he was still speaking with them, Rachel came with her father’s sheep, for she was a shepherdess.

¹⁰When Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, Jacob went up and rolled the stone from the mouth of the well and watered the flock of Laban his mother’s brother.

¹¹Then Jacob kissed Rachel and lifted his voice and wept.

¹² Jacob told Rachel that he was a relative of her father and that he was Rebekah's son, and she ran and told her father.

¹³ So when Laban heard the news of Jacob his sister's son, he ran to meet him, and embraced him and kissed him and brought him to his house. Then he related to Laban all these things.

¹⁴ Laban said to him, "Surely you are my bone and my flesh." And he stayed with him a month.

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

¹⁶ Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.

¹⁷ And Leah's eyes were weak, but Rachel was beautiful of form and face.

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

¹⁹ Laban said, "It is better that I give her to you than to give her to another man; stay with me."

²⁰ So Jacob served seven years for Rachel and they seemed to him but a few days because of his love for her.

²¹ Then Jacob said to Laban, "Give *me* my wife, for my time is completed, that I may go in to her."

²² Laban gathered all the men of the place and made a feast.

²³ Now in the evening he took his daughter Leah and brought her to him; and *Jacob* went in to her.

²⁴ Laban also gave his maid Zilpah to his daughter Leah as a maid.

²⁵ So it came about in the morning that, behold, it was Leah! And he said to Laban, “What is this you have done to me? Was it not for Rachel that I served with you? Why then have you deceived me?”

²⁶ But Laban said, “It is not the practice in our place to marry off the younger before the firstborn.

²⁷ Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years.”

²⁸ Jacob did so and completed her week, and he gave him his daughter Rachel as his wife.

²⁹ Laban also gave his maid Bilhah to his daughter Rachel as her maid.

³⁰ So *Jacob* went in to Rachel also, and indeed he loved Rachel more than Leah, and he served with Laban for another seven years.

³¹ Now the Lord saw that Leah was unloved, and He opened her womb, but Rachel was barren.

³² Leah conceived and bore a son and named him Reuben, for she said, “Because the Lord has seen my affliction; surely now my husband will love me.”

³³ Then she conceived again and bore a son and said, “Because the Lord has heard that I am unloved, He has therefore given me this *son* also.” So she named him Simeon.

³⁴ She conceived again and bore a son and said, “Now this time my husband will become attached to me, because I have borne him three sons.” Therefore he was named Levi.

³⁵ And she conceived again and bore a son and said, “This time I will praise the Lord.” Therefore she named him Judah. Then she stopped bearing.

Key Words:

Key Message:

- **Gen. 29**

Abraham's servant's experience at the well with Rebekah and Jacob's experience at the well with Rachel

"While both accounts involve providential encounters at a well, subtle differences exist. Whereas Abraham's servant prays for guidance, Jacob is not recorded as praying. In Ch. 24, Rebekah's willingness to water the camels proves decisive in establishing her identity as Isaac's future wife. On this occasion, Jacob's willingness to water Laban's herd establishes a special relationship between the two men." ESV



"Rachel means 'ewe lamb.'" Kent Hughes

"Marriage contracts discovered in Nuzi demonstrate that brothers could arrange for their sister's marriage." Archeological Study Bible

As regards the use of 'of the east' as a term

"The 'east' is often associated with those who are expelled or move away from God's presence: 3: 23-24; 4: 16; 21: 14; 25: 6

Later it will be forbidden for sisters to have the same husband simultaneously. **Lev. 18: 18**

- **29: 32**

Leah has four sons: Reuben, Simeon, Levi and Judah.

Two of these represent institutions – kings and priests will come from these two tribes. (Levi and Judah)

“Both institutions have their origin in an unwanted marriage laced with deception and bitterness. Paul is correct; God does work in all things for good (Rom. 8: 28).” Baker’s

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

“This third patriarch needed some substance. He needed some trimming. He needed a compassionate spirit. He needed some added dimensions to his character. He needed to grow in faith. He needed to stop trusting in himself.” Kent Hughes

LESSON THREE Genesis 30 and 31

“Does Almighty God Have the Authority to Rule Your Life? Then Why Do You Continue to Take the Reins from Him?”

Names of God: El Shaddai Almighty God

Basic Study

Digging Deeper

Seeing Jesus

Do your Text Discovery of Genesis 30

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

30 Now when Rachel saw that she bore Jacob no children, she became jealous of her sister; and she said to Jacob, “Give me children, or else I die.”

²Then Jacob’s anger burned against Rachel, and he said, “Am I in the place of God, who has withheld from you the fruit of the womb?”

³She said, “Here is my maid Bilhah, go in to her that she may bear on my knees, that through her I too may have children.”

⁴So she gave him her maid Bilhah as a wife, and Jacob went in to her.

⁵Bilhah conceived and bore Jacob a son.

⁶Then Rachel said, “God has vindicated me, and has indeed heard my voice and has given me a son.” Therefore she named him Dan.

⁷Rachel’s maid Bilhah conceived again and bore Jacob a second son.

⁸So Rachel said, “With mighty wrestlings I have wrestled with my sister, *and* I have indeed prevailed.” And she named him Naphtali.

⁹When Leah saw that she had stopped bearing, she took her maid Zilpah and gave her to Jacob as a wife.

¹⁰Leah’s maid Zilpah bore Jacob a son.

¹¹Then Leah said, “How fortunate!” So she named him Gad.

¹²Leah’s maid Zilpah bore Jacob a second son.

¹³Then Leah said, “Happy am I! For women will call me happy.” So she named him Asher.

¹⁴Now in the days of wheat harvest Reuben went and found mandrakes in the field and brought them to his mother Leah. Then Rachel said to Leah, “Please give me some of your son’s mandrakes.”

¹⁵But she said to her, “Is it a small matter for you to take my husband? And would you take my son’s mandrakes also?” So Rachel said, “Therefore he may lie with you tonight in return for your son’s mandrakes.”

¹⁶When Jacob came in from the field in the evening, then Leah went out to meet him and said, “You must come in to me, for I have surely hired you with my son’s mandrakes.” So he lay with her that night.

¹⁷God gave heed to Leah, and she conceived and bore Jacob a fifth son.

¹⁸ Then Leah said, "God has given me my wages because I gave my maid to my husband."

So she named him Issachar.

¹⁹ Leah conceived again and bore a sixth son to Jacob.

²⁰ Then Leah said, "God has endowed me with a good gift; now my husband will dwell with me, because I have borne him six sons." So she named him Zebulun.

²¹ Afterward she bore a daughter and named her Dinah.

²² Then God remembered Rachel, and God gave heed to her and opened her womb.

²³ So she conceived and bore a son and said, "God has taken away my reproach."

²⁴ She named him Joseph, saying, "May the Lord give me another son."

²⁵ Now it came about when Rachel had borne Joseph, that Jacob said to Laban, "Send me away, that I may go to my own place and to my own country.

²⁶ Give *me* my wives and my children for whom I have served you and let me depart; for you yourself know my service which I have rendered you."

²⁷ But Laban said to him, "If now it pleases you, *stay with me*; I have divined that the Lord has blessed me on your account."

²⁸ He continued, "Name me your wages, and I will give it."

²⁹ But he said to him, "You yourself know how I have served you and how your cattle have fared with me.

³⁰ For you had little before I came and it has increased to a multitude, and the Lord has blessed you wherever I turned. But now, when shall I provide for my own household also?"

³¹ So he said, "What shall I give you?" And Jacob said, "You shall not give me anything. If you will do this *one* thing for me, I will again pasture *and* keep your flock:

³² let me pass through your entire flock today, removing from there every speckled and spotted sheep and every black one among the lambs and the spotted and speckled among the goats; and *such* shall be my wages.

³³ So my honesty will answer for me later, when you come concerning my wages. Every one that is not speckled and spotted among the goats and black among the lambs, *if found* with me, will be considered stolen.”

³⁴ Laban said, “Good, let it be according to your word.”

³⁵ So he removed on that day the striped and spotted male goats and all the speckled and spotted female goats, every one with white in it, and all the black ones among the sheep, and gave them into the care of his sons.

³⁶ And he put *a distance of* three days’ journey between himself and Jacob, and Jacob fed the rest of Laban’s flocks.

³⁷ Then Jacob took fresh rods of poplar and almond and plane trees, and peeled white stripes in them, exposing the white which *was* in the rods.

³⁸ He set the rods which he had peeled in front of the flocks in the gutters, *even* in the watering troughs, where the flocks came to drink; and they mated when they came to drink.

³⁹ So the flocks mated by the rods, and the flocks brought forth striped, speckled, and spotted.

⁴⁰ Jacob separated the lambs, and made the flocks face toward the striped and all the black in the flock of Laban; and he put his own herds apart and did not put them with Laban’s flock.

⁴¹ Moreover, whenever the stronger of the flock were mating, Jacob would place the rods in the sight of the flock in the gutters, so that they might mate by the rods;

⁴² but when the flock was feeble, he did not put *them* in; so the feeble were Laban’s and the stronger Jacob’s.

⁴³ So the man became exceedingly prosperous and had large flocks and female and male servants and camels and donkeys.

Key Words:

Key Message:

Names of God: **Gen. 31: 7** – God did not allow him to hurt me.” Only El Shaddai is all-powerful enough to protect like that.

Read the name: El Shaddai

· Hebrew Names of God ·

אל שדי

EL SHADDAI - GOD ALMIGHTY

El Shaddai means the all sufficient God. It's a word reflecting on His strength, majesty, and power. When translated into English, it is usually rendered as: God Almighty. “He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty.” (Psalm 91:1)

STUDYING THE NAMES OF GOD

EL SHADDAI

God reveals Himself as *El Shaddai*.

In Gen. 17, God speaks to Abram and calls Himself *El Shaddai*. God had appeared to Abram before this in Gen 12 and 15 and had not referred to Himself with this name.

Why does He tell Abram this is His name now?

Not only does God reveal Himself with this new name, He tells Abram that he, too, will have a **new name**. From now on, Abram will be called “Abraham.” This new name changes Abram from a fatherless wanderer to the patriarch of an entire nation. Abram has now added two very important letters: *HA* to his name. These letters represent the “being or breath of God.

Now Abraham is **identified** with Almighty God.

When Abraham first hears from God as his *El Shaddai*, Abraham falls on his face. Gen. 17:3

When God speaks to you as *El Shaddai*, what is your response?

What does *El Shaddai* mean?

Almighty God

El is the name for “god.” Many middle eastern languages use this term for “god.” This is one of the oldest and most widely used terms for Deity known to man.

El actually stands for power or might.

Shaddai comes from the word meaning “breast.” It connotes the idea of shedding forth or pouring forth life. This is a beautiful picture of our Savior as He poured out His own life so that we might have life. When we observe the sacrament of the Lord’s Communion, we are declaring what He did on our behalf. This is the ceaseless witness of His giving of Himself for and to us.

Did you ever wonder why the Lord’s Supper is so important?

It is the constant reminder of all He has poured forth for us until He returns to draw us to His breast as His Bride.

To return to the original use of the name *El Shaddai*, remember Abraham. In Gen.17, we find a man ninety-nine years old. He had been told that God would make him father of a great nation, yet still Abraham was childless with his wife Sarai.

In Gen. 16, Abram tried to “help” God be Almighty. Abram took Hagar, his wife’s handmaid, as his concubine. She did conceive and bore a son, Ishmael, to Abram. But Ishmael was not the heir which had been promised.

In Gen. 17, God announces Himself as Almighty and All-Sufficient. God does not need Abram’s help. God will indeed perform His will and pour forth from the dead reproductive bodies of Abram and Sarai the promised heir, Isaac. God alone is **the Source** from which Abram will receive the promise.

In this pivotal chapter, God not only makes all of these promises to Abraham; He not only changes his and Sarai’s names; God makes certain requirements of Abraham.

No longer called Abram, this man's **identity** will further change. He and his whole household will undergo circumcision. Almighty God will do much for His heir, but there must be a response, a commitment on Abraham's part as well. No longer must Abraham endeavor to accomplish God's work by his flesh. Abraham will yield to the will of Almighty God. Then God will act.

Are you "helping" God keep His promises to you? How is that going?

God keeps His promises as El Shaddai because He is almighty, powerful and sovereign. From the beginning of His written revelation in Genesis to His triumph song in Revelation, God is portrayed as King. No authority can overrule His will. He alone reigns and rules. Rev. 4:2, 8, 11 John says, "Immediately I was in the Spirit; and behold, a throne was standing in heaven, and One sitting on the throne ... 'Holy, holy, holy is the LORD God, the Almighty, Who was and Who is and Who is to come.' Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created."

Are you looking for God to keep His promises and yet you continue without yielding to His single requirement of you, be circumcised?

What would circumcision look like in your life?

Has God indeed revealed Himself to you as El Shaddai?

Are you satisfied in Him alone or is there something else or someone else that you need to find true satisfaction?

What is He pouring forth in your life that is eternal and no one can rob from you?

If God is Almighty and Sovereign over your life, what is it that you have the most difficulty turning over to Him and trusting Him to rule?

What would your life look like if you yielded to Almighty God the way Abraham did?

Some Scriptures to help with your contemplation of God's sovereignty:

"Know therefore today, and take it to your heart, that the LORD, He is God in heaven above and on the earth below, there is no other." Deut. 4:39

"Who among all these does not know that the hand of the LORD has done this, in Whose hand is the life of every living thing, and the breath of all mankind?" Job 12:9, 10

"Why do you complain against Him that He does not give an account of all His doings?" Job 33:13

"Behold, let me tell you, you are not right in this, for God is greater than man." Job 33:12

"Then the LORD answered Job out of the whirlwind and said, 'Who is this that darkens counsel by words without knowledge? Now gird up your loins like a man, and I will ask you, and you instruct Me! Where were you when I laid the foundation of the earth? Tell Me, if you

have understanding, who set its measurements? Since you know. Or who stretched the line on it?” Job 38:1-5

“Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: ‘I am the first and I am the last, and there is no God besides Me.’” Is. 44:6

“Woe to the one who quarrels with His Maker, an earthenware vessel among the vessels of earth! Will the clay say to the potter, ‘What are you doing?’ Or the thing you are making say, ‘He has no hands?’” Is 45:9

“The LORD is slow to anger and great in power, and the LORD will by no means leave the guilty unpunished. In whirlwind and storm is His way, and clouds are the dust beneath His feet.” Nahum 1:3

A.W. Tozer quotes follow:

“The life of the Christian is bound up in the sovereignty of God.”

“God’s sovereignty means that if there’s anybody in this wide world of sinful men that should be restful and peaceful in an hour like this, it should be Christians.”

“God, Who has lived all our tomorrows and carries time in His bosom, is carrying out His eternal purposes.”

“God could never be sovereign without the power to bring about His will or the authority to exercise His power.”

➤ **Seeing Jesus: Genesis 31: 3**

When it was time for Jacob, after 20 years, to return to Canaan, he responded to the Lord. Jesus always did as the Father directed Him. Jesus indeed did and said all things as He had seen the Father do. **John 5: 19, 30**

Do you respond in faith to the will of the Father or do you prefer to do things your own way?

- **Digging Deeper**

- **30: 1-2**

“While recognizing God’s role in this situation, however, Jacob does not pray for Rachel, as his father had done for Rebekah (25: 21-22).” ESV

“The understanding was that any child born to Rachel’s servant would be as the child of Rachel. In essence, her maid would be a surrogate. “The practice is well documented, being referred to in literature of Mesopotamia over a long period.” BST

The fight to have sons –

“The creation account’s explicit record that God created only one wife for Adam made it clear for all who would follow that anyone who takes an extra wife is going beyond what God intended. Clearly, the ideal for Hebrew marriage was always monogamy.”

Kent Hughes

- **30: 14**

“Mandrakes were thought to induce fertility.” Kidner

30: 14-21 *“The text is explicit that Leah’s renewed fertility comes from God.” Kent Hughes*

30: 25 Jacob requests to take his wives and leave. Laban tries to persuade him to remain with him. He offers for Jacob to name his wages.

“Jacob’s response to this latest trick is a form of selective breeding that is not scientific but supernatural. Jacob will endeavor to breed speckled livestock...Jacob is exercising dominion over the animals just as God called Adam to do.

Jacob in several ways parallels the exodus story.

For Moses’s readers, the previously enslaved Israelites, all this injustice with which their patriarch wrestles would seem familiar.

Just as the Israelites are led out of Egypt by Moses, God speaks through a leader (Jacob) to his people (Jacob’s family) and leads them out of oppression in due time.

It also anticipates the coming of the greatest offspring of Jacob, a true Israel, Who will defeat the seed of the serpent and forever deliver His people from oppression through another exodus yet to come.” CCE

- **30: 27-30**

“The narrator does not specify the precise method by which Laban discovers that the Lord has blessed him because of Jacob. The Israelites were later prohibited by God from practicing divination (Deut. 18: 10) because it sought to provide knowledge by inappropriate methods (e.g., interpreting omens, using supernatural powers).” ESV

“The unscrupulous Laban immediately cheated. According to the agreement the unusually colored animals should have been Jacob’s starting flock (v. 32). Jacob began with none of these, a fact highlighting the supernatural blessing on him.” Reformation Study Bible

Read Deut. 15: 13, 14 and see what the heart of the Lord says about the stinginess of Laban.

“Laban was not a man of faith. But he readily discerned and admitted that his blessing was because of association with Jacob. Did this make him hungry for God? Sadly ,no, Laban’s only desire was for the prosperity of association.” Kent Hughes

- **30: 39**

“Jacob’s success was due to God’s grace (31: 9-12), not to his ill-founded theory of animal husbandry.” Reformation Study Bible

“The polygamous intrigues of Jacob and his four wives had sown the wind, and they would reap the whirlwind in the tumultuous years that followed. But human sin could not thwart God’s promise to Jacob.” Kent Hughes

God is the Giver of prosperity.

- **30: 43**

“The application was to God’s promise to Jacob at Bethel that ‘in you and your offspring shall all the families of the earth be blessed (28: 14b).” Kent Hughes

“What we have here in Jacob’s life is a mini-preview of redemptive history, because Jacob’s exile in Mesopotamia is a microcosm of what would happen in macrocosm to Israel in the later exile in Egypt. Just as Jacob’s family multiplied in his exile, so the tribes of Israel would multiply to a vast multitude by the time of the exodus from Egypt. Just as Jacob would so prosper in his exile that Laban felt himself to be plundered, so also Israel would plunder the Egyptians in the exodus.” Hughes

Do Your Text Discovery

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

31 Now Jacob heard the words of Laban’s sons, saying, “Jacob has taken away all that was our father’s, and from what belonged to our father he has made all this wealth.”

²Jacob saw the attitude of Laban, and behold, it was not *friendly* toward him as formerly.

³Then the Lord said to Jacob, “Return to the land of your fathers and to your relatives, and I will be with you.”

⁴So Jacob sent and called Rachel and Leah to his flock in the field,

⁵and said to them, “I see your father’s attitude, that it is not *friendly* toward me as formerly, but the God of my father has been with me.

⁶You know that I have served your father with all my strength.

⁷Yet your father has cheated me and changed my wages ten times; however, God did not allow him to hurt me.

⁸If he spoke thus, 'The speckled shall be your wages,' then all the flock brought forth speckled; and if he spoke thus, 'The striped shall be your wages,' then all the flock brought forth striped.

⁹Thus God has taken away your father's livestock and given *them* to me.

¹⁰And it came about at the time when the flock were mating that I lifted up my eyes and saw in a dream, and behold, the male goats which were mating *were* striped, speckled, and mottled.

¹¹Then the angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.'

¹²He said, 'Lift up now your eyes and see *that* all the male goats which are mating are striped, speckled, and mottled; for I have seen all that Laban has been doing to you.

¹³I am the God *of* Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.'"

¹⁴Rachel and Leah said to him, "Do we still have any portion or inheritance in our father's house?

¹⁵Are we not reckoned by him as foreigners? For he has sold us and has also entirely consumed our purchase price.

¹⁶Surely all the wealth which God has taken away from our father belongs to us and our children; now then, do whatever God has said to you."

¹⁷Then Jacob arose and put his children and his wives upon camels;

¹⁸and he drove away all his livestock and all his property which he had gathered, his acquired livestock which he had gathered in Paddan-aram, to go to the land of Canaan to his father Isaac.

¹⁹When Laban had gone to shear his flock, then Rachel stole the household idols that were her father's.

²⁰And Jacob deceived Laban the Aramean by not telling him that he was fleeing.

²¹ So he fled with all that he had; and he arose and crossed the *Euphrates* River and set his face toward the hill country of Gilead.

²² When it was told Laban on the third day that Jacob had fled,

²³ then he took his kinsmen with him and pursued him *a distance of seven days' journey*, and he overtook him in the hill country of Gilead.

²⁴ God came to Laban the Aramean in a dream of the night and said to him, "Be careful that you do not speak to Jacob either good or bad."

²⁵ Laban caught up with Jacob. Now Jacob had pitched his tent in the hill country, and Laban with his kinsmen camped in the hill country of Gilead.

²⁶ Then Laban said to Jacob, "What have you done by deceiving me and carrying away my daughters like captives of the sword?

²⁷ Why did you flee secretly and deceive me, and did not tell me so that I might have sent you away with joy and with songs, with timbrel and with lyre;

²⁸ and did not allow me to kiss my sons and my daughters? Now you have done foolishly.

²⁹ It is in my power to do you harm, but the God of your father spoke to me last night, saying, 'Be careful not to speak either good or bad to Jacob.'

³⁰ Now you have indeed gone away because you longed greatly for your father's house; *but* why did you steal my gods?"

³¹ Then Jacob replied to Laban, "Because I was afraid, for I thought that you would take your daughters from me by force.

³² The one with whom you find your gods shall not live; in the presence of our kinsmen point out what is yours among my belongings and take *it* for yourself." For Jacob did not know that Rachel had stolen them.

³³ So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maids, but he did not find *them*. Then he went out of Leah's tent and entered Rachel's tent.

³⁴ Now Rachel had taken the household idols and put them in the camel's saddle, and she sat on them. And Laban felt through all the tent but did not find *them*.

³⁵ She said to her father, "Let not my lord be angry that I cannot rise before you, for the manner of women is upon me." So he searched but did not find the household idols.

³⁶ Then Jacob became angry and contended with Laban; and Jacob said to Laban, "What is my transgression? What is my sin that you have hotly pursued me?"

³⁷ Though you have felt through all my goods, what have you found of all your household goods? Set *it* here before my kinsmen and your kinsmen, that they may decide between us two.

³⁸ These twenty years I *have been* with you; your ewes and your female goats have not miscarried, nor have I eaten the rams of your flocks.

³⁹ That which was torn *of beasts* I did not bring to you; I bore the loss of it myself. You required it of my hand *whether* stolen by day or stolen by night.

⁴⁰ *Thus* I was: by day the heat consumed me and the frost by night, and my sleep fled from my eyes.

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 changed my wages ten times.

⁴² If the God of my father, the God of Abraham, and the fear of Isaac, had not been for me, surely now you would have sent me away empty-handed. God has seen my affliction and the toil of my hands, so He rendered judgment last night."

⁴³ Then Laban replied to Jacob, “The daughters are my daughters, and the children are my children, and the flocks are my flocks, and all that you see is mine. But what can I do this day to these my daughters or to their children whom they have borne?

⁴⁴ So now come, let us make a covenant, you and I, and let it be a witness between you and me.”

⁴⁵ Then Jacob took a stone and set it up as a pillar.

⁴⁶ Jacob said to his kinsmen, “Gather stones.” So they took stones and made a heap, and they ate there by the heap.

⁴⁷ Now Laban called it Jegar-sahadutha, but Jacob called it ^[af]Galeed.

⁴⁸ Laban said, “This heap is a witness between you and me this day.” Therefore it was named Galeed,

⁴⁹ and Mizpah, for he said, “May the Lord watch between you and me when we are absent one from the other.

⁵⁰ If you mistreat my daughters, or if you take wives besides my daughters, *although* no man is with us, see, God is witness between you and me.”

⁵¹ Laban said to Jacob, “Behold this heap and behold the pillar which I have set between you and me.

⁵² This heap is a witness, and the pillar is a witness, that I will not pass by this heap to you for harm, and you will not pass by this heap and this pillar to me, for harm.

⁵³ The God of Abraham and the God of Nahor, the God of their father, judge between us.” So Jacob swore by the fear of his father Isaac.

⁵⁴ Then Jacob offered a sacrifice on the mountain, and called his kinsmen to the meal; and they ate the meal and spent the night on the mountain.

⁵⁵ Early in the morning Laban arose and kissed his sons and his daughters and blessed them. Then Laban departed and returned to his place.

Key Words:

Key Message:

“But because the Mesopotamian legal code stipulated that Jacob could not take his wives away without their consent, Jacob summoned them to the open field where he was shepherding, a place where they could not be overheard, and there he made his case. In the ensuing exchange in v. 4-16, Jacob and his wives reference God by name seven times, because God and His work was the controlling factor in their decision Jacob began by reviewing for them Laban’s unfair dealings, which God had just then nullified by making Laban’s plain-colored flocks bear multicolored offspring.” Kent Hughes

- **31: 4-13**

“While Laban has exploited Jacob for his own advantage, God has consistently worked against Laban’s schemes.” ESV

Are you confident that the Lord is protecting you against the scheming of others? The Lord allowed some of Laban’s schemes to work, but only if they were ultimately to the advantage of His people (Jacob here).

- **31: 9-12**

“Clearly God intervened to fulfil the hopes Jacob placed in the rods.” Kidner
“Through his dishonest behavior toward Jacob, Laban subjected himself to covenantal curses (12: 2; 27: 29).” RSB

- **31: 10-12**

“In both instances, success is due to the providence of God rather than to magic.” Baker’s
“It should be noted that Jacob claims to have received the idea in a dream. The entire action is thus attributed to divine intervention.” Kent Hughes

- **31: 14-16**

“The response of both women (Leah and Rachel) was in faith as well. Laban had exploited his daughters’ wealth and had lost their good will. So they were willing to leave their father.” BKC

“Here for the first time we see Rachel and Leah in agreement.” Hughes

- **31: 15**

It is considered here that Laban had not preserved the dowry for each of his daughters.
“Money which they should have received as a dowry had never been given to them, so all that Jacob had acquired in stock seemed to them only just and right as a recompence.”
Bible Speaks Today

“From texts of Nuzi (c. 1500 BC) Legally, at least part of the compensation received by a father in return for giving his daughter in marriage was to be given to the daughter.” RSB

“In ancient times contracts for marriages were formal business transactions. The groom usually paid the father of the bride the bride price, which was supposed to be held in trust to provide for the wife if she were abandoned or widowed. In this case Jacob had given no bride price, so Laban should have set aside the equivalent of his wages for the women.” Archaeological Study Bible

- **31: 17**

“Jacob’s wives and precious children he provided with camels so that they could move at speed if necessary to evade capture.” BST

- **31: 19 –**

“Fearful that Laban will prevent him from leaving Paddam-aram, Jacob escapes when his father-in-law is away shearing sheep.

“In stealing the teraphim (images) or household gods, Rachel may well have had a partly religious motive, but the fact that possession of them could strengthen one’s claim to the inheritance (as the Nuzi tablets disclose) gives the most likely clue to her action.” Kidner

“A family’s household idols were considered highly important in Nuzi and were handed down to the principal heir. If the inheritance were disputed in court, possession of the family idols could be accepted as proof that the deceased had intended the possessor to be his heir.” Archaeological Study Bible

“The Nuzi tablets suggest that the possession of the family gods strengthened your claim to an inheritance.” Another possibility is that Laban used them for divination, and that Rachel was thwarting his ability to detect Jacob’s escape.” Kent Hughes

“God’s rescue operation for humanity integrally involved the descendants of Jacob. God had promised to Jacob, as his father and grandfather before him, that his grand plan for restoring shalom back to the universe was via a massive blessing in and through his descendants (Gen. 28: 13-15).” The Jesus Bible

For this blessing to happen, God would have to keep this family safe.

- **31: 22**

“His (Laban’s) anger was modified by the dream in which he received God’s warning to take great care in his dealings with Jacob, an intervention which would have greatly cheered Jacob, had he known about it.” BST

“In fulfillment of His promise in 28: 15, the Lord led a chastened Jacob back to the Promised Land with great wealth at Laban’s expense, and over Laban’s opposition (v. 42). God remained faithful to His promises despite Jacob’s scheming and the pagan idolatry in his household (v. 19).” Reformation Study Bible

“If God had not come to ‘Laban the Aramean in a dream by night and said to him, ‘Be careful not to say anything to Jacob, either good or bad (v. 24),’ there would have been violence.” Kent Hughes

- **31: 48** mizpah – “watchtower” – entrusting God to watch over them

This treaty will mark a break with the East for the family of Israel.

“In their last confrontation God appeared to Jacob (v. 3) and to Laban (v. 24) in dreams for the purpose of separating them.” BKC

- **31: 24**

“God come to Laban in a dream, warning Laban to do no physical harm to Jacob. If Jacob is to get any hard knocks it will be from God, not Laban.” Baker’s

- **31: 33-41**

Rachel is as deceptive as her father and her husband. She is the one who has stolen the gods, without telling Jacob.” Baker’s

“Rachel’s menstruation would be understood by the Israelite readers as rendering Rachel’s seat unclean. By sitting on the idols at such a time, she is consciously defiling them, even as she seeks to protect herself from her father’s wrath” ... Laban on the other hand, does not trust in God but he trust instead in man-made idols.

“Rachel’s recline was therefore a calculated act of withering contempt for the gods of Mesopotamia. She treated them as worthless and unclean. In doing this, Rachel foreshadowed the despoiling of Egypt’s gods during the plagues of Egypt.” Hughes

- **31: 42**

“Again Jacob credited God for everything. It was all the grace of God. Jacob’s grateful spirit honored God alone.’ Jacob was becoming a man of character who kept his word. And for any who have eyes to see, here is the work of an awesome, sovereign God Who works amidst the compost of human sin to do His will.” Kent Hughes

- **31: 43-55**

“The sacrificial meal, offered first to God and then shared by the parties to the covenant, sealed the solemn obligation to respect each other’s territory and boundary line.” BST

- **31: 47**

“This is the earliest reference in the Bible to Aramean language.” BST

In the first millennium Aramean was the international language of diplomacy and commerce. You see that with the words for “watchtower” – *mizpah* Hebrew and *Jegar-sahadutha* – Aramean.

“When Jacob entered Paddam-aram, he had only his staff and a desire to find safety and a wife.” Christ-Centered Exposition

“Jacob’s departure thus parallels Abraham’s initial obedience... And all of this is prophetic of the glorious exodus that believers would find in Christ.” Kent Hughes

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

LESSON FOUR GENESIS 32 and 33
“Is God Worth Wrestling with for You?”

Names of God: Knowing the Names of God – Why Bother?

Basic Study

Digging Deeper

Seeing Jesus: The Seven “I Am’s” of Jesus

“Jacob said, ‘This is God’s camp!’ So he called the name of that place Mahanaim [two camps] 32: 1, 2 – a camp of angels was alongside his camp...Further, Jacob’s sighting of angels was visual confirmation of a deeper reality – namely, that Jacob had been and would continue to be the object of God’s relentless grace – that an intrusive, tenacious, contending, renovating grace was at work on his life to make him to be the man that God intended him to be.” Kent Hughes

Derek Kidner “observes that the sequence of chapters 32 and 33, which culminates in 35: 1-15, powerfully acts out the principles of spiritual reconciliation outlined in Matthew 5: 23-25.”

Do Your Text Discovery of Genesis 32

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What do You Learn about Man:

32 Now as Jacob went on his way, the angels of God met him.

²Jacob said when he saw them, “This is God’s camp.” So he named that place Mahanaim.

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

⁴He also commanded them saying, “Thus you shall say to my lord Esau: ‘Thus says your servant Jacob, “I have sojourned with Laban, and stayed until now;

⁵I have oxen and donkeys *and* flocks and male and female servants; and I have sent to tell my lord, that I may find favor in your sight.’”

⁶The messengers returned to Jacob, saying, “We came to your brother Esau, and furthermore he is coming to meet you, and four hundred men are with him.”

⁷Then Jacob was greatly afraid and distressed; and he divided the people who were with him, and the flocks and the herds and the camels, into two companies;

⁸for he said, “If Esau comes to the one company and attacks it, then the company which is left will escape.”

⁹Jacob said, “O God of my father Abraham and God of my father Isaac, O Lord, who said to me, ‘Return to your country and to your relatives, and I will prosper you,’

¹⁰I am unworthy of all the lovingkindness and of all the faithfulness which You have shown to Your servant; for with my staff *only* I crossed this Jordan, and now I have become two companies.

¹¹Deliver me, I pray, from the hand of my brother, from the hand of Esau; for I fear him, that he will come and attack me *and* the mothers with the children.

¹²For You said, ‘I will surely prosper you and make your descendants as the sand of the sea, which is too great to be numbered.’”

¹³ So he spent the night there. Then he selected from what he had with him a present for his brother Esau:

¹⁴ two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

¹⁵ thirty milking camels and their colts, forty cows and ten bulls, twenty female donkeys and ten male donkeys.

¹⁶ He delivered *them* into the hand of his servants, every drove by itself, and said to his servants, "Pass on before me, and put a space between droves."

¹⁷ He commanded the one in front, saying, "When my brother Esau meets you and asks you, saying, 'To whom do you belong, and where are you going, and to whom do these *animals* in front of you belong?'

¹⁸ then you shall say, 'These belong to your servant Jacob; it is a present sent to my lord Esau. And behold, he also is behind us.'"

¹⁹ Then he commanded also the second and the third, and all those who followed the droves, saying, "After this manner you shall speak to Esau when you find him;

²⁰ and you shall say, 'Behold, your servant Jacob also is behind us.'" For he said, "I will appease him with the present that goes before me. Then afterward I will see his face; perhaps he will accept me."

²¹ So the present passed on before him, while he himself spent that night in the camp.

²² Now he arose that same night and took his two wives and his two maids and his eleven children and crossed the ford of the Jabbok.

²³ He took them and sent them across the stream. And he sent across whatever he had.

²⁴ Then Jacob was left alone, and a man wrestled with him until daybreak.

²⁵ When he saw that he had not prevailed against him, he touched the socket of his thigh; so the socket of Jacob's thigh was dislocated while he wrestled with him.

²⁶ Then he said, "Let me go, for the dawn is breaking." But he said, "I will not let you go unless you bless me."

²⁷ So he said to him, “What is your name?” And he said, “Jacob.”

²⁸ He said, “Your name shall no longer be Jacob, but Israel; for you have striven with God and with men and have prevailed.”

²⁹ Then Jacob asked him and said, “Please tell me your name.” But he said, “Why is it that you ask my name?” And he blessed him there.

³⁰ So Jacob named the place Peniel, for *he said*, “I have seen God face to face, yet my life has been preserved.”

³¹ Now the sun rose upon him just as he crossed over Penuel, and he was limping on his thigh.

³² Therefore, to this day the sons of Israel do not eat the sinew of the hip which is on the socket of the thigh, because he touched the socket of Jacob’s thigh in the sinew of the hip.

Key Words:

Key Message:

Gen. 32: 28-30

Jacob asked for the name of the divine figure in [Genesis 32:29](#) because, in the ancient Near East, **knowing a person's name gave someone relational intimacy, understanding of their nature, and—crucially—spiritual leverage or power over them.**

Theological and historical context reveals several interconnected reasons for Jacob's request:

- **Seeking Leverage and Control:** In ancient cultures, knowing an adversary's or deity's true name was believed to provide a major advantage. By invoking a name, a person could summon, coerce, or gain leverage over that entity. Jacob had just spent the entire night struggling, given up his own name in total submission, and was making a final attempt to establish a measure of control or parity.
- **Desire for Deeper intimacy and Understanding:** In biblical Hebrew culture, a name represents a person's core nature, character, and essence. Jacob recognized that his wrestling opponent was supernatural. Asking for His name was an attempt to fully comprehend the identity of the Being who had just changed his life and fractured his hip.
- **A Memorial for Future Invocations:** Commentators note that Jacob likely wanted a specific name so he could directly call upon this divine entity for protection in future

moments of distress—especially with his terrifying reunion with Esau looming the next morning.

- The divine being flatly refused the request, responding with, "*Why do you ask my name?*" This reestablished **God's absolute sovereignty**—demonstrating that humanity cannot manage, control, or summon God at will. Instead of giving a name, the figure simply blessed Jacob, proving that God's favor is given on His own terms, not through human leverage.

Why study the names of God?

As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.

With each name, the Lord is declaring something about Himself to His people.

The Lord desires to be KNOWN.

A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.

- 1- **Become familiar with these names of God.**
- 2- **Share them with others. This will solidify your own possession of these names.**
- 3- **Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
- 4- **Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety.**
Whenever you feel pressured about remembering a particular name, just call out to "Abba" Father and that will give you all the comfort you need.
- 5- **Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**

Knowing the names/functions of Who Jesus is helps us grow in our understanding and relationship with Him. In the Gospel of John, Jesus is referred to in many ways. 7 Key ways He is known are the Seven “I Am” statements of Jesus. What are they?

1. The Bread of Life

- **Scripture:** John 6:35
- **Meaning:** Jesus satisfies spiritual hunger.
- **Context:** Spoken after feeding the 5,000.

2. The Light of the World

- **Scripture:** John 8:12
- **Meaning:** Jesus guides through spiritual darkness.
- **Context:** Spoken during the Feast of Tabernacles.

3. The Door (or Gate)

- **Scripture:** John 10:7
- **Meaning:** Jesus is the entrance to salvation.
- **Context:** Part of the Good Shepherd discourse.

4. The Good Shepherd

- **Scripture:** John 10:11
- **Meaning:** Jesus protects and dies for his followers.
- **Context:** Contrasts his care with false leaders.

5. The Resurrection and the Life

- **Scripture:** John 11:25
- **Meaning:** Jesus conquers death and grants eternal life.
- **Context:** Spoken to Martha before raising Lazarus.

6. The Way, the Truth, and the Life

- **Scripture:** John 14:6
- **Meaning:** Jesus is the exclusive path to God.
- **Context:** Spoken to the disciples at the Last Supper. [

7. The True Vine

- **Scripture:** John 15:1
- **Meaning:** Jesus is the source of spiritual growth.
- **Context:** Emphasizes the need to stay connected to him.

- **Digging Deeper**
- **32: 1-5**

The Hebrew term for ‘messengers’ is mal’ak and denotes- angels in v. 1

It has been twenty years since Jacob last saw Esau.

Is Jacob fearful about meeting his brother?

“Jacob again encountered the angels of God whom he met at Bethel (28: 12). These angelic encounters upon leaving and returning to the Promised Land frame Jacob’s experiences with Laban (28: 10-22) and attest to God’s promise to be with and protect Jacob wherever he went. (28: 15).” Reformation Study Bible

“Jacob, in chapter 28, was interested only in getting away from Esau. But God met him unexpectedly. Here Jacob is thinking only of how to prepare for Esau. Again, unexpectedly God meets him (32: 21-32).” Baker’s

“God prepared Jacob for meeting Esau by giving the patriarch a vision of Angels. ..His glimpse of the angels of God assured him once again of divine protection accompanying him... This assurance came at a time when Jacob sorely needed it.” BKC
32: 6 f.

