

## GENESIS

JUDAH BEGINS A FAMILY

## EXEGESIS VERSES 1 – 5:

וַיְהִי בְּעֵת הַהוּא וַיֵּרַד יְהוּדָה מֵאֶת אָחָיו וַיֵּט  
עַד-אִישׁ עַדְלָמִי וּשְׁמוֹ חִירָה׃

NAS Genesis 38:1 And it came about at that time, that Judah departed from his brothers, and visited a certain Adullamite, whose name was Hirah. (וַיְהִי בְּעֵת הַהוּא וַיֵּרַד יְהוּדָה מֵאֶת אָחָיו וַיֵּט עַד-אִישׁ עַדְלָמִי וּשְׁמוֹ חִירָה [waw conj. + v/qal/IPF/3ms: hayah +prep: bet + d.a. + n/com/b/s/abs: -eth; "and at the time"; + d.a. + pro/3fs: hiy'; "that one"; + waw consec. + v/qal/IPF/3ms: yarad; "and he went down/descended/departed"; + proper n: "Judah"; + prep: min + sign of d.o: 'eth + n/com/m/pl/constr. w/3ms suff: 'ach; "away from his brothers"; + waw consec. + v/qal/IPF/3ms: nathah; {lit. to extend/stretch/incline/pitch} "visited"; + prep: -ad; "awhile"; + n/com/m/s/constr: 'ish; "a man of"; + proper n: -adullamiy; "Adullamite" {used 3x; Gen.38:12,20); + waw conj. + n/com/m/s/constr. w/3ms suff: shem; "and his name"; + proper n: hiyrah; "Hirah" {used 2x; Gen.38:12}}])

וַיֵּבֵא אֵלֶיהָ׃ וַיִּקְרָא שֵׁם יְהוּדָה בֵּת-אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקְחָהּ׃

NAS Genesis 38:2 And Judah saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her. (וַיֵּבֵא אֵלֶיהָ׃ וַיִּקְרָא שֵׁם יְהוּדָה בֵּת-אִישׁ כְּנַעֲנִי וּשְׁמוֹ שׁוּעַ וַיִּקְחָהּ׃ [waw consec. + v/qal/IPF/3ms: ra'ah; "and he saw"; + adv: sham; "there"; + proper n: "Judah"; + n/com/f/s/constr: bath + n/com/m/s/abs: 'ish; "a daughter of a man"; + proper n: "a Canaanite"; + waw conj. + n/com/m/s/constr. w/3ms suff: shem; "and his name"; + proper n: 'shu-a; "Shua"; + waw consec. + v/qal/IPF/3ms w/3fs suff: laqach; "and he took her"; + waw consec. + v/qal/IPF/3ms: bo'; "and he went in"; + prep. w/3fs suff: 'el; "into her" ])

וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שְׁמוֹ עֵר׃

NAS Genesis 38:3 So she conceived and bore a son and he named him Er. (וַתַּהַר וַתֵּלֶד בֶּן וַיִּקְרָא אֶת-שְׁמוֹ עֵר׃ [waw consec. + v/qal/IPF/3fs: harah; "and she conceived"; + waw consec. + v/qal/IPF/3fs: yalad; "and she gave birth to"; + n/com/m/s/abs: ben; "a son"; + waw

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*consec. + v/qal/IPF/3ms: qara' + sign of d.o. + n/com/m/s/constr. w/3ms suff: shem; "and he called his name"; + proper n: -er; "Er"])*

וַתֵּהָרַת עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ אֹנָן: <sup>WTT</sup> Genesis 38:4

<sup>NAS</sup> Genesis 38:4 **Then she conceived again and bore a son and named him Onan.** (וַתֵּהָרַת 1)

*אֹנָן שֵׁם אֵת קָרָא וּ בֶן יָלַד וּ עוֹד [waw consec. + v/qal/IPF/3fs: harah; "and she conceived"; + adv: -od; "again"; + waw consec. + v/qal/IPF/3fs: yalad; "and she gave birth to"; + n/com/m/s/abs: ben; "a son"; + waw consec. + v/qal/IPF/3fs: qara' + sign of d.o. + n/com/m/s/constr. w/3ms suff: shem: "and she called his name"; + proper n: -onan; "Onan"])*

וַתֵּהָרַת עוֹד וַתֵּלֶד בֶּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁלָה וְהָיָה  
בְּכֶזֶיב בְּלִדְתָּהּ אֹתוֹ: <sup>WTT</sup> Genesis 38:5

<sup>NAS</sup> Genesis 38:5 **And she bore still another son and named him Shelah; and it was at Chezib that she bore him.** (וַתֵּהָרַת עוֹד יִסַּף וּ בֶן יָלַד וּ עוֹד יִסַּף וּ 1)

*בְּכֶזֶיב בְּלִדְתָּהּ אֹתוֹ שֵׁם אֵת קָרָא וּ בֶן יָלַד וּ עוֹד יִסַּף וּ [waw consec. + v/Hiphil/IPF/3fs: yasaph; "and she added/increased"; + adv: -od; "again"; + waw consec. + v/qal/IPF/3fs: yalad + n/com/m/s/abs: ben; "and she gave birth to a son"; + waw consec. + v/qal/IPF/3fs: qara' + sign of d.o. + n/com/m/s/constr. w/3ms suff: shem; "and she called his name"; + proper n: "shelah; "Shelah"; + waw conj. + v/qal/PF/3ms: hayah; "and it came about"; + prep: bet + proper n: keziyb; "in Chezib" {hapaz}; + prep: bet w/ v/qal/inf/constr. w/3fs suff: yalad; "when she gave birth"; + sign of d.o. w/3ms suff: 'eth; " to him"])*

### ANALYSIS VERSES 1 – 5:

1. Apart from historical narrative, chapter 38 is allusive as to any secondary purpose and seems somewhat disjointed.
2. On the one hand, a chronological flow of text is maintained via the opening phrase of vs.1, “**And it came about at that time**/waw hayah bet ha –eth ha hiy” (cp. Gen.21:22 where exact use of “ha-eth ha hiy” is used for sequence of events).
3. The closing statement of Joseph being sold in Egypt ending chapter 37:36 is now followed with the events of **Judah**.
4. Yet, this in turn interrupts the flow of personal theme in chapter 37 i.e., Joseph, that is then resumed in chapter 39.
5. This contextually suggests chapter 38 is parenthetical, or an aside topically.
6. The purpose of the parenthesis in part is to contrast Judah with Joseph.
7. That is two brothers heir to the Abrahamic Covenant having two distinct representations in light of the Covenant (also distinct from their brothers).

