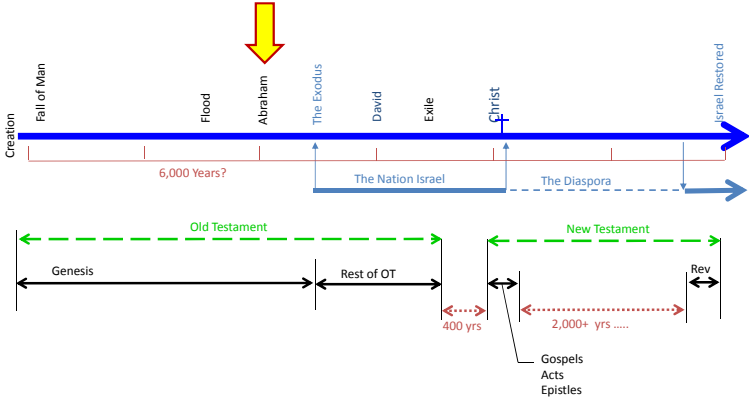


# The Panorama of History



## Genesis

### Part 1:

- Genesis 1, 2     Creation
- Genesis 3        Fall of Man
- Genesis 4        Cain & Abel
- Genesis 5        Genealogy of Noah
- Genesis 6-9     Flood of Noah
- Genesis 10-11   Tower of Babel

### Part 2:

- Genesis 12-20   Abraham
- Genesis 21-27   Isaac
- Genesis 28-36   Jacob
- Genesis 37-48   Joseph
- Genesis 49-50   12 Tribes Prophetically

## Major Topics:

- Genesis 37, Joseph's Dreams;
- Genesis 38, Judah's Sin with Tamar;
- Genesis 39, Joseph Imprisoned

## Genesis 37:1 We're new here

*1] And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.*

In contrast with the expanding, powerful Esau, Jacob was dwelling in the land of the sojournings of his father, the land of Canaan.

Unlike Esau, Jacob had no “chiefs” or kings (*35:11*) yet, no lands to govern, and no full tribes.

He was a sojourner.

Delitzsch remarks that secular, worldly greatness comes swifter than spiritual greatness.

A promised spiritual blessing demands patience and faith.

Waiting while others prosper is a test of one's faithfulness and perseverance.

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## Genesis 37:2 Tattle-Tail

*2] These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.*

Joseph is with the sons of Bilhah and Zilpah: oversight or superintendence is evidently implied.

This post of chief shepherd might be assigned him either from his being the son of a principal wife or as a “faithful steward” in reporting the scandalous conduct of his brethren.

Jacob should have remembered what parental favoritism does to a family.

It had separated him from his loving mother (*27:1-28:5*), and it would separate Joseph from Jacob.

## Genesis 37:3-4 Snazzy New Clothes

*3] Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.*

*4] And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.*

“Coat of many colours”:

Probably a multicolored royal tunic, with long, flowing sleeves, which set him out from the group as the favored one; formed in those early days by sewing together patches of colored cloth, and considered a dress of distinction (*Jdg 5:30; 2Sa 13:18*).

Another possible translation could be the “coat with sleeves,” a long-sleeved robe.

This seems to signify that Jacob favored him above the rest with the intent of granting him all or a larger portion of the inheritance.

The natural inference was that Jacob had chosen Joseph to be the one through whom the divine blessings would flow.

Jesus also possessed a distinctive robe: *Ps 22:18; Mt 2:35; Jn 19:24*

Begin a list of similarities between the narratives of Joseph and Christ. Arthur W. Pink lists over 100.

## Genesis 37:5-6 I have a dream...or two...

*5] And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.*

*6] And he said unto them, Hear, I pray you, this dream which I have dreamed:*

God used dreams when His people were leaving or outside the land, that is, in the lands of pagans:

God had announced to Abraham in a dream the Egyptian bondage in the first place (*15:13*);

God promised protection and prosperity for Jacob in his sojourn with Laban (*28:12, 15*); and,

By two dreams God predicted that Joseph would rule over his family.