Jacob’s response to meeting Esau:

He plans - 7

He plans - 8

He prays and plans 9-12

He plans 13-21

He prays and plans 22-32

Scripture approves of strategy when it is a tool rather than a substitute for God.” Kidner
Josh. 8: 1, 2

Neh. 4: 9 ff

- **32: 4, 5**

“Jacob’s humble manner of address toward his brother and former rival suggests that his character change was real. Like Abraham with Lot (13: 8, 9), Jacob did not insist on his covenantal privileges but left the matter in God’s hands.” Reformation Study Bible

- **32: 6**

“Four hundred was the standard size of a militia.” Kent Hughes

- **32: 7-8**

“Out of fear of Esau, Jacob divides his family and possessions into two camps (v. 7) Jacob’s actions, while understandable from a human perspective, reflect his inability to trust God fully for protection.” ESV

“He simply was not thinking of the angels now. All that was on his mind was survival – and increasing the odds for at least half of his camp. But while the Bible does not minimize using your head in difficult circumstances, it is implicit throughout the account that Jacob’s actions would have proven futile apart from the ministries of God’s camp.” Kent Hughes

- **32: 9-13**

“Yet despite Jacob’s unworthiness, he asks God to keep the promises made to Abraham, Isaac and himself. What Jacob evidences in this moment is that he doesn’t just care about himself, he cares about the future of his family, the chosen family, and the future of God’s covenant.” CCE

“The sad reality was that Esau’s dismissive neglect was a monumental insult to Jehovah, the God of his fathers Abraham and Isaac.” Kent Hughes

Read Heb. 12: 15, 16

“God’s work in Jacob effected a sanctification in him that peaked at Peniel where he was renamed Israel.” Hughes

32: 10

“Before he sees Esau Jacob will meet God face to face and be given a new name.” CCE

- **32: 10**

“A spiritual transformation had taken place in Jacob: he submitted to Esau and recognized his unworthiness before God.” Reformation SB

Jacob mentions God’s covenant faithfulness or lovingkindness or mercies – all are the same Hebrew word: hesed.

Jacob appears now to be totally relying on God’s hesed.

How does relying on God’s faithfulness instead of our own pushing make a difference in how we live our lives?

“Jacob asks God to be faithful to the promise made to Abraham, even though Jacob is unworthy of it. Why does God keep His promises even when His people fail?”



shutterstock.com • 2664727117

“Once again, the motif of ‘two camps’ is picked up. O Lord. This is the first time Jacob addresses God using His special name, Yahweh.” ESV

- **32: 13-21**

“Jacob had to learn later, however, that God would have delivered him without such gifts. So too the nation would need to learn that deliverance comes by faith in God, and not by giving tribute to the enemy.” BKC

- **32: 22-29**

“Certainly (Jacob) he did not see the wrestling for what it was – a parable of his entire life. Jacob had always struggles with both man and God.” As the story will unfold, this was a crippling grace from the hand of God.” Kent Hughes

- **32: 24**

We are told at first that Jacob is alone. But is he really alone?

“The most important event in Jacob’s life is his wrestling with God at the Jabbok River. Following this event, God gives Jacob a new name, Israel. As Israel, he is now the head of the nation that consists of his wives and children. He will forever carry the mark of his struggle with God in his body. This pattern of struggling with God in the wilderness, and subsequently receiving the blessings of God, will be repeated in the life of Jesus, the True Israel. In this way, Jacob is the head of a multitude that will find its culmination in one man, Jesus, the head of an innumerable people.” Christ-Centered Exposition

“This mysterious Man was a theophany, a visible (and in this case tangible) manifestation of the God Who is intrinsically invisible, the Angel of the Lord (16: 7). The Lord unexpectedly initiated the match... God dislocated Jacob’s hip, the wrestler’s pivot of strength (v. 31). Having previously depended upon his wits and strength. Jacob’s natural powers were now crippled. Every step he would take in the future would remind him of his dependence upon divine grace.” Reformation SB

“Jacob’s former identity is left on one side of the river, and his new identity goes forward. And from this moment forward, in fact, he is not just a man but an embodiment of the people of God.” CCE

“Jacob undergoes a radical transformation in this scene. The old man dies here at the river so that the new man, Israel, can cross over in his place... Later in Scripture Jesus will give Simon the new name Peter (John 1: 42). Thus, when God renames Jacob, he is declaring His authority over him.” CCE

Read Hosea 12: 4

“It was not from proud dominance that Jacob asked for blessing, but with tears. His request came when he was at the end of himself, helpless, a tear-choked plea.” Kent Hughes
God withdrew at dawn to protect Jacob, because no man can see God’s face and live. Thus the encounter ended as mysteriously as it had begun.”

- **32: 28** Jacob is given a new name

“One result of this meeting with God is that Jacob’s name is changed to Israel, which in the explanation given is connected with a Hebrew verb meaning ‘to contend with, strive.’ As with Abraham in ch. 17, a new name indicates a new destiny. The first evidence of real spiritual transformation in Jacob’s life is that he receives a new name.” Baker’s

“His own new name was sufficient proof that he had been confronted by the living God.”
“His lifetime’s struggle against allowing the God of his fathers to hold the reins of his life had at last come to an end.” Bible Speaks Today

Does this story have any meaning for the believer today? And if so, what is the message to us?
--

“God’s encounter with the person of Israel in Genesis 32, however, doesn’t just set the stage for God’s judgement that falls upon the nation of Israel in the future. It also anticipates God’s judgment that falls upon the True Israel, Jesus Christ, the ultimate Son of Israel, Who takes on God’s wrath for the sake of His sinful brothers and sisters (Hebrews 13: 12) ... But this time it is Jesus Who is the One with outstretched arms (Mark 15: 24)... So while True Israel refers to Jesus, the phrase true Israel also refers not to the physical descendants of Jacob but to those who share in the covenant blessing because of their union with Christ. He has secured the promise for His people through His own lonely struggle.”

Christ-Centered Exposition

- **Seeing Jesus**

“Hosea 12: 3-4 reflects on this event. The renaming of Jacob brings to a climax a lifetime of struggling with others (Gen. 25: 22). Through all this, Jacob has finally come to realize the importance of being blessed by God. The events of the preceding years have changed Jacob. The God of his father has now become his God (32: 9). This is the first mention of the name ‘Israel’ in the Bible.” ESV

“Jacob became and was named Israel (v. 28). His new name was not merely linked to the narrative; it is explained by it.” BKC

“In Jacob’s case it took God twenty years to bring Jacob to this point of surrender on the border of the Promised Land; the Lord is not in any hurry, crucial as the transaction is. But when his time comes the transformation is complete: it is a transition from death to life, from self-help to faith in the God Who cripples Jacob in order to bless him.” Bible Speaks Today

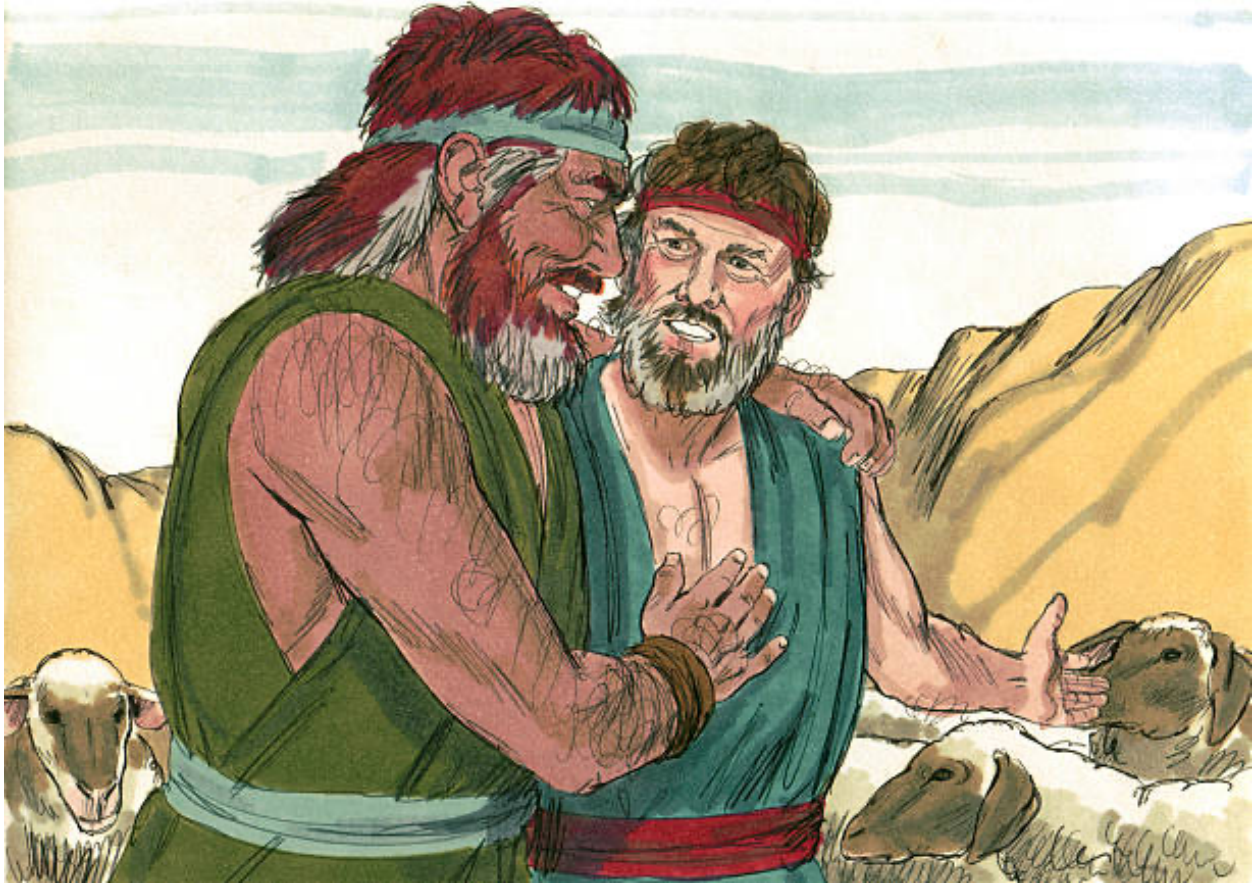
“The crippling and the naming show that God’s ends were still the same: He would have all of Jacob’s will to win, to attain and obtain, yet purged of self-sufficiency and redirected to the proper object of man’s love, God Himself... His limping would be a lasting proof of the reality of the struggle: it had been no dream, and there was sharp judgment in it.” Kidner

“The name Jacob stood for the raw material taken by the Lord to achieve his purposes, while Israel called to mind the transforming power which made a new man of Jacob, and which could have done the same for his descendants, had they been willing.”

- **32: 26-29**

“Jacob was crippled by a supernatural blow.” BKC

Esau and Jacob meet and are reconciled!



“God’s mercy is seen in the restorative act that He works on behalf of His enemies. Rather than expecting them to grovel in His presence or clean themselves up through obedience, God pursues His enemies in love. The biblical notion of reconciliation captures this profound image.” Jesus Bible

Col. 1: 21-22

Jacob does not attack his brother; rather, he meets him in a posture of humility. What lessons should Christians take for this?

“God had left His permanent mark on him. Jacob’s life is the story of relentless grace – tenacious grace, contending grace, intrusive grace, renovating grace. We have an appalling sense of our own incompetence and weakness. That is the great hour – the hour of grace, because from there on our walk is never the same. God may be wrestling with some of you this very day. He may be saying to you (clever, astute, capable as you are), ‘You have believed in Me, but you have always manipulated your own life and made your own arrangements. My child, what is your name?’” Kent Hughes

Do your Text Discovery of Genesis 33

“God had to first deal with Jacob before Jacob could deal with Esau.” Kent Hughes

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

33 Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids.

²He put the maids and their children in front, and Leah and her children next, and Rachel and Joseph last.

³But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother.

⁴Then Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept.

⁵He lifted his eyes and saw the women and the children, and said, “[e]Who are these with you?” So he said, “The children whom God has graciously given your servant.”

⁶Then the maids came near [f]with their children, and they bowed down.

⁷Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.

⁸And he said, “What do you mean by all this company which I have met?” And he said, “To find favor in the sight of my lord.”

⁹But Esau said, “I have plenty, my brother; let what you have be your own.”

¹⁰Jacob said, “No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably.

¹¹Please take my gift which has been brought to you, because God has dealt graciously with me and because I have plenty.” Thus he urged him and he took *it*.

¹²Then Esau said, “Let us take our journey and go, and I will go before you.”

¹³But he said to him, “My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me. And if they are driven hard one day, all the flocks will die.

¹⁴Please let my lord pass on before his servant, and I will proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord at Seir.”

¹⁵ Esau said, "Please let me leave with you some of the people who are with me."

But he said, "What need is there? Let me find favor in the sight of my lord."

¹⁶ So Esau returned that day on his way to Seir.

¹⁷ Jacob journeyed to Succoth, and built for himself a house and made booths for his livestock; therefore the place is named Succoth.

¹⁸ Now Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram, and camped before the city.

¹⁹ He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for one hundred pieces of money.

²⁰ Then he erected there an altar and called it El-Elohe-Israel.

Key Words:

Key Message:

- **33: 1-3**

'bowing himself to the ground seven times'

"Jacob's actions are clearly intended to express his submission to Esau." ESV

33: 4

Only the day before, Jacob had prayed to be delivered from his brother. "And here was the direct answer to his prayer. God had changed Esau's heart. 'Such is the result when God fights in His way.'" Hughes

- **33: 10**

"Like God, Esau shows unmerited favor to Jacob." ESV

"God, the real Proprietor' of the land, opposed his entering as 'Jacob.' In his self-will and his own strength he could never enter the land." BKC

It was though Jacob had seen God's face when Esau forgave him so thoroughly.

- **33: 12-14**

“While Esau desires to have his brother return with him (v. 12), Jacob politely refuses, using the travel-weariness of his children and livestock as an excuse (v. 13). Yet again, Jacob addresses Esau as my lord and refers to himself as a servant. (v. 14)” ESV

Jacob relocates to Shechem eventually. Succoth (v. 17) is in the Jordan Valley. Shechem is another 20 miles west of Succoth – this is the first place named in connection with Abraham’s arrival in Canaan. 12: 6

Jacob is reconciled with God in Chapter 32. He is reconciled with his brother in Chapter 33. How does that relate to **1 John 4: 20**?

“Jacob had acquired two new distinctives: a new crippling that would serve as a reminder of that night and his weakness, and a new name – Israel. The new name signaled his new character and was prophetic of his future development. The encounter was a transforming even, but Jacob had a long way to go. He was still Jacob as well as being Israel. But there had been spiritual advance. The relentless, intrusive, tenacious grace of God had him in its grip.”

Israel strove and prevailed with God – not in his strength but in his weakness.

- **33: 20** – An altar called El Elohe Israel – “God, the God of Israel”

“Jacob built his altar at Shechem where Abraham built his first altar in the Promised Land 12: 6, 7.” See also 28: 20-22 RSB

Who builds this altar and why does he build it?

Jacob stops in Shechem instead of going all the way to Bethel as he was directed. *“This was halfway, incomplete obedience. It is always a delusion to imagine that we have obeyed when we have partially obeyed.”* Hughes

- **20-32**
- **Peniel or Penuel means ‘face to face with God’ – this indicates an intimacy with God**
Look at: Ex. 33: 11

“The story implies that the vision of God was only dim, even though it was face to face. For Jacob’s protection God withdrew with the dawn (v. 26), and at sunrise Jacob was alone (31).” Kidner

“That night at Peniel when he wrestled with God, he became more and more aware of his helpless, hopeless state. God wrought in him the spirit of submission and self-distrust. Jacob was brought to the end of himself.” Kent Hughes

Explaining “seeing God face to face”

John 1: 18; Ex. 33: 11, 20

Explain this dilemma as well as you can right now.

- **33: 20**

“This is the first altar mentioned in connection with Jacob, it signals his commitment to worship the Lord.” ESV Also he calls the altar El-Elohe-Israel God, the God of Israel.

“The site had earlier been marked by a sacred oak, and, because the Lord had appeared to Abraham there, he had built his own altar to the Lord and worshipped for the first time in the land of Canaan at Shechem (12: 6-7). It was appropriate that Jacob should follow in Abraham’s footsteps, but, whereas Abraham owned no land there, Jacob bought the field where he had resolved to commemorate his return to the land of his birth, by building an altar to the Lord. His name for the altart, El-Elohe-Israel (20), meaning ‘God is the God of Israel,’ indicates that he had appreciated the significance of the dark night at the Jabbok, as a result of which his name had been changed.” BST

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**
2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

LESSON FIVE GENESIS 34 AND 35

“God Gives Jacob a New Name. Do You Feel Like You Have a New Name? Are You a New Creature in Christ?”

Basic Study

Digging Deeper

Doctrine: Covenant

Do Your Text Discovery of Genesis 34

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

34 Now Dinah the daughter of Leah, whom she had borne to Jacob, went out to visit the daughters of the land.

²When Shechem the son of Hamor the Hivite, the prince of the land, saw her, he took her and lay with her by force.

³He was deeply attracted to Dinah the daughter of Jacob, and he loved the girl and spoke tenderly to her.

⁴So Shechem spoke to his father Hamor, saying, “Get me this young girl for a wife.”

⁵Now Jacob heard that he had defiled Dinah his daughter; but his sons were with his livestock in the field, so Jacob kept silent until they came in.

⁶Then Hamor the father of Shechem went out to Jacob to speak with him.

⁷Now the sons of Jacob came in from the field when they heard *it*; and the men were grieved, and they were very angry because he had done a disgraceful thing in Israel by lying with Jacob’s daughter, for such a thing ought not to be done.

⁸ But Hamor spoke with them, saying, “The soul of my son Shechem longs for your daughter; please give her to him in marriage.

⁹ Intermarry with us; give your daughters to us and take our daughters for yourselves.

¹⁰ Thus you shall live with us, and the land shall be *open* before you; live and trade in it and acquire property in it.”

¹¹ Shechem also said to her father and to her brothers, “If I find favor in your sight, then I will give whatever you say to me.

¹² Ask me ever so much bridal payment and gift, and I will give according as you say to me; but give me the girl in marriage.”

¹³ But Jacob’s sons answered Shechem and his father Hamor with deceit, because he had defiled Dinah their sister.

¹⁴ They said to them, “We cannot do this thing, to give our sister to one who is uncircumcised, for that would be a disgrace to us.

¹⁵ Only on this *condition* will we consent to you: if you will become like us, in that every male of you be circumcised,

¹⁶ then we will give our daughters to you, and we will take your daughters for ourselves, and we will live with you and become one people.

¹⁷ But if you will not listen to us to be circumcised, then we will take our daughter and go.”

¹⁸ Now their words seemed reasonable to Hamor and Shechem, Hamor's son.

¹⁹ The young man did not delay to do the thing, because he was delighted with Jacob's daughter. Now he was more respected than all the household of his father.

²⁰ So Hamor and his son Shechem came to the gate of their city and spoke to the men of their city, saying,

²¹ "These men are friendly with us; therefore let them live in the land and trade in it, for behold, the land is large enough for them. Let us take their daughters in marriage, and give our daughters to them.

²² Only on this *condition* will the men consent to us to live with us, to become one people: that every male among us be circumcised as they are circumcised.

²³ Will not their livestock and their property and all their animals be ours? Only let us consent to them, and they will live with us."

²⁴ All who went out of the gate of his city listened to Hamor and to his son Shechem, and every male was circumcised, all who went out of the gate of his city.

²⁵ Now it came about on the third day, when they were in pain, that two of Jacob's sons, Simeon and Levi, Dinah's brothers, each took his sword and came upon the city unawares, and killed every male.

²⁶ They killed Hamor and his son Shechem with the edge of the sword, and took Dinah from Shechem's house, and went forth.

²⁷ Jacob's sons came upon the slain and looted the city, because they had defiled their sister.

²⁸ They took their flocks and their herds and their donkeys, and that which was in the city and that which was in the field;

²⁹ and they captured and looted all their wealth and all their little ones and their wives, even all that was in the houses.

³⁰ Then Jacob said to Simeon and Levi, “You have brought trouble on me by making me odious among the inhabitants of the land, among the Canaanites and the Perizzites; and my men being few in number, they will gather together against me and attack me and I will be destroyed, I and my household.”

³¹ But they said, “Should he treat our sister as a harlot?”

Key Words:

Key Message:

Gen. 34

What is the story in this chapter and why do you think it is included here?

Circumcision was intended by God to bring divine blessing. Yet on this occasion it leads to death and destruction. All of this takes place with no prayer or inquiring of the Lord.

Remember, “Israel was not supposed to intermarry with Canaan or make treaties with them.” BKC

“Dinah’s step toward social interaction (34:1) had serious complications. Avoidance of the Canaanites would have been much safer.” BKC

Concerning Shechem:

“The women and children were taken together with all the wealth of the city, as spoils of war, though nothing is said about the fate of the buildings.” BST

“The text does not offer any details regarding whether her will has been violated. The issue is not her will but Dinah herself. Although the current culture may hold up consent as the only inviolable standard – where consent is present all actions are permissible - the Bible does not view sex in these categories. While an assault against the will is horrible and awful, so is an assault against a woman’s integrity and dignity. No matter the particulars of this case, Shechem, who is the prince of his tribe, abuses his power when he defiles

Jacob's daughter... The defilement of Dinah is not just a bad incident. When Shechem violates Dinah, this is a matter of grace consequence. This is the serpent trying to destroy the seed of promise. Moses will later tell the children of Israel that they are not to intermarry with the people of the land because they would absorb the Israelites. (Deut. 7: 3-4) When Hamor attempts to graft Israel into their people, it is actually an attempt by Satan to stop the promises of God by destroying the line of the Messiah." CCE

34: 18-24

Why is Hamor interested in aligning with Israel?



"Leah's children, as compared to Rachel's, were less favored by Jacob, and Dinah appeared to have been of little interest at all to Jacob. Girls of marriageable age were not permitted to leave the tents of their people to go about visiting without a chaperone. In fact, the Hebrew term 'went out' bears a sense of impropriety." Kent Hughes

The act of circumcision was never intended to be a purely physical transaction.

Read Rom. 2: 24-29; 4: 9, 10, 11

Jer. 4: 4

Deut. 10: 16; 30: 6

Phil. 3: 3

Gal. 5: 6; 6: 15

“There is here an abuse of the holy. Circumcision, Israel’s most cherished symbol of faith, would now become a tool of inhumanity. The desecration of the covenant sign of circumcision as a means to gain revenge. Jacob was pathetic – for what he did NOT say. He did not condemn the massacre. Neither did he condemn his sons for breaking the law of lex talionis. He did not mention that they violated his contract with Shechem. Jacob said nothing about their desecration of Israel’s most precious symbol of faith. And, of course, there was not a word of concern about his just-raped daughter Dinah. Jacob’s only concern was survival – to save his own skin and, by association, that of his family.” Kent Hughes

If Jacob had gone on to Bethel as directed by God, none of this would have happened.

“Jacob’s sons sacrilegiously emptied the holy covenant sign of its religious significance (17: 10, 11) and abused it for the purpose of inflicting vengeance.” RSB

Circumcision is a cutting away of the dead flesh. God then purifies and gives life to the remaining flesh so that the believer can live for Him.

This is not for people who do not desire to follow the Lord with all of their heart. This is a committed relationship going forward with submission to Him and to His ways.

“The New Testament repudiates the idea of trying to receive the benefits of the new covenant without any commitment.” Christ-Centered Exposition

Matt. 16: 24-25

John 6: 53-60

“Hamor’s proposal would have meant the assimilation of Jacob’s family into the surrounding peoples (vv.8-10; Numb 25: 1-3). Instead of residing at Shechem 33: 18, 19, perhaps Jacob should have fulfilled his vow at Bethel 28: 22; 31: 13; 35: 1.”

Reformation Study Bible

“Chapter 34 does not mention God, and is full of lust, murder, deceit and wretchedness – but this chapter (35) is filled with God. His name appears ten times, plus once as God Almighty, El Shaddai, plus eleven times in the names Bethel and Israel. The contrast is striking, as it always must be in the life of a believer living out of the will of God, and again when he returns to the will of God.” Hughes

Do Your Text Discovery on Genesis 35

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

35 Then God said to Jacob, “Arise, go up to Bethel and live there, and make an altar there to God, who appeared to you when you fled from your brother Esau.”

² So Jacob said to his household and to all who were with him, “Put away the foreign gods which are among you, and purify yourselves and change your garments;

³ and let us arise and go up to Bethel, and I will make an altar there to God, who answered me in the day of my distress and has been with me wherever I have gone.”

⁴ So they gave to Jacob all the foreign gods which they had and the rings which were in their ears, and Jacob hid them under the oak which was near Shechem.

⁵ As they journeyed, there was a great terror upon the cities which were around them, and they did not pursue the sons of Jacob.

⁶ So Jacob came to Luz (that is, Bethel), which is in the land of Canaan, he and all the people who were with him.

⁷ He built an altar there, and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.

⁸ Now Deborah, Rebekah's nurse, died, and she was buried below Bethel under the oak; it was named Allon-bacuth.

⁹ Then God appeared to Jacob again when he came from Paddan-aram, and He blessed him.

¹⁰ God said to him,

“Your name is Jacob;

You shall no longer be called Jacob,

But Israel shall be your name.”

Thus He called him Israel.

¹¹ God also said to him,

“I am God Almighty;

Be fruitful and multiply;

A nation and a company of nations shall come from you,

And kings shall come forth from you.

¹² “The land which I gave to Abraham and Isaac,

I will give it to you,

And I will give the land to your descendants after you.”

¹³ Then God went up from him in the place where He had spoken with him.

¹⁴ Jacob set up a pillar in the place where He had spoken with him, a pillar of stone, and he poured out a drink offering on it; he also poured oil on it.

¹⁵ So Jacob named the place where God had spoken with him, Bethel.

¹⁶Then they journeyed from Bethel; and when there was still some distance to go to Ephrath, Rachel began to give birth and she suffered severe labor.

¹⁷When she was in severe labor the midwife said to her, “Do not fear, for now you have another son.”

¹⁸It came about as her soul was departing (for she died), that she named him Ben-oni; but his father called him Benjamin.

¹⁹So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

²⁰Jacob set up a pillar over her grave; that is the pillar of Rachel’s grave to this day.

²¹Then Israel journeyed on and pitched his tent beyond the tower of Eder.

²²It came about while Israel was dwelling in that land, that Reuben went and lay with Bilhah his father’s concubine, and Israel heard *of it*.

Now there were twelve sons of Jacob—

²³the sons of Leah: Reuben, Jacob’s firstborn, then Simeon and Levi and Judah and Issachar and Zebulun;

²⁴the sons of Rachel: Joseph and Benjamin;

²⁵and the sons of Bilhah, Rachel’s maid: Dan and Naphtali;

²⁶and the sons of Zilpah, Leah’s maid: Gad and Asher. These are the sons of Jacob who were born to him in Paddan-aram.

²⁷Jacob came to his father Isaac at Mamre of Kiriath-arba (that is, Hebron), where Abraham and Isaac had sojourned.

²⁸Now the days of Isaac were one hundred and eighty years.

²⁹ Isaac breathed his last and died and was gathered to his people, an old man of ripe age; and his sons Esau and Jacob buried him.

Key Words:

Key Message:

- **Digging Deeper**

- **Gen. 35**

“God had fulfilled Jacob’s prayers, providing for him all he needed and bringing him safely through extreme hazards back to Canaan, but Jacob had not attempted to travel south to his ‘father’s house’ 28: 20-22), a journey which would have taken him close to Bethel.”

Bible Speaks Today

“By returning to Bethel and building an altar there, Jacob acknowledges that God has been faithful to him.” ESV

Look back at: 28: 20-22

“Jacob had a vow to fulfill 28: 20-22; 34: 1-31. God’s revelation at Bethel (vv.9-13) reiterates the covenant promises to Abraham, who himself had earlier worshiped at Bethel. 12: 8; 13: 3, 4” RSB

• 35: 2
--

What instructions does Jacob give here and why?

Deut. 7: 25

Josh. 24: 14

1 Sam. 7: 3

Why do the people need to be reminded so many times to put away the idols?
Do we continue to need this reminder? Why?

“Wherever Jacob goes the power of God is manifest.” Baker’s 35: 5

“The protection is clearly divine, and clearly undeserved.” Kidner

“Jacob moves by stages from Shechem to Bethel, eventually coming to Hebron, where his father Isaac is still alive.” ESV

“His actions were predicated on his knowledge of God’s past faithfulness and his awareness of the Lord’s continued care. Jacob’s obedience positioned him to receive the blessing of God.” The Jesus Bible

Just as today, those who obey the Lord are positioned to hear from Him, to learn from Him, to dwell in His presence, and to see His faithfulness more readily.

How had God further protected Jacob from the surrounding people?

- **35: 7**

“By such altar building the patriarchal family acknowledged the covenant promises and consecrated the Promised Land. Regular worship was crucial if they were to maintain their religious separation from the surrounding Canaanites (ch. 34: Num. 25: 1-3.” RSB

- **35: 9-13**

“These verses bring the account of Jacob’s developing relationship with God to an important climax.” ESV

What does the above quote mean?

Jacob now has been placed on the same level with Abraham and Isaac. **24: 1; 25: 11**

- Read the Doctrine on Covenant.

COVENANT

Berith: cutting (Hebrew)

Diatheke: disposition, covenant, testament or will (Greek)

According to Unger's Bible Dictionary, a covenant is a compact between man and man; either between tribes or nations; or between individuals in which each party bound himself to fulfill certain conditions, and was promised certain advantages; also it refers to a compact between God and man. As man is not in the position of an independent covenanting party, such a covenant is not strictly a mutual compact, but a promise on the part of God to arrange His providences for the welfare of those who should render Him obedience.

There are many covenants mentioned in the Bible: with Noah, with Abraham, with David, with Israel and the new covenant. Covenants were usually sealed with an oath and confirmed by the sacrifice of an animal which depicted the future of either party if they were to break the covenant. At times a covenant meal was involved or the giving of salt.

Covenant is more than a contract. "Contract" suggests negotiation and terms, has generally to do with goods or services, and is task oriented. "Covenant," while it is not without terms, is a bonding between two persons that has a mutual relationship as its goal. At stake is intimacy and loyalty. The intimacy factor is pinpointed in the covenant formula: "You will be my people, and I will be your God." The loyalty exponent is explicit in the command, "Obey." The charge that Israel has not obeyed is repeated more than thirty times in Jeremiah chapters **7, 11, 26, and 42**.

- Covenants in Scripture are solemn agreements, negotiated or unilaterally imposed; that bind the parties to each other in permanent defined relationships, with specific promises, claims and obligations on both sides (i.e., the marriage covenant).

When God makes a covenant with His creatures, He alone establishes its terms, as His covenant with Noah and every living creature shows (**Gen. 9:9**).

God's covenant rests on His promise, as is clear from His covenant with Abraham.

Abraham heeded God's call because he believed God's promise; it was his faith in the promise that was credited to him for righteousness (**Gen. 15:6; Rom. 4:18-22**).

- God's covenant with Israel at Sinai is in the form of the ancient Near Eastern suzerainty treaties. These are covenants imposed unilaterally by a powerful king on a vassal king and a servant people. Although the covenant at Sinai required obedience to God's laws under the threat of His curse, it was continuation of the covenant of grace (**Ex. 3:15; Deut. 7:7, 8; 9:5**). The gracious promise of God's covenant was further defined through the types and shadows of the law given to Moses.

God's covenant with Israel was preparation for the coming of God Himself, in the person of His Son, to fulfill all His promises, and to give substance to the shadows cast by the types (**Is. 40:10; Mal. 3:1; John 1:14; Heb. 7-10**). Jesus Christ, the Mediator of the new covenant, offered Himself as the true and final sacrifice for sin. He obeyed the law perfectly, and as the Second Adam, He became the Inheritor, with those united with Him by faith, of all the covenant blessings of grace and fellowship with God in His renewed creation. The

temporary Old Testament arrangement for imparting those blessings became obsolete when what they anticipated was realized. **Heb. 7-10**

Signs

Signs are involved with different covenants. With Noah, the rainbow was a sign of God's promise to Noah. Circumcision was the sign God used when instituting the covenant with Abraham. God designated the Sabbath day as the everlasting sign between Israel and God.

“But as for you, speak to the sons of Israel, saying, ‘You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD Who sanctified you.’” **Ex. 31:13**

Today, among believers and even non-believers, marriage is a covenant agreement in which rings are the token sign of the pledge of faithful commitment and constant love.

In the new covenant, there are two signs of the relationship: baptism and the covenant meal.

These were established by Jesus. “While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, ‘Take, eat; this is My body.’ And when He had taken a cup and given thanks, he gave it to them, saying, ‘Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.’”

Matt. 26:26-28

“And Jesus came up and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.’” **Matt. 28:18-20**

How important are these signs? What is the worth of these signs?
--

The signs are only as trustworthy as the Person standing behind the value of the sign.

As in the case of wedding rings, the rings themselves do not magically effect the transformation of the two people entering into matrimony.

The signs of God's covenant agreements are only as true as He is Himself. Is God willing to stand behind His covenant promises? A look at the history of Israel and human history in general will give evidence to God's commitment to His promises and covenant agreements: **both the blessings and the curses.**

Grudem: a covenant is an unchangeable, divinely imposed legal agreement between God and man that stipulates the conditions of their relationship. Note the term “divinely imposed.” This term is crucial because it reveals the fact that man can never negotiate with God or change the terms of the covenant; he can only accept the covenant requirements or reject them. To emphasize this truth, the writers of Scripture use the term *diatheke* in the New Testament and also in the Septuagint version of the Old Testament. The common Greek word used when referring to a mutual contract agreement is *syntheke*.

Diatheke – to set out in order; to dispose in a certain order; in Classical Greek it always meant the disposition which a person makes of his property in prospect of death.

Specifically, in regard to God, a solemn disposition, institution or apportionment of God to man

The idea of a *synthēkē* in Greek culture was an agreement between equal partners, an agreement with the consent of peers. The Jewish translators wanted to maintain that the covenants that God makes with His people are made between a superior and a subordinate, not between two equal parties. So, the word *synthēkē* was rejected.

Although the actual word “covenant” is not seen in the Genesis account with Adam, The essential parts of the covenant are all there – a clear definition of who is involved, binding provisions that delineate the conditions of the relationship between the two parties, the blessings

in the event of obedience. **Hos. 6:7**, indicates an understanding by the prophet of a covenant agreement between Adam and God.

We experience death because the covenant between God and man was violated.

The crucial covenant with God seen in the Old Testament is between God and Abram.

In **Gen. 12:2, 3**, God says to Abram, “I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you and the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Gen. 15:18 (read entire chapter for context) tells us that, “On that day the LORD made a covenant with Abram, saying, ‘To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates.’”

This is the covenant upon which the entire covenant system is founded.

Hesed

Throughout Scripture there is a covenant term which reveals the heart of God toward those with whom He is in covenant relationship. That term is “*hesed*.”

“*Hesed*” is the consistent, ever-faithful, relentless, lavish, ever pursuing, one-way love of God for His own people.

[Michael Card states,](#)

“*Hesed*” is a Hebrew word that describes the indescribable, that defines the un-definable. Put simply, *hesed* is the defining characteristic of God in the Old Testament.

The classic text for clearly stating the importance of this term is **Psalm 136**. Here the psalmist uses this word twenty-six times to proclaim God’s eternal kindness, love and goodness to His people. In this psalm, God’s faithful actions toward His people to protect, perfect, provide, deliver and redeem them is the focus of the rehearsal of all His miraculous works. All that God has done to act on behalf of His people is founded upon His great covenant love, His “*hesed*.”

“The entire span of creation to God’s redemption, preservation, and permanent establishment is touched upon in this psalm. It all happened, is happening, and will continue to happen because of the Lord’s covenant faithfulness and kindness.”

The Complete Word Study Dictionary Old Testament

“God’s “hesed” was not basically mercy, but loyalty to His covenant obligations, a loyalty which the Israelites should also show.” Nelson Glueck

“Hesed” denotes free acts of rescue or deliverance which in prophetic usage includes faithfulness. Theological Wordbook of the Old Testament

Some scholars have viewed God’s “hesed” in the Old Testament as the preview to the announcement in the New Testament that “God is love.”

“Know therefore that the LORD your God, He is God, the faithful God, Who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments... Then it shall come about, because you listen to these judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers.” **Deut. 7:9, 12**

“He said, ‘O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart.’” **1 Kgs. 8:23**

“I said, ‘I beseech You, O LORD God of heaven, the great and awesome God, Who preserves the covenant and lovingkindness for those who love Him and keep His commandments.’”

Neh. 1:5 (Daniel says almost the same thing in **Dan. 9:4**)

“Now therefore, our God, the great, the mighty, and the awesome God, Who keeps covenant and lovingkindness. Do not let all the hardship seem insignificant before You, which has come upon us, our kings, our princes, our priests, our prophets, our fathers and on all Your people, from the days of the kings of Assyria to this day. However, You are just in all that has come upon us; for You have dealt faithfully, but we have acted wickedly.” **Neh. 9:32, 33**

“All the paths of the LORD are lovingkindness and truth to those who keep His covenant and His testimonies... The secret of the LORD is for those who fear Him, and He will make them know His covenant.” **Ps. 25:10, 14**

“Gather My godly ones to Me, those who have made a covenant with Me by sacrifice... But to the wicked God says, ‘What right have you to tell of My statutes and to take My covenant in your mouth?’” **Ps. 50:5, 16**

- Just a quick look at **Psalm 136** reveals that God’s “hesed” is everlasting.
“My lovingkindness I will keep for him forever, and My covenant shall be confirmed to him.” **Ps. 89:28**

“He has remembered His covenant forever, the word which He commanded to a thousand generations, the covenant which He made with Abraham, and His oath to Isaac. Then He confirmed it to Jacob for a statute, to Israel as an everlasting covenant.” **Ps. 105:8-10**

Some covenants were to be everlasting and some were to serve a purpose for a time.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.”

“Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine,” declares the LORD GOD... Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Thus, I will establish My covenant with you, and you shall know that I am the LORD.”

Ez. 16:8, 60, 62

“I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the LORD Who sanctifies Israel, when My sanctuary is in their midst forever.” **Ez. 37:26-28**

“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, Whom you seek will suddenly come to His temple; and the messenger of the covenant, in Whom you delight, behold, He is coming,” says the LORD of hosts. **Mal. 3:1**

“And his father Zacharias was filled with the Holy Spirit and prophesied, saying: Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people... to show mercy toward our fathers and to remember His holy covenant, the oath which He swore to Abraham our father.” **Lk. 1:67-73**

The new covenant was inaugurated by Christ. He was the mediator of this new covenant and it was better than the prior covenant which was referred to as the covenant of the law.

“It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’” **Acts 3:25**

“And so, all Israel will be saved; just as it is written, ‘The Deliverer will come from Zion, He will remove ungodliness from Jacob. This is My covenant with them, when I take away their sins.’” **Rom. 11:26, 27**

“But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. When He said, ‘A new covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.” **Heb. 8:6, 13**

What if you are not in covenant with God?

“Because you have said, ‘We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception.’” **Is. 28:15**

“Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?” **Heb. 10:28, 29**

The central element of all of God’s covenants with His people has been, “I will be their God, and they will be My people.” (Jer. 31:33; 2 Cor. 6:16)

- The goal of God’s covenant dealings is, as it has always been, the gathering and sanctifying of the covenant people “from every nation, from all tribes and peoples and languages (**Rev. 7:9**), who will one day inhabit the New Jerusalem in a new world order (**Rev. 21:3**). Here the covenant relationship will find its fullest expression – “they will be His people and God Himself will be with them as their God.” (**Rev. 21:3; Gen. 17:7; Ex. 29:45, 46**). Toward this goal God’s shaping of world events still moves.

The covenant framework embraces the entire economy of God’s sovereign grace. Covenanting with God in response to His covenanting with us should be a regular devotional exercise for all believers, both in private and at the Lord’s Table. An understanding of the covenant of grace guides us through and helps us to appreciate all the wonders of God’s redeeming love.

“Do you want something to keep you close to God? Something that will give you confidence that you are never without Him? Then you’re searching for God’s covenant, His undying promise... God’s covenants provide the foundation and structure for life.”