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8. One perpetuates the descendant line of Christ; the other acquires the primogenitor rights to the Covenant (double blessing).
9. 1Chr.5:2 records that the line of Christ is through **Judah** with Joseph being the recipient of Covenant blessings under rights of primogenitor, “*Though Judah prevailed over his brothers, and from him came the leader, yet the birthright belonged to Joseph*”.
10. That the circumstantial break of chapter 38 is topical and not chronological, it suggests that it is doctrinally and spiritually illustrative as to its inspired insertion.
11. Illustration begins by recognizing that salvation through Messiah is for the benefit of believers as both brothers were heirs to the Covenant (both were believers). Cf.1Tim.4:10
12. Those that remain in unbelief, the same Messiah attends in judgment. Joh.3:36; 5:,24,29
13. While salvation is for the benefit of all believers, not all believers are equal as recipients to all that the benefit offers. *See Doctrine of SG<sub>3</sub>*
14. This is illustrated in principle contextually via the two distinct Covenant representations of the brothers.
15. The illustration begins unfolding by contrasting the spiritual disposition of both men with Judah exemplifying disobedience to BD (i.e., chptr.38) contrasted to Joseph’s obedience.
16. That the line of Christ is through **Judah** first demonstrates that the SAJG is not dependent upon experiential works, but a system of faith apart from works. E.g.,Rom.3:28; 4:5; Gal.2:16 cp.Heb.7:11-14
17. This because man’s righteousness falls short of absolute righteousness demanded by God for one to have a relationship with Him. Cp.Isa.64:6; 2Cor.5:21
18. It further demonstrates that salvation and its sustaining is based on grace. Cp.Eph.2:5,8; 2Tim.1:9
19. Ph<sub>1</sub> salvation is neither earned nor deserved. Cp.Rom.6:23
20. That **Judah**, in spite of his spiritual shortcomings as a believer, is chosen to continue the line of Christ epitomizes that grace secured in perpetuity (i.e., eternal security).
21. Joseph by contrast with his Ph<sub>2</sub> +V illustrates maximum blessing made possible through Messiah and the Covenant promises (i.e., rights of primogenitor/double blessing based on both Ph<sub>1</sub> and Ph<sub>2</sub> faith).
22. Ph<sub>2</sub> faith demands works. Cf.Jam.2:14,17,18,20,24,26
23. Spiritually Joseph follows in the Ph<sub>2</sub> positive footsteps of the preceding patriarchs Abraham, Isaac and Jacob.
24. Combined the two men illustrate that grace underwrites even Ph<sub>2</sub> faith + works to obtain maximum blessing. *See Doctrines of R<sub>B</sub>/MAJG and SG<sub>3</sub>*
25. That is, Joseph contributed nothing to perpetuate the line of Christ illustrating that his full blessing was also by grace.
26. These illustrations develop the doctrinal foundation of contrast intended between **Judah** and Joseph i.e., the split of the line of Christ from the line of primogenitor/maximum blessing.
27. Chapter 38 further examples the depravity of sin/STA from which man is delivered through saving faith. Cp.Mat.1:21; 1Tim.1:15
28. The types of sin recorded in this chapter have caused some pastors to gloss over the chapter or to avoid teaching it at all due to the depth of its sexual nature and corruption.
29. Yet these sins do not deter the POG to advance the seed of Messiah through **Judah**.
30. Again this points to grace underwriting chapter 38 as it pertains to the coming Messiah.

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31. It also illustrates that the purpose of the promised Seed with respect to salvation is not limited to the Jews, but includes all Gentiles that will believe (i.e., **Judah** and Tamar (gentile) perpetuating the line of Christ cf.Gen.38:29 cp.Mat.1:3).
32. Again grace is marquee.
33. It is **Judah** that first examples that while Christ provides salvation both Ph<sub>1</sub> and <sub>2</sub> by grace, not all believers will enjoy maximum blessing (contrasting Joseph).
34. He in effect demonstrates his own brand of righteousness that disqualifies him obtaining the rights of primogenitor (with the disqualifications of Reuben, Simeon and Levi, **Judah** was next in line).
35. We would categorize this self-righteousness as religious human good.
36. His self-righteousness is exposed as he “**departed from his brothers, and visited a certain Adullamite, whose name was Hirah**/yarad min ‘eth ‘ach waw nathah –ad ‘ish –adullamiy shem Hirah”.
37. From the time of Joseph’s sale to the family’s descent into Egypt, a period of 22 years will elapse (~1678 – 1656 BC).
38. The chronology of Judah’s record in chapter 38 will extend for most of that time.
39. **Judah** is seen to be back with his family going into Egypt in Gen.42:3.
40. The reason for Judah’s departure **from his brothers** is not stated.
41. Some suggest he was offended by the hypocrisy of lying to Jacob concerning Joseph.
42. Others disregard chronological sequence (grammatically refuted in pt.2) suggesting that the time is before the Shechem event recorded in Gen.34 and **Judah** was not part of that fiasco.
43. The latter in part is to justify **Judah** having 3 sons, getting married and Tamar having twins all within the 22 year time span.
44. However, recognizing quick subsequent births (30 mos. [2 ½ years] w/27 mos. needed for Judah’s 3 sons), early marriages (17-18 years old) and 1 year for Tamar’s pregnancy and giving birth, this is not necessary.
45. Both suggestions appear as attempt to color **Judah** as above **his brothers** spiritually to justify his perpetuating the line of Christ.
46. However, recognizing the illustrative theme of the chapter of salvation by grace (faith apart from works), this too is not necessary.
47. The most obvious reason for Judah’s departure is illustrated in the Hebrew verb translated “**departed**” that is literally “*descended*” (*yarad*).
48. Geographically it recognizes his travels taking him from a higher elevation to lower.
49. Figuratively it illustrates further spiritual descent after operation “sell Joseph” (37:26-27).
50. This leads the reader into the topical illustration of grace intended for this chapter i.e., even in continuing spiritual dereliction **Judah** will perpetuate the promised Seed.
51. **Judah** determines that life with his believing family was not sufficient and opted to embrace those in the cosmos.
52. He examples a primary failure among believers disregarding the doctrine of separation detrimental to their Ph<sub>2</sub>. Cp.Jam.4:4
53. No matter his motivation in separating **from his brothers**, he abandons the family that God had provided as Covenant heirs and set out on a path of his own.
54. His actions have the stench of self-righteousness and hence, human good designed to complement his previous personal sins of chapter 37 (sin and human good are both in the package of evil: Gen.2:9,17).

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55. In Judah's new pursuit in life, he came into contact with **and visited a certain Addulamite, whose name was Hirah.**
56. The Hebrew *nathah* (**visited**) means he "pitched his tent" (cp.12:8; 26:25; 33:19; 35:21) and is idiomatic that he established a comradery/friendship with this man **Hirah** (cp.vs.12b).
57. That is he embraced -V.
58. Failure for the believer to separate from the cosmos is flirting with spiritual failure.
59. Judah's brothers (family) are illustrative of the assembly of believers to which **Judah** had been assigned by God, by grace.
60. No matter their spiritual pitfalls corporately, their fellowship is desirable over that of the world.
61. The descriptive "**Addulamite**" is more geographical than racial. Cp.Jos.12:15
62. The tribe of **Judah** will ultimately inherit territory that includes the town of Addulam overlooking the Elah Valley south of Bet Shemesh. Jos.15:21 cf. vs.35
63. It will have a role to play during the time of David as it housed a particular cave where he hid from Saul. 1Sam.22:1
64. The name "**Hirah**" is from the root חָרָה - chawar meaning "liberty" or "anger".
65. He is only mentioned 3x, all in Gen.38 (cf.vss.12,20).
66. If the name is significant as to illustration it harks to the supposed "liberty" that **Judah** was pursuing in an antagonistic reaction to Covenant unity.
67. Self-righteousness is antithesis to faith and grace for salvation both Ph<sub>1</sub> and 2.
68. Per vs.12, it appears that **Judah** went into the shepherding business with **Hirah** further complicating and anchoring their friendship.
69. The enticement of monetary gain through partnerships can easily lead to compromising the doctrine of separation i.e., being unequally yoked with -V. 2Cor.6:14,15
70. Whether Judah's new friend was a believer is not stated.
71. Argument from silence suggests the issue was of no real concern to **Judah**.
72. This illustrates the real life struggle for otherwise positive believers embracing others based on the overt rather than the spiritual compatibility of volition.
73. Judah's lack of real concern over doctrinal associations is then clearly revealed as friendship with the cosmos led to a more enslaving relationship becoming unequally yoked in marriage.
74. His new relationship with the **Addulamite** placed him in a situation to further compromise the doctrine of separation.
75. The very tribe of which Judah's positive forefathers sought to avoid for wives, **Judah** pursues as he "**saw there a daughter of a certain Canaanite whose name was Shua; and he took her and went in to her**/ra'ah sham bath 'ish Canaanite waw shem Shua waw laqach waw bo' 'el". Cf.Gen.24:3,37; 28:1,8
76. The language of vs.2 is idiomatic and means that **Judah** married this woman (cp.vs.12a) validated through sexual consummation (**went in to her**).
77. The omission here of the Hebrew term for wife ('ishshah cp. use in 24:3; 28:1) and the rapid successive verbs "**saw, took and went in to**" suggests that the union was initiated by lust.
78. **Judah** was not truly interested in right man/right woman, only a "right now woman".
79. Not clear in the English, the Hebrew indicates the name **Shua** belonged to the woman's father.
80. His name means "a cry for help".

