

7/24/05

Genesis 37-38

We come to the tenth and last division of the book of Genesis by the word “teledoth” translated generation, genealogy or history.

This last section deals with the Jacob and his twelve sons as to their conduct regarding Joseph.

37:1-11 **The obvious favoritism of Joseph by Jacob.**

37:1-2 The location and genealogy of Jacob.

1) Verse one is the end of the story of Esau in chapter 36, not the beginning of start of Joseph’s in chapter 37.

a) The location of Jacob was the land where his father was a stranger. Vs. 1a

1) The word stranger “maguwr” means a pilgrim or sojourner, one who is merely traveling through, demonstrating the place is not his home.

2) Without doubt at Mamre in Hebron. Gen. 35:27

b) The land of Canaan was the land God promised to Abraham, Isaac and Jacob. Vs. 1b

* Canaan was currently occupied by the heathen of the land but would one day belong to Israel.

2) The situation of the home was one of division. Vs. 2

a) It marked the progressive history of Jacob.

1) But through his sons, in particular Joseph and Judah. Vs. 2a

* The hatred, envy, their deception and guilt that haunt them for years, till God brakes them in Egypt!

2) The word history “teledoth” is the tenth and final heading for Genesis natural division.

b) It was when Joseph was 17 years old. Vs. 2b

* Isaac is still alive for and lives twelve years after Joseph is sold, as we stated in our last study.

c) It took place as Joseph was feeding the flock with his brothers the sons of Bilhah and the sons of Zilpah, his father's wives. Vs. 2c-d

1) The sons of Bilhah were Dan. Naphtali.

2) The sons of Zilpah were Gad and Asher.

- d) It involved Joseph revealing to his father some misconduct regarding his brothers. Vs. 2e
- 1) The phrase a bad report “ra’ dibah” means a displeasing unfavorable whispering.
 - 2) His brothers were older and had been exposed to the evil influence of Shechem for about ten years.
 - 3) The tense family conditions continued.

37:3-4 The strained relationship of Joseph with his brothers.

- 1) The distinction made between Joseph and his brothers was clear. Vs. 3
 - a) The man Israel loved Joseph more than all his children. Vs. 3a
 - b) The reason was due to the fact that he was the son of his old age. Vs. 3b
 - 1) He was Rebekah’s son, his favorite wife. Gen. 29:30
 - 2) Esau had been favored by his dad Isaac.
- c) The way Israel distinguished Joseph from the other sons was that he made him a tunic of many colors . Vs. 3c
 - 1) This distinguished Joseph from the others as having favor.
 - 2) This coat extended down to his hands and down to his feet and it

meant he did not have to work.
2Sam. 13:18-19

- 2) The distinction did not provoke love for Joseph. Vs. 4
 - a) They hated him, revealing what was in their hearts towards Joseph.
 - * Three times it says they hated him. Vs. 4, 5, 8
 - b) They could not speak peaceably to him, revealing what their hearts manifested towards Joseph.
 - * They could not speak civil to him!
- 1)) There are many types of Christ in Joseph but nowhere in the New Testament is he said to be by a type, so we should refrain from it.
- 2)) Sound heart is the life of the flesh: but envy the rottenness of the bones. Prov. 14:30
-envy brings hate, bitterness, etc.

37:5-8 The spiritual relationship of Joseph with God.

- 1) God was beginning to prepare Joseph spiritually to accomplish His will in the future. Vs. 5-8
 - a) The means of the training was through a dream. Vs. 5
 - 1) Joseph had a dream, which is while a person is sleeping. Vs. 5a

- 2) Joseph told the dream to his brothers, and they hated him even more. Vs. 5b-c
 * He was hated by them already for being favored, now even more for being spiritual, a wordplay on his name “add”!
- b) The manner of sharing his dream with his brothers was out of pride. Vs. 6-7
- 1) Joseph pleaded with his brothers to hear the dream he had dreamed. Vs. 6
 * Though we are not told of their attitude, but knowing the animosity of their relationship, they probably came to mock or be caustic towards Joseph.
- 2) Joseph told them they were all binding sheaves in the field and all of a sudden his sheaf arose and stood upright; while their sheaves stood all around and bowed down to his sheaf. Vs. 7
- a) The imagery did not pacify the already delicate relationship but in fact inflamed it even more!
- b) The phrase bow down was as to royalty and prophetic of the future. Gen. 42:6, 9
- c) God was training the ear of Joseph.

