

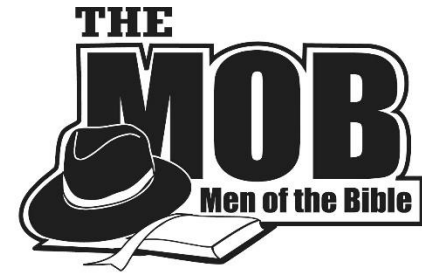
All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.

2 Timothy 3:16-17

WELCOME TO THE MOB!



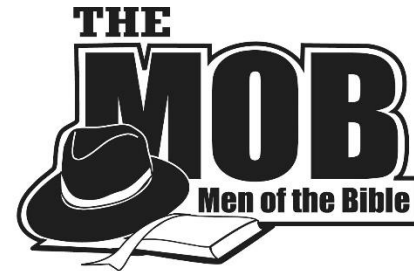
Announcements



- Welcome to the MOB! Website: www.ibcmob.net
- [Assist Pregnancy Center – Walk / Run / Ride Fundraiser](#)
[Saturday, May 11, 8:30 – 11:00 AM](#)
[Fairfax Community Church, 11451 Braddock Rd, Fairfax, VA](#)
- Please PRAY for MOB 2019 – 2020: What should we study?
 - Exodus or another Old Testament book(s)?
 - One of the Gospels or another New Testament book(s)?
 - [Please take MOB 2019 – 2020 study preference survey online](#)
 - [See what we've studied before online \(look at the bottom of our Resources webpage\)](#). **Note:** We *can* repeat a book.
- Please rise for a hymn of praise & invocation



Memory Verse



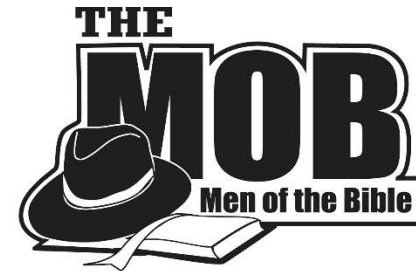
1 Peter 2:9-10 (ESV)

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that may proclaim the excellencies of Him who called you out of darkness into His marvelous light; Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.

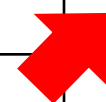
1 Peter 2:9-10 (ESV)



Genesis Overview

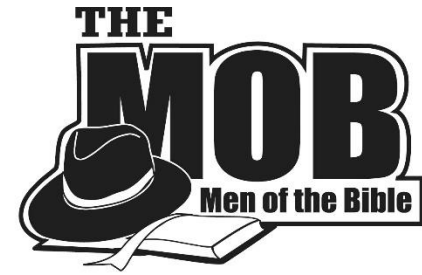


Focus	Four Events				Four People			
Reference	1:1 – 2:25	3:1 – 5:32	6:1 – 9:29	10:1 – 11:9	11:10 – 25:18	25:19 – 26:35	27:1 – 36:43	37:1 – 50:26
Division	Creation	Fall	Flood	Nations	Abraham	Isaac	Jacob	Joseph
Topic	The Human Race				The Chosen Race (Hebrews)			
	Primeval History / Historical				Patriarchal History / Biographical			
Location	Fertile Crescent (Eden – Haran)				Canaan (Haran – Canaan)			
Time	cir. 2,000 years (cir. 4004 – 2090 B.C.)				193 years (2090 – 1897 B.C.)			





Genesis Divisions



בְּרֵאשִׁית (*bereshith*) = **Beginnings** (of many things)

Greek = Genesis = Origin, Source, Generation, Beginning

תּוֹלְדוֹת (*toledoth*) = “These are the generations of...” or “This is the history of...” or “account of...” **10 sections:**

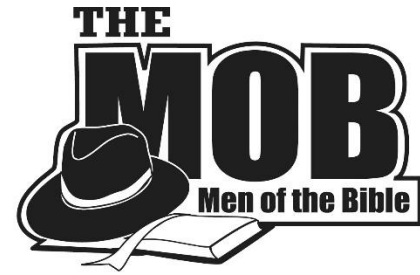
Prologue ([Genesis 1:1 – 2:3](#))