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81. If significant this name illustrates Judah's self-righteous pursuit in life as nothing more than trying to act like God based on human standards and energy (i.e., **Judah** was the prescription for Shua's family in need of finding a husband for his daughter).
82. Judah's wife without name remains indelible.
83. In 1Chr.2:3 she is identified as Bath-shua that means "daughter of **Shua**".
84. Not to read too much into the omission, it suggests anonymity in efforts by **Judah** representing the line of Messiah i.e., she was irrelevant to advancing the POG.
85. Just as worthless as Judah's self-righteousness pertaining to salvation. Cf.Isa.64:6
86. We are only told that she produced 3 sons.
87. She immediately "**conceived and bore a son and he named him Er**/harah waw yalad ben waw qara' shem -er" (vs.3).
88. His name means "watchful".
89. If significant, this name anticipates Judah's hope for his first-born as leading to the benefits of the promised "Seed" (i.e., the supposed blessings pursued by religious human good).
90. It is interesting to note that the father named the first-born and the mother named the remaining two (masc.gender of verb qara' vs.3 cp. to fem.gender vss.4,5).
91. This exemplifies Judah's pride of seeking to promote his heritage under energy of the flesh.
92. All of Judah's efforts to perpetuate his line will fall flat on his face as he will father Perez from Tamar that will be next in the line of Christ (cp.Mat.1:3).
93. To be a descendant of Christ is not a matter of being chosen by men, but by God. 2The.2:13
94. This evokes the doctrine of election as it pertains to salvation.
95. "**She conceived again and bore a son and she named him Onan**/harah -od waw yalad ben waw qara' shem onan" (vs.4).
96. His name means "strong" or "vigorous".
97. If significant, this suggests that self-righteousness seeks to find its strength for salvation in the physical accomplishments of life (human good).
98. "**She bore still another son and she named him Shelah; and it was at Chezib that she bore him**/yasaph -od waw yalad ben waw qara' shem shelah waw hayah bet keziyb bet yalad 'eth" (vs.5).
99. His name means "that breaks" or "that unties".
100. This might suggest that self-righteousness is relative to human standards and is perceived to overwhelm or undo evil present in life otherwise (human good offsets evil).
101. The mention of his birth being at **Chezib** (hapax) recognizes the itinerary of shepherds moving from place to place for green pastures.
102. The name means "lying".
103. This captures the true picture of a self-righteous approach to salvation being based on a lie and not the Covenant truth.
104. Ironically, Judah's approach to life in this self-righteous mode parallels the spiritual dereliction of mainline Judaism at the 1<sup>st</sup> Advent (more to come on that). Cp.Joh.5:44
105. For the Jews in history it would decay their spiritual pursuits to such degree that they would corporately remain in unbelief.
106. As we will see, the first two sons were complete spiritual derelicts and the 3<sup>rd</sup> only preserves a physical lineage in the annals of Jewish history (Num.26:20).

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### INTRODUCING TAMAR

#### EXEGESIS VERSES 6 – 7:

וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹרוֹ וְשֵׁמָּה תָמָר׃<sup>WTT</sup> Genesis 38:6

<sup>NAS</sup> Genesis 38:6 **Now Judah took a wife for Er his first-born, and her name was Tamar.**

(וַיִּקַּח יְהוּדָה אִשָּׁה לְעֵר בְּכוֹר שֵׁם ו תָמָר [waw consec. + v/qal/IPF/3ms: laqach; "and he took"; + proper n: "Judah"; + n/com/f/s/abs: 'ishshah; "a wife"; + prep: lamed + proper n: "for Er"; + n/com/m/s/constr. w/3ms suff: bekor; "his first-born"; + waw conj. + n/com/m/s/constr. w/3fs suff: shem; "and her name"; + proper n: tamar; "Tamar"])

וַיְהִי עֵר בְּכוֹר יְהוּדָה רַע בְּעֵינֵי יְהוָה וַיִּמָּתֵהוּ׃<sup>WTT</sup> Genesis 38:7  
יְהוָה׃

<sup>NAS</sup> Genesis 38:7 **But Er, Judah's first-born, was evil in the sight of the LORD, so the LORD took his life.**

(וַיְהִי מוֹת ו יְהוָה עֵין ב רַע יְהוּדָה בְּכוֹר עֵר הִיָּה ו) [waw consec. + v/qal/IPF/3ms: hayah; "and he became"; + proper n: "Er"; + n/com/m/s/constr: bekor; "the first-born of"; + proper n: "Judah"; + adj/m/s/abs: ra-; "evil"; + prep: bet + n/com/b/dual/constr: -ayin; "in the eyes of"; + proper n: "the Lord"; + waw consec. + v/Hiphil/IPF/3ms w/3ms suff: muth; "and He caused to kill him"; + proper n: "the Lord"])

#### ANALYSIS VERSES 6 – 7:

1. Some ~18 years has advanced from the birth of Judah's first son in vss.1-5.
2. This leaves some 4 years for the remaining events to occur in chapter 38 and **Judah** returning to his family showing that a 22 year time span is totally feasible as previously mentioned.
3. The following narrative continues to illustrate the self-righteous path **Judah** pursues in attempt to inherit the Covenant blessings.
4. Shadowing Judah's evil, the author gives a succinct account of the history of both **Er** and Onan.
5. Only as an aside (vss.11,14,26) is Shelah's history recounted.
6. That Shelah's record is benign to the importance of the events at hand suggests that the plan of grace in salvation resumes its normal course of application by **Judah** post Tamar.
7. Contrasting the Covenant heirs being married later in life (Isaac, Jacob), **Judah** wastes no time marrying off "**Er his first-born/er bekor**".
8. This is the first of two contrasts to Judah's life that the narrator points out as to this marriage.
9. The second is that "**Judah took a wife for Er/laqach** Judah 'ishshah lamed er".
10. This in contrast to **Judah** pursuing the unnamed Canaanite woman not even formally designated as an 'ishshah (a wife) for himself in vs.2.
11. The two contrasts illustrate both the impetuous nature of the energy of the flesh pursuing self-righteous and the hypocrisy driving it.

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12. The impulsive move to get **Er** married exposes Judah's thinking that he can force the POG to conform to his desires.
13. Further, the lack of patience and waiting on maturity for his son recognizes his greed awaiting the approbation that comes with securing his heritage that fuels self-righteousness.
14. His hypocrisy lies in the fact that he now imitates his forefathers (Abraham and Isaac) seeking to secure wives for their sons.
15. Self-righteousness is relative and seeks to replace God's standard of absolute righteousness for acceptable service to Him.
16. The hypocrisy is implied in the Hebrew verb *laqach* (**took**) which is the same verb used with Judah's pursuing the daughter of Shua in vs.2.
17. His choosing is based on fleshly standards apart from consideration as to spiritual qualities.
18. Ironically, the **wife** he takes for **Er** becomes his wife aiding the line of Christ (vss.24-30).
19. This illustrates that God foreknew the +V of this woman and had her at the right place at the right time in order for her to become a partaker of the Covenant blessings.
20. The very Gentile race he pursues will eventually replace religious Judaism in time of which their self-righteousness **Judah** so exemplifies.
21. Again, this emphasizes that God chooses the elect, not men (Divine standards, not human; cf.Joh.1:12-13).
22. Based on the events ending the chapter between **Judah and Tamar**, he had no idea that he was truly advancing the POG (or illustrating it prophetically).
23. Self-righteous believers are divorced from recognizing truly serving God even when they do. Cf.Phi.1:15-18
24. The believers' failures in life do nothing to thwart advancing the POG.
25. The **name/shem** of Er's **wife** was **Tamar/tamar**.
26. **Her name** means "date palm" or simply "palm tree".
27. If significant **her name** visualizes her +V as an oasis in the midst of a waterless (lack of doctrine) venue of pursuit. Cp.Psa.92:12
28. Vs.7 records an abrupt ending for all of Judah's efforts, "**But Er, Judah's first-born, was evil in the sight of the Lord, so the Lord took his life**/waw hayah er bekor Judah ra- bet – ayin yahweh waw muth yhwh".
29. The phrase "**in the sight of the Lord**" is God's critique on this man.
30. Two times, **Er** is mentioned as the "**first-born**" in vss.6-7.
31. This supports the view that Judah has his sights set on **Er** as contributing to his blessing under the Covenant.
32. Two times Yahweh is mentioned in vs.7 to counter Judah's view with His own.
33. Yahweh determines that **Er** is worthy of death and He kills him.
34. What the "**evil**" was concerning **Er** is not stated, only that he "**became**" (*hayah*) **evil**.
35. For **Er** this mean SUD.
36. However, this open ended description of **evil** has a higher significance to follow in vss.8-10.
37. This generic description compiles his life in final conclusion showing that he opted for running with his STA unbridled.
38. **Er** illustrates that failure to overrule the STA is one of the two primary causes for failure to enjoy the Covenant rights (both Ph<sub>1</sub> and 2).
39. His brother Onan in the next verses portrays the 2<sup>nd</sup> primary cause, disobedience to BD.