- c) The method by which they expressed themselves was through anger. Vs. 8
- 1) His brothers expressed their dispicement of such a thought, saying to him, “Shall you indeed reign over us?” Vs. 8a-b
 * Literally, “reigning will you reign”.
- 2) His brothers also expressed their refusal to submit to him by saying to him, “Or shall you indeed have dominion over us?” Vs. 8c
- 3) His brothers therefore hated him even more for his dreams and for his words. Vs. 8d
- 2) God continued to prepare Joseph spiritually to accomplish His will in the future. Vs. 9-11
- a) The means of his training continued through a second dream. Vs. 9-10
- 1) God gave Joseph a second dream revealing his spiritual immaturity, “He dreamed still another dream and told his brothers.” Vs. 9a
- 2) Joseph said to them, “Look, I have dreamed another dream. And this time, the sun, the moon, and the eleven stars bowed down to me.” Vs. 9b-h

- * The symbols indicative of his father, mother and brothers! Rev. 12:1
- b) The manner of sharing his dream included his father. Vs. 10-11
- 1) His father rebuked Joseph, “So he told it to his father and his brothers; and his father rebuked him and said to him.” Vs. 10a-b
* The word rebuked “ga; ar” refers to a stern reprimand aimed at putting a stop the dreams.
- 2) His father expressed his rejection of their submission to him also, “What is this dream that you have dreamed? Shall your mother and I and your brothers indeed come to bow down to the earth before you?” Vs. 10c-d
- 3) His brothers envied him, but his father kept the matter in his mind.” Vs. 11
* The sharp contrast is evident by the word “but” his father having suspicions of that God was perhaps behind the dreams.

37:12-28 The sending of Joseph to see how his brothers as they were shepherding.

- 37:12-17** The occasion took place when Israel sent Joseph to go check on his brothers. Vs. 12-17
- 1) The brothers went to feed their father's flock in Shechem. Vs. 12
- a) Shechem was where Jacob had settled for about ten years, when he returned to the land. Gen. 33:18-20
* Fifty miles north of Hebron.
- b) Shechem was where Dinah had been raped by Shechem, the son of Hamor the Hivite. Gen. 34:1-2
- c) Shechem was the sight of the massacre of all the men of Shechem for the rape of Dinah. Gen. 34:25-27
* Were they not afraid of retaliation?
- 2) Israel perhaps decided to send Joseph to see how both his brothers and the flocks were doing, due to the fact of the past vengeance on Shechem. Vs. 13
- a) Israel seems completely oblivious to the hatred his sons had towards Joseph, “And Israel said to Joseph, “Are not your brothers feeding the flock in Shechem? Come, I will send you to them.” Vs. 13a-d
- b) Joseph seems to be equally ignorant of their hatred and envy or maybe mere indifference, feeling protected by the love of his father, “So he said to him, “Here I am.” Vs. 13e-f

- 3) Israel seems to not **trust** his sons completely and uses Joseph to spy on them. Vs. 14
- a) Israel wanted to hear of their condition from the mouth of Joseph, “Then he said to him, “Please go and see if it is well with your brothers and well with the flocks, and bring back word to me.’ Vs. 14a-c
 - b) Israel dismissed Joseph, “So he sent him out of the Valley of Hebron, and he went to Shechem.” Vs. 14d-e
- 4) Joseph arrived and could not find his brothers or the flocks. Vs. 15-17
- a) Joseph was wondering around and a man asked him, “What are you seeking?” Vs. 15
 - b) Joseph responded, “I am seeking my brothers. Please tell me where they are feeding their flocks.” Vs. 16
 - c) The man told Joseph, “They have parted from here, for I heard them say, ‘Let us go to Dothan.’ So Joseph went after his brothers and found them in Dothan.” Vs. 17
- * Twelve miles north of Shechem and means “two, twin wells”.

37:18-22 The situation resulted in a plot to kill Joseph.

