

“Extracting the Essence and Revealing the True Meaning of the Scriptures”

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## Genesis

Genesis is the first book of the Bible, and it tells the story of creation and the early history of humanity. The book is divided into two main sections: the Primeval History (chapters 1-11), which includes the creation story, the story of Adam and Eve, and the story of Noah's flood; and the Patriarchal History (chapters 12-50), which focuses on the lives of the patriarchs, including Abraham, Isaac, Jacob, and Joseph.

In the Primeval History, God creates the world in six days, and on the seventh day, he rests. He creates Adam and Eve and places them in the Garden of Eden, but they disobey God and are cast out of the garden. Later, the world becomes wicked and corrupt, and God decides to flood the earth, saving only Noah and his family and pairs of all living creatures.

In the Patriarchal History, God makes a covenant with Abraham, promising him descendants and land. Abraham's son Isaac and grandson Jacob also receive these promises, and God changes Jacob's name to Israel, which becomes the name of the nation. Joseph, Jacob's son, is sold into slavery by his brothers but rises to power in Egypt and saves his family from a famine.

Genesis shows how God interacts with humanity, both in creating and sustaining the world and in his relationship with people. It also shows how humanity falls into sin and how God provides a way of redemption and salvation. The stories of the patriarchs show how God is faithful to his promises, even in the face of human weakness and failure. Overall, Genesis sets the foundation for the rest of the Bible and establishes many of the key themes and ideas that run throughout the entire text.

The book of Genesis begins with the creation story, which describes how God created the world in six days and rested on the seventh day. God creates light, the sky, land, sea, plants, animals, and humans in his image, Adam and Eve. Adam and Eve live in the Garden of Eden and have free access to all its fruits except for the fruit of the tree of the

knowledge of good and evil. However, they are tempted by the serpent and eat the forbidden fruit, leading to their expulsion from the garden.

After Adam and Eve, the genealogy of humanity is traced through their descendants. The story of Cain and Abel shows the first murder and the consequences of sin. The genealogy then focuses on the line of Seth, leading up to Noah, who God saves from a great flood by instructing him to build an ark and bring two of every kind of animal on board.

After the flood, God makes a covenant with Noah and promises never to destroy the earth with water again. The story of the Tower of Babel explains how humanity is divided into different languages and nations. The genealogy then focuses on the line of Shem, leading up to Abraham, who God calls to leave his home and travel to a new land that God will give to his descendants.

God makes a covenant with Abraham, promising him descendants as numerous as the stars in the sky and the land of Canaan as their inheritance. Abraham has two sons, Ishmael and Isaac, but God chooses Isaac to continue the line of promise. Isaac has two sons, Jacob and Esau, and God chooses Jacob to receive the promise, changing his name to Israel. Jacob has twelve sons, who become the heads of the twelve tribes of Israel. The story of Joseph, one of Jacob's sons, takes up much of the latter half of Genesis. Joseph is sold into slavery by his jealous brothers, but through a series of events, he rises to a position of power in Egypt and is able to save his family from a famine. The book ends with Jacob's family settling in Egypt and the promise of God to make them into a great nation.

Brief description of each chapter in Genesis:

Chapter 1: God creates the world and all living things in six days.

Chapter 2: God creates Adam and Eve, places them in the Garden of Eden, and gives them instructions.

Chapter 3: Adam and Eve disobey God and eat from the Tree of Knowledge, resulting in their expulsion from the Garden of Eden.

Chapter 4: Cain kills Abel and is banished, and the genealogy of Adam's descendants is given.

Chapter 5: A genealogy of Adam's descendants is given, including Methuselah, who lives to be 969 years old.

Chapter 6: God sees that humans have become wicked and decides to flood the earth, but saves Noah and his family, who build an ark to survive the flood.

Chapter 7: The flood begins and destroys all living things, except those on the ark.

Chapter 8: The flood waters recede and Noah sends out a dove to find dry land. Noah and his family leave the ark and make offerings to God.

Chapter 9: God makes a covenant with Noah and his sons, blessing them and giving them a commandment to not eat the flesh of living animals.

Chapter 10: The descendants of Noah's three sons are listed, explaining the origins of different nations.

Chapter 11: The Tower of Babel is built, and God confuses the language of the people, causing them to scatter across the earth.

Chapter 12: God calls Abram (later known as Abraham) to leave his homeland and journey to a new land, where he promises to make him a great nation.

Chapter 13: Abram and his nephew Lot separate, and God renews his promise to Abram.

Chapter 14: Abram rescues Lot and defeats several kings in battle.

Chapter 15: God renews his covenant with Abram, promising him that he will have a son and that his descendants will inherit the land.

Chapter 16: Sarai (later known as Sarah) gives her handmaiden Hagar to Abram as a wife, and Hagar bears him a son named Ishmael.

Chapter 17: God changes Abram's name to Abraham and establishes a covenant of circumcision with him, promising him many descendants and the land of Canaan as their inheritance.

Chapter 18: The Lord appears to Abraham and promises him that he will have a son through Sarah.

Chapter 19: God destroys Sodom and Gomorrah for their wickedness, but saves Lot and his daughters.

Chapter 20: Abraham and Sarah lie to Abimelech about their relationship and are rebuked by God.

Chapter 21: Sarah gives birth to Isaac, and Hagar and Ishmael are sent away.

Chapter 22: God tests Abraham by commanding him to sacrifice Isaac, but stops him at the last minute and provides a ram as a substitute.

Chapter 23: Sarah dies, and Abraham purchases a burial site for her.

Chapter 24: Abraham sends his servant to find a wife for Isaac, and the servant finds Rebekah.

Chapter 25: Abraham dies, and Isaac and Rebekah have twin sons, Esau and Jacob.

Chapter 26: Isaac lies about his wife to Abimelech, but is blessed by God.

Chapter 27: Jacob tricks Isaac into giving him Esau's blessing, and Esau plots revenge.

Chapter 28: Jacob has a dream in which God reaffirms his covenant with Abraham and promises to bless Jacob and his descendants.

Chapter 29: Jacob meets Rachel and Leah, and works for their father Laban in order to marry Rachel.

Chapter 30: Jacob has many children by Rachel, Leah, and their maidservants, and becomes wealthy.

Chapter 31: Jacob leaves Laban and reconciles with him, returning to his homeland.

Chapter 32: Jacob wrestles with angels and God, and God changes his name to Israel.

Chapter 33: Jacob reconciles with Esau and returns to Canaan.

Chapter 34: Jacob's daughter Dinah has an affair with Shechem, leading to her brothers killing Shechem and his father and taking their women and possessions.

Chapter 35: Jacob returns to Bethel and rebuilds God's altar. Rachel gives birth to Joseph.

Chapter 36: The descendants of Esau and the origins of other kingdoms in Edom are listed.

Chapter 37: Joseph's brothers are jealous of him and sell him to Egyptian merchants.

Chapter 38: Judah has an affair with his daughter-in-law Tamar, and Tamar gives birth to Perez and Zerah.

Chapter 39: Joseph is sold into Egypt and becomes the Pharaoh's steward.

Chapter 40: The Pharaoh's cupbearer and baker are imprisoned, and Joseph interprets their dreams.

Chapter 41: The Pharaoh dreams of seven fat and seven lean cows, and seven full and beautiful ears of grain and seven withered ears, and Joseph interprets the dreams and predicts a famine.

Chapter 42: Joseph's brothers go to Egypt to buy grain and meet Joseph, but they do not recognize him.

Chapter 43: Jacob orders his sons to go back to Egypt to buy more grain, and Joseph reveals himself to them.

Chapter 44: Joseph plants a silver cup in Benjamin's bag and accuses him of theft.

Chapter 45: Joseph reveals his identity, reconciles with his brothers, and brings Jacob and his family to Egypt to avoid the famine.

Chapter 46: Jacob and his family go to Egypt, and God appears to Jacob and blesses him.

Chapter 47: Jacob meets with the Pharaoh in Egypt and settles his family and livestock in the land of Goshen.

Chapter 48: Jacob blesses Joseph's two sons before he dies.

## CHAPTER 1

Ge. 1:1 In the beginning God created the heavens and the earth.

Ge. 1:2 Now the earth was [Or possibly became] formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

Ge. 1:3 And God said, "Let there be light," and there was light.

Ge. 1:4 God saw that the light was good, and he separated the light from the darkness.

Ge. 1:5 God called the light "day", and the darkness he called "night". And there was evening, and there was morning — the first day.

Ge. 1:6 And God said, "Let there be an expanse between the waters to separate water from water."

Ge. 1:7 So God made the expanse and separated the water under the expanse from the water above it. And it was so.

Ge. 1:8 God called the expanse "sky". And there was evening, and there was morning — the second day.

Ge. 1:9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so.

Ge. 1:10 God called the dry ground "land", and the gathered waters he called "seas". And God saw that it was good.

Ge. 1:11 Then God said, "Let the land produce vegetation: seedbearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so.

Ge. 1:12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good.

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Ge. 1:13 And there was evening, and there was morning — the third day.

Ge. 1:14 And God said, “Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years,

Ge. 1:15 and let them be lights in the expanse of the sky to give light on the earth.” And it was so.

Ge. 1:16 God made two great lights — the greater light to govern the day and the lesser light to govern the night. He also made the stars.

Ge. 1:17 God set them in the expanse of the sky to give light on the earth,

Ge. 1:18 to govern the day and the night, and to separate light from darkness. And God saw that it was good.

Ge. 1:19 And there was evening, and there was morning — the fourth day.

Ge. 1:20 And God said, “Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky.”

Ge. 1:21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good.

Ge. 1:22 God blessed them and said, “Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth.”

Ge. 1:23 And there was evening, and there was morning — the fifth day.

Ge. 1:24 And God said, “Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind.”

And it was so.

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Ge. 1:25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

Ge. 1:26 Then God said, “Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, [Hebrew; Syriac all the wild animals] and over all the creatures that move along the ground.”

Ge. 1:27 So God created man in his own image, in the image of God

he created him; male and female he created them.

Ge. 1:28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

Ge. 1:29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food.

Ge. 1:30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground — everything that has the breath of life in it — I give every green plant for food." And it was so.

Ge. 1:31 God saw all that he had made, and it was very good. And there was evening, and there was morning — the sixth day.

## Chapter 1

### Summary:

Genesis chapter 1 is the opening chapter of the Bible and provides an account of the creation of the universe and all living things. It is written in poetic and symbolic language and spans six days, with each day representing a distinct phase of creation. Here is a breakdown of each day:

Day 1: God creates light and separates it from the darkness, calling the light "day" and the darkness "night." This establishes the concept of time.

Day 2: God creates the expanse, separating the waters below from the waters above. He calls the expanse "sky" or "heaven."

Day 3: God gathers the waters below and creates dry land, which He names "earth." He causes vegetation to sprout from the land, including plants, trees, and grass, each bearing seed according to its kind.

Day 4: God creates the sun, moon, and stars to govern the day and night and mark seasons, days, and years. This includes the creation of the celestial bodies like galaxies and constellations.

Day 5: God fills the waters with living creatures, such as fish and other marine life, and the sky with birds. They are commanded to be fruitful and multiply.

Day 6: God creates land animals, including livestock, wild animals, and creatures that crawl on the ground. Then, God creates humankind in His own image, male and female. They are given dominion over the Earth and instructed to be fruitful, multiply, and govern over all other living things.

Day 7: On the seventh day, God rests from His creative work, blesses the day, and sets it apart as holy.

Throughout the chapter, it is emphasized that God sees His creation as good. He evaluates His work at each stage and declares it to be good. The repetitive structure and emphasis on divine order convey the idea that God is purposefully and intentionally bringing forth the world and its inhabitants.

This summary provides an overview of the key events and themes in Genesis chapter 1, highlighting the progression of creation over the six days as described in the Bible.

The central idea of Genesis chapter 1 is the account of the creation of the world by God. It describes the creation of the universe, the earth, and all living things in six days. The chapter emphasizes the power and sovereignty of God, who spoke the world into existence through his word.

The content of Genesis chapter 1 can be divided into the following sections:

1. The First Day (Genesis 1:1-5): God created light and separated it from darkness, calling the light "day" and the darkness "night."
2. The Second Day (Genesis 1:6-8): God created the sky, separating the waters above from the waters below.
3. The Third Day (Genesis 1:9-13): God created dry land and seas, and then brought forth vegetation on the earth.
4. The Fourth Day (Genesis 1:14-19): God created the sun, moon, and stars to govern the day and night.
5. The Fifth Day (Genesis 1:20-23): God created fish and birds.
6. The Sixth Day (Genesis 1:24-31): God created land animals and then created human beings, both male and female, in his image.

Some important verses from Genesis chapter 1 include:

- "In the beginning God created the heavens and the earth." (Genesis 1:1): This verse establishes that God is the creator of the universe and everything in it.
- "Then God said, 'Let there be light,' and there was light." (Genesis 1:3): This verse demonstrates the power of God's word to bring forth creation.
- "God created mankind in his own image, in the image of God he created them; male and female he created them." (Genesis 1:27): This verse emphasizes the uniqueness and special nature of human beings as created in the image of God.
- "God saw all that he had made, and it was very good." (Genesis 1:31): This verse highlights the goodness and perfection of God's creation.

Overall, Genesis chapter 1 sets the foundation for the biblical view of creation and God's sovereignty over all things. It teaches that the world was intentionally created by a loving God and that human beings have a special place in that creation.

## Chapter 2

Ge. 2:1 Thus the heavens and the earth were completed in all their vast array.

Ge. 2:2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested [Or ceased; also in verse 3] from all his work.

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Ge. 2:3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

Ge. 2:4 This is the account of the heavens and the earth when they were created. When the LORD God made the earth and the heavens —

Ge. 2:5 and no shrub of the field had yet appeared on the earth [Or land; also in verse 6] and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth [Or land; also in verse 6] and there was no man to work the ground,

Ge. 2:6 but streams [Or mist] came up from the earth and watered the whole surface of the ground —

Ge. 2:7 the LORD God formed the man [The Hebrew for man (adam) sounds like and may be related to the Hebrew for ground (adamah); it is also the name Adam (see Gen. 2:20).] from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Ge. 2:8 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed.

Ge. 2:9 And the LORD God made all kinds of trees grow out of the ground — trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

Ge. 2:10 A river watering the garden flowed from Eden; from there it was separated into four headwaters.

Ge. 2:11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold.

Ge. 2:12 (The gold of that land is good; aromatic resin [Or good; pearls] and onyx are also there.)

Ge. 2:13 The name of the second river is the Gihon; it winds through the entire land of Cush. [Possibly south-east Mesopotamia]

Ge. 2:14 The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

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Ge. 2:15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it.

Ge. 2:16 And the LORD God commanded the man, “You are free to eat from any tree in the garden;

Ge. 2:17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.”

Ge. 2:18 The LORD God said, “It is not good for the man to be alone. I will make a helper suitable for him.”



Ge. 2:19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

Ge. 2:20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam [Or the man] no suitable helper was found.

Ge. 2:21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs [Or took part of the man's side] and closed up the place with flesh.

Ge. 2:22 Then the LORD God made a woman from the rib [Or part] he had taken out of the man, and he brought her to the man.

Ge. 2:23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman', [The Hebrew for woman sounds like the Hebrew for man.] for she was taken out of man."

Ge. 2:24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

Ge. 2:25 The man and his wife were both naked, and they felt no shame

#### Summary:

Genesis chapter 2 provides a more detailed account of the creation of humanity and the establishment of the Garden of Eden. It complements and expands upon the creation narrative presented in Genesis chapter 1. Here is a breakdown of the key events:

Verse 1: The chapter begins by describing the completion of the heavens and the earth and all their hosts.

Verses 2-3: God rests on the seventh day and blesses it as a holy day, sanctifying it as a day of rest.

Verse 4: The narrative transitions to a focus on the creation of Adam (the first man) and the specifics of the events that took place.

Verses 5-6: Before the creation of Adam, the Lord God had not caused rain to fall upon the earth, and there were no plants or crops because there was no man to cultivate the land. Instead, a mist would rise from the ground and water the whole surface of the earth.

Verse 7: God forms man out of the dust of the ground and breathes life into his nostrils, making him a living being. Adam is thus created in the image of God.

Verses 8-14: God plants a garden in Eden and places Adam there. In this garden, there are various trees, including the Tree of Life and the Tree of the Knowledge of Good and Evil. A river flows out of Eden and divides into four headwaters.

Verses 15-17: God gives Adam the task of tending and keeping the garden. He permits Adam to eat freely from any tree in the garden except the Tree of the Knowledge of Good and Evil, warning him that eating from it would result in death.

Verses 18-20: God declares that it is not good for Adam to be alone and decides to create a suitable companion for him. He brings forth the animals and birds for Adam to name, but none is found to be a suitable partner.

Verses 21-22: God causes a deep sleep to come over Adam, and while he sleeps, He takes one of his ribs and forms a woman from it. When Adam wakes up, he recognizes the woman as his own flesh and names her Eve, signifying that she is the mother of all living.

Verses 23-25: Adam expresses his delight in Eve and acknowledges her as bone of his bones and flesh of his flesh. It is stated that man and woman shall become one flesh through the institution of marriage. The chapter concludes by emphasizing that Adam and Eve were both naked and unashamed.

Genesis chapter 2 provides a more intimate and focused account of the creation of humanity, the establishment of the Garden of Eden, and the creation of Eve as a suitable companion for Adam. It adds depth and detail to the broader narrative presented in Genesis chapter 1, highlighting the special relationship between God and humanity and the origins of marriage and human companionship.

The central idea of Genesis chapter 2 is to provide a more detailed account of the creation of humans and their relationships with God and each other. This chapter also introduces the concepts of marriage and sin. It serves as a complement to the more general account of creation in chapter 1.

The content of Genesis chapter 2 can be divided into the following sections:

1. The Creation of Man (Genesis 2:4-7): This section describes how God formed Adam out of the dust of the ground and breathed life into him.
2. The Garden of Eden (Genesis 2:8-14): God planted a garden in Eden and put Adam there to tend it. This section also describes the geography of the garden and the surrounding area.
3. The Command to Not Eat from the Tree of Knowledge (Genesis 2:15-17): God instructed Adam not to eat from the tree of knowledge of good and evil, warning him that he would surely die if he did.
4. The Creation of Woman (Genesis 2:18-25): God created Eve from Adam's rib, and the two became one flesh. This section also introduces the concept of marriage and the relationship between men and women.

Some important verses from Genesis chapter 2 include:

- "The Lord God formed a man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being." (Genesis 2:7): This verse emphasizes that God is the creator of life and humanity.
- "It is not good for the man to be alone. I will make a helper suitable for him." (Genesis 2:18): This verse highlights the importance of companionship and relationships.
- "Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh." (Genesis 2:24): This verse establishes the institution of marriage and the unity of husband and wife.
- "The man and his wife were both naked, and they felt no shame." (Genesis 2:25): This verse speaks to the innocence and purity of the first humans in their pre-fall state.

Overall, Genesis chapter 2 provides a deeper look into the creation of humanity and sets the stage for the fall of Adam and Eve in the next chapter. It teaches about the special relationship between God and humanity and the importance of human relationships, including marriage.

### CHAPTER 3

Ge. 3:1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, 'You must not eat from any tree in the garden'?"

Ge. 3:2 The woman said to the serpent, "We may eat fruit from the trees in the garden,

Ge. 3:3 but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

Ge. 3:4 "You will not surely die," the serpent said to the woman.

Ge. 3:5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

Ge. 3:6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.

Ge. 3:7 Then the eyes of both of them were opened, and they realised that they were naked; so they sewed fig leaves together and made coverings for themselves.

Ge. 3:8 Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden.

Ge. 3:9 But the LORD God called to the man, "Where are you?"

Ge. 3:10 He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

Ge. 3:11 And he said, "Who told you that you were naked? Have you eaten from the tree from which I commanded you not to eat?"

Ge. 3:12 The man said, “The woman you put here with me — she gave me some fruit from the tree, and I ate it.”

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Ge. 3:13 Then the LORD God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

Ge. 3:14 So the LORD God said to the serpent, “Because you have done this, “Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life.

Ge. 3:15 And I will put enmity between you and the woman, and between your offspring [Or seed] and hers; he will crush [Or strike] your head, and you will strike his heel.”

Ge. 3:16 To the woman he said, “I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you.”

Ge. 3:17 To Adam he said, “Because you listened to your wife and ate from the tree about which I commanded you, ‘You must not eat of it,’ “Cursed is the ground because of you; through painful toil you will eat of it all the days of your life.

Ge. 3:18 It will produce thorns and thistles for you, and you will eat the plants of the field.

Ge. 3:19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.”

Ge. 3:20 Adam [Or The man] named his wife Eve, [Eve probably means living.] because she would become the mother of all the living.

Ge. 3:21 The LORD God made garments of skin for Adam and his wife and clothed them.

Ge. 3:22 And the LORD God said, “The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live for ever.”

Ge. 3:23 So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken.

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Ge. 3:24 After he drove the man out, he placed on the east side [Or placed in front] of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

Summary:

Genesis chapter 3 recounts the story of the fall of humanity, where Adam and Eve disobey God's command and introduce sin into the world. It explores the consequences of

their actions and sets the stage for the rest of human history. Here is a breakdown of the key events:

Verses 1-5: The serpent, described as the most cunning of all the animals, approaches Eve and engages her in a conversation. The serpent questions God's command not to eat from the tree of the knowledge of good and evil, suggesting that they will not die but instead become like God, knowing good and evil. Eve is tempted by the serpent's words and begins to doubt God's instruction.

Verses 6-7: Eve sees that the tree is good for food, pleasing to the eye, and desirable for gaining wisdom. She takes its fruit and eats it, also giving some to Adam, who is with her. As a result, their eyes are opened, and they realize they are naked. They sew fig leaves together to cover themselves.

Verses 8-10: Adam and Eve hear the sound of God walking in the garden and hide from His presence among the trees. God calls out to them, asking where they are. Adam explains that he was afraid because he was naked, leading them to realize their guilt and shame.

Verses 11-13: God questions Adam and Eve about their actions. Adam blames Eve, saying she gave him the fruit, and Eve blames the serpent for deceiving her. None take full responsibility for their disobedience.

Verses 14-19: God addresses the serpent and pronounces a curse upon it. He declares that the serpent will crawl on its belly and that there will be enmity between the serpent and the woman, and between their offspring. God also tells the woman that she will experience pain in childbirth, and her desire will be for her husband, who will rule over her. To Adam, God pronounces a curse on the ground, making it difficult for him to produce food, and tells him that he will return to dust.

Verses 20-21: Adam names his wife Eve, meaning "the mother of all the living." God provides garments of skin to clothe Adam and Eve, likely symbolizing the first animal sacrifice and foreshadowing the need for atonement for sin.

Verses 22-24: God decides to expel Adam and Eve from the garden to prevent them from eating from the Tree of Life and living forever in their fallen state. He places cherubim and a flaming sword to guard the way to the tree.

Genesis chapter 3 reveals the tragic consequences of Adam and Eve's disobedience, as sin enters the world and disrupts the harmonious relationship between humanity and God. It introduces themes of temptation, the fallibility of human nature, accountability, and the need for redemption. The chapter marks a significant turning point in human history, setting the stage for the ongoing narrative of God's plan of salvation and restoration throughout the Bible.

The central idea of Genesis chapter 3 is the fall of humanity into sin and the resulting consequences. This chapter describes how Adam and Eve disobeyed God by eating from

the tree of knowledge of good and evil, and the subsequent effects of their sin on themselves and the world around them.

The content of Genesis chapter 3 can be divided into the following sections:

1. The Temptation (Genesis 3:1-5): The serpent tempts Eve to eat from the tree of knowledge by questioning God's command and suggesting that she will not die if she eats the fruit.
2. The Sin (Genesis 3:6): Eve eats the fruit and gives some to Adam, who also eats. They both become aware of their nakedness and cover themselves.
3. The Consequences (Genesis 3:7-19): This section describes the consequences of Adam and Eve's sin, including shame, expulsion from the garden, pain in childbirth, and the introduction of death into the world.
4. The Promise of Redemption (Genesis 3:15): God promises that the offspring of the woman will crush the head of the serpent, foreshadowing the eventual victory over sin through Jesus Christ.

Some important verses from Genesis chapter 3 include:

- "Did God really say, 'You must not eat from any tree in the garden?'" (Genesis 3:1): This verse highlights the serpent's tactic of questioning God's commands and sowing doubt in Eve's mind.
- "When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it." (Genesis 3:6): This verse shows the process of temptation and sin, as Eve is drawn in by the attractiveness of the fruit and the promise of wisdom.
- "Cursed is the ground because of you; through painful toil you will eat food from it all the days of your life." (Genesis 3:17): This verse speaks to the far-reaching consequences of Adam and Eve's sin, affecting not only themselves but also the world around them.
- "He will crush your head, and you will strike his heel." (Genesis 3:15): This verse contains the promise of a coming redeemer who will ultimately triumph over sin and death, fulfilled in the person of Jesus Christ.

Overall, Genesis chapter 3 is a pivotal chapter in the Bible, introducing the concept of sin and its effects on humanity and the world. It teaches about the importance of obedience to God's commands and the far-reaching consequences of disobedience. At the same time, it offers hope through the promise of redemption and eventual victory over sin.

## Chapter 4

### CHAPTER 4

Ge. 4:1 Adam [Or The man] lay with his wife Eve, and she became pregnant and gave birth to Cain. [Cain sounds like the Hebrew for brought forth or acquired.] She said, "With the help of the LORD I have brought forth [Or have acquired] a man."

Ge. 4:2 Later she gave birth to his brother Abel. Now Abel kept flocks, and Cain worked the soil.

Ge. 4:3 In the course of time Cain brought some of the fruits of the soil as an offering to the LORD.

Ge. 4:4 But Abel brought fat portions from some of the firstborn of

his flock. The LORD looked with favour on Abel and his offering,

Ge. 4:5 but on Cain and his offering he did not look with favour. So Cain was very angry, and his face was downcast.

Ge. 4:6 Then the LORD said to Cain, “Why are you angry? Why is your face downcast?”

Ge. 4:7 If you do what is right, will you not be accepted? But if you do not do what is right, sin is crouching at your door; it desires to have you, but you must master it.”

Ge. 4:8 Now Cain said to his brother Abel, “Let’s go out to the field.” [Samaritan Pentateuch, Septuagint, Vulgate and Syriac; Masoretic Text does not have “Let’s go out to the field.”] And while they were in the field, Cain attacked his brother Abel and killed him.

Ge. 4:9 Then the LORD said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. “Am I my brother’s keeper?”

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Ge. 4:10 The LORD said, “What have you done? Listen! Your brother’s blood cries out to me from the ground.

Ge. 4:11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother’s blood from your hand.

Ge. 4:12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth.”

Ge. 4:13 Cain said to the LORD, “My punishment is more than I can bear.

Ge. 4:14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me.”

Ge. 4:15 But the LORD said to him, “Not so; [Septuagint, Vulgate and Syriac; Hebrew Very well] if anyone kills Cain, he will suffer vengeance seven times over.” Then the LORD put a mark on Cain so that no-one who found him would kill him.

Ge. 4:16 So Cain went out from the LORD’s presence and lived in the land of Nod, [Nod means wandering (see verses 12 and 14).] east of Eden.

Ge. 4:17 Cain lay with his wife, and she became pregnant and gave birth to Enoch. Cain was then building a city, and he named it after his son Enoch.

Ge. 4:18 To Enoch was born Irad, and Irad was the father of Mehujael, and Mehujael was the father of Methushael, and Methushael was the father of Lamech.

Ge. 4:19 Lamech married two women, one named Adah and the other Zillah.

Ge. 4:20 Adah gave birth to Jabal; he was the father of those who live in tents and raise livestock.

Ge. 4:21 His brother's name was Jubal; he was the father of all who play the harp and flute.

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Ge. 4:22 Zillah also had a son, Tubal-Cain, who forged all kinds of tools out of [Or who instructed all who work in] bronze and iron. Tubal-Cain's sister was Naamah.

Ge. 4:23 Lamech said to his wives, "Adah and Zillah, listen to me; wives of Lamech, hear my words. I have killed [Or I will kill] a man for wounding me, a young man for injuring me.

Ge. 4:24 If Cain is avenged seven times, then Lamech seventy-seven times."

Ge. 4:25 Adam lay with his wife again, and she gave birth to a son and named him Seth, [Seth probably means granted.] saying, "God has granted me another child in place of Abel, since Cain killed him."

Ge. 4:26 Seth also had a son, and he named him Enosh. At that time men began to call on [Or to proclaim] the name of the LORD.

Summary:

Genesis chapter 4 continues the narrative after the expulsion of Adam and Eve from the Garden of Eden and focuses on the story of their sons, Cain and Abel. It explores themes of sibling rivalry, the consequences of sin, and God's justice. Here is a breakdown of the key events:

Verses 1-2: Adam and Eve conceive and give birth to their first two sons, Cain and Abel. Cain becomes a farmer, tilling the ground, while Abel becomes a shepherd, tending to flocks.

Verses 3-5: Cain and Abel both bring offerings to God. Abel offers the best portions of his flock as a sacrifice, while Cain brings some of the produce from his field. God looks favorably upon Abel's offering but does not accept Cain's. This rejection angers Cain, and his countenance falls.

Verses 6-7: God questions Cain about his anger and advises him to do what is right, assuring him that he will be accepted if he does well. However, God warns Cain that sin is crouching at his door, desiring to rule over him, and urges him to master it.

Verses 8-9: Cain lures Abel into a field, where he rises up against him and kills him out of jealousy and rage. The first act of murder takes place, with Cain becoming the first human to shed blood.

Verses 10-12: God confronts Cain and asks him about Abel's whereabouts. Cain responds with a defiant question, "Am I my brother's keeper?" God curses Cain, declaring that the



ground will no longer yield crops for him and that he will become a wanderer on the earth.

Verses 13-15: Cain expresses his fear that others will seek to kill him for his crime. God places a mark on Cain to protect him from harm, ensuring that anyone who kills him will face severe consequences.

Verses 16-17: Cain goes out from the presence of God and settles in the land of Nod, east of Eden. There, he builds a city named after his son Enoch.

Verses 18-24: The descendants of Cain are listed, including Enoch's son Irad, who becomes the father of Mehujael, who in turn becomes the father of Methushael, and so on. The passage mentions the development of various skills, such as animal husbandry, music, and metallurgy.

Verses 25-26: Adam and Eve conceive another son named Seth, whom they see as a replacement for Abel. Seth has a son named Enosh, and at that time, people begin to call upon the name of the Lord.

Genesis chapter 4 highlights the tragic consequences of sin as Cain succumbs to jealousy and commits the first act of murder against his brother Abel. It reveals the impact of disobedience and the fallen nature of humanity. Despite the presence of sin, God continues to show mercy and protection even to those who have sinned. The chapter also traces the genealogy of Cain and hints at the continuation of the human lineage through Seth, leading to the eventual fulfillment of God's promises.

The central idea of Genesis chapter 4 is the story of Cain and Abel, the first two sons of Adam and Eve, and the consequences of Cain's murder of his brother Abel. This chapter also touches on themes of sibling rivalry, jealousy, and the concept of offering acceptable sacrifices to God.

The content of Genesis chapter 4 can be divided into the following sections:

1. The Birth and Occupations of Cain and Abel (Genesis 4:1-2): This section introduces Cain and Abel as the first two sons of Adam and Eve and describes their respective occupations: Cain was a farmer, and Abel was a shepherd.
2. The Offerings and God's Response (Genesis 4:3-7): Cain and Abel both bring offerings to God, but God accepts Abel's offering of the firstborn of his flock while rejecting Cain's offering of the fruits of his labor. Cain becomes jealous of Abel and God warns him that sin is crouching at his door.
3. The Murder of Abel (Genesis 4:8-15): Cain becomes angry with Abel and kills him in the field. God confronts Cain and curses him, and Cain is banished from the presence of the Lord.
4. The Descendants of Cain and Seth (Genesis 4:16-24): This section lists the descendants of Cain, including Lamech who becomes the first recorded polygamist in the Bible. It also mentions the birth of Seth, a son born to Adam and Eve after Abel's death.

Some important verses from Genesis chapter 4 include:

- "Now Abel kept flocks, and Cain worked the soil." (Genesis 4:2): This verse introduces Cain and Abel and their respective occupations, setting the stage for the conflict between them.
- "But on Cain and his offering he did not look with favor. So Cain was very angry, and his face was downcast." (Genesis 4:5): This verse highlights the importance of offering acceptable sacrifices to God and the consequences of jealousy and anger.
- "Am I my brother's keeper?" (Genesis 4:9): This rhetorical question from Cain to God reveals his lack of responsibility and care for his brother Abel.
- "If Cain is avenged seven times, then Lamech seventy-seven times." (Genesis 4:24): This verse from Lamech's song reveals his pride and violent tendencies, emphasizing the escalating nature of sin and its consequences.

Overall, Genesis chapter 4 tells the story of Cain and Abel and their relationship with God and each other. It teaches about the importance of offering acceptable sacrifices to God and the consequences of sin and jealousy. At the same time, it also introduces the concept of God's grace and mercy, as he spares Cain's life even after his act of murder.

## CHAPTER 5

Ge. 5:1 This is the written account of Adam's line. When God created man, he made him in the likeness of God.

Ge. 5:2 He created them male and female and blessed them. And when they were created, he called them "man". [Hebrew adam]

Ge. 5:3 When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth.

Ge. 5:4 After Seth was born, Adam lived 800 years and had other sons and daughters.

Ge. 5:5 Altogether, Adam lived 930 years, and then he died.

Ge. 5:6 When Seth had lived 105 years, he became the father [Father may mean ancestor; also in verses 7-26.] of Enosh.

Ge. 5:7 And after he became the father of Enosh, Seth lived 807 years and had other sons and daughters.

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Ge. 5:8 Altogether, Seth lived 912 years, and then he died.

Ge. 5:9 When Enosh had lived 90 years, he became the father of Kenan.

Ge. 5:10 And after he became the father of Kenan, Enosh lived 815 years and had other sons and daughters.

Ge. 5:11 Altogether, Enosh lived 905 years, and then he died.

Ge. 5:12 When Kenan had lived 70 years, he became the father of Mahalalel.

Ge. 5:13 And after he became the father of Mahalalel, Kenan lived 840 years and had other sons and daughters.

Ge. 5:14 Altogether, Kenan lived 910 years, and then he died.

Ge. 5:15 When Mahalalel had lived 65 years, he became the father of

Jared.

Ge. 5:16 And after he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters.

Ge. 5:17 Altogether, Mahalalel lived 895 years, and then he died.

Ge. 5:18 When Jared had lived 162 years, he became the father of Enoch.

Ge. 5:19 And after he became the father of Enoch, Jared lived 800 years and had other sons and daughters.

Ge. 5:20 Altogether, Jared lived 962 years, and then he died.

Ge. 5:21 When Enoch had lived 65 years, he became the father of Methuselah.

Ge. 5:22 And after he became the father of Methuselah, Enoch walked with God 300 years and had other sons and daughters.

Ge. 5:23 Altogether, Enoch lived 365 years.

Ge. 5:24 Enoch walked with God; then he was no more, because God took him away.

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Ge. 5:25 When Methuselah had lived 187 years, he became the father of Lamech.

Ge. 5:26 And after he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters.

Ge. 5:27 Altogether, Methuselah lived 969 years, and then he died.

Ge. 5:28 When Lamech had lived 182 years, he had a son.

Ge. 5:29 He named him Noah [Noah sounds like the Hebrew for comfort.] and said, "He will comfort us in the labour and painful toil of our hands caused by the ground the LORD has cursed."

Ge. 5:30 After Noah was born, Lamech lived 595 years and had other sons and daughters.

Ge. 5:31 Altogether, Lamech lived 777 years, and then he died.

Ge. 5:32 After Noah was 500 years old, he became the father of Shem, Ham and Japheth.

Summary:

Genesis chapter 5 is a genealogical record that traces the lineage from Adam to Noah, spanning ten generations. It provides a genealogical overview of the early history of humanity and highlights the longevity of people during that time. Here is a breakdown of the key events:

Verses 1-2: The chapter begins by emphasizing that God created humanity in His own image, both male and female. It reiterates the divine purpose for humanity to be fruitful, multiply, and fill the earth.

Verses 3-5: Adam, the first man, is mentioned as having a son named Seth when he was 130 years old, in his own likeness after his image. Adam lived for a total of 930 years and then died.

Verses 6-8: Seth becomes the father of Enosh at the age of 105. Seth lives for a total of 912 years and dies.

Verses 9-11: Enosh has a son named Kenan when he is 90 years old. Enosh lives for a total of 905 years and then dies.

Verses 12-14: Kenan becomes the father of Mahalalel at the age of 70. Kenan lives for a total of 910 years and then dies.

Verses 15-17: Mahalalel has a son named Jared when he is 65 years old. Mahalalel lives for a total of 895 years and then dies.

Verses 18-20: Jared becomes the father of Enoch at the age of 162. Jared lives for a total of 962 years and then dies.

Verses 21-24: Enoch fathers Methuselah at the age of 65. It is noted that Enoch walked with God for 300 years after the birth of Methuselah, and then he was taken by God, and he was no more, as God took him away. Enoch lives for a total of 365 years.

Verses 25-27: Methuselah becomes the father of Lamech at the age of 187. Methuselah lives for a total of 969 years, making him the longest-lived person mentioned in the Bible.

Verses 28-31: Lamech fathers a son named Noah when he is 182 years old. Lamech lives for a total of 777 years and then dies.

Verse 32: Noah becomes the father of Shem, Ham, and Japheth after he is 500 years old.

Genesis chapter 5 primarily serves as a genealogical account, tracing the lineage of Adam to Noah through ten generations. It underscores the passing of time, the age at which individuals had children, and the remarkably long lifespans attributed to those early humans. The chapter sets the stage for the following narrative in Genesis, which will eventually lead to the account of the great flood and Noah's role in it.

The central idea of Genesis chapter 5 is the genealogy of Adam's descendants, tracing the lineage from Adam to Noah. The chapter emphasizes the theme of the continuity of life through generations, as well as the passing of the blessing of God from one generation to the next.

The content of Genesis chapter 5 can be divided into the following sections:

1. The Introduction (Genesis 5:1-2): This section introduces the genealogy and the theme of the continuity of life, stating that Adam fathered children in his own image and likeness.

2. The Genealogy of Adam (Genesis 5:3-32): This section lists the descendants of Adam, including their ages at the time of the birth of their firstborn sons, the total number of years they lived, and their eventual deaths. The genealogy ends with the birth of Noah.

Some important verses from Genesis chapter 5 include:

- "When God created mankind, he made them in the likeness of God. He created them male and female and blessed them. And he named them 'Mankind' when they were created." (Genesis 5:1-2): This verse emphasizes the divine origin of human life and the blessing of God bestowed upon mankind.
- "When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth." (Genesis 5:3): This verse highlights the theme of continuity and the passing of the blessing of God from one generation to the next.
- "Altogether, Adam lived a total of 930 years, and then he died." (Genesis 5:5): This verse illustrates the longevity of life in the early days of humanity, and the inevitability of death as a consequence of sin.
- "When Enoch had lived 65 years, he became the father of Methuselah. And after he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. Altogether, Enoch lived a total of 365 years. Enoch walked faithfully with God; then he was no more, because God took him away." (Genesis 5:21-24): This section describes Enoch, who walked faithfully with God and was taken directly into heaven without experiencing death.

Overall, Genesis chapter 5 emphasizes the theme of continuity and the passing of the blessing of God from one generation to the next. It provides a genealogy of Adam's descendants, illustrating the longevity of life in the early days of humanity, and the inevitability of death as a consequence of sin. The chapter also highlights the exceptional case of Enoch, who walked faithfully with God and was taken directly into heaven without experiencing death.

## CHAPTER 6

Ge. 6:1 When men began to increase in number on the earth and daughters were born to them,

Ge. 6:2 the sons of God saw that the daughters of men were beautiful, and they married any of them they chose.

Ge. 6:3 Then the LORD said, "My Spirit will not contend with [Or My spirit will not remain in] man for ever, for he is mortal; [Or corrupt] his days will be a hundred and twenty years."

Ge. 6:4 The Nephilim were on the earth in those days — and also afterwards — when the sons of God went to the daughters of men and had children by them. They were the heroes of old, men of renown.

Ge. 6:5 The LORD saw how great man's wickedness on the earth had become, and that every inclination of the thoughts of his heart was only evil all the time.

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Ge. 6:6 The LORD was grieved that he had made man on the earth, and his heart was filled with pain.

Ge. 6:7 So the LORD said, “I will wipe mankind, whom I have created, from the face of the earth — men and animals, and creatures that move along the ground, and birds of the air — for I am grieved that I have made them.”

Ge. 6:8 But Noah found favour in the eyes of the LORD.

Ge. 6:9 This is the account of Noah. Noah was a righteous man, blameless among the people of his time, and he walked with God.

Ge. 6:10 Noah had three sons: Shem, Ham and Japheth.

Ge. 6:11 Now the earth was corrupt in God’s sight and was full of violence.

Ge. 6:12 God saw how corrupt the earth had become, for all the people on earth had corrupted their ways.

Ge. 6:13 So God said to Noah, “I am going to put an end to all people, for the earth is filled with violence because of them. I am surely going to destroy both them and the earth.

Ge. 6:14 So make yourself an ark of cypress [The meaning of the Hebrew for this word is uncertain.] wood; make rooms in it and coat it with pitch inside and out.

Ge. 6:15 This is how you are to build it: The ark is to be 450 feet long, 75 feet wide and 45 feet high. [Hebrew 300 cubits long, 50 cubits wide and 30 cubits high (about 140 metres long, 23 metres wide and 13.5 metres high)]

Ge. 6:16 Make a roof for it and finish [Or Make an opening for light by finishing] the ark to within 18 inches [Hebrew a cubit (about 0.5 metre)] of the top. Put a door in the side of the ark and make lower, middle and upper decks.

Ge. 6:17 I am going to bring floodwaters on the earth to destroy all life under the heavens, every creature that has the breath of life in it. Everything on earth will perish.

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Ge. 6:18 But I will establish my covenant with you, and you will enter the ark — you and your sons and your wife and your sons’ wives with you.

Ge. 6:19 You are to bring into the ark two of all living creatures, male and female, to keep them alive with you.

Ge. 6:20 Two of every kind of bird, of every kind of animal and of every kind of creature that moves along the ground will come to you to be kept alive.

Ge. 6:21 You are to take every kind of food that is to be eaten and store it away as food for you and for them.”

Ge. 6:22 Noah did everything just as God commanded him.

The central idea of Genesis chapter 6 is the corruption of humanity and the impending judgment of God. The chapter describes the increasing wickedness of humanity and the resulting decision of God to bring a flood to cleanse the earth of its corruption.

## Summary:

Genesis chapter 6 introduces the account of the great flood and describes the increasing wickedness of humanity, leading to God's decision to bring judgment upon the earth. It focuses on the corruption of mankind and the righteous character of Noah. Here is a breakdown of the key events:

Verses 1-2: The chapter begins by stating that as humanity increased in number on the earth, the "sons of God" (possibly referring to fallen angels or powerful beings) took human women as wives, resulting in the birth of the "Nephilim" (often understood as a race of giants). This union between divine beings and humans is seen as a violation of God's created order.

Verses 3-4: God determines that the wickedness of mankind has become great and that their thoughts and intentions are continually evil. The Nephilim are also mentioned as being on the earth during this time. God declares that His Spirit will not contend with humans forever and that their days will be limited to 120 years.

Verses 5-7: God observes the depth of human wickedness and sees that every inclination of their hearts is evil. He grieves over His creation and decides to bring judgment upon the earth, intending to wipe out both humans and animals from the face of the earth. However, He resolves to preserve Noah, finding favor in his righteous character.

Verses 8-10: Noah is introduced as a righteous man who walked with God amidst the widespread corruption of his generation. The genealogy of Noah is provided, tracing his lineage back to Adam through his father Lamech.

Verses 11-13: The earth is described as being corrupt and filled with violence. God announces His intention to bring a flood upon the earth to destroy all flesh, as the earth is now filled with violence due to human wickedness. God commands Noah to build an ark to save himself, his family, and a remnant of all living creatures.

Verses 14-22: God provides specific instructions for the construction of the ark, including its dimensions and the materials to be used. Noah is commanded to gather a pair of every kind of animal, both male and female, to preserve them in the ark. Noah faithfully obeys God's instructions and prepares for the coming flood.

Verse 22: The chapter concludes with the statement that Noah did everything just as God commanded him.

Genesis chapter 6 highlights the deepening corruption of humanity and God's response to it. Despite the prevailing wickedness, Noah stands out as a righteous man, chosen by God to preserve a remnant and be the instrument of the world's renewal. This chapter sets the stage for the account of the great flood and the subsequent events that will unfold in the book of Genesis.

The content of Genesis chapter 6 can be divided into the following sections:

1. The Corruption of Humanity (Genesis 6:1-8): This section describes the growing wickedness of humanity, including the intermarriage between the "sons of God" and the "daughters of men," which led to the proliferation of evil on the earth.
2. The Judgment of God (Genesis 6:9-22): This section describes God's decision to bring a flood to cleanse the earth of its corruption. God chose Noah and his family to build an ark and preserve a remnant of humanity and all living creatures.

Some important verses from Genesis chapter 6 include:

- "The Lord saw how great the wickedness of the human race had become on the earth, and that every inclination of the thoughts of the human heart was only evil all the time." (Genesis 6:5): This verse highlights the extent of human corruption and the need for divine intervention.
- "So the Lord said, 'I will wipe from the face of the earth the human race I have created—and with them the animals, the birds and the creatures that move along the ground—for I regret that I have made them.'" (Genesis 6:7): This verse describes God's decision to bring a flood to cleanse the earth of its corruption.
- "But Noah found favor in the eyes of the Lord." (Genesis 6:8): This verse highlights the unique status of Noah and his family as righteous individuals chosen by God to preserve a remnant of humanity and all living creatures.
- "Make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out." (Genesis 6:14): This verse describes God's instructions to Noah on how to build the ark.