1. The generations of **heaven and earth** ([Genesis 2:4 – 4:26](#))
2. The generations of **Adam** ([Genesis 5:1 – 6:8](#))
3. The generations of **Noah** ([Genesis 6:9 – 9:29](#))
4. The generations of the **sons of Noah** ([Genesis 10:1 – 11:9](#))
5. The generations of **Shem** ([Genesis 11:10 – 26](#))
6. The generations of **Terah** ([Genesis 11:27 – 25:11](#))
7. The generations of **Ishmael** ([Genesis 25:12 – 18](#))
8. The generations of **Isaac** ([Genesis 25:19 – 35:29](#))
9. The generations of **Esau** ([Genesis 36:1 – 37:1](#))
10. The generations of **Jacob** ([Genesis 37:2 – 50:26](#))





Our Study of Genesis



Last Meeting:

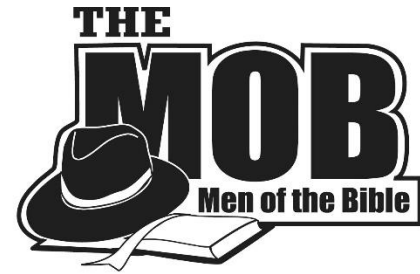
- [Genesis 37:1-36](#) Generations of Jacob and Joseph's Family Sins Against Him
- *Encountering Genesis*, Chapter 11, page 143 - 147

This Meeting:

- [Genesis 38:1-30](#) Joseph's Family (Judah & Tamar) sins with Canaanites
- *Encountering Genesis*, Chapter 11, pages 147 - 150



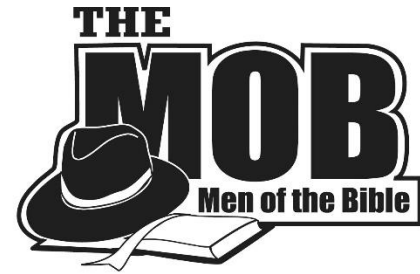
Genesis 38



¹ It happened at that time that Judah went down from his brothers and turned aside to a certain Adullamite, whose name was Hirah. ² There Judah saw the daughter of a certain Canaanite whose name was Shua. He took her and went in to her, ³ and she conceived and bore a son, and he called his name Er. ⁴ She conceived again and bore a son, and she called his name Onan. ⁵ Yet again she bore a son, and she called his name Shelah. Judah was in Chezib when she bore him. ⁶ And Judah took a wife for Er his firstborn, and her name was Tamar. ⁷ But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD put him to death. ⁸ Then Judah said to Onan, "Go in to your brother's wife and perform the duty of a brother-in-law to her, and raise up offspring for your brother." ⁹ But Onan knew that the offspring would not be his. So whenever he went in to his brother's wife he would waste the semen on the ground, so as not to give offspring to his brother. ¹⁰ And what he did was wicked in the sight of the LORD, and he put him to death also. ¹¹ Then Judah said to Tamar his daughter-in-law, "Remain a widow in your father's house, till Shelah my son grows up" —for he feared that he would die, like his brothers. So Tamar went and remained in her father's house.



Genesis 38

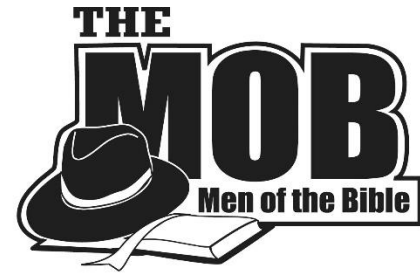


¹² In the course of time the wife of Judah, Shua's daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. ¹³ And when Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep," ¹⁴ she took off her widow's garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage. ¹⁵ When Judah saw her, he thought she was a prostitute, for she had covered her face. ¹⁶ He turned to her at the roadside and said, "Come, let me come in to you," for he did not know that she was his daughter-in-law. She said, "What will you give me, that you may come in to me?" ¹⁷ He answered, "I will send you a young goat from the flock." And she said, "If you give me a pledge, until you send it—" ¹⁸ He said, "What pledge shall I give you?" She replied, "Your signet and your cord and your staff that is in your hand." So he gave them to her and went in to her, and she conceived by him. ¹⁹ Then she arose and went away, and taking off her veil she put on the garments of her widowhood.