Covenants, O. Palmer Robertson

If you are in covenant relationship with Almighty God, there will be evidence of this truth. You will resemble your Father. The family likeness will be evident in your life. Your identity is wrapped up in Who He is and how you can express your great love for Him. It is interesting that the terms describing covenant have to do with cutting (Hebrew) and wills (Greek). There must be a “cutting away” of the dead flesh that cries out to be pampered, indulged and spoiled. For the follower of Christ, the marriage begins with a funeral. There must be a death to self-will and a birth to living for the will of God. **This is the covenant life.**

Let this be our prayer:

“Now the God of peace, Who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to Whom be the glory forever and ever. Amen.” **Heb. 13:20**

“The ‘kings’ who will come from their shared line, leading to the coming of the King of kings will ultimately accomplish God’s covenantal purpose.” CCE

- **35: 18**

“In the Old Testament the soul is not conceived of as a separate entity from the body, with an existence of its own (as in Greek thought), but rather as the life, which is here slipping away.” Kidner

- **35: 20** Jacob set up a pillar. His other pillars are: 28: 18; 31: 45-47; 35: 14.
- **35: 21-29** – The *toledot* (“account of”) of Isaac draws to a close here.

- **v. 22**

It is possible that Reuben thought he could replace his father as patriarch by committing this pagan procedure.

Due to this offense, Jacob will deny Reuben his preeminence as the firstborn (49: 3-4) ESV *“Reuben’s actions with Bilhah are an attack not just on the authority of his father but on the authority of God.”* Christ-Centered Exposition

Sarna points out, *“There was more because Reuben’s incest was also a claim of authority over his father’s inheritance. Near-Eastern custom held that the possession of the concubines of a man’s father or vanquished enemies validated succession.”*

- This expression must point to the continued existence of the dead.

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

- 109

LESSON SIX GENESIS 36 AND 37

“If Esau Is Not Counted among the Sons of God, Then Why Do We Need to Know about Them?”

Names of God : Jehovah-rohi – the Lord is my Shepherd

Basic Study

Seeing Jesus

“Tragically Esau’s descendants would become inveterate enemies of Israel. Some five hundred years after Esau’s departure when Moses was leading Israel’s exodus from Egypt, the Edomites refused the peaceful overtures of Moses and would not allow Israel to pass through their territories.” Kent Hughes

Numbers 20: 14-21

2 Samuel 14: 47

An issue with Saul

And the abuse from Edom as the Israelites were going into captivity in Babylon:

Obadiah 14

Malachi 1: 2-5

Jer. 49: 17, 18

Ps. 137: 7-9

This is a very sad state of people who were originally related.

Do You Text Discovery

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

36 Now these are *the records of* the generations of Esau (that is, Edom).

² Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah and the granddaughter of Zibeon the Hivite;

³ also Basemath, Ishmael's daughter, the sister of Nebaioth.

⁴ Adah bore Eliphaz to Esau, and Basemath bore Reuel,

⁵ and Oholibamah bore Jeush and Jalam and Korah. These are the sons of Esau who were born to him in the land of Canaan.

⁶ Then Esau took his wives and his sons and his daughters and all his household, and his livestock and all his cattle and all his goods which he had acquired in the land of Canaan, and went to *another* land away from his brother Jacob.

⁷ For their property had become too great for them to live together, and the land where they sojourned could not sustain them because of their livestock.

⁸ So Esau lived in the hill country of Seir; Esau is Edom.

⁹ These then are *the records of* the generations of Esau the father of the Edomites in the hill country of Seir.

¹⁰ These are the names of Esau's sons: Eliphaz the son of Esau's wife Adah, Reuel the son of Esau's wife Basemath.

¹¹ The sons of Eliphaz were Teman, Omar, Zepho and Gatam and Kenaz.

¹² Timna was a concubine of Esau's son Eliphaz and she bore Amalek to Eliphaz. These are the sons of Esau's wife Adah.

¹³ These are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These were the sons of Esau's wife Basemath.

¹⁴ These were the sons of Esau's wife Oholibamah, the daughter of Anah and the granddaughter of Zibeon: she bore to Esau, Jeush and Jalam and Korah.

¹⁵ These are the chiefs of the sons of Esau. The sons of Eliphaz, the firstborn of Esau, are chief Teman, chief Omar, chief Zepho, chief Kenaz,

¹⁶ chief Korah, chief Gatam, chief Amalek. These are the chiefs descended from Eliphaz in the land of Edom; these are the sons of Adah.

¹⁷ These are the sons of Reuel, Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah. These are the chiefs descended from Reuel in the land of Edom; these are the sons of Esau's wife Basemath.

¹⁸ These are the sons of Esau's wife Oholibamah: chief Jeush, chief Jalam, chief Korah. These are the chiefs descended from Esau's wife Oholibamah, the daughter of Anah.

¹⁹ These are the sons of Esau (that is, Edom), and these are their chiefs.

²⁰ These are the sons of Seir the Horite, the inhabitants of the land: Lotan and Shobal and Zibeon and Anah,

²¹ and Dishon and Ezer and Dishan. These are the chiefs descended from the Horites, the sons of Seir in the land of Edom.

²² The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.

²³ These are the sons of Shobal: Alvan and Manahath and Ebal, Shepho and Onam.

²⁴ These are the sons of Zibeon: Aiah and Anah—he is the Anah who found the hot springs in the wilderness when he was pasturing the donkeys of his father Zibeon.

²⁵ These are the children of Anah: Dishon, and Oholibamah, the daughter of Anah.

²⁶ These are the sons of Dishon: Hemdan and Eshban and Ithran and Cheran.

²⁷ These are the sons of Ezer: Bilhan and Zaavan and Akan.

²⁸ These are the sons of Dishan: Uz and Aran.

²⁹ These are the chiefs descended from the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

³⁰ chief Dishon, chief Ezer, chief Dishan. These are the chiefs descended from the Horites, according to their *various* chiefs in the land of Seir.

³¹ Now these are the kings who reigned in the land of Edom before any king reigned over the sons of Israel.

³² Bela the son of Beor reigned in Edom, and the name of his city was Dinhabah.

³³ Then Bela died, and Jobab the son of Zerah of Bozrah became king in his place.

³⁴ Then Jobab died, and Husham of the land of the Temanites became king in his place.

³⁵ Then Husham died, and Hadad the son of Bedad, who defeated Midian in the field of Moab, became king in his place; and the name of his city was Avith.

³⁶ Then Hadad died, and Samlah of Masrekah became king in his place.

³⁷ Then Samlah died, and Shaul of Rehoboth on the *Euphrates* River became king in his place.

³⁸ Then Shaul died, and Baal-hanan the son of Achbor became king in his place.

³⁹ Then Baal-hanan the son of Achbor died, and Hadar became king in his place; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

⁴⁰ Now these are the names of the chiefs descended from Esau, according to their families *and* their localities, by their names: chief Timna, chief Alvah, chief Jetheth,

⁴¹ chief Oholibamah, chief Elah, chief Pinon,

⁴² chief Kenaz, chief Teman, chief Mibzar,

⁴³ chief Magdiel, chief Iram. These are the chiefs of Edom (that is, Esau, the father of ^{lv}the Edomites), according to their habitations in the land of their possession.

Key Words:

Key

Message:

“For every generation, the challenge is the same – to see that there is more to life than a meal, or a video game, or baseball, or a party, or a movie, or an indulgence of some kind – to see, as Paul put it, that ‘the things that are seen are transient, but the things that are unseen are eternal’. 2 Cor. 4: 18 The challenge is to ‘seek the things that are above, where Christ is, seated at the right hand of God. Col. 3: 1, 2’” Kent Hughes

- **Gen. 36**

What is this chapter about?

What part does this chapter play in Genesis overall?

- **36: 1-8** These verses comprise the *toledot* of Esau.

“The names of Esau’s wives are evidently taken from a family record independent of 26: 34 and 28: 9. The present list agrees with the latter over two of the families into which Esau married (Elon’s and Ishmael’s), but Basemath appears now in one and now in the other, and the remaining names do not coincide. The simplest explanation is that the lists have suffered in transmission; but there may also have been some alternative names.” Kidner

Adah could have been Esau’s name for his wife Basemath, as opposed to her Hittite family name.

There are several possible solutions to these different wives’ names.

Perhaps Esau could have had more than three wives.

The same woman could have been known by more than one name.

This is just not airtight as far as the names of Esau’s wives.

“Gen. 36 establishes that the Edomites receive both land and protection from God. The Israelites are not allowed to conquer the land of Seir because of the command of God. The genealogy connects the rebellion of Esau against God to the rebellion of Edom against the people of God.” CCE

2 Chron. 21: 8-10

Future concerning Edom:

Is. 34: 5-9

Jer. 49: 7-22

Ezek. 25: 12-14; 35: 1-15

Obad. 1: 1-14

Mal. 1: 4-5

- **36: 15-19** *“Esau’s sons and grandsons produce 14 chiefs.” ESV*

“This list shows the transition of Esau’s descendants from a family to a tribal structure.”

Reformation Study Bible

- **Also look at: 1 Chron. 1: 51-54**

Esau's sons and grandsons: *"The conjunction of the names Eliphaz and Teman in verse 11 points to Edom as the probable setting of the book of Job, where an 'Eliphaz the Temanite' is prominent. Teman recurs several times in the Old Testament as a tribe and town of Edom, and Amalek was to be one of Israel's bitterest enemies."* Kidner

v. 31-39 There were kings in Edom before there were kings in Israel.
40-43 seems to desire to promote Esau as an overlord.

"The book of Job is set in patriarchal times, and the senior among his friends was Eliphaz the Temanite (ch. 11), evidently an Edomite. For this reason, the book points to Edom as its probably background. The prophecy of Obadiah is addressed to the Edomites, together with passages in other prophets. (Is. 34; 63: 1-6; Jer. 49: 7-22; Ezek. 25: 12-14; Amos 1: 11-12), so Edom was not left without any witness and could have repented."
Bible Speaks Today

Do Your Text Discovery of Genesis 37.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

37 Now Jacob lived in the land where his father had sojourned, in the land of Canaan.

²These are *the records* of the generations of Jacob.

Joseph, when seventeen years of age, was pasturing the flock with his brothers while he was *still* a youth, along with the sons of Bilhah and the sons of Zilpah, his father's wives. And Joseph brought back a bad report about them to their father.

³Now Israel loved Joseph more than all his sons, because he was the son of his old age; and he made him a varicolored tunic.

⁴His brothers saw that their father loved him more than all his brothers; and so they hated him and could not speak to him on friendly terms.

⁵Then Joseph had a dream, and when he told it to his brothers, they hated him even more.

⁶He said to them, “Please listen to this dream which I have had;

⁷for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf.”

⁸Then his brothers said to him, “Are you actually going to reign over us? Or are you really going to rule over us?” So they hated him even more for his dreams and for his words.

⁹Now he had still another dream, and related it to his brothers, and said, “Lo, I have had still another dream; and behold, the sun and the moon and eleven stars were bowing down to me.”

¹⁰He related *it* to his father and to his brothers; and his father rebuked him and said to him, “What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?”

¹¹His brothers were jealous of him, but his father kept the saying *in mind*.

¹²Then his brothers went to pasture their father’s flock in Shechem.

¹³Israel said to Joseph, “Are not your brothers pasturing *the flock* in Shechem? Come, and I will send you to them.” And he said to him, “I will go.”

¹⁴Then he said to him, “Go now and see about the welfare of your brothers and the welfare of the flock and bring word back to me.” So he sent him from the valley of Hebron, and he came to Shechem.

¹⁵ A man found him, and behold, he was wandering in the field; and the man asked him, “What are you looking for?”

¹⁶ He said, “I am looking for my brothers; please tell me where they are pasturing *the flock*.”

¹⁷ Then the man said, “They have moved from here; for I heard *them* say, ‘Let us go to Dothan.’” So Joseph went after his brothers and found them at Dothan.

¹⁸ When they saw him from a distance and before he came close to them, they plotted against him to put him to death.

¹⁹ They said to one another, “Here comes this dreamer!

²⁰ Now then, come and let us kill him and throw him into one of the pits; and we will say, ‘A wild beast devoured him.’ Then let us see what will become of his dreams!”

²¹ But Reuben heard *this* and rescued him out of their hands and said, “Let us not take his life.”

²² Reuben further said to them, “Shed no blood. Throw him into this pit that is in the wilderness, but do not lay hands on him”—that he might rescue him out of their hands, to restore him to his father.

²³ So it came about, when Joseph reached his brothers, that they stripped Joseph of his tunic, the varicolored tunic that was on him;

²⁴ and they took him and threw him into the pit. Now the pit was empty, without any water in it.

²⁵ Then they sat down to eat a meal. And as they raised their eyes and looked, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring *them* down to Egypt.

²⁶ Judah said to his brothers, “What profit is it for us to kill our brother and cover up his blood?

²⁷ Come and let us sell him to the Ishmaelites and not lay our hands on him, for he is our brother, our *own* flesh.” And his brothers listened *to him*.

²⁸ Then some Midianite traders passed by, so they pulled *him* up and lifted Joseph out of the pit and sold him to the Ishmaelites for twenty *shekels* of silver. Thus they brought Joseph into Egypt.

²⁹ Now Reuben returned to the pit, and behold, Joseph was not in the pit; so he tore his garments.

³⁰ He returned to his brothers and said, “The boy is not *there*; as for me, where am I to go?”

³¹ So they took Joseph’s tunic, and slaughtered a male goat and dipped the tunic in the blood;

³² and they sent the varicolored tunic and brought it to their father and said, “We found this; please examine *it* to see whether it is your son’s tunic or not.”

³³ Then he examined it and said, “It is my son’s tunic. A wild beast has devoured him; Joseph has surely been torn to pieces!”

³⁴ So Jacob tore his clothes and put sackcloth on his loins and mourned for his son many days.

³⁵ Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, “Surely I will go down to Sheol in mourning for my son.” So his father wept for him.

³⁶ Meanwhile, the Midianites sold him in Egypt to Potiphar, Pharaoh's officer, the captain of the bodyguard.

Key Words:

Key Message:

Gen. 37

Now begins a very crucial part to this story. What is it?

Here we encounter the *toledot* of Jacob. V. 2 This is the last of the *toledots*.

Dreams are a big part to this chapter. What is the importance of the dreams?

We begin to see some of the similarities of the wisdom literature of the time. Find places where you see the material of the wisdom literature.

For instance, though Joseph was righteous, he still faced suffering. The topic of the righteous suffering was a common wisdom literature theme. *"The Bible's wisdom literature assures the faithful that God brings good out of evil and suffering."* BKC

Referring to Joseph Bible Speaks Today says, *"Injustice dogs his steps, and yet he avoids self-pity and patiently endures long imprisonment, until suddenly his vindication transports him from the depths to the heights."*

Only God can do this!

"It is remarkable how much of the Joseph narrative hinges on so ordinary a failing as a parent's favoritism." Bible Speaks Today
What can be learned from that statement?

- **37:3**

“Parental favoritism again promoted family discord, deception, and the disappearance of the preferred son, but God graciously used it to achieve His good purpose (25: 28).” RSB

- **37: 10, 11**

It is possible to see a connection between **Luke 2: 19** and this passage.

- **37: 17** – Dothan

Dothan was another fourteen miles north.

“Archaeologists have drawn attention to the known antiquity of Dothan and the other towns mentioned in these records, and to the sparse population of the countryside which made it possible in patriarchal times (but less so in later centuries) for nomadic shepherds to roam the central hills of Palestine.” Kidner

“During ancient times merchants usually traveled in caravans, seeking protection in numbers on account of the many dangers and the lack of accommodations along the way. Caravans tended to be quite large (a column with 300 donkeys was not extraordinary) and often included armed guards.” Archaeological Study Bible

“The Romans’ elaborate road system (exemplified by the celebrated Appian Way) did not yet exist during Old Testament times.” ASB

- **37: 28**

“Ishmaelites and Midianites in verse 25, 27, 28, and 36 would suggest that they were synonymous or overlapping terms.” Kidner

Also look at Judg. 8: 24 where we are told ‘they had golden earrings, because they were Ishmaelites.’

Lev. 27: 5 on the price for a slave.

- **37: 31-33**

“Jacob’s deception by his sons, using Joseph’s cloak and a slaughtered goat, mirrors the way Jacob had deceived his own father by using Esau’s cloak and two goatskins (27: 15-16).” ESV

“Though he could not know it, Joseph was going through an experience which was to become a major theme in the Bible. The godly Servant was despised and rejected, only to become the rescuer of those who abused him.” BST

“But there is not a ‘poor me’ hint anywhere in the entire Genesis account of Joseph... we must never allow victim hood to enslave our souls. Enslavement to victimhood is neither biblical nor Christian.”

Kent Hughes

Joseph, instead, saw that the Lord had given him a dream – two in fact. This let Joseph know that God had a plan well beyond any momentary suffering. Just keep the faith.



Look at:

Is. 53: 3-6

Zech 11: 12-13

“The Lord’s shepherd was struck down and his sheep scattered, but the ‘sheep’ found they were the Lord’s people; the way of the cross involved for Jesus betrayal by a friend, as well as agony and death, but it was the way to life for all believers.” BST

Zech. 13: 7-9

Was the Lord still Joseph’s Shepherd even when his brothers were selling him into slavery in Egypt?

Read the Name of God: Jehovah Rohi – the Lord is my Shepherd

Yahweh-Rohi The Lord my shepherd. He cares for you, the way a shepherd tends his sheep. He cares for you and leads you to still waters and green pastures.

(Psalm 23, 80:1, 95:7, Isaiah 40:11, Jeremiah 31:10, Ezekiel 34:12, 23)

Jehovah-Rohi

Jehovah-rohi means Jehovah my Shepherd.

The term Ro'eh meant to feed or lead to pasture, as a shepherd does his flock. Ro'eh is used in relationship to rulers and their people. Ro'eh is also translated "companion" or "friend" with the idea of intimately sharing life, food and the like. It signifies to associate with, take pleasure in and to cherish something as treasured. Though not a direct name of God, the description is one of the most intimate and heartfelt in all of Scripture.

Psalm 23:1-6

The Lord is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever.

God's tireless care looking over the welfare of His people throughout the day and in sleepless nights was related in Jacob's care of Laban's sheep in the fields (Genesis 31:37-40). God's watchful eye and constant protection even in the face of danger are depicted in David going up against the lion and the bear to protect his father's sheep (I Samuel 17:34-37). Here, in unaided combat against the wild beasts (except for the aid of his heavenly Father), and later against Goliath, David showed himself to be resolute, resourceful and strong. This is Jesus on the cross, and thereafter as our good shepherd, fighting for those He would redeem.

Isaiah 40:10-11

Behold, the Lord God comes with might, and his arm rules for him; behold, his reward is with him, and his recompense before him. He will tend his flock like a shepherd; he will gather the lambs in his arms; he will carry them in his bosom, and gently lead those that are with young.

Our good shepherd is both strong and gentle. He has both collective and individual relationship with us, calling us each by name. Thus, each of His people can say that Jehovah is my shepherd.

Ezekiel 34:11-16 (esp. v. 15-16)

"For thus says the Lord God: Behold, I, I myself will search for my sheep and will seek them out. As a shepherd seeks out his flock when he is among his sheep that have been scattered, so will I seek out my sheep, and I will rescue them from all places where they have been scattered on a day of clouds and thick darkness. And I will bring them out from the peoples and gather them from the countries, and will bring them into their own land. And I will feed them on the mountains of Israel, by the ravines, and in all the inhabited places of the country. I will feed them with good pasture, and on the mountain heights of Israel shall be their grazing land. There they shall lie down in good grazing land, and on rich pasture they shall feed on the mountains of Israel. I myself will be the shepherd of my sheep, and I myself will make them lie down, declares the Lord God. I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice.

"Shepherding does not change much in Palestine where wild beasts may descend still upon unprotected sheep and suddenly destroy them. The Palestine shepherd lives night and day with his animals. He establishes a degree of intimacy with them that is touching to observe. He calls them all by their names and they, knowing his voice and hearing his only, heed. He protects the sheep from thieves and preying animals who would devour them at night, by sleeping in the opening of the often makeshift sheepfold and they, sensing his watchfulness, fear 'no evil.' He provides pasture and water even in the wilderness and the presence of enemies, and they, casting all their anxiety upon him, are fed. There is a singular communion between the shepherd and his sheep which, after one has visited Palestine and observed it, makes the symbol of the good Shepherd peculiarly apt and the Twenty-third Psalm strangely moving."

- Harriet Louise Holland Patterson in Around the Mediterranean with My Bible

John 10:1-18 (esp. v. 11-17)

"Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have received from my Father."

We have now come to understand that everything the shepherd is with his sheep, our Jehovah Rohi is with us, His people. This intimate relationship with the shepherd is the greatest privilege that the sheep have. It is what Jesus made available to us through the cross, taking our sin and removing hostility. You do not follow or obey a voice that you do not recognize. To know our Jehovah Rohi and His voice, as the sheep know the shepherd and his voice, we must have long, abiding and ongoing time in His presence to become familiar with His voice so that like wandering sheep we might not go astray. Jesus is the shepherd of Isaiah 40 who gently leads those with young ones, the good shepherd of Ezekiel 34 who goes looking for the lost sheep. It is the message of reconciliation that marks His life as He brings those He loves back home, into His fold. The gospel is entrusted to His under-shepherds, those who've come to know Him, to do the same.

Revelation 7:15-17

"Therefore they are before the throne of God, and serve him day and night in his temple; and he who sits on the throne will shelter them with his presence. They shall hunger no more, neither thirst anymore; the sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."

Second City Church: Revealed Sermon Series 2017

37: 36 "Potiphar"

"This Egyptian name means, 'he whom the sun god Ra has given.' Reformation Study Bible

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

LESSON SEVEN GENESIS 38 AND 39

“Who Do You Like Better, Judah or Joseph? Then Why Does God Choose Judah to Carry the Line of Messiah? What Does God Know that We Do Not? Everything!”

Names of God: Jehovah-jireh God the Provider

Basic Study

Seeing Jesus

“On one level it is about how Tamar single-handedly preserved the line of Judah. On a deeper level it is about the providential preservation of progeny for Judah. And on a still deeper personal level, it reveals how God’s sovereign plan and purpose is bound up in the development of individuals as He shapes them to fulfill His ends.”

Kent Hughes

The line of Judah was facing extinction.

Do Your Text Discovery of Chapter 38.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

38 And it came about at that time, that Judah departed from his brothers and visited a certain Adullamite, whose name was Hirah.

² Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her.

³ So she conceived and bore a son and he named him Er.

⁴ Then she conceived again and bore a son and named him Onan.

⁵ She bore still another son and named him Shelah; and it was at Chezib that she bore him.

⁶ Now Judah took a wife for Er his firstborn, and her name was Tamar.

⁷ But Er, Judah’s firstborn, was evil in the sight of the Lord, so the Lord took his life.

⁸ Then Judah said to Onan, “Go in to your brother’s wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother.”

⁹ Onan knew that the offspring would not be his; so when he went in to his brother's wife, he wasted his seed on the ground in order not to give offspring to his brother.

¹⁰ But what he did was displeasing in the sight of the Lord; so He took his life also.

¹¹ Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; for he thought, "*I am afraid* that he too may die like his brothers." So Tamar went and lived in her father's house.

¹² Now after a considerable time Shua's daughter, the wife of Judah, died; and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah, he and his friend Hirah the Adullamite.

¹³ It was told to Tamar, "Behold, your father-in-law is going up to Timnah to shear his sheep."

¹⁴ So she removed her widow's garments and covered *herself* with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; for she saw that Shelah had grown up, and she had not been given to him as a wife.

¹⁵ When Judah saw her, he thought she was a harlot, for she had covered her face.

¹⁶ So he turned aside to her by the road, and said, "Here now, let me come in to you"; for he did not know that she was his daughter-in-law. And she said, "What will you give me, that you may come in to me?"

¹⁷ He said, therefore, "I will send you a young goat from the flock." She said, moreover, "Will you give a pledge until you send *it*?"

¹⁸ He said, "What pledge shall I give you?" And she said, "Your seal and your cord, and your staff that is in your hand." So he gave *them* to her and went in to her, and she conceived by him.

¹⁹ Then she arose and departed and removed her veil and put on her widow's garments.

²⁰ When Judah sent the young goat by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her.

²¹ He asked the men of her place, saying, "Where is the temple prostitute who was by the road at Enaim?" But they said, "There has been no temple prostitute here."

²² So he returned to Judah, and said, "I did not find her; and furthermore, the men of the place said, 'There has been no temple prostitute here.'"

²³ Then Judah said, "Let her keep them, otherwise we will become a laughingstock. After all, I sent this young goat, but you did not find her."

²⁴ Now it was about three months later that Judah was informed, "Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry." Then Judah said, "Bring her out and let her be burned!"

²⁵ It was while she was being brought out that she sent to her father-in-law, saying, "I am with child by the man to whom these things belong." And she said, "Please examine and see, whose signet ring and cords and staff are these?"

²⁶ Judah recognized *them*, and said, "She is more righteous than I, inasmuch as I did not give her to my son Shelah." And he did not have relations with her again.

²⁷ It came about at the time she was giving birth, that behold, there were twins in her womb.

²⁸ Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet *thread* on his hand, saying, "This one came out first."

²⁹ But it came about as he drew back his hand, that behold, his brother came out. Then she said, "What a breach you have made for yourself!" So he was named Perez.

³⁰ Afterward his brother came out who had the scarlet *thread* on his hand; and he was named Zerah.

Key Words:

Key Message:

- **Gen. 38**

“Moses is connecting the story of Joseph to the broader theme of Genesis by showing how God preserves the messianic line, which will run not through Joseph but through Judah.” Christ-Centered Exposition

“The shattered covenant family began to intermarry with the cursed Canaanites and risked the loss of their distinctive identity (34: 1-31) God met this threat by sending Joseph ahead of them into Egypt where they were to be segregated (43: 32; 46: 34). There He preserved them until they had become a great nation and the iniquity of the Amorite was full (15: 13-16). That the bizarre episode of Judah and Tamar should contribute to the genealogy of Jesus Christ is a vivid demonstration of God’s grace (Matt. 1: 3-16).” Reformation Study Bible

Marriages to Canaanites are never praised in Genesis.

The law of the levirate marriage is important to this chapter.

Look at: Deut. 25: 5-10; also Matt. 22: 23-28; Luke 20: 28

“The unspecified wickedness of Er, like the specific sin of Onan (9, 10) is recorded for its contribution to the succession crisis. At the same time, it emphasizes the steep moral decline in the chosen family, which only the outstanding piety of Joseph would arrest for a while.” Kidner

- **v. 7** – “This is the first time Scripture documents God putting an individual to death.” CCE
- **v. 8-10** – “This was a standard practice, even if there were no record of the law in Deut. 25: 5 ff.” Kidner

This is the first biblical reference to the ancient custom of levirate marriage.

“Because the deceased Er was the firstborn, his heir would have inherited his position of family leadership and double portion. Desiring the place of first-born for himself, second-born Onan had intercourse with Tamar but prevented conception of a child. In so doing he was unfair to both his deceased brother and Tamar.” RSB

- **v. 18** – *“The cord makes it clear that the signet was not a ring but a seal (probably cylindrical) hung around the neck, which was part of the dress of any man of substance.” Kidner*

“A cylinder seal, worn on a cord around the neck, was the insignia of a prominent man. He signed contracts by rolling the seal over the clay on which the contract was etched.” RSB

- **v. 24** – *“The report of Tamar’s immorality produces an outburst of righteous indignation that prompts Judah to demand that she should be burned to death. When Judah discovers that he was responsible for Tamar’s pregnancy, he acknowledges her righteousness in contrast to his own failure (v. 26). This marks an important turning point for Judah.” ESV*

“A key child is born of Judah and Tamar – Perez – who will continue the messianic line (Matt. 1: 3).” Baker’s

“Joseph’s morality in the face of temptation may be contrasted with Judah’s immorality. In chapter 37 Jacob is deceived; in chapter 38 Judah is deceived.” Baker’s

“Although this chapter shows Judah at his worst, it also accounts for a remarkable transformation in his life, which comes through in the remaining episodes of the Joseph story. Further, Judah provides a stark contrast to the chaste Joseph in Gen. 39: though he suffered for his chastity, Joseph’s behavior is the right way to bring blessing to the Gentiles.”

“Though all this happened before the law of Moses was given, the world of the patriarchs was permeated by standards of right and wrong, recognizably the same as those which the law was to encapsulate.” BST

- **38: 11-14**

“A Hittite law stipulated that when a widow married her late husband’s brother and he died, she was to marry his father.” ASB

“It may be that his public humiliation following the Tamar scandal genuinely humbled him and transformed him into the kindly man who was concerned for his aged father and young brother.” BST

“Though she played on Judah’s vice, Tamar was commended for her daring ruse to redress Judah’s wrong and build up her family. This she became a heroine in Israel (Ruth 4: 12).” Reformation Study Bible

“Later in Ch. 49, kingship will be associated with Judah’s descendants, and biblical history reveals that from Perez comes the Davidic dynasty (Ruth 4: 18-22).” ESV

“Christians reading these particular stories involving Joseph and his half-brother Judah should take comfort in this shared theme: God is at work in every season and can redeem every situation.” CCE

Never fear, God’s plan always prevails!

“Judah would develop remarkably during the years leading up to chapter 44, where Judah would act as a righteous man before Joseph. The Judah-Tamar story teaches us that God’s purpose is bound up with the growth and development of His people.” Kent Hughes

Do Your Text Discovery

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

39 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there.

²The Lord was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian.

³Now his master saw that the Lord was with him and *how* the Lord caused all that he did to prosper in his hand.

⁴So Joseph found favor in his sight and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge.

⁵It came about that from the time he made him overseer in his house and over all that he owned, the Lord blessed the Egyptian’s house on account of Joseph; thus the Lord’s blessing was upon all that he owned, in the house and in the field.

⁶So he left everything he owned in Joseph’s charge; and with him *there* he did not concern himself with anything except the food which he ate.

Now Joseph was handsome in form and appearance.

⁷It came about after these events that his master's wife looked with desire at Joseph, and she said, "Lie with me."

⁸But he refused and said to his master's wife, "Behold, with me *here*, my master does not concern himself with anything in the house, and he has put all that he owns in my charge.

⁹There is no one greater in this house than I, and he has withheld nothing from me except you, because you are his wife. How then could I do this great evil and sin against God?"

¹⁰As she spoke to Joseph day after day, he did not listen to her to lie beside her *or* be with her.

¹¹Now it happened one day that he went into the house to do his work, and none of the men of the household was there inside.

¹²She caught him by his garment, saying, "Lie with me!" And he left his garment in her hand and fled and went outside.

¹³When she saw that he had left his garment in her hand and had fled outside,

¹⁴she called to the men of her household and said to them, "See, he has brought in a Hebrew to us to make sport of us; he came in to me to lie with me, and I screamed.

¹⁵When he heard that I raised my voice and screamed, he left his garment beside me and fled and went outside."

¹⁶So she left his garment beside her until his master came home.

¹⁷Then she spoke to him with these words, "The Hebrew slave, whom you brought to us, came in to me to make sport of me;

¹⁸and as I raised my voice and screamed, he left his garment beside me and fled outside."

¹⁹Now when his master heard the words of his wife, which she spoke to him, saying, "This is what your slave did to me," his anger burned.

²⁰So Joseph's master took him and put him into the jail, the place where the king's prisoners were confined; and he was there in the jail.

²¹ But the Lord was with Joseph and extended kindness to him and gave him favor in the sight of the chief jailer.

²² The chief jailer committed to Joseph's charge all the prisoners who were in the jail; so that whatever was done there, he was responsible *for it*.

²³ The chief jailer did not supervise anything under Joseph's charge because the Lord was with him; and whatever he did, the Lord made to prosper.

Key Words:

Key Message:

"Joseph was successful because the Lord was 'with' him. Joseph's success is bracketed with two declarations that the Lord was 'with' him." Kent Hughes

- **Gen. 39**

What are the crucial events of this chapter?

There is a key saying four times in this one chapter: "The Lord was with Joseph." V. 2-3, 21, 23.

Joseph could have abused his power but he did not.

Look at other accounts of managerial power:

Is. 22: 15-25

Luke 16: 1ff.

v. 21, 23 – "The Lord showed His steadfast love." This actually means that God showed hesed to Joseph – His covenant love.

What does this mean to you after studying Genesis these past several weeks?

“Joseph’s success story is preceded by two parallel declarations that the Lord was ‘with’ him.’ So we understand that the theological centerpiece of the story is God, Who was present and working on Joseph’s behalf. Thus we are to understand that at the most uncertain time of Joseph’s life, when he could see nothing of God, the covenant God of Israel was at work to effect His covenant promises through Joseph.” Kent Hughes

The LORD Yahweh – was the personal covenant name of God.

“The idea of God’s presence in Joseph’s life is the key to understanding how God is working to fulfill the Abrahamic promise in spite of what Joseph can and cannot see.” CCE **45: 5, 7-8; 48: 21; 50: 24-25**

Acts 7: 9

Joseph remembers 1- what God has called him to do.

And 2- Joseph remembers who God has called him to be.

“For the Christian, a proper understanding of who we are in light of who God has called us to be will empower us to have a stronger resistance to the pull of deception in our lives.”
CCE

“Of course, the greatest deterrent to falling to the sexual siege was Joseph’s awareness that God was with him.” Hughes

Look at **Matt. 1: 22, 23** – “God with us”

Truly realizing God is with us at all times, is a great protection.

“Although God never speaks directly to him (as He did to Abraham, Isaac, and Jacob), Joseph’s life in Egypt is governed by God’s providential care (50: 20).”

“The repeated references to the Lord in these verses emphasize that Joseph’s success is due to God’s presence with him.” ESV

Joseph refuses to sleep with Potiphar’s wife. His integrity contrasts sharply with the behavior of Reuben and Judah.

“The way of wisdom is to consider the cost of sin.” BKC

Joseph was wise: **Prov. 5: 8**

- **Seeing Jesus:**

“In a similar way, at the beginning of His earthly ministry, Jesus faced temptation by Satan himself. Had He capitulated to Satan’s ploy, He could have attained glory and power in a moment. However, knowing this was not the plan of God, He rejected Satan

and entrusted himself to God's grand purposes (Matt. 4: 1-11). Like Joseph, Jesus rested in the faithfulness of God." The Jesus Bible

See what more you can find out about Joseph's time in confinement.

Ps. 105: 16-24

The phrase "The Lord was with Joseph," did it mean that Joseph would not face hardships?
So what would this phrase mean?
What does it mean today?

Regarding Potiphar's wife

"Attempted rape of the master's wife by a slave would probably have earned a death sentence, but Joseph's punishment (confinement with the king's prisoners) was relatively mild." Reformation SB

Weekly Application Questions

- 1. How has studying this chapter for this week sharpened your understanding of Who God is?**

- 2. How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

Joseph could depend on God even when he was in prison unfairly.

Read the Names of God: Jehovah-jireh found in the Appendix.

LESSON EIGHT GENESIS 40 AND 41

“Why Does God Use Dreams? What Do Dreams Do that Mere Words Do Not?”

Names of God: Jehovah-jireh God provided a Deliverer

Basic Study

Seeing Jesus

Dreams play a big role in this section of Genesis. *“The ancient Egyptians put great stock in dreams because they believed that sleep put them in contact with another world. A pair of dreams indicated certainty of fulfillment.”* Hughes

Do Your Text Discovery on Genesis 40.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

40 Then it came about after these things, the cupbearer and the baker for the king of Egypt offended their lord, the king of Egypt.

²Pharaoh was furious with his two officials, the chief cupbearer and the chief baker.

³So he put them in confinement in the house of the captain of the bodyguard, in the jail, the *same* place where Joseph was imprisoned.

⁴The captain of the bodyguard put Joseph in charge of them, and he took care of them; and they were in confinement for some time.

⁵Then the cupbearer and the baker for the king of Egypt, who were confined in jail, both had a dream the same night, each man with his *own* dream *and* each dream with its *own* interpretation.

⁶When Joseph came to them in the morning and observed them, behold, they were dejected.

⁷He asked Pharaoh’s officials who were with him in confinement in his master’s house, “Why are your faces so sad today?”

⁸Then they said to him, “We have had a dream and there is no one to interpret it.” Then Joseph said to them, “Do not interpretations belong to God? Tell *it* to me, please.”

⁹So the chief cupbearer told his dream to Joseph, and said to him, “In my dream, behold, *there was* a vine in front of me;

¹⁰and on the vine *were* three branches. And as it was budding, its blossoms came out, *and* its clusters produced ripe grapes.

¹¹Now Pharaoh’s cup was in my hand; so I took the grapes and squeezed them into Pharaoh’s cup, and I put the cup into Pharaoh’s hand.”

¹²Then Joseph said to him, “This is the interpretation of it: the three branches are three days;

¹³within three more days Pharaoh will lift up your head and restore you to your office; and you will put Pharaoh’s cup into his hand according to your former custom when you were his cupbearer.

¹⁴Only keep me in mind when it goes well with you, and please do me a kindness ^[1]by mentioning me to Pharaoh and get me out of this house.

¹⁵For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon.”

¹⁶When the chief baker saw that he had interpreted favorably, he said to Joseph, “I also *saw* in my dream, and behold, *there were* three baskets of white bread on my head;

¹⁷and in the top basket *there were* some of all sorts of baked food for Pharaoh, and the birds were eating them out of the basket on my head.”

¹⁸Then Joseph answered and said, “This is its interpretation: the three baskets are three days;

¹⁹within three more days Pharaoh will lift up your head from you and will hang you on a tree, and the birds will eat your flesh off you.”

²⁰Thus it came about on the third day, *which was* Pharaoh’s birthday, that he made a feast for all his servants; and he lifted up the head of the chief cupbearer and the head of the chief baker among his servants.

²¹He restored the chief cupbearer to his office, and he put the cup into Pharaoh’s hand;

²²but he hanged the chief baker, just as Joseph had interpreted to them.

²³Yet the chief cupbearer did not remember Joseph but forgot him.

Key Words:

Key Message:

Gen. 40

How does reading Daniel 2: 25-45; 4: 19-27 help you to understand this episode in Gen. 40?

“Do not interpretations belong to God?” 40: 8 Joseph acknowledges Who is to get the credit.” Baker’s

“His demonstrated reflex was to first turn to God for wisdom and direction, which is essential to godly leadership. Joseph’s split-second response revealed a profoundly God-dependent man. His decade of ups and downs, mostly downs, had created an intimate

dependence on God. Turning to God was the habit of his mind (39: 9; 41: 16, 51, 52; 45: 8) – an essential for godly leadership. In this Joseph was also foreshadowing the way Christ Himself would live.” Kent Hughes

Joseph was God-reflexed – what people do in reflex is very revealing of what resides within them.

Joseph for the past years had not spoken Hebrew, his native language, he had not talked with another believer in his God, he dressed in Egyptian clothes, not knowing the condition of his family back in Canaan. Yet he remained faithful.

- **40: 8**

“In the ancient Near East great significance was given to dreams, and dream interpretations were sought from experts trained in the techniques and methods of the day.” ASB

“Dreams were valued in the ancient Near East as a means of discerning the future; professional dream interpreters were often employed by royal courts.”
Reformation Study Bible

Waiting on the Lord

“Abraham and Sarah had to wait until old age for the birth of Isaac; Moses was exiled for much of his life in an inhospitable desert; David lived under threat of death at the hand of Saul, and was on the run for months, if not years.” Bible Speaks Today

Waiting is a major part of walking with the Lord because it is through waiting that the Lord works the mystery of transformation into our lives.

Are you willing to wait?

40: 14 “kindness”

תִּנְּחָה H2617 goodness, kindness, faithfulness, faithful love

Here in Gen. 40 it refers to a commitment to help based on a promise that has been made

“The cupbearer forgot him, but God did not. In this hope Joseph had a persistent faith. His faith was not destroyed by his circumstances.” BKC

Yes, the cupbearer most definitely forgot Joseph, but did the Lord forget him?