Overall, Genesis chapter 6 emphasizes the corruption of humanity and the impending judgment of God. The chapter describes the growing wickedness of humanity and the resulting decision of God to bring a flood to cleanse the earth of its corruption. It highlights the unique status of Noah and his family as righteous individuals chosen by God to preserve a remnant of humanity and all living creatures.

## CHAPTER 7

Ge. 7:1 The LORD then said to Noah, "Go into the ark, you and your whole family, because I have found you righteous in this generation.

Ge. 7:2 Take with you seven [Or seven pairs; also in verse 3] of every kind of clean animal, a male and its mate, and two of every kind of unclean animal, a male and its mate,

Ge. 7:3 and also seven of every kind of bird, male and female, to keep their various kinds alive throughout the earth.

Ge. 7:4 Seven days from now I will send rain on the earth for forty days and forty nights, and I will wipe from the face of the earth every living creature I have made."

Ge. 7:5 And Noah did all that the LORD commanded him.

Ge. 7:6 Noah was six hundred years old when the floodwaters came on the earth.

Ge. 7:7 And Noah and his sons and his wife and his sons' wives entered the ark to escape the waters of the flood.

Ge. 7:8 Pairs of clean and unclean animals, of birds and of all



creatures that move along the ground,

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Ge. 7:9 male and female, came to Noah and entered the ark, as God had commanded Noah.

Ge. 7:10 And after the seven days the floodwaters came on the earth.

Ge. 7:11 In the six hundredth year of Noah's life, on the seventeenth day of the second month — on that day all the springs of the great deep burst forth, and the floodgates of the heavens were opened.

Ge. 7:12 And rain fell on the earth for forty days and forty nights.

Ge. 7:13 On that very day Noah and his sons, Shem, Ham and Japheth, together with his wife and the wives of his three sons, entered the ark.

Ge. 7:14 They had with them every wild animal according to its kind, all livestock according to their kinds, every creature that moves along the ground according to its kind and every bird according to its kind, everything with wings.

Ge. 7:15 Pairs of all creatures that have the breath of life in them came to Noah and entered the ark.

Ge. 7:16 The animals going in were male and female of every living thing, as God had commanded Noah. Then the LORD shut him in.

Ge. 7:17 For forty days the flood kept coming on the earth, and as the waters increased they lifted the ark high above the earth.

Ge. 7:18 The waters rose and increased greatly on the earth, and the ark floated on the surface of the water.

Ge. 7:19 They rose greatly on the earth, and all the high mountains under the entire heavens were covered.

Ge. 7:20 The waters rose and covered the mountains to a depth of more than twenty feet. [Hebrew fifteen cubits (about 6.9 metres)] [Or rose more than twenty feet, and the mountains were covered]

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Ge. 7:21 Every living thing that moved on the earth perished — birds, livestock, wild animals, all the creatures that swarm over the earth, and all mankind.

Ge. 7:22 Everything on dry land that had the breath of life in its nostrils died.

Ge. 7:23 Every living thing on the face of the earth was wiped out; men and animals and the creatures that move along the ground and the birds of the air were wiped from the earth.

Only Noah was left, and those with him in the ark.

Ge. 7:24 The waters flooded the earth for a hundred and fifty days.

The central idea of Genesis chapter 7 is the fulfillment of God's judgment through the flood, and the preservation of Noah, his family, and the animals in the ark.

Summary:

Genesis Chapter 7 describes the account of the Great Flood, a catastrophic event in which God brings judgment upon the earth due to the wickedness of humanity. Here's a summary of Genesis Chapter 7:

God commands Noah, a righteous man, to enter the ark along with his family because He has seen that Noah is faithful and blameless among the people of his time. God instructs Noah to take with him a selection of animals, both clean and unclean, to preserve their species during the impending flood.

Noah, in obedience to God's command, gathers the animals and enters the ark along with his wife, his sons (Shem, Ham, and Japheth), and their wives. Seven days after Noah and his family enter the ark, the floodwaters begin to pour forth from the earth. The rain continues for forty days and forty nights, while the floodwaters rise and cover the entire earth, submerging even the highest mountains.

All living creatures on the earth outside the ark, including humans, are destroyed by the flood. The only survivors are those on the ark—Noah, his family, and the animals.

The floodwaters prevail on the earth for a total of 150 days. Eventually, God causes a wind to pass over the earth, and the waters begin to recede. The ark comes to rest on the mountains of Ararat.

As the waters continue to recede, Noah opens a window in the ark and releases a raven and a dove to determine if the land is dry. The raven flies back and forth until the waters dry up, but the dove returns to the ark as it finds no place to rest. After seven more days, Noah releases the dove again, and it returns with an olive leaf in its beak, indicating that vegetation has started to grow. Noah waits another seven days and releases the dove once more, but this time it does not return.

Noah, now confident that the land is dry, removes the covering of the ark and sees that the surface of the earth is indeed dry. God instructs Noah and his family to leave the ark along with all the animals.

Noah builds an altar to the Lord and offers burnt offerings from clean animals. The Lord is pleased with Noah's sacrifice and makes a covenant with him, promising to never again destroy all flesh by a flood. As a sign of this covenant, God sets a rainbow in the sky, serving as a reminder of His promise.

Chapter 7 emphasizes God's judgment on the wickedness of humanity while highlighting Noah's faithfulness and obedience. It also serves as a foundational account for the subsequent chapters of Genesis and the establishment of a new era for humanity.

The content of Genesis chapter 7 can be divided into the following sections:

1. The Command to Enter the Ark (Genesis 7:1-5): God commands Noah and his family to enter the ark along with the animals that God has designated to be saved.

2. The Beginning of the Flood (Genesis 7:6-16): The floodwaters begin to cover the earth, and Noah and his family enter the ark.
3. The Extent of the Flood (Genesis 7:17-24): The floodwaters continue to rise until they cover the highest mountains, and all living creatures outside the ark are destroyed.

Some important verses from Genesis chapter 7 include:

- "And the Lord said to Noah, 'Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation.'" (Genesis 7:1): This verse emphasizes the righteousness of Noah and his family, and God's decision to spare them from the flood.
- "For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will blot out from the face of the ground." (Genesis 7:4): This verse highlights the severity of God's judgment and the extent of the destruction that will result from the flood.
- "And those that entered, male and female of all flesh, went in as God had commanded him. And the Lord shut him in." (Genesis 7:16): This verse emphasizes the obedience of Noah and his family to God's command to enter the ark, and the divine protection that God provides by shutting them in.
- "The waters prevailed above the mountains, covering them fifteen cubits deep." (Genesis 7:20): This verse describes the extent of the floodwaters, which covered the highest mountains and all living creatures outside the ark.

Overall, Genesis chapter 7 emphasizes the fulfillment of God's judgment through the flood, and the preservation of Noah, his family, and the animals in the ark. The chapter highlights the righteousness of Noah and his family, and the severity of God's judgment against the corruption and wickedness of humanity. It also emphasizes the obedience of Noah and his family to God's command to enter the ark, and the divine protection that God provides to them.

## CHAPTER 8

Ge. 8:1 But God remembered Noah and all the wild animals and the livestock that were with him in the ark, and he sent a wind over the earth, and the waters receded.

Ge. 8:2 Now the springs of the deep and the floodgates of the heavens had been closed, and the rain had stopped falling from the sky.

Ge. 8:3 The water receded steadily from the earth. At the end of the hundred and fifty days the water had gone down,

Ge. 8:4 and on the seventeenth day of the seventh month the ark came to rest on the mountains of Ararat.

Ge. 8:5 The waters continued to recede until the tenth month, and on the first day of the tenth month the tops of the mountains became visible.

Ge. 8:6 After forty days Noah opened the window he had made in the ark

Ge. 8:7 and sent out a raven, and it kept flying back and forth until the water had dried up from the earth.

Ge. 8:8 Then he sent out a dove to see if the water had receded from the surface of the ground.

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Ge. 8:9 But the dove could find no place to set its feet because there was water over all the surface of the earth; so it returned to Noah in the ark. He reached out his hand and took the dove and brought it back to himself in the ark.

Ge. 8:10 He waited seven more days and again sent out the dove from the ark.

Ge. 8:11 When the dove returned to him in the evening, there in its beak was a freshly plucked olive leaf! Then Noah knew that the water had receded from the earth.

Ge. 8:12 He waited seven more days and sent the dove out again, but this time it did not return to him.

Ge. 8:13 By the first day of the first month of Noah's six hundred and first year, the water had dried up from the earth. Noah then removed the covering from the ark and saw that the surface of the ground was dry.

Ge. 8:14 By the twenty-seventh day of the second month the earth was completely dry.

Ge. 8:15 Then God said to Noah,

Ge. 8:16 "Come out of the ark, you and your wife and your sons and their wives.

Ge. 8:17 Bring out every kind of living creature that is with you — the birds, the animals, and all the creatures that move along the ground — so they can multiply on the earth and be fruitful and increase in number upon it."

Ge. 8:18 So Noah came out, together with his sons and his wife and his sons' wives.

Ge. 8:19 All the animals and all the creatures that move along the ground and all the birds — everything that moves on the earth — came out of the ark, one kind after another.

Ge. 8:20 Then Noah built an altar to the LORD and, taking some of all the clean animals and clean birds, he sacrificed burnt offerings on it.

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Ge. 8:21 The LORD smelled the pleasing aroma and said in his heart: "Never again will I curse the ground because of man, even though [Or man, for] every inclination of his heart is evil from childhood. And never again will I destroy all living creatures, as I have done.

Ge. 8:22 "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease."

Summary:

Genesis Chapter 8 continues the account of the Great Flood and focuses on the end of the floodwaters and the subsequent events. Here's a summary of Genesis Chapter 8:

After the floodwaters have covered the earth for 150 days, God remembers Noah and causes a wind to pass over the earth. The rain stops, and the waters begin to subside. The fountains of the deep and the windows of heaven are closed, and the rainfall from the sky ceases. Gradually, the water recedes, and the ark comes to rest on the mountains of Ararat.

Noah waits for the waters to further decrease. After forty days, he opens the window he had made in the ark and releases a raven. The raven flies back and forth until the waters dry up from the earth. Noah then releases a dove to see if the waters have abated enough for it to find a place to rest. However, the dove returns to the ark because there is no place to land.

Noah waits another seven days and releases the dove again. This time, the dove returns with an olive leaf in its beak, indicating that the waters have significantly receded and vegetation has started to grow. Noah waits another seven days and releases the dove for a third time. This time, the dove does not return, signifying that the land is now suitable for living beings.

By the time Noah is 601 years old, the earth is dry. God then instructs Noah, his family, and all the animals to leave the ark. They exit the ark in the second month, on the twenty-seventh day of the month.

Noah builds an altar to the Lord and takes some of every clean animal and bird to offer burnt offerings on the altar. The aroma of the offerings pleases God, and He declares that He will never again curse the ground or destroy all living creatures as He had done with the flood. While the earth remains, seasons, planting, and harvest will continue.

God establishes a covenant with Noah, his descendants, and every living creature on the earth, promising that He will never again flood the earth to destroy all flesh. As a sign of this covenant, God sets a rainbow in the sky whenever clouds appear, reminding both Himself and humanity of His promise.

Chapter 8 shows the gradual receding of the floodwaters and the end of the cataclysmic event. It also highlights Noah's faithfulness, his obedience in offering sacrifices, and the establishment of God's covenant with him and future generations.

The central idea of Genesis chapter 8 is the end of the flood and the beginning of the process of restoration of the earth.

The content of Genesis chapter 8 can be divided into the following sections:

1. The Receding of the Waters (Genesis 8:1-5): The waters gradually recede from the earth over a period of several months.

2. The Release of the Raven and the Dove (Genesis 8:6-14): Noah sends out a raven and then a dove to see if the waters have receded enough for them to find dry land.
3. The Departure from the Ark (Genesis 8:15-19): God commands Noah and his family to leave the ark and repopulate the earth.
4. Noah's Sacrifice and God's Covenant (Genesis 8:20-22): Noah offers a sacrifice to God, and God promises to never again destroy the earth by flood and to provide a reliable pattern of seasons and harvest.

Some important verses from Genesis chapter 8 include:

- "And God remembered Noah and all the beasts and all the livestock that were with him in the ark." (Genesis 8:1): This verse shows that God has not forgotten Noah and his family, and that he is in control of the situation.
- "And the dove came back to him in the evening, and behold, in her mouth was a freshly plucked olive leaf. So Noah knew that the waters had subsided from the earth." (Genesis 8:11): This verse shows that the waters have receded enough for a tree to grow, and thus dry land is available.
- "And when the Lord smelled the pleasing aroma, the Lord said in his heart, 'I will never again curse the ground because of man, for the intention of man's heart is evil from his youth.'" (Genesis 8:21): This verse shows that God accepts Noah's sacrifice, and he promises to never again destroy the earth by flood.
- "While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease." (Genesis 8:22): This verse shows that God has established a reliable pattern of seasons and harvests for the earth.

Overall, Genesis chapter 8 emphasizes the end of the flood and the beginning of the process of restoration of the earth. The chapter highlights God's faithfulness in remembering Noah and his family, and his promise to never again destroy the earth by flood. It also emphasizes Noah's obedience and trust in God's command to build the ark and his faithfulness in offering a sacrifice to God.

## CHAPTER 9

Ge. 9:1 Then God blessed Noah and his sons, saying to them, "Be fruitful and increase in number and fill the earth.

Ge. 9:2 The fear and dread of you will fall upon all the beasts of the earth and all the birds of the air, upon every creature that moves along the ground, and upon all the fish of the sea; they are given into your hands.

Ge. 9:3 Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything.

Ge. 9:4 "But you must not eat meat that has its lifeblood still in it.

Ge. 9:5 And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man.

Ge. 9:6 "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man.

Ge. 9:7 As for you, be fruitful and increase in number; multiply on the

earth and increase upon it.”

Ge. 9:8 Then God said to Noah and to his sons with him:

Ge. 9:9 “I now establish my covenant with you and with your descendants after you

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Ge. 9:10 and with every living creature that was with you — the birds, the livestock and all the wild animals, all those that came out of the ark with you — every living creature on earth.

Ge. 9:11 I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth.”

Ge. 9:12 And God said, “This is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come:

Ge. 9:13 I have set my rainbow in the clouds, and it will be the sign of the covenant between me and the earth.

Ge. 9:14 Whenever I bring clouds over the earth and the rainbow appears in the clouds,

Ge. 9:15 I will remember my covenant between me and you and all living creatures of every kind. Never again will the waters become a flood to destroy all life.

Ge. 9:16 Whenever the rainbow appears in the clouds, I will see it and remember the everlasting covenant between God and all living creatures of every kind on the earth.”

Ge. 9:17 So God said to Noah, “This is the sign of the covenant I have established between me and all life on the earth.”

Ge. 9:18 The sons of Noah who came out of the ark were Shem, Ham and Japheth. (Ham was the father of Canaan.)

Ge. 9:19 These were the three sons of Noah, and from them came the people who were scattered over the earth.

Ge. 9:20 Noah, a man of the soil, proceeded [Or soil, was the first] to plant a vineyard.

Ge. 9:21 When he drank some of its wine, he became drunk and lay uncovered inside his tent.

Ge. 9:22 Ham, the father of Canaan, saw his father’s nakedness and told his two brothers outside.

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Ge. 9:23 But Shem and Japheth took a garment and laid it across their shoulders; then they walked in backwards and covered their father’s nakedness. Their faces were turned the other way so that they would not see their father’s nakedness.

Ge. 9:24 When Noah awoke from his wine and found out what his youngest son had done to him,

Ge. 9:25 he said, “Cursed be Canaan! The lowest of slaves will he be to his brothers.”

Ge. 9:26 He also said, “Blessed be the LORD, the God of Shem! May

Canaan be the slave of Shem. [Or be his slave]

Ge. 9:27 May God extend the territory of Japheth; [Japheth sounds like the Hebrew for extend.] may Japheth live in the tents of Shem, and may Canaan be his [Or their] slave.”

Ge. 9:28 After the flood Noah lived 350 years.

Ge. 9:29 Altogether, Noah lived 950 years, and then he died.

The central idea of Genesis chapter 9 is the establishment of a covenant between God and Noah, as well as the repopulation of the earth through Noah's descendants.

Summary:

Genesis Chapter 9 continues the narrative after the flood and focuses on God's covenant with Noah and his descendants. Here's a summary of Genesis Chapter 9:

God blesses Noah and his sons, instructing them to be fruitful, multiply, and fill the earth. They are given dominion over all the animals, just as Adam and Eve were given in the beginning.

God establishes a new relationship with humanity and sets certain guidelines and commands. He permits the consumption of meat, allowing Noah and his descendants to eat animals for food. However, they are prohibited from consuming the blood of animals, as the life is in the blood.

God institutes a new system of justice and accountability. He declares that anyone who sheds human blood will have their life taken by another person. Human beings are created in God's image, and the sanctity of life is emphasized.

God reiterates the command given to Adam and Eve to be fruitful and multiply, indicating the continuation of humanity on the earth.

God establishes a covenant, not only with Noah but also with all the living creatures on the earth. This covenant includes a promise that God will never again destroy the earth by a flood. As a sign of this covenant, God sets a rainbow in the sky, serving as a reminder of His promise to both humanity and Himself.

Noah and his sons, Shem, Ham, and Japheth, along with their wives, continue to populate the earth after the flood.

In a specific incident, Noah plants a vineyard and becomes drunk from the wine he produces. While in a drunken state, Noah lies uncovered in his tent. Ham, one of Noah's sons, sees his father's nakedness and tells his brothers about it. Shem and Japheth, the other two sons, respectfully cover their father without looking at him. When Noah wakes up and realizes what had happened, he pronounces a curse on Ham's son, Canaan, while blessing Shem and Japheth.



Chapter 9 highlights the establishment of God's covenant with Noah and the continuation of human civilization after the flood. It emphasizes the sanctity of human life, the responsibility of humanity to respect the bloodshed and life given by God, and the provision of guidelines for justice and accountability. Additionally, the incident with Noah's drunkenness reveals the complexities of human behavior and the consequences of dishonoring one's parents.

The content of Genesis chapter 9 can be divided into the following sections:

1. The Covenant with Noah (Genesis 9:1-17): God establishes a covenant with Noah and his descendants, promising to never again destroy the earth by flood, and giving them permission to eat meat. God establishes the rainbow as a sign of the covenant.
2. The Curse of Canaan (Genesis 9:18-29): Noah's son Ham dishonors him, and as a result, Noah curses Ham's son Canaan, and blesses his other sons Shem and Japheth.

Some important verses from Genesis chapter 9 include:

- "I establish my covenant with you, that never again shall all flesh be cut off by the waters of the flood, and never again shall there be a flood to destroy the earth." (Genesis 9:11): This verse emphasizes God's promise to never again destroy the earth by flood.
- "The fear of you and the dread of you shall be upon every beast of the earth and upon every bird of the heavens, upon everything that creeps on the ground and all the fish of the sea. Into your hand they are delivered." (Genesis 9:2): This verse gives Noah and his descendants permission to eat meat.
- "When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth." (Genesis 9:16): This verse explains that the rainbow will serve as a sign of the covenant between God and all living creatures.
- "Blessed be the Lord, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant." (Genesis 9:26-27): This verse shows Noah blessing his sons and cursing Canaan.

Overall, Genesis chapter 9 emphasizes the establishment of a covenant between God and Noah, in which God promises to never again destroy the earth by flood, and gives Noah and his descendants permission to eat meat. The chapter also highlights the repopulation of the earth through Noah's descendants and the significance of the rainbow as a sign of God's covenant. The curse of Canaan is also included as a reminder of the consequences of dishonoring one's parents.

## CHAPTER 10

Ge. 10:1 This is the account of Shem, Ham and Japheth, Noah's sons, who themselves had sons after the flood.

Ge. 10:2 The sons [Sons may mean descendants or successors or nations; also in verses 3, 4, 6, 7, 20-23, 29 and 31.] of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras.

Ge. 10:3 The sons of Gomer: Ashkenaz, Riphath and Togarmah.

Ge. 10:4 The sons of Javan: Elishah, Tarshish, the Kittim and the Rodanim. [Some manuscripts of the Masoretic Text and Samaritan Pentateuch (see also Septuagint and 1 Chron. 1:7); most manuscripts of the Masoretic Text Dodanim]

Ge. 10:5 (From these the maritime peoples spread out into their territories by their clans within their nations, each with its own language.)

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Ge. 10:6 The sons of Ham: Cush, Mizraim, [That is, Egypt; also in verse 13] Put and Canaan.

Ge. 10:7 The sons of Cush: Seba, Havilah, Sabtah, Raamah and Sabteca. The sons of Raamah: Sheba and Dedan.

Ge. 10:8 Cush was the father [Father may mean ancestor or predecessor or founder; also in verses 13, 15, 24 and 26.] of Nimrod, who grew to be a mighty warrior on the earth.

Ge. 10:9 He was a mighty hunter before the LORD; that is why it is said, "Like Nimrod, a mighty hunter before the LORD."

Ge. 10:10 The first centres of his kingdom were Babylon, Erech, Akkad and Calneh, in [Or Erech and Akkad — all of them in] Shinar. [That is, Babylonia]

Ge. 10:11 From that land he went to Assyria, where he built Nineveh, Rehoboth Ir, [Or Nineveh with its city squares] Calah

Ge. 10:12 and Resen, which is between Nineveh and Calah; that is the great city.

Ge. 10:13 Mizraim was the father of the Ludites, Anamites, Lehabites, Naphtuhites,

Ge. 10:14 Pathrusites, Casluhites (from whom the Philistines came) and Caphtorites.

Ge. 10:15 Canaan was the father of Sidon his firstborn, [Or of the Sidonians, the foremost] and of the Hittites,

Ge. 10:16 Jebusites, Amorites, Girgashites,

Ge. 10:17 Hivites, Arkites, Sinites,

Ge. 10:18 Arvadites, Zemarites and Hamathites. Later the Canaanite clans scattered

Ge. 10:19 and the borders of Canaan reached from Sidon towards Gerar as far as Gaza, and then towards Sodom, Gomorrah, Admah and Zeboiim, as far as Lasha.

Ge. 10:20 These are the sons of Ham by their clans and languages, in their territories and nations.

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Ge. 10:21 Sons were also born to Shem, whose older brother was [Or Shem, the older brother of] Japheth; Shem was the ancestor of all the sons of Eber.

Ge. 10:22 The sons of Shem: Elam, Asshur, Arphaxad, Lud and Aram.

10:23 The sons of Aram: Uz, Hul, Gether and Meshech. [See

Septuagint and 1 Chron. 1:17; Hebrew Mash.]

Ge. 10:24 Arphaxad was the father of [Hebrew; Septuagint father of Cainan, and Cainan was the father of] Shelah, and Shelah the father of Eber.

Ge. 10:25 Two sons were born to Eber: One was named Peleg, [Peleg means division.] because in his time the earth was divided; his brother was named Joktan.

Ge. 10:26 Joktan was the father of Almodad, Sheleph, Hazarmaveth, Jerah,

Ge. 10:27 Hadoram, Uzal, Diklah,

Ge. 10:28 Obal, Abimael, Sheba,

Ge. 10:29 Ophir, Havilah and Jobab. All these were sons of Joktan.

Ge. 10:30 The region where they lived stretched from Mesha towards Sephar, in the eastern hill country.

Ge. 10:31 These are the sons of Shem by their clans and languages, in their territories and nations.

Ge. 10:32 These are the clans of Noah's sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood.

Summary:

Genesis Chapter 10, often referred to as the Table of Nations, provides a genealogical account of the descendants of Noah's three sons—Shem, Ham, and Japheth. It outlines the nations and peoples that emerged from them after the flood. Here's a summary of Genesis Chapter 10:

Chapter 10 begins by listing the descendants of Japheth, the oldest son of Noah. It mentions the various nations that descended from Japheth, including Gomer, Magog, Madai, Javan, Tubal, Meshech, and others. These names represent different regions and peoples in ancient times.

The genealogy then proceeds to the descendants of Ham, the second son of Noah. Ham's sons are named as Cush, Mizraim, Put, and Canaan. From these sons, various nations and peoples emerged, such as the Egyptians, Ethiopians, Philistines, and others.

Finally, the genealogy turns to the descendants of Shem, the youngest son of Noah. Shem's lineage is traced through his sons, including Elam, Asshur, Arphaxad, Lud, and others. The narrative specifically highlights the line of Shem that leads to Abram (later known as Abraham), who becomes a significant figure in the biblical narrative.

The chapter concludes by emphasizing the diversification of languages, lands, and nations that arose from these three sons of Noah. The nations are listed according to their languages, families, and lands.

Genesis Chapter 10 serves as a catalog of the nations and peoples that emerged after the flood, tracing their origins back to the sons of Noah. It provides a historical and

genealogical framework for understanding the nations mentioned throughout the Bible and their relationships.

The central idea of Genesis chapter 10 is the genealogy of Noah's sons and their descendants, and the division of the earth into different nations and languages.

The content of Genesis chapter 10 can be divided into the following sections:

1. The Sons of Noah (Genesis 10:1-2): The chapter begins by listing the names of Noah's three sons: Shem, Ham, and Japheth.
2. The Descendants of Japheth (Genesis 10:2-5): This section lists the descendants of Japheth, who are associated with the peoples of Europe and Asia Minor.
3. The Descendants of Ham (Genesis 10:6-20): This section lists the descendants of Ham, who are associated with the peoples of Africa and the Middle East.
4. The Descendants of Shem (Genesis 10:21-31): This section lists the descendants of Shem, who are associated with the peoples of the Middle East, including the Israelites.
5. The Division of the Earth (Genesis 10:32): The chapter ends by noting that the earth was divided into different nations and languages, each with its own territory.

Some important verses from Genesis chapter 10 include:

- "These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood." (Genesis 10:1): This verse introduces the genealogy of Noah's sons and their descendants.
- "From these the coastland peoples spread in their lands, each with his own language, by their clans, in their nations." (Genesis 10:5): This verse highlights the spread of different languages and nations throughout the world.
- "The sons of Javan: Elishah, Tarshish, Kittim, and Dodanim. From these the coastland peoples spread in their lands, each with his own language and clan, with their own nations." (Genesis 10:4-5): This verse lists some of the descendants of Japheth and their associations with certain lands and peoples.
- "These are the sons of Ham, by their clans, their languages, their lands, and their nations." (Genesis 10:20): This verse highlights the diversity of the descendants of Ham and their different languages, lands, and nations.

Overall, Genesis chapter 10 provides a genealogy of Noah's sons and their descendants, and highlights the division of the earth into different nations and languages. The chapter emphasizes the diversity of human cultures and the way in which different peoples spread out and settled throughout the world.

## CHAPTER 11

Ge. 11:1 Now the whole world had one language and a common speech.

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Ge. 11:2 As men moved eastward, [Or from the east; or in the east] they found a plain in Shinar [That is, Babylonia] and settled there.

Ge. 11:3 They said to each other, "Come, let's make bricks and bake them thoroughly." They used brick instead of stone, and bitumen for mortar.

Ge. 11:4 Then they said, “Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth.”

Ge. 11:5 But the LORD came down to see the city and the tower that the men were building.

Ge. 11:6 The LORD said, “If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them.

Ge. 11:7 Come, let us go down and confuse their language so they will not understand each other.”

Ge. 11:8 So the LORD scattered them from there over all the earth, and they stopped building the city.

Ge. 11:9 That is why it was called Babel — [That is, Babylon; Babel sounds like the Hebrew for confused.] because there the LORD confused the language of the whole world. From there the LORD scattered them over the face of the whole earth.

Ge. 11:10 This is the account of Shem. Two years after the flood, when Shem was 100 years old, he became the father [Father may mean ancestor; also in verses 11-25.] of Arphaxad.

Ge. 11:11 And after he became the father of Arphaxad, Shem lived 500 years and had other sons and daughters.

Ge. 11:12 When Arphaxad had lived 35 years, he became the father of Shelah.

Ge. 11:13 And after he became the father of Shelah, Arphaxad lived 403 years and had other sons and daughters. [Hebrew; Septuagint (see also Luke 3:35, 36 and note at Genesis 10:24) 35 years, 25

he became the father of Cainan. 13 And after he became the father of Cainan, Arphaxad lived 430 years and had other sons and daughters, and then he died. When Cainan had lived 130 years, he became the father of Shelah. And after he became the father of Shelah, Cainan lived 330 years and had other sons and daughters]

Ge. 11:14 When Shelah had lived 30 years, he became the father of Eber.

Ge. 11:15 And after he became the father of Eber, Shelah lived 403 years and had other sons and daughters.

Ge. 11:16 When Eber had lived 34 years, he became the father of Peleg.

Ge. 11:17 And after he became the father of Peleg, Eber lived 430 years and had other sons and daughters.

Ge. 11:18 When Peleg had lived 30 years, he became the father of Reu.

Ge. 11:19 And after he became the father of Reu, Peleg lived 209 years and had other sons and daughters.

Ge. 11:20 When Reu had lived 32 years, he became the father of Serug.

Ge. 11:21 And after he became the father of Serug, Reu lived 207 years

and had other sons and daughters.

Ge. 11:22 When Serug had lived 30 years, he became the father of Nahor.

Ge. 11:23 And after he became the father of Nahor, Serug lived 200 years and had other sons and daughters.

Ge. 11:24 When Nahor had lived 29 years, he became the father of Terah.

Ge. 11:25 And after he became the father of Terah, Nahor lived 119 years and had other sons and daughters.

Ge. 11:26 After Terah had lived 70 years, he became the father of Abram, Nahor and Haran.

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Ge. 11:27 This is the account of Terah. Terah became the father of Abram, Nahor and Haran. And Haran became the father of Lot.

Ge. 11:28 While his father Terah was still alive, Haran died in Ur of the Chaldeans, in the land of his birth.

Ge. 11:29 Abram and Nahor both married. The name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah; she was the daughter of Haran, the father of both Milcah and Iscah.

Ge. 11:30 Now Sarai was barren; she had no children.

Ge. 11:31 Terah took his son Abram, his grandson Lot son of Haran, and his daughter-in-law Sarai, the wife of his son Abram, and together they set out from Ur of the Chaldeans to go to Canaan. But when they came to Haran, they settled there.

Ge. 11:32 Terah lived 205 years, and he died in Haran.

The central idea of Genesis chapter 11 is the story of the Tower of Babel and the dispersion of humanity across the earth, due to their pride and rebellion against God.

Summary:

Genesis Chapter 11 tells the story of the Tower of Babel and the dispersion of humanity across the earth. Here's a summary of Genesis Chapter 11:

At this point in the narrative, the whole earth had one language and shared a common speech. The people gathered together in the land of Shinar (Babylonia) and decided to build a city and a tower that would reach up to the heavens. They intended this tower to make a name for themselves and to prevent them from being scattered across the earth.

God observes their actions and realizes that their unity and ambition pose a problem. He decides to confuse their language so that they are no longer able to understand each other. As a result, the construction of the city and the tower comes to a halt, and the people are scattered across the earth according to their newly formed language groups.

The city where the tower was being built is named Babel because it is there that God confused the language of the people. From Babel, they spread out to different parts of the world.

The chapter concludes by providing a genealogical account of Shem's descendants, tracing the lineage from Shem to Abram (later known as Abraham), who will become a central figure in God's redemptive plan.

Genesis Chapter 11 serves as an explanation for the diversity of languages and the dispersion of people across the earth. It highlights the consequences of human arrogance and disobedience, as well as God's intervention to scatter humanity and enforce His plan for the world. The chapter also sets the stage for the subsequent narrative involving the calling of Abram and the beginning of God's covenant with him and his descendants.

The content of Genesis chapter 11 can be divided into the following sections:

1. The Tower of Babel (Genesis 11:1-9): The chapter begins by describing how the descendants of Noah tried to build a tower that would reach the heavens, in order to make a name for themselves and avoid being scattered across the earth. However, God confused their language, causing them to speak different languages and disperse across the earth.
2. The Genealogy of Shem (Genesis 11:10-26): This section provides a genealogy of Shem, listing his descendants down to Abram (who will later become Abraham).
3. The Descendants of Terah (Genesis 11:27-32): This section lists the descendants of Terah, including his sons Abram, Nahor, and Haran.

Some important verses from Genesis chapter 11 include:

- "And they said to one another, 'Come, let us make bricks, and burn them thoroughly.' And they had brick for stone, and bitumen for mortar." (Genesis 11:3): This verse describes how the people attempted to build the tower of Babel using bricks and bitumen.
- "Then they said, 'Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.'" (Genesis 11:4): This verse reveals the motivation behind the people's attempt to build the tower of Babel, which was to make a name for themselves and avoid being scattered across the earth.
- "Therefore its name was called Babel, because there the Lord confused the language of all the earth. And from there the Lord dispersed them over the face of all the earth." (Genesis 11:9): This verse explains the origin of the name "Babel," which means confusion, and describes how God confused the language of the people and dispersed them across the earth.
- "Terah fathered Abram, Nahor, and Haran; and Haran fathered Lot." (Genesis 11:27): This verse introduces the genealogy of Terah and his descendants, including Abram who will later become one of the most important figures in the Bible.

Overall, Genesis chapter 11 portrays the pride and rebellion of humanity as they attempt to build a tower to reach the heavens and make a name for themselves. God responds by confusing their language and scattering them across the earth, thereby thwarting their attempt at creating a centralized, human-dominated society. The chapter also provides important genealogical information that will become significant in the rest of the Bible.

## CHAPTER 12

Ge. 12:1 The LORD had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you.

Ge. 12:2 “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing.

Ge. 12:3 I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.”

Ge. 12:4 So Abram left, as the LORD had told him; and Lot went with him. Abram was seventy-five years old when he set out from Haran.

Ge. 12:5 He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there.

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Ge. 12:6 Abram travelled through the land as far as the site of the great tree of Moreh at Shechem. At that time the Canaanites were in the land.

Ge. 12:7 The LORD appeared to Abram and said, “To your offspring [Or seed] I will give this land.” So he built an altar there to the LORD, who had appeared to him.

Ge. 12:8 From there he went on towards the hills east of Bethel and pitched his tent, with Bethel on the west and Ai on the east. There he built an altar to the LORD and called on the name of the LORD.

Ge. 12:9 Then Abram set out and continued towards the Negev.

Ge. 12:10 Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe.

Ge. 12:11 As he was about to enter Egypt, he said to his wife Sarai, “I know what a beautiful woman you are.

Ge. 12:12 When the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me but will let you live.

Ge. 12:13 Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you.”

Ge. 12:14 When Abram came to Egypt, the Egyptians saw that she was a very beautiful woman.

Ge. 12:15 And when Pharaoh’s officials saw her, they praised her to Pharaoh, and she was taken into his palace.

Ge. 12:16 He treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, menservants and maidservants, and camels.

Ge. 12:17 But the LORD inflicted serious diseases on Pharaoh and his household because of Abram’s wife Sarai.



Ge. 12:18 So Pharaoh summoned Abram. “What have you done to me?” he said. “Why didn’t you tell me she was your wife?”

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Ge. 12:19 Why did you say, ‘She is my sister,’ so that I took her to be my wife? Now then, here is your wife. Take her and go!”

Ge. 12:20 Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

Summary:

Genesis Chapter 12 marks a significant turning point in the biblical narrative as it introduces the story of Abram (later known as Abraham) and God's call to him. Here's a summary of Genesis Chapter 12:

Chapter 12 begins with God's call to Abram. God instructs Abram to leave his country, his relatives, and his father's house and go to a land that God will show him. In return, God promises to bless Abram, make him into a great nation, and bless all the families of the earth through him.

Abram obediently responds to God's call and departs from Haran, taking his wife Sarai (later known as Sarah) and his nephew Lot with him. They set out for the land of Canaan.

As they enter the land of Canaan, God appears to Abram and promises to give this land to his descendants. Abram builds an altar there to worship God.

However, a famine strikes the land of Canaan, so Abram and his family temporarily relocate to Egypt. Before entering Egypt, Abram instructs Sarai to say that she is his sister to avoid any harm that may come to him because of her beauty.

When they arrive in Egypt, Sarai's beauty catches the attention of Pharaoh, who takes her into his palace. As a result, Abram is treated well, receiving gifts of livestock and servants from Pharaoh. However, God afflicts Pharaoh and his household with plagues because of Sarai's presence. Pharaoh realizes that Sarai is Abram's wife and confronts Abram about his deception, ultimately sending them away.

Abram and Sarai, along with Lot, return to the land of Canaan, where Abram had built the altar. There, Abram continues to call on the name of the Lord.

Genesis Chapter 12 introduces Abram as the central character through whom God will establish a covenant and bring blessing to all the families of the earth. It demonstrates Abram's obedience to God's call and his initial journey of faith. It also highlights God's protection of Sarai and the unfolding of God's plan amidst challenges and moments of testing.

The central idea of Genesis chapter 12 is the call of Abram (who will later become Abraham) by God to leave his homeland and travel to a new land that God will show

him. This chapter is significant because it marks the beginning of God's covenant with Abraham and his descendants, through whom God will bring blessing to all nations.

The content of Genesis chapter 12 can be divided into the following sections:

1. God's Call to Abram (Genesis 12:1-3): God tells Abram to leave his homeland, his family, and everything he knows, and go to a land that God will show him. God promises to make Abram into a great nation, to bless him and make his name great, and to bless all the families of the earth through him.
2. Abram's Journey to Canaan (Genesis 12:4-9): Abram obeys God's call and travels to the land of Canaan with his wife Sarai, his nephew Lot, and all their possessions.
3. Abram in Egypt (Genesis 12:10-20): Due to a famine in the land of Canaan, Abram and his family travel to Egypt. While there, Abram lies and tells Pharaoh that Sarai is his sister, not his wife, which causes problems when Pharaoh takes her into his household.

Some important verses from Genesis chapter 12 include:

- "Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you.'" (Genesis 12:1): This verse marks the beginning of God's call to Abram to leave his homeland and go to a new land.
- "And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." (Genesis 12:2-3): These verses contain God's promises to Abram, which are significant because they establish the covenant between God and Abram that will shape the rest of the Bible.
- "And the Lord appeared to Abram and said, 'To your offspring I will give this land.'" (Genesis 12:7): This verse reveals that the land of Canaan will be given to Abram's descendants, which is significant because it establishes the promised land as a central theme in the Bible.
- "Now there was a famine in the land. So Abram went down to Egypt to sojourn there, for the famine was severe in the land." (Genesis 12:10): This verse introduces the situation that leads Abram and his family to travel to Egypt.
- "When the Egyptians see you, they will say, 'This is his wife.' Then they will kill me, but they will let you live. Say you are my sister, that it may go well with me because of you, and that my life may be spared for your sake.'" (Genesis 12:12-13): These verses reveal Abram's deception about Sarai, which has significant consequences for both him and Pharaoh.

Overall, Genesis chapter 12 marks a significant turning point in the Bible, as it establishes the covenant between God and Abraham and sets the stage for the rest of the Old Testament. The chapter emphasizes the importance of faith and obedience to God, as seen in Abram's willingness to leave everything behind and follow God's call.

## CHAPTER 13

Ge. 13:1 So Abram went up from Egypt to the Negev, with his wife and everything he had, and Lot went with him.

Ge. 13:2 Abram had become very wealthy in livestock and in silver and gold.

Ge. 13:3 From the Negev he went from place to place until he came to Bethel, to the place between Bethel and Ai where his tent had been earlier

Ge. 13:4 and where he had first built an altar. There Abram called on the name of the LORD.

Ge. 13:5 Now Lot, who was moving about with Abram, also had flocks and herds and tents.

Ge. 13:6 But the land could not support them while they stayed together, for their possessions were so great that they were not able to stay together.

Ge. 13:7 And quarrelling arose between Abram's herdsmen and the herdsmen of Lot. The Canaanites and Perizzites were also living in the land at that time.

Ge. 13:8 So Abram said to Lot, "Let's not have any quarrelling between you and me, or between your herdsmen and mine, for we are brothers.

Ge. 13:9 Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

Ge. 13:10 Lot looked up and saw that the whole plain of the Jordan was well watered, like the garden of the LORD, like the land of  
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Egypt, towards Zoar. (This was before the LORD destroyed Sodom and Gomorrah.)

Ge. 13:11 So Lot chose for himself the whole plain of the Jordan and set out towards the east. The two men parted company:

Ge. 13:12 Abram lived in the land of Canaan, while Lot lived among the cities of the plain and pitched his tents near Sodom.

Ge. 13:13 Now the men of Sodom were wicked and were sinning greatly against the LORD.

Ge. 13:14 The LORD said to Abram after Lot had parted from him, "Lift up your eyes from where you are and look north and south, east and west.

Ge. 13:15 All the land that you see I will give to you and your offspring [Or seed; also in verse 16] for ever.

Ge. 13:16 I will make your offspring like the dust of the earth, so that if anyone could count the dust, then your offspring could be counted.

Ge. 13:17 Go, walk through the length and breadth of the land, for I am giving it to you."

Ge. 13:18 So Abram moved his tents and went to live near the great trees of Mamre at Hebron, where he built an altar to the LORD.

Summary:

Genesis Chapter 13 continues the narrative of Abram (later known as Abraham) and his journey in the land of Canaan. Here's a summary of Genesis Chapter 13:

Chapter 13 begins with Abram, his wife Sarai, and his nephew Lot leaving Egypt and returning to the land of Canaan. They had acquired many possessions while in Egypt, including livestock, silver, and gold.

Abram and Lot, along with their families and possessions, find that the land cannot sustain all of them due to their abundance. There begins to be strife and conflict between the herdsmen of Abram and Lot because the land cannot support their flocks.

In order to resolve the dispute and maintain peace, Abram proposes a solution to Lot. He suggests that they separate and go their separate ways. Abram gives Lot the choice of the land he wishes to settle in. If Lot chooses one direction, Abram will go in the other.

Lot looks toward the well-watered plains of the Jordan, which are lush and fertile. He decides to settle there and chooses the region of Sodom and Gomorrah. Lot separates from Abram, and they part ways.

After Lot's departure, God speaks to Abram and renews His promise to give all the land that Abram sees to him and his descendants forever. God assures Abram that his offspring will be as numerous as the dust of the earth.

Abram then moves his tent and settles near the oaks of Mamre in Hebron. There, he builds an altar and continues to worship the Lord.

Genesis Chapter 13 highlights the separation of Abram and Lot as a means to resolve their conflict and prevent further strife. It emphasizes Abram's willingness to give Lot the first choice and the generous spirit displayed by Abram. The chapter also reinforces God's promise to Abram regarding the land and the assurance of His blessings for him and his descendants.

Genesis 13 tells the story of Abram and his nephew Lot as they separate and go their separate ways. The central idea of the chapter is the importance of faith and trust in God's provision and guidance.

The chapter begins with Abram and Lot, along with their families and possessions, leaving Egypt and returning to the land of Canaan. Because their possessions had become too great for them to remain together, Abram suggested that they separate and offered Lot the first choice of the land. Lot chose the Jordan valley, which was well-watered and fertile, while Abram went in the opposite direction.

One important verse in this chapter is Genesis 13:14-15, which says, "The Lord said to Abram, after Lot had separated from him, 'Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever.'" This verse emphasizes God's promise to Abram and his descendants, as well as the importance of Abram's faith in trusting God's provision for him.

Another important verse in this chapter is Genesis 13:17-18, which says, "Arise, walk through the length and the breadth of the land, for I will give it to you." This verse emphasizes God's promise to Abram of the land of Canaan, which would become the homeland of the Israelites.

Overall, the chapter emphasizes the importance of faith and trust in God's guidance and provision, as well as the importance of following God's plan even when it may involve sacrifice or difficulty.

#### CHAPTER 14

Ge. 14:1 At this time Amraphel king of Shinar, [That is, Babylonia; also in verse 9] Arioch king of Ellasar, Kedorlaomer king of Elam and Tidal king of Goiim

Ge. 14:2 went to war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela (that is, Zoar).

Ge. 14:3 All these latter kings joined forces in the Valley of Siddim (the Salt Sea). [That is, the Dead Sea]

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Ge. 14:4 For twelve years they had been subject to Kedorlaomer, but in the thirteenth year they rebelled.

Ge. 14:5 In the fourteenth year, Kedorlaomer and the kings allied with him went out and defeated the Rephaites in Ashteroth Karnaim, the Zuzites in Ham, the Emites in Shaveh Kiriathaim

Ge. 14:6 and the Horites in the hill country of Seir, as far as El Paran near the desert.

Ge. 14:7 Then they turned back and went to En Mishpat (that is, Kadesh), and they conquered the whole territory of the Amalekites, as well as the Amorites who were living in Hazezon Tamar.

Ge. 14:8 Then the king of Sodom, the king of Gomorrah, the king of Admah, the king of Zeboiim and the king of Bela (that is, Zoar) marched out and drew up their battle lines in the Valley of Siddim

Ge. 14:9 against Kedorlaomer king of Elam, Tidal king of Goiim, Amraphel king of Shinar and Arioch king of Ellasar — four kings against five.

Ge. 14:10 Now the Valley of Siddim was full of tar pits, and when the kings of Sodom and Gomorrah fled, some of the men fell into them and the rest fled to the hills.

Ge. 14:11 The four kings seized all the goods of Sodom and Gomorrah and all their food; then they went away.

Ge. 14:12 They also carried off Abram's nephew Lot and his possessions, since he was living in Sodom.

Ge. 14:13 One who had escaped came and reported this to Abram the Hebrew. Now Abram was living near the great trees of

Mamre the Amorite, a brother [Or a relative; or an ally] of Eshcol and Aner, all of whom were allied with Abram.