## GENESIS

### ONAN'S EVIL

#### EXEGESIS VERSES 8 – 10:

וַיֹּאמֶר יְהוּדָה לְאוֹנָן בֹּא אֶל-אִשְׁתּוֹ אַחִיד וְיָבִים  
אֶתָּה וְהָקָם זֶרַע לְאַחִידֶיךָ: <sup>WTT</sup> Genesis 38:8

<sup>NAS</sup> Genesis 38:8 Then Judah said to Onan, "Go in to your brother's wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother." (אמר 7)  
 אָח ל זֶרַע קוֹם ו אֵת יָבִים ו אָח אִשָּׁה אֶל בּוֹא אוֹנָן ל יְהוּדָה  
 + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Judah"; + prep: lamed + proper n: "to Onan"; + v/qal/imp/m/s: bo'; "go in"; + prep: 'el; "to"; + n/com/f/s/constr. 'ishshah + n/com/m/s/constr. w/2ms suff: 'ach; "the wife of your brother"; + waw conj. + v/Piel/imp/m/s/: yabam; "perform the duty of a brother-in-law" a.k.a. "be a levirate"; lit. "be a husband's brother" {used 5x; Gen.38:8; Deu.25:5 (2x), 7 (2x)}; + sign of d.o. w/3fs suff: 'eth; "with her"; + waw conj. + v/Hiphil/imp/m/s: qum; "and cause to establish/raise up"; + n/com/m/s/abs: zera-; "seed/offspring"; + prep: lamed + n/com/m/s/constr. w/2ms suff: 'ach; "for your brother"])

וַיֵּדַע אוֹנָן כִּי לֹא לוֹ יִהְיֶה הַזֶּרַע וְהָיָה אִם-בָּא  
אֶל-אִשְׁתּוֹ אַחִיו וְשָׁחַת אֶרְצָהּ לְבִלְתִּי נָתֹן-זֶרַע לְאַחִיו: <sup>WTT</sup> Genesis 38:9

<sup>NAS</sup> Genesis 38:9 And Onan knew that the offspring would not be his; (כי אונן ידע 9)  
 כִּי אוֹנָן יָדַע לֹא לוֹ יִהְיֶה הַזֶּרַע הִיא הָיָה לוֹ לֹא  
 [waw consec. + v/qal/IPF/3ms: yada- "and he knew"; + proper n: "Onan"; + conj: kiy; "that"; + neg: lo' + prep. w.3ms suff: lamed; "not for him"; + v/qal/IPF/3ms: hayah; "it would become"; + d.a. + n/com/m/s/abs: zera-; "the seed/offspring"])  
 so it came about that when he went in to his brother's wife, he wasted his seed on the ground, (אָח אִשָּׁה אֶל בּוֹא אִם הָיָה 9)  
 אָח אִשָּׁה אֶל בּוֹא אִם הָיָה 9 [waw consec. + v/qal/PF/3ms: hayah; "and it would come about"; + part: 'im; "when"; + v/qal/PF/3ms: bo'; + prep: 'el + n/com/f/s/constr: 'ishshah + n/com/m/s/constr. w/3ms suff: 'ach; "he went in to the wife of his brother"; + waw consec. + v/Piel/PF/3ms: shachath; "then he would destroy/corrupt it/waste it"; + n/com/f/s/abs: 'erets; "toward the ground"])  
 in order not to give offspring to his brother. (אָח ל זֶרַע נָתַן בְּלִתִּי ל)  
 [prep: lamed + prep: biletty; "in order to not"; + v/qal/inf/constr: nathan; "give"; + n/com/m/s/abs: zera-; "the seed/offspring"; + prep: lamed + n/com/m/s/constr. w/3ms suff: 'ach; "to his brother"])

וַיֵּרַע בְּעֵינָי יְהוָה אֲשֶׁר עָשָׂה וַיִּמַּת גַּם-אֶתּוֹ: <sup>WTT</sup> Genesis 38:10

## GENESIS

<sup>NAS</sup> Genesis 38:10 **But what he did was displeasing in the sight of the LORD; so He took his life also.** (וְעַתָּה בְּרַעְיֵי יְהוָה אֲשֶׁר יָדָעָהּ וְעָשָׂה לָהּ מוֹת גַּם אֶת גַּם [waw consec. + v/qal/IPF/3ms: ra-a-; "now it was evil"; + prep: bet + n/com/both/dual/constr: -ayin; "in the eyes of/sight of"; + proper n: Yahweh; "the Lord"; + rel.pro: 'asher; "that which"; + v/qal/PF/3ms: -asah; "he did"; + waw consec. + v/Hiphil/IPF/3ms: muth; "so He killed"; + conj: gam; "also"; + sign of d.o. w/3ms suff: 'eth; "him""])

### ANALYSIS VERSES 8 – 10:

1. Vss.8-10 introduce a custom strange in the eyes of modern society.
2. The custom essentially invoked the next brother in line from the first-born, who dies a premature death leaving no child as heir, to take the first-born's wife as his own.
3. The purpose of this practice was to produce an heir to carry on the name and heritage of the first-born.
4. This came to be known as the Levirate Law or "husband's brother" (*yabam*) and was decreed in the Mosaic Law. Deu.25:5-10.
5. It was also practiced by gentile nations such as the Assyrians, Hittites, Nuzi and Ugarit.
6. Some theologians suggest that the practice was only tolerated by God, such as husbands having more than one wife at a time.
7. Yet, multiple wives is not endorsed by the Law, the Levirate practice is.
8. That the practice was ordained by the Law implicates its practice beforehand in the Age of the Gentiles and Patriarch transition as doctrine handed down by oral tradition.
9. In other words, God didn't kill **Onan** in vs.10 because he practiced birth control, but because of his disobedience to doctrine.
10. While the "husband's brother" could refuse to marry under the Law, it is clear that his refusal was considered dishonorable and he was held in contempt by Israel.
11. One's refusal acknowledges volition to choose for or against doctrine.
12. The custom among the Jews still existed at the 1<sup>st</sup> Advent (cp.Mat.22:24) but has since been dissolved.
13. The only other close Biblical example of a Levirate marriage is that of Ruth to Boaz who was not technically a "husband's brother", but near relative to Naomi. Cp.Ruth 2:1; 3-4
14. In that instance, Boaz is pictured as a kinsman redeemer (*see doctrine of...* and cp.Rut.3:13; 4:14) and typifies Christ's marriage to the Church (Ruth the Moabite as a type).
15. The Boaz Ruth example captures the essence of the doctrine symbolized in the custom i.e., Christ's relationship to a metaphorical bride.
16. While similarity exists in our immediate context, differences are noted and our verses will reveal details of teaching behind the custom.
17. While not a lot of doctrinal revelation to the pre-Mosaic believers is revealed in Genesis, it is apparent much doctrine was otherwise disseminated to these saints (via verbal tradition).
18. Further it is apparent that it paralleled at least to some degree customs and practices ordained under the Law.
19. Examples include animal sacrifice (cf.Gen.4:4), clean and unclean animals (cf.Gen.7:8), moral laws (cf.Gen.9:20-25), nationalism (cf.Gen.10 esp.vss.5,20,31,32), etc.