Think of all the great men and women of God who have had to learn to wait.

Abraham had to wait on Isaac until Abraham was one hundred years old, Moses waited forty years in the desert as God prepared him, David was anointed as a boy and then waited and hid out in caves, the list continues even to this day. Waiting on the Lord is the path of becoming an obedient, faithful servant.

“Delay never thwarts God’s purposes; it only polishes His instrument.” Raymond Edman

Do Your Text Discovery on Genesis 41.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrine:

What You Learn about Man:

41 Now it happened at the end of two full years that Pharaoh had a dream, and behold, he was standing by the Nile.

²And lo, from the Nile there came up seven cows, sleek and fat; and they grazed in the marsh grass.

³Then behold, seven other cows came up after them from the Nile, ugly and gaunt, and they stood by the *other* cows on the bank of the Nile.

⁴The ugly and gaunt cows ate up the seven sleek and fat cows. Then Pharaoh awoke.

⁵He fell asleep and dreamed a second time; and behold, seven ears of grain came up on a single stalk, plump and good.

⁶Then behold, seven ears, thin and scorched by the east wind, sprouted up after them.

⁷The thin ears swallowed up the seven plump and full ears. Then Pharaoh awoke, and behold, *it was* a dream.

⁸Now in the morning his spirit was troubled, so he sent and called for all the magicians of Egypt, and all its wise men. And Pharaoh told them his dreams, but there was no one who could interpret them to Pharaoh.

⁹Then the chief cupbearer spoke to Pharaoh, saying, "I would make mention today of my *own* offenses.

¹⁰Pharaoh was furious with his servants, and he put me in confinement in the house of the captain of the bodyguard, *both* me and the chief baker.

¹¹We had a dream on the same night, he and I; each of us dreamed according to the interpretation of his *own* dream.

¹²Now a Hebrew youth *was* with us there, a servant of the captain of the bodyguard, and we related *them* to him, and he interpreted our dreams for us. To each one he interpreted according to his *own* dream.

¹³And just as he interpreted for us, so it happened; he restored me in my office, but he hanged him.”

¹⁴Then Pharaoh sent and called for Joseph, and they hurriedly brought him out of the dungeon; and when he had shaved himself and changed his clothes, he came to Pharaoh.

¹⁵Pharaoh said to Joseph, “I have had a dream, but no one can interpret it; and I have heard it said about you, that when you hear a dream you can interpret it.”

¹⁶Joseph then answered Pharaoh, saying, “It is not in me; God will give Pharaoh a favorable answer.”

¹⁷So Pharaoh spoke to Joseph, “In my dream, behold, I was standing on the bank of the Nile;

¹⁸and behold, seven cows, fat and sleek came up out of the Nile, and they grazed in the marsh grass.

¹⁹Lo, seven other cows came up after them, poor and very ugly and gaunt, such as I had never seen for ugliness in all the land of Egypt;

²⁰and the lean and ugly cows ate up the first seven fat cows.

²¹Yet when they had devoured them, it could not be detected that they had devoured them, for they were just as ugly as before. Then I awoke.

²²I saw also in my dream, and behold, seven ears, full and good, came up on a single stalk;

²³ and lo, seven ears, withered, thin, *and* scorched by the east wind, sprouted up after them;

²⁴ and the thin ears swallowed the seven good ears. Then I told it to the magicians, but there was no one who could explain it to me.”

²⁵ Now Joseph said to Pharaoh, “Pharaoh’s dreams are one *and the same*; God has told to Pharaoh what He is about to do.

²⁶ The seven good cows are seven years; and the seven good ears are seven years; the ^[v]dreams are one *and the same*.

²⁷ The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine.

²⁸ ^[z]It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do.

²⁹ Behold, seven years of great abundance are coming in all the land of Egypt;

³⁰ and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land.

³¹ So the abundance will be unknown in the land because of that subsequent famine; for it *will be* very severe.

³² Now as for the repeating of the dream to Pharaoh twice, *it means* that the matter is determined by God, and God will quickly bring it about.

³³ Now let Pharaoh look for a man discerning and wise and set him over the land of Egypt.

³⁴ Let Pharaoh take action to appoint overseers in charge of the land and let him exact a fifth *of the produce* of the land of Egypt in the seven years of abundance.

³⁵ Then let them gather all the food of these good years that are coming and store up the grain for food in the cities under Pharaoh’s authority and let them guard *it*.

³⁶ Let the food become as a reserve for the land for the seven years of famine which will occur in the land of Egypt, so that the land will not perish during the famine.”

³⁷ Now the proposal seemed good to Pharaoh and to all his servants.

³⁸ Then Pharaoh said to his servants, “Can we find a man like this, in whom is a divine spirit?”

³⁹ So Pharaoh said to Joseph, “Since God has informed you of all this, there is no one so discerning and wise as you are.

⁴⁰ You shall be over my house, and according to your command all my people shall ^[ah]do homage; only in the throne I will be greater than you.”

⁴¹ Pharaoh said to Joseph, “See, I have set you over all the land of Egypt.”

⁴² Then Pharaoh took off his signet ring from his hand and put it on Joseph’s hand and clothed him in garments of fine linen and put the gold necklace around his neck.

⁴³ He had him ride in his second chariot; and they proclaimed before him, “Bow the knee!” And he set him over all the land of Egypt.

⁴⁴ Moreover, Pharaoh said to Joseph, “*Though* I am Pharaoh, yet without your permission no one shall raise his hand or foot in all the land of Egypt.”

⁴⁵ Then Pharaoh named Joseph Zaphenath-paneah; and he gave him Asenath, the daughter of Potiphera priest of On, as his wife. And Joseph went forth over the land of Egypt.

⁴⁶ Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt.

⁴⁷ During the seven years of plenty the land brought forth abundantly.

⁴⁸ So he gathered all the food of *these* seven years which occurred in the land of Egypt and placed the food in the cities; he placed in every city the food from its own surrounding fields.

⁴⁹ Thus Joseph stored up grain in great abundance like the sand of the sea, until he stopped measuring *it*, for it was beyond measure.

⁵⁰ Now before the year of famine came, two sons were born to Joseph, whom Asenath, the daughter of Potiphera priest of On, bore to him.

⁵¹ Joseph named the firstborn Manasseh, “For,” *he said*, “God has made me forget all my trouble and all my father’s household.”

⁵² He named the second Ephraim, “For,” *he said*, “God has made me fruitful in the land of my affliction.”

⁵³ When the seven years of plenty which had been in the land of Egypt came to an end,

⁵⁴ and the seven years of famine began to come, just as Joseph had said, then there was famine in all the lands, but in all the land of Egypt there was bread.

⁵⁵ So when all the land of Egypt was famished, the people cried out to Pharaoh for bread; and Pharaoh said to all the Egyptians, “Go to Joseph; whatever he says to you, you shall do.”

⁵⁶ When the famine was *spread* over all the face of the earth, then Joseph opened all ^[av] the storehouses, and sold to the Egyptians; and the famine was severe in the land of Egypt.

⁵⁷ *The people of* all the earth came to Egypt to buy grain from Joseph, because the famine was severe in all the earth.

Key Words:

Key Message:

- **41: 8** “*magicians is another Egyptian-based word: it appears to be part of a composite title for those who were expert in handling the ritual books of priesthood and magic. They appear in Ex. 7: 11 where spells were needed. Here they were consulting the literature on dreams.*” Kidner

“When he put the dreams to the wise men of Egypt they could not give their interpretation, because these were not usual dreams that arise out of the human subconscious, and therefore they did not have any mention in the dream manuals. When the Lord spoke by dreams neither Egypt nor Babylon had any precedent (Dan. 2: 10; 4: 7); only the man of God, a Joseph or a Daniel, could give the meaning.” BST

- **41: 14**

“The Egyptians, unlike the Hebrews, were always clean shaven.” Baker’s

Also “the text mentions no problem with Joseph marrying an Egyptian, as there was with Esau marrying a Hittite.” Baker’s

“Only now do the silent workings of God begin to dawn on him. Joseph is beginning to discover that God is truly with him.” Baker’s

- **41: 15, 16**

“While Pharaoh naturally thought of expertise in the ‘science’ of dreams, Joseph almost explosively disavowed this whole approach. With hasty brevity he points from himself to God (the position in the sentence makes it emphatic) as sole revealer, disposer and benefactor, his abruptness contrasting with the polished speech of Daniel to the same effect (Dan. 2: 27-30).” Kidner

“Joseph responds to Pharaoh by unambiguously stating that God, not Joseph, is the one Who will answer Pharaoh’s request.” ESV

The repetition of the dreams underlies the importance of the dreams.

Read Ps. 105: 16-22 for biblical reference to this time.

God had prepared a deliverer before the trial had even begun.

Read the Name of God: Jehovah-jireh. God had provided a Deliverer before they needed one. (At the end of this lesson)

“Joseph prefigured Moses at the founding of Israel, and Daniel at the end of Israel’s monarchy. All three were oppressed captives who came to power in a hostile land by pitting God’s wisdom against the wise of this world, displaying the superiority of God’s wisdom and His rule over the nations.” Reformation SB

בְּלִעְדִּי bi la-de One word in the Hebrew

“Not me!” Joseph directed Pharaoh away from himself to God, saying, “God will give Pharaoh a favorable answer.”

“Ha Elohim will give Pharaoh a favorable answer.”

“Joseph had not changed one whit in his trip from the pit to the palace. Those thirteen years of preparation were now paying huge dividends. Through Joseph, God was advertising and asserting Himself in Egypt.” Hughes



- **41: 25-36**

“Joseph’s speech falls into two parts. Emphasizing the divine origin of the dreams, Joseph interprets their meaning to Pharaoh in vv. 25-32. He stresses that the twofold revelation indicates that they will be fulfilled soon. In vv. 33-36 Joseph outlines the action that Pharaoh ought to take in order to prepare for the seven years of famine. Joseph’s instructions are sufficiently detailed to impress Pharaoh deeply.” ESV

- **41: 33-36**

“Wisdom literature teaches that wisely planning ahead is a basic principle of practical living.”

“Joseph had been faithful over all the little things God sent him; now he would become ruler over all the land of Egypt under Pharaoh.” v. 45

“13 years after he was sold by his brothers (37: 2), Joseph’s position gave him opportunity to travel extensively across Egypt.” BKC

What do you learn about Joseph from: **Ps. 105: 16-22?**

- **41: 38**

“Pharaoh recognizes that Joseph is enabled by God to perceive things hidden from others. He ascribes this ability to a divine presence within Joseph.” ESV

- **41: 39**

“The king decided on the spot that he would never find anyone better to take the new appointment than the one who had proposed it, in whom is the spirit of God (38).” BST

- **41: 44**

“It was not unknown for Semites to attain high positions in the Egyptian government. For example, during the first half of the second millennium BC, an Asiatic named Hur became superintendent of the Royal Seal (or ‘chancellor’) of Egypt. Hur is well known from numerous scarab-seals of the seventeenth and sixteenth centuries BC.” ESV

- **41: 45**

“Joseph’s marriage to Asenath, the daughter of Potiphera priest of On, would have completed his assimilation into Egypt. By marrying into a prominent priestly family, Joseph would gain additional acceptance.” ESV

- **41: 51**

“By an act of will he left the past behind and lived in the present. It is by a similar act of will that Christians are to ‘hate’ their own lives, and ‘hate’ their fathers and mothers, in the sense of relegating all to a subsidiary place so that as disciples they can give total allegiance to Jesus Christ (Luke 14: 26).” BST

➤ **Seeing Jesus:**

There are many parallels to Jesus.

Joseph was thirty years old when he was taken from the prison and placed in the palace.

Jesus was thirty when He began His ministry.

Joseph was accompanied by those who called out “make way” which in the original language means “kneel” v. 43

This anticipates **Phil. 2: 7-11** where every knee will bow to Jesus.

Also in Paul’s passage to the Philippians, we are told that Jesus was like a slave, He assumed the form of a slave.

Joseph gave bread to starving people during a famine.

Jesus will give the bread of life to all who will partake.

Questions to Consider:

Joseph chooses to be a faithful servant at even the lowest point of his life. How can Christians remain faithful even in the midst of low circumstances?

The theme of ‘faithful love’ hesed, recurs throughout this passage and the whole Old Testament. How does this concept guide the relationship of God with His people?

Joseph's humility before Pharaoh contrasts with his hubris. Before his brothers (37: 9; 41: 16). How have Joseph's circumstances shaped him into a more humble person?

What can Christians learn from the way Joseph endured hardship and suffering?

Jehovah Jireh

Trials are adverse circumstances that God either introduces or allows in our lives to both identify where we are spiritually as well as to prepare us for where He wants us to go. If you are alive, there is no escaping life's trials.

You are either in a trial now, you've just come out of a trial, or you are getting ready to go into a trial. Trials are unavoidable realities of life.

But even though we all experience them, we also should take comfort in knowing that trials must first pass through God's hands before reaching us. Nothing comes our way without first having received His Divine approval. And in order to get His Divine approval, there must be a Divine reason for Him to approve it.

We learn about God's name *Jehovah-Jireh* in the biblical story of Abraham offering up his son Isaac on the altar of sacrifice. The root word for the name *Jireh* literally means "to see." Yet the compound name when put together means "to provide." Abraham, knowing that what he saw in the spiritual realm affected his own actions in the physical realm, he recognized the power of sight in calling the place of sacrifice *Jehovah Jireh*. Somewhere in the combination of those two names, there is a relationship between God "seeing" and

God “providing.” When we look at the form of the word “provide” that reads “provision,” we can recognize this link more clearly. Vision is in reference to seeing; while provision means that something was seen beforehand and thus provided for. The root “vision” ties the addressing of what is provided to what was seen.

God provided for Abraham based upon what He saw with regard to Abraham and that pre-vision led to God’s provision. God provided a ram when he saw Abraham going forth in obedience to sacrifice his son. He provided a way out of his trial.

So the question is: What must God see so that He might provide for you when you are caught in a trial of life? He needs to see the same things that He saw in Abraham which are found in these words from the passage: rose, saddled, took, split, arose, and went.

Abraham did not delay his obedience. He did what God had asked him to do even though he didn’t know how God was going to work it out. Delayed obedience is disobedience.

Partial obedience is complete disobedience. In other words, if Abraham had only gone half way on the trip, he wouldn’t have finished the journey. He never would have experienced and known *Jehovah Jireh*.

<https://tonyevans.org/jehovah-jireh/>

Question: "What does it mean that God is Jehovah-Jireh?"

Answer: “Jehovah-Jireh” is one of the many different [names of God](#) found in the Old Testament. “Jehovah-Jireh” is the KJV’s translation of *YHWH-Yireh* and means “The LORD Will Provide” ([Genesis 22:14](#)). It is the name memorialized by Abraham when God provided the ram to be sacrificed in place of Isaac.

The story begins with a strange command from God to Abraham, instructing him to offer his “son of promise,” Isaac, as a burnt offering. Early the next morning,

Abraham packs wood and a knife, and he and Isaac travel to Moriah, the place God had specified. As they near the site, Isaac questions Abraham concerning the intended offering: “Where is the lamb?” With great faith and foresight, Abraham responds, “God himself will provide the lamb for the burnt offering, my son” ([Genesis 22:1-8](#)). The New Testament tells us that Abraham believed God would raise Isaac from the dead ([Hebrews 11:19](#)).

Upon reaching the place God had chosen, Abraham demonstrates his faith and obedience by building an altar, binding Isaac, and placing him on the wood. Before Abraham can finish the offering, the Angel of the Lord calls to him from heaven, and Isaac’s life is spared. Then, “Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son” ([Genesis 22:13](#)). Abraham names the place “Jehovah-Jireh” because of God’s gracious provision of a substitute for Isaac. Immediately afterwards, God reconfirms His covenant with Abraham (v 17-18). Centuries later, King Solomon would build the temple in the same location ([2 Chronicles 3:1](#)).

The account of Abraham on Mt. Moriah thus becomes more than a dramatic illustration of faith and obedience. It is a presentation of the Lord’s eternal grace, continual provision, and all-encompassing wisdom. Jehovah-Jireh is not “The LORD *Did* Provide,” but “The LORD *Will* Provide.” In other words, the name does not simply memorialize a past event; it anticipates a future action.

Likewise, the statement “on the mountain of the LORD it will be provided” (verse 14) refers to more than Mt. Moriah—it also refers to a hill called Calvary, where God “did not spare his own Son, but gave him up for us all” ([Romans 8:32](#)). Abraham’s faith-filled statement that “God himself will provide the lamb” is a companion to John the Baptist’s exclamation, “Look, the Lamb of God, who takes away the sin of the world!” ([John 1:29](#)).

Jehovah-Jireh provided a sacrifice to save Isaac, and that action was a foreshadowing of the provision of His Son for the salvation of the world.

Yahweh-Jireh The Lord will provide. Jesus Christ said that Father cares for us and we never need to worry about provision. He is our source of life, in every way.
(Genesis 22:13-14)

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

Joseph would now leave the pit and head to the palace. What would keep him centered on God's ways? God's thoughts? *"Joseph's soul was in greater peril than at any other time in his short life. The pit instilled dependence upon God."* Hughes

What would center him on God now?

What did he name his two sons?

What does this show you?

LESSON NINE GENESIS 42 AND 43

“Who Is in Control Here? Who Is Always in Control? Then Why Do We Worry?”

Basic Study

Seeing Jesus

How does the last chapter show us a partial fulfillment of God’s promise to Abraham about being a blessing to the world?

“In you all the families of the earth shall be blessed.” Gen 12: 3

Do Your Text Discovery on Genesis 42.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

42 Now Jacob saw that there was grain in Egypt, and Jacob said to his sons, “Why are you staring at one another?”

² He said, “Behold, I have heard that there is grain in Egypt; go down there and buy *some* for us from that place, so that we may live and not die.”

³ Then ten brothers of Joseph went down to buy grain from Egypt.

⁴ But Jacob did not send Joseph’s brother Benjamin with his brothers, for he said, “I am afraid that harm may befall him.”

⁵ So the sons of Israel came to buy grain among those who were coming, for the famine was in the land of Canaan *also*.

⁶ Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with *their* faces to the ground.

⁷ When Joseph saw his brothers he recognized them, but he disguised himself to them and spoke to them harshly. And he said to them, "Where have you come from?" And they said, "From the land of Canaan, to buy food."

⁸ But Joseph had recognized his brothers, although they did not recognize him.

⁹ Joseph remembered the dreams which he had about them, and said to them, "You are spies; you have come to look at the undefended parts of our land."

¹⁰ Then they said to him, "No, my lord, but your servants have come to buy food.

¹¹ We are all sons of one man; we are honest men, your servants are not spies."

¹² Yet he said to them, "No, but you have come to look at the undefended parts of our land!"

¹³ But they said, "Your servants are twelve brothers *in all*, the sons of one man in the land of Canaan; and behold, the youngest is with our father today, and one is no longer alive."

¹⁴ Joseph said to them, "It is as I said to you, you are spies;

¹⁵ by this you will be tested: by the life of Pharaoh, you shall not go from this place unless your youngest brother comes here!

¹⁶ Send one of you that he may get your brother, while you remain confined, that your words may be tested, whether there is truth in you. But if not, by the life of Pharaoh, surely you are spies."

¹⁷ So he put them all together in prison for three days.

¹⁸ Now Joseph said to them on the third day, "Do this and live, for I fear God:

¹⁹ if you are honest men, let one of your brothers be confined in your prison; but as for *the rest of you*, go, carry grain for the famine of your households,

²⁰ and bring your youngest brother to me, so your words may be verified, and you will not die.” And they did so.

²¹ Then they said to one another, “Truly we are guilty concerning our brother, because we saw the distress of his soul when he pleaded with us, yet we would not listen; therefore this distress has come upon us.”

²² Reuben answered them, saying, “Did I not tell ^[g]you, ‘Do not sin against the boy’; and you would not listen? Now comes the reckoning for his blood.”

²³ They did not know, however, that Joseph understood, for there was an interpreter between them.

²⁴ He turned away from them and wept. But when he returned to them and spoke to them, he took Simeon from them and bound him before their eyes.

²⁵ Then Joseph gave orders to fill their bags with grain and to restore every man’s money in his sack, and to give them provisions for the journey. And thus it was done for them.

²⁶ So they loaded their donkeys with their grain and departed from there.

²⁷ As one *of them* opened his sack to give his donkey fodder at the lodging place, he saw his money; and behold, it was in the mouth of his sack.

²⁸ Then he said to his brothers, “My money has been returned, and behold, it is even in my sack.” And their hearts sank, and they *turned* ^[i]trembling to one another, saying, “What is this that God has done to us?”

²⁹ When they came to their father Jacob in the land of Canaan, they told him all that had happened to them, saying,

³⁰ “The man, the lord of the land, spoke harshly with us, and took us for spies of the country.

³¹ But we said to him, ‘We are honest men; we are not spies.

³² We are twelve brothers, sons of our father; one is no longer alive, and the youngest is with our father today in the land of Canaan.’

³³ The man, the lord of the land, said to us, ‘By this I will know that you are honest men: leave one of your brothers with me and take *grain* for the famine of your households, and go.

³⁴ But bring your youngest brother to me that I may know that you are not spies, but honest men. I will give your brother to you, and you may trade in the land.’”

³⁵ Now it came about as they were emptying their sacks, that behold, every man’s bundle of money was in his sack; and when they and their father saw their bundles of money, they were dismayed.

³⁶ Their father Jacob said to them, “You have bereaved me of my children: Joseph is no more, and Simeon is no more, and you would take Benjamin; all these things are against me.”

³⁷ Then Reuben spoke to his father, saying, “You may put my two sons to death if I do not bring him *back* to you; put him in my ^Ucare, and I will return him to you.”

³⁸ But Jacob said, “My son shall not go down with you; for his brother is dead, and he alone is left. If harm should befall him on the journey you are taking, then you will bring my gray hair down to Sheol in sorrow.”

- 42

Stephen referred to this in Acts 7: 12.

Read this and note any additional info.

- 42: 6-9

“The narrator underlines the fact that Joseph remembered the dreams.” ESV
Why is that important?

How does Is. 60: 14 relate to this?

Why does Joseph charge them three times with being spies? Vv. 9, 12, 14

42: 18

Why is the fact that he fears God important?

Is it true that he fears God?

Look back at 39: 9

Look at some other passages that stress the importance of fearing God:

Ev. 25: 43

Neh. 5: 15

Job 31: 23

Is there another path to holiness besides the fear of the Lord?

Notice that the brothers do not say they fear God, this comment comes from an Egyptian.

- 42: 21

“Though falsely accused of spying, they saw the Egyptian as the tool of God’s higher justice, matching their punishment with their real crime against Joseph.”

Reformation SB

➤ **Seeing Jesus:**

“Centuries later, one of Judah’s descendants would offer Himself in the place of sinners so that they might be freed from their penalty and slavery. Judah’s pledge of his life as the substitute for his younger brother is a striking parallel to Jesus’ substitutionary sacrifice of His life for His adopted brothers and sister – the church (Rom. 8: 17, 29).” Jesus Bible

- **42: 27-28**

“This is the first time they have acknowledged Him with regard to their situation.” CCE

“The first explicit mention of God by the brothers; they saw the hand of God at work behind their frightful circumstances.” Reformation SB

- **42: 35**

“Previously, they had sought God’s perspective when they first discovered the silver in one of their sacks. However, ‘they were afraid’ once they discovered the silver in all of their sacks because they had lost sight of God’s providence (Gen. 42: 35).” CCE

They were distant from God because their guilty consciences were tormenting them.

“Friends and sinners, do you desire God’s grace? If so, accept the guilt for your own sin. This guilt is good.” Hughes This kind of guilt invites God’s grace because you have admitted your state of sin. This is a guilt that leads to life and not death. 2 Cor. 7: 8-10

Do Your Text Discovery of Genesis 43

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What You Learn about Man:

43 Now the famine was severe in the land.

² So it came about when they had finished eating the grain which they had brought from Egypt, that their father said to them, “Go back, buy us a little food.”

³ Judah spoke to him, however, saying, “The man solemnly warned us, ‘You shall not see my face unless your brother is with you.’

⁴ If you send our brother with us, we will go down and buy you food.

⁵ But if you do not send *him*, we will not go down; for the man said to us, ‘You will not see my face unless your brother is with you.’”

⁶ Then Israel said, “Why did you treat me so badly by telling the man whether you still had *another* brother?”

⁷ But they said, “The man questioned particularly about us and our relatives, saying, ‘Is your father still alive? Have you *another* brother?’ So we answered his questions. Could we possibly know that he would say, ‘Bring your brother down’?”

⁸ Judah said to his father Israel, “Send the lad with me and we will arise and go, that we may live and not die, we as well as you and our little ones.

⁹ I myself will be surety for him; you may hold me responsible for him. If I do not bring him *back* to you and set him before you, then let me bear the blame before you forever.

¹⁰ For if we had not delayed, surely by now we could have returned twice.”

¹¹ Then their father Israel said to them, “If *it must be* so, then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.

¹² Take double *the* money in your hand and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake.

¹³ Take your brother also, and arise, return to the man;

¹⁴ and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved.”

¹⁵ So the men took this present, and they took double *the* money in their hand, and Benjamin; then they arose and went down to Egypt and stood before Joseph.

Joseph Sees Benjamin

¹⁶When Joseph saw Benjamin with them, he said to his house steward, “Bring the men into the house, and slay an animal and make ready; for the men are to dine with me at noon.”

¹⁷So the man did as Joseph said, and brought the men to Joseph’s house.

¹⁸Now the men were afraid, because they were brought to Joseph’s house; and they said, “*It is because of the money that was returned in our sacks the first time that we are being brought in, that he may seek occasion against us and fall upon us and take us for slaves with our donkeys.*”

¹⁹So they came near to Joseph’s house steward, and spoke to him at the entrance of the house,

²⁰and said, “Oh, my lord, we indeed came down the first time to buy food,

²¹and it came about when we came to the lodging place, that we opened our sacks, and behold, each man’s money was in the mouth of his sack, our money in full. So we have brought it back in our hand.

²²We have also brought down other money in our hand to buy food; we do not know who put our money in our sacks.”

²³He said, “Be at ease, do not be afraid. Your God and the God of your father has given you treasure in your sacks; I had your money.” Then he brought Simeon out to them.

²⁴Then the man brought the men into Joseph’s house and gave them water, and they washed their feet; and he gave their donkeys fodder.

²⁵So they prepared the present for Joseph’s coming at noon; for they had heard that they were to eat a meal there.

²⁶When Joseph came home, they brought into the house to him the present which was in their hand and bowed to the ground before him

²⁷ Then he asked them about their welfare, and said, “Is your old father well, of whom you spoke? Is he still alive?”

²⁸ They said, “Your servant our father is well; he is still alive.” They bowed down in homage.

²⁹ As he lifted his eyes and saw his brother Benjamin, his mother’s son, he said, “Is this your youngest brother, of whom you spoke to me?” And he said, “May God be gracious to you, my son.”

³⁰ Joseph hurried *out* for he was deeply stirred over his brother, and he sought *a place* to weep; and he entered his chamber and wept there.

³¹ Then he washed his face and came out; and he controlled himself and said, “Serve the meal.”

³² So they served him by himself, and them by themselves, and the Egyptians who ate with him by themselves, because the Egyptians could not eat bread with the Hebrews, for that is loathsome to the Egyptians.

³³ Now they were seated before him, the firstborn according to his birthright and the youngest according to his youth, and the men looked at one another in astonishment.

³⁴ He took portions to them from his own table, but Benjamin’s portion was five times as much as any of theirs. So they feasted and drank freely with him.

Key Words:

Key Message:

43: 3

“With his leadership rebuffed, Reuben is henceforth eclipsed by Joseph (who assumes the firstborn’s privileges) and by Judah (who here takes Reuben’s place of responsibility for the eleven brothers and whose royal tribe was to produce the Messiah, v. 8, 9; 49: 10).”

Reformation SB

- **43: 8, 9**

Who takes the lead here now and what does he offer?

- **43: 27 “Is he well?”**

The word used here for ‘well’ is shalom.

- **23, 27, 28 Three times the word ‘shalom’ is used.**

- **43: 32**

“As Palestinian shepherds, the Hebrews followed different dietary practices and slaughtered for food animals that were sacred to the Egyptians (46: 34). Such customs served the divine purpose by isolating the Israelites in the land of Goshen and preventing their assimilation into the pagan Egyptian culture.” RSB

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**
2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

LESSON TEN GENESIS 44 AND 45

“Judah Is Transformed. How Does This Happen? Is This Similar to How You Are Transformed?”

Basic Study

Digging Deeper

Seeing Jesus

Do You Text Discovery of Genesis 44.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

44 Then he commanded his house steward, saying, “Fill the men’s sacks with food, as much as they can carry, and put each man’s money in the mouth of his sack.

²Put my cup, the silver cup, in the mouth of the sack of the youngest, and his money for the grain.” And he did as Joseph had told *him*.

³As soon as it was light, the men were sent away, they with their donkeys.

⁴They had *just* gone out of the city, *and* were not far off, when Joseph said to his house steward, “Up, follow the men; and when you overtake them, say to them, ‘Why have you repaid evil for good?’

⁵Is not this the one from which my lord drinks and which he indeed uses for divination? You have done wrong in doing this.’”

⁶So he overtook them and spoke these words to them.

⁷They said to him, “Why does my lord speak such words as these? Far be it from your servants to do such a thing.

⁸ Behold, the money which we found in the mouth of our sacks we have brought back to you from the land of Canaan. How then could we steal silver or gold from your lord's house?

⁹ With whomever of your servants it is found, let him die, and we also will be my lord's slaves."

¹⁰ So he said, "Now let it also be according to your words; he with whom it is found shall be my slave, and *the rest of* you shall be innocent."

¹¹ Then they hurried, each man lowered his sack to the ground, and each man opened his sack.

¹² He searched, beginning with the oldest and ending with the youngest, and the cup was found in Benjamin's sack.

¹³ Then they tore their clothes, and when each man loaded his donkey, they returned to the city.

¹⁴ When Judah and his brothers came to Joseph's house, he was still there, and they fell to the ground before him.

¹⁵ Joseph said to them, "What is this deed that you have done? Do you not know that such a man as I can indeed practice divination?"

¹⁶ So Judah said, "What can we say to my lord? What can we speak? And how can we justify ourselves? God has found out the iniquity of your servants; behold, we are my lord's slaves, both we and the one in whose possession the cup has been found."

¹⁷ But he said, "Far be it from me to do this. The man in whose possession the cup has been found, he shall be my slave; but as for you, go up in peace to your father."

¹⁸ Then Judah approached him, and said, "Oh my lord, may your servant please speak a word in my lord's ears, and do not be angry with your servant; for you are equal to Pharaoh.

¹⁹ My lord asked his servants, saying, 'Have you a father or a brother?'

²⁰ We said to my lord, 'We have an old father and a little child of *his* old age. Now his brother is dead, so he alone is left of his mother, and his father loves him.'

²¹ Then you said to your servants, ‘Bring him down to me that I may set my eyes on him.’

²² But we said to my lord, ‘The lad cannot leave his father, for if he should leave his father, his father would die.’

²³ You said to your servants, however, ‘Unless your youngest brother comes down with you, you will not see my face again.’

²⁴ Thus it came about when we went up to your servant my father, we told him the words of my lord.

²⁵ Our father said, ‘Go back, buy us a little food.’

²⁶ But we said, ‘We cannot go down. If our youngest brother is with us, then we will go down; for we cannot see the man’s face unless our youngest brother is with us.’

²⁷ Your servant my father said to us, ‘You know that my wife bore me two sons;

²⁸ and the one went out from me, and I said, “Surely he is torn in pieces,” and I have not seen him since.

²⁹ If you take this one also from me, and harm befalls him, you will bring my gray hair down to Sheol in sorrow.’

³⁰ Now, therefore, when I come to your servant my father, and the lad is not with us, since his life is bound up in the lad’s life,

³¹ when he sees that the lad is not *with us*, he will die. Thus your servants will bring the gray hair of your servant our father down to Sheol in sorrow.

³² For your servant became surety for the lad to my father, saying, ‘If I do not bring him *back* to you, then let me bear the blame before my father forever.’

³³ Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers.

³⁴ For how shall I go up to my father if the lad is not with me—for fear that I see the evil that would overtake my father?”

Key Words:

Key Message:

As a manager and leader, what has Joseph learned that makes him feel his need to test his brothers' loyalty to Benjamin?

Is it our place to test other people?

Then why is Joseph doing this?

As God's people, what do we learn from **44: 20-34**?

➤ **Digging Deeper**

- **44**

"One of the most moving speeches in all of Scripture is Judah's plea for Benjamin (44: 18-34)." Baker's

44: 15

Divination

Lev. 19: 26

Deut. 18: 10

What do you make of this concerning divination?

- **44: 5**

"This description and Joseph's statement in v.15 do not indicate that he actually practiced pagan divination; this description was necessary to the ruse and identified the silver cup as

a treasured possession 42: 7, 12) Joseph received revelation from God alone. (40: 8; 41: 16)” RSB

- **44: 14**

“When Joseph disappeared, it was only Jacob who tore his clothes (37:34); now all the brothers do, the first sign of fraternal solidarity.” Kent Hughes

- **44: 14-34**

“Judah’s plea to be imprisoned for Benjamin is among the finest and most moving of all petitions.” Kidner

“As Judah admitted their guilt, he understood that it was not the viceroy who uncovered it but God! Thus, through Judah’s declaration of guilt they all accepted that God had uncovered their sin... And that Judah could reference his father’s favoritism of Benjamin as the reason for freeing Benjamin meant that a transformation had taken place in his soul.” Kent Hughes

“This section concludes with the first instance in the Bible of a person offering himself as a substitute for another.” Christ-Centered Exposition

“Judah interceded for the boy; his lengthy plea to be imprisoned in place of Benjamin is among the finest and most moving of all petitions.” BKC

“He (Judah) could not have proved more effectively the genuineness of his love for his father and of his repentance for the blame he had incurred in selling Joseph (37: 26). It is a vivid example of the change that God can bring about in a person.” BST

“Here (44: 33) is a Judah very different from the one who sold his brother into slavery (37: 26, 27). Judah’s self-sacrificing love prefigures the vicarious atonement of Christ Who by His voluntary suffering healed the breach between God and humans.” RSB

“As God would have it, Judah’s willingness to suffer as a substitute for his brother foreshadowed the substitutionary, vicarious atonement of His ultimate Son, Christ Jesus, the Lion of the tribe of Judah.” Kent Hughes

- **44: 16**

Judah makes no excuses. How is this an excellent example of how to respond when we are accused?

What do we learn about defending ourselves here?

“So, brothers and sisters in Christ, just as Judah and his brothers came to see that God was caring for them all the way along, so must we. God has always been, and still is, about the utter transformation of His people.” Kent Hughes

Do Your Text Discovery on Genesis 45.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

45 Then Joseph could not control himself before all those who stood by him, and he cried, “Have everyone go out from me.” So there was no man with him when Joseph made himself known to his brothers.

²He wept so loudly that the Egyptians heard *it*, and the household of Pharaoh heard *of it*.

³Then Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence.

⁴Then Joseph said to his brothers, “Please come closer to me.” And they came closer. And he said, “I am your brother Joseph, whom you sold into Egypt.

⁵Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life.

⁶For the famine *has been* in the land these two years, and there are still five years in which there will be neither plowing nor harvesting.

⁷God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance.

⁸ Now, therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.

⁹ Hurry and go up to my father, and say to him, 'Thus says your son Joseph, "God has made me lord of all Egypt; come down to me, do not delay.

¹⁰ You shall live in the land of Goshen, and you shall be near me, you and your children and your children's children and your flocks and your herds and all that you have.

¹¹ There I will also provide for you, for there are still five years of famine *to come*, and you and your household and all that you have would be impoverished."

¹² Behold, your eyes see, and the eyes of my brother Benjamin see, that it is my mouth which is speaking to you.

¹³ Now you must tell my father of all my splendor in Egypt, and all that you have seen; and you must hurry and bring my father down here."

¹⁴ Then he fell on his brother Benjamin's neck and wept, and Benjamin wept on his neck.

¹⁵ He kissed all his brothers and wept on them, and afterward his brothers talked with him.

¹⁶ Now when the news was heard in Pharaoh's house that Joseph's brothers had come, it pleased Pharaoh and his servants.

¹⁷ Then Pharaoh said to Joseph, "Say to your brothers, 'Do this: load your beasts and go to the land of Canaan,

¹⁸ and take your father and your households and come to me, and I will give you the best of the land of Egypt and you will eat the fat of the land.'

¹⁹ Now you are ordered, 'Do this: take wagons from the land of Egypt for your little ones and for your wives and bring your father and come.

²⁰ Do not concern yourselves with your goods, for the best of all the land of Egypt is yours."

²¹ Then the sons of Israel did so; and Joseph gave them wagons according to the command of Pharaoh and gave them provisions for the journey.

²²To each of them he gave changes of garments, but to Benjamin he gave three hundred *pieces of* silver and five changes of garments.

²³To his father he sent as follows: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and sustenance for his father on the journey.

²⁴So he sent his brothers away, and as they departed, he said to them, “Do not quarrel on the journey.”

²⁵Then they went up from Egypt and came to the land of Canaan to their father Jacob.

²⁶They told him, saying, “Joseph is still alive, and indeed he is ruler over all the land of Egypt.” But he was stunned, for he did not believe them.

²⁷When they told him all the words of Joseph that he had spoken to them, and when he saw the wagons that Joseph had sent to carry him, the spirit of their father Jacob revived.

²⁸Then Israel said, “It is enough; my son Joseph is still alive. I will go and see him before I die.”

Key Words:

Key Message:

- 45
- 45: 4-7

“Joseph stated his confidence in the timing of God, the love of God, and the grace of God.” The Jesus Bible

- 45: 5-8

“These verses, with Joseph’s repeated affirmation ‘God Sent me’, form the theological heart of the Joseph narrative (50: 19-21; Acts 7: 9-14). God oversees the course of human action to achieve His good and set purpose (Acts 2: 23; 4: 28).” Reformation Study Bible

- **45: 5** – *“One of the classic statements of providential control – This biblical realism, to see clearly the two aspects of every event – on the one hand human mishandling (and the blind working of nature), on the other the perfect will of God – and to fix attention on the latter as alone being of any consequence.”* Kidner
- **45: 7** – *“He who is spiritual can perceive the hand of God in every event, and therefore is able to forgive those who wrong him.”* BKC

“Notice that there was not a hint of reproach, but only encouragement...Joseph understood that every episode in his life’s story, and that of his brothers, was under God’s direct rule.” Hughes

V. 7, 8

Prov. 16: 9

Prov. 20: 24

“How comforting to know that their sins, though they had caused immense hurt to Joseph and their father and themselves and many others, had not thwarted the plan of God but actually had been used to bring it about ‘to preserve life’ v. 5” Hughes

- **45: 9** *“Notice that ‘God’ is the subject of Joseph’s first sentence to his father.”* Kidner

“Three times over he says, ‘God sent me.’” Bible Speaks Today
v. 5, 7, 8

- **45: 10**

“”Believers who see and embrace Who God is and what He is doing in life forgive! Hatred and unwillingness to forgive comprise the province of hearts that are ignorant of God and His Word.” Kent Hughes

➤ **Seeing Jesus: God sent Jesus just as God sent Joseph.**

“This Goshen should be distinguished from the one mentioned in Josh. 10: 41; 11: 16; 15: 51

This location probably also lessened the likelihood of Jacob’s family being absorbed into Egyptians society.” **ESV**

“Joseph is able to forgive because he has reoriented his perspective in light of God’s purposes.” Christ-Centered Exposition

- **45: 21-24**

Why do you think it necessary for Joseph to remind the brothers not to quarrel?

It is possible that Moses was including this instruction not to quarrel along the way because of the people of God that followed him as he led them to the Promised Land.