Ge. 14:14 When Abram heard that his relative had been taken captive, he called out the 318 trained men born in his household and went in pursuit as far as Dan.

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Ge. 14:15 During the night Abram divided his men to attack them and he routed them, pursuing them as far as Hobah, north of Damascus.

Ge. 14:16 He recovered all the goods and brought back his relative Lot and his possessions, together with the women and the other people.

Ge. 14:17 After Abram returned from defeating Kedorlaomer and the kings allied with him, the king of Sodom came out to meet him in the Valley of Shaveh (that is, the King's Valley).

Ge. 14:18 Then Melchizedek king of Salem [That is, Jerusalem] brought out bread and wine. He was priest of God Most High,

Ge. 14:19 and he blessed Abram, saying, "Blessed be Abram by God Most High, Creator [Or Possessor; also in verse 22] of heaven and earth.

Ge. 14:20 And blessed be [Or And praise be to] God Most High, who delivered your enemies into your hand." Then Abram gave him a tenth of everything.

Ge. 14:21 The king of Sodom said to Abram, "Give me the people and keep the goods for yourself."

Ge. 14:22 But Abram said to the king of Sodom, "I have raised my hand to the LORD, God Most High, Creator of heaven and earth, and have taken an oath

Ge. 14:23 that I will accept nothing belonging to you, not even a thread or the thong of a sandal, so that you will never be able to say, 'I made Abram rich.'

Ge. 14:24 I will accept nothing but what my men have eaten and the share that belongs to the men who went with me — to Aner, Eshcol and Mamre. Let them have their share.

Summary:

Genesis Chapter 14 tells the story of a conflict between several kings and Abram (later known as Abraham) coming to the rescue of his nephew Lot. Here's a summary of Genesis Chapter 14:

Chapter 14 begins by introducing a conflict between four kings from the region of Mesopotamia and five kings from the region of Canaan. These kings engage in battle in the Valley of Siddim, which is full of tar pits.

During the conflict, the four kings from Mesopotamia defeat the five kings from Canaan, taking captive Lot, who was residing in Sodom. Lot and his possessions are taken as spoils of war.

News of Lot's capture reaches Abram, who is living in the region of Hebron. Abram gathers 318 trained men from his household and pursues the captors. With a surprise attack, Abram successfully rescues Lot, along with the other captives and their possessions.

After the battle, Abram meets Melchizedek, who is the king of Salem and a priest of God Most High. Melchizedek blesses Abram and offers him bread and wine. In return, Abram gives Melchizedek a tithe of all the spoils of war.

The king of Sodom also approaches Abram to offer him a reward for the rescue. However, Abram refuses to accept anything from the king of Sodom, declaring that he will not allow the king to claim any credit or gain over him.

Genesis Chapter 14 showcases Abram's bravery and military prowess as he successfully rescues Lot from captivity. It also introduces the enigmatic figure of Melchizedek, who blesses Abram and receives a tithe from him. The chapter highlights Abram's faithfulness to God and his refusal to compromise or be swayed by worldly gains.

Genesis 14 tells the story of a war between four kings and five kings, in which Lot, the nephew of Abram, is taken captive. The central idea of the chapter is the victory of Abram and the blessings that follow as a result of his faithfulness and obedience to God. The chapter begins with the war between the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela against the kings of Elam, Goiim, Shinar, and Ellasar. During the battle, Lot is taken captive along with his possessions, and a messenger comes to Abram to inform him of the situation.

Abram immediately takes 318 trained men from his household and pursues the enemy kings. In a surprising victory, Abram and his men defeat the enemy and rescue Lot along with his possessions.

One important verse in this chapter is Genesis 14:19-20, where Melchizedek, the king of Salem and a priest of God Most High, blesses Abram, saying, "Blessed be Abram by God Most High, Creator of heaven and earth. And praise be to God Most High, who delivered your enemies into your hand." This verse emphasizes the blessings that come as a result of Abram's faithfulness and obedience to God.

Another important verse is Genesis 14:22-23, where Abram refuses to take any of the spoils of war for himself, saying, "I have lifted my hand to the Lord, God Most High, Creator of heaven and earth, and have taken an oath that I will accept nothing belonging to you, not even a thread or the strap of a sandal, so that you will never be able to say, 'I made Abram rich.'" This verse emphasizes Abram's trust in God's provision and his refusal to compromise his integrity for material gain.

Overall, the chapter emphasizes the blessings that come as a result of faithfulness and obedience to God, as well as the importance of maintaining integrity and trust in God's provision.

## CHAPTER 15

Ge. 15:1 After this, the word of the LORD came to Abram in a vision: “Do not be afraid, Abram. I am your shield, [Or sovereign]

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your very great reward.” [Or shield; your reward will be very great]

Ge. 15:2 But Abram said, “O Sovereign LORD, what can you give me since I remain childless and the one who will inherit [The meaning of the Hebrew for this phrase is uncertain.] my estate is Eliezer of Damascus?”

Ge. 15:3 And Abram said, “You have given me no children; so a servant in my household will be my heir.”

Ge. 15:4 Then the word of the LORD came to him: “This man will not be your heir, but a son coming from your own body will be your heir.”

Ge. 15:5 He took him outside and said, “Look up at the heavens and count the stars — if indeed you can count them.” Then he said to him, “So shall your offspring be.”

Ge. 15:6 Abram believed the LORD, and he credited it to him as righteousness.

Ge. 15:7 He also said to him, “I am the LORD, who brought you out of Ur of the Chaldeans to give you this land to take possession of it.”

Ge. 15:8 But Abram said, “O Sovereign LORD, how can I know that I shall gain possession of it?”

Ge. 15:9 So the LORD said to him, “Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon.”

Ge. 15:10 Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.

Ge. 15:11 Then birds of prey came down on the carcasses, but Abram drove them away.

Ge. 15:12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.

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Ge. 15:13 Then the LORD said to him, “Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and ill-treated four hundred years.

Ge. 15:14 But I will punish the nation they serve as slaves, and afterwards they will come out with great possessions.

Ge. 15:15 You, however, will go to your fathers in peace and be buried at a good old age.

Ge. 15:16 In the fourth generation your descendants will come back here, for the sin of the Amorites has not yet reached its full



measure.”

Ge. 15:17 When the sun had set and darkness had fallen, a smoking brazier with a blazing torch appeared and passed between the pieces.

Ge. 15:18 On that day the LORD made a covenant with Abram and said, “To your descendants I give this land, from the river [Or Wadi] of Egypt to the great river, the Euphrates —

Ge. 15:19 the land of the Kenites, Kenizzites, Kadmonites,

Ge. 15:20 Hittites, Perizzites, Rephaites,

Ge. 15:21 Amorites, Canaanites, Girgashites and Jebusites.”

Summary:

Genesis Chapter 15 focuses on a significant encounter between God and Abram (later known as Abraham), where God reaffirms His promises and establishes a covenant with Abram. Here's a summary of Genesis Chapter 15:

Chapter 15 begins with God speaking to Abram in a vision, assuring him not to fear because God Himself is Abram's shield and exceedingly great reward. Abram expresses his concern to God about the lack of an heir, as he has no children to inherit his possessions.

God responds to Abram's concern, assuring him that a son from his own body will be his heir. God takes Abram outside and tells him to look up at the night sky and count the stars, stating that his descendants will be as numerous as the stars.

Abram believes in the Lord's promise, and God counts it as righteousness for Abram.

God tells Abram that He is the Lord who brought him out of Ur of the Chaldeans to give him the land of Canaan as an inheritance. Abram asks God for a sign to confirm this promise.

In response, God instructs Abram to bring several specific animals and birds, and Abram obediently prepares the offerings. However, as Abram waits, vultures descend on the carcasses, and Abram drives them away.

As the sun sets, Abram falls into a deep sleep, and God speaks to him in a vision. God tells Abram that his descendants will be strangers in a foreign land, serving as slaves for four hundred years. However, God also promises to judge the nation they serve and bring Abram's descendants out with great possessions.

God further reveals that Abram himself will die in peace and be buried at a ripe old age. God assures Abram that the fourth generation will return to the land of Canaan, for the iniquity of the Amorites is not yet complete.

Chapter 15 concludes with God reaffirming His covenant with Abram. God promises to give the land of Canaan to Abram's descendants, and He seals the covenant by passing through the sacrificial offerings in the form of a smoking oven and a burning torch.

Genesis Chapter 15 showcases God's reaffirmation of His promises to Abram and the establishment of a covenant with him. It emphasizes Abram's faith in God's word and God's righteousness accounted to him because of his belief. The chapter also provides insights into the future experiences of Abram's descendants, particularly their time of slavery and subsequent deliverance.

Genesis 15 tells the story of God's covenant with Abram and the promise of descendants and land. The central idea of the chapter is the fulfillment of God's promise to Abram and the importance of faith in God's plan.

The chapter begins with Abram expressing his concern to God about not having any children to inherit his possessions. God reassures Abram that he will have many descendants, and Abram believes God's promise, leading to God declaring him righteous because of his faith.

God then makes a covenant with Abram, telling him to bring several animals and birds to sacrifice. Abram obeys God's instructions and prepares the sacrifices, but then he falls into a deep sleep, and God speaks to him in a vision.

One important verse in this chapter is Genesis 15:6, which says, "Abram believed the Lord, and he credited it to him as righteousness." This verse emphasizes the importance of faith in God's plan and promises, and how it leads to righteousness.

Another important verse is Genesis 15:13-14, where God tells Abram about the future slavery of his descendants in Egypt and their eventual deliverance. This verse is significant because it foreshadows the Exodus story, which is a major event in Israel's history.

Overall, the chapter emphasizes the importance of faith in God's plan and promises, and the fulfillment of those promises even when they seem impossible. It also introduces the concept of covenant, which will be important throughout the rest of the Bible.

## CHAPTER 16

Ge. 16:1 Now Sarai, Abram's wife, had borne him no children. But she had an Egyptian maidservant named Hagar;

Ge. 16:2 so she said to Abram, "The LORD has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her." Abram agreed to what Sarai said.

Ge. 16:3 So after Abram had been living in Canaan ten years, Sarai his wife took her Egyptian maidservant Hagar and gave her to her husband to be his wife.

Ge. 16:4 He slept with Hagar, and she conceived. When she knew she was pregnant, she began to despise her mistress.

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Ge. 16:5 Then Sarai said to Abram, "You are responsible for the wrong I am suffering. I put my servant in your arms, and now that she knows she is pregnant, she despises me. May the

LORD judge between you and me.”

Ge. 16:6 “Your servant is in your hands,” Abram said. “Do with her whatever you think best.” Then Sarai ill-treated Hagar; so she fled from her.

Ge. 16:7 The angel of the LORD found Hagar near a spring in the desert; it was the spring that is beside the road to Shur.

Ge. 16:8 And he said, “Hagar, servant of Sarai, where have you come from, and where are you going?” “I’m running away from my mistress Sarai,” she answered.

Ge. 16:9 Then the angel of the LORD told her, “Go back to your mistress and submit to her.”

Ge. 16:10 The angel added, “I will so increase your descendants that they will be too numerous to count.”

Ge. 16:11 The angel of the LORD also said to her: “You are now with child and you will have a son. You shall name him Ishmael, [Ishmael means God hears.] for the LORD has heard of your misery.

Ge. 16:12 He will be a wild donkey of a man; his hand will be against everyone and everyone’s hand against him, and he will live in hostility towards [Or live to the east of] all his brothers.”

Ge. 16:13 She gave this name to the LORD who spoke to her: “You are the God who sees me,” for she said, “I have now seen [Or seen the back of] the One who sees me.”

Ge. 16:14 That is why the well was called Beer Lahai Roi; [Beer Lahai Roi means well of the Living One who sees me.] it is still there, between Kadesh and Bered.

Ge. 16:15 So Hagar bore Abram a son, and Abram gave the name Ishmael to the son she had borne.

Ge. 16:16 Abram was eighty-six years old when Hagar bore him Ishmael

Summary:

Genesis Chapter 16 tells the story of Sarai (later known as Sarah) and her attempt to fulfill God's promise of a son through her maidservant Hagar. Here's a summary of Genesis Chapter 16:

Chapter 16 begins with Sarai, Abram's wife, who had not yet borne him any children. Sarai comes up with a plan to have a child through her Egyptian maidservant named Hagar. Sarai suggests that Abram should have relations with Hagar, and any child born from that union would be considered Sarai's own.

Abram listens to Sarai and agrees to her plan. He takes Hagar as his wife, and she conceives a child.

However, once Hagar becomes pregnant, tensions arise between her and Sarai. Sarai feels despised by Hagar, and she blames Abram for the situation. Sarai complains to Abram about the mistreatment she perceives from Hagar.

Abram tells Sarai to deal with Hagar as she sees fit, giving her authority over Hagar. Sarai responds by mistreating Hagar, who eventually runs away from her.

While fleeing, Hagar encounters the Angel of the Lord near a spring in the wilderness. The Angel speaks to Hagar and tells her to return to Sarai and submit to her authority. The Angel also promises Hagar that her descendants will be numerous and that she will give birth to a son whom she should name Ishmael, meaning "God hears," because God has heard her affliction.

Hagar acknowledges the Angel's presence and declares that she has seen the God who sees her. She returns to Abram and Sarai and gives birth to Ishmael.

Genesis Chapter 16 illustrates the consequences of Sarai and Abram's attempt to fulfill God's promise through their own means. It showcases the strained relationship between Sarai and Hagar, highlighting the conflicts and tensions that arise. The chapter also emphasizes God's care for Hagar, as He appears to her and gives her reassurance and promises regarding her future and the future of her son Ishmael.

Genesis 16 tells the story of Sarai and Abram's attempt to fulfill God's promise of descendants through Sarai's Egyptian servant, Hagar. The central idea of the chapter is the consequences of taking matters into one's own hands and not trusting in God's timing and plan.

The chapter begins with Sarai suggesting that Abram take Hagar as his wife to bear children for them, as Sarai was still barren. Abram agrees, and Hagar becomes pregnant. However, tensions arise between Sarai and Hagar, with Sarai mistreating Hagar, and Hagar eventually fleeing into the wilderness.

An important verse in this chapter is Genesis 16:2, where Sarai says to Abram, "The Lord has kept me from having children. Go, sleep with my maidservant; perhaps I can build a family through her." This verse highlights Sarai's lack of trust in God's plan and her attempt to take matters into her own hands.

Another significant verse is Genesis 16:11-12, where an angel of the Lord speaks to Hagar in the wilderness and tells her that her son will be named Ishmael, and he will be a wild donkey of a man, with his hand against everyone and everyone's hand against him. This verse serves as a prophecy of Ishmael's future and highlights the consequences of going against God's plan.

Overall, the chapter serves as a cautionary tale of the dangers of not trusting in God's plan and trying to fulfill His promises in our own ways. It also introduces the character of Ishmael, who becomes an important figure in the history of the Middle East.

## CHAPTER 17

Ge. 17:1 When Abram was ninety-nine years old, the LORD appeared to him and said, "I am God Almighty; [Hebrew El-Shaddai] walk before me and be blameless.

Ge. 17:2 I will confirm my covenant between me and you and will greatly increase your numbers.”

Ge. 17:3 Abram fell face down, and God said to him,

Ge. 17:4 “As for me, this is my covenant with you: You will be the father of many nations.

Ge. 17:5 No longer will you be called Abram; [Abram means exalted father.] your name will be Abraham, [Abraham means father of many.] for I have made you a father of many nations.

Ge. 17:6 I will make you very fruitful; I will make nations of you, and kings will come from you.

Ge. 17:7 I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you.

Ge. 17:8 The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God.”

Ge. 17:9 Then God said to Abraham, “As for you, you must keep my covenant, you and your descendants after you for the generations to come.

Ge. 17:10 This is my covenant with you and your descendants after you, the covenant you are to keep: Every male among you shall be circumcised.

Ge. 17:11 You are to undergo circumcision, and it will be the sign of the covenant between me and you.

Ge. 17:12 For the generations to come every male among you who is eight days old must be circumcised, including those born in

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your household or bought with money from a foreigner — those who are not your offspring.

Ge. 17:13 Whether born in your household or bought with your money, they must be circumcised. My covenant in your flesh is to be an everlasting covenant.

Ge. 17:14 Any uncircumcised male, who has not been circumcised in the flesh, will be cut off from his people; he has broken my covenant.”

Ge. 17:15 God also said to Abraham, “As for Sarai your wife, you are no longer to call her Sarai; her name will be Sarah.

Ge. 17:16 I will bless her and will surely give you a son by her. I will bless her so that she will be the mother of nations; kings of peoples will come from her.”

Ge. 17:17 Abraham fell face down; he laughed and said to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?”

Ge. 17:18 And Abraham said to God, “If only Ishmael might live under your blessing!”

Ge. 17:19 Then God said, “Yes, but your wife Sarah will bear you a son, and you will call him Isaac. [Isaac means he laughs.] I will establish my covenant with him as an everlasting covenant for his descendants after him.

Ge. 17:20 And as for Ishmael, I have heard you: I will surely bless him; I will make him fruitful and will greatly increase his numbers. He will be the father of twelve rulers, and I will make him into a great nation.

Ge. 17:21 But my covenant I will establish with Isaac, whom Sarah will bear to you by this time next year.”

Ge. 17:22 When he had finished speaking with Abraham, God went up from him.

Ge. 17:23 On that very day Abraham took his son Ishmael and all those born in his household or bought with his money, every male in his household, and circumcised them, as God told him.

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Ge. 17:24 Abraham was ninety-nine years old when he was circumcised,

Ge. 17:25 and his son Ishmael was thirteen;

Ge. 17:26 Abraham and his son Ishmael were both circumcised on that same day.

Ge. 17:27 And every male in Abraham’s household, including those born in his household or bought from a foreigner, was circumcised with him.

#### Summary:

Genesis Chapter 17 focuses on the covenant between God and Abram (later known as Abraham) and the establishment of circumcision as a sign of the covenant. Here's a summary of Genesis Chapter 17:

Chapter 17 begins with God appearing to Abram when he was 99 years old. God introduces Himself as God Almighty and reiterates His promise to make Abram a father of many nations. God instructs Abram to walk before Him and be blameless.

God establishes a covenant with Abram, promising to multiply him exceedingly and make him the father of many nations. As a sign of this covenant, God changes Abram's name to Abraham, which means "father of a multitude."

God also promises that Abraham will be exceedingly fruitful, and kings will come from him. Furthermore, God declares that He will establish an everlasting covenant with Abraham and his descendants, giving them the land of Canaan as an everlasting possession.

As part of the covenant, God requires Abraham and all males in his household, including every male child, to be circumcised on the eighth day. Circumcision is to be a physical sign of the covenant between God and Abraham's descendants. Any uncircumcised male will be cut off from the covenant.

Abraham's wife, Sarai, is also included in the covenant, and her name is changed to Sarah, which means "princess." God promises that she will give birth to a son, and nations and kings will come from her.

Abraham falls on his face and laughs, thinking about the possibility of having a child at such an old age. He suggests that Ishmael, his son born to Hagar, could be the one to fulfill God's promise. However, God reiterates that Sarah herself will bear a son, and they are to name him Isaac.

After their conversation, Abraham immediately circumcises himself, Ishmael, and all the males in his household, showing his obedience to God's command.

Genesis Chapter 17 emphasizes the establishment of the covenant between God and Abraham, including the change of names for both Abraham and Sarah. It introduces circumcision as a physical sign of the covenant and highlights the promise of a son, Isaac, who will be born to Sarah. The chapter demonstrates Abraham's faith and obedience in accepting God's instructions and fulfilling the covenant requirements.

Genesis 17 centers around God's covenant with Abram (later renamed Abraham) and the promise of a great nation to come from him. The central idea of the chapter is God's faithfulness to His promises and the importance of circumcision as a sign of the covenant. The chapter begins with God appearing to Abram and making a covenant with him, promising to make him the father of many nations and to give him the land of Canaan as an everlasting possession. God also changes Abram's name to Abraham, which means "father of many nations," and promises that Sarah (previously named Sarai) will bear a son.

An important verse in this chapter is Genesis 17:4-5, where God says to Abraham, "As for me, this is my covenant with you: You will be the father of many nations. No longer will you be called Abram; your name will be Abraham, for I have made you a father of many nations." This verse highlights the significance of God's covenant with Abraham and the promise of descendants to come.

Another significant verse is Genesis 17:10-11, where God commands Abraham to circumcise himself, his descendants, and all males in his household as a sign of the covenant. This verse emphasizes the importance of circumcision as a sign of the covenant between God and Abraham's descendants.

Overall, the chapter emphasizes God's faithfulness to His promises and the significance of circumcision as a sign of the covenant. It also introduces the names Abraham and Sarah, which become important figures throughout the rest of the book of Genesis.

## CHAPTER 18

Ge. 18:1 The LORD appeared to Abraham near the great trees of Mamre while he was sitting at the entrance to his tent in the heat of the day.

Ge. 18:2 Abraham looked up and saw three men standing nearby. When he saw them, he hurried from the entrance of his tent

to meet them and bowed low to the ground.

Ge. 18:3 He said, "If I have found favour in your eyes, my lord, [Or O Lord] do not pass your servant by.

Ge. 18:4 Let a little water be brought, and then you may all wash your feet and rest under this tree.

Ge. 18:5 Let me get you something to eat, so you can be refreshed and then go on your way — now that you have come to your servant." "Very well," they answered, "do as you say."

Ge. 18:6 So Abraham hurried into the tent to Sarah. "Quick," he said, "get three seahs [That is, probably about 39 pints (about 22 litres)] of fine flour and knead it and bake some bread."

Ge. 18:7 Then he ran to the herd and selected a choice, tender calf and gave it to a servant, who hurried to prepare it.

Ge. 18:8 He then brought some curds and milk and the calf that had been prepared, and set these before them. While they ate, he stood near them under a tree.

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Ge. 18:9 "Where is your wife Sarah?" they asked him. "There, in the tent," he said.

Ge. 18:10 Then the LORD [Hebrew Then he] said, "I will surely return to you about this time next year, and Sarah your wife will have a son." Now Sarah was listening at the entrance to the tent, which was behind him.

Ge. 18:11 Abraham and Sarah were already old and well advanced in years, and Sarah was past the age of childbearing.

Ge. 18:12 So Sarah laughed to herself as she thought, "After I am worn out and my master [Or husband] is old, will I now have this pleasure?"

Ge. 18:13 Then the LORD said to Abraham, "Why did Sarah laugh and say, 'Will I really have a child, now that I am old?'"

Ge. 18:14 Is anything too hard for the LORD? I will return to you at the appointed time next year and Sarah will have a son."

Ge. 18:15 Sarah was afraid, so she lied and said, "I did not laugh." But he said, "Yes, you did laugh."

Ge. 18:16 When the men got up to leave, they looked down towards Sodom, and Abraham walked along with them to see them on their way.

Ge. 18:17 Then the LORD said, "Shall I hide from Abraham what I am about to do?"

Ge. 18:18 Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him.

Ge. 18:19 For I have chosen him, so that he will direct his children and his household after him to keep the way of the LORD by doing what is right and just, so that the LORD will bring about for Abraham what he has promised him."

Ge. 18:20 Then the LORD said, "The outcry against Sodom and



Gomorrah is so great and their sin so grievous

Ge. 18:21 that I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will know.”

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Ge. 18:22 The men turned away and went towards Sodom, but Abraham remained standing before the LORD. [Masoretic Text; an ancient Hebrew scribal tradition but the LORD remained standing before Abraham]

Ge. 18:23 Then Abraham approached him and said: “Will you sweep away the righteous with the wicked?

Ge. 18:24 What if there are fifty righteous people in the city? Will you really sweep it away and not spare [Or forgive; also in verse 26] the place for the sake of the fifty righteous people in it?

Ge. 18:25 Far be it from you to do such a thing — to kill the righteous with the wicked, treating the righteous and the wicked alike.

Far be it from you! Will not the Judge [Or Ruler] of all the earth do right?”

Ge. 18:26 The LORD said, “If I find fifty righteous people in the city of Sodom, I will spare the whole place for their sake.”

Ge. 18:27 Then 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,

Ge. 18:28 what if the number of the righteous is five less than fifty? Will you destroy the whole city because of five people?” “If I find forty-five there,” he said, “I will not destroy it.”

Ge. 18:29 Once again he spoke to him, “What if only forty are found there?” He said, “For the sake of forty, I will not do it.”

Ge. 18:30 Then he said, “May the Lord not be angry, but let me speak. What if only thirty can be found there?” He answered, “I will not do it if I find thirty there.”

Ge. 18:31 Abraham said, “Now that I have been so bold as to speak to the Lord, what if only twenty can be found there?” He said, “For the sake of twenty, I will not destroy it.”

Ge. 18:32 Then he said, “May the Lord not be angry, but let me speak just once more. What if only ten can be found there?” He answered, “For the sake of ten, I will not destroy it.”

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Ge. 18:33 When the LORD had finished speaking with Abraham, he left, and Abraham returned home.

Summary:

Genesis Chapter 18 recounts the visitation of three men, who are revealed to be angels, to Abraham and Sarah. This chapter also includes the announcement of Isaac's forthcoming birth and the intercession of Abraham on behalf of Sodom and Gomorrah. Here's a summary of Genesis Chapter 18:

Chapter 18 begins with Abraham sitting at the entrance of his tent in the heat of the day. He suddenly sees three men standing nearby. Abraham quickly recognizes them as visitors and shows them hospitality, offering them water, a place to rest, and a meal.

During their visit, the men ask about Sarah, and Abraham learns that they know about God's promise that Sarah will have a son. Sarah, who is listening from the tent, laughs to herself upon hearing this because of her old age.

One of the men, who is identified as the Lord, questions Abraham about Sarah's laughter and asks, "Is anything too hard for the Lord?" The Lord reaffirms that Sarah will indeed have a son, and this promise is reiterated to Abraham.

As the conversation continues, the two other men proceed toward Sodom, but the Lord remains with Abraham. Abraham realizes that the Lord is preparing to judge the wickedness of Sodom and Gomorrah. Out of concern for his nephew Lot, who resides in Sodom, Abraham intercedes and pleads for the city, asking the Lord to spare it if there are even ten righteous people found there.

The Lord agrees to spare the cities for the sake of the righteous, and the conversation concludes. Abraham then returns to his place, and the two angels depart toward Sodom.

Genesis Chapter 18 showcases Abraham's hospitality and his encounter with the Lord and the angels. It underscores God's faithfulness to His promise regarding Sarah's forthcoming son and emphasizes the importance of intercession and righteousness. The chapter sets the stage for the impending judgment of Sodom and Gomorrah and highlights Abraham's concern and plea for the righteous individuals within the city.

Genesis 18 records the visit of three men who appear to Abraham, and their promise to him and Sarah that they will have a son in their old age. The central idea of the chapter is God's faithfulness to His promises, even when they seem impossible.

The chapter begins with Abraham receiving three visitors who appear to be men, but are later revealed to be angels. Abraham offers them hospitality and prepares a meal for them. During their visit, the angels promise Abraham and Sarah that they will have a son within the next year, despite their advanced age. Sarah laughs at the idea, but the angels reiterate the promise.

An important verse in this chapter is Genesis 18:14, where the Lord speaks to Abraham and asks, "Is anything too hard for the Lord?" This verse emphasizes the power and sovereignty of God, and highlights the fact that even when something seems impossible, it is not too difficult for God to accomplish.

Another significant verse is Genesis 18:25, where Abraham pleads with God to spare the city of Sodom if there are any righteous people living there. This verse demonstrates Abraham's concern for the people of Sodom, but also his trust in God's justice and righteousness.

Overall, Genesis 18 emphasizes God's faithfulness to His promises, and the importance of trusting in His power and sovereignty. It also introduces the theme of judgment and the

contrast between the righteous and the wicked, which is developed further in the following chapters.

## CHAPTER 19

Ge. 19:1 The two angels arrived at Sodom in the evening, and Lot was sitting in the gateway of the city. When he saw them, he got up to meet them and bowed down with his face to the ground.

Ge. 19:2 “My lords,” he said, “please turn aside to your servant’s house. You can wash your feet and spend the night and then go on your way early in the morning.” “No,” they answered, “we will spend the night in the square.”

Ge. 19:3 But he insisted so strongly that they did go with him and entered his house. He prepared a meal for them, baking bread without yeast, and they ate.

Ge. 19:4 Before they had gone to bed, all the men from every part of the city of Sodom — both young and old — surrounded the house.

Ge. 19:5 They called to Lot, “Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.”

Ge. 19:6 Lot went outside to meet them and shut the door behind him

Ge. 19:7 and said, “No, my friends. Don’t do this wicked thing.

Ge. 19:8 Look, I have two daughters who have never slept with a man. Let me bring them out to you, and you can do what you like with them. But don’t do anything to these men, for they have come under the protection of my roof.”

Ge. 19:9 “Get out of our way,” they replied. And they said, “This fellow came here as an alien, and now he wants to play the judge! We’ll treat you worse than them.” They kept bringing pressure on Lot and moved forward to break down the door.

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Ge. 19:10 But the men inside reached out and pulled Lot back into the house and shut the door.

Ge. 19:11 Then they struck the men who were at the door of the house, young and old, with blindness so that they could not find the door.

Ge. 19:12 The two men said to Lot, “Do you have anyone else here — sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here,

Ge. 19:13 because we are going to destroy this place. The outcry to the LORD against its people is so great that he has sent us to destroy it.”

Ge. 19:14 So Lot went out and spoke to his sons-in-law, who were pledged to marry [Or were married to] his daughters. He said, “Hurry and get out of this place, because the LORD is

about to destroy the city!” But his sons-in-law thought he was joking.

Ge. 19:15 With the coming of dawn, the angels urged Lot, saying, “Hurry! Take your wife and your two daughters who are here, or you will be swept away when the city is punished.”

Ge. 19:16 When he hesitated, the men grasped his hand and the hands of his wife and of his two daughters and led them safely out of the city, for the LORD was merciful to them.

Ge. 19:17 As soon as they had brought them out, one of them said, “Flee for your lives! Don’t look back, and don’t stop anywhere in the plain! Flee to the mountains or you will be swept away!”

Ge. 19:18 But Lot said to them, “No, my lords, [Or No, Lord; or No, my lord] please!

Ge. 19:19 Your [The Hebrew is singular.] servant has found favour in your [The Hebrew is singular.] eyes, and you [The Hebrew is singular.] have shown great kindness to me in sparing my life. But I can’t flee to the mountains; this disaster will overtake me, and I’ll die.

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Ge. 19:20 Look, here is a town near enough to run to, and it is small. Let me flee to it — it is very small, isn’t it? Then my life will be spared.”

Ge. 19:21 He said to him, “Very well, I will grant this request too; I will not overthrow the town you speak of.

Ge. 19:22 But flee there quickly, because I cannot do anything until you reach it.” (That is why the town was called Zoar.) [Zoar means small.]

Ge. 19:23 By the time Lot reached Zoar, the sun had risen over the land.

Ge. 19:24 Then the LORD rained down burning sulphur on Sodom and Gomorrah — from the LORD out of the heavens.

Ge. 19:25 Thus he overthrew those cities and the entire plain, including all those living in the cities — and also the vegetation in the land.

Ge. 19:26 But Lot’s wife looked back, and she became a pillar of salt.

Ge. 19:27 Early the next morning Abraham got up and returned to the place where he had stood before the LORD.

Ge. 19:28 He looked down towards Sodom and Gomorrah, towards all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace.

Ge. 19:29 So when God destroyed the cities of the plain, he remembered Abraham, and he brought Lot out of the catastrophe that overthrew the cities where Lot had lived.

Ge. 19:30 Lot and his two daughters left Zoar and settled in the mountains, for he was afraid to stay in Zoar. He and his two

daughters lived in a cave.

Ge. 19:31 One day the older daughter said to the younger, “Our father is old, and there is no man around here to lie with us, as is the custom all over the earth.

Ge. 19:32 Let’s get our father to drink wine and then lie with him and preserve our family line through our father.”

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Ge. 19:33 That night they got their father to drink wine, and the older daughter went in and lay with him. He was not aware of it when she lay down or when she got up.

Ge. 19:34 The next day the older daughter said to the younger, “Last night I lay with my father. Let’s get him to drink wine again tonight, and you go in and lie with him so we can preserve our family line through our father.”

Ge. 19:35 So they got their father to drink wine that night also, and the younger daughter went and lay with him. Again he was not aware of it when she lay down or when she got up.

Ge. 19:36 So both of Lot’s daughters became pregnant by their father.

Ge. 19:37 The older daughter had a son, and she named him Moab; [Moab sounds like the Hebrew for from father.] he is the father of the Moabites of today.

Ge. 19:38 The younger daughter also had a son, and she named him Ben-Ammi; [Ben-Ammi means son of my people.] he is the father of the Ammonites of today.

Summary:

Genesis Chapter 19 details the story of the destruction of Sodom and Gomorrah and the rescue of Lot and his family. Here's a summary of Genesis Chapter 19:

Chapter 19 begins with the two angels arriving in Sodom in the evening. Lot, who is sitting at the gate of the city, recognizes them as visitors and insists that they stay at his house. Lot prepares a feast for them, but before they can eat, the men of Sodom surround Lot's house, demanding to have relations with the visitors.

Lot, desperate to protect his guests, offers his own daughters instead, but the men of Sodom refuse and persist in their wicked intentions. The angels intervene, striking the men with blindness, thus preventing them from carrying out their evil desires.

The angels inform Lot that they have come to destroy the city because of its great wickedness. They instruct Lot to gather his family and leave the city immediately. Lot goes to his sons-in-law to warn them, but they do not take him seriously.

At dawn, the angels urge Lot and his family to hurry and leave. Reluctantly, Lot and his wife, along with their two daughters, leave the city. The angels warn them not to look back and to flee to the mountains for safety.

As they escape, God rains down burning sulfur on Sodom and Gomorrah, completely destroying the cities and the surrounding plain. Lot's wife, against the warning, looks back and is turned into a pillar of salt.

Lot and his daughters settle in a small town called Zoar. However, fearing for their future, Lot's daughters conspire to get their father drunk and sleep with him so they can bear children. They both become pregnant, and their sons, Moab and Ammon, become the ancestors of the Moabites and Ammonites.

Genesis Chapter 19 illustrates the extreme wickedness of Sodom and Gomorrah and God's judgment upon them. It highlights Lot's hospitality toward the angels and his struggle to protect them. The chapter also depicts the tragic consequences of Lot's lingering attachment to the sinful city and the eventual destruction of his wife. Furthermore, it addresses the morally problematic actions of Lot's daughters after the destruction of Sodom and Gomorrah.

Genesis 19 describes the destruction of Sodom and Gomorrah and the escape of Lot and his daughters from the city. The chapter begins with two angels visiting Lot in Sodom and Lot showing them hospitality. However, the men of the city surround Lot's house and demand that he hand over his guests to them so that they can have sex with them. Lot offers his virgin daughters instead, but the men refuse and try to break down the door. The angels intervene, blinding the men and warning Lot and his family to flee the city before its destruction. They are instructed not to look back as they flee, but Lot's wife disobeys and is turned into a pillar of salt. Sodom and Gomorrah are then destroyed by fire and brimstone sent from heaven, leaving nothing but smoke and ash. The central idea of this chapter is the punishment of sin and the importance of obedience to God's warnings. The chapter also highlights the danger of allowing wickedness and corruption to thrive in a community.

Important verses in Genesis 19 include:

- Genesis 19:4-5: "Before they had gone to bed, all the men from every part of the city of Sodom—both young and old—surrounded the house. They called to Lot, 'Where are the men who came to you tonight? Bring them out to us so that we can have sex with them.'"
- Genesis 19:12-13: "The two men said to Lot, 'Do you have anyone else here—sons-in-law, sons or daughters, or anyone else in the city who belongs to you? Get them out of here, because we are going to destroy this place.'"
- Genesis 19:26: "But Lot's wife looked back, and she became a pillar of salt."
- Genesis 19:28: "He looked down toward Sodom and Gomorrah, toward all the land of the plain, and he saw dense smoke rising from the land, like smoke from a furnace."

These verses show the severity of the sin in Sodom and Gomorrah, the urgency of God's warning, and the consequences of disobedience.

## CHAPTER 20

Ge. 20:1 Now Abraham moved on from there into the region of the

Negev and lived between Kadesh and Shur. For a while he stayed in Gerar,

Ge. 20:2 and there Abraham said of his wife Sarah, "She is my sister." Then Abimelech king of Gerar sent for Sarah and took her.

Ge. 20:3 But God came to Abimelech in a dream one night and said to him, "You are as good as dead because of the woman you have taken; she is a married woman."

Ge. 20:4 Now Abimelech had not gone near her, so he said, "Lord, will you destroy an innocent nation?"

Ge. 20:5 Did he not say to me, 'She is my sister,' and didn't she also say, 'He is my brother'? I have done this with a clear conscience and clean hands."

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Ge. 20:6 Then God said to him in the dream, "Yes, I know you did this with a clear conscience, and so I have kept you from sinning against me. That is why I did not let you touch her.

Ge. 20:7 Now return the man's wife, for he is a prophet, and he will pray for you and you will live. But if you do not return her, you may be sure that you and all yours will die."

Ge. 20:8 Early the next morning Abimelech summoned all his officials, and when he told them all that had happened, they were very much afraid.

Ge. 20:9 Then Abimelech called Abraham in and said, "What have you done to us? How have I wronged you that you have brought such great guilt upon me and my kingdom? You have done things to me that should not be done."

Ge. 20:10 And Abimelech asked Abraham, "What was your reason for doing this?"

Ge. 20:11 Abraham replied, "I said to myself, 'There is surely no fear of God in this place, and they will kill me because of my wife.'

Ge. 20:12 Besides, she really is my sister, the daughter of my father though not of my mother; and she became my wife.

Ge. 20:13 And when God caused me to wander from my father's household, I said to her, 'This is how you can show your love to me: Everywhere we go, say of me, "He is my brother."'"

Ge. 20:14 Then Abimelech brought sheep and cattle and male and female slaves and gave them to Abraham, and he returned Sarah his wife to him.

Ge. 20:15 And Abimelech said, "My land is before you; live wherever you like."

Ge. 20:16 To Sarah he said, "I am giving your brother a thousand shekels [That is, about 25 pounds (about 11.5 kilograms)] of silver. This is to cover the offence against you before all who are with you; you are completely vindicated."

Ge. 20:17 Then Abraham prayed to God, and God healed Abimelech, his wife and his slave girls so they could have children again,

Ge. 20:18 for the LORD had closed up every womb in Abimelech's household because of Abraham's wife Sarah.

Summary:

Genesis Chapter 20 tells the story of Abraham and Sarah's encounter with Abimelech, the king of Gerar. Here's a summary of Genesis Chapter 20:

Chapter 20 begins with Abraham and Sarah journeying to the land of Gerar, which is ruled by Abimelech, the king. Abraham introduces Sarah as his sister to Abimelech, fearing that the people of Gerar would kill him to take her as a wife because of her beauty.

God appears to Abimelech in a dream and warns him that Sarah is actually Abraham's wife. God informs Abimelech that taking Sarah as his own would bring death upon him and his entire household.

In the morning, Abimelech confronts Abraham about his deception, expressing his innocence and integrity in dealing with Abraham. He questions why Abraham would put his people at risk by presenting Sarah as his sister.

Abraham explains that he believed there was no fear of God in Gerar and that Sarah truly is his half-sister. He admits that he deceived Abimelech out of fear for his own life. Nevertheless, Abraham acknowledges his wrongdoing.

Abimelech responds by returning Sarah to Abraham and offering him land, livestock, and servants as a gesture of reconciliation. He also allows Abraham to dwell anywhere in his land that he chooses.

Furthermore, Abimelech gives Abraham a thousand pieces of silver to serve as a vindication for Sarah's honor in the eyes of others. Sarah is also vindicated, as Abimelech acknowledges her as Abraham's wife.

Abraham prays to God, and God heals Abimelech, his wife, and his female slaves, as they had been unable to conceive due to the divine intervention brought upon them.

Genesis Chapter 20 emphasizes the faithfulness of God in protecting Sarah and preventing her from being defiled. It portrays Abraham's lack of trust in God's provision and his resorting to deception. The chapter also highlights Abimelech's integrity and God's mercy in restoring fertility to Abimelech's household. Overall, it serves as a reminder of God's faithfulness, even in moments of human frailty and deception.

Genesis chapter 20 tells the story of Abraham and Sarah's encounter with Abimelech, the king of Gerar. In this chapter, Abraham introduces Sarah as his sister instead of his wife, out of fear that the locals would kill him to take her as their own. However, Abimelech takes Sarah into his harem, not knowing that she is actually Abraham's wife. God



intervenes in a dream, warning Abimelech of the deception, and he returns Sarah to Abraham and rebukes him for his deceit.

One of the important verses in this chapter is Genesis 20:3, where God speaks to Abimelech in a dream, saying, "You are as good as dead because of the woman you have taken; she is a married woman." This verse shows that God is concerned about protecting the sanctity of marriage and that even those who are not part of God's covenant community can be held accountable for their actions.

Another important verse is Genesis 20:11, where Abraham admits to Abimelech that he lied about Sarah being his sister, saying, "I said to myself, 'There is surely no fear of God in this place, and they will kill me because of my wife.'" This verse reveals Abraham's lack of faith in God's protection and shows that even the patriarchs of Israel were imperfect and struggled with their faith at times.

## CHAPTER 21

Ge. 21:1 Now the LORD was gracious to Sarah as he had said, and the LORD did for Sarah what he had promised.

Ge. 21:2 Sarah became pregnant and bore a son to Abraham in his old age, at the very time God had promised him.

Ge. 21:3 Abraham gave the name Isaac [Isaac means he laughs.] to the son Sarah bore him.

Ge. 21:4 When his son Isaac was eight days old, Abraham circumcised him, as God commanded him.

Ge. 21:5 Abraham was a hundred years old when his son Isaac was born to him.

Ge. 21:6 Sarah said, "God has brought me laughter, and everyone who hears about this will laugh with me."

Ge. 21:7 And she added, "Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age."

Ge. 21:8 The child grew and was weaned, and on the day Isaac was weaned Abraham held a great feast.

Ge. 21:9 But Sarah saw that the son whom Hagar the Egyptian had borne to Abraham was mocking,

Ge. 21:10 and she said to Abraham, "Get rid of that slave woman and her son, for that slave woman's son will never share in the inheritance with my son Isaac."

Ge. 21:11 The matter distressed Abraham greatly because it concerned his son.

Ge. 21:12 But God said to him, "Do not be so distressed about the boy and your maidservant. Listen to whatever Sarah tells you,

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because it is through Isaac that your offspring [Or seed] will be reckoned.

Ge. 21:13 I will make the son of the maidservant into a nation also, because he is your offspring."

Ge. 21:14 Early the next morning Abraham took some food and a skin

of water and gave them to Hagar. He set them on her shoulders and then sent her off with the boy. She went on her way and wandered in the desert of Beersheba.

Ge. 21:15 When the water in the skin was gone, she put the boy under one of the bushes.

Ge. 21:16 Then she went off and sat down nearby, about a bow-shot away, for she thought, "I cannot watch the boy die." And as she sat there nearby, she [Hebrew; Septuagint the child] began to sob.

Ge. 21:17 God heard the boy crying, and the angel of God called to Hagar from heaven and said to her, "What is the matter, Hagar? Do not be afraid; God has heard the boy crying as he lies there.

Ge. 21:18 Lift the boy up and take him by the hand, for I will make him into a great nation."

Ge. 21:19 Then God opened her eyes and she saw a well of water. So she went and filled the skin with water and gave the boy a drink.

Ge. 21:20 God was with the boy as he grew up. He lived in the desert and became an archer.

Ge. 21:21 While he was living in the Desert of Paran, his mother got a wife for him from Egypt.

Ge. 21:22 At that time Abimelech and Phicol the commander of his forces said to Abraham, "God is with you in everything you do.

Ge. 21:23 Now swear to me here before God that you will not deal falsely with me or my children or my descendants. Show to  
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me and the country where you are living as an alien the same kindness I have shown to you."

Ge. 21:24 Abraham said, "I swear it."

Ge. 21:25 Then Abraham complained to Abimelech about a well of water that Abimelech's servants had seized.

Ge. 21:26 But Abimelech said, "I don't know who has done this. You did not tell me, and I heard about it only today."

Ge. 21:27 So Abraham brought sheep and cattle and gave them to Abimelech, and the two men made a treaty.

Ge. 21:28 Abraham set apart seven ewe lambs from the flock,

Ge. 21:29 and Abimelech asked Abraham, "What is the meaning of these seven ewe lambs you have set apart by themselves?"

Ge. 21:30 He replied, "Accept these seven lambs from my hand as a witness that I dug this well."

Ge. 21:31 So that place was called Beersheba, [Beersheba can mean well of seven or well of the oath.] because the two men swore an oath there.

Ge. 21:32 After the treaty had been made at Beersheba, Abimelech and

Phicol the commander of his forces returned to the land of the Philistines.

Ge. 21:33 Abraham planted a tamarisk tree in Beersheba, and there he called upon the name of the LORD, the Eternal God.

Ge. 21:34 And Abraham stayed in the land of the Philistines for a long time.

Summary:

Genesis Chapter 21 focuses on the birth of Isaac, the son of Abraham and Sarah, as well as the departure of Hagar and Ishmael. Here's a summary of Genesis Chapter 21:

Chapter 21 begins with God fulfilling His promise to Sarah by allowing her to conceive and bear a son in her old age. Sarah gives birth to Isaac, as God had foretold.

On the day Isaac is weaned, Abraham holds a great feast to celebrate. However, Sarah notices Ishmael, the son of Hagar and Abraham, mocking Isaac. This greatly upsets Sarah, and she demands that Abraham cast out both Hagar and Ishmael, fearing that Ishmael will not share in the inheritance with Isaac.