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## Genesis 37:7-8 Bringing in the sheaves...

7] *For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.*

8] *And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.*

The scene of the first dream was earthly, agricultural:

Agriculture was the means in which Joseph's authority over his brothers would eventually be achieved (cf. 42:1-3)

The meaning and Joseph's destiny wasn't missed by the envious brothers.

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## Genesis 37:12-14 Back to work...

12] *And his brethren went to feed their father's flock in Shechem.*  
13] *And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.*

14] *And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.*

From Jacob's home in the Valley of Hebron north to Shechem was about 50 miles (and Dothan was another 15 miles north).

The vale of Shechem, from the earliest mention of Canaan, was blessed with an extraordinary abundance of water.

That's why they took their flocks from Hebron to Shechem, more than 50 miles from home and a 24 (±) hour journey at a shepherd and flock's pace.

## Genesis 37:9-11 I have a dream...or two...

9] *And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.*

10] *And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?*

11] *And his brethren envied him; but his father observed the saying.*

The second dream was celestial.

The sun, the moon, and 11 stars bowed down to him.

The dream symbolically anticipated the elevation of Joseph over the whole house of Jacob.

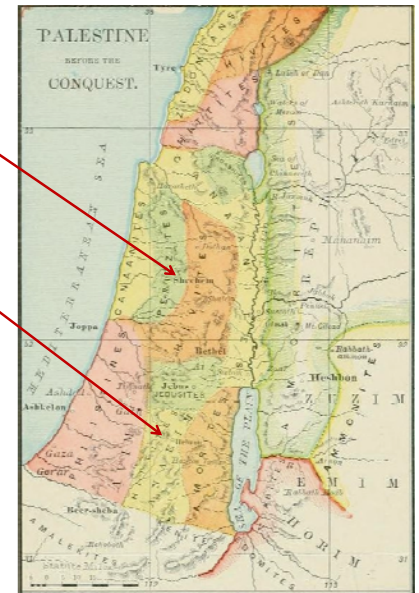
Jacob himself acknowledged the implied interpretation.

This is significant in understanding the imagery employed in *Rev12*:

The woman there is Israel, by Israel's own interpretation!

This also suggests that the "signs in the heavens" have validity.

Hebron to Shechem



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## Genesis 37:15-20 Do you see who I see ???

15] *And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?*

16] *And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.*

17] *And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.*

18] *And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.*

19] *And they said one to another, Behold, this dreamer cometh.*

20] *Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.*

The brothers devised a plot to kill that dreamer in order to prevent his dreams from being fulfilled.

In the past they had plotted to kill many Shechemites in revenge for their sister (34:24-29);

Now they plot to kill their own brother! Cf. 1 John 3:12-13.

## Genesis 37:23-24 This is the pits !!!

23] *And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;*

24] *And they took him, and cast him into a pit: and the pit was empty, there was no water in it.*

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## Genesis 37:21-22 Hold on, I signed for him !!

21] *And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.*

22] *And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.*

Reuben as the first-born was directly responsible for the lad to his father.

He was probably as concerned for himself as he was for Joseph.

Trying to gain an opportunity to restore Joseph to Jacob, Reuben persuaded his brothers not to commit such a crime.

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## Genesis 37:25 This is the pits !!!

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

They are called Midianites (*Gen 37:28*), and Medanites, in Hebrew (*Gen 37:36*), being a travelling caravan composed of a mixed association of Arabians.

Ishmaelites were descendants of Abraham by Hagar (*16:15*) and the Midianites (*37:28*) descended from Abraham by his concubine Keturah (*25:2*).

The term Ishmaelites became a general designation for desert tribes, so that even Midianite traders were also known as Ishmaelites.

Their approach could easily be seen on the plain of Dothan: their road, after crossing the ford from the trans-jordanic district, led along the south side of the mountains of Gilboa.