“It has been twenty-two years since Joseph has seen his father.” Baker’s

*“Carts are first mentioned in **45: 19-46: 5**, when Pharaoh sent them to help move Jacob and his family.” Archaeological Study Bible*

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**
2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

LESSON ELEVEN GENESIS 46 and 47

“Will You Go Wherever God Tells You to Go?”

Basic Study

Seeing Jesus

“Beersheba was especially rich in patriarchal history and devotion because there Abraham had made a covenant with Abimelech, named the place Beersheba, planted a tree, and called on the name of the Lord (21: 23, 24, 31-34). It was there that Isaac built an altar, and was three times assured that the Lord was with him, (26: 3, 24, 28). And Jacob himself knew Beersheba well because it had been his home in the early days before he journeyed to Haran (28: 10).” Kent Hughes

Do Your Text Discovery of Genesis 46.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

46 So Israel set out with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Isaac.

²God spoke to Israel in visions of the night and said, “Jacob, Jacob.” And he said, “Here I am.”

³He said, “I am God, the God of your father; do not be afraid to go down to Egypt, for I will make you a great nation there.

⁴I will go down with you to Egypt, and I will also surely bring you up again; and Joseph will close your eyes.”

⁵Then Jacob arose from Beersheba; and the sons of Israel carried their father Jacob and their little ones and their wives in the wagons which Pharaoh had sent to carry him.

⁶They took their livestock and their property, which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his descendants with him:

⁷his sons and his grandsons with him, his daughters and his granddaughters, and all his descendants he brought with him to Egypt.

⁸Now these are the names of the sons of Israel, Jacob and his sons, who went to Egypt: Reuben, Jacob's firstborn.

⁹The sons of Reuben: Hanoch and Pallu and Hezron and Carmi.

¹⁰The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman.

¹¹The sons of Levi: Gershon, Kohath, and Merari.

¹²The sons of Judah: Er and Onan and Shelah and Perez and Zerah (but Er and Onan died in the land of Canaan). And the sons of Perez were Hezron and Hamul.

¹³The sons of Issachar: Tola and Puvvah and Iob and Shimron.

¹⁴The sons of Zebulun: Sered and Elon and Jahleel.

¹⁵These are the sons of Leah, whom she bore to Jacob in Paddan-aram, with his daughter Dinah; all his sons and his daughters *numbered* thirty-three.

¹⁶The sons of Gad: Ziphion and Haggi, Shuni and Ezbon, Eri and Arodi and Areli.

¹⁷The sons of Asher: Imnah and Ishvah and Ishvi and Beriah and their sister Serah. And the sons of Beriah: Heber and Malchiel.

¹⁸These are the sons of Zilpah, whom Laban gave to his daughter Leah; and she bore to Jacob these sixteen persons.

¹⁹The sons of Jacob's wife Rachel: Joseph and Benjamin.

²⁰Now to Joseph in the land of Egypt were born Manasseh and Ephraim, whom Asenath, the daughter of Potiphera, priest of On, bore to him.

²¹The sons of Benjamin: Bela and Becher and Ashbel, Gera and Naaman, Ehi and Rosh, Muppim and Huppim and Ard.

²² These are the sons of Rachel, who were born to Jacob; *there were* fourteen persons in all.

²³ The sons of Dan: Hushim.

²⁴ The sons of Naphtali: ^[s]Jahzeel and Guni and Jezer and Shillem.

²⁵ These are the sons of Bilhah, whom Laban gave to his daughter Rachel, and she bore these to Jacob; *there were* seven persons in all.

²⁶ All the persons belonging to Jacob, who came to Egypt, his direct descendants, not including the wives of Jacob's sons, *were* sixty-six persons in all,

²⁷ and the sons of Joseph, who were born to him in Egypt were two; all the persons of the house of Jacob, who came to Egypt, *were* seventy.

²⁸ Now he sent Judah before him to Joseph, to point out *the way* before him to Goshen; and they came into the land of Goshen.

²⁹ Joseph prepared his chariot and went up to Goshen to meet his father Israel; as soon as he appeared before him, he fell on his neck and wept on his neck a long time.

³⁰ Then Israel said to Joseph, "Now let me die, since I have seen your face, that you are still alive."

³¹ Joseph said to his brothers and to his father's household, "I will go up and tell Pharaoh, and will say to him, 'My brothers and my father's household, who *were* in the land of Canaan, have come to me;

³² and the men are shepherds, for they have been keepers of livestock; and they have brought their flocks and their herds and all that they have.'

³³ When Pharaoh calls you and says, 'What is your occupation?'

³⁴ you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' that you may live in the land of Goshen; for every shepherd is loathsome to the Egyptians."

Key Words:

Key Message:

“Beer-sheba had been Isaac’s chief centre.” Kidner

“When he arrives in Beersheba (v. 1), he offers ‘sacrifices’ to God in the same place as his father Isaac.” 26: 23

“God had told Isaac not to go to Egypt (26: 2), but now He told Jacob to go.” BKC

What do you make of that?

- **46: 1-4**

Do you think Israel needed God’s vision to give him the courage to continue?

- **46: 3**

“I will make you into a great nation.”

“An elaboration of the covenant promise to Abraham.” RSB

Gen. 12: 2; 15: 13, 14; 18: 18; Ex. 1: 7

“I Myself will go down with you to Egypt, and I will also bring you up again, and Joseph’s hand shall close your eyes.” Vv. 3, 4

“Astonishingly, Israel would NOT become a great nation in the land of promise but on the pagan Nile!” Hughes

“God will eventually bring them ‘back’ to Canaan (v. 4). God is going with them to preserve them and bless them even as they live away from the land of promise.” CCE

“Israel’s time in Egypt was not God’s plan B, as if God were making the most of an unexpected famine. The famine was part of God’s plan to place Israel in Egypt,

fulfilling the prophecy in Genesis 15. Finally, God promises to ‘go with’ Jacob. He promises to be with Jacob in Egypt and to have a hand in bringing him back to Canaan. The promise of the presence of God is a recurring theme in Joseph’s narrative (48: 21; 50: 24).” CCE 28: 15; Ex. 3: 8 CCE

Other verse re: God’s presence:

Ex. 3: 12

Deut. 31: 6

Josh. 1: 15

Is. 43:2

God’s presence with His people in the new covenant era is experienced through the indwelling of the Holy Spirit.

Ezek 36: 26-27

Joel 2: 28

Eph. 1: 13-14

Rev. 21: 3

46: 2. “Here I am”

Hineni – “Here I am”

We have seen this already and will see it again.

Gen. 22: 11

Gen. 31: 11

36: 2

Ex. 3: 4

1 Sam. 3: 4

Is. 6: 8

- 46: 5-7

Jacob began to understand that Egypt would provide an “ark” of preservation for His people and from here they would grow into a great nation.

Wenham points out certain phraseology of their departure echoes terms from the flood story – “into Egypt” (two times) and “into the ark” 6: 18-20.

Egypt makes for an unsafe “ark of safety” except for the fact that it is never the ark that saves but the Lord is our only safety.

- **46: 8-27**

“This catalog of sons closes the patriarchal period in Canaan and forms a transition to the Exodus from Egypt (Ex. 1: 1-7).” RSB

- **46: 8**

“The offspring were viewed as present in their parents (Heb. 7: 9, 10).” RSB

“It is an interesting example of the differing guidance God may give to His people in differing circumstances; what was not God’s will for Isaac seemed to be the way God had specifically prepared for Jacob.” Bible Speaks Today

- **v. 26, 27** How do you reconcile the difference between the numbers here: 66 and 70?

- **46: 26**

“The figure of sixty-six persons probably reflects the omission of Er and Onan (v. 12) and Ephraim and Manasseh (vv. 20, 27).” RSB

“There is no way of satisfactorily solving the problem and reconciling the difference unless 70 is understood here to be a typological rather than a literal number.” Nahum Sarna

- **46: 27**

“The covenant family is represented by the symbolic number seventy (vv. 8-27), signifying a large and complete number. In this group of seventy, the emerging nation of Israel was comprehended.” RSB

- **v. 34**

Why does Joseph tell the brothers to say that they tend livestock?

“While the patriarchs died before witnessing the fulfillment of God’s redemptive purposes for the whole world, they believed that their eternal destiny was secure because of their relationship with God (Heb. 11: 12-16, 39).” ESV

“It looks as if the Hebrew manuscript from which the translators worked was not unanimous at this point. Perhaps 70 is treated here as a round number, representing the ideal, conveying the idea that all Israel when down to Egypt.” ESV

“The number seventy represents completeness and parallels the Genesis 10 genealogy documenting the seventy who make up the Table of Nations.” CCE

We are not sure why the Egyptians find the shepherds loathsome.

Do Your Text Discovery of Genesis 47.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

47 Then Joseph went in and told Pharaoh, and said, “My father and my brothers and their flocks and their herds and all that they have, have come out of the land of Canaan; and behold, they are in the land of Goshen.”

² He took five men from among his brothers and presented them to Pharaoh.

³ Then Pharaoh said to his brothers, “What is your occupation?” So they said to Pharaoh, “Your servants are shepherds, both we and our fathers.”

⁴ They said to Pharaoh, “We have come to sojourn in the land, for there is no pasture for your servants’ flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants live in the land of Goshen.”

⁵ Then Pharaoh said to Joseph, “Your father and your brothers have come to you.

⁶ The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock.”

⁷ Then Joseph brought his father Jacob and presented him to Pharaoh; and Jacob blessed Pharaoh.

⁸ Pharaoh said to Jacob, “How many years have you lived?”

⁹ So Jacob said to Pharaoh, “The years of my sojourning are one hundred and thirty; few and unpleasant have been the years of my life, nor have they attained the years that my fathers lived during the days of their sojourning.”

¹⁰ And Jacob blessed Pharaoh and went out from his presence.

¹¹ So Joseph settled his father and his brothers and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had ordered.

¹² Joseph provided his father and his brothers and all his father’s household with ^[1]food, according to their little ones.

¹³ Now there was no food in all the land, because the famine was very severe, so that the land of Egypt and the land of Canaan languished because of the famine.

¹⁴ Joseph gathered all the money that was found in the land of Egypt and in the land of Canaan for the grain which they bought, and Joseph brought the money into Pharaoh’s house.

¹⁵ When the money was all spent in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, “Give us food, for why should we die in your presence? For *our* money is gone.”

¹⁶ Then Joseph said, “Give up your livestock, and I will give you *food* for your livestock, since *your* money is gone.”

¹⁷ So they brought their livestock to Joseph, and Joseph gave them food in exchange for the horses and the flocks and the herds and the donkeys; and he fed them with food in exchange for all their livestock that year.

¹⁸ When that year was ended, they came to him the next year and said to him, “We will not hide from my lord that our money is all spent, and the cattle are my lord’s. There is nothing left for my lord except our bodies and our lands.

¹⁹ Why should we die before your eyes, both we and our land? Buy us and our land for food, and we and our land will be slaves to Pharaoh. So give us seed, that we may live and not die, and that the land may not be desolate.”

²⁰ So Joseph bought all the land of Egypt for Pharaoh, for every Egyptian sold his field, because the famine was severe upon them. Thus the land became Pharaoh’s.

²¹ As for the people, he removed them to the cities from one end of Egypt’s border to the other.

²² Only the land of the priests he did not buy, for the priests had an allotment from Pharaoh, and they lived off the allotment which Pharaoh gave them. Therefore, they did not sell their land.

²³ Then Joseph said to the people, “Behold, I have today bought you and your land for Pharaoh; now, *here* is seed for you, and you may sow the land.

²⁴ At the harvest you shall give a fifth to Pharaoh, and four-fifths shall be your own for seed of the field and for your food and for those of your households and as food for your little ones.”

²⁵ So they said, “You have saved our lives! Let us find favor in the sight of my lord, and we will be Pharaoh’s slaves.”

²⁶ Joseph made it a statute concerning the land of Egypt *valid* to this day, that Pharaoh should have the fifth; only the land of the priests did not become Pharaoh’s.

²⁷ Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very numerous.

²⁸ Jacob lived in the land of Egypt seventeen years; so the length of Jacob's life was one hundred and forty-seven years.

²⁹ When the time for Israel to die drew near, he called his son Joseph and said to him, "Please, if I have found favor in your sight, place now your hand under my thigh and deal with me in kindness and faithfulness. Please do not bury me in Egypt,

³⁰ but when I lie down with my fathers, you shall carry me out of Egypt and bury me in their burial place." And he said, "I will do as you have said."

³¹ He said, "Swear to me." So he swore to him. Then Israel bowed *in worship* at the head of the bed.

Key Words:

Key Message:

- 47

Pharaoh gave Jacob's family the best part of the land, it is suggested that it was near the eastern part of the Nile Delta.

Goshen – was pastureland at the edge of Egypt's society. Why would this be most advantageous?

Joseph's advice to his family is a great example for Christians to be submissive and humble. *"The interview is a good model of straightforward, peaceable dealings between a pilgrim people and the temporal power."* Kidner

This is echoed in 1 Pet. 2: 11-17.

“The of this meeting is framed by the repeated comment that Jacob blessed Pharaoh (v. 7, 10). Genesis presents the special line associated with Abraham and his seed as mediating God’s blessing to others.” ESV

- **46: 28-47: 31**

“Through Joseph’s wisdom God preserved Israel in Goshen, both physically, by providing food and land, and spiritually, by providing for their isolation from the pagan Egyptians until the exodus.” Reformation Study Bible

47: 9 sojourning

“The Hebrew term denotes a temporary abode, the condition of a resident alien. Jacob described his own life, and that of his fathers, as a sojourn (21: 34; 24: 3; 26: 3) Though awaiting the fulfillment of the divine covenant promise of land, their hope extended beyond Canaan to a heavenly and eternal country, to a ‘city ... whose designer and builder is God’ Heb. 11: 10.” Reformation Study Bible

“Out of Jacob’s long career, the writer of the Book of Hebrews selected this blessing of Joseph’s sons by the patriarch as his great act of faith Heb. 11: 21. It was his reaching out for the continuation of God’s promise in the face of death.” BKC

- **47: 11**

The name – “the land of Rameses” was a later name for Goshen.

47: 27-28

Astonishingly, the “time in Egypt is not an interruption of the covenant but an incubation of the covenant people.” John Walton

- **47: 28-31**

Hammitah is “the bed” while Hammatteh is “the staff.” ESV

Jacob requires a promise from Joseph to see to it that Jacob is buried in Canaan when he dies.

Jacob was walking by faith Heb. 11: 21.

“Certainly Jacob knew that wherever he died, he would go to be with his fathers. The reason for the demand was that burying his remains in Canaan was a declaration of his faith in the promise of the land to Abraham and his seed forever (15: 17). Jacob in faith looked to the ultimate prosperity.” Kent Hughes

“And when the 430 years of Israel’s sojourn were completed, and the cup of the Amorites was made full, Joseph’s coffin was brought forth first as the exodus began.” Kent Hughes

➤ **Seeing Jesus:**

“Throughout Genesis 45-47, Joseph serves as an anticipation of the Messiah, who would emerge from Israel’s lineage. God sends Joseph ahead of Israel to preserve a remnant and bring deliverance (45: 5-7). Just as Joseph went before his family, Jesus promises to do the same for His people (John 14: 1-3). Just as Joseph provides food for his hungry brothers, Jesus’s death and resurrection provide spiritual salvation and nourishment for the spiritually impoverished. Joseph is presented as the beloved son of his father. Though he is rejected by his brothers and sold into slavery, he is eventually exalted to the right hand of Pharaoh. In a similar way, Jesus is God’s beloved Son Who is rejected by the son of Israel who conspire to kill Him. Jesus becomes as lowly as a slave before being exalted to the right hand of God (Phil. 2: 6-11). Just as God worked things out for good through the suffering of Joseph, God worked through the suffering endured by Christ on the cross to prepare a way of deliverance for us (Acts 2: 23-24).” Christ -Centered Exposition

Questions to consider:

Why is God’s sovereignty over the life of Joseph a comfort for the believer?

Joseph’s forgiveness of his brothers is one of the strongest examples of reconciliation in the Old Testament. What lessons can you draw from it regarding how to reconcile with those who have harmed you?

God’s presence is a continued theme in Genesis. He walks in the garden of Eden and comes down at Babylon. He closes Noah’s family in the ark and visits with Abraham. In the events described in this section, he goes down to Egypt with Jacob. The prophets speak of how he will eventually put on flesh and be born in the town of Bethlehem. How does God’s presence provide comfort? Why should awareness of it provide strength?”

What steps can you take to help ensure you keep walking by faith the way Jacob did, all the way up to your own death? In what ways does your longing for a homeland and better country guide your pilgrimage here on earth?

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**
2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

LESSON TWELVE GENESIS 48 AND 49

“Does Jacob Continue to Live Life His Own Way or Has He Learned to Trust His God?”

Names of God: El Shaddai – Almighty God and El Gibhor – the Mighty God

Basic Study

Seeing Jesus

The first reference to illness in the Bible: 48: 1.

“Thus as his death approached, old Jacob’s soul rose above his material existence in Egypt to an exercise of faith so extraordinary that the New Testament’s ‘Hall of Faith,’ Hebrews 11, selected it as the singular event that characterized him as a man of faith.”

Do Your Text Discovery of Genesis 48

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

48 Now it came about after these things that Joseph was told, “Behold, your father is sick.” So he took his two sons Manasseh and Ephraim with him.

²When it was told to Jacob, “Behold, your son Joseph has come to you,” Israel collected his strength and sat up in the bed.

³Then Jacob said to Joseph, “God Almighty appeared to me at Luz in the land of Canaan and blessed me,

⁴and He said to me, ‘Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.’

⁵Now your two sons, who were born to you in the land of Egypt before I came to you in Egypt, are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon are.

⁶ But your offspring that have been born after them shall be yours; they shall be called by the names of their brothers in their inheritance.

⁷ Now as for me, when I came from Paddan, Rachel died, to my sorrow, in the land of Canaan on the journey, when there was still some distance to go to Ephrath; and I buried her there on the way to Ephrath (that is, Bethlehem).”

⁸ When Israel saw Joseph’s sons, he said, “Who are these?”

⁹ Joseph said to his father, “They are my sons, whom God has given me here.” So he said, “Bring them to me, please, that I may bless them.”

¹⁰ Now the eyes of Israel were so dim from age *that* he could not see. Then Joseph brought them close to him, and he kissed them and embraced them.

¹¹ Israel said to Joseph, “I never expected to see your face, and behold, God has let me see your children as well.”

¹² Then Joseph took them from his knees, and bowed with his face to the ground.

¹³ Joseph took them both, Ephraim with his right hand toward Israel’s left, and Manasseh with his left hand toward Israel’s right, and brought them close to him.

¹⁴ But Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on Manasseh’s head, crossing his hands, although Manasseh was the firstborn.

¹⁵ He blessed Joseph, and said,

“The God before whom my fathers Abraham and Isaac walked,
The God who has been my shepherd all my life to this day,

¹⁶ The angel who has redeemed me from all evil,

Bless the lads;

And may my name live on in them,

And the names of my fathers Abraham and Isaac;
And may they grow into a multitude in the midst of the earth.”

¹⁷ When Joseph saw that his father laid his right hand on Ephraim’s head, it displeased him; and he grasped his father’s hand to remove it from Ephraim’s head to Manasseh’s head.

¹⁸ Joseph said to his father, “Not so, my father, for this one is the firstborn. Place your right hand on his head.”

¹⁹ But his father refused and said, “I know, my son, I know; he also will become a people and he also will be great. However, his younger brother shall be greater than he, and his descendants shall become a multitude of nations.”

²⁰ He blessed them that day, saying,
“By you Israel will pronounce blessing, saying,
‘May God make you like Ephraim and Manasseh!’”

Thus he put Ephraim before Manasseh.

²¹ Then Israel said to Joseph, “Behold, I am about to die, but God will be with you, and bring you back to the land of your fathers.

²² I give you one portion more than your brothers, which I took from the hand of the Amorite with my sword and my bow.”

Key Words:

Key Message:

Jacob refers to God as he is dying as his God Almighty: El Shaddai. Look back at Lesson 3 for the name El Shaddai and make sure you are very familiar with this name.

48: 5-7 Jacob gave the birthright to Joseph by elevating Ephraim and Manasseh, Joseph's sons to the rank of firstborn sons, thus giving a double portion to Joseph.

- **48: 3-7**

v. 3

"God Almighty appeared to me at Luz in the land of Canaan and blessed me." 28: 19
"It was God Almighty, El Shaddai, Who had appeared to him at Luz, the old name for Bethel (28: 19)." BST

v. 5

Jacob "announces that he is adopting Joseph's sons as his own." CCE

"Jacob makes it so that Ephraim and Manasseh (and their descendants) will not be regarded as Egyptians but as Israelites having full status." CCE

"Jacob speaks to Joseph, picking up on three distinctive issues. First, he refers to the theophany (his vision of God) at Bethel, recalling the all-important promises made to him by God (28: 13-15). Second, Jacob elevates his grandsons Ephraim and Manasseh to the status of full sons, on par with Reuben and Simeon (48: 5) Later, this will result in Joseph's descendants, through Ephraim and Manasseh, being viewed as two separate tribes. Consequently, when the land of Canaan is allocated, Joseph through his descendants receives one-sixth of the territory. This double portion of the inheritance confirms that Joseph was designated the 'firstborn' in place of Reuben (1 Chron. 5: 1-2) ESV

By ruling that the boys of Joseph would become the firstborn sons, he in essence was doubling their inheritance.

Jacob now describes God in three ways:

1) First, He is the God of his ancestors.

2) Second, this God also is a personal God, Who "had been his shepherd all his life to this day."

3) Jacob then mentions the angel who has redeemed him from all harm. The angel had appeared at three crisis points in his life: at Bethel (28: 13), in Paddam-aram (31: 11, 13) and at Peniel (32: 24-30).

"The major sections of Jacob's blessing occur in Genesis 49: 8-12 (with regard to Judah) and 49: 22-26 (regarding Joseph). These two men and by extension their tribes descending from them, receive special distinction." CCE

- **48: 12** *“from his knees”*

“In the ancient Near East, the knee was symbolic of parental care and, by extension, of adoption.” Reformation Study Bible

- **48: 8-14**

“It emphasizes that the blessing they are now to enjoy is for his sake, as his representatives.” Kidner

“This is also the first instance in Scripture where a blessing is accompanied by the laying on of hands.” **Ps. 139: 5; Matt. 19: 13-15** RSB

The blessing of Joseph’s sons

“Joseph, like so many others, expected God to work in a certain way, but found that He is often pleased to work differently and sometimes even unconventionally. But faith recognizes that God’s ways are not man’s ways.

For four consecutive generations this reversed pattern was followed: Isaac over Ishmael, Jacob over Esau, Joseph over Reuben, and Ephraim over Manasseh.” BKC

Jacob’s response: *“‘I know, my son, I know’, expressed the confidence of his faith: he was blessing according to the divine plan, not according to normal custom.”* BKC



“It had taken Jacob a lifetime of divine discipline to learn that he must only speak and do the word of God. Now he dared to trust God and believe His plans were best.” Kent Hughes

Do Your Text Discovery of Genesis 49.

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

49 Then Jacob summoned his sons and said, “Assemble yourselves that I may tell you what will befall you in the days to come.

²“Gather together and hear, O sons of Jacob;

And listen to Israel your father.

³“Reuben, you are my firstborn;

My might and the beginning of my strength,

Preeminent in dignity and preeminent in power.

⁴“Uncontrolled as water, you shall not have preeminence,

Because you went up to your father’s bed;

Then you defiled *it*—he went up to my couch.

⁵“Simeon and Levi are brothers;

Their swords are implements of violence.

⁶“Let my soul not enter into their council;

Let not my glory be united with their assembly;

Because in their anger they slew men,

And in their self-will they lamed oxen.

⁷“Cursed be their anger, for it is fierce;

And their wrath, for it is cruel.

I will disperse them in Jacob,

And scatter them in Israel.

⁸“Judah, your brothers shall praise you;

Your hand shall be on the neck of your enemies;

Your father's sons shall bow down to you.

⁹ "Judah is a lion's whelp;

From the prey, my son, you have gone up.

He couches, he lies down as a lion,

And as a lion, who dares rouse him up?

¹⁰ "The scepter shall not depart from Judah,

Nor the ruler's staff from between his feet,

Until Shiloh comes,

And to him *shall be* the obedience of the peoples.

¹¹ "He ties *his* foal to the vine,

And his donkey's colt to the choice vine;

He washes his garments in wine,

And his robes in the blood of grapes.

¹² "His eyes are dull from wine,

And his teeth white from milk.

¹³ "Zebulun will dwell at the seashore;

And he *shall be* a haven for ships,

And his flank *shall be* toward Sidon.

¹⁴ "Issachar is a strong donkey,

Lying down between the sheepfolds.

¹⁵ "When he saw that a resting place was good

And that the land was pleasant,

He bowed his shoulder to bear *burdens*,
And became a slave at forced labor.

¹⁶ “Dan shall judge his people,
As one of the tribes of Israel.

¹⁷ “Dan shall be a serpent in the way,
A horned snake in the path,
That bites the horse’s heels,
So that his rider falls backward.

¹⁸ “For Your salvation I wait, O Lord.

¹⁹ “As for Gad, raiders shall raid him,
But he will raid *at* their heels.

²⁰ “As for Asher, his food shall be rich,
And he will yield royal dainties.

²¹ “Naphtali is a doe let loose,
He gives beautiful words.

²² “Joseph is a fruitful bough,

A fruitful bough by a spring;

Its branches run over a wall.

²³ “The archers bitterly attacked him,

And shot *at him* and harassed him;

²⁴ But his bow remained firm,

And his arms were agile,

From the hands of the Mighty One of Jacob

(From there is the Shepherd, the Stone of Israel),

²⁵ From the God of your father who helps you,

And by the Almighty who blesses you

With blessings of heaven above,

Blessings of the deep that lies beneath,

Blessings of the breasts and of the womb.

²⁶ “The blessings of your father

Have surpassed the blessings of my ancestors

Up to the utmost bound of the everlasting hills;

May they be on the head of Joseph,

And on the crown of the head of the one distinguished among his brothers.

²⁷ “Benjamin is a ravenous wolf;

In the morning he devours the prey,

And in the evening he divides the spoil.”

²⁸ All these are the twelve tribes of Israel, and this is what their father said to them ^[af]when he blessed them. He blessed them, every one ^[ag]with the blessing appropriate to him.

²⁹ Then he charged them and said to them, “I am about to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

³⁰ in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought along with the field from Ephron the Hittite for a ^[ah]burial site.

³¹ There they buried Abraham and his wife Sarah, there they buried Isaac and his wife Rebekah, and there I buried Leah—

³² the field and the cave that is in it, purchased from the sons of Heth.”

³³ When Jacob finished charging his sons, he drew his feet into the bed and breathed his last and was gathered to his people.

Key Words:

Key Message:

- **49 Did you receive a blessing from your father or mother?**

Have you blessed your children?

Have you offered them a specific blessing, recounting their specialness and eternal place within God’s kingdom?

Make sure you offer a blessing to your loved ones sooner rather than later.

“Most of **Gen. 49** is poetry.” Baker’s

Note the frequent use of animal imagery in this chapter.

Rev. 5: 5

“Shiloh” as a title of the Messiah

Ezek. 21: 27

- **49: 4**

*“unruly” “It is this aspect of water, so quickly becoming an undisciplined torrent, as in **Prov. 17: 14**, which is the point of the comparison. Reuben was a man of ungoverned impulse.” Kidner*

*“With the coming of Messiah there will be paradise-like splendor. Kidner says that every line of **Genesis 49: 11-12** ‘speaks of exuberant, intoxicating abundance: it is the golden age of the Coming One, Whose universal rule was glimpsed in **v. 10**.’” BKC*

“The blessing Jacob bestows to Judah may not be fully understood, either by Judah or by the other brothers. It becomes clear later, however, in the Person of Jesus. Jacob speaks prophetically of the way God is advancing the story of redemption.” CCE

- **49: 5-7**

Simeon and Levi

“Simeon and Levi are dealt with together because their future destiny is bound up with their collusion in the massacre at Shechem (ch. 34). This treacherous attack, which took advantage of an agreement entered into in good faith, now receives its condemnation: cursed be their anger. No blessing is promised to either tribe and the later selection of Levi as the priestly tribe was connected with loyalty to the Lord in another incident (Exodus 32: 25-29). Even so the Levites were scattered among the other tribes instead of enjoying territory of their own. Simeon early lost its separate identity by inclusion with the more powerful Judah.” BST

“Both tribes were scattered; but while Simeon disintegrated, to be sprinkled partly amongst Judah (Josh. 19: 2-9) partly among the northern tribes (2 Chron. 34: 6), Levi was awarded as honorable dispersion as the priestly element in Israel (Ex. 32: 26, 29; Num. 18: 20, 23, 35: 2-8).” Kidner

“And both tribes were divided and scattered, so that neither of them were given a portion of the land. The tribe of Simeon virtually disappeared after the time of the conquest of the promised land.” Kent Hughes

“Jacob’s pronouncement regarding Simeon and Levi centers on their violent disposition. Undoubtedly this relates back to their treatment of the men of Shechem whom they massacred on account of the humiliation of their sister Dinah (34). Distancing himself from their fierce anger and cruel wrath, Jacob indicates that their descendants will be scattered throughout the other tribes (49: 7). As a result, their strength will be dissipated.” ESV

Read the following and comment on the future solution to this dilemma.

Ex. 22: 16-17

Deut. 22: 28-29

- **49: 9** *Lion's cub*

"Signifying strength, courage, and boldness, the lion was an apt symbol of the warrior kings of Judah's Davidic line – a royal line culminating in the conquering Messiah, Jesus Christ. (Rev. 5: 5) Reformation Study Bible

- **49: 10**

- **Seeing Jesus:**

"In these words, Jacob predicts the great empire of David, and the greater kingdom of Christ, the second David.

"The verse as a whole predicts leadership for Judah (Num. 2: 9; 10: 14; Judg. 1: 1, 2)."

Kidner

"Until he comes to Shiloh' corresponds to no Messianic event."

- **49: 15** *a servant*

"Issachar threw off the Canaanite yoke under the leadership of Deborah and Barak (Judg. 5: 15)." RSB

- **49: 16 – 1 Chron. 5: 18-19**

- **49: 19**

"The descendants of Gad, located in the region of Gilead, east of the Jordan River, will be attacked by raiders. If necessity the Gadites will become skillful warriors who use stealth to fend off the invaders." ESV

- **49: 21**

"Compared to a graceful doe, the tribe of Naphtali will flourish, nourished by the rich natural resources of upper Galilee." ESV

- **49: 22-26**

"Finally, Jacob 'Israel blesses Joseph by the Almighty, El Shaddai, the name which sums up the overarching providence which had been shaping Jacob's character and guiding his steps throughout his life. This name 'El Shaddai undergirded that which later was shown to be at the very centre of the nature of God.'" Bible Speaks Today (quotes JA Motyer)

"Ephraim and Manasseh inherited the most fertile areas of the land of Canaan and flourished accordingly, but by the time of Amos and Hosea self-indulgence had brought about the ruin of the tribes of Joseph (Amos 6: 6), and Ephraim, despite the Lord's gentle upbringing and kind provision, had bitterly deserted the Lord for idols (Hos. 11: 1-3). Hosea makes clear how reluctantly the Lord withdrew His hand of blessing." BST

Read Hos. 11: 8-9.

“At one time the name Ephraim was used as a synonym for the kingdom of Israel. However, in the long run both tribes would apostatize, and the tribe of Judah would take on the mantle and ascendancy. Ps. 78 describes their tragic demise (2 Kings 17).” Kent Hughes

“The metaphor is evocative of a well-watered tree that is so healthy and fruit-laden that its branches hang low over garden walls, offering its fruit to all who pass by. Certainly this is when Joseph had been for his family and the surrounding world during the famine.”
Kent Hughes

- **49: 24** – “Mighty One”

Also look at: Is. 1: 24; 49: 26; 60: 16; Ps. 132: 2, 5

Another future prophecy is included in **Is. 63: 1-6**
See what you can learn from that prophecy.

Review the name of God: El Gibhor – the Mighty God

· Hebrew Names of God ·

אל גִּבּוֹר

EL GIBHOR - MIGHTY GOD

EL GIBHOR: “Mighty/ Warrior God” Jeremiah 32:17-18 “Nothing is too difficult for You, who shows lovingkindness to thousands, but repays the iniquity of fathers into the bosom of their children after them, O great and mighty God [El Gibbor].” El...El Gibhor is the description of God as a Mighty Warrior and Champion. He always prevails, has great strength, and authority over all. It is He who spoke all of creation into existence. It is His mighty hand that brought the ten plagues against Egypt and set His people free. Sometimes we forget that we can trust God in overwhelming troubles in our life today. He is still Mighty God and will deliver us! “The LORD is my rock and my fortress and my

deliverer, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold." Psalm 18:2

El Gibbor-Mighty God

Updated: Sat, 02/21/2015 - 00:00 By admin

JESUS, MIGHTY GOD (EL GIBBOR) - Are you growing weary and losing heart? Are you facing some seemingly insurmountable "mountain" of difficulty? Is there some "impossible situation" in a relationship with your spouse, a family member, a friend, a co-worker, etc? I am facing such a situation even as I write these words! Whenever God allows us to experience circumstances we think are too difficult, we need to fix our eyes on Jesus the Author and Perfecter of our faith, choosing to consider Him Who has endured such hostility by sinners against Himself, so that we may not grow weary and lose heart. ([Heb 12:2-3-note](#)) The Greek word for "fixing" (aphorao in [Heb 12:2-note](#)) literally means to turn our eyes away from those things which are nearby (e.g., our difficulties) and instead to steadfastly fix them on something else, in this case SOMEONE else! And one of the best ways to fix our eyes on Jesus is by meditating on the manifold truths inherent in Messiah's many majestic Names. As Jeremiah testified "No one is like You, O LORD. You are great, and Your Name is MIGHTY in power." ([Jer 10:6NIV-note](#)) May our Father enable us by His "Spirit of grace" ([Heb 10:29b-note](#)) to turn our eyes away from our difficulty and instead to focus steadfastly on Messiah's great Name MIGHTY GOD. Amen. Indeed, this great Name, EL GIBBOR, is for all of us in great need - He is now and forever our MIGHTY GOD, the One Who is eternally "MIGHTY TO SAVE" (see [Zeph 3:17ESV-note](#) below).

In one of most familiar Messianic Prophecies, Isaiah writes "a Child will be born to us, a Son will be given to us; and the government will rest on His shoulders; and His Name will be called Wonderful Counselor, MIGHTY GOD (EL GIBBOR), Eternal Father, Prince of Peace." ([Isa 9:6-note](#)) Isaiah describes Messiah as the One Who has the wisdom to counsel (govern) and the MIGHT to carry it out. Isaiah follows in the next chapter with a prophecy alluding to the future restoration of Israel when "A remnant will return, the remnant of Jacob (Jews who believe in Messiah), to the MIGHTY GOD (EL GIBBOR)." ([Isa 10:21-note](#)). This Mighty God is Jesus, Who in His first advent came in meekness "to proclaim the favorable year of the LORD," ([Isaiah 61:2a](#), [Lk 4:19-note](#)) but Who will return in majesty, as MIGHTY GOD, in "the day of vengeance of our God." ([Isaiah 61:2b-note](#)) He is the MIGHTY GOD, the divine Warrior Who conquers every foe, including our mortal enemies, sin ([Ro 6:10-11-note](#), [Ro 8:3-note](#)), death ([1Cor 15:55-57-note](#)) and the devil ([Heb 2:14,15-note](#)). Our MIGHTY GOD will come again to avenge all wrongs (you can rest in that truth beloved! Read [Ro 12:17,18,19-note](#)), "clothed with a robe dipped in blood and His Name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him (EL GIBBOR) on white horses (this is YOU dear saint, read [Rev 17:14-note](#) = "those who are with Him [when He returns to wage war] are the called and chosen and faithful!"). And from His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the ALMIGHTY ([Rev 1:8-note](#) = Jesus). And on His robe and on His thigh He has a Name written, "KING OF KINGS, AND LORD OF LORDS." ([Rev 19:13-16-note](#)) "All hail the pow'r of Jesus' Name (Mighty God)! Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all. Bring forth the royal diadem, And crown Him Lord of all!"

Adrian Rogers recalls a story from Robert Louis Stevenson about passengers who were on a ship in a severe storm and in imminent danger of sinking. The passengers were whispering "Are we going down? Are we safe?" One passenger said, "I've got to find out," so he made his way topside across the heaving decks, to the pilot house, where the pilot of the ship had his hand firmly on the wheel. The pilot turned and saw the fear in the passenger's face and just smiled at him, not even speaking a word. On arriving below the once fearful passenger exclaimed "We're going to be all right. I've seen the face of the pilot, and he smiled at me." What we need to do when we are crippled by fear caused by difficult circumstances is look away from the "stormy waves" and into the serene face of our Jesus, our MIGHTY GOD, the One Who is always mighty to save. We need to see the reassuring smile of our Savior Who alone is able to calm the storms simply by speaking these words to our heart - "Peace, be still!" ([Mk 4:39KJV-note](#)) But remember that while our MIGHTY GOD may calm the storm around us, more often He will calm the storm within us! Rogers went on to conclude "And I can tell you, friend, that He has sailed rougher seas than the one that you're in right now!" Corrie ten Boom said "Look at the world—you'll be distressed. Look within—you'll be depressed. Look at Christ—you'll be at rest." God grant us grace to sing and pray this great old hymn - "Guide me, O Thou great Jehovah, Pilgrim through this barren land. I am weak, but Thou art MIGHTY; Hold me with Thy powerful hand... Strong Deliverer, strong Deliverer, Be Thou still my Strength and Shield."

How difficult is your difficulty dear saint? The Name MIGHTY GOD begs the question - "Is anything too difficult for the LORD?" ([Ge 18:14-note](#)) Jeremiah (in great difficulty, in a Jerusalem jail with Babylonians besieging his beloved City) in faith cried out "Ah Lord GOD! Behold, Thou hast made the heavens and the earth by Thy great power and by Thine outstretched arm! (he reminds himself that his MIGHTY GOD created everything out of nothing! [cp [Heb 11:3-note](#)] Therefore it follows that...) NOTHING is too difficult for Thee... O great and MIGHTY GOD (EL GIBBOR). The LORD of hosts (of Sabaoth = Lord of the armies of angelic hosts!) is His Name." ([Jer 32:17-18, 27-note](#)) The angel's response to Mary's query reiterates that "Nothing will be impossible with God!" ([Luke 1:37-note](#)). Jesus, the Mighty God Himself affirmed that "with God all things are possible." ([Mt 19:26-note](#)). Paul concurs that our MIGHTY GOD is "able to do exceeding abundantly beyond all that we ask or think (How? According to His power that works [Greek = *energeo* ~ continually "energizes"] within us.)" ([Eph. 3:20-note](#)). And so, as His beloved children, we too can say with Paul "I can do all things through Christ Who strengthens me" ([Phil. 4:13-note](#) = Paul learned the "secret" of spiritual strength thru his difficulties - read [Phil 4:11,12-note](#)). Henry Ward Beecher said "Tears are often the telescope by which men see far into heaven." May our Teacher ([1Cor 2:11, 13-note](#)) enable each of us to envision and lay hold of the "secret" of the sufficiency of Christ's power as we meditate on His great Name, El Gibbor. Amen.