Though Abraham is distressed by this request, God assures him to listen to Sarah and promises to make a nation out of Ishmael as well, since he is Abraham's offspring. Early the next morning, Abraham provides Hagar with some bread and water, and she and Ishmael set out into the wilderness of Beersheba.

After wandering in the wilderness, Hagar runs out of water and is in despair. She places Ishmael under a shrub and moves a distance away so as not to see his suffering. In her distress, she cries out to God for help.

God hears Hagar's cry and speaks to her, assuring her that He has seen her circumstances. God promises to make Ishmael into a great nation and tells Hagar where to find a well of water. Hagar and Ishmael are rescued, and Ishmael grows up in the wilderness of Paran, where he becomes an expert in archery.

Meanwhile, Abraham makes a covenant with Abimelech, the king of Gerar, by offering him sheep and oxen as a witness to their agreement regarding a well of water that Abimelech's servants had seized. The two men part ways in peace.

Genesis Chapter 21 highlights the faithfulness of God in fulfilling His promise to Abraham and Sarah through the birth of Isaac. It also portrays the tension between Sarah and Hagar and the subsequent expulsion of Hagar and Ishmael from Abraham's household. The chapter emphasizes God's care and provision for Hagar and Ishmael in their time of need, reaffirming His promise to make a great nation from Ishmael. Additionally, it showcases Abraham's interaction with Abimelech, demonstrating God's preservation of Abraham and his descendants.

Genesis 21 is primarily focused on the birth of Isaac, the son promised to Abraham and Sarah by God, and the subsequent conflicts that arose in their family.

The chapter opens with the fulfillment of God's promise to Abraham and Sarah, who were both advanced in years, that they would have a son named Isaac. Sarah gives birth to Isaac, and Abraham circumcises him on the eighth day, as God had commanded. However, conflict arises between Sarah and Hagar, the mother of Abraham's other son Ishmael. Sarah demands that Hagar and Ishmael be sent away from their household, and although Abraham is initially distressed by this, God assures him that he will make a great nation of Ishmael as well.

Abraham sends Hagar and Ishmael away with some provisions, but they soon run out of water in the wilderness. God hears Ishmael's cries and sends an angel to show Hagar a well, saving their lives. Meanwhile, Isaac grows and is weaned, and Abraham throws a feast in celebration.

The chapter ends with a covenant between Abraham and Abimelech, the king of Gerar, which establishes a peaceful relationship between them.

Some important verses in this chapter include:

- "The Lord visited Sarah as he had said, and the Lord did to Sarah as he had promised." (Genesis 21:1) - This verse emphasizes God's faithfulness to His promises, as He had promised Abraham and Sarah a son despite their advanced age, and He fulfills that promise in this chapter.
- "So Sarah said to Abraham, 'Cast out this slave woman with her son, for the son of this slave woman shall not be heir with my son Isaac.'" (Genesis 21:10) - This verse reveals the conflict between Sarah and Hagar, and Sarah's desire to protect Isaac's inheritance.
- "Do not be distressed because of the boy and your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you." (Genesis 21:12) - This verse shows God's reassurance to Abraham that despite sending away Ishmael, He will still fulfill His promise to make a great nation from him.
- "God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, 'What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is.'" (Genesis 21:17) - This verse highlights God's compassion and concern for Hagar and Ishmael, even though they were not part of the covenant family.
- "So Abraham called that place Beer-sheba; because there both of them swore an oath." (Genesis 21:31) - This verse marks the establishment of the covenant between Abraham and Abimelech, and the naming of the place where it occurred.

## CHAPTER 22

Ge. 22:1 Some time later God tested Abraham. He said to him, "Abraham!" "Here I am," he replied.

Ge. 22:2 Then God said, "Take your son, your only son, Isaac, whom you love, and go to the region of Moriah. Sacrifice him there

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as a burnt offering on one of the mountains I will tell you

about.”

Ge. 22:3 Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about.

Ge. 22:4 On the third day Abraham looked up and saw the place in the distance.

Ge. 22:5 He said to his servants, “Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you.”

Ge. 22:6 Abraham took the wood for the burnt offering and placed it on his son Isaac, and he himself carried the fire and the knife.

As the two of them went on together,

Ge. 22:7 Isaac spoke up and said to his father Abraham, “Father?”

“Yes, my son?” Abraham replied. “The fire and wood are here,” Isaac said, “but where is the lamb for the burnt offering?”

Ge. 22:8 Abraham answered, “God himself will provide the lamb for the burnt offering, my son.” And the two of them went on together.

Ge. 22:9 When they reached the place God had told him about, Abraham built an altar there and arranged the wood on it. He bound his son Isaac and laid him on the altar, on top of the wood.

Ge. 22:10 Then he reached out his hand and took the knife to slay his son.

Ge. 22:11 But the angel of the LORD called out to him from heaven, “Abraham! Abraham!” “Here I am,” he replied.

Ge. 22:12 “Do not lay a hand on the boy,” he said. “Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son.”

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Ge. 22:13 Abraham looked up and there in a thicket he saw a ram [Many manuscripts of the Masoretic Text, Samaritan Pentateuch, Septuagint and Syriac; most manuscripts of the Masoretic Text a ram behind him] caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.

Ge. 22:14 So Abraham called that place The LORD Will Provide. And to this day it is said, “On the mountain of the LORD it will be provided.”

Ge. 22:15 The angel of the LORD called to Abraham from heaven a second time

Ge. 22:16 and said, “I swear by myself, declares the LORD, that because you have done this and have not withheld your son, your only son,

Ge. 22:17 I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,

Ge. 22:18 and through your offspring [Or seed] all nations on earth will be blessed, because you have obeyed me.”

Ge. 22:19 Then Abraham returned to his servants, and they set off together for Beersheba. And Abraham stayed in Beersheba.

Ge. 22:20 Some time later Abraham was told, “Milcah is also a mother; she has borne sons to your brother Nahor:

Ge. 22:21 Uz the firstborn, Buz his brother, Kemuel (the father of Aram),

Ge. 22:22 Kesed, Hazo, Pildash, Jidlaph and Bethuel.”

Ge. 22:23 Bethuel became the father of Rebekah. Milcah bore these eight sons to Abraham’s brother Nahor.

Ge. 22:24 His concubine, whose name was Reumah, also had sons: Tebah, Gaham, Tahash and Maacah

Summary:

Genesis Chapter 22 tells the famous story of Abraham's willingness to sacrifice his son Isaac as a test of his faith. Here's a summary of Genesis Chapter 22:

Chapter 22 begins with God testing Abraham by calling him to sacrifice his beloved son Isaac as a burnt offering on a mountain that God will show him. Early the next morning, Abraham prepares for the journey with Isaac and two servants.

After traveling for three days, Abraham sees the designated mountain in the distance. He instructs the servants to wait while he and Isaac go up the mountain to worship. Abraham tells the servants that he and Isaac will return to them.

As they ascend the mountain, Isaac notices that they have brought the necessary items for a sacrifice but asks where the lamb is. Abraham responds by saying that God Himself will provide the lamb.

When they reach the top of the mountain, Abraham builds an altar, arranges the wood, and binds Isaac, laying him on the altar. Just as Abraham is about to sacrifice his son, an angel of the Lord calls out to him from heaven, telling him not to harm Isaac. The angel commends Abraham's obedience and faith, stating that he has proven his fear of God.

Abraham looks up and sees a ram caught in a thicket by its horns, provided by God as a substitute for Isaac. Abraham sacrifices the ram instead, and they name the place "The Lord Will Provide."

The angel of the Lord speaks to Abraham again, reiterating God's blessings and promises to multiply his descendants and bless all nations through them because of his obedience.

Abraham and Isaac descend the mountain and reunite with the servants. They return to Beersheba together.

Genesis Chapter 22 portrays the ultimate test of Abraham's faith and obedience to God. It showcases his willingness to offer his son Isaac as a sacrifice, demonstrating his complete trust in God. The chapter emphasizes God's provision and intervention, providing a ram as a substitute for Isaac. It reinforces God's faithfulness to His promises and the blessings that result from obedience and trust in Him.

Genesis Chapter 22 tells the story of Abraham's willingness to sacrifice his son Isaac as a test of his faith in God. The chapter opens with God testing Abraham by commanding him to take his son, Isaac, to the land of Moriah and offer him there as a burnt offering. Abraham obeyed God's command and set out on the journey with Isaac. On the third day of their journey, Abraham saw the place God had designated and instructed his servants to wait for them there while he and Isaac proceeded alone to offer a sacrifice to God. As they walked up the mountain, Isaac asked his father where the lamb for the sacrifice was. Abraham replied that God would provide the lamb, and they continued up the mountain. Once they arrived at the designated spot, Abraham built an altar and prepared to offer his son as a sacrifice.

Just as Abraham was about to slay his son, an angel of the Lord stopped him and provided a ram for the sacrifice instead. God commended Abraham for his faith and provided a blessing for his obedience.

The central idea of the chapter is the concept of faith and obedience to God. Abraham's willingness to obey God, even in the face of a seemingly impossible request, demonstrated his unwavering faith in God. The chapter emphasizes the importance of faith and obedience in the relationship between God and his people.

One important verse in this chapter is Genesis 22:12, where the angel of the Lord stops Abraham from sacrificing his son and commends him for his faith: "Do not lay a hand on the boy," he said. "Do not do anything to him. Now I know that you fear God, because you have not withheld from me your son, your only son."

This verse shows that God values faith and obedience above all else and rewards those who demonstrate these qualities. It also emphasizes the importance of trust in God's plans, even when they may seem difficult or impossible.

## CHAPTER 23

Ge. 23:1 Sarah lived to be a hundred and twenty-seven years old.

Ge. 23:2 She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her.

Ge. 23:3 Then Abraham rose from beside his dead wife and spoke to the Hittites. [Or the sons of Heth; also in verses 5, 7, 10, 16, 18 and 20] He said,

Ge. 23:4 "I am an alien and a stranger among you. Sell me some property for a burial site here so that I can bury my dead."

Ge. 23:5 The Hittites replied to Abraham,

Ge. 23:6 "Sir, listen to us. You are a mighty prince among us. Bury

your dead in the choicest of our tombs. None of us will refuse you his tomb for burying your dead.”

Ge. 23:7 Then Abraham rose and bowed down before the people of the land, the Hittites.

Ge. 23:8 He said to them, “If you are willing to let me bury my dead, then listen to me and intercede with Ephron son of Zohar on my behalf

Ge. 23:9 so that he will sell me the cave of Machpelah, which belongs to him and is at the end of his field. Ask him to sell it to me for the full price as a burial site among you.”

Ge. 23:10 Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate of his city.

Ge. 23:11 “No, my lord,” he said. “Listen to me; I give [Or sell] you the field, and I give [Or sell] you the cave that is in it. I give [Or sell] it to you in the presence of my people. Bury your dead.”

Ge. 23:12 Again Abraham bowed down before the people of the land  
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Ge. 23:13 and he said to Ephron in their hearing, “Listen to me, if you will. I will pay the price of the field. Accept it from me so that I can bury my dead there.”

Ge. 23:14 Ephron answered Abraham,

Ge. 23:15 “Listen to me, my lord; the land is worth four hundred shekels [That is, about 10 pounds (about 4.5 kilograms)] of silver, but what is that between me and you? Bury your dead.”

Ge. 23:16 Abraham agreed to Ephron’s terms and weighed out for him the price he had named in the hearing of the Hittites: four hundred shekels of silver, according to the weight current among the merchants.

Ge. 23:17 So Ephron’s field in Machpelah near Mamre — both the field and the cave in it, and all the trees within the borders of the field — was legally made over

Ge. 23:18 to Abraham as his property in the presence of all the Hittites who had come to the gate of the city.

Ge. 23:19 Afterwards Abraham buried his wife Sarah in the cave in the field of Machpelah near Mamre (which is at Hebron) in the land of Canaan.

Ge. 23:20 So the field and the cave in it were legally made over to Abraham by the Hittites as a burial site

Summary:

Genesis Chapter 23 focuses on the death and burial of Sarah, Abraham's wife, and the procurement of a burial site. Here's a summary of Genesis Chapter 23:



Chapter 23 begins with Sarah's death at the age of 127 in the city of Hebron. Abraham mourns her and weeps for her loss. He is determined to give her a proper burial.

Abraham approaches the Hittites, the people of the land, and requests a burial site to bury his deceased wife. He speaks to them respectfully and identifies himself as a foreigner and a resident among them.

The Hittites, acknowledging Abraham's status and influence, offer him the choice of any of their burial sites to bury Sarah. They express their willingness to give him a burial plot and emphasize his importance in their midst.

However, Abraham insists on purchasing a specific cave and field from Ephron the Hittite, known as the Cave of Machpelah, which is located near Mamre. Abraham offers to pay the full price for the land.

Ephron initially offers to gift the land to Abraham, but Abraham insists on buying it at a fair price. The transaction is witnessed by the Hittites, and Abraham pays Ephron four hundred shekels of silver, which is the agreed-upon price for the field.

Abraham then buries Sarah in the Cave of Machpelah, which is in the field that he has acquired. The cave becomes a permanent burial site for Abraham and his descendants.

Genesis Chapter 23 highlights Abraham's respect for his deceased wife, Sarah, and his determination to provide her with an honorable burial. It portrays his interactions with the Hittites and the negotiation process to obtain the Cave of Machpelah as a burial site. The chapter emphasizes the importance of securing a resting place for Sarah and foreshadows the significance of the Cave of Machpelah as a burial place for future generations.

Genesis chapter 23 describes the death and burial of Sarah, Abraham's wife. The central idea of this chapter is the importance of Sarah as the mother of the Jewish people, and the way in which her death marks the passing of an era and the beginning of a new one.

The chapter begins with Sarah's death at the age of 127. Abraham mourns her and seeks to buy a burial place for her, as was the custom of the time. He negotiates with the Hittites to buy a cave in Machpelah, near Hebron, to use as a family tomb. The Hittites initially offer to give him the land for free, but Abraham insists on paying for it as a way of establishing a legal claim to the land.

The main verses of this chapter are:

- Genesis 23:1-2: "Sarah lived to be a hundred and twenty-seven years old. She died at Kiriath Arba (that is, Hebron) in the land of Canaan, and Abraham went to mourn for Sarah and to weep over her."
- Genesis 23:4: "I am an alien and a stranger among you. Sell me some property for a burial site here so I can bury my dead."
- Genesis 23:9: "Sell me the cave of Machpelah, which belongs to you and is at the end of your field. Ask the full price for it and bury my dead there."
- Genesis 23:16-18: "Abraham agreed to Ephron's terms and weighed out for him the price he had named in the hearing of the Hittites: four hundred shekels of silver, according to the weight current among the merchants. So Ephron's field in

Machpelah near Mamre—both the field and the cave in it, and all the trees within the borders of the field—was deeded to Abraham as his property in the presence of all the Hittites who had come to the gate of the city."

The significance of this chapter lies in the fact that it establishes the ownership of the land of Canaan by the Jewish people. By buying the cave in Machpelah as a family tomb, Abraham is taking the first step towards establishing a permanent presence in the land that God has promised to his descendants. Additionally, Sarah's death marks the end of the first generation of patriarchs and matriarchs, and the beginning of a new era in which the Jewish people will continue to grow and thrive.

#### CHAPTER 24

Ge. 24:1 Abraham was now old and well advanced in years, and the LORD had blessed him in every way.

Ge. 24:2 He said to the chief [Or oldest] servant in his household, the one in charge of all that he had, "Put your hand under my thigh.

Ge. 24:3 I want you to swear by the LORD, the God of heaven and the God of earth, that you will not get a wife for my son from the daughters of the Canaanites, among whom I am living,

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Ge. 24:4 but will go to my country and my own relatives and get a wife for my son Isaac."

Ge. 24:5 The servant asked him, "What if the woman is unwilling to come back with me to this land? Shall I then take your son back to the country you came from?"

Ge. 24:6 "Make sure that you do not take my son back there," Abraham said.

Ge. 24:7 "The LORD, the God of heaven, who brought me out of my father's household and my native land and who spoke to me and promised me on oath, saying, 'To your offspring [Or seed] I will give this land' — he will send his angel before you so that you can get a wife for my son from there.

Ge. 24:8 If the woman is unwilling to come back with you, then you will be released from this oath of mine. Only do not take my son back there."

Ge. 24:9 So the servant put his hand under the thigh of his master Abraham and swore an oath to him concerning this matter.

Ge. 24:10 Then the servant took ten of his master's camels and left, taking with him all kinds of good things from his master. He set out for Aram Naharaim [That is, North-west Mesopotamia] and made his way to the town of Nahor.

Ge. 24:11 He made the camels kneel down near the well outside the town; it was towards evening, the time the women go out to draw water.

Ge. 24:12 Then he prayed, "O LORD, God of my master Abraham, give me success today, and show kindness to my master Abraham.

Ge. 24:13 See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw water.

Ge. 24:14 May it be that when I say to a girl, 'Please let down your jar that I may have a drink,' and she says, 'Drink, and I'll water your camels too' — let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness to my master."

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Ge. 24:15 Before he had finished praying, Rebekah came out with her jar on her shoulder. She was the daughter of Bethuel son of Milcah, who was the wife of Abraham's brother Nahor.

Ge. 24:16 The girl was very beautiful, a virgin; no man had ever lain with her. She went down to the spring, filled her jar and came up again.

Ge. 24:17 The servant hurried to meet her and said, "Please give me a little water from your jar."

Ge. 24:18 "Drink, my lord," she said, and quickly lowered the jar to her hands and gave him a drink.

Ge. 24:19 After she had given him a drink, she said, "I'll draw water for your camels too, until they have finished drinking."

Ge. 24:20 So she quickly emptied her jar into the trough, ran back to the well to draw more water, and drew enough for all his camels.

Ge. 24:21 Without saying a word, the man watched her closely to learn whether or not the LORD had made his journey successful.

Ge. 24:22 When the camels had finished drinking, the man took out a gold nose ring weighing a beka [That is, about 1/5 ounce (about 6 grams)] and two gold bracelets weighing ten shekels. [That is, about 4 ounces (about 115 grams)]

Ge. 24:23 Then he asked, "Whose daughter are you? Please tell me, is there room in your father's house for us to spend the night?"

Ge. 24:24 She answered him, "I am the daughter of Bethuel, the son that Milcah bore to Nahor."

Ge. 24:25 And she added, "We have plenty of straw and fodder, as well as room for you to spend the night."

Ge. 24:26 Then the man bowed down and worshipped the LORD,

Ge. 24:27 saying, "Praise be to the LORD, the God of my master Abraham, who has not abandoned his kindness and faithfulness to my master. As for me, the LORD has led me on the journey to the house of my master's relatives."

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Ge. 24:28 The girl ran and told her mother's household about these things.

Ge. 24:29 Now Rebekah had a brother named Laban, and he hurried out to the man at the spring.

Ge. 24:30 As soon as he had seen the nose ring, and the bracelets on his

sister's arms, and had heard Rebekah tell what the man said to her, he went out to the man and found him standing by the camels near the spring.

Ge. 24:31 "Come, you who are blessed by the LORD," he said. "Why are you standing out here? I have prepared the house and a place for the camels."

Ge. 24:32 So the man went to the house, and the camels were unloaded. Straw and fodder were brought for the camels, and water for him and his men to wash their feet.

Ge. 24:33 Then food was set before him, but he said, "I will not eat until I have told you what I have to say." "Then tell us,"

Laban said.

Ge. 24:34 So he said, "I am Abraham's servant.

Ge. 24:35 The LORD has blessed my master abundantly, and he has become wealthy. He has given him sheep and cattle, silver and gold, menservants and maidservants, and camels and donkeys.

Ge. 24:36 My master's wife Sarah has borne him a son in her [Or his] old age, and he has given him everything he owns.

Ge. 24:37 And my master made me swear an oath, and said, 'You must not get a wife for my son from the daughters of the

Canaanites, in whose land I live,

Ge. 24:38 but go to my father's family and to my own clan, and get a wife for my son.'

Ge. 24:39 "Then I asked my master, 'What if the woman will not come back with me?'

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Ge. 24:40 "He replied, 'The LORD, before whom I have walked, will send his angel with you and make your journey a success, so that you can get a wife for my son from my own clan and from my father's family.

Ge. 24:41 Then, when you go to my clan, you will be released from my oath even if they refuse to give her to you — you will be released from my oath.'

Ge. 24:42 "When I came to the spring today, I said, 'O LORD, God of my master Abraham, if you will, please grant success to the journey on which I have come.

Ge. 24:43 See, I am standing beside this spring; if a maiden comes out to draw water and I say to her, "Please let me drink a little water from your jar,"

Ge. 24:44 and if she says to me, "Drink, and I'll draw water for your camels too," let her be the one the LORD has chosen for my master's son.'

Ge. 24:45 "Before I finished praying in my heart, Rebekah came out, with her jar on her shoulder. She went down to the spring and drew water, and I said to her, 'Please give me a drink.'

Ge. 24:46 “She quickly lowered her jar from her shoulder and said, ‘Drink, and I’ll water your camels too.’ So I drank, and she watered the camels also.

Ge. 24:47 “I asked her, ‘Whose daughter are you?’ “She said, ‘The daughter of Bethuel son of Nahor, whom Milcah bore to him.’ “Then I put the ring in her nose and the bracelets on her arms,

Ge. 24:48 and I bowed down and worshipped the LORD. I praised the LORD, the God of my master Abraham, who had led me on the right road to get the granddaughter of my master’s brother for his son.

Ge. 24:49 Now if you will show kindness and faithfulness to my master, tell me; and if not, tell me, so I may know which way to turn.”

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Ge. 24:50 Laban and Bethuel answered, “This is from the LORD; we can say nothing to you one way or the other.

Ge. 24:51 Here is Rebekah; take her and go, and let her become the wife of your master’s son, as the LORD has directed.”

Ge. 24:52 When Abraham’s servant heard what they said, he bowed down to the ground before the LORD.

Ge. 24:53 Then the servant brought out gold and silver jewellery and articles of clothing and gave them to Rebekah; he also gave costly gifts to her brother and to her mother.

Ge. 24:54 Then he and the men who were with him ate and drank and spent the night there. When they got up the next morning, he said, “Send me on my way to my master.”

Ge. 24:55 But her brother and her mother replied, “Let the girl remain with us ten days or so; then you [Or she] may go.”

Ge. 24:56 But he said to them, “Do not detain me, now that the LORD has granted success to my journey. Send me on my way so I may go to my master.”

Ge. 24:57 Then they said, “Let’s call the girl and ask her about it.”

Ge. 24:58 So they called Rebekah and asked her, “Will you go with this man?” “I will go,” she said.

Ge. 24:59 So they sent their sister Rebekah on her way, along with her nurse and Abraham’s servant and his men.

Ge. 24:60 And they blessed Rebekah and said to her, “Our sister, may you increase to thousands upon thousands; may your offspring possess the gates of their enemies.”

Ge. 24:61 Then Rebekah and her maids got ready and mounted their camels and went back with the man. So the servant took Rebekah and left.

Ge. 24:62 Now Isaac had come from Beer Lahai Roi, for he was living in the Negev.

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Ge. 24:63 He went out to the field one evening to meditate, [The meaning of the Hebrew for this word is uncertain.] and as he looked up, he saw camels approaching.

Ge. 24:64 Rebekah also looked up and saw Isaac. She got down from her camel

Ge. 24:65 and asked the servant, "Who is that man in the field coming to meet us?" "He is my master," the servant answered. So she took her veil and covered herself.

Ge. 24:66 Then the servant told Isaac all he had done.

Ge. 24:67 Isaac brought her into the tent of his mother Sarah, and he married Rebekah. So she became his wife, and he loved her; and Isaac was comforted after his mother's death

#### Summary:

Genesis Chapter 24 recounts the story of Abraham's servant seeking a wife for Isaac.

Here's a summary of Genesis Chapter 24:

Chapter 24 begins with Abraham, now advanced in years, instructing his chief servant, who is in charge of his household, to find a suitable wife for Isaac from among his relatives in Mesopotamia. Abraham makes the servant swear an oath to carry out this task faithfully.

Abraham's servant sets out on his journey, taking ten of Abraham's camels loaded with gifts. He travels to the city of Nahor in Mesopotamia and stops at a well outside the city.

At the well, the servant prays to God, asking for a sign to identify the woman whom God has chosen for Isaac. He devises a test where he will ask a young woman for a drink of water, and if she also offers to water his camels, he will know she is the one.

Rebekah, the granddaughter of Abraham's brother Nahor, arrives at the well. The servant asks her for a drink, and she kindly gives him water. Rebekah then voluntarily offers to draw water for the servant's camels as well, fulfilling the servant's sign.

Overwhelmed by this response, the servant presents Rebekah with jewelry as a sign of his appreciation and inquires about her family. When he learns that Rebekah is a relative of Abraham, he bows down and worships God, expressing gratitude for the successful outcome of his journey.

Rebekah runs home and tells her family about the encounter. Her brother Laban, seeing the gifts, invites the servant to their house. The servant recounts his mission and asks for permission to take Rebekah as Isaac's wife.

Rebekah's family recognizes that this is God's plan and agrees to the marriage. The servant gives gifts to Rebekah and her family, and they celebrate the betrothal.

The next morning, the servant asks to depart with Rebekah. Her family blesses her and sends her off, saying, "May you become the mother of thousands of ten thousands."

Rebekah and the servant journey back to Canaan, where Isaac is waiting in the field. When Isaac sees them, he goes to meet Rebekah, and they are married. Isaac finds comfort and love in Rebekah after the loss of his mother, Sarah.

Genesis Chapter 24 highlights God's faithfulness in guiding Abraham's servant to find a suitable wife for Isaac. It demonstrates the servant's trust in God and his reliance on divine guidance. The chapter also introduces Rebekah as a significant figure in the continuation of Abraham's lineage and the fulfillment of God's covenant promises.

Genesis chapter 24 tells the story of Abraham's servant, who is sent to find a wife for Abraham's son, Isaac. The chapter highlights the importance of finding a suitable spouse within one's own family and people, as Abraham instructs his servant not to take a wife for Isaac from among the Canaanites but instead from his own kindred in Mesopotamia. The main narrative of the chapter revolves around the servant's journey to find a wife for Isaac, his meeting with Rebekah at the well, and the negotiations and arrangements for her marriage to Isaac. The servant requests a sign from God to indicate the woman who is meant to be Isaac's wife, and when Rebekah appears and agrees to draw water for him and his camels, he takes this as a sign that she is the one. The servant then travels to Rebekah's family home, where he successfully negotiates with her family for her hand in marriage to Isaac.

One of the important verses in this chapter is Genesis 24:12-14, where the servant prays to God for a sign to indicate the right woman for Isaac, saying, "O Lord, God of my master Abraham, grant me success today and show steadfast love to my master Abraham. Behold, I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water. Let the young woman to whom I shall say, 'Please let down your jar that I may drink,' and who shall say, 'Drink, and I will water your camels'—let her be the one whom you have appointed for your servant Isaac." This prayer sets up the subsequent events of the chapter, as Rebekah fulfills the servant's request for a sign.

Another important verse is Genesis 24:58, where Rebekah's family agrees to let her marry Isaac, saying, "We will call the girl and ask her opinion." This shows the importance of the consent of the woman in the marriage arrangement, and foreshadows the later emphasis on the love and commitment between Isaac and Rebekah.

Overall, the central idea of Genesis 24 is the importance of finding a suitable spouse within one's own family and people, and the role of God in guiding this process through signs and prayer.

## CHAPTER 25

Ge. 25:1 Abraham took [Or had taken] another wife, whose name was Keturah.

Ge. 25:2 She bore him Zimran, Jokshan, Medan, Midian, Ishbak and Shuah.

Ge. 25:3 Jokshan was the father of Sheba and Dedan; the descendants of Dedan were the Asshurites, the Letushites and the

Leummites.

Ge. 25:4 The sons of Midian were Ephah, Epher, Hanoch, Abida and Eldaah. All these were descendants of Keturah.

Ge. 25:5 Abraham left everything he owned to Isaac.

Ge. 25:6 But while he was still living, he gave gifts to the sons of his concubines and sent them away from his son Isaac to the land of the east.

Ge. 25:7 Altogether, Abraham lived a hundred and seventy-five years.

Ge. 25:8 Then Abraham breathed his last and died at a good old age, an old man and full of years; and he was gathered to his people.

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Ge. 25:9 His sons Isaac and Ishmael buried him in the cave of Machpelah near Mamre, in the field of Ephron son of Zohar the Hittite,

Ge. 25:10 the field Abraham had bought from the Hittites. [Or the sons of Heth] There Abraham was buried with his wife Sarah.

Ge. 25:11 After Abraham's death, God blessed his son Isaac, who then lived near Beer Lahai Roi.

Ge. 25:12 This is the account of Abraham's son Ishmael, whom Sarah's maidservant, Hagar the Egyptian, bore to Abraham.

Ge. 25:13 These are the names of the sons of Ishmael, listed in the order of their birth: Nebaioth the firstborn of Ishmael, Kedar, Adbeel, Mibsam,

Ge. 25:14 Mishma, Dumah, Massa,

Ge. 25:15 Hadad, Tema, Jetur, Naphish and Kedemah.

Ge. 25:16 These were the sons of Ishmael, and these are the names of the twelve tribal rulers according to their settlements and camps.

Ge. 25:17 Altogether, Ishmael lived a hundred and thirty-seven years. He breathed his last and died, and he was gathered to his people.

Ge. 25:18 His descendants settled in the area from Havilah to Shur, near the border of Egypt, as you go towards Asshur. And they lived in hostility towards [Or lived to the east of] all their brothers.

Ge. 25:19 This is the account of Abraham's son Isaac. Abraham became the father of Isaac,

Ge. 25:20 and Isaac was forty years old when he married Rebekah daughter of Bethuel the Aramean from Paddan Aram [That is, North-west Mesopotamia] and sister of Laban the Aramean.

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Ge. 25:21 Isaac prayed to the LORD on behalf of his wife, because she was barren. The LORD answered his prayer, and his wife Rebekah became pregnant.



Ge. 25:22 The babies jostled each other within her, and she said, “Why is this happening to me?” So she went to enquire of the LORD.

Ge. 25:23 The LORD said to her, “Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.”

Ge. 25:24 When the time came for her to give birth, there were twin boys in her womb.

Ge. 25:25 The first to come out was red, and his whole body was like a hairy garment; so they named him Esau. [Esau may mean hairy; he was also called Edom, which means red.]

Ge. 25:26 After this, his brother came out, with his hand grasping Esau’s heel; so he was named Jacob. [Jacob means he grasps the heel (figuratively, he deceives).] Isaac was sixty years old when Rebekah gave birth to them.

Ge. 25:27 The boys grew up, and Esau became a skilful hunter, a man of the open country, while Jacob was a quiet man, staying among the tents.

Ge. 25:28 Isaac, who had a taste for wild game, loved Esau, but Rebekah loved Jacob.

Ge. 25:29 Once when Jacob was cooking some stew, Esau came in from the open country, famished.

Ge. 25:30 He said to Jacob, “Quick, let me have some of that red stew! I’m famished!” (That is why he was also called Edom.) [Edom means red.]

Ge. 25:31 Jacob replied, “First sell me your birthright.”

Ge. 25:32 “Look, I am about to die,” Esau said. “What good is the birthright to me?”

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Ge. 25:33 But Jacob said, “Swear to me first.” So he swore an oath to him, selling his birthright to Jacob.

Ge. 25:34 Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left. So Esau despised his birthright.

#### Summary:

Genesis Chapter 25 primarily focuses on the descendants of Abraham and the birth of Jacob and Esau. Here's a summary of Genesis Chapter 25:

Chapter 25 begins by noting that Abraham takes another wife named Keturah, after the death of Sarah. Keturah bears Abraham six sons: Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

Abraham gives gifts to his sons from Keturah, but he gives all his possessions to Isaac, his son with Sarah. Abraham then passes away at a good old age and is buried by Isaac and Ishmael in the cave of Machpelah, alongside Sarah.

The chapter then transitions to the descendants of Ishmael. Ishmael's sons are listed, and it is mentioned that they settled in the region from Havilah to Shur, east of Egypt, as they had been prophesied.

The focus then shifts to the story of Isaac and his wife Rebekah. Isaac is forty years old when he marries Rebekah, and they struggle with infertility for twenty years. Isaac prays to the Lord on behalf of Rebekah, and she conceives.

Rebekah becomes pregnant with twins, and they wrestle within her. She inquires of the Lord, who reveals that she is carrying two nations in her womb, and that the older will serve the younger.

Rebekah gives birth to the twins, and the firstborn is covered in red hair and named Esau, while the second-born grasps Esau's heel and is named Jacob. Esau becomes a skilled hunter, while Jacob is a quiet man who stays near the tents.

The chapter concludes by mentioning that Isaac favored Esau, while Rebekah favored Jacob.

Genesis Chapter 25 provides insights into the descendants of Abraham through Keturah, as well as the passing of Abraham and his burial. It also introduces the birth of Jacob and Esau, setting the stage for the subsequent narrative of their lives and the fulfillment of God's promises to Abraham's descendants.

The central idea of Genesis Chapter 25 is the continuation of the lineage of Abraham through his descendants Isaac and Ishmael. The chapter also highlights the death of Abraham and the birth of his grandchildren.

The chapter begins with the genealogy of Ishmael and his twelve sons. Ishmael dies at the age of 137, and his descendants settle in the region from Havilah to Shur, east of Egypt. Then the focus shifts to Isaac and his wife Rebekah. They have twin sons, Esau and Jacob, who are very different in nature. Esau is a skilled hunter and his father's favorite, while Jacob is a quiet man who stays at home and is his mother's favorite.

One day, Esau comes back from hunting, and he is very hungry. Jacob takes advantage of the situation and asks for Esau's birthright in exchange for a bowl of lentil stew. Esau agrees, and thus Jacob becomes the heir to Isaac's estate.

The chapter ends with the death of Abraham at the age of 175, and his two sons Isaac and Ishmael bury him in the cave of Machpelah, which Abraham had purchased as a burial site for his family.

Some important verses in this chapter include:

- Genesis 25:21: "Isaac prayed to the Lord on behalf of his wife, because she was childless. The Lord answered his prayer, and his wife Rebekah became pregnant."

- This verse shows how important prayer was to Isaac and how God answers prayers.
- Genesis 25:23: "The Lord said to her, 'Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger.'" This verse shows that God had a plan for Jacob and Esau, and that the younger son would ultimately become the leader of the family.
  - Genesis 25:34: "Then Jacob gave Esau some bread and some lentil stew. He ate and drank, and then got up and left. So Esau despised his birthright." This verse shows how easily Esau gave away his birthright for a bowl of stew, and how little he valued his position as the firstborn son.

## CHAPTER 26

Ge. 26:1 Now there was a famine in the land — besides the earlier famine of Abraham's time — and Isaac went to Abimelech king of the Philistines in Gerar.

Ge. 26:2 The LORD appeared to Isaac and said, "Do not go down to Egypt; live in the land where I tell you to live.

Ge. 26:3 Stay in this land for a while, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham.

Ge. 26:4 I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring [Or seed] all nations on earth will be blessed,

Ge. 26:5 because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws."

Ge. 26:6 So Isaac stayed in Gerar.

Ge. 26:7 When the men of that place asked him about his wife, he said, "She is my sister," because he was afraid to say, "She is my wife." He thought, "The men of this place might kill me on account of Rebekah, because she is beautiful."

Ge. 26:8 When Isaac had been there a long time, Abimelech king of the Philistines looked down from a window and saw Isaac caressing his wife Rebekah.

Ge. 26:9 So Abimelech summoned Isaac and said, "She is really your wife! Why did you say, 'She is my sister'?" Isaac answered

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him, "Because I thought I might lose my life on account of her."

Ge. 26:10 Then Abimelech said, "What is this you have done to us? One of the men might well have slept with your wife, and you would have brought guilt upon us."

Ge. 26:11 So Abimelech gave orders to all the people: "Anyone who molests this man or his wife shall surely be put to death."

Ge. 26:12 Isaac planted crops in that land and the same year reaped a

hundredfold, because the LORD blessed him.

Ge. 26:13 The man became rich, and his wealth continued to grow until he became very wealthy.

Ge. 26:14 He had so many flocks and herds and servants that the Philistines envied him.

Ge. 26:15 So all the wells that his father's servants had dug in the time of his father Abraham, the Philistines stopped up, filling them with earth.

Ge. 26:16 Then Abimelech said to Isaac, "Move away from us; you have become too powerful for us."

Ge. 26:17 So Isaac moved away from there and encamped in the Valley of Gerar and settled there.

Ge. 26:18 Isaac reopened the wells that had been dug in the time of his father Abraham, which the Philistines had stopped up after Abraham died, and he gave them the same names his father had given them.

Ge. 26:19 Isaac's servants dug in the valley and discovered a well of fresh water there.

Ge. 26:20 But the herdsmen of Gerar quarrelled with Isaac's herdsmen and said, "The water is ours!" So he named the well Esek, [Esek means dispute.] because they disputed with him.

Ge. 26:21 Then they dug another well, but they quarrelled over that one also; so he named it Sitnah. [Sitnah means opposition.]

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Ge. 26:22 He moved on from there and dug another well, and no-one quarrelled over it. He named it Rehoboth, [Rehoboth means room.] saying, "Now the LORD has given us room and we will flourish in the land."

Ge. 26:23 From there he went up to Beersheba.

Ge. 26:24 That night the LORD appeared to him and said, "I am the God of your father Abraham. Do not be afraid, for I am with you; I will bless you and will increase the number of your descendants for the sake of my servant Abraham."

Ge. 26:25 Isaac built an altar there and called on the name of the LORD. There he pitched his tent, and there his servants dug a well.

Ge. 26:26 Meanwhile, Abimelech had come to him from Gerar, with Ahuzzath his personal adviser and Phicol the commander of his forces.

Ge. 26:27 Isaac asked them, "Why have you come to me, since you were hostile to me and sent me away?"

Ge. 26:28 They answered, "We saw clearly that the LORD was with you; so we said, 'There ought to be a sworn agreement between us' — between us and you. Let us make a treaty with you

Ge. 26:29 that you will do us no harm, just as we did not molest you

but always treated you well and sent you away in peace. And now you are blessed by the LORD.”

Ge. 26:30 Isaac then made a feast for them, and they ate and drank.

Ge. 26:31 Early the next morning the men swore an oath to each other.

Then Isaac sent them on their way, and they left him in peace.

Ge. 26:32 That day Isaac’s servants came and told him about the well they had dug. They said, “We’ve found water!”

Ge. 26:33 He called it Shibah, [Shibah can mean oath or seven.] and to this day the name of the town has been Beersheba.

[Beersheba can mean well of the oath or well of seven.]

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Ge. 26:34 When Esau was forty years old, he married Judith daughter of Beeri the Hittite, and also Basemath daughter of Elon the Hittite.

Ge. 26:35 They were a source of grief to Isaac and Rebekah

Genesis 26 describes the life of Isaac, Abraham's son, and his interactions with the Philistines. The central idea of the chapter is God's faithfulness to His covenant with Abraham, as He continues to bless Isaac with descendants and prosperity.

Summary:

Genesis Chapter 26 focuses on Isaac's experiences, including his encounters in Gerar and his interactions with Abimelech. Here's a summary of Genesis Chapter 26:

Chapter 26 begins with a famine in the land, similar to the time when Abraham went to Egypt. Isaac, the son of Abraham, travels to Gerar, where Abimelech, the king of the Philistines, resides.

God appears to Isaac and instructs him not to go down to Egypt but to stay in the land that God will show him. God promises to be with Isaac, bless him, and fulfill the covenant He made with Abraham, including multiplying Isaac's descendants.

Isaac settles in Gerar, and when the men of the city ask about his wife, Rebekah, Isaac lies, saying she is his sister. He fears they will kill him because of Rebekah's beauty, just as they did to Abraham when he presented Sarah as his sister.

However, Abimelech discovers the truth when he sees Isaac and Rebekah showing affection towards each other. He confronts Isaac, expressing his concern about the potential consequences of anyone in the city touching Rebekah.

Abimelech issues a decree to the people, warning them not to harm Isaac or Rebekah under the penalty of death. Isaac then sows crops in the land, and God blesses him with a hundredfold harvest, reaffirming His covenant with Isaac.

Isaac prospers, becoming very wealthy, with large flocks, herds, and a great number of servants. The Philistines grow envious and start filling the wells that Abraham had dug during his time in Gerar.

Abimelech approaches Isaac, requesting him to leave because his increasing wealth and influence have made him too powerful. Isaac moves away from Gerar and settles in the valley of Gerar. He reopens the wells that had been filled by the Philistines, giving them the same names that Abraham had given them.

Isaac's servants dig two new wells, and when the Philistines claim them, Isaac names the wells Esek and Sitnah, indicating the strife and opposition he encounters. Isaac then moves further away and digs another well, which is not disputed, and he names it Rehoboth, meaning "room" or "spaciousness," for he says, "Now the Lord has made room for us, and we shall be fruitful in the land."

The chapter ends with God appearing to Isaac that night, reaffirming His covenant, assuring Isaac of His presence, and blessing him.

Genesis Chapter 26 showcases Isaac's journey and experiences in Gerar. It emphasizes God's faithfulness to Isaac, fulfilling His covenant promises and blessing him abundantly. The chapter also highlights the conflicts Isaac faces with the Philistines and his perseverance in securing water sources for his flocks and herds. Overall, it underscores the importance of trust in God's provision and the fulfillment of His promises.

The chapter begins with a famine in the land, causing Isaac to consider moving to Egypt. However, God tells him to stay in the land and He will bless him. Isaac obeys and God blesses him with abundant crops and flocks. The Philistines become jealous of Isaac's prosperity and fill in his wells with dirt. Isaac digs new wells, but the Philistines continue to quarrel with him over water rights.

One important verse in this chapter is Genesis 26:4, where God reminds Isaac of His covenant with Abraham, promising to bless him and multiply his descendants. Another significant verse is Genesis 26:12, where it is stated that God blessed Isaac with a hundredfold increase in his crops that year. Finally, Genesis 26:24 reaffirms God's promise to Isaac, stating that He will bless him and his descendants and fulfill His covenant with Abraham.

Overall, Genesis 26 emphasizes God's faithfulness to His promises and His protection of His chosen people, even in times of famine and conflict with others.

## CHAPTER 27

Ge. 27:1 When Isaac was old and his eyes were so weak that he could no longer see, he called for Esau his older son and said to him, "My son." "Here I am," he answered.

Ge. 27:2 Isaac said, "I am now an old man and don't know the day of my death.

Ge. 27:3 Now then, get your weapons — your quiver and bow — and go out to the open country to hunt some wild game for me.

Ge. 27:4 Prepare me the kind of tasty food I like and bring it to me to eat, so that I may give you my blessing before I die."

Ge. 27:5 Now Rebekah was listening as Isaac spoke to his son Esau. When Esau left for the open country to hunt game and bring it back,

Ge. 27:6 Rebekah said to her son Jacob, “Look, I overheard your father say to your brother Esau,

Ge. 27:7 ‘Bring me some game and prepare me some tasty food to eat, so that I may give you my blessing in the presence of the LORD before I die.’

Ge. 27:8 Now, my son, listen carefully and do what I tell you:

Ge. 27:9 Go out to the flock and bring me two choice young goats, so that I can prepare some tasty food for your father, just the way he likes it.

Ge. 27:10 Then take it to your father to eat, so that he may give you his blessing before he dies.”

Ge. 27:11 Jacob said to Rebekah his mother, “But my brother Esau is a hairy man, and I’m a man with smooth skin.

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Ge. 27:12 What if my father touches me? I would appear to be tricking him and would bring down a curse on myself rather than a blessing.”

Ge. 27:13 His mother said to him, “My son, let the curse fall on me. Just do what I say; go and get them for me.”

Ge. 27:14 So he went and got them and brought them to his mother, and she prepared some tasty food, just the way his father liked it.

Ge. 27:15 Then Rebekah took the best clothes of Esau her older son, which she had in the house, and put them on her younger son Jacob.

Ge. 27:16 She also covered his hands and the smooth part of his neck with the goatskins.

Ge. 27:17 Then she handed to her son Jacob the tasty food and the bread she had made.

Ge. 27:18 He went to his father and said, “My father.” “Yes, my son,” he answered. “Who is it?”

Ge. 27:19 Jacob said to his father, “I am Esau your firstborn. I have done as you told me. Please sit up and eat some of my game so that you may give me your blessing.”

Ge. 27:20 Isaac asked his son, “How did you find it so quickly, my son?” “The LORD your God gave me success,” he replied.

Ge. 27:21 Then Isaac said to Jacob, “Come near so I can touch you, my son, to know whether you really are my son Esau or not.”

Ge. 27:22 Jacob went close to his father Isaac, who touched him and said, “The voice is the voice of Jacob, but the hands are the hands of Esau.”

Ge. 27:23 He did not recognise him, for his hands were hairy like those of his brother Esau; so he blessed him.

Ge. 27:24 “Are you really my son Esau?” he asked. “I am,” he replied.  
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Ge. 27:25 Then he said, “My son, bring me some of your game to eat, so that I may give you my blessing.” Jacob brought it to him and he ate; and he brought some wine and he drank.

Ge. 27:26 Then his father Isaac said to him, “Come here, my son, and kiss me.”

Ge. 27:27 So he went to him and kissed him. When Isaac caught the smell of his clothes, he blessed him and said, “Ah, the smell of my son is like the smell of a field that the LORD has blessed.

Ge. 27:28 May God give you of heaven’s dew and of earth’s richness — an abundance of grain and new wine.

Ge. 27:29 May nations serve you and peoples bow down to you. Be lord over your brothers, and may the sons of your mother bow down to you. May those who curse you be cursed and those who bless you be blessed.”

Ge. 27:30 After Isaac finished blessing him and Jacob had scarcely left his father’s presence, his brother Esau came in from hunting.