## Genesis 37:26-28 There money in that pit !!!

26] *And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?*

27] *Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.*

28] *Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.*

## Genesis 37:29-30 What did you do ???

29] *And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.*

30] *And he returned unto his brethren, and said, The child is not; and I, whither shall I go?*

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## Genesis 37:35-36 We didn't see that coming!!!

35] *And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.*

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

“Grave”: Sheol, not the grave: the region of departed spirits;  
Greek: hades.

Jacob expects to meet Joseph there (Cf. *Luke 16...*).

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## Genesis 37:31-34 That could've gone better!!!

31] *And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;*

32] *And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.*

33] *And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.*

34] *And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.*

Jacob was convinced that his favorite son was dead.

Ironic retribution here:

Jacob had deceived his own father Isaac using his brother's tunic, and the skins of a goat... (*Gen 27:16*).

*Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

## Genesis 38:1-2 Judah leaves

1] *And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.*

2] *And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.*

Judah then left and stayed in Adullam (about 15 miles NW of Hebron) and married a pagan Canaanite woman.

This marriage to a Canaanite almost ruined Judah's family. Up until now, intermarriage with the Canaanites had been avoided (*Ch. 34*).

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## Genesis 38:3-7 Er is too human ...

3] *And she conceived, and bare a son; and he called his name Er.*

4] *And she conceived again, and bare a son; and she called his name Onan.*

5] *And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.*

6] *And Judah took a wife for Er his firstborn, whose name was Tamar.*

7] *And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.*

## Genesis 38:11 I have a job for you...

11] *Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.*

Shelah was not yet grown up (and even later when he was, Judah still refused).

Levirate Marriage: (from Latin levir, "husband's brother") was codified in the Torah (*Deut 25:5-10*).

The role of the Goel (as Kinsman-Redeemer, cf. *Ruth 1-4*; and the Ultimate Redemption (*Rev 5*).

## Genesis 38:8-10 I have a job for you...

8] *And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.*

9] *And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.*

10] *And the thing which he did displeased the LORD: wherefore he slew him also.*

By the custom of the levirate law of marriage, the second son, Onan, was to marry Tamar, the widow of his brother, and raise up offspring for his brother.

However, Onan repeatedly used that law purely for his own sexual gratification. He took advantage of the situation, but refused the responsibility that went with it.

So God took his life too.

## Genesis 38 Levirate Marriage

From Latin levir → "husband's brother"

Was codified in the Torah *Deut 25:5-10*

The role of the Goel:

- Kinsman-Redeemer *Ruth 1-4*
- Ultimate Redemption *Rev 5*

## Genesis 38:12 Party time ...

*12] And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.*

Sheep shearer season, which occurs in Palestine towards the end of March, was spent in more than usual hilarity, and the wealthiest masters invited their friends, as well as treated their servants, to sumptuous entertainments.

Accordingly, Judah now a widower, was accompanied by his friend, Hirah.

## Genesis 38:13-15 I did it my way...

*13] And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.*

*14] And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.*

*15] When Judah saw her, he thought her to be an harlot; because she had covered her face.*

Tamar felt she would have to take matters into her own hands if she were to be granted the rights of the levirate custom.

Pretending to be one of the kedeshot (religious prostitutes), she tricked Judah into having illicit sexual relations with her.

## Gen 38:16-19 You wanna' play, you gotta pay...

*16] And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?*

*17] And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?*

*18] And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.*

*19] And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.*

In pledge that he would send a goat for payment, he left his seal (which hung suspended from a cord around his neck) and his staff with her.

Bracelets, including armbands, were worn by men as well as women among the Hebrews. But the Hebrew word here rendered "bracelets," is everywhere else translated "lace" or "ribbon."

## Gen 38:20-24 She left town ...

*20] And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.*

*21] Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.*

*22] And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.*

*23] And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.*

*24] And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.*

Again Jacob's family experienced deception — this time by his Canaanite daughter-in-law!

Burnt?

The crime of adultery was anciently punished in many places by burning (*Lev 21:9; Judg 15:6; Jer 29:22*).