²⁰ When Judah sent the young goat by his friend the Adullamite to take back the pledge from the woman's hand, he did not find her. ²¹ And he asked the men of the place, "Where is the cult prostitute who was at Enaim at the roadside?" And they said, "No cult prostitute has been here." ²² So he returned to Judah and said, "I have not found her. Also, the men of the place said, 'No cult prostitute has been here.'" ²³ And Judah replied, "Let her keep the things as her own, or we shall be laughed at. You see, I sent this young goat, and you did not find her."



Genesis 38



²⁴ About three months later Judah was told, “Tamar your daughter-in-law has been immoral. Moreover, she is pregnant by immorality.” And Judah said, “Bring her out, and let her be burned.” ²⁵ As she was being brought out, she sent word to her father-in-law, “By the man to whom these belong, I am pregnant.” And she said, “Please identify whose these are, the signet and the cord and the staff.” ²⁶ Then Judah identified them and said, “She is more righteous than I, since I did not give her to my son Shelah.” And he did not know her again.

²⁷ When the time of her labor came, there were twins in her womb.

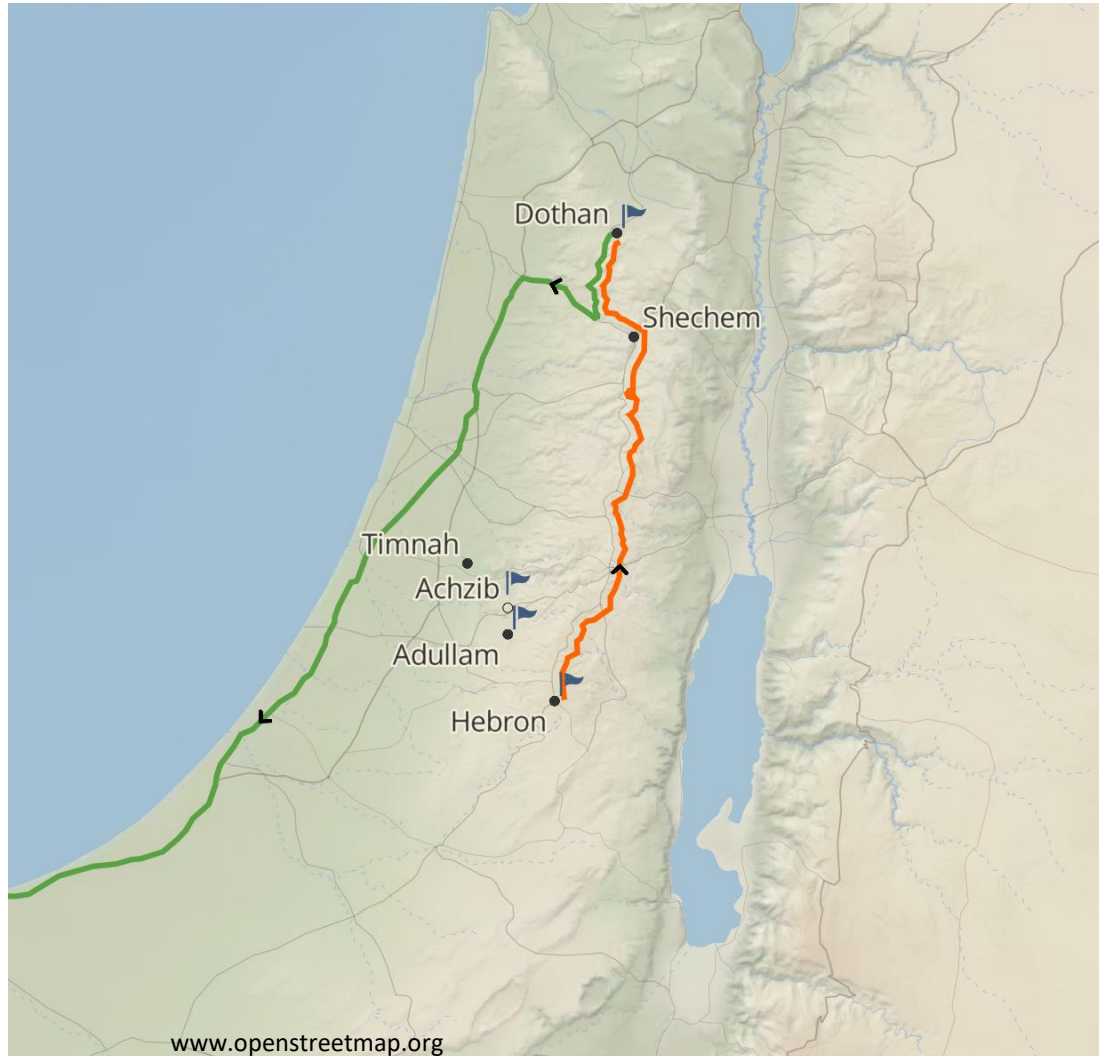
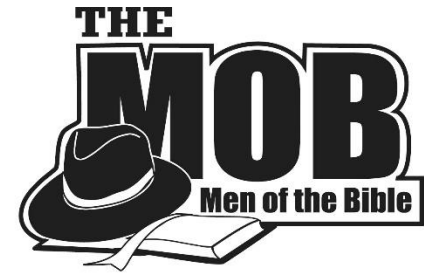
²⁸ And when she was in labor, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, “This one came out first.” ²⁹ But as he drew back his hand, behold, his brother came out.