Ge. 27:31 He too prepared some tasty food and brought it to his father. Then he said to him, “My father, sit up and eat some of my game, so that you may give me your blessing.”

Ge. 27:32 His father Isaac asked him, “Who are you?” “I am your son,” he answered, “your firstborn, Esau.”

Ge. 27:33 Isaac trembled violently and said, “Who was it, then, that hunted game and brought it to me? I ate it just before you came and I blessed him — and indeed he will be blessed!”

Ge. 27:34 When Esau heard his father’s words, he burst out with a loud and bitter cry and said to his father, “Bless me — me too, my father!”

Ge. 27:35 But he said, “Your brother came deceitfully and took your blessing.”

Ge. 27:36 Esau said, “Isn’t he rightly named Jacob? [Jacob means he grasps the heel (figuratively, he deceives).] He has deceived me these two times: He took my birthright, and now he’s  
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taken my blessing!” Then he asked, “Haven’t you reserved any blessing for me?”

Ge. 27:37 Isaac answered Esau, “I have made him lord over you and have made all his relatives his servants, and I have sustained him with grain and new wine. So what can I possibly do for you, my son?”

Ge. 27:38 Esau said to his father, “Do you have only one blessing, my father? Bless me too, my father!” Then Esau wept aloud.

Ge. 27:39 His father Isaac answered him, “Your dwelling will be away from the earth’s richness, away from the dew of heaven



above.

Ge. 27:40 You will live by the sword and you will serve your brother. But when you grow restless, you will throw his yoke from off your neck.”

Ge. 27:41 Esau held a grudge against Jacob because of the blessing his father had given him. He said to himself, “The days of mourning for my father are near; then I will kill my brother Jacob.”

Ge. 27:42 When Rebekah was told what her older son Esau had said, she sent for her younger son Jacob and said to him, “Your brother Esau is consoling himself with the thought of killing you.

Ge. 27:43 Now then, my son, do what I say: Flee at once to my brother Laban in Haran.

Ge. 27:44 Stay with him for a while until your brother’s fury subsides.

Ge. 27:45 When your brother is no longer angry with you and forgets what you did to him, I’ll send word for you to come back from there. Why should I lose both of you in one day?”

Ge. 27:46 Then Rebekah said to Isaac, “I’m disgusted with living because of these Hittite women. If Jacob takes a wife from among the women of this land, from Hittite women like these, my life will not be worth living.”

Summary:

Genesis Chapter 27 revolves around the deception of Isaac by Jacob and Rebekah in order to secure the blessings that were meant for Esau. Here's a summary of Genesis Chapter 27:

Chapter 27 begins with Isaac, now old and blind, expressing his desire to bless his firstborn son, Esau, before his impending death. Isaac asks Esau to go hunting and prepare a meal for him, after which he would bless him.

Rebekah overhears Isaac's instructions to Esau and devises a plan to secure the blessings for Jacob, her favorite son. She tells Jacob about the situation and instructs him to bring her two choice young goats, which she will prepare as a meal for Isaac.

Rebekah then takes Esau's garments and puts them on Jacob, covering his arms and neck with the skins of the goats to mimic Esau's hairy appearance. She gives Jacob the savory meal she has prepared and sends him to Isaac, posing as Esau.

Jacob, pretending to be Esau, approaches Isaac, who is suspicious due to Jacob's voice. Isaac asks if he is indeed Esau, and Jacob lies, affirming that he is. Isaac eats the meal and requests Jacob to come closer so he can touch him and verify his identity.

Isaac is convinced by Jacob's disguise and the scent of Esau's clothes. Isaac blesses Jacob, believing him to be Esau, bestowing upon him the blessings of abundance, dominion over nations, and prosperity.

As Jacob departs, Esau returns from his hunting and prepares his own meal for Isaac. He presents himself before Isaac, intending to receive the blessings. Isaac realizes that he has been deceived and trembles, but he acknowledges that Jacob has taken Esau's blessing.

Esau pleads with Isaac to bless him as well, but Isaac explains that he has already blessed Jacob and cannot retract it. Esau weeps and expresses his desire to kill Jacob after Isaac's death. Rebekah learns of Esau's plan and advises Jacob to flee to her brother Laban in Haran until Esau's anger subsides.

Rebekah convinces Isaac that Jacob should find a wife from among her relatives in Haran rather than marrying a local Canaanite woman. Isaac blesses Jacob, instructing him not to marry a Canaanite but to take a wife from the family of his mother.

Jacob departs for Haran, fleeing from Esau's anger and seeking to find a wife from his mother's side of the family.

Genesis Chapter 27 showcases the deception of Isaac by Jacob and Rebekah, resulting in Jacob receiving the blessings meant for Esau. It highlights the family dynamics and the consequences of deceit within the family. The chapter also sets the stage for Jacob's journey to Haran and his encounter with Laban, which unfolds in subsequent chapters.

Genesis chapter 27 recounts the story of Jacob's deception of his father Isaac in order to receive his father's blessing, which he believed belonged to him instead of his older brother Esau.

The chapter begins with Isaac being old and blind and desiring to give his blessing to Esau, his firstborn son. However, Rebekah, Isaac's wife, overheard Isaac's plan and decided to help Jacob receive the blessing instead. Rebekah instructed Jacob to bring her two young goats so that she could prepare them for Isaac in a way that would make them taste like Esau's game. Jacob was hesitant at first but eventually followed his mother's instructions and received the blessing from Isaac while pretending to be Esau.

Important verses in Genesis 27 include:

- "And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I" (Genesis 27:1). This verse sets the scene for the chapter and establishes Isaac's desire to bless Esau.
- "And he said, Art thou my very son Esau? And he said, I am" (Genesis 27:24). Jacob lies to his father by pretending to be Esau in order to receive the blessing.
- "And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed" (Genesis 27:33). Isaac realizes that he has blessed Jacob instead of Esau, but he confirms that the blessing will stand.

- "And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob" (Genesis 27:41). Esau becomes angry and plots to kill Jacob, leading to Jacob fleeing from his home and his family.

The chapter highlights the consequences of deception and the importance of following God's plan instead of trying to take matters into one's own hands. Jacob's deception led to a rift between him and his brother and forced him to flee from his family, leading to many years of separation and struggle.

## CHAPTER 28

Ge. 28:1 So Isaac called for Jacob and blessed [Or greeted] him and commanded him: "Do not marry a Canaanite woman.

Ge. 28:2 Go at once to Paddan Aram, [That is, North-west Mesopotamia; also in verses 5, 6 and 7] to the house of your mother's father Bethuel. Take a wife for yourself there, from among the daughters of Laban, your mother's brother.

Ge. 28:3 May God Almighty [Hebrew El-Shaddai] bless you and make you fruitful and increase your numbers until you become a community of peoples.

Ge. 28:4 May he give you and your descendants the blessing given to Abraham, so that you may take possession of the land where you now live as an alien, the land God gave to Abraham."

Ge. 28:5 Then Isaac sent Jacob on his way, and he went to Paddan Aram, to Laban son of Bethuel the Aramean, the brother of Rebekah, who was the mother of Jacob and Esau.

Ge. 28:6 Now Esau learned that Isaac had blessed Jacob and had sent him to Paddan Aram to take a wife from there, and that when he blessed him he commanded him, "Do not marry a Canaanite woman,"

Ge. 28:7 and that Jacob had obeyed his father and mother and had gone to Paddan Aram.

Ge. 28:8 Esau then realised how displeasing the Canaanite women were to his father Isaac;

Ge. 28:9 so he went to Ishmael and married Mahalath, the sister of Nebaioth and daughter of Ishmael son of Abraham, in addition to the wives he already had.

Ge. 28:10 Jacob left Beersheba and set out for Haran.

Ge. 28:11 When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep.

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Ge. 28:12 He had a dream in which he saw a stairway [Or ladder] resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it.

Ge. 28:13 There above it [Or There beside him] stood the LORD, and he said: "I am the LORD, the God of your father Abraham

and the God of Isaac. I will give you and your descendants the land on which you are lying.

Ge. 28:14 Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring.

Ge. 28:15 I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.”

Ge. 28:16 When Jacob awoke from his sleep, he thought, “Surely the LORD is in this place, and I was not aware of it.”

Ge. 28:17 He was afraid and said, “How awesome is this place! This is none other than the house of God; this is the gate of heaven.”

Ge. 28:18 Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and poured oil on top of it.

Ge. 28:19 He called that place Bethel, [Bethel means house of God.] though the city used to be called Luz.

Ge. 28:20 Then Jacob made a vow, saying, “If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear

Ge. 28:21 so that I return safely to my father’s house, then the LORD [Or Since God...father’s house, the LORD] will be my God

Ge. 28:22 and [Or house, and the LORD will be my God, 22 then] this stone that I have set up as a pillar will be God’s house, and of all that you give me I will give you a tenth.”

#### Summary:

Genesis Chapter 28 focuses on Jacob's journey to Haran and his encounter with God at Bethel. Here's a summary of Genesis Chapter 28:

Chapter 28 begins with Isaac calling Jacob and instructing him not to take a wife from the Canaanite women but to go to his mother's family in Paddan-aram, the home of Laban, and find a wife from there. Isaac blesses Jacob and reaffirms the blessings of Abraham and Isaac upon him.

Jacob sets out for Haran and stops for the night at a certain place. He takes a stone and places it under his head as a pillow and sleeps there.

During his sleep, Jacob has a dream in which he sees a stairway or ladder reaching from earth to heaven, with angels ascending and descending on it. At the top of the ladder, Jacob sees the Lord standing and speaking to him, reaffirming the covenant made with Abraham and Isaac.

God promises to give the land to Jacob's descendants and assures him of His presence, protection, and guidance. God tells Jacob that his descendants will be numerous and will spread throughout the earth, and that all nations will be blessed through them.

Upon awakening, Jacob realizes that the place he slept is none other than the house of God, the gateway to heaven. He takes the stone he used as a pillow, anoints it with oil, and sets it up as a pillar, consecrating it as a memorial to God's presence and the promises made to him.

Jacob then makes a vow, pledging his commitment to God. He promises that if God protects him on his journey, provides for him, and brings him back safely to his father's house, then the Lord will be his God, and the stone he has set up will become God's house, and he will give a tenth of all he possesses to God.

Jacob continues his journey and arrives in Haran. There, he encounters Rachel, the daughter of Laban, his mother's brother. Jacob falls in love with Rachel and agrees to work for Laban for seven years to marry her.

Genesis Chapter 28 highlights Jacob's encounter with God at Bethel and the affirmation of the covenant promises made to Abraham and Isaac. It demonstrates God's faithfulness and presence with Jacob as he embarks on his journey. The chapter also introduces Rachel, who becomes an important figure in Jacob's life and the subsequent narratives in Genesis.

Genesis 28 continues the story of Jacob, who had deceived his father Isaac and received his blessing intended for Esau. In this chapter, Isaac sends Jacob away to find a wife from his mother's family in Paddan-aram.

As Jacob sets out on his journey, he stops for the night and has a dream of a stairway reaching from earth to heaven with angels ascending and descending on it. God appears to Jacob in the dream and reaffirms the promises made to his grandfather Abraham and father Isaac, telling him that he will inherit the land and have many descendants. When Jacob wakes up, he realizes that God was with him and vows to make the Lord his God. Important verses in Genesis 28 include:

- "He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of God were ascending and descending on it." (Genesis 28:12) - This verse describes Jacob's dream and the vision of the stairway to heaven.
- "I am the Lord, the God of your father Abraham and the God of Isaac. I will give you and your descendants the land on which you are lying." (Genesis 28:13) - God appears to Jacob in the dream and reaffirms the promises made to his grandfather Abraham and father Isaac, promising to give Jacob and his descendants the land.
- "Surely the Lord is in this place, and I was not aware of it." (Genesis 28:16) - When Jacob wakes up from his dream, he realizes that God was with him and acknowledges His presence.

- "Then Jacob made a vow, saying, 'If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's household, then the Lord will be my God.'" (Genesis 28:20-21) - After his dream, Jacob vows to make the Lord his God and promises to give a tenth of everything he has to God.

## CHAPTER 29

Ge. 29:1 Then Jacob continued on his journey and came to the land of the eastern peoples.

Ge. 29:2 There he saw a well in the field, with three flocks of sheep lying near it because the flocks were watered from that well.

The stone over the mouth of the well was large.

Ge. 29:3 When all the flocks were gathered there, the shepherds would roll the stone away from the well's mouth and water the sheep. Then they would return the stone to its place over the mouth of the well.

Ge. 29:4 Jacob asked the shepherds, "My brothers, where are you from?" "We're from Haran," they replied.

Ge. 29:5 He said to them, "Do you know Laban, Nahor's grandson?" "Yes, we know him," they answered.

Ge. 29:6 Then Jacob asked them, "Is he well?" "Yes, he is," they said, "and here comes his daughter Rachel with the sheep."

Ge. 29:7 "Look," he said, "the sun is still high; it is not time for the flocks to be gathered. Water the sheep and take them back to pasture."

Ge. 29:8 "We can't," they replied, "until all the flocks are gathered and the stone has been rolled away from the mouth of the well.

Then we will water the sheep."

Ge. 29:9 While he was still talking with them, Rachel came with her father's sheep, for she was a shepherdess.

Ge. 29:10 When Jacob saw Rachel daughter of Laban, his mother's brother, and Laban's sheep, he went over and rolled the stone away from the mouth of the well and watered his uncle's sheep.

Ge. 29:11 Then Jacob kissed Rachel and began to weep aloud.

Ge. 29:12 He had told Rachel that he was a relative of her father and a son of Rebekah. So she ran and told her father.

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Ge. 29:13 As soon as Laban heard the news about Jacob, his sister's son, he hurried to meet him. He embraced him and kissed him and brought him to his home, and there Jacob told him all these things.

Ge. 29:14 Then Laban said to him, "You are my own flesh and blood." After Jacob had stayed with him for a whole month,

Ge. 29:15 Laban said to him, "Just because you are a relative of mine, should you work for me for nothing? Tell me what your

wages should be.”

Ge. 29:16 Now Laban had two daughters; the name of the older was Leah, and the name of the younger was Rachel.

Ge. 29:17 Leah had weak [Or delicate] eyes, but Rachel was lovely in form, and beautiful.

Ge. 29:18 Jacob was in love with Rachel and said, “I’ll work for you seven years in return for your younger daughter Rachel.”

Ge. 29:19 Laban said, “It’s better that I give her to you than to some other man. Stay here with me.”

Ge. 29:20 So Jacob served seven years to get Rachel, but they seemed like only a few days to him because of his love for her.

Ge. 29:21 Then Jacob said to Laban, “Give me my wife. My time is completed, and I want to lie with her.”

Ge. 29:22 So Laban brought together all the people of the place and gave a feast.

Ge. 29:23 But when evening came, he took his daughter Leah and gave her to Jacob, and Jacob lay with her.

Ge. 29:24 And Laban gave his servant girl Zilpah to his daughter as her maidservant.

Ge. 29:25 When morning came, there was Leah! So Jacob said to Laban, “What is this you have done to me? I served you for Rachel, didn’t I? Why have you deceived me?”

Ge. 29:26 Laban replied, “It is not our custom here to give the younger daughter in marriage before the older one.

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Ge. 29:27 Finish this daughter’s bridal week; then we will give you the younger one also, in return for another seven years of work.”

Ge. 29:28 And Jacob did so. He finished the week with Leah, and then Laban gave him his daughter Rachel to be his wife.

Ge. 29:29 Laban gave his servant girl Bilhah to his daughter Rachel as her maidservant.

Ge. 29:30 Jacob lay with Rachel also, and he loved Rachel more than Leah. And he worked for Laban another seven years.

Ge. 29:31 When the LORD saw that Leah was not loved, he opened her womb, but Rachel was barren.

Ge. 29:32 Leah became pregnant and gave birth to a son. She named him Reuben, [Reuben sounds like the Hebrew for he has seen my misery; the name means see, a son.] for she said, “It is because the LORD has seen my misery. Surely my husband will love me now.”

Ge. 29:33 She conceived again, and when she gave birth to a son she said, “Because the LORD heard that I am not loved, he gave me this one too.” So she named him Simeon. [Simeon probably means one who hears.]

Ge. 29:34 Again she conceived, and when she gave birth to a son she said, “Now at last my husband will become attached to me,

because I have borne him three sons.” So he was named Levi.  
[Levi sounds like and may be derived from the Hebrew for attached.]

Ge. 29:35 She conceived again, and when she gave birth to a son she said, “This time I will praise the LORD.” So she named him Judah. [Judah sounds like and may be derived from the Hebrew for praise.] Then she stopped having children

Summary:

Genesis Chapter 29 focuses on Jacob's arrival in Haran, his encounter with Laban, and his marriages to Leah and Rachel. Here's a summary of Genesis Chapter 29:

Chapter 29 begins with Jacob arriving in the land of the eastern people, specifically in the region of Haran. He encounters shepherds near a well, and he asks them about Laban, his mother's brother.

As Jacob speaks with the shepherds, Rachel, Laban's daughter, arrives with her father's sheep. Jacob is immediately captivated by her beauty and rushes to help her by rolling the stone from the well and watering the flock.

After assisting Rachel, Jacob embraces her and weeps, expressing his kinship to her as a relative of her father. Rachel runs home and tells Laban about Jacob's arrival.

Laban welcomes Jacob and invites him to stay with him. Jacob agrees to work for Laban, proposing that he will serve him for seven years in exchange for marrying Rachel.

Laban agrees to Jacob's proposal, and Jacob serves Laban for seven years, considering it as a short time because of his love for Rachel. However, when the seven years are completed, Laban deceives Jacob and gives him Leah, his older daughter, instead of Rachel.

Jacob realizes the deception only after consummating the marriage with Leah. He confronts Laban, who explains that it is not the custom in their land to give the younger daughter in marriage before the older.

Laban offers Jacob a solution: if he fulfills Leah's bridal week, Laban will also give Rachel to Jacob in exchange for an additional seven years of service. Jacob agrees to this arrangement.

Jacob completes Leah's bridal week and then marries Rachel. He loves Rachel more than Leah, and God sees that Leah is unloved and opens her womb, while Rachel remains barren.

Leah gives birth to four sons: Reuben, Simeon, Levi, and Judah. Rachel, unable to conceive, becomes envious of her sister and gives her maid, Bilhah, to Jacob as a wife to bear children on her behalf.



Bilhah gives birth to two sons, Dan and Naphtali. Then Leah, feeling competition with her sister, gives her maid, Zilpah, to Jacob as a wife. Zilpah bears two sons, Gad and Asher.

Finally, God remembers Rachel and opens her womb. She gives birth to Joseph, and Jacob desires to return to his homeland with his wives and children.

Genesis Chapter 29 showcases Jacob's arrival in Haran, his encounter with Laban, and his marriages to Leah and Rachel. It reveals the complex dynamics within Jacob's family and the consequences of Laban's deception. The chapter also introduces the birth of Jacob's sons, who play significant roles in the narratives that follow.

Genesis 29 tells the story of Jacob's arrival in Haran and his meeting with Rachel, the daughter of his mother's brother, Laban. The chapter centers on Jacob's love for Rachel and the trials he must endure in order to marry her.

The chapter begins with Jacob arriving in Haran and encountering a group of shepherds at a well. He asks them about Laban, his mother's brother, and they tell him that Laban's daughter Rachel is on her way to the well to water her sheep. When Rachel arrives, Jacob rolls the stone away from the well and waters her sheep. He then kisses her and weeps with joy, telling her that he is her relative.

Jacob goes to Laban's house and is welcomed by Laban, who asks him to work for him in exchange for Rachel's hand in marriage. Jacob agrees to work for seven years, and the time passes quickly because of his love for Rachel. However, on their wedding night, Laban tricks Jacob by giving him Leah, Rachel's older sister, instead of Rachel. Jacob is furious but agrees to work another seven years in order to marry Rachel.

The chapter concludes with the story of Jacob's marriages to both Leah and Rachel and the birth of their children. The rivalry between the two sisters is highlighted as they compete for Jacob's attention and affection.

One important verse in this chapter is Genesis 29:20, which says, "So Jacob served seven years for Rachel, and they seemed to him but a few days because of the love he had for her." This verse emphasizes the depth of Jacob's love for Rachel and his willingness to work hard and endure trials in order to be with her.

Another important verse is Genesis 29:30, which says, "Then Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for another seven years." This verse highlights the complex relationships and dynamics between Jacob, Leah, and Rachel, as well as the lengths Jacob was willing to go to in order to be with the woman he loved.

## CHAPTER 30

Ge. 30:1 When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. So she said to Jacob, "Give me children, or I'll die!"

Ge. 30:2 Jacob became angry with her and said, "Am I in the place of God, who has kept you from having children?"

Ge. 30:3 Then she said, "Here is Bilhah, my maidservant. Sleep with

her so that she can bear children for me and that through her I too can build a family.”

Ge. 30:4 So she gave him her servant Bilhah as a wife. Jacob slept with her,

Ge. 30:5 and she became pregnant and bore him a son.

Ge. 30:6 Then Rachel said, “God has vindicated me; he has listened to my plea and given me a son.” Because of this she named him Dan. [Dan here means he has vindicated.]

Ge. 30:7 Rachel’s servant Bilhah conceived again and bore Jacob a second son.

Ge. 30:8 Then Rachel said, “I have had a great struggle with my sister, and I have won.” So she named him Naphtali. [Naphtali means my struggle.]

Ge. 30:9 When Leah saw that she had stopped having children, she took her maidservant Zilpah and gave her to Jacob as a wife.

Ge. 30:10 Leah’s servant Zilpah bore Jacob a son.

Ge. 30:11 Then Leah said, “What good fortune!” [Or “A troop is coming!”] So she named him Gad. [Gad can mean good fortune or a troop.]

Ge. 30:12 Leah’s servant Zilpah bore Jacob a second son.

Ge. 30:13 Then Leah said, “How happy I am! The women will call me happy.” So she named him Asher. [Asher means happy.]

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Ge. 30:14 During wheat harvest, Reuben went out into the fields and found some mandrake plants, which he brought to his mother Leah. Rachel said to Leah, “Please give me some of your son’s mandrakes.”

Ge. 30:15 But she said to her, “Wasn’t it enough that you took away my husband? Will you take my son’s mandrakes too?” “Very well,” Rachel said, “he can sleep with you tonight in return for your son’s mandrakes.”

Ge. 30:16 So when Jacob came in from the fields that evening, Leah went out to meet him. “You must sleep with me,” she said. “I have hired you with my son’s mandrakes.” So he slept with her that night.

Ge. 30:17 God listened to Leah, and she became pregnant and bore Jacob a fifth son.

Ge. 30:18 Then Leah said, “God has rewarded me for giving my maidservant to my husband.” So she named him Issachar. [Issachar sounds like the Hebrew for reward.]

Ge. 30:19 Leah conceived again and bore Jacob a sixth son.

Ge. 30:20 Then Leah said, “God has presented me with a precious gift. This time my husband will treat me with honour, because I have borne him six sons.” So she named him Zebulun. [Zebulun probably means honour.]

Ge. 30:21 Some time later she gave birth to a daughter and named her

Dinah.

Ge. 30:22 Then God remembered Rachel; he listened to her and opened her womb.

Ge. 30:23 She became pregnant and gave birth to a son and said, “God has taken away my disgrace.”

Ge. 30:24 She named him Joseph, [Joseph means may he add.] and said, “May the LORD add to me another son.”

Ge. 30:25 After Rachel gave birth to Joseph, Jacob said to Laban, “Send me on my way so that I can go back to my own homeland.

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Ge. 30:26 Give me my wives and children, for whom I have served you, and I will be on my way. You know how much work I’ve done for you.”

Ge. 30:27 But Laban said to him, “If I have found favour in your eyes, please stay. I have learned by divination that [Or possibly have become rich and] the LORD has blessed me because of you.”

Ge. 30:28 He added, “Name your wages, and I will pay them.”

Ge. 30:29 Jacob said to him, “You know how I have worked for you and how your livestock has fared under my care.

Ge. 30:30 The little you had before I came has increased greatly, and the LORD has blessed you wherever I have been. But now, when may I do something for my own household?”

Ge. 30:31 “What shall I give you?” he asked. “Don’t give me anything,” Jacob replied. “But if you will do this one thing for me, I will go on tending your flocks and watching over them:

Ge. 30:32 Let me go through all your flocks today and remove from them every speckled or spotted sheep, every dark-coloured lamb and every spotted or speckled goat. They will be my wages.

Ge. 30:33 And my honesty will testify for me in the future, whenever you check on the wages you have paid me. Any goat in my possession that is not speckled or spotted, or any lamb that is not dark-coloured, will be considered stolen.”

Ge. 30:34 “Agreed,” said Laban. “Let it be as you have said.”

Ge. 30:35 That same day he removed all the male goats that were streaked or spotted, and all the speckled or spotted female goats (all that had white on them) and all the dark-coloured lambs, and he placed them in the care of his sons.

Ge. 30:36 Then he put a three-day journey between himself and Jacob, while Jacob continued to tend the rest of Laban’s flocks.

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Ge. 30:37 Jacob, however, took fresh-cut branches from poplar, almond and plane trees and made white stripes on them by peeling the bark and exposing the white inner wood of the branches.

Ge. 30:38 Then he placed the peeled branches in all the watering troughs, so that they would be directly in front of the flocks when they came to drink. When the flocks were in heat and came to drink,

Ge. 30:39 they mated in front of the branches. And they bore young that were streaked or speckled or spotted.

Ge. 30:40 Jacob set apart the young of the flock by themselves, but made the rest face the streaked and dark-coloured animals that belonged to Laban. Thus he made separate flocks for himself and did not put them with Laban's animals.

Ge. 30:41 Whenever the stronger females were in heat, Jacob would place the branches in the troughs in front of the animals so that they would mate near the branches,

Ge. 30:42 but if the animals were weak, he would not place them there. So the weak animals went to Laban and the strong ones to Jacob.

Ge. 30:43 In this way the man grew exceedingly prosperous and came to own large flocks, and maidservants and menservants, and camels and donkeys.

#### Summary:

Genesis Chapter 30 continues the narrative of Jacob's time in Haran, focusing on the birth of his children and the competition between his wives, Leah and Rachel. Here's a summary of Genesis Chapter 30:

Chapter 30 begins with Rachel feeling jealous because she remains barren while Leah has been blessed with children. Rachel becomes envious of Leah and complains to Jacob, asking him to give her children.

Jacob becomes angry with Rachel and reminds her that it is God who opens and closes the womb, not him. Despite Rachel's frustration, Jacob remains her husband.

Rachel suggests that Jacob should have children through her maid, Bilhah, as Leah had done with her maid, Zilpah. Rachel gives Bilhah to Jacob as a wife, and Bilhah bears two sons: Dan and Naphtali.

When Leah sees that she has stopped bearing children, she gives her maid, Zilpah, to Jacob as a wife. Zilpah gives birth to two sons: Gad and Asher.

Meanwhile, Reuben, Leah's firstborn, finds mandrakes in the field and brings them to his mother. Rachel sees the mandrakes and asks Leah for them. Leah refuses, but Rachel offers to let Jacob sleep with Leah in exchange for the mandrakes.

That night, Jacob sleeps with Leah, and she conceives and gives birth to two more sons: Issachar and Zebulun, and a daughter named Dinah.

God also remembers Rachel and opens her womb. She conceives and gives birth to a son, whom she names Joseph, expressing her desire for God to add another son to her family.

After Joseph's birth, Jacob requests Laban to allow him to return to his homeland. He asks for his wives and children as his wages for his years of service.

Laban offers Jacob to name his wages, hoping to keep him in Haran. Jacob proposes that he will continue tending Laban's flock but asks for all the spotted and speckled sheep and goats as his payment. Laban agrees to the deal.

Jacob then employs a clever breeding strategy, placing peeled rods of various tree species in the watering troughs so that the flock would mate near them. As a result, the flock produces many spotted and speckled offspring, increasing Jacob's wealth.

Genesis Chapter 30 showcases the continued competition and rivalry between Jacob's wives, Leah and Rachel, as they strive to have children and gain Jacob's affection. It also highlights Jacob's clever breeding techniques, which contribute to his increasing wealth. The chapter further sets the stage for Jacob's eventual departure from Haran and his journey back to Canaan.

The central idea of Genesis 30 is the ongoing rivalry and competition between Jacob's two wives, Leah and Rachel, as they both try to bear children for Jacob. The chapter also highlights the ways in which Jacob becomes increasingly prosperous despite Laban's attempts to cheat him.

In Genesis 30, the story continues with Jacob's two wives, Leah and Rachel, who are struggling to conceive children for Jacob. Rachel, who is still barren, becomes envious of Leah's ability to bear children and gives Jacob her handmaid, Bilhah, as a concubine to bear children on her behalf. Bilhah bears two sons for Jacob, Dan and Naphtali. Leah, not to be outdone, also gives her handmaid, Zilpah, to Jacob as a concubine, and Zilpah bears two sons, Gad and Asher.

Later, Rachel finally conceives and gives birth to Joseph. Jacob, recognizing that Laban is attempting to cheat him, devises a plan to increase his own wealth. He breeds Laban's flock in a way that ensures the strongest and healthiest animals are born to him, and as a result, he becomes increasingly prosperous.

Important verses in Genesis 30 include:

- Genesis 30:1-2: "When Rachel saw that she was not bearing Jacob any children, she became jealous of her sister. So she said to Jacob, 'Give me children, or I'll die!' Jacob became angry with her and said, 'Am I in the place of God, who has kept you from having children?'"
- Genesis 30:22: "Then God remembered Rachel; he listened to her and enabled her to conceive."
- Genesis 30:27-28: "But Laban said to him, 'If I have found favor in your eyes, please stay. I have learned by divination that the Lord has blessed me because of you.' He added, 'Name your wages, and I will pay them.'"
- Genesis 30:43: "In this way the man grew exceedingly prosperous and came to own large flocks, and female and male servants, and camels and donkeys."

These verses highlight the themes of jealousy, fertility struggles, divine intervention, and prosperity that run throughout the chapter.

#### CHAPTER 31

Ge. 31:1 Jacob heard that Laban's sons were saying, "Jacob has taken everything our father owned and has gained all this wealth from what belonged to our father."

Ge. 31:2 And Jacob noticed that Laban's attitude towards him was not what it had been.

Ge. 31:3 Then the LORD said to Jacob, "Go back to the land of your fathers and to your relatives, and I will be with you."

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Ge. 31:4 So Jacob sent word to Rachel and Leah to come out to the fields where his flocks were.

Ge. 31:5 He said to them, "I see that your father's attitude towards me is not what it was before, but the God of my father has been with me.

Ge. 31:6 You know that I've worked for your father with all my strength,

Ge. 31:7 yet your father has cheated me by changing my wages ten times. However, God has not allowed him to harm me.

Ge. 31:8 If he said, 'The speckled ones will be your wages,' then all the flocks gave birth to speckled young; and if he said, 'The streaked ones will be your wages,' then all the flocks bore streaked young.

Ge. 31:9 So God has taken away your father's livestock and has given them to me.

Ge. 31:10 "In the breeding season I once had a dream in which I looked up and saw that the male goats mating with the flock were streaked, speckled or spotted.

Ge. 31:11 The angel of God said to me in the dream, 'Jacob.' I answered, 'Here I am.'

Ge. 31:12 And he said, 'Look up and see that all the male goats mating with the flock are streaked, speckled or spotted, for I have seen all that Laban has been doing to you.

Ge. 31:13 I am the God of Bethel, where you anointed a pillar and where you made a vow to me. Now leave this land at once and go back to your native land."

Ge. 31:14 Then Rachel and Leah replied, "Do we still have any share in the inheritance of our father's estate?

Ge. 31:15 Does he not regard us as foreigners? Not only has he sold us, but he has used up what was paid for us.

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Ge. 31:16 Surely all the wealth that God took away from our father belongs to us and our children. So do whatever God has told you."

Ge. 31:17 Then Jacob put his children and his wives on camels,  
Ge. 31:18 and he drove all his livestock ahead of him, along with all the goods he had accumulated in Paddan Aram, [That is, Northwest Mesopotamia] to go to his father Isaac in the land of Canaan.

Ge. 31:19 When Laban had gone to shear his sheep, Rachel stole her father's household gods.

Ge. 31:20 Moreover, Jacob deceived Laban the Aramean by not telling him he was running away.

Ge. 31:21 So he fled with all he had, and crossing the River, [That is, the Euphrates] he headed for the hill country of Gilead.

Ge. 31:22 On the third day Laban was told that Jacob had fled.

Ge. 31:23 Taking his relatives with him, he pursued Jacob for seven days and caught up with him in the hill country of Gilead.

Ge. 31:24 Then God came to Laban the Aramean in a dream at night and said to him, "Be careful not to say anything to Jacob, either good or bad."

Ge. 31:25 Jacob had pitched his tent in the hill country of Gilead when Laban overtook him, and Laban and his relatives camped there too.

Ge. 31:26 Then Laban said to Jacob, "What have you done? You've deceived me, and you've carried off my daughters like captives in war.

Ge. 31:27 Why did you run off secretly and deceive me? Why didn't you tell me, so that I could send you away with joy and singing to the music of tambourines and harps?

Ge. 31:28 You didn't even let me kiss my grandchildren and my daughters good-bye. You have done a foolish thing.

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Ge. 31:29 I have the power to harm you; but last night the God of your father said to me, 'Be careful not to say anything to Jacob, either good or bad.'

Ge. 31:30 Now you have gone off because you longed to return to your father's house. But why did you steal my gods?"

Ge. 31:31 Jacob answered Laban, "I was afraid, because I thought you would take your daughters away from me by force.

Ge. 31:32 But if you find anyone who has your gods, he shall not live. In the presence of our relatives, see for yourself whether there is anything of yours here with me; and if so, take it."

Now Jacob did not know that Rachel had stolen the gods.

Ge. 31:33 So Laban went into Jacob's tent and into Leah's tent and into the tent of the two maidservants, but he found nothing. After he came out of Leah's tent, he entered Rachel's tent.

Ge. 31:34 Now Rachel had taken the household gods and put them inside her camel's saddle and was sitting on them. Laban searched through everything in the tent but found nothing.

Ge. 31:35 Rachel said to her father, “Don’t be angry, my lord, that I cannot stand up in your presence; I’m having my period.” So he searched but could not find the household gods.

Ge. 31:36 Jacob was angry and took Laban to task. “What is my crime?” he asked Laban. “What sin have I committed that you hunt me down?”

Ge. 31:37 Now that you have searched through all my goods, what have you found that belongs to your household? Put it here in front of your relatives and mine, and let them judge between the two of us.

Ge. 31:38 “I have been with you for twenty years now. Your sheep and goats have not miscarried, nor have I eaten rams from your flocks.

Ge. 31:39 I did not bring you animals torn by wild beasts; I bore the loss myself. And you demanded payment from me for whatever was stolen by day or night.

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Ge. 31:40 This was my situation: The heat consumed me in the daytime and the cold at night, and sleep fled from my eyes.

Ge. 31:41 It was like this for the twenty years I was in your household. I worked for you fourteen years for your two daughters and six years for your flocks, and you changed my wages ten times.

Ge. 31:42 If the God of my father, the God of Abraham and the Fear of Isaac, had not been with me, you would surely have sent me away empty-handed. But God has seen my hardship and the toil of my hands, and last night he rebuked you.”

Ge. 31:43 Laban answered Jacob, “The women are my daughters, the children are my children, and the flocks are my flocks. All you see is mine. Yet what can I do today about these daughters of mine, or about the children they have borne?”

Ge. 31:44 Come now, let’s make a covenant, you and I, and let it serve as a witness between us.”

Ge. 31:45 So Jacob took a stone and set it up as a pillar.

Ge. 31:46 He said to his relatives, “Gather some stones.” So they took stones and piled them in a heap, and they ate there by the heap.

Ge. 31:47 Laban called it Jegar Sahadutha, [The Aramaic Jegar Sahadutha means witness heap.] and Jacob called it Galeed. [The Hebrew Galeed means witness heap.]

Ge. 31:48 Laban said, “This heap is a witness between you and me today.” That is why it was called Galeed.

Ge. 31:49 It was also called Mizpah, [Mizpah means watchtower.] because he said, “May the LORD keep watch between you and me when we are away from each other.

Ge. 31:50 If you ill-treat my daughters or if you take any wives besides



my daughters, even though no-one is with us, remember that God is a witness between you and me.”

Ge. 31:51 Laban also said to Jacob, “Here is this heap, and here is this pillar I have set up between you and me.

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Ge. 31:52 This heap is a witness, and this pillar is a witness, that I will not go past this heap to your side to harm you and that you will not go past this heap and pillar to my side to harm me.

Ge. 31:53 May the God of Abraham and the God of Nahor, the God of their father, judge between us.” So Jacob took an oath in the name of the Fear of his father Isaac.

Ge. 31:54 He offered a sacrifice there in the hill country and invited his relatives to a meal. After they had eaten, they spent the night there.

Ge. 31:55 Early the next morning Laban kissed his grandchildren and his daughters and blessed them. Then he left and returned home

Summary:

Genesis Chapter 31 focuses on Jacob's departure from Haran and his encounters with Laban. Here's a summary of Genesis Chapter 31:

Chapter 31 begins with Jacob realizing that Laban's sons have become resentful of him and that Laban's attitude towards him has changed. God instructs Jacob to return to his homeland, the land of his fathers.

Jacob calls his wives, Leah and Rachel, to the field where he is tending Laban's flock and tells them about his desire to leave and return to Canaan. He recounts how Laban has treated him deceitfully, changing his wages multiple times.

Rachel and Leah both express their support for Jacob's decision to leave, acknowledging that they have no share in Laban's wealth and that their father has treated them like foreigners. They believe that whatever God has said to Jacob, he should do.

Jacob continues to explain to his wives how God has blessed him despite Laban's attempts to cheat him. He tells them about a dream he had in which God instructed him to leave and return to his homeland.

Jacob and his family gather their belongings, including the livestock and possessions they have acquired while in Haran, and set out on their journey to Canaan.

Rachel secretly takes Laban's household idols, perhaps to secure her family's inheritance or to worship them. Laban learns about Jacob's departure and pursues him with his relatives, but he is unable to catch up with Jacob and his family.

God appears to Laban in a dream, warning him not to speak to Jacob either good or bad. Laban catches up with Jacob and confronts him about his sudden departure, expressing his disappointment that Jacob did not allow him to say farewell to his daughters and grandchildren.

Jacob defends himself, explaining that he left secretly because he was afraid Laban would take his daughters from him. He accuses Laban of changing his wages ten times but testifies that God has been with him and has protected him from Laban's harm.

Jacob and Laban make a covenant, setting up a stone pillar as a witness between them. They promise not to harm each other, and Laban acknowledges that the God of Abraham and the Fear of Isaac will be their witness.

They part ways, and Jacob continues his journey towards Canaan. He encounters angels of God on the way, and he names the place where they met Mahanaim.

Genesis Chapter 31 highlights Jacob's departure from Haran, his encounters with Laban, and the resolution of their conflicts. It underscores Jacob's faithfulness to God's guidance and protection. The chapter also foreshadows the challenges and encounters that Jacob and his family will face as they return to Canaan.

Genesis 31 continues the story of Jacob's life, focusing on his departure from his father-in-law Laban's household and his journey back to his homeland. The chapter begins with Jacob realizing that Laban and his sons have become jealous of his growing wealth and success, and that it is time for him to leave. He secretly gathers his wives and children, along with his possessions, and sets out on his journey.

One of the key verses in this chapter is Genesis 31:3, which says, "Then the Lord said to Jacob, 'Go back to the land of your fathers and to your relatives, and I will be with you.'" This verse is significant because it shows that God is still watching over Jacob and guiding him in his journey.

As Jacob and his family travel, Laban pursues them and catches up to them in the mountains of Gilead. They have a tense confrontation, but ultimately come to an agreement to part ways peacefully. Jacob sets up a pillar as a reminder of their covenant, and they share a meal together before parting.

Another important verse in this chapter is Genesis 31:49, where Laban says to Jacob, "May the Lord keep watch between you and me when we are away from each other." This verse reflects a desire for God's presence and protection, and serves as a reminder that even in times of conflict, we can trust in God to watch over us.

Overall, Genesis 31 emphasizes the theme of God's faithfulness and provision, even in the midst of difficult circumstances. It also highlights the importance of honesty and integrity in our relationships, as seen in Jacob's decision to leave Laban's household and his efforts to part ways peacefully.

## CHAPTER 32

Ge. 32:1 Jacob also went on his way, and the angels of God met him.

Ge. 32:2 When Jacob saw them, he said, "This is the camp of God!"

So he named that place Mahanaim. [Mahanaim means two camps.]

Ge. 32:3 Jacob sent messengers ahead of him to his brother Esau in the land of Seir, the country of Edom.

Ge. 32:4 He instructed them: "This is what you are to say to my master Esau: 'Your servant Jacob says, I have been staying with Laban and have remained there till now.

Ge. 32:5 I have cattle and donkeys, sheep and goats, menservants and maidservants. Now I am sending this message to my lord, that I may find favour in your eyes.'"

Ge. 32:6 When the messengers returned to Jacob, they said, "We went to your brother Esau, and now he is coming to meet you, and four hundred men are with him."

Ge. 32:7 In great fear and distress Jacob divided the people who were with him into two groups, [Or camps; also in verse 10] and the flocks and herds and camels as well.

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Ge. 32:8 He thought, "If Esau comes and attacks one group, [Or camp] the group [Or camp] that is left may escape."

Ge. 32:9 Then Jacob prayed, "O God of my father Abraham, God of my father Isaac, O LORD, who said to me, 'Go back to your country and your relatives, and I will make you prosper,'

Ge. 32:10 I am unworthy of all the kindness and faithfulness you have shown your servant. I had only my staff when I crossed this Jordan, but now I have become two groups.

Ge. 32:11 Save me, I pray, from the hand of my brother Esau, for I am afraid he will come and attack me, and also the mothers with their children.

Ge. 32:12 But you have said, 'I will surely make you prosper and will make your descendants like the sand of the sea, which cannot be counted.'"

Ge. 32:13 He spent the night there, and from what he had with him he selected a gift for his brother Esau:

Ge. 32:14 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

Ge. 32:15 thirty female camels with their young, forty cows and ten bulls, and twenty female donkeys and ten male donkeys.

Ge. 32:16 He put them in the care of his servants, each herd by itself, and said to his servants, "Go ahead of me, and keep some space between the herds."

Ge. 32:17 He instructed the one in the lead: "When my brother Esau meets you and asks, 'To whom do you belong, and where are you going, and who owns all these animals in front of you?'

Ge. 32:18 then you are to say, 'They belong to your servant Jacob.

They are a gift sent to my lord Esau, and he is coming behind us.'"

Ge. 32:19 He also instructed the second, the third and all the others who followed the herds: “You are to say the same thing to Esau when you meet him.

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Ge. 32:20 And be sure to say, ‘Your servant Jacob is coming behind us.’” For he thought, “I will pacify him with these gifts I am sending on ahead; later, when I see him, perhaps he will receive me.”

Ge. 32:21 So Jacob’s gifts went on ahead of him, but he himself spent the night in the camp.

Ge. 32:22 That night Jacob got up and took his two wives, his two maidservants and his eleven sons and crossed the ford of the Jabbok.

Ge. 32:23 After he had sent them across the stream, he sent over all his possessions.

Ge. 32:24 So Jacob was left alone, and a man wrestled with him till daybreak.

Ge. 32:25 When the man saw that he could not overpower him, he touched the socket of Jacob’s hip so that his hip was wrenched as he wrestled with the man.

Ge. 32:26 Then the man said, “Let me go, for it is daybreak.” But Jacob replied, “I will not let you go unless you bless me.”

Ge. 32:27 The man asked him, “What is your name?” “Jacob,” he answered.

Ge. 32:28 Then the man said, “Your name will no longer be Jacob, but Israel, [Israel means he struggles with God.] because you have struggled with God and with men and have overcome.”

Ge. 32:29 Jacob said, “Please tell me your name.” But he replied, “Why do you ask my name?” Then he blessed him there.

Ge. 32:30 So Jacob called the place Peniel, [Peniel means face of God.] saying, “It is because I saw God face to face, and yet my life was spared.”

Ge. 32:31 The sun rose above him as he passed Peniel, [Hebrew Penuel, a variant of Peniel] and he was limping because of his hip.

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Ge. 32:32 Therefore to this day the Israelites do not eat the tendon attached to the socket of the hip, because the socket of Jacob’s hip was touched near the tendon.

Genesis Chapter 32 recounts the story of Jacob's encounter with God at Peniel, which occurs as he is preparing to meet his estranged brother Esau after many years of separation.

Summary:

Genesis Chapter 32 focuses on Jacob's preparations to meet Esau and his wrestling encounter with a divine being. Here's a summary of Genesis Chapter 32:

Chapter 32 begins with Jacob continuing his journey back to Canaan. As he approaches the land, messengers inform him that his brother Esau is coming to meet him with a force of four hundred men. Jacob becomes greatly afraid and distressed.

In fear of Esau's potential revenge, Jacob divides his people and livestock into two groups, hoping that if Esau attacks one group, the other may escape. He prays to God, acknowledging his own unworthiness and asking for God's protection and deliverance from Esau.

Jacob also sends messengers ahead to Esau, presenting him with gifts of livestock and hoping to appease his brother's anger. The messengers return, informing Jacob that Esau is approaching with his men.

Feeling anxious, Jacob spends the night alone by the Jabbok River. There, he encounters a man who wrestles with him until daybreak. The identity of this being is often interpreted as either an angel or a manifestation of God.

During the wrestling match, the divine being realizes that he cannot overpower Jacob, so he touches the socket of Jacob's hip, dislocating it. However, Jacob refuses to let go until he receives a blessing.

The divine being asks Jacob for his name, and upon learning that he is wrestling with Jacob, he blesses him and changes his name to Israel, meaning "one who struggles with God." Jacob realizes that he has encountered God face to face and has been spared.