There is a beautiful promise in Zephaniah given to Jews who will come to faith in the Messiah in the latter days, but it is also a promise applicable to saints of all ages. The prophet records that "The LORD your God is in your midst. He is MIGHTY (Gibbor) TO SAVE. He will take great delight in you. He will quiet you with His love (NLT = "With His love, He will calm all your fears."). He will rejoice over you with singing." ([Zeph 3:17-note](#)). Spurgeon remarks "What a word is this! Jehovah God in the center of His people in all the majesty of His power! This presence alone suffices to inspire us with peace and hope. Treasures of boundless might are stored in our MIGHTY GOD, and He dwells in the midst of His people; therefore may His people shout for joy. We not only have His presence, but He is engaged upon His choice work of salvation. "He is MIGHTY TO SAVE!" He is always saving: He takes His Name Jesus from it ([Mt 1:21-note](#)). Let us not fear any danger for He is MIGHTY TO SAVE. He even finds a

theme for song in His beloved. This is exceedingly wonderful. When God wrought creation, the morning stars shouted for joy, but Jehovah did not sing, simply saying, "It is very good." But when He came to redemption, then the sacred Trinity felt a joy to be expressed in song. Think of it and be astonished! Jehovah Jesus sings a marriage song over His chosen bride ([Rev 19:7-note](#)). She is to Him His love, His joy, His rest, His song. Oh, to think of it, that when all the chosen shall meet around the throne, the joy of the eternal Father shall swell so high, that God, Who fills all in all, shall burst out into an infinite godlike song! O Lord Jesus, by Thine immeasurable love to us, teach us to love Thee, to rejoice in Thee, and to sing unto Thee our Life-psalm (song)." Amen.

Here is a song about EL GIBBOR, our precious Jesus Who is Mighty to save ([Zeph 3:17-note](#))...

[Hillsong's Mighty to Save](#)

MISCELLANEOUS NOTES: MIGHTY GOD

Gibbor in the Septuagint of [Zeph 3:17](#) is the Greek word *dunatos* = one who possesses power, one who has ability to perform some act, having the ability to alter or control circumstances) *Dunatos* is used of God in [Luke 1:49](#) = "Mighty One" "For the Mighty One has done great things for me (50) and His mercy is upon generation after generation toward those who fear Him. (51) He has done mighty (*kratos* - NIV = "done powerfully") deeds with His arm, He has scattered those who were proud in their heart." *Dunatos* is used in [Da 3:17NLT](#) "If we are thrown into the blazing furnace, the God whom we serve is ABLE (LXX - DUNATOS) to save us. (ABLE TO DELIVER) He will rescue us from your power, Your Majesty."

"Gird Thy sword on Thy thigh, O **MIGHTY (Gibbor) ONE**, In Thy splendor and Thy majesty!" ([Ps 45:3](#)).

Spurgeon writes ": O that the divine power of Jesus were put forth to use against error. The words before us represent our great King as urged to arm himself for battle, by placing his sword where it is ready for use. Christ is the true champion of the church, others are but underlings who must borrow strength from him; the single arm of Immanuel is the sole hope of the faithful. Our prayer should be that of this verse."

Moses refers to "the LORD your God is the God of gods and the Lord of lords, the great, the **MIGHTY (Gibbor)**, and the awesome God who does not show partiality, nor take a bribe. ([Dt 10:17](#))

In an almost identical description, Nehemiah refers to God as "the great, the **MIGHTY (Gibbor)**, and the awesome (to be feared) God, Who keeps covenant and lovingkindness." ([Neh 9:32](#)).

Notice that in Moses, Nehemiah and Jeremiah all associate "great" with "mighty" emphasizing that our God is able to accomplish whatever He desires.

The Psalmist asks "Who is the King of glory? The LORD strong and **MIGHTY (GIBBOR)**, The LORD mighty in battle. Lift up your heads, O gates, And lift them up, O ancient doors, That the King of glory may come in! Who is this King of glory? The LORD of hosts, He is the King of glory. Selah." ([Ps 24:8-10](#))

[Ps 45:3](#) Gird Thy sword on Thy thigh, **O Mighty (Gibbor) One**, In Thy splendor and Thy majesty!

Verses 2-5. In these verses the Lord Jesus is presented,

1. As most amiable in himself.

2. As the great favourite of heaven.
3. As victorious over his enemies.

—Matthew Henry.

Spurgeon: Verse 3. Gird thy sword upon thy thigh. Loving spirits jealous of the Redeemer's glory long to see him putting forth his power to vindicate his own most holy cause. Why should the sword of the Spirit lie still, like a weapon hung up in an armoury; it is sharp and strong, both for cutting and piercing: O that the divine power of Jesus were put forth to use against error. The words before us represent our great King as urged to arm himself for battle, by placing his sword where it is ready for use. Christ is the true champion of the church, others are but underlings who must borrow strength from him; the single arm of Immanuel is the sole hope of the faithful. Our prayer should be that of this verse. There is at this moment an apparent suspension of our Lord's former power, we must by importunate prayer call him to the conflict, for like the Greeks without Achilles we are soon overcome by our enemies, and we are but dead men if Jesus be not in our midst. O most mighty. A title well deserved, and not given from empty courtesy like the serenities, excellencies and highnesses of our fellow mortals—titles, which are but sops for vain glory. Jesus is the truest of heroes. Hero worship in his case alone is commendable. He is mighty to save, mighty in love. With thy glory and thy majesty. Let thy sword both win thee renown and dominion, or as it may mean, gird on with thy sword thy robes which indicate thy royal splendour. Love delights to see the Beloved arrayed as becometh his excellency; she weeps as she sees him in the garments of humiliation, she rejoices to behold him in the vestments of his exaltation. Our precious Christ can never be made too much of. Heaven itself is but just good enough for him. All the pomp that angels and archangels, and thrones, and dominions, and principalities, and powers can pour at his feet is too little for him. Only his own essential glory is such as fully answers to the desire of his people, who can never enough extol him.

[Ps 50:1](#) (A Psalm of Asaph.) The **Mighty One** (Not Gibbor but 'el elohim), God, the LORD, has spoken, And summoned the earth from the rising of the sun to its setting.

[Luke 1:49](#) "For the **Mighty One** (dunatos) has done great things for me; And holy is His name.

THE MIGHTY ONE OF JACOB (ISRAEL)

The Hebrew word *abiyr* is used only six times in the OT and all describe the MIGHTY ONE. While not using the Hebrew word *gibbor* for "Mighty," the gist of these passages is similar to those that describe "El Gibbor."

[Ge 49:24](#) But his bow remained firm, And his arms were agile, From the hands of the Mighty One of Jacob (From there is the Shepherd, the Stone of Israel),

[Ps 132:2](#) How he swore to the LORD, And vowed to **the Mighty One of Jacob**,

[Ps 132:5](#) Until I find a place for the LORD, A dwelling place for the **Mighty One of Jacob**."

[Isa 1:24](#) Therefore the Lord GOD of hosts, **The Mighty One of Israel** declares, "Ah, I will be relieved of My adversaries, And avenge Myself on My foes.

[Isa 49:26](#) "And I will feed your oppressors with their own flesh, And they will become drunk with their own blood as with sweet wine; And all flesh will know that I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob."

[Isa 60:16](#) "You will also suck the milk of nations, And will suck the breast of kings; Then you will know that I, the LORD, am your Savior, And your Redeemer, the Mighty One of Jacob.

Ps 45: Gird Thy sword on Thy thigh, O Mighty One, In Thy splendor and Thy majesty!

The Mighty One...

... of Jacob

... of Israel...

... of _____ (fill your name in blank!)

GIBBOR WORD GROUP

In the first analysis, might and mighty men were causes for celebration in the OT. During much of the biblical period Israel was in a heroic age. Thus the feats and exploits of her champions were causes for delight and storytelling. Such an exploit was that of David's three mighty men as they broke through the Philistine lines to bring him water from Bethlehem ([1 Chr 11:15–19](#)). I Samuel 1 is a lament for the fallen heroes, Saul and Jonathan, extolling their valiant deeds. Similarly II Sam 23 records the glories of various mighty men. I and II Chronicles contain many references to the mighty men of Israel, commonly employing the phrase *gibbôr hayil* "mighty man of valor" to describe them. Although Chr generally uses the term to express "warrior" or "soldier," there are indications that originally this was a technical term for men of a certain social class, "nobles" who had the privilege of bearing arms for their king (cf. [Ruth 2:1](#); [I Sam 9:1](#); [II Kgs 15:20](#), etc. where "warrior" is too narrow a translation).

It is not surprising that in such a society God was often depicted as a warrior. God is the true prototype of the mighty man, and if an earthly warrior's deeds are recounted, how much more should God's be. Thus the psalmists recount God's mighty acts (106:8; 145:4, 11, 12; etc.) and in various places those attributes which a warrior-king might be expected to possess—wisdom, might, counsel and understanding—are attributed par excellence to God ([Job 12:13](#); [Prov 8:14](#)). Isaiah (9:6; cf. 10:21) indicates that these will be the attributes of the Coming King, whose name is the Mighty God as well as the Prince of Peace, but he also makes it plain that justice and righteousness will accompany his might (cf. [Ps 89:13–14](#) [H 14–15]).

God's might draws the limits to man's might, for man's prowess is to be gloried in just so long as it does not overstep itself. When man sees his might as all he needs for successful living, he is deluded ([Ps 33:16](#); [90:10](#); [Eccl 9:11](#)). When he, in the arrogance of his strength, pits himself against the Warrior-God, he will be destroyed ([Ps 52](#); [Jer 9:22](#); [46:5](#); etc.). Rather might must be tempered with wisdom ([I Sam 2:9](#); [Prov 16:32](#); [21:22](#)) and the greatest wisdom of all is to trust God. Thus it is said that he is a *geber* (a male at the height of his powers) who trusts God ([Ps 40:4](#) [H 5]). The man possessed of might who yet distrusts his own powers and instead trusts those of God is most truly entitled to the appellation "man" ([Job 38:3](#); [Jer 17:7](#); [Mic 3:8](#)). This is the "new man" of Paul, for he will have discovered that although transgressions have prevailed over him ([Ps 65:3](#) [H 4]), the Lord's mercy will prevail over them ([Ps 103:11](#)) and that the Lord is indeed "mighty to save" ([Ps 80:3](#)). ([Theological Wordbook of the Old Testament- R Laird Harris, Gleason L Archer Jr., Bruce K. Waltke](#))

Venditti on [Zephaniah 3:17](#)

Welcome to Daily Treasures from the Word of God. Today's reading is Zephaniah and Haggai. Our lesson is from [Zephaniah 3:17](#), "The Lord your God is in your midst, A victorious warrior. He will exult over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy." (NAS)

One of the great biblical realities for believers is that they are not alone. Today's text gives us a glimpse of God's future restoration of His people. Let's look at five benefits of a relationship with the Lord.

The first benefit is that the Lord is with His people. The Bible from the onset shows how God has a relationship with the first humans, Adam and Eve. They converse and interact with one another. There is a change in the relationship when Adam and Eve disobey the Lord's

command. However, it did not annul the ongoing desire of the Lord to communicate with humanity as noted in his relationships with Abraham, Joseph and so many more.

Second, the Lord fights for His people. As the author paints the Lord as a warrior, the idea is that the battle belongs to Him. He is the one who gives His people the victory as seen in the lives of Moses, Joshua, Gideon and others. God intervenes on behalf of His people so they may be triumphant.

Next, the Lord delights in His people. By this the writer desires to communicate that as the people of God continue to obey the Lord, it brings pleasure to the Lord. God's people are to demonstrate their appreciation and love for God in all spheres of life.

Fourth, the Lord loves His people. God's people are to love God with all of their being. This should be the natural response to God's love because He first loved us.

The greatest demonstration of God's love is in the life and mission of Jesus Christ. Christ took all of the abuse and sin upon Himself because He chose to love humanity. In spite of His innocence, He purposefully decided to go to the cross for even those who despised Him. There is no greater love story.

Finally, the Lord rejoices over His people. The mental image is one of God celebrating and rejoicing over the satisfaction caused by His people. What a wonderful day it will be when God fulfills His plan.

In summary, the Lord is with His people. The Lord fights for His people. The Lord delights in His people. The Lord loves His people. And the Lord rejoices over His people.

God's grace and care is so amazing. His values are so different from humanity's limited perspective. Take time today to demonstrate your gratitude and appreciation toward our Lord. May we bring pleasure to God's heart by submitting to Him and His ways.

Tozer on [Zephaniah 3:17](#)

Now the Bible teaches that there is something in God which is like emotion. He experiences something which is like our love, something that is like our grief, that is like our joy. And we need not fear to go along with this conception of what God is like. Faith would easily draw the inference that since we were made in His image, He would have qualities like our own. But such an inference, while satisfying to the mind, is not the ground of our belief. God has said certain things about Himself, and these furnish all the grounds we require.

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. ([Zephaniah 3:17](#))

This is but one verse among thousands which serve to form our rational picture of what God is like, and they tell us plainly that God feels something like our love, like our joy, and what He feels makes Him act very much as we would in a similar situation; He rejoices over His loved ones with joy and singing.

Here is emotion on as high a plane as it can ever be seen, emotion flowing out of the heart of God Himself.

https://www.preceptaustin.org/el_gibbor-mighty_god

- **49: 22-26 – 1 Chron. 5: 1, 2**

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**
2. **How do the verses this week encourage you to end well?
How do these verses this week help show you how to end well?**

LESSON THIRTEEN GENESIS 50 AND SUMMARY

Do Your Text Discovery of Genesis 50.

Basic Study

Digging Deeper

Seeing Jesus

“The book of Genesis begins with blessing and ends with blessing. The great problem that Genesis addresses is the fall of man from the blessedness of fellowship with God and the regaining of that blessing. Primeval history demonstrates the need for blessing and redemption.” Kent Hughes

Go over each paragraph (delineated by spaces) and out to the left of the text write a short summary of that paragraph.

Doctrines:

What Do You Learn about Man:

50 Then Joseph fell on his father’s face and wept over him and kissed him.

² Joseph commanded his servants the physicians to embalm his father. So the physicians embalmed Israel.

³ Now forty days were required for it, for such is the period required for embalming. And the Egyptians wept for him seventy days.

⁴ When the days of mourning for him were past, Joseph spoke to the household of Pharaoh, saying, “If now I have found favor in your sight, please speak to Pharaoh, saying,

⁵ “My father made me swear, saying, “Behold, I am about to die; in my grave which I dug for myself in the land of Canaan, there you shall bury me.” Now therefore, please let me go up and bury my father; then I will return.””

⁶ Pharaoh said, “Go up and bury your father, as he made you swear.”

⁷ So Joseph went up to bury his father, and with him went up all the servants of Pharaoh, the elders of his household and all the elders of the land of Egypt,

⁸ and all the household of Joseph and his brothers and his father's household; they left only their little ones and their flocks and their herds in the land of Goshen.

⁹ There also went up with him both chariots and horsemen; and it was a very great company.

¹⁰ When they came to the threshing floor of Atad, which is beyond the Jordan, they lamented there with a very great and sorrowful lamentation; and he observed seven days mourning for his father.

¹¹ Now when the inhabitants of the land, the Canaanites, saw the mourning at the threshing floor of Atad, they said, "This is a grievous mourning for the Egyptians." Therefore it was named Abel-mizraim, which is beyond the Jordan.

¹² Thus his sons did for him as he had charged them;

¹³ for his sons carried him to the land of Canaan and buried him in the cave of the field of Machpelah before Mamre, which Abraham had bought along with the field for a burial site from Ephron the Hittite.

¹⁴ After he had buried his father, Joseph returned to Egypt, he and his brothers, and all who had gone up with him to bury his father.

¹⁵ When Joseph's brothers saw that their father was dead, they said, "What if Joseph bears a grudge against us and pays us back in full for all the wrong which we did to him!"

¹⁶ So they sent *a message* to Joseph, saying, "Your father charged before he died, saying,

¹⁷ ‘Thus you shall say to Joseph, “Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong.”’ And now, please forgive the transgression of the servants of the God of your father.” And Joseph wept when they spoke to him.

¹⁸ Then his brothers also came and fell down before him and said, “Behold, we are your servants.”

¹⁹ But Joseph said to them, “Do not be afraid, for am I in God’s place?

²⁰ As for you, you meant evil against me, *but* God meant it for good in order to bring about this present result, to preserve many people alive.

²¹ So therefore, do not be afraid; I will provide for you and your little ones.” So he comforted them and spoke kindly to them.

²² Now Joseph stayed in Egypt, he and his father’s household, and Joseph lived one hundred and ten years.

²³ Joseph saw the third generation of Ephraim’s sons; also the sons of Machir, the son of Manasseh, were born on Joseph’s knees.

²⁴ Joseph said to his brothers, “I am about to die, but God will surely take care of you and bring you up from this land to the land which He promised on oath to Abraham, to Isaac and to Jacob.”

²⁵ Then Joseph made the sons of Israel swear, saying, “God will surely take care of you, and you shall carry my bones up from here.”

²⁶ So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.

Key Words:

Key Message:

How does this ending to such an epic story first strike you? Is it a letdown or does it complete all the loose ends for you?

As you read **chapter 50**, what do you sense is the major theme of Genesis?

Is there one person in particular that this saga of Genesis has been about?

Gen. 50: 20 is probably the key verse for this chapter. What does this verse mean to you personally?

Does Genesis prepare you to go on to the next step in the development of God's people? How?

➤ Digging Deeper

50: 1-14

"The seventy days of mourning for Jacob were also traditional in Egypt." Baker's

This was two days short of the normal mourning for the Pharaoh.

"The best evidence of spiritual maturity in Joseph's life is his ability to relate all the experiences of his life, good and bad, to the sovereign will of God." Baker's

- **50: 2**

"Although it was common practice in Egypt, embalming of Israelites is found only in this chapter." ASB

"Jacob reserves his longest blessing for Joseph, confirming his special standing among the brothers." ESV

- **v.9** *“Chariots and charioteers, not an everyday sight in Canaan, completed the very great company, and made the funeral cortege unusual enough for it to be long remembered.” Bible Speaks Today*

- **50: 18-21**

“This principle that God ultimately overrules human sin for His glory and the ultimate good of mankind is important in Scripture. The crucifixion is the prime example of it (Acts 3: 13-26; Rom. 8: 28).” ESV

In Joseph’s mind it would be usurping the place of God to attempt to punish his brothers for their cruelty.
Can we learn anything from that attitude?

“He (Joseph) freely forgave them, so setting an example of forgiveness unsurpassed in the Old Testament.” BST

“Thousands lived who otherwise would have starved to death.” BST

“Forgiveness, in fact, is exactly what Joseph offers his brothers. Ultimately, he is able to offer forgiveness because he sees the situation from an eternal perspective, not an earthly one. Joseph then puts the evil into the larger context of God’s plan. God will ultimately use every circumstance to accomplish His plans and help conform His people into the image of Christ.” CCE

“But Joseph had a clear view of Who God was, and he matched it with a clear understanding of who he himself was not. He had no desire to be God in their lives. Bless Joseph’s name forever. Joseph comforted his brothers because he had no desire to stand in the place of God and because he rested in God’s providential goodness, which led him to a concrete expression of comfort.” Kent Hughes.

Ninety -three of Joseph’s 110 years were lived in Egypt.”

Is it possible to react as Joseph did without the theology, the doctrinal understanding, the familiarity of Who the Lord is that Joseph had?

“Over the years Joseph had been molded by his observations of God’s dealings with him, enabling him to endure hardship, resist temptation and keep hopeful even when other people let him down.”

- **50: 24-26**

“Later Moses fulfills this instruction (Ex. 13: 19), and Joseph’s remains are eventually buried at Shechem (Josh 24: 32).” ESV

Moses will carry the bones of Joseph to the Promised Land. Ex. 13: 19

“To the Egyptians, Joseph’s ripe old age would have been a witness of divine blessing.” ASB

“The Hebrews are not trusting in the science of the Egyptians to conquer death. Jacob and his family are looking to the life that comes from the promise.” CCE

“These are not just funeral plans. According to the writer of Hebrews, this is an act of faith: “By faith Joseph, as he was nearing the end of his life, mentioned the exodus of the Israelites and gave instructions concerning his bones.” Heb. 11: 22; Gen. 50: 24 CCE

Some key things to remember as you reflect on the lessons in Genesis and the narratives of the patriarchs.

These lives highlight the important features of the way God deals with men and women.

These chapters clearly show that God takes the initiative in drawing us to Himself. From the start the impetus toward salvation comes, not from human beings, but from God.

God’s purpose is blessing. The worldwide scope of God’s love is very evident in Genesis.

Genesis shows that, when God is at work fulfilling His great plan for history, He begins with one individual family and continues on a very small scale, not with mighty nations and their accumulated wisdom.

Jesus is foreshadowed in the book of Genesis. Noah, for instance, is a preserver of life and this a type of Christ.

“The final chapters of Genesis are the springboard into the next major phase of redemptive history: the exodus.” CCE

➤ Seeing Jesus:

The relation of Christ to all of these truths must be kept in mind.

The coming of Jesus cut across the misunderstandings that had arisen over the law and reopened more fully than ever before the way to God by faith.

f Kent Hughes

“Just as the Spirit hovered over the waters at the beginning of creation, the Spirit of holiness would raise Jesus from the dead (Rom. 1: 4). And through His death and resurrection, Jesus would begin to undo the curse and usher in the promise. The end of the story, described in Revelation 21 and 22, in fact, looks much like the beginning.

Without Genesis 1, we humans cannot understand who we are/ Without Genesis 3, we cannot understand our plight. And without the rest of Genesis, we will fail to understand God's plan to restore all things through Christ. The present world is broken and full of evil, pain, and suffering. But just like the early people of Israel, we of the True Israel await a better future – one defined by promises God made to Abraham so many years ago. The patriarchs and matriarchs died in faith, looking and longing to see the promise fulfilled. They did not receive it. But in Christ, we have received it. Jesus is the promised seed, and through His death He will make all things new. The end looks like the beginning: the rule of a man, Jesus of Nazareth – the second Adam, the son of Abraham, the True Israel – standing in the presence of His people in a restored universe so that God will once again say that His creation is 'very good indeed.'” Christ-Centered Exposition

Providence

“The Bible clearly teaches God’s providential control

- 1- Over the universe at large, Ps. 103: 19; Dan. 4: 35; Eph. 1: 11
- 2- Over the physical world, Job 37; Ps. 104: 14; 135: 6; Matt. 5: 45
- 3- Over the brute creation, Ps. 104: 21, 28; Matt. 6: 26; 10: 29
- 4- Over the affairs of nations, Job 12: 23; Ps. 22: 28; 66: 7; Acts 17: 26
- 5- Over man’s birth and lot in life, 1 Sam. 16: 1; Ps. 139:16; Is. 45: 5; Gal. 1: 15, 16
- 6- Over the outward successes and failures of men’s lives, Ps. 75: 6, 7; Lk. 1: 52
- 7- Over things seemingly accidental or insignificant, Pr. 16: 33; Matt. 10: 30
- 8- In the protections of the righteous, Ps. 4: 8; 5: 12; 63: 8; 121: 3; Rom. 8: 28
- 9- In supplying the wants of God’s people Gen. 22: 8, 14; Dt. 8: 3; Phil. 4: 19
- 10- In giving answers to prayer, 1 Sam. 1: 19; Is. 20: 5, 6; 2 Chron. 33: 13; Ps. 65: 2; Mt. 7: 7; Lk. 18: 7, 8
- 11- In the exposure and punishment of the wicked, Ps. 7: 12, 13; 11: 6

Louis Berkhof, Systematic Theology

“The doctrine of providence teaches Christians that they are never in the grip of blind fortune, chance, luck, or fate. All that happens to them is divinely planned, and each event comes as a new summons to trust, obey, and rejoice, knowing that all is for one’s spiritual and eternal good (Rom. 8: 28).” Reformation Study Bible

One last thought

“The life of Jacob illustrates how such a commitment can eventually change a person, dealing with the twists of a warped nature as God takes control, while the life of Joseph shows how God’s overruling is well able to encompass human willfulness, correct the wrongdoing, and at the same time provide for their needs. The patriarchal narratives are, in short, an epitome of the gospel.” Bible Speaks Today

Weekly Application Questions

1. **How has studying this chapter for this week sharpened your understanding of Who God is?**

2. **How do the verses this week encourage you to end well?**
How do these verses this week help show you how to end well?

SUMMARY OF GENESIS PART 2

Part 1 focused on Adam, Noah and Abraham.
What did you learn about being a follower of God from those three individuals?

Part 2 focused on Isaac, Jacob and Joseph. What did you learn about being a follower of God from those three individuals?

You see the bigness of God in different ways throughout the book of Genesis.
You see the bigness of God in Creation at first. But later we see the bigness of God in an individual life. Pick one of the many lives in Genesis Part 2 in which you saw the bigness of God manifested.

You have looked at several of the names of God. Which of the names of God have been the most impactful for you? and Why?

As we finish Genesis as a whole, what questions do you continue to have in regard to this book?

Why would you say after studying Genesis that it is a book that establishes the believer in Who God is?

“Note well that Noah’s righteousness was credited to him by faith – and this, centuries before God’s grand declaration to Abraham.” Hughes
Why is righteousness so important to God?

There is much that God leaves out of this book that He could have included. What do you feel are the key things that God wanted to convey to His people?

“The purpose of this second overview of Genesis is to show that just as original sin and depravity were not Pauline inventions but are wholly from Genesis, so likewise is the New Testament’s teaching that salvation comes not by works but from the righteousness that comes by faith.” Kent Hughes

What is the value of seeing Genesis in this light?

“Faith does not grow in a hothouse but in the uneven climates of life. When we believe and step out to follow God, we step into a process in time and space under His gracious tutelage – which is meant to infuse repeated mercies and grace into our lives that will then enable us to trust more in Him.” Kent Hughes

In regard to each of the patriarchs, every personal one had to undergo the renovating grace of God.

Is there another way to grow in this grace of God?

“As to God’s power, Elohim is the singular word for the majestic expression of God as Creator of the universe because Elohim signifies His omnipotent deity. Since He has at His command all the power in the universe, the Lord God omnipotent can do anything as easily as anything else. All His acts are done without effort. He expends no energy that must be replenished. His self-sufficiency makes it unnecessary for Him to look outside of Himself for a renewal of strength. All power required to do all that He will to do lies in undiminished fullness in His own infinite being.” A.W.Tozer

Having read and studied Genesis, what can you say about this quote from Tozer?

Bless you for devoting your time and energy to the truths of this book. May you be forever enriched for your investment.

Make sure to check out Transformation Bible Studies for more studies you can do.

What I have Learned About God This Week

One Word Chapter Summaries: Genesis Part 2

26	
27	
28	
29	
30	
31	
32	
33	
34	
35	
36	
37	
38	
39	
40	
41	
42	
43	
44	

45	
46	
47	
48	
49	
50	

INSTRUCTIONS FOR TEXT DISCOVERY

- Read the passage under review for an overview.

- Record first impressions.

- Read the first paragraph marking all you see about God.

I use a red marker and draw a red triangle around God. I double underline in red any actions (verbs) that refer to God. For instance, “The Almighty reigns.”

Red triangle around “Almighty” and “reigns” has two red lines under it.

Out to the right of the text, I mark any names of God: Jehovah-sabaoth (LORD of Hosts), Most High God, etc.

Go back through and mark any references to Jesus or the Holy Spirit separately or you may do that as you mark the references to God.

I use a red cross for Jesus and red H.S. for Holy Spirit.

Again, mark out to the right side any points you pick up about Jesus or the Holy Spirit. Jesus is the Messiah, the Healer, the Bread of Life, the Living Word, the Lamb of God, etc.

The Holy Spirit is the Comforter, the Counselor, the One Who convicts of sin, etc.

- Key Words

As you have been marking God, Jesus and Holy Spirit, you have undoubtedly seen other key words in the text. Begin marking these.

A key word is usually repeated more than once. It is a word that if removed from the text would greatly affect the meaning of the passage.

Come up with your own system of markings. This will make it easier to remember as you mark things. You will find it helpful to keep an index card with your markings in your Bible.

At times, you will also want to find the meaning of a particular word in the original language.

Greek (New Testament) or Hebrew (Old Testament) word studies are a valuable skill to learn.

There are many word studies available online or in book form.

To begin, just find the word of interest in your text, for instance, “love.”

You must know the exact verse. John 3: 16

Since this is the New Testament, you will be looking for the Greek word for “love” in this verse.

Most sources will give you a number for that word and you will look up that number and be told that in John 3: 16, “love” is *agape*. Then you will be directed to the dictionary section that enlarges your understanding for this word. It means far more than “love.”

- Words of Time/Place

Mark words which denote time or place. I use a green X for time and double underline with green words for place.

➤ **Contrasts**

You will also see contrasts. Light/darkness, life/death, good/evil, love/hate, destruction/building, etc.

Mark these contrasts.

➤ **Comparisons should be noted as well. The use of “like” or “as” will signal comparisons.**

➤ **Lists are another indicator of what is important to the writer.**

Make lists of what you are seeing in the text.

➤ **Also you may wish to highlight certain other categories which reoccur throughout Scripture.**

Commands (I use blue highlight. Boy is there a lot of blue in my Bible!!)

Promises (I use green highlight here.)

Prophecy (I use pink here.)

Words denoting God’s glory or majesty or praise (I use yellow for light.)

God’s Wrath (I use orange.) Righteousness (orange also)

I encourage you to come up with your own system.

➤ **Questions**

As you continue to read and re-read the text, ask yourself questions.

Ask Who, What, Where, When, Why and How about as many things as you can think of. These questions will prompt you to see more than you saw at first glance.

- ✓ As you progress you may have questions arise that you cannot answer just yet. Mark these either on a separate paper or at the bottom of your page.

❖ **The reason for all these tactics of observation is primarily to slow you down. Reading Holy Scripture is not like reading the newspaper. It takes time and focus.**

All of these skills will train your spiritual eye to see things that normally would go undetected.

Speaking of “undetected.” That is what you are doing, you are becoming a detective on the most important case of your life!

We all love a good mystery and that is what you are about now: solving the greatest mystery of all time.

“Why would Almighty God love and care for rebellious, weak, completely flawed man?”

Every time you approach Scripture, this is what is unfolding before you – God’s answer to that question.

So do good detective work!

After you have done all of the above work, you may still want to delve a bit deeper.

➤ **Make a summary of what each paragraph says. Do this out to the left side of the text.**

Then make a summary of what the chapter says.

What is Jesus teaching, doing, revealing about God?

What is God making known about Himself, about man, about sin, about time?

Summarizing is a necessity for you to learn in order to truly grasp the great truths of the Bible.

- To wrap up the chapter, find a chapter title that sums up the message of that chapter.

Use words from the text.

Make the words distinct from other chapters.

Try to keep the words manageable: the fewer the better.

Also find a verse that captures the essence of the chapter.

- Record any pertinent cross references near the verses that relate.

For instance, I keep cross references concerning *the Deity of Christ* in all the Scriptures that comment on this truth: John 1: 14, 18; Col. 1: 15-17; Heb. 1: 1-4, etc.

DOCTRINES

As an additional benefit to all your diligent study, doctrines will become more and more evident to you as you dig beneath the surface.

There is a section in this study specifically on DOCTRINE. It will give you insight in order to help you find the doctrines in your passage under study

INTERPRETATION

After thorough initial study, you will see what the text means. This is INTERPRETATION.

Many students of the Scriptures have gone astray here because they did not lay the proper groundwork of text discovery.

What is Interpretation?

INTERPRETATION is really trying to find what the writer intended his meaning to be for his original hearers. The text analysis helps you interpret the meaning because you have asked the 5 WH, discovered the key words, and so forth. Now you are armed with the tools you need for proper interpretation. Just as an English speaking person may interpret what a French speaker is saying, you will now attempt to interpret not just the words themselves but the meaning behind the words. This is holy ground when dealing with the Scripture, so make sure you have asked the Holy Spirit to give you His wisdom.

- Begin with a consideration of the type of literature you are studying: narrative, poetry, history, prophecy, letter, a vision, etc.
This information will assist you as you unfold the meaning of the text. Not all literature is to be handled in the same manner. History is different than poetry, as an example.
- Context is king!

Make sure your interpretation lines up with the entire counsel of God's Word. If what you have discovered is in contradiction to the teaching of Scripture elsewhere, then you must not understand the proper meaning.

Sometimes there are truths within Scripture which seem to contradict – when we come to passages like this, we must believe that Scripture teaches truth; Scripture cannot be completely knowable by a finite mind. Along with learning and growing in knowledge is the realization that God is incomprehensible on some levels and we bow to His majesty and splendor, rejoicing that He has revealed as much as He has. (Deut. 29:29)

As always with our following Jesus, faith is the key ingredient.

- **As you interpret, make sure you are not basing your belief system on obscure passages or doctrines that occur in only one place (baptism of the dead – 1 Cor. 15: 29). In this case, we must resist the temptation to develop a belief based on this one encounter. Most of the time, there is ample reference to each topic discussed by the writers of Scripture. This is the safe and orthodox method of interpretation.**
- **At times as you interpret, you will find it helpful to see how the author used the same ideas or words in other texts. So be diligent to dig. For instance, John has written: his gospel account, three letters and the Revelation. If you wish to gain insight in how John uses the word, “power” you may want to check out other instances when he used this particular word.**

Each writer is unique and specifically chosen to write what the Spirit directed, so being an expert on their writings is always a plus when interpreting. The only way you will be an expert is if you spend the time and effort. Do not leave this to the academics and then trust what they tell you – you BE the EXPERT!

COMMENTARIES

The absolute necessity remains to vigilantly maintain a dedicated commitment to early, steady and thorough study before running to the commentaries to see if you are on the right track. Trust the Spirit to be your Teacher and Guide. He will not fail you. Something the commentaries do offer which we cannot find elsewhere is the historical background and the cultural setting. These facts may prove very helpful when approaching texts. God created Time and Space and He uses it for His glory. See what you can learn from history and culture which will actually add to your amazement at His Word. God's Holy Eternal Word transcends Time, but we must be careful not to abuse either the text for our purposes or abuse the creatures for which the Lord created Time and Space in the first place.

For instance, the Sabbath. When researching the historical, cultural and biblical purpose, meaning and reality of the Sabbath – what was the Lord showing us? Mark 2: 27, 28

When you have finished ALL of these important observations, you are ready to look at what others have written about your text under review. If you go to these sources before you do adequate foundational study, you will be influenced by the scholars'

viewpoint and at that point, you can never return to an unbiased mind. Guard that mind!

Now what!! TRANSFORMATION!

After you have spent much time in the text, asking questions, digging out truths, finding the big picture and the small picture of each passage, trying to discern the original meaning, now you are ready to see what the text means for you!

- **APPLY** what the Lord is showing you!

*“Search me, O God, and know my heart;
Try me and know my anxious thoughts;
And see if there be any hurtful way in me,
And lead me in the everlasting way.” Ps. 139: 23, 24*
This is the step you have been working for.

- But do not jump ahead – allow the Lord all the time He needs to sink this deep into your spirit. Take all that you have learned and spread it before Him in prayer, asking Him to refine you with His Father’s hand. The only way the truths you have been studying will remain is if the Lord Himself plants them in your inner man.

As you have studied, I am sure, the Spirit has already been at work convicting and pointing out areas of inconsistency in your walk with the Lord. Hopefully you have written these discoveries in your notebook. Now you will do the hard work. The busy work of marking key words, asking questions, looking up other references can be fun and it moves quickly. This work of transforming your spirit on the other hand is hard and many times slow work which we end up bailing out on. If your enemy cannot keep you out of Bible study - learning about the Lord - then he will try another tactic. This tactic is even more devastating: he will try and hinder you from a truly renewed mind. You are now responsible for what you have learned. Do not let the accuser rob you of all you have been striving for!

- Be transformed by what you have been learning.

There are many steps we could discuss here about how to be transformed in your thinking – but I believe transformation comes from the Lord alone. Sure we could list here 10 points on how to be transformed, but many have done that and still come up with only temporary results. The Lord is after an eternal change of heart.

- So go get with Him alone and ask Him, “O Lord, I want Your Word to transform me – I am Yours, shine Your light in my life and let’s get going!”

An unspeakable joy awaits you!

Only remember, just as your car needs routine checkups and adjustments, so do you!

MODIFIED TEXT DISCOVERY

At times you will need to do a Modified Text Discovery. For instance, as we study Joshua and Ephesians alongside one another, we benefit from a consolidated approach to both books with one primary view in focus: our inheritance as saints. Now we will study these two books with a different perspective than if we were attempting to understand the entire book's message.

Read the passage assigned for your study, for instance Joshua 1.

- Read for the Overview and not specifics.

Record your first impressions.

- Mark God, Jesus and Holy Spirit.

Mark on the right side of the page what you learn about God, Jesus and the Holy Spirit.

- Mark key specific words, i.e., for the Joshua passage – “inheritance,” “land,” “adoption,” “possession.” These are words that focus on the particular theme of the study.
- Mark any contrasts, such as: light vs. darkness/ life vs. death/ evil vs. good
- Highlight (in blue, that's my color for commands) commands such as: “Arise,” “Forgive one another,” “Be strong and courageous.”
- Title the paragraph summaries with short comments on what takes place in that particular paragraph.
- Title the chapter itself.

Now you have a solid overview of the first chapter, with a specific theme in mind. If you have any further questions or comments, record those at the end of the text.

HOW TO STUDY THE BIBLE

1. Get the overview (the big picture)

Read the entire book or passage without stopping for details.

Read it again, taking notes on the questions that you have.

Look for the author's themes.

Look for segment divisions (which are many times changes in themes).

Further study will involve asking the 5WH questions, marking key words, observing historical or cultural references, looking for contrasts and comparisons and words of conclusion, such as "finally", "in conclusion", "therefore."

2. Focus on specific passages

Start with smaller sections, such as the first chapter of a book.

Follow the same method of discovery as above, but now looking for details as well as the "big picture."

Look for lists on recurring topics. Again, these are most likely themes which the author is specifically trying to communicate.

3. Relate the details to the whole

Now that you have spent time with the details of the passage under review, return to your overview and see the "big picture" again. How do the details relate to the overall message of the author.

Next, relate the passage and the book to the overall message of the entire counsel of God's Word.

Cross references (verses from the Bible as a whole) are invaluable in developing a comprehensive understanding of the communication which God intends for you to possess.

Note (do not trust your memory here) what you learn from the cross references.

[Cross references can be located by referring to a concordance and looking up specific words common to your passage under review and other verses in the Bible.]

4. Interpret the meaning of the passage

Now that you have laid a firm foundation, you are prepared to ask yourself "What does this passage mean for me personally?"

Too many times we jump to this part of Bible study without having taken the appropriate effort to familiarize ourselves with the content.

Think of this activity as though you were the teacher and you were going to ask the class content questions to make sure they understood the material. What questions would you ask?

Draw conclusions as well as you can, leaving the “unsolvable” issues in the hands of the only One Who can reveal truth. But do not be lazy, there is plenty which He desires for you to know beyond a shadow of a doubt!

5. Apply the Scriptures you have studied

Because “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness so that the man of God may be adequate, equipped for every good work” you can come to God’s word and expect to be changed. That is what application is: “Lord, change me into the image of Your Son.”

When you study a passage on *forgiveness*, your heart may be so hardened when you first begin that you are far from the desire to forgive. But as you humble yourself in your willingness to learn from the Lord, He softens you and plows the field of your heart, so that in time, you are more than ready to forgive. This is application.

Remember the goal of Bible study is to glorify the Lord in your life.
It is NOT about gaining knowledge; knowledge puffs up.

Some overall guidelines to Bible study

Personal

- Begin your study with prayer.
- Be aware of your preconceived ideas and presuppositions.
- Be careful not to apply cultural standards rather than biblical standards.
- Do not use Scripture to support your own personal viewpoint. Allow Scripture to dictate your views.
- Have a teachable spirit.
- Be willing to be changed.
- A good rule of thumb to ask yourself: “Do I want to be “right” more than I want to know truth?”