## GENESIS

20. As in the Age of Israel, these divinely inspired customs were designed as teaching aids for Bible doctrine.
21. So it is with the Levirate law.
22. In order to understand its spiritual significance, we must dissect the custom:
  - A. It was intended for OT saints until its practice was dissolved soon after the 1<sup>st</sup> Advent.
  - B. It is the first-born that initiates the marriage and enjoys his new virgin wife.
  - C. This implies that the marriage is consummated.
  - D. In the Levirate case, the first-born dies apart from enjoying the legacy of offspring.
  - E. This responsibility then falls on the shoulders of the first-born's next oldest brother i.e., the next male in line in the familial relationship.
  - F. The purpose for the second marriage was to perpetuate the name of the first-born brother and the rights of primogenitor through the first-born of the Levirate (Deu.25:6).
  - G. The practice under the Mosaic Law excludes the High Priest as a Levirate as he was to only take a virgin as his wife. Cp.Lev.21:10-15
  - H. This is clue as to the doctrinal teaching associated with the Levirate law as the High Priest is illustrated as a type of Christ. Cp.Heb.4:14; 7:26
23. The basic symbolism or typology behind the custom:
  - A. The custom was prophetic as to its teaching anticipating the 1<sup>st</sup> advent.
  - B. In other words, the first-born husband marrying the virgin bride finds fulfillment via Christ's work on the cross, resurrection and ascension.
  - C. The 1<sup>st</sup> husband of the virgin bride is a type of Christ.
  - D. The virgin wife has a two-fold significance as she is both a type of Israel (OT saints) and the Church and may illustrate one or the other (or both) based on context.
  - E. For language indicating Israel as a bride see Isa.62:4,5; Joe.2:16; for the Church see Rev.19:7; for both represented together see Rev.21:2,9 (the composite of the New Jerusalem used figuratively as a bride having the 12 gates with the names of the tribes of Israel and the 12 foundation stones with the names of the 12 apostles: Rev.21:12,14).
  - F. The virgin status of the bride is made possible through the SAJG and the imputation of +R and cleansing effect of BD. Cf.2Cor.5:21; Eph.5:25,26; Rev.19:8,14
  - G. The consummation of marriage is saving faith placing one in union with Christ. Cf.Joh.7:31 cf.1Cor.6:17; etc.
  - H. Those believers living in the Age of the Gentiles would recognize the custom as teaching that the Christ would come in a line of believers through a family ordained by God (the Adamic line recorded in Gen.5 portends/foreshadows that doctrine).
  - I. Those in the Age of Israel would recognize their nation as that family in the line of **Judah** under the Abrahamic Covenant (Gen.22:18).
  - J. The first-born's premature death before enjoying the benefits of heritage experientially types Christ's death and ascension.
  - K. Christ presently sits in session (Psa.110:1 cp, Act.2:34) waiting to enjoy the maximum blessings of marriage ultimately to be fulfilled via the Millennium and eternal state.
  - L. The Levirate (*husband's brother*) is a type of communicator of BD responsible for planting the "**seed** – *zera*" (cp.vs.9) of life in the bride(s) in representation of the First-born's name ensuring the perpetuation of His heritage qualifying them for maximum or double blessing.

## GENESIS

- M. This spiritually illustrates Christ reaping what He does not sow. Cp.Mat.25:24,26; Luk.19:21,22
- N. Language that relationship to the First-born (Christ) teaches first and foremost a spiritual relationship see Mat.12:48-50; Luk.8:19-21.
- O. That the concept of “seed” is used metaphorically for eternal life (and death), see Mat.13:24-30; for communication of BD see Luk.8:5-8.
- P. The spiritual head responsible to teach BD under the Family priesthood (Age of Gentiles) would literally be the next brother in line.
- Q. Under the National priesthood (Age of Israel) it typifies the Levitical priests (the term Levirate has nothing to do with the name Levi as it is from the Latin *levir*).
- R. The Levites are pictured in Eze.44:22-23 where the marriage of a Levi priest and a widowed wife is restricted to the priestly line of teachers gluing together the singular concept of communicator with bride.
- S. In other words the responsibility of the communicating priest is to disseminate that which he himself in marriage represents i.e., a union through the teachers of BD.
- T. This in contrast under the Law of the High Priest only to marry a virgin himself being a type of Christ in Lev.21:10-15; Heb.4:14.
- U. This custom teaches by type dispensationalism (OT/NT saints i.e., brides) in their relationship via saving faith in Christ (First-born that dies) and the administrative responsibility of the teacher of BD (Levirate) to provide the “seed” of the gospel both Ph<sub>1</sub> and <sub>2</sub> sufficient to produce eternal life and maximum blessing on behalf of Christ.
24. It is the exegetes challenge to now apply the teaching of the Levirate law to the present context.
25. The context is to be understood in light of Judah’s religious self-righteousness as previously established.
26. The Levirate portrayal began back in vs.6 whereas “**Judah** took a wife for Er his first-born, and her name was Tamar”.
27. Contextually, **Judah** is playing God via religious reversionism.
28. That he was STA driven was brought out in our notes with the Hebrew verb *laqach* translated “took” in vs.2 “...saw there a daughter of a certain Canaanite whose name was Shua’ and he **took** her and went in to her”.
29. The “taking” of Tamar in vs.6 parallels his continued fleshly pursuits.
30. This reveals hypocrisy of mimicking his forefathers in choosing a bride for his son (the façade of religious reversionism).
31. His approach in “taking” is in contrast to the Father’s approach of “giving” believers to the Son. Cp.Joh.6:37; 10:29
32. “Taking” suggests self-centeredness; “giving” suggests grace.
33. Having the Levirate law as background and as it is molded into the ultimate result of perpetuating the line of Christ, it becomes clear that **Judah** illustrates a pseudo approach to the POG i.e., salvation by works (self-righteous human good) Ph<sub>1</sub>.
34. So **Judah** here plays the part of a self-righteous works driven believer engaging in ritual without the foundation of spiritual reality.
35. He plays a pseudo-God the Father designing a plan using religious custom as foundation.
36. His son Er then begins the typology of the Levirate custom and portrays a type of Christ.
37. In vs.7, the literal Hebrew states that “*he became evil-hayah ra-*”, and Yahweh killed him.

## GENESIS

38. There are 4 categories of *evil*: E<sub>1</sub> – evil in general; E<sub>2</sub> – personal sins; E<sub>3</sub> – human good; E<sub>4</sub> – reversionism, more evil.
39. The Hebrew adjective *ra-* (*evil*) is in contrast to that which might otherwise be considered good so human good is not in the equation as the evil in view concerning Er.
40. It is sin that typifies all other categories of evil. Cf.Gen.39:9; Deu.9:18; 1Kgs.15:26; et al
41. That Er “*became evil*” typifies Christ’s work on the cross as He “*became sin*”. Cf.2Cor.5:21
42. Christ’s judgment for sins brought about His spiritual death that in turn brought about His physical death. Cf.Isa.53:9 where the Hebrew מוֹתָי – maweth (*death*) is a masculine plural and is literally “*deaths*”; cp.Phi.2:8
43. Fittingly we note the two uses of Yahweh (**Lord**) associated with Er’s evil and death in vs.7 “...*became evil in the sight of Yahweh, so Yahweh took his life*”.
44. By type this implicates Christ’s deity viewing His humanity during sin bearing (Mat.27:46) and then flexing His omnipotence to check out His humanity at physical death (Mat.27:50).
45. Christ left planet earth before getting to enjoy the experiential results of His ministry producing eternal life via His heritage in maximum blessing.
46. That reality awaits the resurrection of the Church, 2<sup>nd</sup> Advent proper and ultimately the eternal state.
47. The final step is to identify *Tamar* as to a dispensational type (vs.6).
48. A clear answer is not revealed apart from finishing the exegesis of vss.8-10.
49. In vs.8, **Judah** orders **Onan** to apply the Levirate law, “**Go in to your brother’s wife, and perform your duty as a brother-in-law to her, and raise up offspring for your brother/bo’ ‘el ‘ishshah ‘ach waw yabam ‘eth waw qum zera- lamed ‘ach**”.
50. Under the Levirate law, the widow becomes the **wife** of her **brother-in-law**.
51. The omission of **Onan** first marrying Tamar in a formal sense illustrates by typology that dispensational believers only have one true “husband” spiritually, Jesus Christ (cf.Eph.5:23).
52. There is no indication here that **Onan** was betrothed or married to another.
53. In light of situations where this may differ for another Levirate, here it demonstrates that preferably the marriage should be according to God’s directive will, one **wife**, one husband.
54. Alternative to this then teaches God’s permissive will.
55. Both God’s directive and permissive wills are involved in the establishment of the dispensational brides.
56. The entire English phrase “**perform your duty as a brother-in-law**” is translation of the single Hebrew verb *yabam*.
57. The Hebrew *zera-* “**seed**” is translated with the English noun “**offspring**” and effectively ties in the idea of heritage or legacy of name.
58. All that the Levirate does is on behalf of his **brother**.
59. In vs.9, the author not only reveals the disobedience of **Onan** but also why, as he “**knew that the offspring would not be his/yada-kiy lo’ lamed hayah ha zera-**”.
60. The end result of **Onan** producing a first-born for his brother’s **wife** would mean sacrifice in foregoing the rights of primogenitor for himself in the line of **Judah**.
61. **Onan** was driven by greed and power and instead of applying the doctrine “**it came about that when he went in to his brother’s wife, he wasted his seed on the ground/hayah ‘im bo’ ‘el ‘ishshah ‘ach waw shachath ‘erets**”.
62. The action of **Onan** withdrawing prematurely during coitus provides the basis for what is known as onanism in today’s vocabulary.