- 1) The brothers expressed their plan of murder as they saw Joseph in the distance. Vs. 18
- a) Their hate of Joseph was inflamed as they saw him coming. “Now when they saw him afar off.” Vs. 18a
 - b) Their hatred was full with vengefulness “Even before he came near them, they conspired against him to kill him.” Vs. 18b-c
- 2) The brothers expressed their mocking Sinicism as Joseph was approaching. Vs. 19
- a) They were of one mind, “Then they said to one another.” Vs. 19a
 - b) They were sarcastic, “Look, this dreamer is coming”, literally “This lord of dreams” Vs. 19b
- 3) The brothers expressed their ruthless ness towards Joseph and deceptiveness towards their father. Vs. 20
- a) By their gruesome deed, “They hated Joseph with a passion, “Come therefore, let us now kill him and cast him into some pit.” Vs. 20a-b
 - b) By their deceptive lie as a cover-up, “And we shall say, ‘Some wild beast has devoured him.’” Vs. 20c-d
 - c) By their delight to inflict this suffering, “We shall see what will become of his dreams!” Vs. 20d

- 4) The brothers were apposed by one brother. Vs. 21
 * The first-born, “But Reuben heard it, and he delivered him out of their hands, and said, “Let us not kill him.”
- 5) The brothers did not know the intention of Ruben. Vs. 22
- a) Ruben consented with them deceptively, “And Reuben said to them, “Shed no blood, but cast him into this pit which is in the wilderness, and do not lay a hand on him.” Vs. 22a-d
- b) Ruben had an ulterior motive, “That he might deliver him out of their hands, and bring him back to his father.” Vs. 22e-f
 * Remember, Ruben had fallen out of favor with his father Israel for sleeping with Bilhah, his concubine. Gen. 35:22

37:23-28 The determination of his brothers was passionate and vicious.

- 1) They accosted him as he reached them. Vs. 23
- a) Joseph must have been shocked, “So it came to pass, when Joseph had come to his brothers, that they stripped Joseph of his tunic.” Vs. 23a-c

- b) Joseph’s distinctive mark of favoritism was stripped from him, “The tunic of many colors that was on him.” Vs. 23d
- 2) They treated Joseph like an enemy. Vs. 24
- a) Joseph must have been so afraid as they threw him into a cistern, “Then they took him and cast him into a pit.” Vs. 24a
- b) Joseph was alone at the bottom of the cistern, “And the pit was empty; there was no water in it.” Vs. 24
- 3) They did not even feel any conviction or remorse. Vs. 25
 * Many see Joseph as a type of Christ but nowhere in the New Testament is he called a type, though there are certainly many parallels that we can draw.
- a) Their hatred was strong and their guilt was non-existing, “And they sat down to eat a meal.” Vs. 25a
- 1) They were acting as Judas, who ate with the Lord and then betrayed Him!
- 2) Their hearts were calloused!
- b) They were acting as if it was a normal day, “Then they lifted their eyes and looked, and there was a company of Ishmaelites, coming from Gilead with

their camels, bearing spices, balm, and myrrh, on their way to carry them down to Egypt.” Vs. 25b-h

- 1) The Ishmaelites were the descendents of Ishmael.
- 2) The son of the flesh, not the son of the promise.
- 3) Spices, balm and myrrh.
- 4) They were convince by one other brother too not kill Joseph. Vs. 26-27
 - a) Judah reasoned with them, “So Judah said to his brothers, “What profit is there if we kill our brother and conceal his blood?” Vs. 26
 - b) Judah suggested and alternate plan in view of their blood relation, “Come and let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother and our flesh.” Vs. 27a-c
 - c) Judah prevailed, “And his brothers listened.” Vs. 27d
 - 1) In a way that we do not understand God intervened to bring about the prophecy of Joseph’s dreams.
 - 2) In such as way that He never violated their person will.
- 5) They sold Joseph as a slave. Vs. 2
 - a) They removed Joseph from the cistern, “Then **Midianite** traders passed by;

so the brothers pulled Joseph up and lifted him out of the pit.” Vs. 28a-b

- * They were members of the tribal group of the Ishmaelites. Gen. 25:13-18; Judges 8:22
- b) They profited from the sale of Joseph, “And sold him to the **Ishmaelites** for twenty shekels of silver.” Vs. 28c-d
 - * The price of a gored slave and the dedication of a boy or young man. Ex. 21:32; Lev. 27:5
- c) They watched Joseph be taken way, “And they took Joseph to Egypt.” Vs. 28e
 - 1) Later we are told that Joseph begged for his life to them, “Then they said to one another, “We are truly guilty concerning our brother, for we saw the anguish of his soul when he pleaded with us, and we would not hear; therefore this distress has come upon us.” Gen. 42:21
 - 2) It would be 22 years till Jacob say Joseph again.

37:29-36 The sons of Jacob lie to him about Joseph’s death.

37:29-31 The deceptive plan was embraced by all the brothers.