Academic

- Try to discover the type of literature you are examining: history, poetry, prophecy, biography, epistle, etc.
- Apparent contradictions should not alarm or discourage you. We are handling the very truths of God. Our understanding these truths does not unveil itself in a moment.
- Sometimes reading a different translation is helpful
- Word studies in the original language will deepen your understanding.
- Allow Scripture to interpret Scripture. The seeming inconsistencies, for the most part, can be resolved, and those which cannot at this time will require faithful patience. “Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old gained approval. By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” Heb. 11:1-3
- Never use obscure passages to establish doctrine; seek instruction from passages which are more clearly expounded.
- Context is king! Look at the verses before and after; look at the chapters before and after; look at the consistent message of the entirety of Scripture.
- Refer to commentaries only after you have done adequate observation. To resort to commentaries prematurely will only rob you of the joy of discovery which awaits the diligent and faithful student of God’s Word.

Be a faithful disciple of the Lord Jesus, sit at His feet and learn from Him. He is your Teacher as He was the Teacher (Rabbi) of the first disciples. They listened to His words of life and they changed the world forever.

Below are just a few of the many resources you may find online.

www.biblegateway.com

www.biblestudytools.com

www.biblica.com

www.biblos.com

www.blueletterbible.org

preceptaustin.org

A word about inductive Bible study:

This type of study begins with the Word of God instead of man's ideas about the Word of God. Disciplining yourself to go first to the Lord and His Word is a practice which will drastically change your walk with the Keeper of your soul. Listen to His voice before any other voice can influence your thinking.

OBSERVING THE TEXT

After you have done the preliminary overview, you are prepared to look into the details of the passage under review.

In the overview, you noted the **themes** of each chapter. Now you will zero in on one specific chapter and look for details. Each chapter will support the overall theme of the book. See how this is done and note your observations either in the margin or on extra paper.

Repetition

To properly discover the message and themes within the chapter or passage, as with the overview, **repetition and familiarity** are your best tools.

- Begin with prayer, asking the Lord to open your eyes to see truth.
- ✓ Look at your chapter with **key, repeated words** in mind. Record these as you find them.

Also record key, **repeated phrases**, such as “in Christ.”

- ✓ After reading through the chapter, looking for key words and phrases, now you may find **contrasts**. These are very enlightening and helpful. Light/ darkness; death/ life; obedience/ disobedience; grace/ law; sin/ flesh, are all contrasts that can give a depth of understanding to a passage.
- ✓ Also look for **comparisons** using signal words “like or as.” Comparisons point out similarities. “The devil prowls around *like* a roaring lion.”
- ✓ Mark words of **time and place**. “When, then, after, later, in three days, ten years later”
- ✓ Mark **terms of conclusion** such as “therefore” or “finally.” These will alert you to the closing points of an argument.

5WH

- Make sure you always ask yourself the **5WH**. These are probably your best teaching device in all of inductive Bible study.

The most important questions are the ones that tell you “Who.” In all of your study, you will want to discover all that you can learn about God, Jesus and the Holy Spirit. Our Lord is the reason we do Bible study. We want to meet with Him every time we sit down to do our study.

Always ask the questions which will teach you more about Him.

Lists

- You will always find a list on God.

Also look for lists on Jesus and the Holy Spirit.

Each passage will have particular lists on which the author is focused. You need to find these. God communicates to us in a logical and precise method. Yes, there are some things which are incomprehensible about our God, but He has revealed much that is very intelligible for us.

“But the people who **know** their God will display strength and take action.” Dan. 11:32b
“But let him who boasts boast of this, that he **understands** and **knows** Me, that I am the LORD Who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the LORD. Jer. 9:24

“This is eternal life, that they may **know** You, the only true God, and Jesus Christ Whom You have sent.” Jn. 17:3

By this time, you will have gone over the chapter many times. You will be amazed at how much you see now that formerly escaped your notice with just a cursory reading.

Themes

- Now you will begin to see **themes** in the chapter. These are frequently evident because of the key repeated words.

Make note of the themes in the chapter.

To get the picture of the entire chapter, it is helpful to break down the chapter into **paragraphs** and mark in the index what you see about each paragraph.

- Record these **paragraph themes** and see if you see any connection between them.

Also to maintain a consistent reading, note the **context** from one chapter or one passage to the other (those preceding and following). Never take a verse out of context. This leads to trouble in later interpretation.

Keep in mind that as you study, you are constantly asking yourself the purpose of the author in writing this particular passage.

Chapter titles

Working with chapter titles is helpful for you to see any patterns in the connection between chapters.

- Record your chapter titles at the head of each chapter.
- Record your chapter titles using the following guidelines:
 1. Use key words for your titles to help you remember the main teaching of the chapter.
 2. Keep your titles to five words or less. Try to use key words from the text.
 3. Try to find a thread between each chapter. (Sometimes this is not possible, but it is very helpful for memory when it is possible.)
 4. The chapter title must be distinctive from other chapter and paragraph titles.

❖ It also helps to find a **verse** which summarizes your main theme of the chapter.

Locate this next to your chapter title.

As you work on your observations of the chapter, find how this chapter fits into the whole scheme of the entire book.

Life application

Constantly ask yourself as you are studying your verses, “What life lesson is being taught here?” And specifically ask yourself, “What life lesson is God teaching me personally here?”

“And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.” Rom. 12:2

DOCTRINES

Doctrines from last study on Genesis Part 1

Covenant

God is the Creator

Man – the Doctrine of

Sin

Sovereignty of God

COVENANT

Berith: cutting (Hebrew)

Diatheke: disposition, covenant, testament or will (Greek)

According to Unger's Bible Dictionary, a covenant is a compact between man and man; either between tribes or nations; or between individuals in which each party bound himself to fulfill certain conditions, and was promised certain advantages; also it refers to a compact between God and man. As man is not in the position of an independent covenanting party, such a covenant is not strictly a mutual compact, but a promise on the part of God to arrange His providences for the welfare of those who should render Him obedience.

There are many covenants mentioned in the Bible: with Noah, with Abraham, with David, with Israel and the new covenant. Covenants were usually sealed with an oath and confirmed by the sacrifice of an animal which depicted the future of either party if they were to break the covenant. At times a covenant meal was involved or the giving of salt.

Covenant is more than a contract. "Contract" suggests negotiation and terms, has generally to do with goods or services, and is task oriented. "Covenant," while it is not without terms, is a bonding between two persons that has a mutual relationship as its goal. At stake is intimacy and loyalty. The intimacy factor is pinpointed in the covenant formula: "You will be my people, and I will be your God." The loyalty exponent is explicit in the command, "Obey." The charge that Israel has not obeyed is repeated more than thirty times in Jeremiah chapters **7, 11, 26, and 42**.

- Covenants in Scripture are solemn agreements, negotiated or unilaterally imposed; that bind the parties to each other in permanent defined relationships, with specific promises, claims and obligations on both sides (i.e., the marriage covenant).

When God makes a covenant with His creatures, He alone establishes its terms, as His covenant with Noah and every living creature shows (**Gen. 9:9**).

God's covenant rests on His promise, as is clear from His covenant with Abraham.

Abraham heeded God's call because he believed God's promise; it was his faith in the promise that was credited to him for righteousness (**Gen. 15:6; Rom. 4:18-22**).

- God's covenant with Israel at Sinai is in the form of the ancient Near Eastern suzerainty treaties. These are covenants imposed unilaterally by a powerful king on a vassal king and a servant people. Although the covenant at Sinai required obedience to God's laws under the threat of His curse, it was continuation of the covenant of grace (**Ex. 3:15; Deut. 7:7, 8; 9:5**). The gracious promise of God's covenant was further defined through the types and shadows of the law given to Moses.

God's covenant with Israel was preparation for the coming of God Himself, in the person of His Son, to fulfill all His promises, and to give substance to the shadows cast by the types (**Is. 40:10; Mal. 3:1; John 1:14; Heb. 7-10**). Jesus Christ, the Mediator of the new covenant, offered Himself as the true and final sacrifice for sin. He obeyed the law perfectly, and as the Second Adam, He became the Inheritor, with those united with Him by faith, of all the covenant blessings of grace and fellowship with God in His renewed creation. The

temporary Old Testament arrangement for imparting those blessings became obsolete when what they anticipated was realized. **Heb. 7-10**

Signs

Signs are involved with different covenants. With Noah, the rainbow was a sign of God's promise to Noah. Circumcision was the sign God used when instituting the covenant with Abraham. God designated the Sabbath day as the everlasting sign between Israel and God.

"But as for you, speak to the sons of Israel, saying, 'You shall surely observe My Sabbaths; for this is a sign between Me and you throughout your generations, that you may know that I am the LORD Who sanctified you.'" **Ex. 31:13**

Today, among believers and even non-believers, marriage is a covenant agreement in which rings are the token sign of the pledge of faithful commitment and constant love.

In the new covenant, there are two signs of the relationship: baptism and the covenant meal.

These were established by Jesus. "While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body.' And when He had taken a cup and given thanks, he gave it to them, saying, 'Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.'"

Matt. 26:26-28

"And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.'" **Matt. 28:18-20**

How important are these signs? What is the worth of these signs?
--

The signs are only as trustworthy as the Person standing behind the value of the sign.

As in the case of wedding rings, the rings themselves do not magically effect the transformation of the two people entering into matrimony.

The signs of God's covenant agreements are only as true as He is Himself. Is God willing to stand behind His covenant promises? A look at the history of Israel and human history in general will give evidence to God's commitment to His promises and covenant agreements: **both the blessings and the curses.**

Grudem: *a covenant is an unchangeable, divinely imposed legal agreement between God and man that stipulates the conditions of their relationship.* Note the term "divinely imposed." This term is crucial because it reveals the fact that man can never negotiate with God or change the terms of the covenant; he can only accept the covenant requirements or reject them. To emphasize this truth, the writers of Scripture use the term *diatheke* in the New Testament and also in the Septuagint version of the Old Testament. The common Greek word used when referring to a mutual contract agreement is *syntheke*.

Diatheke – to set out in order; to dispose in a certain order; in Classical Greek it always meant the disposition which a person makes of his property in prospect of death.

Specifically, in regard to God, a solemn disposition, institution or apportionment of God to man

The idea of a *synthēkē* in Greek culture was an agreement between equal partners, an agreement with the consent of peers. The Jewish translators wanted to maintain that the covenants that God makes with His people are made between a superior and a subordinate, not between two equal parties. So, the word *synthēkē* was rejected.

Although the actual word “covenant” is not seen in the Genesis account with Adam, The essential parts of the covenant are all there – a clear definition of who is involved, binding provisions that delineate the conditions of the relationship between the two parties, the blessings in the event of obedience. **Hos. 6:7**, indicates an understanding by the prophet of a covenant agreement between Adam and God.

We experience death because the covenant between God and man was violated.

The crucial covenant with God seen in the Old Testament is between God and Abram.

In **Gen. 12:2, 3**, God says to Abram, “I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; and I will bless those who bless you and the one who curses you I will curse. And in you all the families of the earth will be blessed.”

Gen. 15:18 (read entire chapter for context) tells us that, “On that day the LORD made a covenant with Abram, saying, ‘To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates.’”

This is the covenant upon which the entire covenant system is founded.

Hesed

Throughout Scripture there is a covenant term which reveals the heart of God toward those with whom He is in covenant relationship. That term is “*hesed*.”

“*Hesed*” is the consistent, ever-faithful, relentless, lavish, ever pursuing, one-way love of God for His own people.

[Michael Card states](#),

“*Hesed*” is a Hebrew word that describes the indescribable, that defines the un-definable. Put simply, *hesed* is the defining characteristic of God in the Old Testament.

The classic text for clearly stating the importance of this term is **Psalms 136**. Here the psalmist uses this word twenty-six times to proclaim God’s eternal kindness, love and goodness to His people. In this psalm, God’s faithful actions toward His people to protect, perfect, provide, deliver and redeem them is the focus of the rehearsal of all His miraculous works. All that God has done to act on behalf of His people is founded upon His great covenant love, His “*hesed*.”

“The entire span of creation to God’s redemption, preservation, and permanent establishment is touched upon in this psalm. It all happened, is happening, and will continue to happen because of the Lord’s covenant faithfulness and kindness.”

The Complete Word Study Dictionary Old Testament

“God’s “hesed” was not basically mercy, but loyalty to His covenant obligations, a loyalty which the Israelites should also show.” Nelson Glueck

“Hesed” denotes free acts of rescue or deliverance which in prophetic usage includes faithfulness. Theological Wordbook of the Old Testament

Some scholars have viewed God’s “hesed” in the Old Testament as the preview to the announcement in the New Testament that “God is love.”

“Know therefore that the LORD your God, He is God, the faithful God, Who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments... Then it shall come about, because you listen to these

judgments and keep and do them, that the LORD your God will keep with you His covenant and His lovingkindness which He swore to your forefathers.” **Deut. 7:9, 12**

“He said, ‘O LORD, the God of Israel, there is no God like You in heaven above or on earth beneath, keeping covenant and showing lovingkindness to Your servants who walk before You with all their heart.’” **1 Kgs. 8:23**

“I said, ‘I beseech You, O LORD God of heaven, the great and awesome God, Who preserves the covenant and lovingkindness for those who love Him and keep His commandments.’”

Neh. 1:5 (Daniel says almost the same thing in **Dan. 9:4**)

“Now therefore, our God, the great, the mighty, and the awesome God, Who keeps covenant and lovingkindness. Do not let all the hardship seem insignificant before You, which has come upon us, our kings, our princes, our priests, our prophets, our fathers and on all Your people, from the days of the kings of Assyria to this day. However, You are just in all that has come upon us; for You have dealt faithfully, but we have acted wickedly.” **Neh. 9:32, 33**

“All the paths of the LORD are lovingkindness and truth to those who keep His covenant and His testimonies... The secret of the LORD is for those who fear Him, and He will make them know His covenant.” **Ps. 25:10, 14**

“Gather My godly ones to Me, those who have made a covenant with Me by sacrifice... But to the wicked God says, ‘What right have you to tell of My statutes and to take My covenant in your mouth?’” **Ps. 50:5, 16**

- Just a quick look at **Psalm 136** reveals that God’s “hesed” is everlasting.
“My lovingkindness I will keep for him forever, and My covenant shall be confirmed to him.” **Ps. 89:28**

“He has remembered His covenant forever, the word which He commanded to a thousand generations, the covenant which He made with Abraham, and His oath to Isaac. Then He confirmed it to Jacob for a statute, to Israel as an everlasting covenant.” **Ps. 105:8-10**

Some covenants were to be everlasting and some were to serve a purpose for a time.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people.”

“Then I passed by you and saw you, and behold, you were at the time for love; so I spread My skirt over you and covered your nakedness. I also swore to you and entered into a covenant with you so that you became Mine,” declares the LORD GOD... Nevertheless, I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. Thus, I will establish My covenant with you, and you shall know that I am the LORD.”

Ez. 16:8, 60, 62

“I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them and will set My sanctuary in their midst forever. My dwelling place also will be with them; and I will be their God, and they will be My people. And the nations will know that I am the LORD Who sanctifies Israel, when My sanctuary is in their midst forever.” **Ez. 37:26-28**

“Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, Whom you seek will suddenly come to His temple; and the messenger of the covenant, in Whom you delight, behold, He is coming,” says the LORD of hosts. **Mal. 3:1**

“And his father Zacharias was filled with the Holy Spirit and prophesied, saying: Blessed be the Lord God of Israel, for He has visited us and accomplished redemption for His people...to show mercy toward our fathers and to remember His holy covenant, the oath which He swore to Abraham our father.” **Lk. 1:67-73**

The new covenant was inaugurated by Christ. He was the mediator of this new covenant and it was better than the prior covenant which was referred to as the covenant of the law.

“It is you who are the sons of the prophets and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed.’” **Acts 3:25**

“And so, all Israel will be saved; just as it is written, ‘The Deliverer will come from Zion, He will remove ungodliness from Jacob. This is My covenant with them, when I take away their sins.’” **Rom. 11:26, 27**

“But now He has obtained a more excellent ministry, by as much as He is also the mediator of a better covenant, which has been enacted on better promises. When He said, ‘A new covenant,’ He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.” **Heb. 8:6, 13**

What if you are not in covenant with God?

“Because you have said, ‘We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception.’” **Is. 28:15**

“Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?” **Heb. 10:28, 29**

The central element of all of God’s covenants with His people has been, “I will be their God, and they will be My people.” (Jer. 31:33; 2 Cor. 6:16)

- The goal of God’s covenant dealings is, as it has always been, the gathering and sanctifying of the covenant people “from every nation, from all tribes and peoples and languages (**Rev. 7:9**), who will one day inhabit the New Jerusalem in a new world order (**Rev. 21:3**). Here the covenant relationship will find its fullest expression – “they will be His people and God Himself will be with them as their God.” (**Rev. 21:3; Gen. 17:7; Ex. 29:45, 46**). Toward this goal God’s shaping of world events still moves.

The covenant framework embraces the entire economy of God’s sovereign grace. Covenanting with God in response to His covenanting with us should be a regular devotional exercise for all believers, both in private and at the Lord’s Table. An understanding of the covenant of grace guides us through and helps us to appreciate all the wonders of God’s redeeming love.

“Do you want something to keep you close to God? Something that will give you confidence that you are never without Him? Then you’re searching for God’s covenant, His undying promise... God’s covenants provide the foundation and structure for life.”

Covenants, O. Palmer Robertson

If you are in covenant relationship with Almighty God, there will be evidence of this truth. You will resemble your Father. The family likeness will be evident in your life. Your identity

is wrapped up in Who He is and how you can express your great love for Him. It is interesting that the terms describing covenant have to do with cutting (Hebrew) and wills (Greek). There must be a “cutting away” of the dead flesh that cries out to be pampered, indulged and spoiled. For the follower of Christ, the marriage begins with a funeral. There must be a death to self-will and a birth to living for the will of God. **This is the covenant life.**

Let this be our prayer:

“Now the God of peace, Who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ, to Whom be the glory forever and ever. Amen.” **Heb. 13:20**

GOD IS THE CREATOR

Why is the doctrine that God is Creator so important?

First of all, the teaching that God is our Creator is repeatedly expressed in Scripture, so this must be an important message of our Lord to His children.

As our Creator, God has authority over His creations. By acknowledging this truth, we also are acknowledging His particular design and therefore His direct purpose for our existence.

“The teaching of Scripture about the relationship between God and creation is unique among the religions of the world. The Bible teaches that God is distinct from His creation. He is not part of it, for He has made it and rules over it.” Grudem’s Systematic Theology

The term which means God is greater than His creation is **transcendent**.

God is also involved in His creation and that term is **immanent**.

“The Spirit of God has made me, and the breath of the Almighty gives me life.” Job 33: 4

“Nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things... For in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’” Acts 17: 25, 28

“One God and Father of us all, Who is above all and through all and in all.” Eph. 4: 6

With this doctrine of creation, the objection to the possibility of miracles vanishes.

Therefore the other miracles pronounced in Scripture carry more weight and cannot be easily denied or selected piece-meal.

Who is involved in creation?

Elohim is the name God uses in Genesis 1 to describe Himself. This is a plural form for El (God) and indicates the plurality of powers represented in the Trinity. This term is used about 2,500 times in the Old Testament and testifies to the might and power of our God. **El Olam**, “The everlasting God,” also in Genesis, describes the eternal nature of our Creator. Before anything was, He had existed.

“From everlasting to everlasting, You are God.” Ps. 90: 2

“God’s eternity means that He has a different kind of existence, an existence without the passage of time, a kind of existence that is difficult for us even to imagine.” Grudem

Job 36: 26, *“Behold, God is exalted, and we do not know Him; the number of His years is unsearchable.”*

Ps. 102: 24, *“O God, do not take me away in the midst of my days, Your years are throughout all generations.”*

*God the Father was active in creation, but He did not work alone.

John 1: 1-3, *“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.”*

1 Cor. 8: 6, *“Yet for us there is but one God, the Father, from Whom are all things and we exist for Him; and one Lord, Jesus Christ, by Whom are all things, and we exist through Him.”*

Col. 1: 16, *“For by Him (Jesus) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him.”*

Heb. 1: 2, *“In these last days God has spoken to us in His Son, Whom He appointed heir of all things, through Whom also He made the world.”*

Just as God the Father is eternal, so is His Son Jesus.

John 8: 58, *“Truly, truly, I say to you, before Abraham was born, I am.”*

*We must not forget the role of the Spirit in the act of creation.

Gen. 1: 2 says, *“The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.”*

Job 26: 13, *“By His breath (ruach, same word as Spirit), the heavens are cleared.”*

Ps. 104: 30, *“You send forth Your Spirit, they are created; and You renew the face of the ground.”*

“The Nicene Creed speaks of the Spirit as ‘The Lord, the Life-Giver,’ and a combination of further passages describing Him as the direct Agent in the creation of man, just as He is responsible for his re-creation.” Herbert Lockyer

“In the beginning God created the heavens and the earth.” **Genesis 1: 1**

With these words we have the beginning of everything, right? No!

Before Jesus died, He prayed a very special prayer. *“Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given me, for You loved Me before the foundation of the world.”* **John 17: 24**

1 Peter 1: 20 echoes this idea. *“For He was foreknown before the foundation of the world, but has appeared in these last times for the sake of you.”*

Not only does our Lord point to a time prior to the creation of the world, but our lives testify to this truth as well. **Eph. 1: 4, 5** *“Just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him. In love, He predestined us to adoption as sons through Jesus Christ to Himself...”*

2 Tim. 1: 9, *“Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.”*

Francis Schaeffer tells us, “The mentality of the whole Scripture is that creation is as historically real as the history of the Jews and our own present moment of time.”

The fact of creation is a real time event. But any discussion of the origins of the universe must include the origin of time itself. God is timeless and the Creator, not only of the world, planets, solar systems and all we can see, but He created **time**. When we debate about how old the earth is, we have no real concept of what we are talking about. We cannot comprehend the absence of time; it is integral to our existence. God is distinct and very different from those He has created.

Yes, He created us in His image, but even that truth is shrouded in mystery because God is spirit and we are made *“from the dust of the ground.”* **Gen. 2:7**

Why did God create?

Is. 43: 7, *“Everyone who is called by My name and whom I have created for My glory, whom I have formed, even whom I have made.”*

Ps. 19: 1, 2, *“The heavens are telling of the glory of God; and their expanse is declaring the work of His hands. Day to day pours forth speech, and night to night reveals knowledge.”*

Rev. 4: 1, “Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.”

How did God create?

Jer. 10: 12, “It is He Who made the earth by His power, Who established the world by His wisdom; and by His understanding He has stretched out the heavens.”

1 Tim. 4: 4, “For everything created by God is good, and nothing is to be rejected if it is received with gratitude.”

Gen 1: 31, “...it was very good.”

Unger’s Dictionary defines creation as: “the work of God in bringing into existence the universe, including both the material and the spiritual worlds; in a more restricted sense, the bringing into existence and into its present condition the earth and the system to which it belongs.”

We are also taught that God created *ex nihilo*, out of nothing, by the power of the almighty will.

Ps. 33: 6, 9, “By the word of the LORD the heavens were made, and by the breath of His mouth all their host... For He spoke, and it was done; He commanded, and it stood fast.”

John 1: 3, “All things came into being through Him, and **apart from Him nothing** came into being that has come into being.”

Acts 17: 24, “The God Who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands.”

Rom. 4: 17, “A father of many nations have I made you, in the presence of Him Whom he believed, even God, Who gives life to the dead and calls into being **that which does not exist**.”

The first sentence of the Apostle’s Creed is, “I believe in God the Father Almighty, Maker of heaven and earth.”

What was lost between Creator and creature at the fall?

When man fell due to sin, there was a sharp alteration to the Creator-creature relationship. Man’s attitude toward his Creator was changed. Man lost his way in discovering true happiness. In a very basic form, salvation is the restoration of a right relationship between man and his Creator.

We are servants. At the fall we became servants of sin and no longer servants of the Lord Who made us.

“Made as we were in the image of God, we scarcely find it strange to take again our God as our All. God was our original habitat and our hearts cannot but feel at home when they enter again that ancient and beautiful abode.” Tozer

Chip Ingram has written a book entitled, God as He Longs for You to See Him. This book explores the character of God. It also reveals the lost ability to see God as He truly is. We tend to create God in our image instead of the other way around. Throughout Scripture, the godly men and women were the ones who knew their God and knew Him well.

“Until you know God as He is, you will never become all that He has created you to be.”

Ingram

Ps. 119: 73, *“Your hands made me and fashioned me; give me understanding that I may learn Your commandments.”*

“Some of the most rapturous moments we know will be those we spend in reverent admiration of the Godhead. In those holy moments the very thought of change in Him will be too painful to endure.” A.W. Tozer

What is the final act of creation?

Is. 65: 17, *“For behold, I create new heavens and a new earth; and the former things will not be remembered or come to mind. But be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing and her people for gladness.”*

By the way, when we read of the new heavens and new earth written by the apostle John, how was he enabled to write these passages?

Rev. 1: 10, *“I was in the **Spirit** on the Lord’s day, and I heard behind me a loud voice like the sound of a trumpet.”*

With the doctrine of creation, we are reminded that God is sovereign over the universe He created. He made it all and it is His. He is Lord of all of it. We owe our allegiance, praise and reverence to Him. At His appointed time, He will realize His final plans in plain view for all the world to see. We can have absolute confidence that He will ultimately defeat His enemies and be revealed as the Majesty on High. He will be worshiped forever.

*“For thus says the LORD, Who created the heavens (He is the God Who formed the earth and made it, He established it and did not create it a waste place, but formed it to be inhabited), ‘I am the LORD, and there is none else.’” **Is. 45:18***

DOCTRINE OF MAN

“God created man in His own image, in the image of God He created him; male and female, He created them.” **Gen. 1:28**

“Adam” perhaps means red earth and is the initial Hebrew name for man in the Old Testament.

- “Man came into existence by a distinct act of creation. He bore originally, and in an important sense still bears, the image and likeness of God.” Unger’s Bible Dictionary

The story of man is aptly summed up by the terms of G. Campbell Morgan: generation, degeneration and regeneration.

Why was man created by God?

Man was not created by God because of any lack or need of God’s. God created man because it pleased Him to do so. **Is. 43:7** “Everyone who is called by My name, and **whom I have created for My glory**, whom I have formed, even whom I have made.”

The first question in the Westminster larger Catechism is “What is the chief and highest end of man?” The proper response is, “Man’s chief and highest end is to glorify God, and fully to enjoy Him forever.”

How was man created?

Man was created by a divine, direct and definite act of God. He was created in the image of God.

“Then God 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 sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth.’” **Gen. 1:26**

“Man’s body was formed from the lower elements-the divine Spirit was inbreathed-a living soul resulted from the union of the first two.” Herbert Lockyer, All the Doctrines of the Bible

Through this **body** man has a *world consciousness*. The five senses are the connecting agent to the world. The non-believer senses the world through the same senses as the believer. But the believer in Yahweh has the distinct advantage of seeing, hearing, touching, etc., the world with the divine insight which God alone offers him. **Gen. 2:7b**, *“The Lord breathed ... the breath of life and man became a living soul.”*

Man was not created as an infant, he was fully and perfectly functioning in intellectual ability.

Gen. 2:20

While the **body** represents *world consciousness*, the **soul** is the source of *self-consciousness*.

1 Cor. 2:11

- There are many emotions within the soul of man.

*“I will rejoice greatly in the LORD, my **soul** will exult in my God.”* **Is. 61:10a**

*“Truly we are guilty concerning our brother, because we saw the distress of his **soul** when he pleaded with us, yet we would not listen; therefore the distress has come upon us.”* **Gen. 42:21**

Animals do not enjoy this faculty: “Do not be as the horse or as the mule which have no understanding.” **Ps. 32:9a**

- Within the **spirit** of man lies the *God-consciousness* divinely sparked by the very life of God.

*“We had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of **spirits** and live?”* **Heb. 12:9**

*“But it is a **spirit** in man, and the breath of the Almighty gives them understanding.” Job 32:8*

*“Now may the God of peace Himself sanctify you entirely; and may your **spirit** and **soul** and **body** be preserved complete, without blame at the coming of our Lord Jesus Christ.” 1 Th. 5:23*

- You may also think of these likenesses to God in this sense: **spirituality**, God is Spirit and we are like Him in spirit; **personality**, God is Person and we also have personality; **holiness**, God is holy and has called His children to bear the family resemblance of holiness; **love**, God is love and has endowed us with great propensity to love and be loved to reflect this aspect of His being; **dominion**, God is sovereign and He created man to rule, but first man must rule himself through the power of God’s Spirit.

“God meant the body to be the servant of the soul, and the soul, the servant of the spirit: and spirit, soul and body all servants of His and avenues along which He can journey to a lost world.” Herbert Lockyer

Unlike certain postmodern philosophical perspectives, man is not just a thinking animal. The distinction between man and animal is considerable. What animal can properly use tools to the degree that a four year-old child does? More outstanding, what animal can create a tool for complex use? This act of creating things is a direct reflection of our being made in the image of our Creator. A bird continues to build the nest the same way he did thousands of generations ago; look at the complexity of architecture in the buildings man erects.

What animal has the gift of expressing articulate thought? Certain animals can mimic speech, but none can express complicated thought or converse on basic topics. Animals can learn to repeat particular acts because of rewards or punishments. But man acts based on far more sophisticated reasoning. Sometimes his reasons are not moral, but his actions are not motivated purely by instincts. If man is only an animal, then why not transfuse an animal’s blood into a human when we run low on blood donors?

One of the most flawed ways of regarding man is that of *materialism*. This view holds that man is only material and that indeed all life is no more than the material from which it derives its life. In contrast, the man God created has a soul in addition to his body; he has a spirit which can commune with Almighty God.

Man is not just an animal. Man is not just material. Man is the pinnacle of God’s creative activity because he is made in the image of God.

Why did man fall?

Eccl. 7:29 *“Behold, I have found only this, that God made men upright, but they have sought out many devices.”* God declared His work at creation to be very good in **Gen. 1:31**.

The fall of man was due to his unbelief in what God said. “The serpent said to the woman, ‘You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.’ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.” **Gen. 3:4-6**

Man alone is represented in scripture as sinful. A future judgment and an immortal destiny lie before man.

What did man lose at the fall?

“Just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.” Rom. 5:12

“But a natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them because they are spiritually appraised.” 1 Cor. 2:14

“For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so.” Rom. 8:6, 7

✓ According to **Eph. 4:19**, man’s understanding has been darkened.

He is spiritually dead. **Eph. 2:1**

He is under wrath and judgment. **John 5:28, 29**

“But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear.” Is. 59:2

“Whoever sheds man’s blood, by man his blood shall be shed, for in the image of God He made man.” Gen. 9:6

“With it (the tongue) we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God.” James 3:9

Man continues to be regarded as made in the image of God, although that image is now distorted. Even though men are sinful, there remains enough likeness to the Creator that to murder another person is to violate the part of creation that most resembles God.

What is the only hope of man?

“So also it is written, ‘The first man, Adam, became a living soul.’ The last Adam became a life-giving spirit...The first man is from the earth, earthy; the second man is from heaven...Just as we have borne the image of the earthy, we will bear the image of the heavenly.”

1 Cor. 15:45, 47, 49

“For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” Rom. 5:17

“Therefore we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” 2 Cor. 5:20, 21

“If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But if the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit Who dwells in you.” Ro. 8:10, 11

“Jesus said to them, ‘Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel.’” Matt. 19:28

What is the blessed privilege of man?

It should give us a profound sense of dignity and significance as we reflect on the realization that God created man when He desired to create something in His own image and likeness. He created wonders of our universe ... remarkable and majestic worlds, yet we are more like our Creator than any of His other works. Because of this great truth, every human being, no matter how marred by sin, how small, how old, how weak, how different than the elite, each human being is made in the image of God. The grave implications for our own conduct demand that we regard every human with dignity and significance. Human life, made in His image, is the great privilege and honor we possess; we must never devalue this life.

“You have put on the new self who is being renewed to a true knowledge according to the image of the One Who created him.” Col. 3:10

“Put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth.” Eph. 4:24

“When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained; what is man that You take thought of him, and the son of man that You care for him? Yet You have made him a little lower than God, and You have crowned him with glory and majesty!” **Ps. 8:3-5**

The ultimate image of God is seen in our Lord Himself.

“He is the image of the invisible God, the firstborn of all creation.” **Col. 1:15**

“He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.” **Heb. 1:3**

SIN

There are several words for “sin” in both the Old Testament and the New Testament.

In the Old Testament, “iniquity” is # 5771 *awon*: guilt, evil, iniquity, punishment; it refers to the idea of deliberate twisting or perverting; it conveys the idea of conscious sin

This word is used in **Gen. 4: 13; Ex. 20: 5; 34: 7; Is. 53: 11; Jer. 11: 10; 13: 22**

Also an Old Testament word, “transgression” is # 6588 *pesha*: transgression, rebellion; this word primarily displays a rebellion against God and His laws (**Is. 58: 1; 59: 12; Amos 5: 12**)

“Trespass” is # 817 *asham*: this word refers to the idea of guilt or offense due to wrongdoing; this term may also refer to the offering associated with a sin and the ensuing guilt (**Lev. 5: 6**)

“Sin” is # 2403 *hatta’t*: sin, transgression, sin offering, punishment; this word can refer to sins committed against God or man

Mirrored in the New Testament, there are four primary words for sin as well.

They are:

93 *adikia*: injustice, what is not conformable with justice, that which is wrong

1 John 5: 17 says, “All unrighteousness (*adikia*) is sin (*hamartia* # 266). Whatever does not meet God’s justice is missing God’s goal for us.

266 *hamartia*: sin, missing the mark, missing the true goal of our lives, which is God; aberration from the truth, error, it stands in opposition to the truth (**John 8:46**), used in **Rom. 3: 9; 5: 12, 20, 21; Gal. 3: 22; Heb. 3: 13** *Hamartia* is missing the mark ordained by God and not by us.

458 *anomia*: lawlessness, not merely the absence of the law but the violation of the law

In **1 John 3: 4**, “Whosoever commits{on a continual basis} the sin (*hamartia*) also commits {continuously} lawlessness (*anomia*) and the sin (*hamartia*) is the lawlessness (*anomia*)”.

So here, it is evident that lawlessness is missing the mark set by God. He has a standard for His people.

#4189 *poneria*: evil, malice, wickedness (**Matt. 22: 18; Luke 11: 39; Rom. 1: 29; 1 Cor. 5: 8; Eph. 6:12**)

In addition to the above words used in the New Testament for sin, there are two more that are of interest.

3847 *parabasis*: from the verb *parabaino*, *para* implies nearness or proximity, beyond or contrary to; *baino*: to go, walk, step; *parabasis* is going beyond, false-stepping, transgressing, violating God’s standard **Rom. 2:23; 4:15; 5:14; Gal. 3:19; 1 Tim. 2:14**

2549 *kakia*: bad, wickedness as an evil habit of the mind, inherently evil

See **Eph. 4:31; Col. 3:8; Tit. 3:3; 1 Pet. 2:1**

That is a lot on the words meaning sin, but it is imperative to be very clear when discussing this word. Our culture admits no existence of sin, so we must be very definite when using this supposedly archaic word.

Now that we have seen what God's word means by sin, we can observe the dictionary definition of sin.

Webster defines sin as: "the breaking of religious law or a moral principle ... to break a religious law or moral principle ... to commit an offense or fault or any kind; do wrong"

Unger's Bible dictionary tells us that "the underlying idea of sin is that of law and of a lawgiver. The lawgiver is God. Hence sin is everything in the disposition and purpose and conduct of God's moral creatures that is contrary to the expressed will of God."

What is sin?

Rom 3:20 "By the works of the Law no flesh will be justified in His sight; for through the Law comes the knowledge of sin."

Rom 7:7 "What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, 'You shall not covet.'"

James 4:17 "Therefore, to one who knows the right thing to do and does not do it, to him it is sin."

Sin is against God.

Gen. 39:9b "How then could I do this great evil (commit adultery) and sin against God?"

Ps. 51:4 "Against You, You only, have I sinned and done what is evil in Your sight, so that You are justified when You speak and blameless when You judge."

Self is put in the place of God.

2 Tim. 3:1, 2 "But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy."

Gen. 3:5 "For God knows that in the day **you** eat from it **your** eyes will be opened, and **you** will **be like God**, knowing good and evil."

All have sinned.

Rom. 5:12, 13 "Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned – for until the Law sin was in the world, but sin is not imputed when there is no law."

Rom. 3:23 "For all have sinned and fall short of the glory of God."

1 Kings 8:46 “When they sin against You (for there is no man who does not sin) and You are angry with them and deliver them to an enemy, so that they take them away captive to the land of the enemy, far off or near ...”

Sin brings death.

Rom. 6:23 “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

James 1:14, 15 “But each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.”

Our lives are affected by sin. Before becoming saved, we are children of wrath.

Eph. 2:1-3 “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”

Col. 1:21, 22 “And though you were formerly alienated and hostile in mind, engaged in evil deeds, yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach.”

What can be done about our sin?

Matt. 7:11 “If you then, being evil, know how to give good gifts to your children, how much more will your Father Who is in heaven give what is good to those who ask Him!”

Matt. 19:25b, 26 “Then who can be saved? And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’”

James 4:12 “There is only one Lawgiver and Judge, the One Who is able to save and to destroy; but who are you who judge your neighbor?”

Rom. 5:6, 8 “For while we were still helpless, at the right time Christ died for the ungodly...But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.

Rom. 5:19 “For as through the one man’s disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.”

As our representative head (or federal head) Adam’s sin was imputed to us. Imputation basically means “put that on my account.” We face the penalty of sin’s wages, which is death. Christ, acting as our representative, has paid that debt. We now have His righteousness imputed to us. (**Rom 5:12, 17-21; 2 Cor. 5:21**)

More on this when we discuss *justification*.

Grudem’s *Systematic Theology* offers this: *sin is failure to conform to the moral law of God in act, attitude, or nature. Sin is here defined in relation to God and His moral law.*

“We should note that all sin is ultimately irrational. Though people sometimes persuade themselves that they have good reason for sinning, when examined in the cold light of truth on the last day, it will be seen in every case that sin ultimately just does not make sense.”

The doctrine of sin is crucial to the Christian faith. What we do with the subject of sin will determine whether we see the need for a Righteous, Loving, Merciful Savior and Lord.

It is to be remembered that we not only need God’s mercy prior to the point of salvation, but now, moment by moment we are completely dependent on His loving compassion. *“The Lord’s lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness.” Lam. 3:22, 23*

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Matt 5:3

“Blessed are those who mourn for they shall be comforted.” Matt. 5:4

Recognize your condition before a holy and just God and recognize your only hope of life is the sacrificial offering of His only Son. Sin serves a purpose: it drives us to our knees before the Sovereign Judge and Lord. Once on our knees, He draws us to Himself as our Father and Champion of our souls. Praise be to the One and only One Who can remove our sin once and for all!

NOTHING BUT THE BLOOD OF JESUS

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

Refrain

Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

For my pardon, this I see,
Nothing but the blood of Jesus;
For my cleansing this my plea,
Nothing but the blood of Jesus.

Refrain

Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

Refrain

This is all my hope and peace,
Nothing but the blood of Jesus;
This is all my righteousness,
Nothing but the blood of Jesus.

Refrain

Now by this I'll overcome—
Nothing but the blood of Jesus,
Now by this I'll reach my home—
Nothing but the blood of Jesus.

Refrain

Glory! Glory! This I sing—
Nothing but the blood of Jesus,
All my praise for this I bring—
Nothing but the blood of Jesus.

Refrain

SOVEREIGNTY

“I know that You can do all things, and that no purpose of Yours can be thwarted.” Job 42:2

“The Most High is ruler over the realm of mankind and bestows it on whomever He wishes.” Dan. 4:25b

“But our God is in the heavens; He does whatever He pleases.” Ps. 115:3

The doctrine of the sovereignty of God should be a comfort to His people. But this truth only comforts those who know and trust Him.

- How do we come to trust our God as Sovereign?
- How do we see Him clearly enough to realize He truly knows what He is doing?