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63. The purpose for Onan's actions is then reiterated specifically in the final clause, "**in order not to give offspring to his brother**/lame biletty nathan zera- lamed 'ach".
64. He withheld the possibility for inception **in order to deny his brother** the blessing of heritage as would have been provided through the initial marriage.
65. It was not that **Onan** refused to enjoy sexual relations with Tamar, but only that he denied providing the **seed** necessary to impregnate her.
66. He had the pleasure of going through the motions but "**wasted/corrupted**" (*shachath*) the "life-giving" element needed for inception.
67. **Onan** epitomizes pride and jealousy in reaction to not getting all the blessings of his first-born brother for himself.
68. By type, **Onan** characterizes that teacher of doctrine that knew better, but refused to execute his commission to even present the gospel Ph<sub>1</sub>. Cf.Luk.12:47
69. This itself would disqualify him representing the line of Christ.
70. These types of communicators are driven by their STA promising life but are themselves slaves of corruption. Cp.2Pet.2:18-19,22
71. Their interest is glory/wealth in time denying the Master's right of primogenitor to inherit all things. Joh.3:35; 13:3; 16:15; etc.
72. Restated, **Onan** illustrates the communicator that corrupts the truth of Bible doctrine to such degree that it denies the potential for the inception of life and hence, all that life might enjoy.
73. The sacrifice of the adjusted teaching servant of Christ is recognizing that all eternal glory associated with those under his charge belongs to Christ and is himself dependent upon Christ the Chief Shepherd for any benefit of sharing in that glory. Cf. Rev.22:12; 1Pet.5:4
74. Onan's actions "**was displeasing in the sight of the Lord; so He took his life also**/ra-a- bet -ayin Yahweh 'asher 'asah waw muth game 'eth".
75. **Onan**, like his brother Er, dies SUD.
76. This illustrates the consequences of the maladjusted communicator in failure to perform their priestly duty to those who are Christ's.
77. The irony in Onan's case is that he foreshadows the very plight of the priesthood at the 1<sup>st</sup> Advent in the land of his father's name sake, Judah.
78. Mainline Judaism, while following religious ritual was void of the spiritual realities of which they were designed to teach. Cp.Rom.10:2
79. They became so legalistic in their works approach to salvation that they didn't even have enough truth to provide eternal life to others and were driven by pride and greed.
80. The Jews in their self-righteous religiosity had no real doctrinal substance to offer in terms of the teaching the POG to others.
81. This explains by type the ceasing of Judah's efforts to continue the Levirate custom through his son Shelah in vs.11 (no reversion recovery).
82. Because of their spiritual malfeasance the dispensation of Israel was put on hiatus and given to those of the Church that would carry on the name of Jesus Christ via the gospel.
83. Tamar by type then foreshadows the Church that will find the blessing of life and heritage through whom God will provide (i.e., not through the normal process of Levirate law).
84. The Church would be established by the believing Apostles that separated from mainline Judaism.
85. The person that will continue the line of Christ in the present situation is **Judah**.
86. By type, she illustrates the Church being grafted into Israel as a bride. Cf.Rom.11:17ff

## GENESIS

JUDAH BECOMES SUPERSTITIOUS

## EXEGESIS VERSE 11:

וַיֹּאמֶר יְהוּדָה לְתָמָר כְּלֹתוֹ שְׁבִי אֶלְמָנָה  
 בֵּית־אָבִיךָ עַד־יִגְדֹּל שְׁלָה בְנִי כִּי אָמַר פֶּן־יָמוּת גַּם־הוּא  
 כְּאָחִיו וַתֵּלֶךְ תָּמָר וַתָּשָׁב בֵּית אָבִיהָ:

<sup>NAS</sup> Genesis 38:11 Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah grows up"; (וַיֹּאמֶר לְ יְהוּדָה אָמַר ו) כְּלֹתוֹ שְׁבִי אֶלְמָנָה יֹשֵׁב בֵּית אָבִיךָ עַד גְּדֹל בְּנִי שְׁלָה גָדֹל [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Judah"; + prep. lamed + proper n: "to Tamar"; + n/com/f/s/constr. w/3ms suff: callah; "his daughter-in-law"; + v/qal/imp/f/s: yashab; "remain/dwell"; + n/com/f/s/abs: 'alemanah; "a widow"; + n/com/m/s/constr: bayith + n/com/m/s/constr. w/2fs suff: 'ab; "in the house of your father"; + prep: -ad; "until"; + v/qal/IPF/3ms: gadol; "he is grown/he becomes of age"; + proper n: "Shelah"; + n/com/m/s/constr. w/1cs suff: ben; "my son" ])

for he thought, "I am afraid that he too may die like his brothers." So Tamar went and lived in her father's house. (וַיֹּאמֶר הֲלֹךְ ו אָח כ הוּא גַּם מוֹת פֶּן אָמַר כִּי) וַיֵּלֶךְ תָּמָר וַתָּשָׁב בֵּית אָבִיהָ [conj: kiy; "for/because"; + v/qal/PF/3ms: 'amar; "he said/thought"; + conj: pen; "unless" {denotes precaution}; v/qal/IPF/3ms: muth; "he might die"; + conj: gam; "also"; + pro/3ms: hu'; "he himself"; + prep: kaph; "like"; + n/com/m/pl/constr. w/3ms suff: 'ach; "his brothers"; + waw consec. + v/qal/IPF/3fs: halak {lit. walk}; "so she went"; + proper n: "Tamar"; + waw consec. + v/qal/IPF/3fs: yashab; "and she dwelled/remained"; + n/com/m/s/constr: bayith + n/com/m/s/constr. w/3fs suff: 'ab; "at the house of her father" ])

## ANALYSIS VERSE 11:

1. The saga of Judah's self-righteous religiosity (religious reversionism) continues.
2. Following the doctrine of the Levirate, Judah's next application would be to betroth **his daughter-in-law Tamar** (*callah Tamar*) to his 3<sup>rd</sup> and youngest son **Shelah**.
3. In other words, he was to continue the quest of providing offspring on behalf of his first-born, Er.
4. While he feigns intentions to do so, as noted in vs.11 his words of promise are a ruse/lie.
5. He uses the younger age of **Shelah** as excuse to disenfranchise **Tamar** from the family line and tells her to "**Remain a widow in your father's house until my son Shelah grows up**/yashab 'alemanah bayith 'ab -ad gadol Shelah ben".
6. That **Shelah** was some 3 years younger than Er and the events of Er and Onan's death occurred within a year, **Shelah** would be around 16 years old.