- 1) Ruben was outsmarted. Vs. 29
 - a) Ruben came to take Joseph back to his father Israel, “Then Reuben returned to the pit, and indeed Joseph was not in the pit.” Vs. 29a-b
 - b) Ruben expressed his grief, “And he tore his clothes.” Vs. 29c
- 2) Ruben was panicking. Vs. 30
 - a) Ruben went to his brothers, “And he returned to his brothers and said, “The lad is no more.” Vs. 30a-b
 - b) Ruben revealed his hidden agenda, “And I, where shall I go?” Vs. 30c-d
- 3) Ruben and the other brothers conspired together to deceive their father. Vs. 31
 - a) They made it appear like if Joseph was killed. “So they took Joseph’s tunic, killed a kid of the goats, and dipped the tunic in the blood.”
 - b) The coat distinguished Joseph from all of them, he did not have to work, like they.

37:32-36 The devastating news given to Israel crushed him.

- 1) The brothers presented the coat of Joseph to Israel. Vs. 32
 - a) Their hardened hearts were one, “Then they sent the tunic of many colors, and they brought it to their father.” Vs. 32a-b

- b) Their hearts were evil, “And said, “We have found this. Do you know whether it is your son's tunic or not?” Vs. 32c
- 2) The brothers persisted in their deception despite the agony of their father. Vs. 33-34
 - a) He identified the coat, “And he recognized it and said, “It is my son's tunic.” Vs. 33a-b
 - b) He excepted their report of an animal having killed Joseph, “A wild beast has devoured him. Without doubt Joseph is torn to pieces.” Vs. 33c-d, 20
 - c) He manifested his painful grief, “Then Jacob tore his clothes, put sackcloth on his waist, and mourned for his son many days.” Vs. 34
 - 1) Notice he is called Jacob not Israel, he is looking to his flesh, not the Lord!
 - 2) He revealed his affliction by wearing the sackcloth of discomfort.
 - 3) He who deceived his father for the birthright is now deceived by his sons regarding the son of his inheritance.
- 3) The brothers and sisters attempted to console Jacob. Vs. 35

- a) He rejected their comfort, “And all his sons and all his daughters arose to comfort him; but he refused to be comforted,” Vs. 35a-b
- b) He expressed his lamentable sorrow, “And he said, “For I shall go down into the grave to my son in mourning.” Vs. 35c-d
 - * The word grave “Sheol” was the place of departed spirits of both the good and the evil, without distinction of locality.
- c) He mourned, “Thus his father wept for him.
 - 1) The word wept “bakah” means to weep bitterly and wail.
 - 2) It would be about 22 years till Jacob would see Joseph in Egypt. Gen. 37:2; 41:6, 53; 45:6
- 4) The brothers had no idea that God was in control. Vs. 36
 - a) Joseph was resold, “Now the Midianites had sold him in Egypt to Potiphar.” Vs. 36a
 - b) Joseph was placed in position, “An officer of Pharaoh and captain of the guard.” Vs. 36b
 - 1)) Literally, “The captain of the slaughterers”.

- 2)) He was the chief captain of the executioners where the kings prisoners were bound.
- 3)) He was usually a eunuch but Potiphar was married.

38:1-11 The tragic compromise of Judah.

38:1-5 Judah become unequally yoked in marriage.

- 1) The time was after they had sold Joseph and deceived their father Jacob, that Judah departed from his brothers. Vs. 1a
 - * The context is crucial.
 - a) Adullam was a small Canaanite town, eight miles northwest of Hebron.
 - b) Perhaps Judah perhaps felt the guilt of his actions, as he suggested they not kill Joseph but sell him. Gen. 37:26-27
- 2) Judah visited a certain Adullamite whose name was Hirah. Vs. 1b
 - a) Judah “Y@huwdah” means praise.
 - b) He was to be the line of the Messiah. Heb. 7:14
- 3) Judah saw there a daughter of a certain Canaanite whose name was Shua, and he married her and went in to her. Vs. 2
 - a) Her name Shua “Shuwa” means wealth.

- b) He had no business becoming unequally yoked. 2Cor. 6:14
* This would contaminate the line of Messiah.
- 4) Shua conceived and bore three sons. Vs. 3-5
 - a) The first was named Er, meaning “awake” or “watcher”. Vs. 3
 - b) The second was name Onan, meaning “strong”. Vs. 4
 - c) The third was named Shelah, meaning “sent” or “sprout”. Vs. 5a-b
* All three a Canaanite names.
 - d) Judah was at Chezib when she bore him, a small town near Adullam. Vs. 5c

38:6-10 Judah married off his sons.