## Gen 38:25-26 Surprise !!!

25] When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

26] And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

When she proved by the seal, cord, and staff that he was the guilty partner, Tamar had won the right to be considered the mother of Judah's children, even though it was done in a deceitful way.

She thus appears in the Messianic family tree: *Mt 1:3*.

Her action was desperate and risky.

## Gen 38:27-30 Surprise again !!!

27] And it came to pass in the time of her travail, that, behold, twins were in her womb.

28] And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29] And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

30] And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

God gave Tamar twins, and the line of Judah continued because of her.

Jacob ruling over his older brother (27:29) was being relived in Judah's line.

What was so significant was the connection with Judah's dealing with Joseph (37:26-28).

He and his brothers sold their younger brother into Egypt, thinking they could thwart God's design that the elder brothers would serve the younger Joseph.

In Judah's own family, despite his attempts to hinder Tamar's marriage, God's will worked out in a confirmation of the principle that the elder would serve the younger.

## Genesis 38: Judah and Tamar

- Tamar had married Judah's firstborn son, Er, who died without having any children.
- Under Mosaic law, Judah was supposed to provide Tamar one of Er's brothers to raise up issue but he failed to do so.
- So Tamar posed as a prostitute and Judah unknowingly got her pregnant on a "business trip".
- When it is discovered that Tamar is pregnant Judah orders her death.
- When she confronts him with the evidence that he is the father, he confesses that his sin was greater than hers.
- Tamar gives birth to two illegitimate sons, Zarah and Pharez.
- The Torah provides that a bastard results in being cast out of the congregation for 10 generations
- *Ruth 4:12* is a prophecy: *the 10<sup>th</sup> generation from Pharez was David*.  
The inheritance of David is prophesied by the city elders in their blessing wish to Boaz long before David's birth and anointing. *Samuel 4*
- To emphasize this, the Book of Ruth closes with David's genealogy

## The Book of Ruth (Synopsis)

*"In the days the judges ruled..."*

The Book of Ruth is the ultimate love story, both at the literary level and at the prophetic, personal level.

It is one of the most significant books for the Church, giving us insights into the role of the Kinsman-Redeemer, and it's the essential prerequisite to understanding the Book of Revelation.

- Love's Resolve Chapter 1 Ruth cleaves to Naomi
- Love's Response Chapter 2 Ruth gleanes
- Love's Request Chapter 3 Threshing Floor
- Love's Reward Chapter 4 Redemption of Land & Bride



# Ruth Cleaving: Chapter 1

Famine drives family to Moab:

Elimelech (“God is my King”);  
Naomi (“Pleasant”...Land?);  
Mahlon (“Unhealthy”; “to blot out”);  
Chilio (“Puny”; “to perish”).

Naomi deters daughters-in-law from following:

Orpah (“Fawn”) [Ultimately returns] and  
Ruth (“Desirable”) [Remains with Naomi].

*And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.*

*Ruth 1:16-17*

# Ruth Gleaning: Chapter 2

The Law of Gleaning (*Lev 19:9,10; Deut 24:19-2*) was a provision for the destitute.

Ruth “happens” upon the field of Boaz;

Boaz = “In Him is Strength” (Temple Pillar);

Introduced by “Unnamed Servant,”

Boaz provides protection + “handfuls on purpose...”

Goel: Kinsman-Redeemer

Law of Redemption, *Lev 25:47-50;*

Law of Levirate Marriage, *Deut 25:5-10.*

# Ruth - The Threshing Floor: Chapter 3

Naomi recognizes an opportunity for the redemption of her land and for a new life for Ruth.

She instructs Ruth on what to do.

Ruth approaches Boaz to fulfill his role as the Goel...

*And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. Ruth 3:8-9*

Goel = Kinsman-Redeemer:

- must be a kinsman;
- must be able to perform;
- must be willing;
- must assume all the obligations.

19 November 2012 (6 measures of barley = a code for Naomi).

# Ruth - The Redemption: Chapter 4

Ruth approaches Boaz to fulfill the role of a Goel;

but, there is a “nearer kinsman” in the way ...