## GENESIS

7. The phrase “**until my son Shelah grow up**” means “**until** he comes to age” using the ages of his older brothers as standard and excuse for postponement of further Levirate application.
8. While it sounds ok on the surface, his real intentions expose anything but following through with his implied promise.
9. While he does not explicitly state a promise the intent is obvious.
10. He commands her to return to live under her **father’s** roof **until** he determines the proper time for marriage.
11. She was assumed as engaged to **Shelah** while retaining the appearance as **a widow** during this time which means she was to remain chaste.
12. This gives impetus to Judah’s later statement to have her executed by burning in vs.24 as **Tamar** was assumed as automatically betrothed to **Shelah** and she is accused of committing adultery made evident by her pregnancy. Cf.Lev.20:10
13. Engagement in OT times was as binding as marriage under these terms. Cf.Mat.1:18-19
14. Further, the rights of the Levirate law were understood as so obligatory that **Tamar** will take drastic steps later to secure the contractual intention of Levirate promise.
15. Vs.11 then exposes Judah’s real reasoning for delaying the Levirate principle, “**for he thought, ‘I am afraid that he too may die like his brothers/kiy ‘amar waw pen muth gam hu’ kaph ‘ach’**”.
16. Shelah’s age was just excuse to cover a superstition that had encroached his thinking.
17. There is no indication that **Judah** gave heed to the evil of his two previous sons as the cause for their deaths.
18. Rather he viewed **Tamar** as blame.
19. This is a consequence of self-righteousness in that when God intervenes in judgment jamming one’s efforts, they resort to the human viewpoint of “bad luck”.
20. These types refuse to see things as they really are from the Divine viewpoint.
21. Self-righteousness exudes an arrogance of thinking believed superior to others qualifying them to judge based on their own relative standards. Cp.Joh.7:24
22. After all, they are “doing/being good” (though only going through the motions of doctrine) and therefore adverse effects to their agendas must be caused by others.
23. The self-righteous human good approach to the POG creates a delusional world where BD is replaced with emotionalism (e.g., fear) and the innocent are often victimized as guilty (e.g. **Tamar**).
24. Religious reversionists often hold to physical family as supreme in relationships and will turn a blind eye to their –V and evil (e.g., Er and Onan).
25. Judah’s present path of life has turned him into a mystic and deceiving liar.
26. His actions now reflect misjudgment as part of his self-righteous efforts to “play God” filling the void of doctrine with his own brand of justice.
27. **Tamar** in innocence is unaware of Judah’s true intentions and simply does what she is told and “**went and lived in her father’s house/halak waw yashab bayith ‘ab’**”.
28. Her obedience hints to evidence of +V that God will ultimately honor.



## GENESIS

### TAMAR'S PLOY

#### EXEGESIS VERSES 12 – 14:

WTT Genesis 38:12  
 וַיִּרְבוּ הַיָּמִים וַתֵּמַת בֵּת־שׁוּעַ אִשְׁת־יְהוּדָה וַיִּנָּחַם  
 יְהוּדָה וַיַּעַל עַל־גִּזְזֵי צֹאנוֹ הוּא וְחִירָה רֵעֵהוּ הָעֶדְלָמִי  
 תִּמְנָתָה:

NAS Genesis 38:12 Now after a considerable time Shua's daughter, the wife of Judah, died;  
 (וַיִּרְבוּ הַיָּמִים וַתֵּמַת בֵּת־שׁוּעַ אִשְׁת־יְהוּדָה [waw consec. + v/qal/IPF/3mpl: rabah;  
 "and it became many"; + d.a. + n/com/m/pl/abs: yom; "the days"; + waw consec. +  
 v/qal/IPF/3fs: muth; "and she died"; + n/com/f/s/constr: bath; "the daughter of"; + proper n:  
 "Shua"; + n/com/f/s/constr: 'ishshah; "the wife of"; + proper n: "Judah"])

and when the time of mourning was ended, Judah went up to his sheepshearers at Timnah,  
 he and his friend Hirah the Adullamite. (וַיִּהְיֶה נֶחֱם וַיַּעֲלֶה וַיְהוּדָה נָחַם וַיֵּלֶךְ  
 וְחִירָה רֵעֵהוּ הָעֶדְלָמִי הָרֵעַ חִירָה [waw consec. + v/Niphal/IPF/3ms: nacham; "and having been  
 consoled/comforted"; + proper n: "Judah"; + waw consec. + v/qal/IPF/3ms: -alah; "then he  
 went up/ascended"; + prep: -al; "as far as/upon"; + v/qal/ptc/m/pl/constr: gazaz; "the ones  
 shearing"; + n/com/f/s/constr. w/3ms suff: tso'n; "his sheep"; + pro/3ms: hu'; "he himself"; +  
 waw conj. + proper n: "and Hirah"; + n/com/m/s/constr. w/3ms suff: re-a; "his friend"; + d.a. +  
 proper n: "the Adullamite"; + proper n: "at Timnah"])

WTT Genesis 38:13  
 וַיִּגַּד לְתַמָּר לֵאמֹר הִנֵּה חֲמוּץ עָלֶיהָ תִּמְנָתָה לְגֹז  
 צֹאנוֹ:

NAS Genesis 38:13 And it was told to Tamar, "Behold, your father-in-law is going up to  
 Timnah to shear his sheep." (וַיִּגַּד לְתַמָּר לֵאמֹר לְתַמָּר לֵאמֹר הִנֵּה חֲמוּץ עָלֶיהָ תִּמְנָתָה לְגֹז  
 צֹאנוֹ [waw consec. + v/Hophol/IPF/3ms {causative passive}: nagad; "and it was caused to have  
 been made known"; + prep: lamed + proper n: "to Tamar"; + prep: lamed w/ v/qal/inf/constr:  
 'amar; "saying"; + interj.part: hinneh; "behold"; + n/com/m/s/constr. w/2fs suff: cham; "your  
 father-in-law"; + v/qal/ptc/m/s/abs: -alah; "is ascending"; + proper n: "to Timnah"; + prep:  
 lamed w/ v/qal/inf/constr: gazaz; "to shear"; + n/com/f/s/constr. w/3ms suff: tso'n; "his sheep"])

WTT Genesis 38:14  
 וַתִּסְרֹב בְּגִדֶיהָ וַתִּסְרֹב בְּגִדֶיהָ וַתִּסְרֹב בְּגִדֶיהָ וַתִּסְרֹב בְּגִדֶיהָ  
 וַתִּתְעַלֵּף וַתִּשָּׁב בְּפֶתַח עֵינָיו אֲשֶׁר עַל־דַּרְוֹן תִּמְנָתָה כִּי  
 רָאָתָהּ כִּי־נָדַל שְׁלָהּ וְהוּא לֹא־נִתְנָה לוֹ לְאִשָּׁה:

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NAS Genesis 38:14 So she removed her widow's garments and covered herself with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah; (

עֵינַיִם פָּתַח בַּיִשָּׁב וְעַלָּף וְצָעִיף הָ בַ כְּסֵה וְעַל מִן אֶלְמְנוּת בְּגָד סוּר  
 אֲשֶׁר [waw consec. + v/Hiphil/IPF/3fs: sur {lit. turn aside/depart}; "and she cause to remove"; + n/com/m/pl/constr: beged; "the garments of"; + n/com/f/s/constr. w/3fs suff: 'alemenuth; "her widowhood"; + prep: min + prep. w/3fs suff: -al; "from upon her"; + waw consec. + v/Piel/IPF/3fs: kasah; "and she utterly covered/concealed/hid"; + prep: bet + d.a. + n/com/m/s/abs: tsa-iyph; "in the shawl/veil"; + waw consec. + v/Hithpael/IPF/3fs: -alaph; "and she cause to wrap/cover herself"; + waw consec. + v/qal/IPF/3fs: yashab; "and she sat"; + prep: bet + n/com/m/s/constr: pethach; "in the entrance/opening of"; + proper n: -eynayim; "Enaim"; + rel.pro: 'asher; "which" + prep: -al + n/com/b/s/constr: derek; "is on the way of"; + proper n: "Timnah"])

for she saw that Shelah had grown up, and she had not been given to him as a wife. (כִּי