- 1) Judah took a wife for Er his firstborn, and her name was Tamar. Vs. 6
 - a) Tamar means “palm-tree.
 - b) We are not told her lineage but the genealogy of Christ has her as one of the woman listed. Matt. 1
* Others being Ruth, Rahab and Bathsheba.
- 2) But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD killed him. Vs. 7
 - a) The word wicked “ra” means disagreeable, malignant, evil. Vs. 7a

- b) Yahweh killed him. Vs. 7b
- 3) Judah required the second son to fulfill marital duties for his dead brother. Vs. 8
 - a) And Judah said to Onan, “Go in to your brother's wife and marry her, and raise up an heir to your brother.”
 - b) This later in the law was established and Ruth was the recipient of this benefit. Deut. 25:5-10; Ruth; Matt. 22:24
* This was also found in the Nuzi tablets.
- 4) Onan refused to raise up seed to his brother. Vs. 9
 - a) But Onan knew that the heir would not be his.” Vs. 9a
* The word “But” marks the sharp contrast.
 - b) It came to pass, when he went in to his brother's wife, that he emitted on the ground.” Vs. 9b-c
 - c) The reason, “Lest he should give an heir to his brother.” Vs. 9d
- 5) The Lord killed him. Vs. 10
 - a) “The thing which he did displeased the LORD.” Vs. 10a
 - 1)) Not because he emitted on the ground but because he did not want to raise up seed to his brother, his motive and attitude was evil!

- * The text indicates he did this repeatedly not once.
- 2)) There is no basis for people using this text out of context for disapproving birth-control.
- 3)) This also has nothing to do with masturbation.
- b) “Therefore He killed him also.” Vs. 10b
 - 1)) The LORD Yahweh intervened so as not to have the Messiah’s line corrupted by killing both sons.
 - 2)) Yet, it appears that God approved of Tamar and by implication must of come to trust Yahweh, for she is listed in the Genealogy of Jesus.
 - 3)) God disciplined some through sickness and other through death. 1Cor. 11:30

38:11 Judah feared that the same fate might happen to his youngest son.

- 1) Judah placated Tamar, “Judah said to Tamar his daughter-in-law, “Remain a widow in your father’s house till my son Shelah is grown.” Vs. 11a-b
- 2) The reason given, “For he said, “Lest he also die like his brothers.” Vs. 11c-d
- 3) Tamar went and dwelt in her father's house.” Vs. 11e

- * Shelah’s ancestors, the Shelanites are listed. Num. 26:20

38:12-23 **The unrighteousness of Judah.**

38:12-14 The occasion was one of sorrow.

- 1) The death of Judah’s wife. Vs. 12
 - a) The time is identified by the phrase “in the process of time”, though now increment is given, it must have been long enough for Shelah to of grown-up, in view of Tamar’s actions. Vs. 12a
 - b) The daughter of Shua, Judah’s wife, died.” Vs. 12a
 - c) Judah was comforted, and went up to his sheepshearers at Timnah, and his friend Hirah the Adullamite. Vs. 12b-c
 - * Ten miles west of Bethlehem.
- 2) The news reached Tamar. Vs. 13-14
 - a) Someone told her, “Look, your father-in-law is going up to Timnah to shear his sheep.” Vs. 13
 - b) So she took off her widow’s garments, covered herself with a veil and wrapped herself, and sat in an open place which was on the way to Timnah.” Vs. 14a-b

- c) The reason is clear, “For she saw that Shelah was grown, and she was not given to him as a wife.” Vs. 14c-d

38:15-19 The immorality of Judah.

- 1) Judah thought Tamar was a harlot. Vs. 15-16c
 - a) Judah saw her and thought she was a harlot, because she had covered her face. Vs. 15
 - b) Judah approached her and propositioned her saying, “Please let me come in to you.” Vs. 16a-b
 - c) He did not recognize her, “For he did not know that she was his daughter-in-law.” Vs. 16c
- 2) Tamar negotiated with Judah. Vs. 16d-19
 - a) “So she said, “What will you give me, that you may come in to me?” Vs. 16d-e
 - b) Judah said, “I will send a young goat from the flock.” Vs. 17a-b
 - c) Tamar said, “Will you give me a pledge till you send it?” Vs. 17c-d
 - d) Judah asked, “What pledge shall I give you?” Vs. 18a-b
 - e) Tamar said, “Your signet and cord, and your staff that is in your hand.” Vs. 18c-e
 - * Evidence of his tribe, birthright and genealogy.