Boaz confronts the “Nearer Kinsman”:

The nearer kinsman is willing to redeem the property;

But, he is not willing to take Ruth as bride.

He yields his shoe to relieve the obligation.

Boaz steps up:

- he purchases the land for Naomi and
- he “purchases” Ruth as his bride.

*Ruth 4:12 “May your house be like Pharez...”*

## Ruth 4:12

And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman.

- Let your house be like the house of Perez ??!  
*Gen 38:6-29* An illegitimate bastard child

### SAME TO YOU, BUB !!!

- Cursed to 10th generation

*Deut. 23:2-3* A bastard shall not enter into the congregation of the Lord; even to his tenth generation shall he not enter into the congregation of the Lord.

*3* An Ammonite or Moabite shall not enter into the congregation of the Lord; even to their tenth generation shall they not enter into the congregation of the Lord for ever:

Who is the 10<sup>th</sup> from Perez – the 1<sup>st</sup> to be able to ‘re-enter’ ?

## Ruth 4:18-22

18 Now these are the generations of Pharez:

Pharez begat Hezron,

19 And Hezron begat Ram,  
 and Ram begat Amminadab,

20 And Amminadab begat Nahshon,  
 and Nahshon begat Salmon,

21 And Salmon begat Boaz,  
 and Boaz begat Obed,

22 And Obed begat Jesse,  
 and Jesse begat David.

- |              |
|--------------|
| 1. Perez     |
| 2. Hezron    |
| 3. Ram       |
| 4. Amminadab |
| 5. Nahshon   |
| 6. Salmon    |
| 7. Boaz      |
| 8. Obed      |
| 9. Jesse     |
| 10. David    |
- Gen 38

## GENEALOGY: Abraham to David

Ruth is a critical element in the Messianic Genealogy

Connects the house of David with the tribe of Judah.

Jesus would not have been born in Bethlehem otherwise.

Matt 1:2-6 NASU

- Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.
- Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram.
- Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

*[after the rescue of Rahab and her family and fall of Jericho in the time of Joshua]*

- Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.
- Jesse was the father of David the king. *[David is the great grandson of Boaz & Ruth]* David was the father of Solomon by Bathsheba who had been the wife of Uriah.

4 women mentioned in Jesus genealogy - 3 of dubious reputation; the 4th a ‘foreigner’

- Tamar Had her father’s [Lot] child *Gen 19:37* Named the child MOAB
- Rahab A harlot (madame) in Jericho when Israel crossed the Jordan to take it
- Ruth A Moabitess
- Bathsheba Had an illegitimate child with David who had killed her husband Uriah

## The Tenth Man

- |               |             |              |              |
|---------------|-------------|--------------|--------------|
| 1. Adam       | 1. Shem     | 1. Isaac     |              |
| 2. Seth       | 2. Arphaxad | 2. Jacob     |              |
| 3. Enosh      | 3. Salah    | 3. Judah     |              |
| 4. Kenan      | 4. Eber     | 4. Perez     | 1. Perez     |
| 5. Mahalalel  | 5. Peleg    | 5. Hezron    | 2. Hezron    |
| 6. Jared      | 6. Reu      | 6. Ram       | 3. Ram       |
| 7. Enoch      | 7. Serug    | 7. Amminadab | 4. Amminadab |
| 8. Methuselah | 8. Nahor    | 8. Nahshon   | 5. Nahshon   |
| 9. Lamech     | 9. Terah    | 9. Salman    | 6. Salmon    |
| 10.Noah       | 10.Abraham  | 10.Boaz      | 7. Boaz      |
|               |             |              | 8. Obed      |
|               |             |              | 9. Jesse     |
|               |             |              | 10.David     |

# The Hebrew Text of Genesis 38

Moses wrote the Torah: Jesus verified that very fact numerous times.

In Genesis 38, the story of Pharez birth is detailed for us...

"Hidden" in the text, at 49-letter intervals, are the names of Boaz, Ruth, Obed, Jesse, and David.