And she said, “What a breach you have made for yourself!” Therefore his name was called Perez. ³⁰ Afterward his brother came out with the scarlet thread on his hand, and his name was called Zerah.



Geography

Joseph's Journeys and Judah's Residence Area Afterward



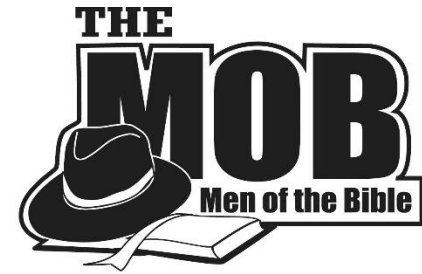
To Egypt



www.openstreetmap.org



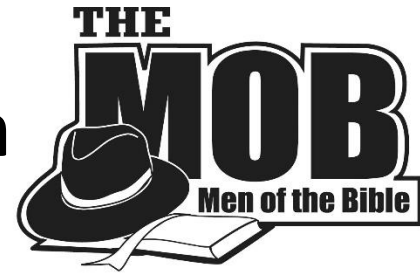
Overview



- The introduction of this story in the Joseph section seems odd at first
- The development of Judah's character is typical of some of the other patriarchs (Esau?)
- This is the first marriage of the Godly line *outside* of that line
- It is the first introduction of [levirate marriage](#) which was practiced in many of the cultures in that region
- Tamar is intent on keeping this practice which would not only aid her, but also Judah
- Her "plan" is reminiscent of both Sarah's and Rebekah's plans
- When all the facts come out, Judah makes an important admission
- The birth of twins to Tamar is similar to Rebekah's experience ([Genesis 25:19-28](#)) with similar consequences



Observation & Interpretation

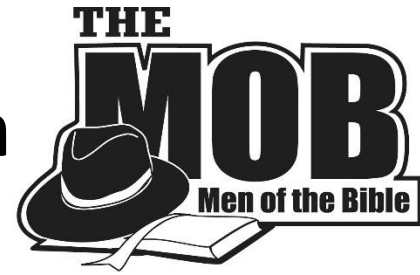


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- “at that time” refers to the previous chapter where Joseph is sold into slavery in Egypt, so this is in chronological sequence
- We are not told why Judah left his brothers and married a Canaanite (Bath-shua, [1 Chronicles 2:3](#))
- This section tells us he is setting up residence in this area with some thinking Chezib is Achzib in [Joshua 15:44](#) (EBC)
- Enough time passes in this chapter for him to marry, have 3 sons, and all of them to be of marital age