As the sun rises, Jacob limps because of his dislocated hip. This is why the Israelites do not eat the sinew of the hip to this day, as a reminder of Jacob's encounter with God.

After the wrestling match, Jacob sees Esau approaching with his four hundred men. Jacob goes ahead of his family and bows down to Esau seven times, showing his humility and submission.

Surprisingly, Esau runs to meet Jacob, embraces him, and kisses him. Esau accepts the gifts Jacob had sent and assures him that he harbors no ill will towards him. The brothers are reconciled and share a peaceful reunion.

Genesis Chapter 32 highlights Jacob's fear and preparations to meet Esau, as well as his wrestling encounter with a divine being. It symbolizes Jacob's struggle and transformation, culminating in a change of name to Israel. The chapter emphasizes the importance of reconciliation and the power of God's blessing in resolving conflicts.

The central idea of the chapter is the transformation of Jacob's character through his struggle with God, as he faces the consequences of his past actions and seeks reconciliation with his brother.

Important verses in the chapter include:

- Genesis 32:24: "So Jacob was left alone, and a man wrestled with him till daybreak." This verse describes the mysterious figure who appears and begins to wrestle with Jacob.
- Genesis 32:26: "Then the man said, 'Let me go, for it is daybreak.' But Jacob replied, 'I will not let you go unless you bless me.'" This exchange reveals the determination of Jacob to receive a blessing from the figure, who is later identified as God.
- Genesis 32:28: "Then the man said, 'Your name will no longer be Jacob, but Israel, because you have struggled with God and with humans and have overcome.'" This verse marks the renaming of Jacob as Israel, signifying his transformation after his encounter with God.

The story of Jacob's struggle with God is symbolic of the struggles and challenges faced by all people, and the need to confront and overcome them in order to grow and mature. It also highlights the importance of seeking forgiveness and reconciliation with those we have wronged, as Jacob seeks to do with his brother Esau.

### CHAPTER 33

Ge. 33:1 Jacob looked up and there was Esau, coming with his four hundred men; so he divided the children among Leah, Rachel and the two maidservants.

Ge. 33:2 He put the maidservants and their children in front, Leah and her children next, and Rachel and Joseph in the rear.

Ge. 33:3 He himself went on ahead and bowed down to the ground seven times as he approached his brother.

Ge. 33:4 But Esau ran to meet Jacob and embraced him; he threw his arms around his neck and kissed him. And they wept.

Ge. 33:5 Then Esau looked up and saw the women and children. "Who are these with you?" he asked. Jacob answered, "They are the children God has graciously given your servant."

Ge. 33:6 Then the maidservants and their children approached and bowed down.

Ge. 33:7 Next, Leah and her children came and bowed down. Last of all came Joseph and Rachel, and they too bowed down.

Ge. 33:8 Esau asked, "What do you mean by all these droves I met?" "To find favour in your eyes, my lord," he said.

Ge. 33:9 But Esau said, "I already have plenty, my brother. Keep what you have for yourself."

Ge. 33:10 "No, please!" said Jacob. "If I have found favour in your eyes, accept this gift from me. For to see your face is like seeing the face of God, now that you have received me favourably.

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Ge. 33:11 Please accept the present that was brought to you, for God has been gracious to me and I have all I need." And because Jacob insisted, Esau accepted it.

Ge. 33:12 Then Esau said, "Let us be on our way; I'll accompany you."

Ge. 33:13 But Jacob said to him, “My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just one day, all the animals will die.

Ge. 33:14 So let my lord go on ahead of his servant, while I move along slowly at the pace of the droves before me and that of the children, until I come to my lord in Seir.”

Ge. 33:15 Esau said, “Then let me leave some of my men with you.” “But why do that?” Jacob asked. “Just let me find favour in the eyes of my lord.”

Ge. 33:16 So that day Esau started on his way back to Seir.

Ge. 33:17 Jacob, however, went to Succoth, where he built a place for himself and made shelters for his livestock. That is why the place is called Succoth. [Succoth means shelters.]

Ge. 33:18 After Jacob came from Paddan Aram, [That is, North-west Mesopotamia] he arrived safely at the [Or arrived at Shalem, a] city of Shechem in Canaan and camped within sight of the city.

Ge. 33:19 For a hundred pieces of silver, [Hebrew hundred kesitahs; a kesitah was a unit of money of unknown weight and value.] he bought from the sons of Hamor, the father of Shechem, the plot of ground where he pitched his tent.

Ge. 33:20 There he set up an altar and called it El Elohe Israel. [El Elohe Israel can mean God, the God of Israel or mighty is the God of Israel.]

#### Summary:

Genesis Chapter 33 continues the narrative of Jacob's reunion with Esau and their subsequent interactions. Here's a summary of Genesis Chapter 33:

Chapter 33 begins with Jacob approaching Esau after their long separation. Jacob arranges his family in a specific order, with the maidservants and their children leading, followed by Leah and her children, and finally Rachel and Joseph coming last.

As Jacob approaches Esau, he bows down to the ground seven times, showing his humility and respect. Esau runs to meet Jacob, embraces him, and kisses him. Both brothers are moved to tears by their reunion.

Esau notices the women and children with Jacob and asks about them. Jacob introduces them as his family and presents them to Esau. Esau inquires about the gifts Jacob had sent ahead, and Jacob explains that they are a token of his goodwill.

Esau initially refuses Jacob's gifts, stating that he has enough. However, Jacob insists, saying that seeing Esau's face is like seeing the face of God, and he wants to show his gratitude. Esau eventually accepts the gifts.

Esau suggests that he and Jacob travel together, with Esau and his men accompanying Jacob and his family. Jacob, however, expresses his concern that the children and the livestock are not accustomed to such a journey and asks Esau to go ahead while Jacob and his family go at their own pace.

Esau offers to leave some of his men behind to escort Jacob, but Jacob declines the offer, stating that he will meet Esau in Seir at a later time. Esau departs and returns to Seir, while Jacob and his family settle in Succoth.

After arriving in Succoth, Jacob builds a house for himself and shelters for his livestock. He names the place Succoth, which means "shelters" or "booths."

Genesis Chapter 33 depicts the reconciliation between Jacob and Esau. Despite Jacob's initial fear and preparations, Esau receives him with kindness and forgiveness. The chapter highlights the importance of reconciliation and the restoration of family relationships. It also sets the stage for Jacob's further journeys and the fulfillment of God's promises to him and his descendants.

Genesis 33 is a continuation of the story of Jacob's reconciliation with his brother Esau. Here's an overview of the chapter and some of its important verses:

- Jacob prepares to meet Esau: Jacob sends ahead a large gift of livestock to appease Esau and then divides his family into two groups so that if Esau attacks one, the other may escape (verses 1-2).
- Jacob meets Esau: Esau runs to greet Jacob and embraces him, and the two brothers weep (verses 3-4).
- Jacob presents his family to Esau: Jacob presents his wives and children to Esau, and they bow down to him (verses 5-7).
- Esau offers to accompany Jacob: Esau offers to accompany Jacob and his family, but Jacob declines, citing the need to go at a slower pace because of the children and livestock (verses 8-15).
- Jacob and Esau part ways: Esau returns to Seir, and Jacob journeys to Succoth and later settles in Shechem (verses 16-20).

One of the key verses in this chapter is Genesis 33:4, which describes the emotional reunion between Jacob and Esau: "But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept." This moment is significant because it represents a turning point in the relationship between the two brothers, who had been estranged for many years.

Another important verse is Genesis 33:11, where Jacob tells Esau, "Please accept my blessing that is brought to you, because God has dealt graciously with me, and because I have enough." This verse highlights Jacob's recognition that his blessings and abundance come from God, and his desire to share that abundance with his brother.

Overall, Genesis 33 emphasizes the importance of reconciliation and forgiveness in relationships, as well as the recognition of God's blessings and provision.

## CHAPTER 34

Ge. 34:1 Now Dinah, the daughter Leah had borne to Jacob, went out



to visit the women of the land.

Ge. 34:2 When Shechem son of Hamor the Hivite, the ruler of that area, saw her, he took her and raped her.

Ge. 34:3 His heart was drawn to Dinah daughter of Jacob, and he loved the girl and spoke tenderly to her.

Ge. 34:4 And Shechem said to his father Hamor, “Get me this girl as my wife.”

Ge. 34:5 When Jacob heard that his daughter Dinah had been defiled, his sons were in the fields with his livestock; so he kept quiet about it until they came home.

Ge. 34:6 Then Shechem’s father Hamor went out to talk with Jacob.

Ge. 34:7 Now Jacob’s sons had come in from the fields as soon as they heard what had happened. They were filled with grief and fury, because Shechem had done a disgraceful thing in [Or against] Israel by lying with Jacob’s daughter — a thing that should not be done.

Ge. 34:8 But Hamor said to them, “My son Shechem has his heart set on your daughter. Please give her to him as his wife.

Ge. 34:9 Intermarry with us; give us your daughters and take our daughters for yourselves.

Ge. 34:10 You can settle among us; the land is open to you. Live in it, trade [Or move about freely; also in verse 21] in it, and acquire property in it.”

Ge. 34:11 Then Shechem said to Dinah’s father and brothers, “Let me find favour in your eyes, and I will give you whatever you ask.

Ge. 34:12 Make the price for the bride and the gift I am to bring as great as you like, and I’ll pay whatever you ask me. Only give me the girl as my wife.”

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Ge. 34:13 Because their sister Dinah had been defiled, Jacob’s sons replied deceitfully as they spoke to Shechem and his father Hamor.

Ge. 34:14 They said to them, “We can’t do such a thing; we can’t give our sister to a man who is not circumcised. That would be a disgrace to us.

Ge. 34:15 We will give our consent to you on one condition only: that you become like us by circumcising all your males.

Ge. 34:16 Then we will give you our daughters and take your daughters for ourselves. We’ll settle among you and become one people with you.

Ge. 34:17 But if you will not agree to be circumcised, we’ll take our sister [Hebrew daughter] and go.”

Ge. 34:18 Their proposal seemed good to Hamor and his son Shechem.

Ge. 34:19 The young man, who was the most honoured of all his father’s household, lost no time in doing what they said,

because he was delighted with Jacob's daughter.

Ge. 34:20 So Hamor and his son Shechem went to the gate of their city to speak to their fellow townsmen.

Ge. 34:21 "These men are friendly towards us," they said. "Let them live in our land and trade in it; the land has plenty of room for them. We can marry their daughters and they can marry ours.

Ge. 34:22 But the men will consent to live with us as one people only on the condition that our males be circumcised, as they themselves are.

Ge. 34:23 Won't their livestock, their property and all their other animals become ours? So let us give our consent to them, and they will settle among us."

Ge. 34:24 All the men who went out of the city gate agreed with Hamor and his son Shechem, and every male in the city was circumcised.

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Ge. 34:25 Three days later, while all of them were still in pain, two of Jacob's sons, Simeon and Levi, Dinah's brothers, took their swords and attacked the unsuspecting city, killing every male.

Ge. 34:26 They put Hamor and his son Shechem to the sword and took Dinah from Shechem's house and left.

Ge. 34:27 The sons of Jacob came upon the dead bodies and looted the city where [Or because] their sister had been defiled.

Ge. 34:28 They seized their flocks and herds and donkeys and everything else of theirs in the city and out in the fields.

Ge. 34:29 They carried off all their wealth and all their women and children, taking as plunder everything in the houses.

Ge. 34:30 Then Jacob said to Simeon and Levi, "You have brought trouble on me by making me a stench to the Canaanites and Perizzites, the people living in this land. We are few in number, and if they join forces against me and attack me, I and my household will be destroyed."

Ge. 34:31 But they replied, "Should he have treated our sister like a prostitute?"

Genesis Chapter 34 tells the story of Dinah, the daughter of Jacob and Leah, and the events surrounding her violation by Shechem, the son of a local ruler named Hamor.

The chapter begins with Dinah going out to visit some of the local women in the land of Canaan. Shechem, who saw her and desired her, took her and lay with her. Afterward, he asked his father to arrange a marriage between him and Dinah, and Hamor went to speak to Jacob about it.

Jacob's sons were outraged by what had happened to their sister and plotted to take revenge. They made a deal with Shechem and Hamor, agreeing to allow Dinah to marry Shechem if all the men of the city would be circumcised. While the men were still recovering from their circumcisions, Simeon and Levi, two of Jacob's sons, attacked the city and killed all the men, including Shechem and Hamor.

### Summary:

Genesis Chapter 34 recounts the events surrounding the rape of Dinah, the daughter of Jacob, and the subsequent actions of her brothers. Here's a summary of Genesis Chapter 34:

Chapter 34 begins with the account of Dinah, the daughter of Jacob and Leah, going out to visit the women of the land. Shechem, the son of Hamor, a prominent Hivite, sees Dinah, takes her, and rapes her.

Shechem becomes infatuated with Dinah and desires to marry her. He approaches his father, Hamor, and requests that they seek Dinah as his wife.

When Jacob hears about what happened to Dinah, he remains silent until his sons return from the field. Hamor, the father of Shechem, comes to Jacob to propose a marriage between Shechem and Dinah, suggesting that the two families can intermarry and benefit from each other.

Jacob's sons are filled with anger and deceit. They devise a plan to avenge Dinah's defilement. They agree to allow Shechem to marry Dinah but impose a condition on the men of Shechem's city: all the males must be circumcised.

Hamor presents the proposal to the men of the city, emphasizing the potential economic and social advantages of intermarriage with Jacob's family. The men agree and undergo circumcision.

On the third day after their circumcision, while the men of the city are still in pain, two of Jacob's sons, Simeon and Levi, take their swords and attack the city. They kill all the men, including Shechem and his father, Hamor.

Jacob's other sons then enter the city, plundering it and taking the women, children, and livestock as captives. They justify their actions by avenging their sister's honor.

Jacob reprimands Simeon and Levi for their violent and deceitful actions, expressing his fear that their actions would bring trouble upon their family. He also fears that the surrounding nations will unite against them, as they have become a small group.

The chapter concludes with Jacob's household departing from Shechem, and God protecting them along their journey. They arrive in Bethel, where Jacob builds an altar to God.

Genesis Chapter 34 presents a tragic account of Dinah's rape and the subsequent violent actions taken by her brothers. It illustrates the consequences of deceit and revenge, as well as the moral complexity of the characters involved. The chapter also emphasizes the importance of upholding justice and the potential repercussions of such actions.

The chapter ends with Jacob reprimanding Simeon and Levi for their actions, which he saw as bringing trouble on his family.

One important verse in this chapter is Genesis 34:7, where it says, "And 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 wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done." This verse highlights the anger and grief of Jacob's sons over what happened to Dinah.

Another important verse is Genesis 34:31, where Jacob says to Simeon and Levi, "Ye have troubled me to make me odious unto the inhabitants of the land, among the Canaanites and the Perizzites: and, I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house." This verse shows Jacob's concern for the safety of his family after the violent actions of his sons. The central idea of this chapter is the theme of revenge and its consequences. The actions of Shechem and the response of Jacob's sons to his violation of their sister ultimately led to a violent and destructive outcome. Additionally, this chapter shows the importance of honoring commitments and agreements, as well as the consequences of breaking them.

## CHAPTER 35

Ge. 35:1 Then God said to Jacob, "Go up to Bethel and settle there, and build an altar there to God, who appeared to you when you were fleeing from your brother Esau."

Ge. 35:2 So Jacob said to his household and to all who were with him, "Get rid of the foreign gods you have with you, and purify yourselves and change your clothes.

Ge. 35:3 Then come, let us go up to Bethel, where I will build an altar to God, who answered me in the day of my distress and who has been with me wherever I have gone."

Ge. 35:4 So they gave Jacob all the foreign gods they had and the rings in their ears, and Jacob buried them under the oak at Shechem.

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Ge. 35:5 Then they set out, and the terror of God fell upon the towns all around them so that no-one pursued them.

Ge. 35:6 Jacob and all the people with him came to Luz (that is, Bethel) in the land of Canaan.

Ge. 35:7 There he built an altar, and he called the place El Bethel, [El Bethel means God of Bethel.] because it was there that God revealed himself to him when he was fleeing from his brother.

Ge. 35:8 Now Deborah, Rebekah's nurse, died and was buried under the oak below Bethel. So it was named Allon Bacuth. [Allon Bacuth means oak of weeping.]

Ge. 35:9 After Jacob returned from Paddan Aram, [That is, Northwest Mesopotamia; also in verse 26] God appeared to him again and blessed him.

Ge. 35:10 God said to him, "Your name is Jacob, [Jacob means he grasps the heel (figuratively, he deceives).] but you will no

longer be called Jacob; your name will be Israel.” [Israel means he struggles with God.] So he named him Israel.

Ge. 35:11 And God said to him, “I am God Almighty; [Hebrew ElShaddai] be fruitful and increase in number. A nation and a community of nations will come from you, and kings will come from your body.

Ge. 35:12 The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you.”

Ge. 35:13 Then God went up from him at the place where he had talked with him.

Ge. 35:14 Jacob set up a stone pillar at the place where God had talked with him, and he poured out a drink offering on it; he also poured oil on it.

Ge. 35:15 Jacob called the place where God had talked with him Bethel. [Bethel means house of God.]

Ge. 35:16 Then they moved on from Bethel. While they were still some distance from Ephrath, Rachel began to give birth and had great difficulty.

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Ge. 35:17 And as she was having great difficulty in childbirth, the midwife said to her, “Don’t be afraid, for you have another son.”

Ge. 35:18 As she breathed her last — for she was dying — she named her son Ben-Oni. [Ben-Oni means son of my trouble.] But his father named him Benjamin. [Benjamin means son of my right hand.]

Ge. 35:19 So Rachel died and was buried on the way to Ephrath (that is, Bethlehem).

Ge. 35:20 Over her tomb Jacob set up a pillar, and to this day that pillar marks Rachel’s tomb.

Ge. 35:21 Israel moved on again and pitched his tent beyond Migdal Eder.

Ge. 35:22 While Israel was living in that region, Reuben went in and slept with his father’s concubine Bilhah, and Israel heard of it.

Jacob had twelve sons:

Ge. 35:23 The sons of Leah: Reuben the firstborn of Jacob, Simeon, Levi, Judah, Issachar and Zebulun.

Ge. 35:24 The sons of Rachel: Joseph and Benjamin.

Ge. 35:25 The sons of Rachel’s maidservant Bilhah: Dan and Naphtali.

Ge. 35:26 The sons of Leah’s maidservant Zilpah: Gad and Asher.

These were the sons of Jacob, who were born to him in Paddan Aram.

Ge. 35:27 Jacob came home to his father Isaac in Mamre, near Kiriath Arba (that is, Hebron), where Abraham and Isaac had stayed.

Ge. 35:28 Isaac lived a hundred and eighty years.

Ge. 35:29 Then he breathed his last and died and was gathered to his

people, old and full of years. And his sons Esau and Jacob buried him.

Summary:

Genesis Chapter 35 focuses on Jacob's return to Bethel, the birth of Benjamin, and the deaths of Rachel and Isaac. Here's a summary of Genesis Chapter 35:

Chapter 35 begins with God instructing Jacob to go back to Bethel, the place where God appeared to him before. Jacob tells his household and all those with him to put away their foreign gods and purify themselves.

Jacob and his household prepare to leave Shechem. As they journey, a great fear from God falls upon the surrounding cities, preventing them from pursuing Jacob and his family.

Jacob arrives at Bethel and builds an altar there, calling the place El-Bethel, which means "God of Bethel." God appears to Jacob, reaffirms his name as Israel, and promises to make him a great nation.

Jacob sets up a pillar of stone as a memorial at Bethel, pouring a drink offering and oil upon it. He consecrates the place as a house of God.

After leaving Bethel, Rachel goes into labor while they are still some distance from Ephrath (Bethlehem). She gives birth to her second son, Benjamin, but sadly, Rachel dies during childbirth. Jacob buries her near Bethlehem and sets up a pillar on her grave.

Jacob travels further and encounters a man whom he wrestles with until daybreak. The man dislocates Jacob's hip, but Jacob refuses to let go until the man blesses him. The man blesses Jacob, changing his name once again from Jacob to Israel.

Jacob names the place Peniel, meaning "the face of God," for he saw God face to face and his life was spared.

Jacob and his family continue their journey and arrive at Mamre, where his father Isaac dwells. Isaac dies at the age of 180 and is buried by his sons, Esau and Jacob.

Genesis Chapter 35 highlights Jacob's return to Bethel and the reaffirmation of God's promises to him. It also marks the birth of Benjamin, the death of Rachel, and the passing of Isaac. The chapter emphasizes the importance of worshiping God alone and the faithfulness of God in guiding Jacob's life.

Genesis 35 tells the story of Jacob returning to Bethel, where God had first appeared to him in a dream, and the death of his wife Rachel.

The chapter begins with God commanding Jacob to go to Bethel and build an altar there to worship Him (Genesis 35:1). Jacob then instructs his household to purify themselves and get rid of all their foreign gods before they embark on their journey (Genesis 35:2-4).

As they travel, God protects them from their enemies, and they finally arrive in Bethel. Jacob builds an altar there and calls the place El Bethel, which means "God of Bethel" (Genesis 35:7).

Tragically, Rachel dies giving birth to her second son, whom Jacob names Benjamin (Genesis 35:16-18). Jacob then travels to his father Isaac's home, and Isaac dies at the age of 180 years (Genesis 35:27-29).

The central idea of Genesis 35 is the fulfillment of God's promise to Jacob and the continuation of his family's journey. The chapter emphasizes the importance of obedience to God's commands and the significance of worshiping Him in the proper way. Additionally, it highlights the sadness and grief that can come with death and the importance of honoring and remembering loved ones who have passed away.

## CHAPTER 36

Ge. 36:1 This is the account of Esau (that is, Edom).

Ge. 36:2 Esau took his wives from the women of Canaan: Adah daughter of Elon the Hittite, and Oholibamah daughter of Anah and granddaughter of Zibeon the Hivite —

Ge. 36:3 also Basemath daughter of Ishmael and sister of Nebaioth.

Ge. 36:4 Adah bore Eliphaz to Esau, Basemath bore Reuel,

Ge. 36:5 and Oholibamah bore Jeush, Jalam and Korah. These were the sons of Esau, who were born to him in Canaan.

Ge. 36:6 Esau took his wives and sons and daughters and all the members of his household, as well as his livestock and all his other animals and all the goods he had acquired in Canaan, and moved to a land some distance from his brother Jacob.

Ge. 36:7 Their possessions were too great for them to remain together; the land where they were staying could not support them both because of their livestock.

Ge. 36:8 So Esau (that is, Edom) settled in the hill country of Seir.

Ge. 36:9 This is the account of Esau the father of the Edomites in the hill country of Seir.

Ge. 36:10 These are the names of Esau's sons: Eliphaz, the son of Esau's wife Adah, and Reuel, the son of Esau's wife Basemath.

Ge. 36:11 The sons of Eliphaz: Teman, Omar, Zepho, Gatam and Kenaz.

Ge. 36:12 Esau's son Eliphaz also had a concubine named Timna, who bore him Amalek. These were grandsons of Esau's wife Adah.

Ge. 36:13 The sons of Reuel: Nahath, Zerah, Shammah and Mizzah. These were grandsons of Esau's wife Basemath.

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Ge. 36:14 The sons of Esau's wife Oholibamah daughter of Anah and granddaughter of Zibeon, whom she bore to Esau: Jeush, Jalam and Korah.

Ge. 36:15 These were the chiefs among Esau's descendants: The sons

of Eliphaz the firstborn of Esau: Chiefs Teman, Omar, Zepho, Kenaz,

Ge. 36:16 Korah, [Masoretic Text; Samaritan Pentateuch (see also Genesis 36:11 and 1 Chronicles 1:36) does not have Korah.]

Gatam and Amalek. These were the chiefs descended from Eliphaz in Edom; they were grandsons of Adah.

Ge. 36:17 The sons of Esau's son Reuel: Chiefs Nahath, Zerah, Shammah and Mizzah. These were the chiefs descended from Reuel in Edom; they were grandsons of Esau's wife Basemath.

Ge. 36:18 The sons of Esau's wife Oholibamah: Chiefs Jeush, Jalam and Korah. These were the chiefs descended from Esau's wife Oholibamah daughter of Anah.

Ge. 36:19 These were the sons of Esau (that is, Edom), and these were their chiefs.

Ge. 36:20 These were the sons of Seir the Horite, who were living in the region: Lotan, Shobal, Zibeon, Anah,

Ge. 36:21 Dishon, Ezer and Dishan. These sons of Seir in Edom were Horite chiefs.

Ge. 36:22 The sons of Lotan: Hori and Homam. [Hebrew Hemam, a variant of Homam (see 1 Chronicles 1:39)] Timna was Lotan's sister.

Ge. 36:23 The sons of Shobal: Alvan, Manahath, Ebal, Shepho and Onam.

Ge. 36:24 The sons of Zibeon: Aiah and Anah. This is the Anah who discovered the hot springs [Vulgate; Syriac discovered water; the meaning of the Hebrew for this word is uncertain.] in the desert while he was grazing the donkeys of his father Zibeon.

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Ge. 36:25 The children of Anah: Dishon and Oholibamah daughter of Anah.

Ge. 36:26 The sons of Dishon: [Hebrew Dishan, a variant of Dishon] Hemdan, Eshban, Ithran and Keran.

Ge. 36:27 The sons of Ezer: Bilhan, Zaavan and Akan.

Ge. 36:28 The sons of Dishan: Uz and Aran.

Ge. 36:29 These were the Horite chiefs: Lotan, Shobal, Zibeon, Anah,

Ge. 36:30 Dishon, Ezer and Dishan. These were the Horite chiefs, according to their divisions, in the land of Seir.

Ge. 36:31 These were the kings who reigned in Edom before any Israelite king reigned: [Or before an Israelite king reigned over them]

Ge. 36:32 Bela son of Beor became king of Edom. His city was named Dinhabah.

Ge. 36:33 When Bela died, Jobab son of Zerah from Bozrah succeeded him as king.

Ge. 36:34 When Jobab died, Husham from the land of the Temanites



succeeded him as king.

Ge. 36:35 When Husham died, Hadad son of Bedad, who defeated Midian in the country of Moab, succeeded him as king. His city was named Avith.

Ge. 36:36 When Hadad died, Samlah from Masrekah succeeded him as king.

Ge. 36:37 When Samlah died, Shaul from Rehoboth on the river [Possibly the Euphrates] succeeded him as king.

Ge. 36:38 When Shaul died, Baal-Hanan son of Acbor succeeded him as king.

Ge. 36:39 When Baal-Hanan son of Acbor died, Hadad [Many manuscripts of the Masoretic Text, Samaritan Pentateuch and Syriac (see also 1 Chron. 1:50); most manuscripts of the Masoretic Text Hadar] succeeded him as king. His city was

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named Pau, and his wife's name was Mehetabel daughter of Matred, the daughter of Me-Zahab.

Ge. 36:40 These were the chiefs descended from Esau, by name, according to their clans and regions: Timna, Alvah, Jetheth,

Ge. 36:41 Oholibamah, Elah, Pinon,

Ge. 36:42 Kenaz, Teman, Mibzar,

Ge. 36:43 Magdiel and Iram. These were the chiefs of Edom, according to their settlements in the land they occupied. This was Esau the father of the Edomites.

Summary:

Genesis Chapter 36 provides a genealogical account of Esau's descendants, known as the Edomites. Here's a summary of Genesis Chapter 36:

Chapter 36 primarily focuses on the genealogy of Esau, detailing the line of his descendants and the formation of the nation of Edom. It provides a list of Esau's wives, children, and the clans that originated from them.

The chapter begins by listing Esau's wives from among the Canaanite women: Adah, the daughter of Elon the Hittite, and Oholibamah, the daughter of Anah and granddaughter of Zibeon the Hivite. Esau also takes Basemath, Ishmael's daughter, as his wife.

Through Adah, Esau becomes the father of Eliphaz, while Basemath gives birth to Reuel. Oholibamah bears three sons: Jeush, Jalam, and Korah.

The chapter then provides a more detailed account of the descendants of Eliphaz, listing the chiefs and clans that arise from his line. The names of notable individuals and regions associated with the Edomites are mentioned, including Timna, Amalek, and the Horites who lived in Seir.

The genealogy continues with the descendants of Reuel and the descendants of Esau's wife, Oholibamah. It enumerates various chiefs and clans within the Edomite lineage.

Throughout the chapter, the Edomites are portrayed as a powerful and established nation, with their own chiefs, lands, and territories. The genealogical account underscores the fulfillment of God's promise to bless Esau and make him a great nation, separate from the line of Jacob.

Genesis Chapter 36 serves to establish the historical and genealogical background of the Edomites, the descendants of Esau. It provides insight into the development of the nation of Edom and their relationship with the Israelites, as well as the fulfillment of God's promises to Esau.

Genesis chapter 36 is primarily a genealogy of Esau, the older twin brother of Jacob. It lists the descendants of Esau and describes the various tribes and clans that emerged from them.

The chapter begins by listing the sons of Esau and their respective wives. It goes on to list the descendants of Esau's eldest son, Eliphaz, and the various clans that came from him. The chapter then lists the descendants of Esau's other sons, Reuel, Jeush, Jalam, and Korah, and their respective clans.

One important verse in this chapter is Genesis 36:8, which states, "Thus Esau dwelt in the hill country of Seir; Esau is Edom." This verse signifies the establishment of the nation of Edom, which was descended from Esau.

Another important verse is Genesis 36:31, which states, "These are the kings who reigned in the land of Edom before any king of the Israelites reigned." This verse indicates that the nation of Edom existed as a monarchy long before the Israelites, and it foreshadows the conflicts that would arise between the two nations later in the biblical narrative.

Overall, Genesis chapter 36 serves as an important record of the descendants of Esau and the establishment of the nation of Edom, which plays a significant role in later biblical history.

## CHAPTER 37

Ge. 37:1 Jacob lived in the land where his father had stayed, the land of Canaan.

Ge. 37:2 This is the account of Jacob. Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them.

Ge. 37:3 Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented [The meaning of the Hebrew for richly ornamented is uncertain; also in verses 23 and 32.] robe for him.

Ge. 37:4 When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him.

Ge. 37:5 Joseph had a dream, and when he told it to his brothers, they hated him all the more.

Ge. 37:6 He said to them, "Listen to this dream I had:

Ge. 37:7 We were binding sheaves of corn out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered round mine and bowed down to it."

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Ge. 37:8 His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said.

Ge. 37:9 Then he had another dream, and he told it to his brothers. "Listen," he said, "I had another dream, and this time the sun and moon and eleven stars were bowing down to me."

Ge. 37:10 When he told his father as well as his brothers, his father rebuked him and said, "What is this dream you had? Will your mother and I and your brothers actually come and bow down to the ground before you?"

Ge. 37:11 His brothers were jealous of him, but his father kept the matter in mind.

Ge. 37:12 Now his brothers had gone to graze their father's flocks near Shechem,

Ge. 37:13 and Israel said to Joseph, "As you know, your brothers are grazing the flocks near Shechem. Come, I am going to send you to them." "Very well," he replied.

Ge. 37:14 So he said to him, "Go and see if all is well with your brothers and with the flocks, and bring word back to me."

Then he sent him off from the Valley of Hebron. When Joseph arrived at Shechem,

Ge. 37:15 a man found him wandering around in the fields and asked him, "What are you looking for?"

Ge. 37:16 He replied, "I'm looking for my brothers. Can you tell me where they are grazing their flocks?"

Ge. 37:17 "They have moved on from here," the man answered. "I heard them say, 'Let's go to Dothan.'" So Joseph went after his brothers and found them near Dothan.

Ge. 37:18 But they saw him in the distance, and before he reached them, they plotted to kill him.

Ge. 37:19 "Here comes that dreamer!" they said to each other.

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Ge. 37:20 "Come now, let's kill him and throw him into one of these cisterns and say that a ferocious animal devoured him. Then we'll see what comes of his dreams."

Ge. 37:21 When Reuben heard this, he tried to rescue him from their hands. "Let's not take his life," he said.

Ge. 37:22 "Don't shed any blood. Throw him into this cistern here in the desert, but don't lay a hand on him." Reuben said this to

rescue him from them and take him back to his father.

Ge. 37:23 So when Joseph came to his brothers, they stripped him of his robe — the richly ornamented robe he was wearing —

Ge. 37:24 and they took him and threw him into the cistern. Now the cistern was empty; there was no water in it.

Ge. 37:25 As they sat down to eat their meal, they looked up and saw a caravan of Ishmaelites coming from Gilead. Their camels were loaded with spices, balm and myrrh, and they were on their way to take them down to Egypt.

Ge. 37:26 Judah said to his brothers, “What will we gain if we kill our brother and cover up his blood?”

Ge. 37:27 Come, let’s sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood.”

His brothers agreed.

Ge. 37:28 So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels [That is, about 8 ounces (about 0.2 kilogram)] of silver to the Ishmaelites, who took him to Egypt.

Ge. 37:29 When Reuben returned to the cistern and saw that Joseph was not there, he tore his clothes.

Ge. 37:30 He went back to his brothers and said, “The boy isn’t there! Where can I turn now?”

Ge. 37:31 Then they got Joseph’s robe, slaughtered a goat and dipped the robe in the blood.

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Ge. 37:32 They took the ornamented robe back to their father and said, “We found this. Examine it to see whether it is your son’s robe.”

Ge. 37:33 He recognised it and said, “It is my son’s robe! Some ferocious animal has devoured him. Joseph has surely been torn to pieces.”

Ge. 37:34 Then Jacob tore his clothes, put on sackcloth and mourned for his son many days.

Ge. 37:35 All his sons and daughters came to comfort him, but he refused to be comforted. “No,” he said, “in mourning will I go down to the grave [Hebrew Sheol] to my son.” So his father wept for him.

Ge. 37:36 Meanwhile, the Midianites [Samaritan Pentateuch, Septuagint, Vulgate and Syriac (see also verse 28); Masoretic Text Medanites] sold Joseph in Egypt to Potiphar, one of Pharaoh’s officials, the captain of the guard.

Summary:

Genesis Chapter 37 focuses on the story of Joseph and his dreams, as well as the jealousy and betrayal of his brothers. Here's a summary of Genesis Chapter 37:

Chapter 37 begins by introducing Joseph, the son of Jacob, as a seventeen-year-old shepherd. Jacob loves Joseph more than his other sons because he is the son of his old age and gives him a special coat of many colors.

Joseph has two significant dreams in which he sees himself and his brothers binding sheaves in the field. In both dreams, Joseph's sheaf stands upright while his brothers' sheaves bow down to it. Joseph excitedly shares these dreams with his brothers and his father, which further fuels their jealousy and resentment.

Joseph's brothers grow increasingly envious and hostile towards him because of their father's favoritism and the dreams Joseph shared. To make matters worse, Jacob sends Joseph to check on his brothers who are tending the flocks in Shechem.

As Joseph approaches his brothers, they conspire against him. They plan to kill him and throw him into a pit, pretending that a wild animal devoured him. However, Reuben, the eldest brother, intervenes and convinces them not to kill Joseph but to throw him into a pit instead, intending to rescue him later.

When Joseph arrives, his brothers strip him of his coat and throw him into a pit that is empty of water. As they sit down to eat, a caravan of Ishmaelites passes by, carrying spices, balm, and myrrh to Egypt. Judah suggests selling Joseph to the Ishmaelites instead of killing him, so they pull him out of the pit and sell him for twenty shekels of silver.

The brothers then take Joseph's coat, dip it in goat's blood, and bring it to their father, Jacob. They deceive Jacob, making him believe that Joseph was killed by a wild animal.

Devastated, Jacob mourns for Joseph and refuses to be comforted. His other sons and daughters try to console him, but he remains in deep sorrow.

Meanwhile, the Ishmaelites take Joseph to Egypt, where they sell him as a slave to Potiphar, an officer of Pharaoh and captain of the guard.

Genesis Chapter 37 sets the stage for the story of Joseph and his eventual rise to power in Egypt. It highlights the dynamics within Jacob's family, including the favoritism towards Joseph and the growing resentment of his brothers. The chapter also introduces themes of jealousy, betrayal, and the consequences of deceit.

Genesis chapter 37 tells the story of Joseph and his dreams. It highlights the favoritism of Jacob towards his son Joseph, which created resentment among Joseph's brothers. Joseph shares his dreams, which suggest that he will one day rule over his brothers, further fueling their anger towards him. This eventually leads to Joseph's betrayal and sale into slavery.

Some of the important verses in Genesis 37 include:

- Genesis 37:3 - "Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors." This

verse sets up the central conflict of the chapter, which is the favoritism that Jacob (also known as Israel) shows towards Joseph.

- Genesis 37:5-10 - In these verses, Joseph shares two dreams with his brothers and his father. In both dreams, Joseph's brothers bow down to him, symbolizing Joseph's future authority over them. This further angers Joseph's brothers and increases their resentment towards him.
- Genesis 37:18-20 - Joseph's brothers plot to kill him and throw him into a pit. They ultimately decide to sell him to some passing Ishmaelites instead, which leads to Joseph being taken to Egypt as a slave.
- Genesis 37:31-33 - Joseph's brothers deceive Jacob into believing that Joseph has been killed by a wild animal. They dip Joseph's robe in blood to make it appear as though he was attacked and killed. This causes great grief for Jacob.

The chapter sets up the rest of the story of Joseph, which includes his time in Egypt as a slave, his rise to power, and his eventual reunion with his family. It also emphasizes the consequences of favoritism and jealousy, as well as the power of dreams and their interpretations.

## CHAPTER 38

Ge. 38:1 At that time, Judah left his brothers and went down to stay with a man of Adullam named Hirah.

Ge. 38:2 There Judah met the daughter of a Canaanite man named Shua. He married her and lay with her;

Ge. 38:3 she became pregnant and gave birth to a son, who was named Er.

Ge. 38:4 She conceived again and gave birth to a son and named him Onan.

Ge. 38:5 She gave birth to still another son and named him Shelah. It was at Kezib that she gave birth to him.

Ge. 38:6 Judah got a wife for Er, his firstborn, and her name was Tamar.

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Ge. 38:7 But Er, Judah's firstborn, was wicked in the LORD's sight; so the LORD put him to death.

Ge. 38:8 Then Judah said to Onan, "Lie with your brother's wife and fulfil your duty to her as a brother-in-law to produce offspring for your brother."

Ge. 38:9 But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife, he spilled his semen on the ground to keep from producing offspring for his brother.

Ge. 38:10 What he did was wicked in the LORD's sight; so he put him to death also.

Ge. 38:11 Judah then said to his daughter-in-law Tamar, "Live as a widow in your father's house until my son Shelah grows up."

For he thought, "He may die too, just like his brothers." So Tamar went to live in her father's house.

Ge. 38:12 After a long time Judah's wife, the daughter of Shua, died. When Judah had recovered from his grief, he went up to Timnah, to the men who were shearing his sheep, and his friend Hirah the Adullamite went with him.

Ge. 38:13 When Tamar was told, "Your father-in-law is on his way to Timnah to shear his sheep,"

Ge. 38:14 she took off her widow's clothes, covered herself with a veil to disguise herself, and then sat down at the entrance to Enaim, which is on the road to Timnah. For she saw that, though Shelah had now grown up, she had not been given to him as his wife.

Ge. 38:15 When Judah saw her, he thought she was a prostitute, for she had covered her face.

Ge. 38:16 Not realising that she was his daughter-in-law, he went over to her by the roadside and said, "Come now, let me sleep with you." "And what will you give me to sleep with you?" she asked.

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Ge. 38:17 "I'll send you a young goat from my flock," he said. "Will you give me something as a pledge until you send it?" she asked.

Ge. 38:18 He said, "What pledge should I give you?" "Your seal and its cord, and the staff in your hand," she answered. So he gave them to her and slept with her, and she became pregnant by him.

Ge. 38:19 After she left, she took off her veil and put on her widow's clothes again.

Ge. 38:20 Meanwhile Judah sent the young goat by his friend the Adullamite in order to get his pledge back from the woman, but he did not find her.

Ge. 38:21 He asked the men who lived there, "Where is the shrineprostitute who was beside the road at Enaim?" "There hasn't been any shrine-prostitute here," they said.

Ge. 38:22 So he went back to Judah and said, "I didn't find her. Besides, the men who lived there said, 'There hasn't been any shrine-prostitute here.'"

Ge. 38:23 Then Judah said, "Let her keep what she has, or we will become a laughing-stock. After all, I did send her this young goat, but you didn't find her."

Ge. 38:24 About three months later Judah was told, "Your daughter-in-law Tamar is guilty of prostitution, and as a result she is now pregnant." Judah said, "Bring her out and have her burned to death!"

Ge. 38:25 As she was being brought out, she sent a message to her father-in-law. "I am pregnant by the man who owns these," she said. And she added, "See if you recognise whose seal

and cord and staff these are.”

Ge. 38:26 Judah recognised them and said, “She is more righteous than I, since I wouldn’t give her to my son Shelah.” And he did not sleep with her again.

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Ge. 38:27 When the time came for her to give birth, there were twin boys in her womb.

Ge. 38:28 As she was giving birth, one of them put out his hand; so the midwife took a scarlet thread and tied it on his wrist and said, “This one came out first.”

Ge. 38:29 But when he drew back his hand, his brother came out, and she said, “So this is how you have broken out!” And he was named Perez. [Perez means breaking out.]

Ge. 38:30 Then his brother, who had the scarlet thread on his wrist, came out and he was given the name Zerah. [Zerah can mean scarlet or brightness.]

Summary:

Genesis Chapter 38 is a separate narrative that focuses on the story of Judah and Tamar. Here's a summary of Genesis Chapter 38:

Chapter 38 begins by shifting the narrative focus from Joseph to Judah, one of Jacob's sons. Judah marries a Canaanite woman named Shua and has three sons: Er, Onan, and Shelah.

Judah arranges for his eldest son, Er, to marry a woman named Tamar. However, Er is wicked in the eyes of the Lord, so God puts him to death. According to the custom of the time, Judah instructs his second son, Onan, to fulfill the duty of a brother-in-law and father a child with Tamar to continue his brother's lineage. However, Onan refuses to fulfill this duty and wastes his seed, resulting in his death as well.

Judah is concerned that his third son, Shelah, might also die if he marries Tamar. Therefore, he advises her to live as a widow in her father's house until Shelah grows up.

Time passes, and Tamar realizes that Shelah is not given to her as a husband. She then takes matters into her own hands to ensure her future and the continuation of Judah's family line.

When Tamar learns that Judah is going to Timnah to shear his sheep, she disguises herself as a prostitute, covers her face, and waits by the roadside. Judah, not recognizing Tamar, propositions her and agrees to give her a young goat as payment.

As a pledge, Tamar asks for Judah's signet ring, cord, and staff, which he willingly gives her. They engage in relations, and Tamar conceives.



Afterward, Tamar leaves and removes her disguise. When Judah attempts to send the goat to the prostitute, she is nowhere to be found. He decides not to pursue the matter further, so as to avoid public shame.

Three months later, Judah is informed that Tamar is pregnant and accused of prostitution. Judah initially intends to have her burned, but when Tamar presents the signet ring, cord, and staff, Judah realizes that he is the father.

Judah acknowledges that Tamar acted more righteous than him, as he had not given her Shelah as promised. Tamar gives birth to twins, Perez and Zerah.

Genesis Chapter 38 provides an account of the events surrounding Judah and Tamar, showcasing themes of deceit, duty, and the importance of fulfilling family obligations. This narrative serves as an interlude within the larger story of Joseph, highlighting the complexities and consequences within Jacob's family.

The central idea of Genesis 38 is the story of Judah and his family. This chapter breaks from the main narrative of Joseph and instead focuses on the descendants of Jacob's son, Judah. It tells the story of how Judah married a Canaanite woman and had three sons. His first son, Er, was wicked and died childless. His second son, Onan, refused to fulfill his duty to his brother's wife, Tamar, and also died childless. Judah promised Tamar his third son, Shelah, as a husband, but he did not keep his promise.

Tamar then disguised herself as a prostitute and seduced Judah, becoming pregnant with his child. When Judah discovered that Tamar was pregnant, he ordered her to be burned, but she proved that Judah was the father of her child. The chapter ends with the birth of Tamar's twins, Perez and Zerah.

Some important verses in this chapter include:

- Genesis 38:1-5, which introduce the story of Judah and his family.
- Genesis 38:6-10, which describe the wickedness of Judah's first two sons, Er and Onan.
- Genesis 38:11-19, which tell the story of how Tamar disguised herself as a prostitute and seduced Judah.
- Genesis 38:24-26, which show how Judah recognized Tamar's righteousness and admitted his own wrongdoing.
- Genesis 38:27-30, which describe the birth of Tamar's twins, Perez and Zerah.

The story of Judah and Tamar is a complex one, with themes of deception, righteousness, and the importance of fulfilling one's promises. Tamar's actions were unorthodox and morally ambiguous, but she ultimately proved that she was more righteous than Judah, who had failed to keep his promise and acted unjustly toward her. This story also serves as a reminder of the importance of honoring one's family and keeping one's commitments.

## CHAPTER 39

Ge. 39:1 Now Joseph had been taken down to Egypt. Potiphar, an Egyptian who was one of Pharaoh's officials, the captain of the guard, bought him from the Ishmaelites who had taken

him there.

Ge. 39:2 The LORD was with Joseph and he prospered, and he lived in the house of his Egyptian master.

Ge. 39:3 When his master saw that the LORD was with him and that the LORD gave him success in everything he did,

Ge. 39:4 Joseph found favour in his eyes and became his attendant. Potiphar put him in charge of his household, and he entrusted to his care everything he owned.

Ge. 39:5 From the time he put him in charge of his household and of all that he owned, the LORD blessed the household of the Egyptian because of Joseph. The blessing of the LORD was on everything Potiphar had, both in the house and in the field.