Note: Hebrew goes from right to left. Also note that 49 is the perfect square of 7.

The 5 names list David's lineage backward 5 generations in the correct order.

Moses couldn't possibly have known David or his lineage 10 generations in advance?

But yet, they are there...in the text !

Moses couldn't possibly have knowingly "buried" the 5 names into and throughout the text at the equidistant interval and still have had the text read smoothly and have maintained the flow of the Hebrew text.

But he did and it does... Try it yourself

There is no statistical way that these details could have been anticipated in advance except by Divine guidance and no way they would have come down to us today without Divine control and protection of every aspect of the written text; nearly 4,000+ years.

*It is the glory of God to conceal a matter, and the honor of kings to search them out. Proverbs 25:2*

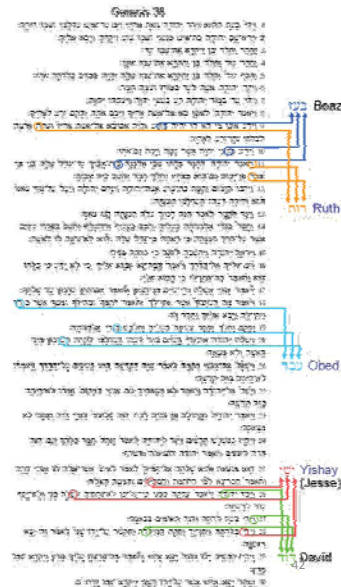
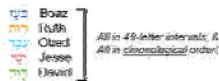
## Ruth - Strange Prophecy

David's lineage encrypted in the Hebrew text of **Genesis 38** — in 49-letter intervals.

David's lineage prophesied (in the time of the Judges) in the Book of Ruth.

- The 10th generation after Pharez (*Ruth 4:12, 18-22*);
- Bastards excluded until 10th generation (*Deut 23:2*).

1. Perez,
2. Hezron,
3. Ram,
4. Amminadab,
5. Nahshon,
6. Salmon,
7. Boaz,
8. Obed,
9. Jesse,
10. David.



The Jewish Bible – the Tenak (TNK) - is comprised of the 39 books in our O.T. but were combined into 24 books divided in 3 sections by the Jews.

Samuel, Kings, Chronicles, and Ezra-Nehemiah were one book each; and what we call the 12 Minor Prophets were made into only one book.

### 1. The Law (Towrah (HSN-8451):

- (1) Genesis—beginnings, Israel a family
- (2) Exodus—Israel becoming a nation
- (3) Leviticus—worship of Jehovah
- (4) Numbers—Israel numbered; wanderings
- (5) Deuteronomy—Israel instructed and regarded as in the land

### 2. The Prophets (Nebi iym (HSN-5030):

- (1) Former Prophets (Zech. 1:4; Zech. 7:7,12):
  - (A) Joshua—Israel under priests
  - (B) Judges—Israel under judges
  - (C) Samuel—Israel under kings
  - (D) Kings—decline and fall of kings
- (2) Latter Prophets: (A) Isaiah—predictions and sermons to Israel in view of captivities
  - (B) Jeremiah—messages during captivity in view of Israel's restoration
  - (C) Ezekiel—Israel forsaken and restored again under their Messiah
  - (D) Minor Prophets—Israel's sins, defeats, and final triumph

### 3. Writings (Kethubiyim (HSN-3791)):

- (1) Psalms—Israel's song book
- (2) Proverbs—Israel's wisdom
- (3) Job—Israel's comfort book
- (4) Song of Solomon—Israel's song of love
- (5) Ruth—Israel's redemption story
- (6) Lamentations—Israel's woes
- (7) Ecclesiastes—Israel's vanity
- (8) Esther—Israel's deliverance
- (9) Daniel—Israel's future
- (10) Ezra-Nehemiah—Israel resettled
- (11) Chronicles—Israel's history

Some manuscripts place The Book of Ruth in the 2nd part of the Hebrew OT: **'The Prophets' and not in the 'Writings' ???**