Observation & Interpretation

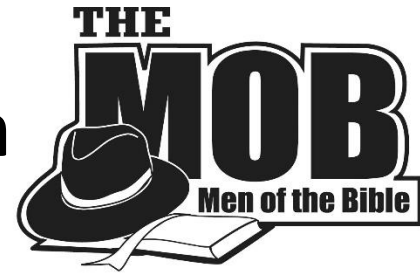


⁶ And Judah took a wife for Er his firstborn, and her name was Tamar. ⁷ But Er, Judah's firstborn, was wicked in the sight of the LORD, and the LORD put him to death. ⁸ Then Judah said to Onan, “Go in to your brother's wife and perform the duty of a brother-in-law to her, and raise up offspring for your brother.” ⁹ But Onan knew that the offspring would not be his. So whenever he went in to his brother's wife he would waste the semen on the ground, so as not to give offspring to his brother. ¹⁰ And what he did was wicked in the sight of the LORD, and he put him to death also. ¹¹ Then Judah said to Tamar his daughter-in-law, “Remain a widow in your father's house, till Shelah my son grows up” —for he feared that he would die, like his brothers. So Tamar went and remained in her father's house.

- The arranged marriage was common, but we are not told where Tamar is from (most likely she was a Canaanite)
- God puts Judah’s first two sons to death for being “wicked” – the first time this term is used of God (Constable, p.273)
- Judah starts out trying to uphold the levirate marriage for his family, but fears for his last son’s life



Observation & Interpretation

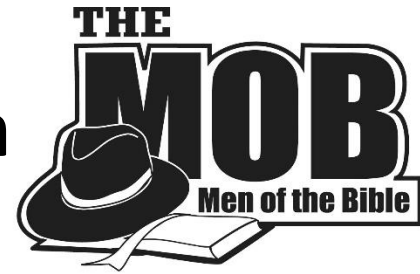


¹² In the course of time the wife of Judah, Shua's daughter, died. When Judah was comforted, he went up to Timnah to his sheepshearers, he and his friend Hirah the Adullamite. ¹³ And when Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep," ¹⁴ she took off her widow's garments and covered herself with a veil, wrapping herself up, and sat at the entrance to Enaim, which is on the road to Timnah. For she saw that Shelah was grown up, and she had not been given to him in marriage.

- Now Judah loses his wife after he decides not to give his last son to Tamar
- After a certain time of mourning, Judah returns to "normal" life – attending sheep shearing was like a festival ([1 Samuel 25:4-8](#))
- Tamar must have suspected something about Judah's character
- She pretended to be a prostitute so as to make Judah carry out his levirate responsibilities to produce an heir
- It was obvious that the younger son was old enough, but would not be given in marriage, thus failing to honor levirate responsibilities



Observation & Interpretation



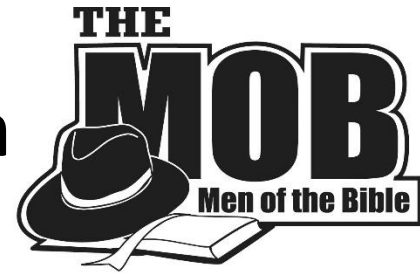
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- Tamar’s plan seems to be working as Judah responds as she had hoped or suspected
- The plan is very intricate so as to implicate Judah by gaining his personal items (proof)
- As soon as the deed is done, she resumes her role as widow and presumably goes back to her father’s house



Observation & Interpretation

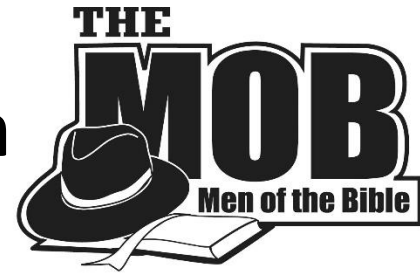


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- Notice how a goat and clothing are significant here as in [Genesis 37:31](#) (Constable, p.273)
- Judah clearly wants his personal items back as they prove he was with her
- Tamar is described as "cult prostitute" (acceptable in the local Canaanite culture) ([Hosea 4:14](#))
- When she cannot be found, Judah stops the search to protect his own reputation