Ge. 39:6 So he left in Joseph's care everything he had; with Joseph in charge, he did not concern himself with anything except the food he ate. Now Joseph was well-built and handsome,

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Ge. 39:7 and after a while his master's wife took notice of Joseph and said, "Come to bed with me!"

Ge. 39:8 But he refused. "With me in charge," he told her, "my master does not concern himself with anything in the house; everything he owns he has entrusted to my care.

Ge. 39:9 No-one is greater in this house than I am. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?"

Ge. 39:10 And though she spoke to Joseph day after day, he refused to go to bed with her or even to be with her.

Ge. 39:11 One day he went into the house to attend to his duties, and none of the household servants was inside.

Ge. 39:12 She caught him by his cloak and said, "Come to bed with me!" But he left his cloak in her hand and ran out of the house.

Ge. 39:13 When she saw that he had left his cloak in her hand and had run out of the house,

Ge. 39:14 she called her household servants. "Look," she said to them, "this Hebrew has been brought to us to make sport of us! He came in here to sleep with me, but I screamed.

Ge. 39:15 When he heard me scream for help, he left his cloak beside me and ran out of the house."

Ge. 39:16 She kept his cloak beside her until his master came home.

Ge. 39:17 Then she told him this story: "That Hebrew slave you brought us came to me to make sport of me.

Ge. 39:18 But as soon as I screamed for help, he left his cloak beside me and ran out of the house."

Ge. 39:19 When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger.

Ge. 39:20 Joseph's master took him and put him in prison, the place where the king's prisoners were confined. But while Joseph was there in the prison,

Ge. 39:21 the LORD was with him; he showed him kindness and granted him favour in the eyes of the prison warder.

Ge. 39:22 So the warder put Joseph in charge of all those held in the prison, and he was made responsible for all that was done there.

Ge. 39:23 The warder paid no attention to anything under Joseph's care, because the LORD was with Joseph and gave him success in whatever he did.

In Genesis 39, the narrative shifts from the story of Joseph's family to his personal story in Egypt. The central idea of this chapter is Joseph's faithfulness to God and his resilience in the face of adversity.

#### Summary:

Genesis Chapter 39 focuses on the story of Joseph and his time in Egypt as a slave in the house of Potiphar. Here's a summary of Genesis Chapter 39:

Chapter 39 begins with Joseph being sold as a slave to Potiphar, an officer of Pharaoh and captain of the guard in Egypt. Despite his circumstances, Joseph finds favor in the sight of Potiphar, who puts him in charge of his household and entrusts him with various responsibilities.

The chapter highlights Joseph's integrity and God's presence with him. Joseph excels in his duties, and everything he does prospers under his management. Potiphar recognizes Joseph's capabilities and promotes him to oversee his entire household.

However, Joseph faces a challenge when Potiphar's wife tries to seduce him. Despite her persistent advances, Joseph remains steadfast and refuses to betray his master and sin against God. Joseph tells Potiphar's wife that it would be a great wickedness and a sin against God to give in to her advances.

One day, when Joseph is alone in the house, Potiphar's wife grabs his garment and accuses him of attempting to assault her. In her anger, she presents the garment to Potiphar as evidence.

Upon hearing his wife's accusation, Potiphar becomes furious with Joseph and throws him into the prison where the king's prisoners are held. However, even in prison, the Lord is with Joseph and shows him kindness. The prison warden sees Joseph's potential and puts him in charge of all the prisoners.

Joseph's faithfulness and wisdom are evident in prison. He gains favor with the prison warden and is entrusted with various responsibilities. The warden recognizes that the Lord is with Joseph and that everything he does prospers.

Genesis Chapter 39 highlights Joseph's unwavering faithfulness and integrity, even in the face of temptation and false accusations. It emphasizes God's presence and favor in Joseph's life, leading to his rise to positions of authority and responsibility, first in Potiphar's household and later in the prison. This chapter sets the stage for the subsequent events in Joseph's life, ultimately leading to his elevation to a position of power in Egypt.

The chapter begins with Joseph being sold to Potiphar, an officer of Pharaoh, and being put in charge of his household. Despite being a slave, Joseph proves to be a competent and trustworthy servant, and Potiphar entrusts him with everything he has. However, Potiphar's wife tries to seduce Joseph, and when he refuses her advances, she accuses him of attempted rape and has him thrown into prison.

In prison, Joseph once again proves himself to be a trustworthy and capable servant, and he gains the favor of the prison warden. Despite his circumstances, Joseph remains faithful to God, and God blesses him by giving him success in everything he does.

Important verses in Genesis 39 include:

- Genesis 39:2-4: "The Lord was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian. Now his master saw that the Lord was with him and how the Lord caused all that he did to prosper in his hand. So Joseph found favor in his sight and became his personal servant; and he made him overseer over his house and he put all that he owned in his charge." These verses highlight Joseph's faithfulness to God and his success as a servant in Potiphar's household.
- Genesis 39:9: "There 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?" This verse shows Joseph's commitment to God and his refusal to sin by sleeping with Potiphar's wife.
- Genesis 39:21-23: "But the Lord was with Joseph and extended kindness to him, and gave him favor in the sight of the chief jailer. 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. 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." These verses show Joseph's success in prison and the favor he gains with the prison warden, again highlighting his faithfulness to God.

## CHAPTER 40

Ge. 40:1 Some time later, the cupbearer and the baker of the king of Egypt offended their master, the king of Egypt.

Ge. 40:2 Pharaoh was angry with his two officials, the chief cupbearer and the chief baker,

Ge. 40:3 and put them in custody in the house of the captain of the guard, in the same prison where Joseph was confined.

Ge. 40:4 The captain of the guard assigned them to Joseph, and he attended them. After they had been in custody for some time,

Ge. 40:5 each of the two men — the cupbearer and the baker of the

king of Egypt, who were being held in prison — had a dream the same night, and each dream had a meaning of its own.

Ge. 40:6 When Joseph came to them the next morning, he saw that they were dejected.

Ge. 40:7 So he asked Pharaoh's officials who were in custody with him in his master's house, "Why are your faces so sad today?"

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Ge. 40:8 "We both had dreams," they answered, "but there is no-one to interpret them." Then Joseph said to them, "Do not interpretations belong to God? Tell me your dreams."

Ge. 40:9 So the chief cupbearer told Joseph his dream. He said to him, "In my dream I saw a vine in front of me,

Ge. 40:10 and on the vine were three branches. As soon as it budded, it blossomed, and its clusters ripened into grapes.

Ge. 40:11 Pharaoh's cup was in my hand, and I took the grapes, squeezed them into Pharaoh's cup and put the cup in his hand."

Ge. 40:12 "This is what it means," Joseph said to him. "The three branches are three days.

Ge. 40:13 Within three days Pharaoh will lift up your head and restore you to your position, and you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer.

Ge. 40:14 But when all goes well with you, remember me and show me kindness; mention me to Pharaoh and get me out of this prison.

Ge. 40:15 For I was forcibly carried off from the land of the Hebrews, and even here I have done nothing to deserve being put in a dungeon."

Ge. 40:16 When the chief baker saw that Joseph had given a favourable interpretation, he said to Joseph, "I too had a dream: On my head were three baskets of bread. [Or three wicker baskets]

Ge. 40:17 In the top basket were all kinds of baked goods for Pharaoh, but the birds were eating them out of the basket on my head."

Ge. 40:18 "This is what it means," Joseph said. "The three baskets are three days.

Ge. 40:19 Within three days Pharaoh will lift off your head and hang you on a tree. [Or and impale you on a pole] And the birds will eat away your flesh."

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Ge. 40:20 Now the third day was Pharaoh's birthday, and he gave a feast for all his officials. He lifted up the heads of the chief cupbearer and the chief baker in the presence of his officials:

Ge. 40:21 He restored the chief cupbearer to his position, so that he once again put the cup into Pharaoh's hand,

Ge. 40:22 but he hanged [Or impaled] the chief baker, just as Joseph

had said to them in his interpretation.

Ge. 40:23 The chief cupbearer, however, did not remember Joseph; he forgot him

Summary:

Genesis Chapter 40 continues the story of Joseph during his time in prison and focuses on his interpretation of dreams for two fellow prisoners. Here's a summary of Genesis Chapter 40:

Chapter 40 begins with Joseph in prison, where he is placed in charge of the king's cupbearer and baker, who have been confined for offending Pharaoh.

One night, both the cupbearer and the baker have dreams, and they are visibly disturbed by them. Joseph notices their distress and asks them why they appear troubled. They explain that they have each had a dream, but there is no one to interpret the dreams for them.

Joseph tells them that interpretations belong to God and encourages them to share their dreams with him. The cupbearer recounts his dream, in which he sees a vine with three branches that bud, blossom, and produce grapes. He squeezes the grapes into Pharaoh's cup and serves it to him.

Joseph interprets the cupbearer's dream, revealing that within three days, Pharaoh will lift up the cupbearer's head and restore him to his position, where he will once again serve Pharaoh's cup.

Encouraged by the positive interpretation, the baker shares his dream with Joseph. In his dream, he carries three baskets of baked goods on his head, but birds come and eat the bread from the top basket.

Joseph interprets the baker's dream as follows: Within three days, Pharaoh will lift up the baker's head, but instead of restoration, the birds will eat the baker's flesh.

Joseph's interpretations prove accurate, as the events unfold just as he had foretold. On the third day, which is Pharaoh's birthday, he holds a feast and restores the cupbearer to his position while hanging the baker.

However, despite Joseph's accurate interpretations and the cupbearer's promised restoration, the cupbearer forgets about Joseph and does not mention him to Pharaoh. Thus, Joseph remains in prison.

Genesis Chapter 40 highlights Joseph's ability to interpret dreams and the accuracy of his interpretations. It showcases his faithfulness to God and his willingness to use his gifts to help others. The chapter sets the stage for the next phase of Joseph's story, where his gift of dream interpretation will play a crucial role in his eventual rise to power.

Genesis 40 is a continuation of the story of Joseph, who was sold into slavery by his brothers and taken to Egypt. In this chapter, Joseph is in prison, and he meets two officials of Pharaoh: the chief cupbearer and the chief baker. They have both had dreams, and they are troubled because they cannot interpret them.

The central idea of the chapter is the interpretation of dreams and the power of God to reveal the future. The chapter highlights Joseph's ability to interpret dreams, which will later play a crucial role in his rise to power in Egypt.

The important verses in this chapter are:

- Genesis 40:8 - "We both had dreams," they answered, "but there is no one to interpret them." Then Joseph said to them, "Do not interpretations belong to God? Tell me your dreams." This verse shows Joseph's belief that the interpretation of dreams belongs to God, and foreshadows his ability to interpret the dreams of Pharaoh later in the story.
- Genesis 40:12-13 - "This is what it means," Joseph said to him. "The three branches are three days. Within three days Pharaoh will lift up your head and restore you to your position, and you will put Pharaoh's cup in his hand, just as you used to do when you were his cupbearer." In these verses, Joseph interprets the cupbearer's dream, predicting his release from prison and return to his former position in three days.
- Genesis 40:20-22 - Now the third day was Pharaoh's birthday, and he gave a feast for all his officials. He lifted up the heads of the chief cupbearer and the chief baker in the presence of his officials: He restored the chief cupbearer to his position, so that he once again put the cup into Pharaoh's hand - but he impaled the chief baker, just as Joseph had said to them in his interpretation. These verses show the fulfillment of Joseph's interpretations of the dreams, with the cupbearer being restored to his position and the baker being executed, just as Joseph had predicted.

Overall, Genesis 40 emphasizes the importance of dreams and their interpretation in ancient Egyptian culture, as well as Joseph's unique ability to interpret them through the guidance of God. It also sets the stage for Joseph's eventual rise to power in Egypt.

## CHAPTER 41

Ge. 41:1 When two full years had passed, Pharaoh had a dream: He was standing by the Nile,

Ge. 41:2 when out of the river there came up seven cows, sleek and fat, and they grazed among the reeds.

Ge. 41:3 After them, seven other cows, ugly and gaunt, came up out of the Nile and stood beside those on the riverbank.

Ge. 41:4 And the cows that were ugly and gaunt ate up the seven sleek, fat cows. Then Pharaoh woke up.

Ge. 41:5 He fell asleep again and had a second dream: Seven ears of corn, healthy and good, were growing on a single stalk.

Ge. 41:6 After them, seven other ears of corn sprouted — thin and scorched by the east wind.

Ge. 41:7 The thin ears of corn swallowed up the seven healthy, full ears. Then Pharaoh woke up; it had been a dream.

Ge. 41:8 In the morning his mind was troubled, so he sent for all the magicians and wise men of Egypt. Pharaoh told them his dreams, but no-one could interpret them for him.

Ge. 41:9 Then the chief cupbearer said to Pharaoh, “Today I am reminded of my shortcomings.

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Ge. 41:10 Pharaoh was once angry with his servants, and he imprisoned me and the chief baker in the house of the captain of the guard.

Ge. 41:11 Each of us had a dream the same night, and each dream had a meaning of its own.

Ge. 41:12 Now a young Hebrew was there with us, a servant of the captain of the guard. We told him our dreams, and he interpreted them for us, giving each man the interpretation of his dream.

Ge. 41:13 And things turned out exactly as he interpreted them to us: I was restored to my position, and the other man was hanged.”

[Or impaled]

Ge. 41:14 So Pharaoh sent for Joseph, and he was quickly brought from the dungeon. When he had shaved and changed his clothes, he came before Pharaoh.

Ge. 41:15 Pharaoh said to Joseph, “I had a dream, and no-one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it.”

Ge. 41:16 “I cannot do it,” Joseph replied to Pharaoh, “but God will give Pharaoh the answer he desires.”

Ge. 41:17 Then Pharaoh said to Joseph, “In my dream I was standing on the bank of the Nile,

Ge. 41:18 when out of the river there came up seven cows, fat and sleek, and they grazed among the reeds.

Ge. 41:19 After them, seven other cows came up — scrawny and very ugly and lean. I had never seen such ugly cows in all the land of Egypt.

Ge. 41:20 The lean, ugly cows ate up the seven fat cows that came up first.

Ge. 41:21 But even after they ate them, no-one could tell that they had done so; they looked just as ugly as before. Then I woke up.

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Ge. 41:22 “In my dreams I also saw seven ears of corn, full and good, growing on a single stalk.

Ge. 41:23 After them, seven other ears sprouted — withered and thin and scorched by the east wind.

Ge. 41:24 The thin ears of corn swallowed up the seven good ears. I told this to the magicians, but none could explain it to me.”

Ge. 41:25 Then Joseph said to Pharaoh, “The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is



about to do.

Ge. 41:26 The seven good cows are seven years, and the seven good ears of corn are seven years; it is one and the same dream.

Ge. 41:27 The seven lean, ugly cows that came up afterwards are seven years, and so are the seven worthless ears of corn scorched by the east wind: They are seven years of famine.

Ge. 41:28 “It is just as I said to Pharaoh: God has shown Pharaoh what he is about to do.

Ge. 41:29 Seven years of great abundance are coming throughout the land of Egypt,

Ge. 41:30 but seven years of famine will follow them. Then all the abundance in Egypt will be forgotten, and the famine will ravage the land.

Ge. 41:31 The abundance in the land will not be remembered, because the famine that follows it will be so severe.

Ge. 41:32 The reason the dream was given to Pharaoh in two forms is that the matter has been firmly decided by God, and God will do it soon.

Ge. 41:33 “And now let Pharaoh look for a discerning and wise man and put him in charge of the land of Egypt.

Ge. 41:34 Let Pharaoh appoint commissioners over the land to take a fifth of the harvest of Egypt during the seven years of abundance.

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Ge. 41:35 They should collect all the food of these good years that are coming and store up the grain under the authority of Pharaoh, to be kept in the cities for food.

Ge. 41:36 This food should be held in reserve for the country, to be used during the seven years of famine that will come upon Egypt, so that the country may not be ruined by the famine.”

Ge. 41:37 The plan seemed good to Pharaoh and to all his officials.

Ge. 41:38 So Pharaoh asked them, “Can we find anyone like this man, one in whom is the spirit of God?” [Or of the gods]

Ge. 41:39 Then Pharaoh said to Joseph, “Since God has made all this known to you, there is no-one so discerning and wise as you.

Ge. 41:40 You shall be in charge of my palace, and all my people are to submit to your orders. Only with respect to the throne will I be greater than you.”

Ge. 41:41 So Pharaoh said to Joseph, “I hereby put you in charge of the whole land of Egypt.”

Ge. 41:42 Then Pharaoh took his signet ring from his finger and put it on Joseph’s finger. He dressed him in robes of fine linen and put a gold chain around his neck.

Ge. 41:43 He had him ride in a chariot as his second-in-command, [Or in the chariot of his second-in-command; or in his second chariot] and men shouted before him, “Make way!” [Or Bow

down] Thus he put him in charge of the whole land of Egypt.

Ge. 41:44 Then Pharaoh said to Joseph, “I am Pharaoh, but without your word no-one will lift hand or foot in all Egypt.”

Ge. 41:45 Pharaoh gave Joseph the name Zaphenath-Paneah and gave him Asenath daughter of Potiphera, priest of On, [That is, Heliopolis; also in verse 50] to be his wife. And Joseph went throughout the land of Egypt.

Ge. 41:46 Joseph was thirty years old when he entered the service of Pharaoh king of Egypt. And Joseph went out from Pharaoh’s presence and travelled throughout Egypt.

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Ge. 41:47 During the seven years of abundance the land produced plentifully.

Ge. 41:48 Joseph collected all the food produced in those seven years of abundance in Egypt and stored it in the cities. In each city he put the food grown in the fields surrounding it.

Ge. 41:49 Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure.

Ge. 41:50 Before the years of famine came, two sons were born to Joseph by Asenath daughter of Potiphera, priest of On.

Ge. 41:51 Joseph named his firstborn Manasseh [Manasseh sounds like and may be derived from the Hebrew for forget.] and said, “It is because God has made me forget all my trouble and all my father’s household.”

Ge. 41:52 The second son he named Ephraim [Ephraim sounds like the Hebrew for twice fruitful.] and said, “It is because God has made me fruitful in the land of my suffering.”

Ge. 41:53 The seven years of abundance in Egypt came to an end,

Ge. 41:54 and the seven years of famine began, just as Joseph had said. There was famine in all the other lands, but in the whole land of Egypt there was food.

Ge. 41:55 When all Egypt began to feel the famine, the people cried to Pharaoh for food. Then Pharaoh told all the Egyptians, “Go to Joseph and do what he tells you.”

Ge. 41:56 When the famine had spread over the whole country, Joseph opened the storehouses and sold grain to the Egyptians, for the famine was severe throughout Egypt.

Ge. 41:57 And all the countries came to Egypt to buy grain from Joseph, because the famine was severe in all the world

Summary:

Genesis Chapter 41 continues the story of Joseph and focuses on his interpretation of Pharaoh's dreams and his subsequent rise to power in Egypt. Here's a summary of Genesis Chapter 41:

Chapter 41 begins with Pharaoh, the ruler of Egypt, having two troubling dreams. In the first dream, he sees seven healthy cows grazing by the Nile, followed by seven sickly and thin cows that devour the healthy ones. In the second dream, he sees seven plump and good-looking ears of corn growing on one stalk, followed by seven thin and withered ears that devour the healthy ones.

Pharaoh is deeply troubled by these dreams and seeks someone who can interpret them. The chief cupbearer remembers Joseph's ability to interpret dreams from his time in prison and recommends him to Pharaoh.

Joseph is brought before Pharaoh, and he attributes the interpretation of dreams to God. Pharaoh shares his dreams with Joseph, who explains that both dreams have the same meaning. The dreams signify that there will be seven years of abundance in Egypt, during which the land will produce abundant harvests. These years will be followed by seven years of severe famine, during which the land will be plagued by scarcity and hunger.

Joseph advises Pharaoh to appoint a wise and discerning person to oversee the storage and management of food during the years of abundance so that Egypt can survive the impending famine.

Impressed by Joseph's interpretation and wisdom, Pharaoh recognizes that the spirit of God is in him. He appoints Joseph as second-in-command in all of Egypt, placing him in charge of gathering and storing grain during the years of abundance.

As a sign of his new position, Pharaoh gives Joseph his signet ring, dresses him in fine linen, and places a gold chain around his neck. Joseph is given the name Zaphenath-Paneah and marries the daughter of a priest named Potiphera.

The seven years of abundance arrive, and under Joseph's administration, Egypt stores vast amounts of grain. The land produces abundantly, and Joseph's preparations prove essential when the seven years of famine begin.

The famine also affects the surrounding regions, including Canaan, where Jacob and his family reside. Hearing that there is food in Egypt, Jacob sends his sons to buy grain.

Genesis Chapter 41 highlights Joseph's remarkable gift of dream interpretation, which leads to his elevation to a position of great authority in Egypt. It emphasizes God's providence and the fulfillment of the dreams and visions that Joseph previously interpreted. The chapter sets the stage for the subsequent events where Joseph's family, including his brothers, will come to Egypt seeking food during the famine.

The central idea of Genesis Chapter 41 is the rise of Joseph to power in Egypt through his interpretation of Pharaoh's dreams. The chapter begins with Pharaoh having two dreams that he cannot interpret, which greatly troubles him. His butler remembers Joseph, who had interpreted his dream while they were in prison together, and recommends him to Pharaoh. Joseph is brought before Pharaoh, and he interprets the dreams as a warning of a

coming famine in Egypt and advises Pharaoh to prepare for it by storing grain during the years of plenty.

Pharaoh is impressed with Joseph's interpretation and appoints him as second in command in all of Egypt, granting him authority to oversee the storage and distribution of grain during the years of plenty and famine. Joseph's rise to power in Egypt is a significant turning point in the biblical narrative, as it sets the stage for the fulfillment of God's promise to Abraham that his descendants would become a great nation.

Some important verses in Genesis Chapter 41 include:

- "Then Pharaoh said to Joseph, 'I had a dream, and no one can interpret it. But I have heard it said of you that when you hear a dream you can interpret it.'" (Genesis 41:15) - This verse establishes the central problem of the chapter, which is Pharaoh's inability to interpret his dreams.
- "Then Joseph said to Pharaoh, 'The dreams of Pharaoh are one and the same. God has revealed to Pharaoh what he is about to do.'" (Genesis 41:25) - This verse is significant because it shows that Joseph gives credit to God for his ability to interpret dreams and that he sees the dreams as a message from God.
- "So Pharaoh said to Joseph, 'I hereby put you in charge of the whole land of Egypt.'" (Genesis 41:41) - This verse marks the turning point in the chapter, where Joseph rises to power in Egypt and becomes second in command only to Pharaoh himself.
- "And Joseph stored up huge quantities of grain, like the sand of the sea; it was so much that he stopped keeping records because it was beyond measure." (Genesis 41:49) - This verse emphasizes the scale of Joseph's preparations for the famine, highlighting his wisdom and foresight in following God's guidance.

Overall, Genesis Chapter 41 shows how God's providence and Joseph's wisdom and faithfulness lead to the salvation of the people of Egypt and Israel during a time of crisis.

## CHAPTER 42

Ge. 42:1 When Jacob learned that there was grain in Egypt, he said to his sons, "Why do you just keep looking at each other?"

Ge. 42:2 He continued, "I have heard that there is grain in Egypt. Go down there and buy some for us, so that we may live and not die."

Ge. 42:3 Then ten of Joseph's brothers went down to buy grain from Egypt.

Ge. 42:4 But Jacob did not send Benjamin, Joseph's brother, with the others, because he was afraid that harm might come to him.

Ge. 42:5 So Israel's sons were among those who went to buy grain, for the famine was in the land of Canaan also.

Ge. 42:6 Now Joseph was the governor of the land, the one who sold grain to all its people. So when Joseph's brothers arrived, they bowed down to him with their faces to the ground.

Ge. 42:7 As soon as Joseph saw his brothers, he recognised them, but he pretended to be a stranger and spoke harshly to them.

"Where do you come from?" he asked. "From the land of Canaan," they replied, "to buy food."

Ge. 42:8 Although Joseph recognised his brothers, they did not recognise him.

Ge. 42:9 Then he remembered his dreams about them and said to them, “You are spies! You have come to see where our land is unprotected.”

Ge. 42:10 “No, my lord,” they answered. “Your servants have come to buy food.

Ge. 42:11 We are all the sons of one man. Your servants are honest men, not spies.”

Ge. 42:12 “No!” he said to them. “You have come to see where our land is unprotected.”

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Ge. 42:13 But they replied, “Your servants were twelve brothers, the sons of one man, who lives in the land of Canaan. The youngest is now with our father, and one is no more.”

Ge. 42:14 Joseph said to them, “It is just as I told you: You are spies!

Ge. 42:15 And this is how you will be tested: As surely as Pharaoh lives, you will not leave this place unless your youngest brother comes here.

Ge. 42:16 Send one of your number to get your brother; the rest of you will be kept in prison, so that your words may be tested to see if you are telling the truth. If you are not, then as surely as Pharaoh lives, you are spies!”

Ge. 42:17 And he put them all in custody for three days.

Ge. 42:18 On the third day, Joseph said to them, “Do this and you will live, for I fear God:

Ge. 42:19 If you are honest men, let one of your brothers stay here in prison, while the rest of you go and take grain back for your starving households.

Ge. 42:20 But you must bring your youngest brother to me, so that your words may be verified and that you may not die.” This they proceeded to do.

Ge. 42:21 They said to one another, “Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that’s why this distress has come upon us.”

Ge. 42:22 Reuben replied, “Didn’t I tell you not to sin against the boy? But you wouldn’t listen! Now we must give an accounting for his blood.”

Ge. 42:23 They did not realise that Joseph could understand them, since he was using an interpreter.

Ge. 42:24 He turned away from them and began to weep, but then turned back and spoke to them again. He had Simeon taken from them and bound before their eyes.

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Ge. 42:25 Joseph gave orders to fill their bags with grain, to put each

man's silver back in his sack, and to give them provisions for their journey. After this was done for them,

Ge. 42:26 they loaded their grain on their donkeys and left.

Ge. 42:27 At the place where they stopped for the night one of them opened his sack to get feed for his donkey, and he saw his silver in the mouth of his sack.

Ge. 42:28 "My silver has been returned," he said to his brothers. "Here it is in my sack." Their hearts sank and they turned to each other trembling and said, "What is this that God has done to us?"

Ge. 42:29 When they came to their father Jacob in the land of Canaan, they told him all that had happened to them. They said,

Ge. 42:30 "The man who is lord over the land spoke harshly to us and treated us as though we were spying on the land.

Ge. 42:31 But we said to him, 'We are honest men; we are not spies.

Ge. 42:32 We were twelve brothers, sons of one father. One is no more, and the youngest is now with our father in Canaan.'

Ge. 42:33 "Then the man who is lord over the land said to us, 'This is how I will know whether you are honest men: Leave one of your brothers here with me, and take food for your starving households and go.

Ge. 42:34 But bring your youngest brother to me so I will know that you are not spies but honest men. Then I will give your brother back to you, and you can trade [Or move about freely] in the land.'"

Ge. 42:35 As they were emptying their sacks, there in each man's sack was his pouch of silver! When they and their father saw the money pouches, they were frightened.

Ge. 42:36 Their father Jacob said to them, "You have deprived me of my children. Joseph is no more and Simeon is no more, and now you want to take Benjamin. Everything is against me!"

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Ge. 42:37 Then Reuben said to his father, "You may put both of my sons to death if I do not bring him back to you. Entrust him to my care, and I will bring him back."

Ge. 42:38 But Jacob said, "My son will not go down there with you; his brother is dead and he is the only one left. If harm comes to him on the journey you are taking, you will bring my grey head down to the grave [Hebrew Sheol] in sorrow."

Summary:

Genesis Chapter 42 focuses on Joseph's encounter with his brothers when they come to Egypt to buy grain during the famine. Here's a summary of Genesis Chapter 42:

Chapter 42 begins with Jacob sending his sons, except for Benjamin, to Egypt to buy grain because of the severe famine in the land of Canaan. Joseph, who is now in a position of authority in Egypt, oversees the distribution of grain.

When Joseph's brothers arrive in Egypt, they bow down before him, not recognizing him. However, Joseph immediately recognizes his brothers, though he does not reveal his true identity to them.

Joseph accuses his brothers of being spies and demands that they prove their innocence by bringing their youngest brother, Benjamin, to him. Joseph decides to keep one of the brothers, Simeon, in custody until the others return with Benjamin.

Joseph then has his brothers imprisoned for three days before releasing them and allowing them to take grain back to their families in Canaan. However, he keeps their money secretly in their sacks of grain.

On their journey back to Canaan, the brothers discover the money in their sacks and become distressed, fearing that they will be accused of theft. They relate the events to their father, Jacob, who becomes anxious about the situation and laments the loss of both Simeon and Joseph.

Jacob initially refuses to send Benjamin to Egypt, fearing harm may befall him as well. However, as the famine continues, their food supply dwindles, and Jacob eventually agrees to send Benjamin with his brothers as requested.

Genesis Chapter 42 sets the stage for the subsequent events in which Joseph will further test his brothers and eventually reveal his true identity to them. It highlights the guilt and remorse that the brothers feel over their past actions regarding Joseph and the consequences they face as a result. The chapter also demonstrates the ongoing themes of divine providence and Joseph's intricate plan to reconcile with his family.

Genesis chapter 42 is a continuation of the story of Joseph and his brothers. After years of separation, Joseph's brothers come to Egypt seeking food during a famine. Joseph, who has risen to a position of power in Egypt, recognizes his brothers but they do not recognize him.

The chapter begins with Jacob sending his sons to Egypt to buy grain. When they arrive, they are brought before Joseph, who is in charge of the food supply. Joseph recognizes his brothers but they do not recognize him. Joseph accuses them of being spies and puts them in prison for three days.

On the third day, Joseph releases his brothers but keeps Simeon in Egypt as a prisoner until they return with their youngest brother, Benjamin. The brothers return home and tell their father Jacob what has happened. Jacob is hesitant to send Benjamin to Egypt but eventually agrees when the famine becomes more severe.

One of the key verses in this chapter is Genesis 42:24, which states, "He turned away from them and wept. When he turned back and spoke to them again, he had Simeon taken

from them and bound before their eyes." This verse shows the emotional turmoil that Joseph is experiencing as he comes face to face with his brothers after so many years. Another important verse is Genesis 42:37, where Jacob expresses his reluctance to send Benjamin to Egypt, saying, "My son will not go down there with you; his brother is dead and he is the only one left. If harm comes to him on the journey you are taking, you will bring my gray head down to the grave in sorrow." This verse shows the depth of Jacob's love for his sons and his fear of losing another one.

The central idea of this chapter is the theme of forgiveness and reconciliation. Joseph has the power to punish his brothers for their past mistreatment of him, but instead he chooses to test them and eventually forgive them. The chapter also explores the theme of family loyalty, as Jacob is willing to risk his own well-being to protect his remaining son.

## CHAPTER 43

Ge. 43:1 Now the famine was still severe in the land.

Ge. 43:2 So when they had eaten all the grain they had brought from Egypt, their father said to them, "Go back and buy us a little more food."

Ge. 43:3 But Judah said to him, "The man warned us solemnly, 'You will not see my face again unless your brother is with you.'

Ge. 43:4 If you will send our brother along with us, we will go down and buy food for you.

Ge. 43:5 But if you will not send him, we will not go down, because the man said to us, 'You will not see my face again unless your brother is with you.'"

Ge. 43:6 Israel asked, "Why did you bring this trouble on me by telling the man you had another brother?"

Ge. 43:7 They replied, "The man questioned us closely about ourselves and our family. 'Is your father still living?' he asked us. 'Do you have another brother?' We simply answered his questions. How were we to know he would say, 'Bring your brother down here?'"

Ge. 43:8 Then Judah said to Israel his father, "Send the boy along with me and we will go at once, so that we and you and our children may live and not die.

Ge. 43:9 I myself will guarantee his safety; you can hold me personally responsible for him. If I do not bring him back to you and set

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him here before you, I will bear the blame before you all my life.

Ge. 43:10 As it is, if we had not delayed, we could have gone and returned twice."

Ge. 43:11 Then their father Israel said to them, "If it must be, then do this: Put some of the best products of the land in your bags and take them down to the man as a gift — a little balm and a little honey, some spices and myrrh, some pistachio nuts and almonds.



Ge. 43:12 Take double the amount of silver with you, for you must return the silver that was put back into the mouths of your sacks. Perhaps it was a mistake.

Ge. 43:13 Take your brother also and go back to the man at once.

Ge. 43:14 And may God Almighty [Hebrew El-Shaddai] grant you mercy before the man so that he will let your other brother and Benjamin come back with you. As for me, if I am bereaved, I am bereaved.”

Ge. 43:15 So the men took the gifts and double the amount of silver, and Benjamin also. They hurried down to Egypt and presented themselves to Joseph.

Ge. 43:16 When Joseph saw Benjamin with them, he said to the steward of his house, “Take these men to my house, slaughter an animal and prepare dinner; they are to eat with me at noon.”

Ge. 43:17 The man did as Joseph told him and took the men to Joseph’s house.

Ge. 43:18 Now the men were frightened when they were taken to his house. They thought, “We were brought here because of the silver that was put back into our sacks the first time. He wants to attack us and overpower us and seize us as slaves and take our donkeys.”

Ge. 43:19 So they went up to Joseph’s steward and spoke to him at the entrance to the house.

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Ge. 43:20 “Please, sir,” they said, “we came down here the first time to buy food.

Ge. 43:21 But at the place where we stopped for the night we opened our sacks and each of us found his silver — the exact weight — in the mouth of his sack. So we have brought it back with us.

Ge. 43:22 We have also brought additional silver with us to buy food. We don’t know who put our silver in our sacks.”

Ge. 43:23 “It’s all right,” he said. “Don’t be afraid. Your God, the God of your father, has given you treasure in your sacks; I received your silver.” Then he brought Simeon out to them.

Ge. 43:24 The steward took the men into Joseph’s house, gave them water to wash their feet and provided fodder for their donkeys.

Ge. 43:25 They prepared their gifts for Joseph’s arrival at noon, because they had heard that they were to eat there.

Ge. 43:26 When Joseph came home, they presented to him the gifts they had brought into the house, and they bowed down before him to the ground.

Ge. 43:27 He asked them how they were, and then he said, “How is your aged father you told me about? Is he still living?”

Ge. 43:28 They replied, “Your servant our father is still alive and well.”

And they bowed low to pay him honour.

Ge. 43:29 As he looked about and saw his brother Benjamin, his own mother's son, he asked, "Is this your youngest brother, the one you told me about?" And he said, "God be gracious to you, my son."

Ge. 43:30 Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private room and wept there.

Ge. 43:31 After he had washed his face, he came out and, controlling himself, said, "Serve the food."

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Ge. 43:32 They served him by himself, the brothers by themselves, and the Egyptians who ate with him by themselves, because Egyptians could not eat with Hebrews, for that is detestable to Egyptians.

Ge. 43:33 The men had been seated before him in the order of their ages, from the firstborn to the youngest; and they looked at each other in astonishment.

Ge. 43:34 When portions were served to them from Joseph's table, Benjamin's portion was five times as much as anyone else's. So they feasted and drank freely with him.

Summary:

Chapter 43 continues the story of Joseph and his brothers as they return to Egypt, this time with their youngest brother, Benjamin. Here's a summary of Genesis Chapter 43:

Chapter 43 begins with Jacob reluctantly allowing his sons to return to Egypt to buy more grain. However, this time he instructs them to bring Benjamin along as demanded by the Egyptian ruler, who is actually their brother Joseph.

Jacob is concerned for Benjamin's safety, as he has already lost Joseph and Simeon. He instructs his sons to take double the money they had found in their sacks on their previous visit and also to bring gifts to present to the Egyptian ruler.

Upon their arrival in Egypt, Joseph sees his brothers and instructs his steward to bring them to his house. The brothers become fearful, thinking they are being brought there because of the money found in their sacks during their last visit.

When Joseph's brothers meet with him, they bow down before him, fulfilling the dreams Joseph had shared with them in their youth. Joseph asks about their well-being and questions them about their father and their younger brother, Benjamin.

Joseph's emotions overwhelm him as he sees his brother Benjamin. He leaves the room briefly to weep and compose himself before returning to continue their conversation.

Joseph orders a feast to be prepared for his brothers. They are amazed at the hospitality shown to them but are still concerned about the money they found in their sacks. They express their fears to Joseph's steward, who reassures them, stating that their God must have returned their money as a mistake.

During the feast, Joseph arranges for Benjamin to be given a portion of food that is five times larger than the portions given to his brothers. This act highlights Benjamin's special status in Joseph's eyes.

Genesis Chapter 43 demonstrates Joseph's deep emotions and his continued testing of his brothers. It emphasizes the fulfillment of Joseph's dreams and the brothers' gradual realization of their past wrongdoings. The chapter also shows the beginning of Joseph's plan for eventual reconciliation and restoration within his family.

Genesis Chapter 43 is a continuation of the story of Joseph and his brothers. In the previous chapter, the brothers went down to Egypt to buy grain during the famine, and Joseph put one of the brothers, Simeon, in prison as collateral until the others returned with their youngest brother, Benjamin.

In this chapter, Jacob, the father of the brothers, reluctantly agrees to let Benjamin go with them to Egypt to redeem Simeon. The brothers bring gifts to Joseph and are welcomed into his house for a feast. Joseph asks about their father and then sets a trap for them by having his steward hide his silver cup in Benjamin's sack of grain.

When the brothers leave the next day, Joseph sends his steward to catch them and accuses them of stealing the silver cup. The brothers are shocked and offer to have all their sacks searched. When the cup is found in Benjamin's sack, they are all brought back to Joseph's house.

Important verses in Genesis Chapter 43 include:

- Genesis 43:3: "But Judah said to him, "The man solemnly warned us, saying, 'You shall not see my face unless your brother is with you.'"
- Genesis 43:14: "And may God Almighty grant you mercy before the man, that he may release your other brother and Benjamin. If I am bereaved, I am bereaved."
- Genesis 43:30: "Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there."
- Genesis 43:33: "And they sat before him, the firstborn according to his birthright and the youngest according to his youth. And the men looked at one another in amazement."
- Genesis 43:34: "Portions were taken to them from Joseph's table, but Benjamin's portion was five times as much as any of theirs. And they drank and were merry with him."

These verses show the continued tension between Joseph and his brothers, as well as the love and concern they have for each other. Joseph's plan to test his brothers' loyalty and see if they have changed is successful, and he is moved to tears by his emotions. The feast that follows shows that Joseph is not only forgiving but also generous to his family.

## CHAPTER 44

Ge. 44:1 Now Joseph gave these instructions to the steward of his house: “Fill the men’s sacks with as much food as they can carry, and put each man’s silver in the mouth of his sack.

Ge. 44:2 Then put my cup, the silver one, in the mouth of the youngest one’s sack, along with the silver for his grain.” And he did as Joseph said.

Ge. 44:3 As morning dawned, the men were sent on their way with their donkeys.

Ge. 44:4 They had not gone far from the city when Joseph said to his steward, “Go after those men at once, and when you catch up with them, say to them, ‘Why have you repaid good with evil?

Ge. 44:5 Isn’t this the cup my master drinks from and also uses for divination? This is a wicked thing you have done.’”

Ge. 44:6 When he caught up with them, he repeated these words to them.

Ge. 44:7 But they said to him, “Why does my lord say such things? Far be it from your servants to do anything like that!

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Ge. 44:8 We even brought back to you from the land of Canaan the silver we found inside the mouths of our sacks. So why would we steal silver or gold from your master’s house?

Ge. 44:9 If any of your servants is found to have it, he will die; and the rest of us will become my lord’s slaves.”

Ge. 44:10 “Very well, then,” he said, “let it be as you say. Whoever is found to have it will become my slave; the rest of you will be free from blame.”

Ge. 44:11 Each of them quickly lowered his sack to the ground and opened it.

Ge. 44:12 Then the steward proceeded to search, beginning with the oldest and ending with the youngest. And the cup was found in Benjamin’s sack.

Ge. 44:13 At this, they tore their clothes. Then they all loaded their donkeys and returned to the city.

Ge. 44:14 Joseph was still in the house when Judah and his brothers came in, and they threw themselves to the ground before him.

Ge. 44:15 Joseph said to them, “What is this you have done? Don’t you know that a man like me can find things out by divination?”

Ge. 44:16 “What can we say to my lord?” Judah replied. “What can we say? How can we prove our innocence? God has uncovered your servants’ guilt. We are now my lord’s slaves — we ourselves and the one who was found to have the cup.”

Ge. 44:17 But Joseph said, “Far be it from me to do such a thing! Only the man who was found to have the cup will become my slave. The rest of you, go back to your father in peace.”

Ge. 44:18 Then Judah went up to him and said: “Please, my lord, let

your servant speak a word to my lord. Do not be angry with your servant, though you are equal to Pharaoh himself.

Ge. 44:19 My lord asked his servants, 'Do you have a father or a brother?'

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Ge. 44:20 And we answered, 'We have an aged father, and there is a young son born to him in his old age. His brother is dead, and he is the only one of his mother's sons left, and his father loves him.'

Ge. 44:21 "Then you said to your servants, 'Bring him down to me so I can see him for myself.'

Ge. 44:22 And we said to my lord, 'The boy cannot leave his father; if he leaves him, his father will die.'

Ge. 44:23 But you told your servants, 'Unless your youngest brother comes down with you, you will not see my face again.'

Ge. 44:24 When we went back to your servant my father, we told him what my lord had said.

Ge. 44:25 "Then our father said, 'Go back and buy a little more food.'

Ge. 44:26 But we said, 'We cannot go down. Only if our youngest brother is with us will we go. We cannot see the man's face unless our youngest brother is with us.'

Ge. 44:27 "Your servant my father said to us, 'You know that my wife bore me two sons.

Ge. 44:28 One of them went away from me, and I said, "He has surely been torn to pieces." And I have not seen him since.

Ge. 44:29 If you take this one from me too and harm comes to him, you will bring my grey head down to the grave [Hebrew Sheol; also in verse 31] in misery.'

Ge. 44:30 "So now, if the boy is not with us when I go back to your servant my father and if my father, whose life is closely bound up with the boy's life,

Ge. 44:31 sees that the boy isn't there, he will die. Your servants will bring the grey head of our father down to the grave in sorrow.

Ge. 44:32 Your servant guaranteed the boy's safety to my father. I said, 'If I do not bring him back to you, I will bear the blame before you, my father, all my life!'

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Ge. 44:33 "Now then, please let your servant remain here as my lord's slave in place of the boy, and let the boy return with his brothers.

Ge. 44:34 How can I go back to my father if the boy is not with me? No! Do not let me see the misery that would come upon my father."

Summary:

Genesis Chapter 44 continues the story of Joseph and his brothers as they face a critical test and reconciliation. Here's a summary of Genesis Chapter 44:

Chapter 44 begins with Joseph instructing his steward to fill his brothers' sacks with grain, place their money back in their sacks, and also to secretly place his silver cup in Benjamin's sack.

The next morning, as Joseph's brothers prepare to leave Egypt and return to their father in Canaan, Joseph gives his steward orders to pursue them and accuse them of stealing his silver cup. The steward obeys Joseph's command and catches up with the brothers.

The brothers are shocked when the steward accuses them of stealing the ruler's silver cup. They protest their innocence and offer to be searched. The steward agrees but assures them that only the guilty party will be held responsible, and the rest can go free.

The steward begins the search, starting with the eldest brother's sack and progressing down to the youngest, Benjamin. To their horror, the silver cup is found in Benjamin's sack, just as Joseph had orchestrated.

Overwhelmed with grief and fear, the brothers tear their clothes and return to Joseph's house. They fall before Joseph and plead for mercy, vowing to become his slaves if Benjamin is released.

Joseph, deeply moved by their repentance and genuine concern for Benjamin, reveals his true identity to his brothers. He reassures them that he is their brother Joseph, whom they had sold into slavery years ago. He emphasizes that God had orchestrated these events for a greater purpose.

Joseph forgives his brothers and urges them not to be distressed or angry with themselves for what they had done. He explains that God had used their actions to bring about a plan to save lives and preserve their family during the years of famine.

Joseph sends his brothers back to Canaan with grain, provisions, and instructions to bring their father, Jacob, and their entire household to Egypt, where they will be provided for during the remaining years of famine.

Genesis Chapter 44 highlights the final test and reconciliation between Joseph and his brothers. It emphasizes the transformation of their hearts, their remorse for their past actions, and Joseph's forgiveness and mercy towards them. The chapter sets the stage for the reunification of Joseph's family and the fulfillment of God's plan to preserve the line of Abraham.

Genesis Chapter 44 continues the story of Joseph and his brothers. After being reunited with his brothers and testing their character, Joseph arranges for them to return to Canaan with grain for their families. But before they leave, he has his steward hide a silver cup in

Benjamin's sack of grain. When the brothers set out on their journey, Joseph sends his steward after them to accuse them of stealing the cup.

The central idea of this chapter is the theme of guilt and redemption. The brothers are brought face to face with the consequences of their past actions as they are accused of stealing from Joseph. They are forced to confront their guilt and take responsibility for their actions.

Important verses in this chapter include:

- Genesis 44:5: "Is not this the cup that my lord drinks from and that he uses for divination? This is a wicked thing you have done." - This is the moment when the brothers realize that they have been set up and accused of stealing the silver cup.
- Genesis 44:16: "What can we say to my lord?" Judah replied. "What can we say? How can we prove our innocence? God has uncovered your servants' guilt." - Judah acknowledges the guilt of himself and his brothers and accepts responsibility for their actions.
- Genesis 44:33: "Now then, please let your servant remain here as my lord's slave in place of the boy, and let the boy return with his brothers." - Judah offers himself as a slave to Joseph in order to spare Benjamin and redeem himself and his family.