## Names and Types Listed

- Elimelech: God is King
- Naomi: Pleasant → The Pleasant Land: Israel
- Mahlon: Sickly, Unhealthy; to blot out
- Chilion: Puny; to perish; Destruction
- Orpah: Fawn → Ultimately returns to Moab
- Ruth: Beauty; Desirable → Remains with Naomi Gen 12:3
- Bethlehem-judah: House of Bread; Praise
- Ephrath: Fruitful → Ephrathites Fruit of ...
- Marah: Bitter
- Barley Harvest: At the time of Passover → Crucifixion / Resurrection
- Wheat Harvest: End of the Age → Threshing floor; Tribulation
- Boaz: In Him is Strength → The Goel; Messiah / Lord
- Goel: Kinsman Redeemer and Avenger of blood
- Unnamed servant: Holy Spirit
- Bread and Wine: Symbols of Life and Forgiveness
- Nearer kinsman: The Law ... What the Law could not do, Jesus did ...
- Six measures?: Work 6 then rest on the 7<sup>th</sup>; I will not rest until the work is done
- Shoe: A symbol of shame to the unwilling redeemer;
- purchased Ruth: A marriage license to Boaz;
- House like Perez: The thing that separated the clean from the unclean)
- Bought with a price: Bought with a price
- Obed: Bastard: put out to the tenth generation; promise of a King
- Shoe: Serving; one who serves

## The Cast and Crew

- Boaz = The Lord of the Harvest;  
The Kinsman-Redeemer
- Naomi = Israel → The Jewish
- Ruth = Gentile Bride → The Church
- The nearer kinsman = The Law

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## The Story Ruth – Some Parallels

- In order to bring Ruth (*The Gentile Bride*) to Naomi (*Israel, the Jews*), Naomi (*Israel*) had to be exiled from her land.
- What the Nearer Kinsman (*The Law*) could not do, Boaz (*The Redeemer's Grace*) accomplished.
- Ruth (*The Gentile Bride*) does not replace Naomi (*Israel, the Jews*).
- Ruth (*The Gentile Bride*) learns of Boaz's (*The Redeemer's*) ways thru Naomi (*Israel*).
- Naomi (*Israel*) meets Boaz (*The Redeemer*) thru Ruth (*The Gentile Bride*).
- No matter how much Boaz (*The Redeemer*) loved Ruth (*The Gentile Bride*), he had to await her move.
- Boaz (*The Redeemer*), not Ruth (*The Gentile Bride*), confronts and satisfies the obligations of the "Nearer Kinsman" (*The Law*).

## Types in the Book of Ruth: Shavout

Hosea 12:10 I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets.

The Book of Ruth is always read at Shavout (**Pentecost**) by Israelites.

### Shavout: 6th of Sivan

- Rabbinical tradition: Enoch born: 6th of Sivan  
Enoch raptured: 6th of Sivan (prior to the flood)
- Jewish scholars believe the Law was given at Sinai on the 6th of Sivan
- Shavout, means the Festival of Weeks, and occurs 7 weeks after Passover; which is at Pentecost. 6th of Sivan
- Shavout is also called the Festival of New Fruits, when each man brought the first of his barley, wheat, grapes, figs, olive-oil, pomegranates, and honey to the Temple in Jerusalem.  
There, everyone took part in the Bikkurim (First Fruits) ceremony.
- Barley Harvest was at/near Passover; when Israel was called out of Egypt as a nation
- The early Wheat Harvest was at Pentecost, when the Church came into being - was called out of the nations including Israel...

Link to: Wheat from chaff parables...Threshing the 'Early Wheat'

## Genesis 39:1-2 Joseph in Egypt

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

*2] And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.*

Potiphar was captain of the guard for Pharaoh probably Sesostri II (1897-1879 B.C.).

During the Middle Kingdom Age when Joseph went to Egypt, it was a powerful and unified land; a land of peace, effective government, and general prosperity.