Observation & Interpretation

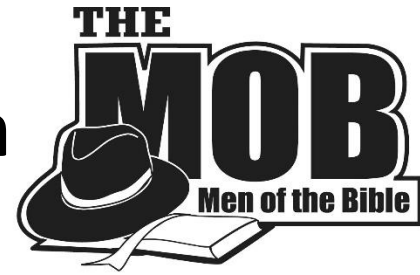


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- When Tamar’s pregnancy becomes noticeable, word gets to Judah, showing that she is still connected to his family
- Judah’s judgement is swift and severe
- When Tamar presents Judah’s personal items, it results in a confession we don’t expect
- It appears that Judah could have taken her as his wife, but he didn’t and she remains in his family



Observation & Interpretation

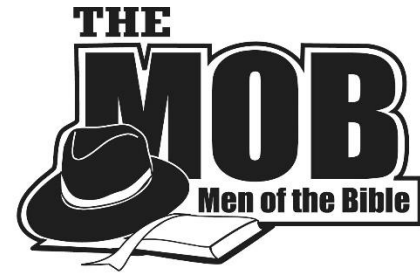


²⁷ When the time of her labor came, there were twins in her womb. ²⁸ And when she was in labor, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, “This one came out first.” ²⁹ But as he drew back his hand, behold, his brother came out. And she said, “What a breach you have made for yourself!” Therefore his name was called Perez. ³⁰ Afterward his brother came out with the scarlet thread on his hand, and his name was called Zerah.

- This last portion is the most important section of this chapter
- The association of these twin’s birth with Jacob’s and Esau’s birth is unmistakable
- Perez means “breach” or “break through” and Zerah means “dawn” or “red” (Constable, p.275)
- We learn from [Ruth 4:18-22](#) that Perez is in the line of David and thus Jesus ([Matthew 1:3](#))
- This is not the last we will hear from Judah



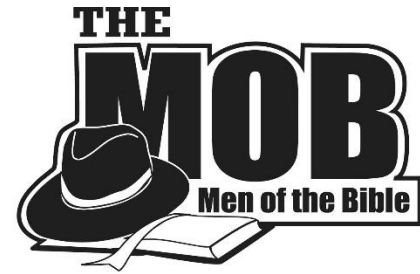
Judah



- This section is put in to explain the importance of Judah for the initial readers of Genesis (Hebrews) and also us today
- When Israel takes the Promised Land, Judah becomes one of the largest tribes ([Numbers 1 and 2](#))
- When Israel splits into two kingdoms after Solomon's reign, (930 BC) the northern kingdom is called "Israel" and the southern kingdom is called "Judah" ([1 Kings 12:1-24](#))
- Judah is the last to go into captivity, over 100 years later
- The Messiah is called, "the Lion of the tribe of Judah" ([Revelation 5:5](#))
- Judah is where we get the terms "Judaic" and "Jew" ([Esther 2:5](#))



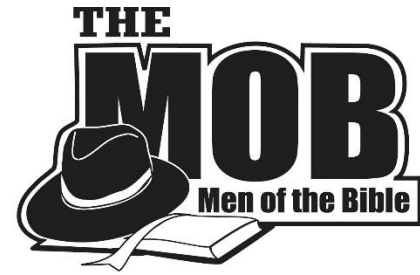
Discussion & Application



1. What are some things you are learning from the stories of the Patriarchs? Share some lessons learned so far.
2. What was the “real” reason that Joseph’s brothers got rid of him?
3. Have you ever been in a confrontation with someone and realized they were more righteous than you? Explain.
4. What were some of the good things about the Levirate system? ([Deuteronomy 25:5-10](#); [Ruth 4:1-6](#))
5. Does Judah’s actions to have Tamar killed remind you of another story in Genesis? ([Genesis 31:32](#))
6. What does Perez being in the bloodline of David and Jesus tell you about God and His actions?