As with anything else in life, we observe closely the object of our interest.

There are many ways to observe, study, contemplate this attribute of God.

The first way to observe is to “see” Him in Scripture where He has ordained His own revelation to us.

“There is only one Lawgiver, the One Who is able to save and to destroy; but who are you who judge your neighbor? Come now, you who say, ‘Today or tomorrow we will go to such and such a city, and spend a year there and engage in business and make a profit.’ Yet you do not know what your life will be like tomorrow. You are just a vapor that appears for a little while and then vanishes away. Instead, you ought to say, ‘If the Lord wills, we will live and also do this or that.’

But as it is, you boast in your arrogance; all such boasting is evil. Therefore, to one who knows the right thing to do and does not do it, to him it is sin.” James 4:12-17

Our God is omnipotent (all-powerful). Within this attribute of the Lord’s omnipotence is the idea of His sovereignty. Latin *omni* = “all” *potens* = “powerful.”

“God’s omnipotence means that God is able to do all His holy will.”

Grudem’s Systematic Theology

The Lord’s power is frequently mentioned in Scripture.

“Who is the King of glory? The LORD strong and mighty, The LORD mighty in battle.”

Ps. 24: 8

“Ah Lord God! Behold, You have made the heavens and the earth by Your great power and by Your outstretched arm! Nothing is too difficult for You.” Jer. 32: 17

“For nothing will be impossible with God.” Luke 1:37

“And looking at them Jesus said to them, ‘With people this is impossible, but with God all things are possible.’” Matt. 19:26

It was well known among the Lord’s servants that He is omnipotent.

“And do not suppose that you can say to yourselves, ‘We have Abraham for our father’; for I say to you that from these stones God is able to raise up children to Abraham.” Matt. 3: 9

“And we know that God causes all things to work out together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.” Rom. 8: 28, 29

Many times in both Old and New Testaments, the Lord is referred to as “Almighty.”

“I am the Alpha and the Omega,” says the Lord God, “Who is and Who was and Who is to come, the Almighty.” Greek = pantokrator

It is important in mentioning God’s omnipotence that, as the above definition states, God can do “all His holy will.” This clarifies the terms of His exertion of power. He cannot lie, sin, deny Himself, be tempted with evil, cease to exist or act in a manner contrary to His attributes. His will is holy and is always consistent with His character.

God also exercises power over His creation.

“Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like Me, declaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure’; calling a bird of prey from the east, the man of My purpose from a far country. Truly I have spoken; truly I will bring it to pass. I have planned it, surely I will do it.” **Is. 46:9-11**

“Daniel said, ‘Let the name of God be blessed forever and ever, for wisdom and power belong to Him. It is He Who changes the times and the epochs; He removes kings and establishes kings; He gives wisdom to wise men and knowledge to men of understanding. It is He Who reveals the profound and hidden things; He knows what is in the darkness, and the light dwells with Him. To You, O God of my fathers, I give thanks and praise, for You have given me wisdom and power; even now You have made known to me what we requested of You, for You have made known to us the king’s matter.’” **Dan. 2:20-23**

“See now that I, I am He, and there is no god besides Me; it is I Who put to death and give life. I have wounded and it is I Who heal, and there is no one who can deliver from My hand.”

Deut. 32:39

“The LORD kills and makes alive; He brings down to Sheol and raises up. The LORD makes poor and rich; He brings low, He also exalts. He raises the poor from the dust, He lifts the needy from the ash heap to make them sit with nobles, and inherit a seat of honor; for the pillars of the earth are the LORD’s, and He set the world on them.” **1 Sam. 2:6-8**

God’s power is not always exerted to bless and comfort, but at times to discipline.

“Let me sing now for my well-beloved a song of my beloved concerning His vineyard on a fertile hill. He dug it all around, removed its stones, and planted it with the choicest vine. And He built a tower in the middle of it; then He expected it to produce good grapes, but it produced only worthless ones.

‘And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. What more was there to do for My vineyard that I have not done in it?’

Why, when I expected it to produce good grapes did it produce worthless ones? So now let Me tell you what I am going to do to My vineyard: I will remove its hedge and it will be consumed; I will break down its wall and it will become trampled ground. I will lay waste; it will not be pruned or hoed. But briars and thorns will come up. I will also charge the clouds to rain no rain on it. For the vineyard of the LORD of hosts is the house of Israel and the men of Judah His delightful plant. Thus He looked for justice, but behold, bloodshed; for righteousness, but behold, a cry of distress.” **Is. 5:1-7**

God’s sovereign will does not always make sense to us.

“When David came to Bahurim, behold, there came out from there a man of the family of the house of Saul whose name was Shimei, the son of Gera; he came out cursing continually as he came. He threw stones at David and at all the servants of King David; and all the people and all the mighty men were at his right hand and his left. Thus Shimei said when he cursed, ‘Get out, get out, you man of bloodshed, and worthless fellow.’ ... Then David said to Abishai and to all his servants, ‘Behold, my son who came out from me seeks

my life; how much more now this Benjamite? Let him alone and let him curse, for the LORD has told him.” **2 Sam. 16: 5-11**

“I am the LORD, and there is no other; besides Me there is no God... that men may know from the rising to the setting of the sun that there is no one besides Me. I am the LORD, and there is no other, the One forming light and creating darkness, causing well-being and creating calamity; I am the LORD Who does all these.”

Is. 45:5-7

“Simon, Simon, behold, Satan has asked permission to sift you like wheat.”

Lk. 22:31

“So Pilate said to Him, ‘You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?’ Jesus answered, ‘You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin.’” **John 19:10, 11**

“Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!” **Matt. 18:7**

Job 1 reveals to us that Satan is not free to torment us. He must ask permission to inflict us with any of his schemes.

“Now do not be grieved or angry with yourselves, because you sold me here, for God sent me before you to preserve life... God sent me before you to preserve for you a remnant in the earth, and to keep you alive by a great deliverance, now therefore, it was not you who sent me here, but God; and He has made me a father to Pharaoh and lord of all his household and ruler over all the land of Egypt.” **Gen. 45:5-8**

“As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.” **Gen. 50:20**

We can trust God’s covenant, sovereign will.

“No temptation has overtaken you but such as is common to man; and God is faithful, Who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.” **1 Cor. 10:13**

“In everything give thanks; for this is God’s will for you in Christ Jesus.” **1 Thes. 5:18**

“In God I have put my trust, I shall not be afraid. What can man do to me?” **Ps. 56:11**

“Trust in Him at all times, O people; pour out your heart before Him; God is a refuge for us.”

Ps. 62:8

“Commit your way to the LORD, trust also in Him, and He will do it.” **Ps. 37:5**

“Trust in the LORD with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight.”

Prov. 3:5, 6

“Casting all your anxiety on Him, because He cares for you.” **1 Pet. 5:7**

Another way to develop your trust of your Sovereign God is to “see” His work in the lives of others.

We can remain more objective when looking at the life story of someone else. Also that life has the advantage of looking back with gained insight and perspective. We are in the midst of our own lives. The Lord knows this to be true of us; I believe this is why there are so many

narratives in the Scriptures about people like Joseph, Daniel, Job, Abraham and above all the life of our Lord. These lives give us direction, hope and understanding in the ways of God. Also reading biographies of those who trusted their Sovereign God is a great inspiration. The lives of people like Corrie ten Boom, Hudson Taylor, William Carey, Jim Elliot and many others, can help you “see” how a Sovereign God can be trusted with your own life.

We also can gain understanding of God’s sovereignty by looking with the help of the Holy Spirit at our own lives.

“But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and I blessed the Most High and praised and honored Him Who lives forever; for His dominion is an everlasting dominion, and His kingdom endures from generation to generation. All the inhabitants of the earth are accounted as nothing, but He does according to His will in the host of heaven and among the inhabitants of earth; and no one can ward off His hand or say to Him, ‘What have You done?’” **Dan. 4: 34, 35**

“The LORD of hosts has sworn saying, ‘Surely, just as I have intended so it has happened, and just as I have planned so it will stand ... For the LORD of hosts has planned, and who can frustrate it? And as for His stretched out hand, who can turn it back?’” **Is. 14: 24, 27**

Basically God’s sovereignty means that He reigns over all.

There is nothing at all that can happen in God’s universe without His permission. To see this truth in its proper balance, we must ask the Holy Spirit to enlighten us. Otherwise, with an improper view of God’s reign, we might develop an unhealthy resentment and lack of trust in our Sovereign God. When we are tempted to doubt God’s covenant love in the light of His sovereignty, we must ask ourselves if we value our own wills and desires more than His sovereign will. His will must win out at all times because He knows the end from the beginning. He tells us, “I am the Alpha and the Omega Who is and Who was and Who is to come, the Almighty.” **Rev. 1:8**

“Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the Lord, or who became His counselor? Or who has first given to Him that it might be paid back to him again?

For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.” **Rom. 11:33-36**

He is our “El Shaddai,” our all-sufficient God .

He is Adonai, Lord.

He is Elohim, the Creator.

He is El Roi, the God Who sees.

He is El Elyon, the Most High God.

NAMES OF GOD

Additional Names of God

El Elyon

Elohim

Jehovah jireh

Why study the names of God?

As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.

With each name, the Lord is declaring something about Himself to His people.

The Lord desires to be KNOWN.

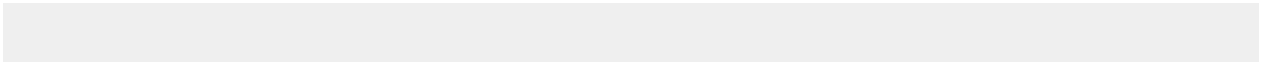
A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.

- 1 - Become familiar with these names of God.**
- 2 - Share them with others. This will solidify your own possession of these names.**
- 3 - Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**

- 4 - Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety.**

Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.

- 5 - Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**



· Hebrew Names of God ·

אל עליון

EL ELYON - THE MOST HIGH GOD

EL ELYON: The Most High God. This name emphasizes God's strength, sovereignty, and supremacy. In Genesis 14:20, Melchizedek said to Abram, "blessed be God Most High, who has delivered your enemies into your hand!" He understood that the Lord is...EL ELYON: The Most High God. He understood that the Lord is extremely exalted. Let us say as the Psalmist did— "I cry out to the Most High Elohim, To El who is perfecting all matters for me" (Psalm 57:2).

Look at **Daniel 4: 34, 35a**

³⁴At the end of the days I, Nebuchadnezzar, lifted my eyes to heaven, and my reason returned to me, and I blessed the Most High, and praised and honored him who lives forever,

for his dominion is an everlasting dominion,
and his kingdom endures from generation to generation;
³⁵all the inhabitants of the earth are accounted as nothing,
and he does according to his will among the host of heaven
and among the inhabitants of the earth;
and none can stay his hand
or say to him, "What have you done?"

Earlier in this chapter, the king is told that he will be driven away from his home, become mad and live as an animal, eating grass and drenched with the dew of heaven. This will be for seven years. After these years, he will recognize that "the Most High is ruler over the realm of mankind and bestow it on whomever He wishes."

Instead of humbling himself, he reflected on his own might and power, glory and majesty.

Yet, when he came to his senses, he acknowledged God alone as the Most High and ruler over the realm of mankind.

Now read the passage again. This time look how and why the Lord is referred to as Most High.

Read **Psalm 78: 34,35**

When he killed them, they sought him; they repented and sought God earnestly. They remembered that God was their rock, the Most High God their redeemer.

This psalm is considered an historical psalm and also a covenant psalm.

Reading the whole psalm will provide for you a sweeping view of the faithfulness of God with His people.

“Remember” is a key word for this psalm. So “remembering” is a key component to following the Lord and identifying oneself with His kingdom.

We must **remember** our God and all He has done. Reading about His past actions as our God and speaking to Him today about His ways with us are vital to a healthy, growing relationship known as covenant.

Isaiah 14: 13, 14

You said in your heart, ‘I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north;

I will ascend above the heights of the clouds; I will make myself like the Most High.’

This passage refers to the king of Babylon (**Is. 14: 4**), but many scholars see a reference to Satan here. This one sought to dethrone the Lord and take over His sovereign rule as Lord over all.

Look further at Is. 14: 24, 27

The LORD of hosts has sworn: “As I have planned, so shall it be, and as I have purposed, so shall it stand,

For the LORD of hosts has purposed, and who will annul it? His hand is stretched out, and who will turn it back?

Although the Lord is referred to here as Lord of Hosts, the point is that He is sovereign, and no one can turn His hand. What He determines to do will undoubtedly occur.

Isaiah 46: 9-11

9Remember what happened long ago,
for I am God, and there is no other;
I am God, and there is none like Me.
10I declare the end from the beginning,
and ancient times from what is still to come.
I say, ‘My purpose will stand,

and all My good pleasure I will accomplish.’
11I summon a bird of prey from the east,
a man for My purpose from a far-off land.
Truly I have spoken,
and truly I will bring it to pass.
I have planned it,
and I will surely do it.

God does not tell us this as though He needs to brag; He tells us this because we need to know that He controls all time, all matter, all people, all events. We need not fret or agonize over what will happen.

Psalm 18: 13

The LORD also thundered in the heavens, and the Most High uttered his voice, hailstones and coals of fire.

God is a fearsome and majestic Being. We must adore, worship and ever keep our “eyes” on His splendor.

For further study on this name (**El Elyon**), look at:

Luke 1: 32, 35, 76

Luke 2: 14

Luke 6: 35

Mark 5:7 = Luke 8:28

Acts 7:48; 16:17

Hebrews 7:1.

El-Roi The strong one who sees. When you feel lonely and abandoned by people, know that God is with you. He sees you and He knows you. He hears the cry of your heart and He loves you more than you can imagine. he will lead you through and fill your heart with His praise.
(Genesis 16:13)

EL ROI -THE GOD WHO SEES

Ps. 121: 3-8

**“He will not allow your foot to slip;
He Who keeps you will not slumber.
Behold, He Who keeps Israel will neither slumber nor sleep.
The Lord is your Keeper;
The Lord is your Shade on your right hand.
The sun will not smite you by day,
Nor the moon by night.
The Lord will protect you from all evil;
He will keep your soul.
The Lord will guard your going out and your coming in from this time forth and forever.”**

Prov. 15: 3

**“The eyes of the Lord are in every place,
Watching the evil and the good.”**

Prov. 5: 21

**“For the ways of a man are before the eyes of the Lord,
And He watches all his paths.”**

Jer. 16: 17

“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes.”

2 Chron. 16: 9a

“For the eyes of the Lord move to and fro throughout the earth that He may strongly support those whose heart is completely His.”

Job 34: 21

**“For His eyes are upon the ways of a man,
And He sees all his steps.”**

Luke 12: 2

“But there is nothing covered up that will not be revealed and hidden that will not be known.”

Heb. 4: 13

“And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.”

Read Gen. 16; 21: 8-20

The key to God being able **to see** has many facets.

Number one is that He must also be *omnipresent* to see everything that happens to each of His children, and all humanity, for that matter. He must be *omnipotent* to have the ability to see all that He desires to see, in all places, with all people. He also does not slumber so that He can see everything; therefore, He is clearly powerful enough not to need to be restored.

Not only does He possess the *ability to see everything*, He possesses *the ability to see it and know the right and best response* to what He has seen.

The first time in the Bible that we see God called **El Roi** is when He tells Hagar to return to her mistress and submit to her authority. Now Hagar was so miserable under this mistress that she had fled out into the wilderness. She was willing to face unknown and potentially horrible conditions because that would be better than facing what she was experiencing under the authority of Sarah.

God **saw** what she endured and told her to go back.

God told her to deal with the situation under which she was abused.

Knowing that God **sees** our pain does not mean that God dismisses our pain. But He finds a way to help us make sense of our pain and not yield to our pain, thereby letting it conquer us.

In all cases, God does not require the return to the abuser by any means but in this case, God wanted Hagar to return to Sarah and trust that **El Roi** would watch over her even in these conditions.

God **saw** a purpose in her going back.

God also gave Hagar a promise as He called her to go back. Look at **Gen. 16: 10** and see what the promise is.

Read **Ps. 139: 7-12** and see how that relates to the all-seeing power of God.

Read **2 Thes. 1:-10** and see God’s future plans for those who persist in afflicting others.

How does knowing God is El Roi – the God Who Sees – help you?

EL ROI The God Who Sees

We may be familiar with many of the names of God. We know him as [Elohim](#) and [Yahweh](#). But what about El Roi? That name doesn't appear to show up in many worship songs.

And yet, in today's day and age, when we feel our most vulnerable, the most invisible, we can find hope and power in the name of God "El Roi."

What Does El Roi Mean?

We may have noticed that many names for God include "El." El typically refers to God. But Roi brings another attribute of our Lord to the equation. El Roi means "The God who sees me."

[Ro'iy](#) in the original Hebrew can be translated as *shepherd*, or as *seeing*, *looking*, or *gazing*.

In other words, when we feel most invisible and forgotten by everyone else, we can remember that God does see us. He witnesses our struggles and comes alongside us. After all, if he sees the sparrows and takes care of them ([Matthew 6:26](#)), how much more does he care for us in our greatest time of need?

In this article, we'll dive into the use of El Roi in [Scripture](#), reasons to praise God for seeing us, and conclude with a prayer using this name of God.

Who Called God ‘El Roi’ in the Bible and Why?

Unlike many other names for God, we only find the instance of this name once throughout Scripture, and it comes from a very unusual source ([Genesis 16](#)).

For those not familiar with the story of Abraham and Hagar, Abraham (the father and patriarch of the Jewish nation) found himself nearing the age of 100 and rather childless. Years before, God had promised him offspring that would form a great nation ([Genesis 12:2-3](#)). But it was a little tricky to do that without children.

Abraham gets impatient and decides to take matters into his own hands, per the suggestion of his seemingly barren wife Sarah (Sarai at the time of [Genesis 16](#)). He sleeps with his Egyptian servant Hagar, and she gets pregnant.

Hagar appears to dislike Sarai, and Sarai won't have it. So she abuses Hagar. Fleeing Sarai's mistreatment, Hagar runs away. She stumbles into the angel of the Lord, who promises Hagar that her son will also form a great nation. He tells her that through her bloodline, she'll have many descendants.

Because God sees her when no one else does, Hagar declares, “You are the God who sees me,” for she said, “I have now seen the One who sees me.”

Of course, we could pinpoint numerous examples of God seeing those who society chose not to see. He healed lepers, blind men, and the demon-possessed. He had a conversation with an outcast Samaritan woman at the well. It seems, throughout all of Scripture, that God chooses to see the unseen.

How about today?

Do we still have a God who sees us—especially when we feel most invisible?

3 Reasons to Praise God as El Roi Today

Often, it can be easy to think God has forgotten us, or that he simply doesn't see us. But if we open our eyes to the blessings around us, we'll see his fingerprints every day.

Let's dive into a few of the reasons we can praise God as El Roi today.

1. God's Faithfulness in Hindsight

Do you ever write down prayers or have journal entries? Do you ever glance back at those notes from years before and see how God has moved in your life since then?

In the moment, we may feel as though God has abandoned us. In the midst of a storm, it seems as though God has fallen asleep when the boat's about to capsize ([Mark 4:35-41](#)).

But when we glance back over past events and see how God came through for us—perhaps not always in ways that we imagined—we can apply that to our present circumstances. We can know that God “saw” us in the past. And because He doesn't change, he will “see” us now...and in the future.

2. Jesus' Example of Seeing the Marginalized or Outcasts

The Bible states that God knows even the hairs on our heads. Out of the billions of people in the world, he understands more about us than we do ([Matthew 10:30](#)).

We may feel tempted to say, “Well, Scripture can talk the talk. But where's God actually showing an interest in humans?”

The answer: look at Jesus.

Jesus had every opportunity to live as a king. To experience a comfortable life and only hang out with the high priests, Pharisees, and Sadducees (these guys were especially well-to-do).

Instead, he chooses to devote his time to what society perceived to be the lowest of the low. He advocated for tax collectors, prostitutes, and sinners.

He saw them.

If we think we've strayed too far from the love of God, take a look again at Jesus' example. He saw everyone who'd been ushered to the sidelines and he healed them, spoke with them, dined with them, and loved them.

Therefore, we know that he can do the same with us, no matter how far we've fallen.

3. God Sees to Your Needs with Daily Blessings

We can often take small blessings for granted. The fact that we're breathing, our organs are functioning properly, and most of us had food to eat today and water to drink...are all blessings. We can see God's daily blessings if we truly choose to look.

What I've found to be helpful is to keep a gratitude journal. I try to mark blessings, even small ones, that I see in each day.

God doesn't always have to move mountains. He can provide shelter, food to eat, a family to love. Keep track of all the ways he sustains you.

Similar to the journaling mentioned above, look back over older entries. In our most desperate moments, similar to Hagar, we can see the fingerprints of God all over our past. We know he has the future in his hands. And he will never stop seeing us.

Not even for a second.

Photo Credit: ©Getty Images/Predrag Images

Prayer of Praise to El Roi

Oh, El Roi,

You are the God who sees me. When I feel ushered to the sidelines or forgotten by friends, family, and coworkers, I know you're working behind the scenes.

God, as I review over past weeks, even years, I've witnessed you working in miraculous ways. I know you have seen me in the past, when no one else did. And so I can fully trust that you will continue to care for me, even when I've entered the darkest valley.

I'm reminded of the story of Hagar.

She, a lowly servant, had been impregnated by a man who didn't care for her, and treated poorly by a scornful wife of that man. But still, when she fled to the desert, she found hope in your promises.

You care for every human being, no matter how much society has rejected them or placed no value on them.

Jesus, through your example, you saw those who society had turned a blind eye.

In the same way, I ask that you see me today. That you come alongside me in my struggle, and that you grant me your peace. Remind me of your good deeds from the past, so that I may, too, hope in my future.

Amen.

· Hebrew Names of God ·

אלהים

ELOHIM - CREATOR GOD

Elohim means God the Creator. In the beginning [Elohim] created the heavens and the earth (Gen. 1:1). This name comes from being in awe of His power displayed throughout nature. He is a Sovereign God, and God of Eternity. In the beginning, He created – just by the power of His spoken Word. What an amazing God we serve! “He is the image of the invisible God, the firstborn of all creation. For by Him all things were created...” Colossians 1:15-16

STUDYING THE NAMES OF GOD *ELOHIM*

Why are we studying these names of God?

*When we look into the character of God, we are learning His nature and Who He is. This is the heart of theology. Theology, a word which strikes fear in the heart of man, is merely the study of God. To know God is the joy of every follower, every disciple of our King. We do not know **about** Him, we have the privilege of knowing Him. Phil. 3: 8-10*

A.W.Tozer has said, “What we think about God is the most important thing about us.”

❓ Have you ever made something? From start to finish, from scratch, it was your craftsmanship?

Ex. Matt and Greg made a doghouse for a Boy Scout project.

- ❓ What have you made?
- ❓ Do you care if it is neglected or harmed?

When you create you are reflecting your Father and Creator. He is the Creator of the heavens and the earth and He has designed us to follow His pattern in His work of creation. We are made in the *imago dei*, the image of God. Part of this reflection is that we do the things our Father does. We do not look like Him in the sense that our eyes and nose are similar to His, but our walk, our mannerisms, our way is like His.

- ❓ How do you feel when you see your end product? Do you look at it with pride and fond memories of its production?
- ❓ What do you think is the greatest invention of the last 100 years? How has it impacted you personally, your home, your community, country, world?

To create = “to cause to exist, to bring into being”

When Greg and Matt created the doghouse, the materials were in a chaotic pile. As they took hammer and nail, they had a design in mind. With each swing of the hammer, they were taking random parts and making something useful. It required an Architect to take these materials and make something. But here the similarity ends. Not only did God create the world, He created the materials from which it was made.

In theological terms, He created the world *ex nihilo*... out of nothing.

Bara Hebrew= “create”

- ❓ Do you remember last week the the topic of aseity – Thomas Aquinas’ argument for God’s existence? Everything is caused except God - He is the uncaused Being which brings everything else into being.
- ❓ Why is the study of Creation an important part of our faith?

The study of creation is important, first of all because God has made it a frequent topic in His word. From Genesis to Revelation, the fact that He is Creator is never allowed to leave the reader’s thoughts.

Also we need to remember that all was created good. There is no inherent evil in being material rather than spiritual.

Another benefit to studying creation is that we see the nature and will of God through His handiwork. Since the whole of nature was created by God and not a mere chance happening, we are able to discern something about the nature and will of God from an examination of creation. He is truly a God of great order and beauty.

- ❓ Why do we teach our children this truth from Scripture?

❓ Is it just a fun, children's story? Do we, as adults, really need to revisit this narrative in Scripture?

Read the Apostle's Creed.

Creed from the Latin credo – "I believe."

Why is this truth concerning God as Creator the first item in the Apostle's Creed?

When God created the world, at the end of each day He pronounced His work as "good."

❓ So, from where do we get the idea of evil?

Start at Genesis like starting at the beginning of a manual for a building project. The Gap Theory is one explanation of evil. Between Gen. 1:1 and 1:2, there is an opportunity for the fall of Satan from his original abode with God and His angels. God had created things in their good state. This is not dualism. It is not a matter of good versus evil. The Gnostics taught that matter was evil and spirit was good. Therefore you could do anything in your flesh as long as your spirit was "realizing" its divine potential, your flesh was of no consequence. This led to antinomianism= lawlessness.

Keep in mind that God is not "in" space or time; space and time are dimensions of the created order, and God is not bound by them as we are.

"By the word of the LORD the heavens were made, and by the breath of His mouth all their host." **Ps. 33:6**

"Let them praise the name of the LORD, for He commanded and they were created. He has also established them forever and ever; He has made a decree which will not pass away." **Ps. 148:5, 6**

❓ What do you learn about God as a Creator from these verses?

Read Psalm 8.

"To whom then will you liken Me that I would be his equal?" says the Holy One. "Lift up your eyes on high and see who has created these stars, the One Who leads forth their host by number, He calls them all by name; because of the greatness of His might and the strength of His power; not one of them is missing... Do you not know? Have you not heard? The Everlasting God, the LORD, the Creator of the ends of the earth does not become weary or tired. His understanding is inscrutable." **Is. 40:25, 26, 28**

Read Ps. 115:1-8, 15, 16

Read Jer. 10: 8-14

Nahum 1: 3b

“In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him nothing came into being that has come into being.” John 1:1-3

“For by Him (Christ) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created through Him and for Him. He is before all things, and in Him all things hold together.”

Col.1:16, 17

The faith chapter in Hebrews teaches us, *“By faith we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.” 11:3*

Elohim is plural.

Elohim represents God in His relation to the world at large as Creator, providential ruler in the affairs of men, and controlling the operations of nature. Elohim is used when Gentiles speak or are spoken to or spoken about, unless there is specific reference to Jehovah, the God of the chosen people. Elohim is used when God is contrasted with men or things, or when the sense requires a common rather than a proper noun. Jehovah represents God in His special relation to the chosen people, as revealing Himself to them, their guardian and object of their worship.

“Then God 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 sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth. God created man in His own image, in the image of God He created him; male and female He created them.’ Gen. 1:26, 27

The act of creation was accomplished by all three Persons of the Trinity.

❓ Why were you born? Why are you living?

“For You formed my inward parts; You wove me in my mother’s womb. I will give thanks to You, for I am fearfully and wonderfully made; wonderful are Your works, and my soul knows it very well.” Ps. 139:13, 14

“For from Him and through Him and to Him are all things. To Him be the glory forever. Amen.”

Rom. 11:36 (read v. 33-36 to see the context)

Read Is. 43:1, 3, 4, 7

To answer the above question, in two simple words, you were created FOR HIM.
The Greek equivalent for glory is *doxa*, which means to give a correct estimate.

We are created to live our lives and as we do, we are giving an appropriate estimate of Who our Father and Creator is. We are created for His glory. (**1 Cor. 11:6, 7**)

“Worthy are You, our Lord and our God, to receive glory and honor and power; for You created all things, and because of Your will they existed, and were created.” Rev. 4:11

- ❖ Do the heavens proclaim the glory of God? Yes.
- ❖ Does the beauty of the earth declare His majesty? Yes
- ❖ Do you, the crowning achievement, the chef d’oeuvre, His masterpiece, created at the end of all His creations, the best for last, do you declare the excellencies of your Creator and God?

This is what you were created to do.

So how does all of this relate to you?

Every decision, thought, action you commit declares your true estimate of Who your God is.

Is it you or is your God – Elohim, the Creator?

Jehovah Jireh

Trials are adverse circumstances that God either introduces or allows in our lives to both identify where we are spiritually as well as to prepare us for where He wants us to go. If you are alive, there is no escaping life's trials.

You are either in a trial now, you've just come out of a trial, or you are getting ready to go into a trial. Trials are unavoidable realities of life.

But even though we all experience them, we also should take comfort in knowing that trials must first pass through God's hands before reaching us. Nothing comes our way without first having received His Divine approval. And in order to get His Divine approval, there must be a Divine reason for Him to approve it.

We learn about God's name *Jehovah-Jireh* in the biblical story of Abraham offering up his son Isaac on the altar of sacrifice. The root word for the name *Jireh* literally means "to see." Yet the compound name when put together means "to provide." Abraham, knowing that what he saw in the spiritual realm affected his own actions in the physical realm, he recognized the power of sight in calling the place of sacrifice *Jehovah Jireh*. Somewhere in the combination of those two names, there is a relationship between God "seeing" and God "providing." When we look at the form of the word "provide" that reads "provision," we can recognize this link more clearly. Vision is in reference to seeing; while provision means that something was seen beforehand and thus provided for. The root "vision" ties the addressing of what is provided to what was seen.

God provided for Abraham based upon what He saw with regard to Abraham and that provision led to God's provision. God provided a ram when he saw Abraham going forth in obedience to sacrifice his son. He provided a way out of his trial.

So the question is: What must God see so that He might provide for you when you are caught in a trial of life? He needs to see the same things that He saw in Abraham which are found in these words from the passage: rose, saddled, took, split, arose, and went.

Abraham did not delay his obedience. He did what God had asked him to do even though he didn't know how God was going to work it out. Delayed obedience is disobedience.

Partial obedience is complete disobedience. In other words, if Abraham had only gone half way on the trip, he wouldn't have finished the journey. He never would have experienced and known *Jehovah Jireh*.

<https://tonyevans.org/jehovah-jireh/>

Question: "What does it mean that God is Jehovah-Jireh?"

Answer: "Jehovah-Jireh" is one of the many different [names of God](#) found in the Old Testament. "Jehovah-Jireh" is the KJV's translation of *YHWH-Yireh* and means "The LORD Will Provide" ([Genesis 22:14](#)). It is the name memorialized by Abraham when God provided the ram to be sacrificed in place of Isaac.

The story begins with a strange command from God to Abraham, instructing him to offer his "son of promise," Isaac, as a burnt offering. Early the next morning, Abraham packs wood and a knife, and he and Isaac travel to Moriah, the place God had specified. As they near the site, Isaac questions Abraham concerning the intended offering: "Where is the lamb?" With great faith and foresight, Abraham responds, "God himself will provide the lamb for the burnt offering, my son" ([Genesis 22:1-8](#)). The New Testament tells us that Abraham believed God would raise Isaac from the dead ([Hebrews 11:19](#)).

Upon reaching the place God had chosen, Abraham demonstrates his faith and obedience by building an altar, binding Isaac, and placing him on the wood. Before Abraham can

finish the offering, the Angel of the Lord calls to him from heaven, and Isaac's life is spared. Then, "Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son" ([Genesis 22:13](#)). Abraham names the place "Jehovah-Jireh" because of God's gracious provision of a substitute for Isaac. Immediately afterwards, God reconfirms His covenant with Abraham (v 17-18). Centuries later, King Solomon would build the temple in the same location ([2 Chronicles 3:1](#)).

The account of Abraham on Mt. Moriah thus becomes more than a dramatic illustration of faith and obedience. It is a presentation of the Lord's eternal grace, continual provision, and all-encompassing wisdom. Jehovah-Jireh is not "The LORD *Did* Provide," but "The LORD *Will* Provide." In other words, the name does not simply memorialize a past event; it anticipates a future action.

Likewise, the statement "on the mountain of the LORD it will be provided" (verse 14) refers to more than Mt. Moriah—it also refers to a hill called Calvary, where God "did not spare his own Son, but gave him up for us all" ([Romans 8:32](#)). Abraham's faith-filled statement that "God himself will provide the lamb" is a companion to John the Baptist's exclamation, "Look, the Lamb of God, who takes away the sin of the world!" ([John 1:29](#)).

Jehovah-Jireh provided a sacrifice to save Isaac, and that action was a foreshadowing of the provision of His Son for the salvation of the world.

Yahweh-Jireh The Lord will provide. Jesus Christ said that Father cares for us and we never need to worry about provision. He is our source of life, in every way.
(Genesis 22:13-14)

BIBLIOGRAPHY FOR GENESIS

Individual Commentaries:

Atkinson, David J. The Message of Genesis 1-11. Bible Speaks Today. Downer's Grove, IL: InterVarsity Press, 1990

Baldwin, Joyce G. The Message of Genesis 12-50. Bible Speaks Today. Downer's Grove, IL: InterVarsity Press, 2021

Bethancourt, Phillip. Exalting Jesus in Genesis. Christ – Centered Exposition. Brentwood, TN: B&H Publishing Group, 2024

Boice, James Montgomery. Genesis: An Expositional Commentary. Three Volumes. Grand Rapids, MI: Zondervan, 1982

Craig, William Lane. Time and Eternity: Exploring God's Relationship to Time. Wheaton, IL: Crossway Books, 2001

Hughes, R. Kent. Genesis: Beginning and Blessing. Wheaton, IL: Crossway, 2004

Kidner, Derek. Psalms. Downers Grove, IL: InterVarsity Press, 2008

Mathews, Kenneth A. Christian Standard Commentary: Genesis 1-11 Holman Bible Publishers, printed in China, 2022

Pink, Arthur W. Watchmaker Publishing 1951

Ross, Hugh. Navigating Genesis. Covina, CA: Reasons to Believe, 2014

Sailhamer, John H. Genesis. Expositor's Bible Commentary. Grand Rapids, MI: Zondervan, 1990

Walton, John. Genesis. The NIV Application Commentary. Grand Rapids, MI: Zondervan, 2001

Wenham, Gordon J. Genesis. Volume 1. Grand Rapids, MI: Zondervan, 1987

Wenham, Gordon J. Genesis. Volume 2. Grand Rapids, MI: Zondervan, 2000

Wiersbe, Warren. Be Basic: Genesis. Colorado Springs, CO: Victor Books, 1998

Reference Works:

The Artscroll Tehillim with Rabbi Nosson Scherman. Brooklyn, NY: Mesorah Publications, 2009

Baker Illustrated Bible Commentary. Grand Rapids, MI: Baker Books, 2012

Bible Knowledge Commentary. Walvoord and Zuck, General Editors. Wheaton, IL.: Victor Books, 1985

Complete Word Study Dictionary: Old Testament. Warren Baker, General Editor. Chattanooga, TN: AMG Publishers, 1994

Complete Word Study Dictionary: New Testament. Spiros Zodhiates, General Editor. Chattanooga, TN: AMG Publishers, 1992

Dillard, Raymond B. and Longman III, Tremper. An Introduction to the Old Testament. Grand Rapids, MI: Zondervan, 1994

Guthrie, Nancy. The Wisdom of God: Seeing Jesus in the Psalms and Wisdom Books. Wheaton IL: Crossway, 2012

House, Paul R. and Mitchell, Eric. Old Testament Survey. Nashville, TN: B&H Publishing, 2007

Keil, C. F. and Delitzsch F. Commentary on the Old Testament in Ten Volumes. Grand Rapids, MI: Wm. Eerdmans Publishing Co.; 1986

Henry, Matthew. Commentary on the Whole Bible. Rev. Leslie F. Church, Editor. Grand Rapids, MI: Zondervan, 1960

MacArthur Bible Commentary. John MacArthur. Nashville, TN: Thomas Nelson, 2005

Vine, W. E. Expository Dictionary of New Testament Words. Old Tappan, New Jersey: Fleming Revell Company, 1966

Waltke, Bruce K. and Yu, Charles An Old Testament Theology. Grand Rapids, MI: Zondervan, 2007

Study Bibles:

Archaeological Study Bible. Grand Rapids, MI: Zondervan, 2005

Complete Jewish Study Bible. Peabody, Massachusetts: Hendrickson Publishers, 2016

ESV Study Bible. Wheaton, Ill.: Crossway, 2008

The Jesus Bible. Louie Giglio, Editor in Chief. Grand Rapids, MI: Zondervan, 2019

Reformation Study Bible. R.C. Sproul, General Editor. Orlando, FL: Ligonier Ministries, 2005

TERMS

Acrostic: An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>

An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet. <https://en.wikipedia.org/wiki/Acrostic>

a text, usually a poem, in which particular letters, such as the first letters of each line, spell a word or phrase.

<https://dictionary.cambridge.org/us/dictionary/english/acrostic>

Antiphonal music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

Chiasm: a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (χ). This device can either mark entire psalms or merely highlight certain segments.

Condensed expression: also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

Context: the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

Cross reference: verses located in other places within scripture which relate and explain the currently observed text

Declarative praise: praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

Descriptive praise: psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

Distich: a two-line compound thought; also called a bi-colon

Eisegesis: the process is misinterpreting a text by reading into the text one’s preconceived ideas

Exegesis: explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

External Evidence: Data derived from sources other than the document under consideration

Hendiadys: the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?

The Lord is the stronghold of my life, of whom shall I be afraid?” (**Psalms 27: 1**)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (**Psalms 107: 10**)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (**1 Thess. 2:12**)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (**1 Thess. 5:23**)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(**Tit. 2:13**)

Hesed – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

Historical Critical Method: Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

Hypostatic Union: union of Christ’s human and divine natures in one being

Inclusio - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

Internal Evidence: Data derived from the document under consideration itself

Kerugma - Kerygma (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

Kerugma is the Greek word associated with preaching. It means "proclamation or proclaiming."

At least five elements are involved in the New Testament kerugma.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God's wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.

Litotes or Meiosis

Ironical understatement in which an affirmative is expressed by the negative of its contrary (e.g., "You won't be sorry" meaning you'll be glad)

"Not badly at all"

"I am not as young as I used to be"

Definition: A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city*. Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

Maskil: a song for teaching purposes as well as artistic, its exact meaning is unknown but it is attached to 13 psalms

Merism (Latin merismus, Greek μερισμός merismós) is a **rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

Metonymy: use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

Original Language: the language in which the text was originally written (for instance, Greek for the New Testament)

Parallelism: a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

Pericope: in rhetoric, a unit or passage of writing that forms a thought, such as a story

Pesher: The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

Psalms

Hallel psalms: Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalms 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

Imprecatory psalms: those which contain the request for God to judge the enemies of the psalmist

Psalms of lament: psalms characterized by a complaint or distress expressed by the psalmist

Laments of the individual: there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

Interior lament: psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

Psalms of Confidence These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

Psalms of praise: psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

Psalms of thanksgiving: usually involves the psalmist gratitude at deliverance from crisis

Songs of ascent: Psalms 120-134 which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

Torah psalms: three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

Yahweh is King psalms: "*YHWH malak*" – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

Qal vahomer: the basic idea of "how much more", if God cares for the lilies of the field, then how much more will He care for His children

Selah *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

Sitz im leben: “setting in life” is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

Stich or colon: the line or completed thought segment of poetry

Strophe: a larger thought segment in Hebrew poetry, made up of multiple stichs

Syncretism: the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

Cultural syncretism is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,temple%2C%20and%20the%20Ghost%20Dance.>

Targum, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated

a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation.

The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

Tehillim: the Hebrew word which designates the Book of Psalms; it means “praises”

Torah: the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

Typology: an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

Unit: the basic words or phrases that make up the larger thought segment of a poetic line or stich

Wisdom motifs: themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

Writings: the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.