These verses demonstrate the brothers' realization of their past wrongdoings and their desire to make amends. Judah, in particular, shows a willingness to sacrifice himself for his family's redemption, foreshadowing the theme of self-sacrifice and redemption that will be explored further in the biblical narrative.

## CHAPTER 45

Ge. 45:1 Then Joseph could no longer control himself before all his attendants, and he cried out, "Make everyone leave my presence!" So there was no-one with Joseph when he made himself known to his brothers.

Ge. 45:2 And he wept so loudly that the Egyptians heard him, and Pharaoh's household heard about it.

Ge. 45:3 Joseph said to his brothers, "I am Joseph! Is my father still living?" But his brothers were not able to answer him, because they were terrified at his presence.

Ge. 45:4 Then Joseph said to his brothers, "Come close to me." When they had done so, he said, "I am your brother Joseph, the one you sold into Egypt!

Ge. 45:5 And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you.

Ge. 45:6 For two years now there has been famine in the land, and for the next five years there will not be ploughing and reaping.

Ge. 45:7 But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. [Or save you as a great band of survivors]

Ge. 45:8 "So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and

ruler of all Egypt.

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Ge. 45:9 Now hurry back to my father and say to him, ‘This is what your son Joseph says: God has made me lord of all Egypt.

Come down to me; don’t delay.

Ge. 45:10 You shall live in the region of Goshen and be near me — you, your children and grandchildren, your flocks and herds, and all you have.

Ge. 45:11 I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.’

Ge. 45:12 “You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you.

Ge. 45:13 Tell my father about all the honour accorded me in Egypt and about everything you have seen. And bring my father down here quickly.”

Ge. 45:14 Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping.

Ge. 45:15 And he kissed all his brothers and wept over them. Afterwards his brothers talked with him.

Ge. 45:16 When the news reached Pharaoh’s palace that Joseph’s brothers had come, Pharaoh and all his officials were pleased.

Ge. 45:17 Pharaoh said to Joseph, “Tell your brothers, ‘Do this: Load your animals and return to the land of Canaan,

Ge. 45:18 and bring your father and your families back to me. I will give you the best of the land of Egypt and you can enjoy the fat of the land.’

Ge. 45:19 “You are also directed to tell them, ‘Do this: Take some carts from Egypt for your children and your wives, and get your father and come.

Ge. 45:20 Never mind about your belongings, because the best of all Egypt will be yours.”

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Ge. 45:21 So the sons of Israel did this. Joseph gave them carts, as Pharaoh had commanded, and he also gave them provisions for their journey.

Ge. 45:22 To each of them he gave new clothing, but to Benjamin he gave three hundred shekels [That is, about 7 1/2 pounds (about 3.5 kilograms)] of silver and five sets of clothes.

Ge. 45:23 And this is what he sent to his father: ten donkeys loaded with the best things of Egypt, and ten female donkeys loaded with grain and bread and other provisions for his journey.

Ge. 45:24 Then he sent his brothers away, and as they were leaving he said to them, “Don’t quarrel on the way!”

Ge. 45:25 So they went up out of Egypt and came to their father Jacob in the land of Canaan.



Ge. 45:26 They told him, “Joseph is still alive! In fact, he is ruler of all Egypt.” Jacob was stunned; he did not believe them.

Ge. 45:27 But when they told him everything Joseph had said to them, and when he saw the carts Joseph had sent to carry him back, the spirit of their father Jacob revived.

Ge. 45:28 And Israel said, “I’m convinced! My son Joseph is still alive. I will go and see him before I die.”

Summary:

Genesis Chapter 45 continues the story of Joseph and his brothers as they experience a powerful reconciliation. Here's a summary of Genesis Chapter 45:

Chapter 45 begins with Joseph revealing his true identity to his brothers. Overwhelmed with emotion, he commands everyone except his brothers to leave the room. Joseph weeps so loudly that the Egyptians outside the room can hear him.

Joseph tells his brothers not to be distressed or angry with themselves for selling him into slavery, explaining that it was all part of God's plan. He emphasizes that God sent him ahead of them to preserve their lives during the severe famine.

Joseph urges his brothers to hurry back to their father, Jacob, and tell him about Joseph's position in Egypt and the abundance of provisions available there. He instructs them to bring their father and their entire household to Egypt, assuring them that they will be provided for.

Joseph embraces his brother Benjamin and weeps on his shoulder. He then kisses all his brothers and weeps over them. Afterward, his brothers are finally able to speak to him, and they are astonished and relieved by the turn of events.

News of Joseph's reconciliation with his brothers spreads throughout Pharaoh's palace, and Pharaoh himself is pleased. He confirms Joseph's instructions to his brothers and tells them to bring their father and their families to Egypt, where they will be given the best of the land.

Pharaoh offers them provisions for the journey and emphasizes that they should not worry about bringing their belongings from Canaan because the best of Egypt will be theirs.

Joseph gives his brothers wagons, loaded with provisions from Egypt, to carry their father, Jacob, and their families. They depart for Canaan, filled with excitement and eager to share the news with their father.

When the brothers return to Jacob and tell him that Joseph is alive and ruling in Egypt, Jacob is initially shocked and disbelieving. However, when he sees the wagons and hears all that Joseph has said, his spirit is revived, and he is convinced that Joseph is indeed alive.

Genesis Chapter 45 showcases the powerful reconciliation between Joseph and his brothers. It emphasizes Joseph's forgiveness, love, and recognition of God's divine plan throughout their difficult journey. The chapter sets the stage for the reunion of Joseph with his father and the fulfillment of God's promise to preserve the descendants of Abraham.

Genesis chapter 45 tells the story of Joseph revealing his true identity to his brothers who had sold him into slavery. The central idea of this chapter is forgiveness and reconciliation, as Joseph forgives his brothers for what they did to him and seeks to restore their relationship.

Important verses in Genesis 45 include:

- "Then Joseph said to his brothers, 'I am Joseph! Is my father still alive?' But his brothers were not able to answer him, because they were terrified at his presence" (verse 3). This is the moment when Joseph reveals his true identity to his brothers, after having kept it secret from them for some time.
- "And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you" (verse 5). Joseph explains to his brothers that, despite the harm they had done to him, God had used their actions to bring about a greater good.
- "So then, it was not you who sent me here, but God" (verse 8). Joseph emphasizes that his presence in Egypt was not the result of his brothers' actions alone, but rather part of God's plan for his life.
- "Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping" (verse 14). Joseph is overcome with emotion at the sight of his youngest brother, whom he had not seen since they were both young.
- "Then he kissed all his brothers and wept over them" (verse 15). Joseph embraces and forgives his brothers, showing them love and compassion.

The message of Genesis 45 is one of reconciliation and forgiveness, as Joseph sets aside his anger and bitterness toward his brothers and seeks to restore their relationship. This is a powerful example of how forgiveness can bring healing and restoration to broken relationships.

## CHAPTER 46

Ge. 46:1 So Israel set out with all that was his, and when he reached Beersheba, he offered sacrifices to the God of his father Isaac.

Ge. 46:2 And God spoke to Israel in a vision at night and said, "Jacob! Jacob!" "Here I am," he replied.

Ge. 46:3 "I am God, the God of your father," he said. "Do not be afraid to go down to Egypt, for I will make you into a great nation there.

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Ge. 46:4 I will go down to Egypt with you, and I will surely bring you back again. And Joseph's own hand will close your eyes."

Ge. 46:5 Then Jacob left Beersheba, and Israel's sons took their father

Jacob and their children and their wives in the carts that Pharaoh had sent to transport him.

Ge. 46:6 They also took with them their livestock and the possessions they had acquired in Canaan, and Jacob and all his offspring went to Egypt.

Ge. 46:7 He took with him to Egypt his sons and grandsons and his daughters and granddaughters — all his offspring.

Ge. 46:8 These are the names of the sons of Israel (Jacob and his descendants) who went to Egypt: Reuben the firstborn of Jacob.

Ge. 46:9 The sons of Reuben: Hanoch, Pallu, Hezron and Carmi.

Ge. 46:10 The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul the son of a Canaanite woman.

Ge. 46:11 The sons of Levi: Gershon, Kohath and Merari.

Ge. 46:12 The sons of Judah: Er, Onan, Shelah, Perez and Zerah (but Er and Onan had died in the land of Canaan). The sons of Perez: Hezron and Hamul.

Ge. 46:13 The sons of Issachar: Tola, Puah, [Samaritan Pentateuch and Syriac (see also 1 Chron. 7); Masoretic Text Puvah] Jashub [Samaritan Pentateuch and some Septuagint manuscripts (see also 26:24 and 1 Chron. 7:1); Masoretic Text Job] and Shimron.

Ge. 46:14 The sons of Zebulun: Sered, Elon and Jahleel.

Ge. 46:15 These were the sons Leah bore to Jacob in Paddan Aram, [That is, North-west Mesopotamia] besides his daughter Dinah. These sons and daughters of his were thirty-three in all.

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Ge. 46:16 The sons of Gad: Zephon, [Samaritan Pentateuch and Septuagint (see also Num. 26:15); Masoretic Text Ziphion] Haggi, Shuni, Ezbon, Eri, Arodi and Areli.

Ge. 46:17 The sons of Asher: Imnah, Ishvah, Ishvi and Beriah. Their sister was Serah. The sons of Beriah: Heber and Malkiel.

Ge. 46:18 These were the children born to Jacob by Zilpah, whom Laban had given to his daughter Leah — sixteen in all.

Ge. 46:19 The sons of Jacob's wife Rachel: Joseph and Benjamin.

Ge. 46:20 In Egypt, Manasseh and Ephraim were born to Joseph by Asenath daughter of Potiphera, priest of On. [That is, Heliopolis]

Ge. 46:21 The sons of Benjamin: Bela, Beker, Ashbel, Gera, Naaman, Ehi, Rosh, Muppim, Huppim and Ard.

Ge. 46:22 These were the sons of Rachel who were born to Jacob — fourteen in all.

Ge. 46:23 The son of Dan: Hushim.

Ge. 46:24 The sons of Naphtali: Jahziel, Guni, Jezer and Shillem.

Ge. 46:25 These were the sons born to Jacob by Bilhah, whom Laban

had given to his daughter Rachel — seven in all.

Ge. 46:26 All those who went to Egypt with Jacob — those who were his direct descendants, not counting his sons' wives — numbered sixty-six persons.

Ge. 46:27 With the two sons [Hebrew; Septuagint the nine children] who had been born to Joseph in Egypt, the members of Jacob's family, which went to Egypt, were seventy [Hebrew (see also Exodus 1:5 and footnote); Septuagint (see also Acts 7:14) seventy-five] in all.

Ge. 46:28 Now Jacob sent Judah ahead of him to Joseph to get directions to Goshen. When they arrived in the region of Goshen,

Ge. 46:29 Joseph had his chariot made ready and went to Goshen to meet his father Israel. As soon as Joseph appeared before  
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him, he threw his arms around his father [Hebrew around him] and wept for a long time.

Ge. 46:30 Israel said to Joseph, "Now I am ready to die, since I have seen for myself that you are still alive."

Ge. 46:31 Then Joseph said to his brothers and to his father's household, "I will go up and speak to Pharaoh and will say to him, 'My brothers and my father's household, who were living in the land of Canaan, have come to me.

Ge. 46:32 The men are shepherds; they tend livestock, and they have brought along their flocks and herds and everything they own.'

Ge. 46:33 When Pharaoh calls you in and asks, 'What is your occupation?'

Ge. 46:34 you should answer, 'Your servants have tended livestock from our boyhood on, just as our fathers did.' Then you will be allowed to settle in the region of Goshen, for all shepherds are detestable to the Egyptians."

Summary:

Genesis Chapter 46 continues the story of Joseph and his family as they reunite in Egypt. Here's a summary of Genesis Chapter 46:

Chapter 46 begins with Jacob and his entire household, including his sons and their families, preparing to journey to Egypt. Jacob is reassured by God, who speaks to him in a vision, telling him not to be afraid and promising to make his descendants into a great nation in Egypt.

Jacob and his sons, along with their wives, children, and livestock, set out from Canaan. They arrive in Beersheba, where Jacob offers sacrifices to God. In a divine vision, God reassures Jacob, confirming His presence and guidance.

Jacob and his family continue their journey to Egypt, and upon reaching the land of Egypt, Joseph goes out to meet his father. They have an emotional reunion, and Joseph weeps as he embraces his father.

Joseph informs Pharaoh about his family's arrival and introduces his father and brothers to Pharaoh. Pharaoh is pleased and instructs Joseph to settle his family in the land of Goshen, where they can prosper.

Joseph presents five of his brothers to Pharaoh, who asks about their occupation. The brothers explain that they are shepherds and ask for permission to settle in Goshen, where they can care for their livestock.

Pharaoh grants their request and even offers to assign some of his officials to assist them. He expresses his desire for the Israelites to prosper and flourish in Egypt.

Jacob and his entire family settle in the land of Goshen, where they acquire possessions and multiply. The chapter concludes by listing the names of Jacob's sons and grandsons who came with him to Egypt.

Genesis Chapter 46 focuses on the journey of Jacob and his family to Egypt and their reunion with Joseph. It highlights the fulfillment of God's promises and the prosperity of the Israelites in the land of Goshen. The chapter also sets the stage for the Israelites' prolonged stay in Egypt and the subsequent events that will unfold in their history.

The central idea of Genesis chapter 46 is the reunion of Jacob and his family with his long-lost son Joseph in Egypt. Jacob receives a vision from God, assuring him that it is safe to travel to Egypt with his family. In Egypt, Joseph meets his father and brothers and they are reunited.

Here are some important verses and their meanings:

- Genesis 46:1-4 - God assures Jacob in a vision that it is safe to travel to Egypt and that He will make him into a great nation there.
- Genesis 46:5-7 - Jacob and his family set out for Egypt, and the list of those who went is given.
- Genesis 46:28-30 - Joseph meets his father Jacob after many years, and they embrace each other and weep.
- Genesis 46:31-34 - Joseph instructs his family to tell Pharaoh that they are shepherds, since Pharaoh dislikes shepherds. He also gives them the best land in Egypt to settle in.

Overall, this chapter shows God's faithfulness to Jacob and his family as He leads them to Egypt and reunites them with Joseph, who has become a powerful ruler in Egypt. It also highlights the emotional reunion between Jacob and his long-lost son.

## CHAPTER 47

Ge. 47:1 Joseph went and told Pharaoh, "My father and brothers, with their flocks and herds and everything they own, have come from the land of Canaan and are now in Goshen."

Ge. 47:2 He chose five of his brothers and presented them before Pharaoh.

Ge. 47:3 Pharaoh asked the brothers, "What is your occupation?" "Your servants are shepherds," they replied to Pharaoh, "just as our fathers were."

Ge. 47:4 They also said to him, "We have come to live here awhile, because the famine is severe in Canaan and your servants' flocks have no pasture. So now, please let your servants settle in Goshen."

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Ge. 47:5 Pharaoh said to Joseph, "Your father and your brothers have come to you,

Ge. 47:6 and the land of Egypt is before you; settle your father and your brothers in the best part of the land. Let them live in Goshen. And if you know of any among them with special ability, put them in charge of my own livestock."

Ge. 47:7 Then Joseph brought his father Jacob in and presented him before Pharaoh. After Jacob blessed [Or greeted] Pharaoh,

Ge. 47:8 Pharaoh asked him, "How old are you?"

Ge. 47:9 And Jacob said to Pharaoh, "The years of my pilgrimage are a hundred and thirty. My years have been few and difficult, and they do not equal the years of the pilgrimage of my fathers."

Ge. 47:10 Then Jacob blessed [Or said farewell to] Pharaoh and went out from his presence.

Ge. 47:11 So Joseph settled his father and his brothers in Egypt and gave them property in the best part of the land, the district of Rameses, as Pharaoh directed.

Ge. 47:12 Joseph also provided his father and his brothers and all his father's household with food, according to the number of their children.

Ge. 47:13 There was no food, however, in the whole region because the famine was severe; both Egypt and Canaan wasted away because of the famine.

Ge. 47:14 Joseph collected all the money that was to be found in Egypt and Canaan in payment for the grain they were buying, and he brought it to Pharaoh's palace.

Ge. 47:15 When the money of the people of Egypt and Canaan was gone, all Egypt came to Joseph and said, "Give us food. Why should we die before your eyes? Our money is used up."

Ge. 47:16 "Then bring your livestock," said Joseph. "I will sell you food in exchange for your livestock, since your money is gone."

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Ge. 47:17 So they brought their livestock to Joseph, and he gave them food in exchange for their horses, their sheep and goats, their cattle and donkeys. And he brought them through that year

with food in exchange for all their livestock.

Ge. 47:18 When that year was over, they came to him the following year and said, “We cannot hide from our lord the fact that since our money is gone and our livestock belongs to you, there is nothing left for our lord except our bodies and our land.

Ge. 47:19 Why should we perish before your eyes — we and our land as well? Buy us and our land in exchange for food, and we with our land will be in bondage to Pharaoh. Give us seed so that we may live and not die, and that the land may not become desolate.”

Ge. 47:20 So Joseph bought all the land in Egypt for Pharaoh. The Egyptians, one and all, sold their fields, because the famine was too severe for them. The land became Pharaoh’s,

Ge. 47:21 and Joseph reduced the people to servitude, [Samaritan Pentateuch and Septuagint (see also Vulgate); Masoretic Text and he moved the people into the cities] from one end of Egypt to the other.

Ge. 47:22 However, he did not buy the land of the priests, because they received a regular allotment from Pharaoh and had food enough from the allotment Pharaoh gave them. That is why they did not sell their land.

Ge. 47:23 Joseph said to the people, “Now that I have bought you and your land today for Pharaoh, here is seed for you so you can plant the ground.

Ge. 47:24 But when the crop comes in, give a fifth of it to Pharaoh. The other four-fifths you may keep as seed for the fields and as food for yourselves and your households and your children.”

Ge. 47:25 “You have saved our lives,” they said. “May we find favour in the eyes of our lord; we will be in bondage to Pharaoh.”

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Ge. 47:26 So Joseph established it as a law concerning land in Egypt — still in force today — that a fifth of the produce belongs to Pharaoh. It was only the land of the priests that did not become Pharaoh’s.

Ge. 47:27 Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in number.

Ge. 47:28 Jacob lived in Egypt seventeen years, and the years of his life were a hundred and forty-seven.

Ge. 47:29 When the time drew near for Israel to die, he called for his son Joseph and said to him, “If I have found favour in your eyes, put your hand under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt,

Ge. 47:30 but when I rest with my fathers, carry me out of Egypt and bury me where they are buried.” “I will do as you say,” he

said.

Ge. 47:31 “Swear to me,” he said. Then Joseph swore to him, and Israel worshipped as he leaned on the top of his staff. [Or Israel bowed down at the head of his bed

Summary:

Genesis Chapter 47 continues the story of Joseph and his family in Egypt, particularly during the time of the famine. Here's a summary of Genesis Chapter 47:

Chapter 47 begins with Joseph bringing his father, Jacob, to meet Pharaoh. Jacob blesses Pharaoh, and Pharaoh asks about Jacob's age. Jacob responds, expressing the hardships and fleeting nature of his life.

Joseph settles his family in the land of Goshen and presents five of his brothers to Pharaoh. Pharaoh asks the brothers about their occupation, and they request permission to settle in Goshen as shepherds.

Joseph, as the governor of Egypt, takes charge of the situation during the severe famine. He provides food for the Egyptians and opens the storehouses for the people to buy grain.

The famine becomes severe in Egypt and throughout the surrounding lands, causing people to come to Joseph seeking food. Joseph sells grain to the Egyptians, but the famine becomes so intense that people eventually exhaust their money.

In response to the growing crisis, Joseph implements a plan in which he takes the people's livestock in exchange for grain. When their livestock is depleted, the people offer their land to Joseph in return for food, effectively making Pharaoh the owner of all the land in Egypt.

Joseph exempts the land of the priests from this arrangement, as they receive a regular food allowance from Pharaoh. The people acknowledge Joseph's wisdom and express their gratitude to him and Pharaoh for saving their lives.

Meanwhile, the Israelites in the land of Goshen flourish and multiply, acquiring possessions and becoming fruitful.

Genesis Chapter 47 demonstrates Joseph's leadership during the famine, his wise administration of resources, and the significant impact of the famine on the people of Egypt. It also highlights the prosperity of the Israelites in contrast to the hardships faced by others. The chapter sets the stage for the eventual fulfillment of God's promise to make a great nation out of Jacob's descendants in the land of Egypt.

Genesis chapter 47 tells the story of Joseph's family coming to Egypt to live during the famine. Joseph is reunited with his father Jacob and introduces him to Pharaoh. Pharaoh welcomes Jacob and his family to live in the land of Goshen.



The chapter begins with Joseph bringing five of his brothers before Pharaoh and explaining that they are shepherds who have come to live in Egypt. Pharaoh agrees to let them settle in the land of Goshen and even offers Joseph's family the best of the land. Jacob, along with his entire family, comes to Egypt to live with Joseph. When Jacob meets Pharaoh, he blesses him and acknowledges that his days have been few and evil. Jacob is 130 years old at this time.

As the famine continues, Joseph continues to provide food for the people of Egypt and those who come to him from other lands. However, the people run out of money to buy food, so Joseph accepts their livestock as payment instead. Eventually, the people run out of livestock as well, so Joseph allows them to trade their land for food.

The chapter ends with Joseph making a deal with the people, in which they agree to become Pharaoh's slaves in exchange for food. However, Joseph spares the land of the priests and allows them to continue to own their land.

One important verse in this chapter is Genesis 47:10, which says, "Then Jacob blessed Pharaoh and went out from his presence." This verse shows Jacob's respect and reverence for Pharaoh, as well as his gratitude for the hospitality and welcome that Pharaoh had shown him and his family.

Another important verse is Genesis 47:25, which says, "So they said, 'You have saved our lives; let us find favor in the sight of my lord, and we will be Pharaoh's servants.'" This verse shows the desperation of the people during the famine, and their willingness to become slaves in exchange for food.

Overall, the central idea of Genesis 47 is that Joseph's family comes to Egypt to live during the famine, and Joseph uses his position of power to provide for his family and the people of Egypt, while also securing Pharaoh's power and authority.

## CHAPTER 48

Ge. 48:1 Some time later Joseph was told, "Your father is ill." So he took his two sons Manasseh and Ephraim along with him.

Ge. 48:2 When Jacob was told, "Your son Joseph has come to you," Israel rallied his strength and sat up on the bed.

Ge. 48:3 Jacob said to Joseph, "God Almighty [Hebrew El-Shaddai] appeared to me at Luz in the land of Canaan, and there he blessed me

Ge. 48:4 and said to me, 'I am going to make you fruitful and will increase your numbers. I will make you a community of peoples, and I will give this land as an everlasting possession to your descendants after you.'

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Ge. 48:5 "Now then, your two sons born to you in Egypt before I came to you here will be reckoned as mine; Ephraim and Manasseh will be mine, just as Reuben and Simeon are mine.

Ge. 48:6 Any children born to you after them will be yours; in the territory they inherit they will be reckoned under the names of their brothers.

Ge. 48:7 As I was returning from Paddan, [That is, North-west Mesopotamia] to my sorrow Rachel died in the land of

Canaan while we were still on the way, a little distance from Ephrath. So I buried her there beside the road to Ephrath” (that is, Bethlehem).

Ge. 48:8 When Israel saw the sons of Joseph, he asked, “Who are these?”

Ge. 48:9 “They are the sons God has given me here,” Joseph said to his father. Then Israel said, “Bring them to me so that I may bless them.”

Ge. 48:10 Now Israel’s eyes were failing because of old age, and he could hardly see. So Joseph brought his sons close to him, and his father kissed them and embraced them.

Ge. 48:11 Israel said to Joseph, “I never expected to see your face again, and now God has allowed me to see your children too.”

Ge. 48:12 Then Joseph removed them from Israel’s knees and bowed down with his face to the ground.

Ge. 48:13 And Joseph took both of them, Ephraim on his right towards Israel’s left hand and Manasseh on his left towards Israel’s right hand, and brought them close to him.

Ge. 48:14 But Israel reached out his right hand and put it on Ephraim’s head, though he was the younger, and crossing his arms, he put his left hand on Manasseh’s head, even though Manasseh was the firstborn.

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Ge. 48:15 Then he blessed Joseph and said, “May the God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life to this day,

Ge. 48:16 the Angel who has delivered me from all harm — may he bless these boys. May they be called by my name and the names of my fathers Abraham and Isaac, and may they increase greatly upon the earth.”

Ge. 48:17 When Joseph saw his father placing his right hand on Ephraim’s head he was displeased; so he took hold of his father’s hand to move it from Ephraim’s head to Manasseh’s head.

Ge. 48:18 Joseph said to him, “No, my father, this one is the firstborn; put your right hand on his head.”

Ge. 48:19 But his father refused and said, “I know, my son, I know. He too will become a people, and he too will become great.

Nevertheless, his younger brother will be greater than he, and his descendants will become a group of nations.”

Ge. 48:20 He blessed them that day and said, “In your [The Hebrew is singular.] name will Israel pronounce this blessing: ‘May God make you like Ephraim and Manasseh.’” So he put Ephraim ahead of Manasseh.

Ge. 48:21 Then Israel said to Joseph, “I am about to die, but God will

be with you [The Hebrew is plural.] and take you [The Hebrew is plural.] back to the land of your [The Hebrew is plural.] fathers.

Ge. 48:22 And to you, as one who is over your brothers, I give the ridge of land [Or And to you I give one portion more than to your brothers — the portion] I took from the Amorites with my sword and my bow.”

Summary:

Genesis Chapter 48 continues the story of Jacob and his family in Egypt as Jacob blesses Joseph's sons. Here's a summary of Genesis Chapter 48:

Chapter 48 begins with Joseph receiving news that his father, Jacob, is ill. He takes his two sons, Manasseh and Ephraim, and goes to visit Jacob. Upon hearing of Joseph's arrival, Jacob gathers his strength and sits up in bed.

Jacob shares with Joseph the covenant blessings that God had promised him, including the land of Canaan. He reminds Joseph of the loss he suffered when Rachel, Joseph's mother, died while giving birth to Benjamin. Jacob then adopts Joseph's two sons, making them his own and ensuring their inclusion in the inheritance.

Jacob blesses Joseph's sons, Manasseh and Ephraim, but does something unexpected. Instead of giving the greater blessing to Manasseh, the firstborn, Jacob crosses his hands and places his right hand on Ephraim, the younger son, and his left hand on Manasseh. When Joseph objects, Jacob explains that he is intentionally giving the greater blessing to Ephraim, as God had revealed to him.

Jacob blesses both Manasseh and Ephraim, praying that they will become great nations and that their descendants will inherit the blessings of their ancestors. He also blesses Joseph, giving him an extra portion of land in addition to what he had promised him earlier.

Jacob reiterates his imminent death and expresses his desire to be buried with his ancestors in the land of Canaan. He then blesses Joseph and his brothers, reaffirming God's covenant promises and the future inheritance of the land.

Genesis Chapter 48 highlights the blessing and adoption of Joseph's sons by Jacob. It showcases Jacob's spiritual insight and his recognition of God's sovereign choices. The chapter emphasizes the passing of the covenant blessings to the younger generation and foreshadows the future division of the land among the tribes of Israel.

Genesis chapter 48 is a continuation of the story of Joseph, who had risen to power in Egypt and had reunited with his family, including his father Jacob, who was now living in Egypt. In this chapter, Jacob is near the end of his life, and he blesses Joseph's two sons, Manasseh and Ephraim, adopting them as his own sons.

The chapter begins with Jacob being informed that Joseph is coming to see him. Jacob is old and frail, and Joseph takes his two sons with him to meet his father. Jacob blesses them both, but he does something unusual: he blesses Ephraim, the younger, ahead of Manasseh, the older. Joseph is surprised by this and tries to correct his father, but Jacob insists that he knows what he is doing.

The central idea of this chapter is the passing on of blessings and the continuation of the family line. Jacob blesses his grandsons and adopts them as his own sons, ensuring that the family line will continue through them. This idea of the continuation of the family line is a recurring theme in the book of Genesis.

One of the important verses in this chapter is Genesis 48:20, where Jacob says, "The Angel who has redeemed me from all evil, bless the lads; let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." This verse is significant because it shows that Jacob recognizes the role that God has played in his life, and he wants his grandsons to be blessed by God as well.

Another important verse is Genesis 48:15, where Jacob blesses Joseph and says, "God, before whom my fathers Abraham and Isaac walked, the God who has fed me all my life long to this day, the Angel who has redeemed me from all evil, bless the lads; let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." This verse emphasizes the importance of God in the lives of Jacob and his ancestors, and how their faith has sustained them throughout their lives.

Overall, Genesis 48 is a chapter that emphasizes the importance of family and the passing on of blessings from one generation to the next.

## CHAPTER 49

Ge. 49:1 Then Jacob called for his sons and said: "Gather round so that I can tell you what will happen to you in days to come.

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Ge. 49:2 "Assemble and listen, sons of Jacob; listen to your father Israel.

Ge. 49:3 "Reuben, you are my firstborn, my might, the first sign of my strength, excelling in honour, excelling in power.

Ge. 49:4 Turbulent as the waters, you will no longer excel, for you went up onto your father's bed, onto my couch and defiled it.

Ge. 49:5 "Simeon and Levi are brothers — their swords [The meaning of the Hebrew for this word is uncertain.] are weapons of violence.

Ge. 49:6 Let me not enter their council, let me not join their assembly, for they have killed men in their anger and hamstringed oxen as they pleased.

Ge. 49:7 Cursed be their anger, so fierce, and their fury, so cruel! I will scatter them in Jacob and disperse them in Israel.

Ge. 49:8 "Judah, [Judah sounds like and may be derived from the Hebrew for praise.] your brothers will praise you; your hand will be on the neck of your enemies; your father's sons will

bow down to you.

Ge. 49:9 You are a lion's cub, O Judah; you return from the prey, my son. Like a lion he crouches and lies down, like a lioness — who dares to rouse him?

Ge. 49:10 The sceptre will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs [Or until Shiloh comes; or until he comes to whom tribute belongs] and the obedience of the nations is his.

Ge. 49:11 He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes.

Ge. 49:12 His eyes will be darker than wine, his teeth whiter than milk. [Or will be dull from wine, his teeth white from milk]

Ge. 49:13 "Zebulun will live by the seashore and become a haven for ships; his border will extend towards Sidon.

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Ge. 49:14 "Issachar is a scrawny [Or strong] donkey lying down between two saddlebags. [Or campfires]

Ge. 49:15 When he sees how good is his resting place and how pleasant is his land, he will bend his shoulder to the burden and submit to forced labour.

Ge. 49:16 "Dan [Dan here means he provides justice.] will provide justice for his people as one of the tribes of Israel.

Ge. 49:17 Dan will be a serpent by the roadside, a viper along the path, that bites the horse's heels so that its rider tumbles backwards.

Ge. 49:18 "I look for your deliverance, O LORD.

Ge. 49:19 "Gad [Gad can mean attack and band of raiders.] will be attacked by a band of raiders, but he will attack them at their heels.

Ge. 49:20 "Asher's food will be rich; he will provide delicacies fit for a king.

Ge. 49:21 "Naphtali is a doe set free that bears beautiful fawns. [Or free; he utters beautiful words]

Ge. 49:22 "Joseph is a fruitful vine, a fruitful vine near a spring, whose branches climb over a wall. [Or Joseph is a wild colt, a wild colt near a spring, a wild donkey on a terraced hill]

Ge. 49:23 With bitterness archers attacked him; they shot at him with hostility.

Ge. 49:24 But his bow remained steady, his strong arms stayed [Or archers will attack...will shoot...will remain...will stay]

supple, because of the hand of the Mighty One of Jacob, because of the Shepherd, the Rock of Israel,

Ge. 49:25 because of your father's God, who helps you, because of the Almighty, [Hebrew Shaddai] who blesses you with blessings of the heavens above, blessings of the deep that lies below,

blessings of the breast and womb.

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Ge. 49:26 Your father's blessings are greater than the blessings of the ancient mountains, than [Or of my progenitors, as great as] the bounty of the age-old hills. Let all these rest on the head of Joseph, on the brow of the prince among [Or the one separated from] his brothers.

Ge. 49:27 "Benjamin is a ravenous wolf; in the morning he devours the prey, in the evening he divides the plunder."

Ge. 49:28 All these are the twelve tribes of Israel, and this is what their father said to them when he blessed them, giving each the blessing appropriate to him.

Ge. 49:29 Then he gave them these instructions: "I am about to be gathered to my people. Bury me with my fathers in the cave in the field of Ephron the Hittite,

Ge. 49:30 the cave in the field of Machpelah, near Mamre in Canaan, which Abraham bought as a burial place from Ephron the Hittite, along with the field.

Ge. 49:31 There Abraham and his wife Sarah were buried, there Isaac and his wife Rebekah were buried, and there I buried Leah.

Ge. 49:32 The field and the cave in it were bought from the Hittites." [Or the sons of Heth]

Ge. 49:33 When Jacob had finished giving instructions to his sons, he drew his feet up into the bed, breathed his last and was gathered to his people

Summary:

Genesis Chapter 49 is a significant chapter in which Jacob delivers his prophetic blessings and predictions for his twelve sons. Here's a summary of Genesis Chapter 49:

Chapter 49 begins with Jacob calling his sons together to gather around him as he prepares to bless them before his death. Jacob declares that he will reveal to them what will happen to them in the days to come.

Jacob begins by addressing his eldest son, Reuben, and reproaches him for his past actions. Due to Reuben's defilement of Jacob's bed, he will not excel and will lose his birthright privileges.

Jacob proceeds to bless his other sons, each in turn. He provides unique prophetic insights into their characters, strengths, weaknesses, and future destinies.

To Simeon and Levi, Jacob condemns their anger and violence, prophesying that they will be scattered and divided among the tribes of Israel.

To Judah, Jacob gives a powerful blessing, proclaiming that the scepter and ruler's staff will never depart from his descendants. He prophesies that a great ruler will arise from the tribe of Judah, foreshadowing the coming of the Messiah.

Jacob continues to bless his other sons, making observations and predictions about their future roles and characteristics. He speaks about the strength of Issachar, the cunning of Dan, the leadership of Naphtali, the prosperity of Joseph, and the blessings upon Benjamin.

After blessing his twelve sons, Jacob instructs them to gather and listen to him, as he wants to tell them what will happen to them in the future.

Jacob concludes his blessings by commanding his sons to bury him in the cave of Machpelah, where Abraham and Sarah, Isaac and Rebekah, and Leah were buried.

With his final words, Jacob breathes his last breath and dies. His sons mourn for him and carry out his wishes by burying him in the cave of Machpelah.

Genesis Chapter 49 provides profound prophetic blessings and predictions for Jacob's sons, revealing their future roles and destinies. The chapter emphasizes the significance of Judah and the Messianic lineage that will come from him. It also underscores the fulfillment of God's promises and the continuation of His covenant with the descendants of Jacob.

Jacob gathers his twelve sons around him and begins to speak to them individually. He addresses each son, offering a unique blessing and making specific prophecies about their future. The blessings and prophecies given by Jacob are significant as they foreshadow the destinies of the twelve tribes of Israel.

Here are the blessings and important verses from Genesis Chapter 49 for each of Jacob's sons:

Reuben (Genesis 49:3-4): Jacob begins with his firstborn, Reuben, but rebukes him for his instability and loss of preeminence due to his immoral actions.

Simeon and Levi (Genesis 49:5-7): Jacob addresses Simeon and Levi together, rebuking them for their violence and anger, particularly in the incident involving the city of Shechem. Jacob prophesies that they will be scattered and divided within Israel.

Judah (Genesis 49:8-12): Jacob's blessing to Judah is highly significant as it includes a messianic prophecy. Jacob foretells that Judah's descendants will be strong and that a ruler will come from his lineage, symbolized by the scepter and the ruler's staff. This prophecy refers to Jesus Christ, who would be born from the tribe of Judah.

Zebulun (Genesis 49:13): Jacob prophesies that Zebulun will dwell by the seashore and become a haven for ships.

Issachar (Genesis 49:14-15): Jacob describes Issachar as a hardworking tribe that would submit to forced labor, yet enjoy the abundance of their land.

Dan (Genesis 49:16-18): Jacob prophesies that Dan will be a judge and deliverer for his people, but also warns that they will be a tribe known for their cunning and deceit.

Gad (Genesis 49:19): Jacob declares that Gad will be attacked by raiders but will ultimately triumph over them.

Asher (Genesis 49:20): Jacob blesses Asher, describing them as producers of rich food and providers of delicacies.

Naphtali (Genesis 49:21): Jacob envisions Naphtali as a swift and eloquent tribe.

Joseph (Genesis 49:22-26): Jacob blesses Joseph and proclaims that his descendants will prosper greatly, with blessings of fertility, abundance, and strength.

Benjamin (Genesis 49:27): Jacob characterizes Benjamin as a fierce warrior who will divide the spoils of victory.

After delivering these blessings and prophecies, Jacob instructs his sons to gather and bury him with his forefathers in the cave of Machpelah. Jacob's death is mentioned briefly in verse 33.

Chapter 49 serves as an important moment of revelation and prophecy, outlining the future roles and destinies of Jacob's twelve sons and their tribes within the nation of Israel.

## CHAPTER 50

Ge. 50:1 Joseph threw himself upon his father and wept over him and kissed him.

Ge. 50:2 Then Joseph directed the physicians in his service to embalm his father Israel. So the physicians embalmed him,

Ge. 50:3 taking a full forty days, for that was the time required for embalming. And the Egyptians mourned for him seventy days.

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Ge. 50:4 When the days of mourning had passed, Joseph said to Pharaoh's court, "If I have found favour in your eyes, speak to Pharaoh for me. Tell him,

Ge. 50:5 'My father made me swear an oath and said, "I am about to die; bury me in the tomb I dug for myself in the land of Canaan." Now let me go up and bury my father; then I will return.'"

Ge. 50:6 Pharaoh said, "Go up and bury your father, as he made you swear to do."



Ge. 50:7 So Joseph went up to bury his father. All Pharaoh's officials accompanied him — the dignitaries of his court and all the dignitaries of Egypt —

Ge. 50:8 besides all the members of Joseph's household and his brothers and those belonging to his father's household. Only their children and their flocks and herds were left in Goshen.

Ge. 50:9 Chariots and horsemen [Or charioteers] also went up with him. It was a very large company.

Ge. 50:10 When they reached the threshing-floor of Atad, near the Jordan, they lamented loudly and bitterly; and there Joseph observed a seven-day period of mourning for his father.

Ge. 50:11 When the Canaanites who lived there saw the mourning at the threshing-floor of Atad, they said, "The Egyptians are holding a solemn ceremony of mourning." That is why that place near the Jordan is called Abel Mizraim. [Abel Mizraim means mourning of the Egyptians.]

Ge. 50:12 So Jacob's sons did as he had commanded them:

Ge. 50:13 They carried him to the land of Canaan and buried him in the cave in the field of Machpelah, near Mamre, which Abraham had bought as a burial place from Ephron the Hittite, along with the field.

Ge. 50:14 After burying his father, Joseph returned to Egypt, together with his brothers and all the others who had gone with him to bury his father.

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Ge. 50:15 When Joseph's brothers saw that their father was dead, they said, "What if Joseph holds a grudge against us and pays us back for all the wrongs we did to him?"

Ge. 50:16 So they sent word to Joseph, saying, "Your father left these instructions before he died:

Ge. 50:17 'This is what you are to say to Joseph: I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept.

Ge. 50:18 His brothers then came and threw themselves down before him. "We are your slaves," they said.

Ge. 50:19 But Joseph said to them, "Don't be afraid. Am I in the place of God?"

Ge. 50:20 You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives.

Ge. 50:21 So then, don't be afraid. I will provide for you and your children." And he reassured them and spoke kindly to them.

Ge. 50:22 Joseph stayed in Egypt, along with all his father's family. He lived a hundred and ten years

Ge. 50:23 and saw the third generation of Ephraim's children. Also the

children of Makir son of Manasseh were placed at birth on Joseph's knees. [That is, were counted as his]

Ge. 50:24 Then Joseph said to his brothers, "I am about to die. But God will surely come to your aid and take you up out of this land to the land he promised on oath to Abraham, Isaac and Jacob."

Ge. 50:25 And Joseph made the sons of Israel swear an oath and said, "God will surely come to your aid, and then you must carry my bones up from this place."

Ge. 50:26 So Joseph died at the age of a hundred and ten. And after they embalmed him, he was placed in a coffin in Egypt

Summary:

Genesis Chapter 50 is the final chapter of the Book of Genesis and concludes the story of Joseph and his family. Here's a summary of Genesis Chapter 50:

Chapter 50 begins with the death of Jacob, and Joseph, deeply grieving, weeps over his father's body. Joseph instructs the physicians to embalm Jacob's body, following Egyptian customs, and the embalming process takes forty days.

Afterward, Joseph seeks Pharaoh's permission to take his father's body back to Canaan for burial, as Jacob had requested. Pharaoh grants Joseph's request and provides him with a company of officials and chariots for the journey.

Joseph, accompanied by his brothers and a large company of Egyptians, travels to the land of Canaan to bury Jacob. They stop at Atad, where they hold a seven-day mourning period and observe a solemn funeral procession.

Upon reaching the cave of Machpelah in the field of Ephron, Joseph and his brothers bury Jacob there, fulfilling his last wishes. The Canaanite inhabitants of the land witness the burial and name the place "Abel Mizraim," meaning "Mourning of the Egyptians."

After the burial, Joseph's brothers become fearful, thinking that Joseph might now take revenge on them for their past actions. They send a message to Joseph, claiming that Jacob had requested their forgiveness. They plead with Joseph to spare their lives.

Joseph reassures his brothers, comforting them and assuring them that he holds no grudges. He recognizes that what they had done to him was part of God's plan to preserve their family during the famine.

Joseph reaffirms his love for his brothers and promises to care for them and their families. He reminds them that God will eventually bring them out of Egypt and return them to the land promised to their ancestors.

Joseph and his brothers continue to live in Egypt, along with their families. Joseph lives to see his great-grandchildren, and before his death, he reminds his brothers once again that God will fulfill His promise to bring them out of Egypt and into the land of Canaan.

Joseph dies at the age of 110, and his body is embalmed and placed in a coffin in Egypt.

Genesis Chapter 50 concludes the story of Joseph and his family, highlighting the fulfillment of Jacob's burial wishes and Joseph's forgiveness and reconciliation with his brothers. It emphasizes God's providence and faithfulness throughout their lives and sets the stage for the future events of the Israelites' journey out of Egypt.

After the death of their father Jacob (also known as Israel), Joseph's brothers fear that Joseph will seek revenge on them for their past mistreatment. They approach Joseph and request forgiveness for their actions, emphasizing that it was their father's dying wish for Joseph to forgive them. Joseph reassures them and tells them not to be afraid, explaining that what they intended for evil, God intended for good.

Joseph and his brothers, along with the rest of their family, return to the land of Canaan to bury their father. They conduct a mourning period for Jacob, observing a solemn funeral procession. This procession includes the Egyptians and Canaanites who witnessed their deep grief.

Once the burial is complete, Joseph's brothers become concerned that Joseph may still hold a grudge against them. They send a message to Joseph, expressing their father's dying wish for Joseph to forgive them. Joseph weeps upon receiving the message, and he reassures them once again, speaking kindly and comforting them. He acknowledges that even though they had intended harm against him, God had used those circumstances to bring about good, preserving many lives during a time of famine.

Joseph's entire family, including his brothers, returns to Egypt after the funeral. They settle in the land of Goshen, and Joseph continues to provide for them and care for their needs. He lives a long life and witnesses several generations of his descendants.

Here are some important verses from Genesis Chapter 50:

Genesis 50:20: "As for you, you meant evil against me, but God meant it for good, to bring it about that many people should be kept alive, as they are today."  
This verse highlights Joseph's perspective on the actions of his brothers, emphasizing that God used their evil intentions for a greater purpose.

Genesis 50:24: "And Joseph said to his brothers, 'I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.'"

Joseph expresses his faith in God's promise to bring the Israelites out of Egypt and into the land of Canaan, the land promised to their ancestors.

Genesis 50:25: "Then Joseph made the sons of Israel swear, saying, 'God will surely visit you, and you shall carry up my bones from here.'"

Joseph instructs his brothers and the Israelites to carry his bones with them when they eventually leave Egypt and enter the Promised Land. This sets the stage for the Exodus narrative, which occurs in the subsequent books of the Bible.

Chapter 50 concludes the Book of Genesis, setting the stage for the story of Exodus and the journey of the Israelites as they become a nation.

Notes:

In the book of Genesis, there are several difficult questions that remain unanswered and have generated much debate and speculation among scholars and theologians throughout history. Here are a few examples:

1. What was the nature of the forbidden fruit in the Garden of Eden? The Bible does not provide specific details on what the fruit was, only that it was forbidden by God. Many interpretations have been suggested, including the idea that the fruit was a symbol of sexual desire or knowledge.
2. What was the identity of the mysterious "sons of God" mentioned in Genesis 6:2? Some scholars believe that these "sons of God" were fallen angels who took human wives, while others suggest that they were powerful rulers or divine beings.
3. How long were the "days" of creation in Genesis 1? The meaning of the word "day" in this context is unclear, and some interpret it to mean a literal 24-hour day, while others see it as a metaphorical or symbolic representation of an unspecified period of time.
4. Why did God choose to favor Abel's offering over Cain's in Genesis 4? The text does not provide a clear explanation for God's decision, leaving room for interpretation and speculation.
5. What was the mark that God placed on Cain in Genesis 4:15? The nature of this mark is not specified in the text, and scholars have offered various explanations, including a physical mark, a symbolic sign of protection, or a curse.

These are just a few examples of the difficult questions that arise from the book of Genesis. However, it's important to remember that the Bible is open to interpretation and that different people may have different answers to these questions.