Next Meeting



Review:

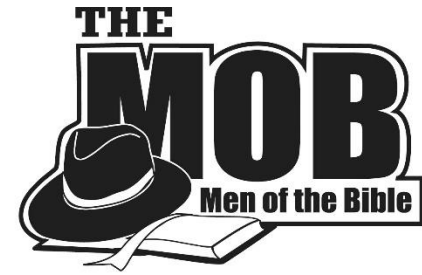
- [Genesis 38:1-30](#) Joseph's Family (Judah & Tamar) sins with Canaanites
- *Encountering Genesis*, Chapter 11, pages 147 - 150

Read:

- [Genesis 39:1-23](#) Joseph the Slave, Potiphar's Wife & Imprisonment
- *Encountering Genesis*, Chapter 11, pages 150 - 151



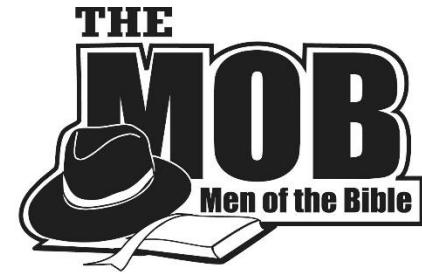
Closing



- Questions
- Benediction



Study References



Primary Reference: **The Holy Bible** (always)

Secondary Reference / Commentary: **The Holy Bible** (always)

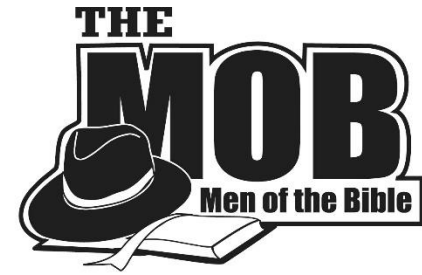
“The Bible is always the best commentary on the Bible.”

Additional References (as time permits):

- [Encountering the Book of Genesis](#), Bill T. Arnold, Baker Books, 1998
- [Dr. Constable's Notes on Genesis](#) (Full Commentary - FREE pdf download)
- [Grace to You - John MacArthur's sermons on Genesis \(audio files & transcripts\)](#)
- [Hebrew Interlinear](#) (look up the meaning of the original Hebrew words)
- “Genesis,” by Allen P. Ross, in [The Bible Knowledge Commentary – Old Testament](#), edited by John F. Walvoord and Roy B. Zuck, David C. Cook Publisher, Colorado Springs, CO 1985
- “What is divine providence?” at www.gotquestions.net
- [Systematic Theology](#) by Wayne Grudem, Zondervan, Grand Rapids, MI 1994
- Others references available at www.ibcmob.net/resources and online



Bible Study



Inductive Bible Study Approach:

- **Observation** – What does it say?
- **Interpretation** – What does it mean?
- **Application** – How do I apply this in my life?

Primary Reference: **The Holy Bible**

Secondary Reference / Commentary: **The Holy Bible**

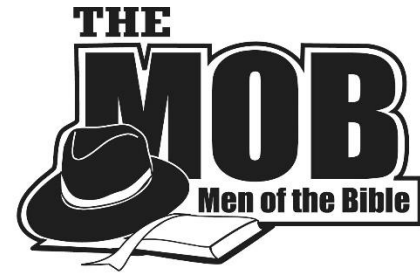
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Interpreting Scripture

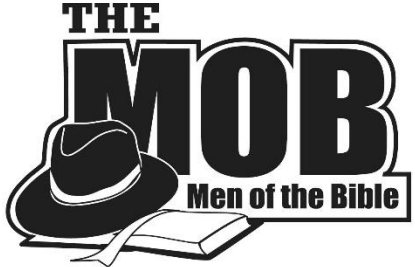
[\(Ref. IBC What We Teach\)](#)



1. **Normal** - understanding the words of Scripture in their common usage unless otherwise indicated by the context.
2. **Literal** - understanding the meaning of Scripture in its ordinary sense unless the context requires a figurative interpretation.
3. **Grammatical** - using the recognized rules of grammar to interpret the text.
4. **Historical** - understanding the words of Scripture in the context of the times in which they were written.
5. **Systematic** - categorizing and comparing the teaching of the Scriptures with the whole of Scripture in view.



Geography



PATRIARCHS IN THE PROMISED LAND

- Towns mentioned in patriarchal narratives
- Towns mentioned in Egyptian sources