- f) Then he gave them to her, and went in to her, and she conceived by him. Vs. 18f-g
- 3) So she arose and went away, and laid aside her veil and put on the garments of her widowhood. Vs. 19

38:20-23 The self-righteousness of Judah.

- 1) Judah sent the wages of the harlot. Vs. 20
 - a) Judah sent the young goat by the hand of his friend the Adullamite. Vs. 20a
 - b) Judah wanted to receive his pledge from the woman's hand. Vs. 20b
 - * Those physical things that tied him to his ancestry.
 - c) But he did not find her. Vs. 20c
- 2) The Adullamite enquired of some men. Vs. 21
 - a) He asked the men of that place, saying, “Where is the harlot who was openly by the roadside?” Vs. 21a-c
 - b) And they said, “There was no harlot in this place.” Vs. 21d-e
 - * The word harlot “q@deshah” means a temple prostitute.
- 3) The Adullamite reported back to Judah. Vs. 22
 - a) So he returned to Judah and said, “I cannot find her.” Vs. 22a-b
 - b) Also, the men of the place said there was no harlot in this place.” Vs. 22c-d

- 4) The hypocrisy of Judah. Vs. 23
- a) He acted self-righteous, “Then Judah said, “Let her take them for herself, lest we be shamed.” Vs. 23a-c
 - b) He justified his sin, “For I sent this young goat and you have not found her.” Vs. 23d

38:24-30 The guilt of Judah is exposed.

38:24-26 Judah is told Tamar had been sexually immoral.

- 1) The reported came to Judah that Tamar had played the harlot. Vs. 24
 - a) She was in her first trimester, “And it came to pass, about three months after, that Judah was told, saying, “Tamar your daughter-in-law has played the harlot.” Vs. 24a-d
 - b) She was pregnant, “Furthermore she is with child by harlotry.” So Judah said, “Bring her out and let her be burned!” Vs. 24e-g
 - 1)) Judah’s judgment was overly harsh, only a priest's daughter was to be burned for such a crime. Lev. 21:7
 - 2)) For adultery both were to be stoned for adultery. Deut. 22:20-24
- 2) The evidence of the father was presented by Tamar. Vs. 25

- a) When she was brought out, she sent to her father-in-law, saying, “By the man to whom these belong, I am with child.” Vs. 25a-e
- b) And she said, “Please determine whose these are --the signet and cord, and staff.” Vs. 25f-I
 - * This had to of reminded Judah of when he presented the tunic of Joseph to his father Jacob to identify!
- 3) The acknowledgment of sin by Judah was confessed. Vs. 26
 - a) Judah had no way out, “So Judah acknowledged them and said, “She has been more righteous than I.” Vs. 26a
 - b) Judah gave the reason for his guilt, “Because I did not give her to Shelah my son.” Vs. 26b
 - c) “And he never knew her again.” Vs. 26c

38:27-30 Tamar gave birth to twins.

- 1) The birth came six months later, “Now it came to pass, at the time for giving birth, that behold, twins were in her womb.” Vs. 27
- 2) The first began to come forth. Vs. 28
 - a) He was identified with a scarlet string, “And so it was, when she was giving

birth, that the one put out his hand; and the midwife took a scarlet thread and bound it on his hand.” Vs. 28a-c

b) She said, “This one came out first.”
Vs. 28d

3) The second came out first. Vs. 29

a) Then it happened, as he drew back his hand, that his brother came out unexpectedly.” Vs. 29a-b

b) And she said, “How did you break through? This breach be upon you!”
Vs. 29c-e

c) Therefore his name was called Perez.”
Vs. 29f

1) From Perez came all kings of Judah, until Jesus Christ.

2) David, Solomon, etc.

* Did you notice that the name Perez is Jewish not Spanish or Mexican.

3) “And all the people who were at the gate, and the elders, said, "We are witnesses. The LORD make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem. May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you

from this young woman." Ruth 4:11-12; Matt. 1:3, 6

4) The first came out second. Vs. 30

a) Afterward his brother came out who had the scarlet thread on his hand. Vs. 30a

b) And his name was called Zerah. Vs. 30b

* The name means “shining like the red rays of the dawn” or “Rising of light.”