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## Genesis 39:3-5 Joseph In Charge

3] *And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.*

4] *And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.*

5] *And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.*

Both Joseph and Daniel rose to responsibility from their merit and character;

Both were the only two people (other than Christ) of whom no evil is spoken of.

## Gen 39:10-14 If at first you don't succeed...

10] *And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.*

11] *And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.*

12] *And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.*

13] *And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,*

14] *That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:*

## Genesis 39:6-9 Joseph Tested

6] *And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.*

7] *And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.*

8] *But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;*

9] *There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?*

God tested Joseph with Potiphar's wife to see if he was obedient.

When she tempted handsome Joseph, he refused to go to bed with her it would have been a sin against both God and his master.

If one is to fulfill God's plan, he cannot sin against God who will bring it about.

## Gen 39:15-18 If at first you don't succeed...

15] *And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.*

16] *And she laid up his garment by her, until his lord came home.*

17] *And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:*

18] *And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.*

This was the second time Joseph's clothing was used to bring a false report about him (cf. 37:31-33).

In both cases he had been serving faithfully; but

In both cases Joseph ended up in bondage.



## Genesis 39:19-20 Joseph Imprisoned

19] *And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.*

20] *And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.*

The circumstantial evidence was strongly incriminating and Potiphar was enraged.

In spite of the seriousness of the charge, he evidently had some question in his mind about Joseph's guilt, for he did not kill him.

Instead, he hurried him off to the prison (the "Round House").

This prison was probably a famous round tower or dungeon where prisoners connected with official life were housed.

The Hebrew sohar, prison, may be an attempt to translate an Egyptian word.

## Gen 39:21-23 Joseph In Charge - Again

This story is similar to the advice given frequently in Proverbs by King Solomon.

*Proverbs 6:24 To keep thee from the evil woman, from the flattery of the tongue of a strange woman.*

It is folly to yield to the temptations of flattery and ruin all prospects of a life of service to God.

The way of wisdom is to consider the cost of sin.

Joseph did not yield to temptation because he was convinced God had something marvelous for him to do.

Joseph would not throw away God's blessings for the pleasures of sin.

Nor was he troubled because he suffered for his faithfulness.

God would ultimately honor him as He had promised.

But he would have to wait 13 years...

## Gen 39:21-23 Joseph In Charge - Again

21] *But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.*

22] *And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.*

23] *The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.*

This chapter shows that Joseph was a faithful servant of God.

With the dreams of prosperity in his memory Joseph remained loyal to God rather than yield to temptation at the first glimpse of his rise to power.

Allegiance to God is the first requirement of an ideal ruler.

## Study Questions

- 1) How was Joseph's special coat prophetic?
- 2) How does Jacob's reaction to Joseph's second dream impact your understanding of Revelation 12?
- 3) Why were the slave traders not "Ishmaelites" in the denotative sense?
- 4) List the parallels in the deception of Jacob and the earlier deception of Isaac.
- 5) List the occasions where the order of the "firstborn" is by-passed in God's plans.
- 6) Contrast the genealogies hidden in Gen 38 with those listed in the Book of Ruth.
- 7) What is the role of the goel? What are the requirements for him?
- 8) Where else is the Holy Spirit usually prefigured (in a "type") as an unnamed servant? Why?
- 9) What two times was Joseph's clothing used to spread a false report about him?

## Discussion Questions

“Where two people agree, one is redundant.”

- 1) Discuss the many ways that the Book of Ruth is a foreshadowing of God’s program for the *church*.
- 2) Why do we suspect that Potiphar didn’t really believe his wife?

## Candidate Research Projects

- 1) Compile a list of the utilization of dreams in the Bible. (What do you conclude?)
- 2) List the reasons that the “woman” of Revelation 12 is Israel and not the church.
- 3) Research the several ways that “levirate marriages” are involved in the genealogy of Jesus Christ.
- 4) Begin a list of ways that Joseph can be viewed as a “type” of Jesus Christ. (Continue in the subsequent chapters...)