אִשָּׁה לָ לָ נָתַן לֹא הָיָא וְשִׁלָּה גָדֹל כִּי רָאָה [conj: kiy; "because/for"; + v/qal/PF/3fs: ra'ah; "she saw"; + conj: kiy; "that"; + v/qal/PF/3ms: gadol; "he became of age/became grown"; + proper n: "Shelah"; + waw conj. + pro/3fs: hiy'; "and she herself"; + neg.part: lo' + v/Niphal/PF/3fs: nathan; "she had not been given"; + prep: lamed w/3ms suff: "to him"; + prep: lamed + n/com/f/s/abs: 'ishshah; "for a wife"])

### ANALYSIS VERSES 12 – 14:

1. The teaching behind the coming events at hand (both historically and typologically) assumes additional depth in doctrinal understanding.
2. This is as it is applied to God's will. *See Doctrine of Divine Essence/Attributes*
3. His will is understood in the attribute of His Sovereignty.
4. He is the Creator and therefore His will in design reigns supreme. Isa.46:9-10 cp.Jam.1:18
5. His Sovereign will as directed towards men is expressed in 4 ways: Directive; permissive; overruling and geographically.
6. His directive and permissive wills are paramount to interpreting the events of **Tamar and Judah** (vss.12-26) with His Sovereign will as result (vss.27-30: perpetuating the line of Christ through Perez).
7. On the one hand, it is God's directive will that **Tamar** find fulfillment via the Levirate law.
8. On the other hand, the path in fulfillment will transpire under God's permissive will.
9. The teaching is designed to dovetail with the dispensational doctrine of the Levirate law portending the Church as typed by **Tamar**.
10. On the one hand, it is God's directive (and sovereign) will that the Church is given dispensational privilege. Eph.1:9-10.
11. On the other hand, this is accomplished via His permissive will adjoining the Gentile race into union with the Hebrew race (Israel) in tandem with the line of Christ creating an age of grace dispensationally. Cf.1Pet.1:10-12 esp.vs.10 cp.Rom.11:11-12,25
12. **Judah** historically mimics Israel's religious reversionism at the 1<sup>st</sup> Advent.

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13. **Tamar** plays the role of Gentiles needing salvation from their own brand of religious reversionism. Cf.Mat.6:7; 1Cor.10:20
14. She personifies the religious reversionism hindering the Gentiles for salvation that **Judah** has adopted with his own twist of works for salvation that in turn denies one salvation.
15. One approach is just as detrimental to the POG as the other.
16. Both will play out their parts functioning under God's permissive will.
17. The end result will be an application of grace perpetuating the line of Christ.
18. It is through His seed that the Judeo-Christian faith will be made possible under the Abrahamic Covenant. Cf.Gen.22:18; Gal.3:16
19. It is the doctrine of grace through the Person of Christ that is the teaching intended to be understood in operation **Tamar and Judah** readdressing the subtheme of chapter 38.
20. Our immediate text resumes with irony in Judah's life in vs.12, "**Now after a considerable time Shua's daughter, the wife of Judah, died**/waw rabah ha yom waw muth bath Shua 'ishshah Judah".
21. The English phrase "**Now after a considerable time**" is literally in the Hebrew "**Now it became many days**".
22. The event of **Shua's** daughter's death was not a matter of years, but **days** after the deaths of Judah's sons in vss.8-10.
23. In other words, the timing of deaths were separated sufficiently for **Judah** to "catch his breath", so to speak, in grieving for his sons when the death of his **wife** occurred.
24. Here we are informed that indeed **Judah** and the **daughter** of Shua were married in vs.2 as she is called his *'ishshah (wife)*.
25. Sanctified sarcasm asks, "Who is **Judah** going to now blame for his wife's death?"
26. Whereas he had **Tamar** as his scapegoat for his two sons, there is none to falsely judge here.
27. His wife's death should have been a "heads up" warning that maybe Judah's religious viewpoint thinking (mysticism) was not as he supposed.
28. Maybe his critique of life was not the reality his self-righteous arrogance had conjured up!
29. But as it is with religious reversionists, God's wake-up call goes unheeded as he just chalks it up to fate.
30. This explains the seeming detached reaction in vs.12b, "**and when the time of mourning was ended, Judah went up to the sheepshearers at Timnah, he and his friend Hirah the Adullamite**/waw nacham Judah waw -alah -al gazaz tso'n hu' waw Hirah re-a ha Addulamite Timnah".
31. He receives condolences from those reversionists with whom he had surrounded himself reflected in the passive Niphal verb *nacham (having been consoled/comforted)*.
32. There is no mention of "**time of mourning**" in the Hebrew and as it is omitted lends an air of *c'est la vie* or "that's life" to her death.
33. This reflects the attitude of the religious reversionist when they don't or can't face the truth of reality about them in that they try to ignore the issue as much as possible.
34. They just chalk up unpleasant circumstances to fate having no bearing in life otherwise.
35. There is no doctrinal comfort afforded in this type of situation.
36. Who was he going to get doctrine from, **his friend Hirah**?
37. Here Moses also makes clear that Judah's relationship with **Hirah** was in violation of the doctrine of separation as he refers to him as "**his friend**" (*re-a*). Cp.Jam.4:4

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38. After the “Sorry for your loss” rhetoric makes its rounds, **Judah** tries to return to some normalcy and with the **Adullamite** heads up to where his employees were shearing **sheep**.
39. The location of the **sheepshearers** was at **Timnah** (vs.14a) about 10 miles over mountainous terrain from Adullam the latter being the supposed residence of **Judah** (vs.1).
40. News of Judah’s travels quickly finds **Tamar**. as she is told “**Behold, your father-in-law is going up to Timnah to shear his sheep**”.
41. The opening phrase of vs.13 “**And it was told to Tamar**/waw nagad lamed tamar lamed ‘amar” employees the Hophol verb (causative passive) *nagad* (*it was caused to have been told*) indicating an outside agent making sure **Tamar** was informed.
42. This suggests that **Tamar** was keeping close tabs on Judah’s affairs at this time.
43. The news begins with the interjectory particle *hinneh* (**Behold**) that is exclamatory suggesting anticipation by the hearer.
44. Vss.13 and 14 are presented in an ABAB pattern of explanation:
  - A. Vs.13 = A: “**Behold, your father-in-law is going up to Timnah to shear his sheep**/hinneh cham –alah timnah gazaz tso’n”.
  - B. Vs.14a = B: “**So she removed her widow’s garments and covered herself with a veil, and wrapped herself, and sat in the gateway of Enaim, which is on the road to Timnah**/waw sur begged ‘alemenuth min –ad waw tsa-iyph waw –alaph waw yashab bet pethach –eynayim ‘asher –al derek timnah”.
  - C. Vs.14b = A: “**For she saw that Shelah had grown up**/kiy ra’ah kiy gado shelah”.
  - D. Vs.14c = B: “**And she had not been given to him as a wife**/waw hiy lo’ nathan lamed lamed ‘ishshah”.
45. The explanation as to why **Tamar** was so intent on hearing news of Judah’s activities in vs.13 (A) is explained in vs.14 (A), “**for she saw that Shelah had grown up**”.
46. The double use of the causative conjunction *kiy* (**for, that**) indicates that **Tamar** had been patiently watching the growth of **Shelah** over time having reached the age conducive to marriage.
47. This lends support to our previous suggestion that his two older brothers’ ages were to be the standard determining when the marriage should occur (18 years old; vs.11, pt.7).
48. In fact, the text hints that **Shelah** was probably a year or so older at this time.
49. This is implied in vs.14c (B) “**and she had not been given to him as a wife**” that explains Tamar’s actions of disguise in vs.14a (B).
50. **Tamar** had come to a definite conclusion that **Judah** was reneging on his promise for marriage.
51. The next challenge for the interpreter is to figure out why Moses places the explanation of events last (at the end of vs14) as if “after the fact” i.e., **Tamar** comes to conclusion after jumping into action.
52. A hint there is found in the phrase “**for she saw**” vs.14b which literally could be interpreted that she had visual contact with **Shelah** on the occasion at hand.
53. In other words, **Judah** had also taken **Shelah** with him to go up and **shear his sheep**.
54. This lends impetus as to her actions of vs.14a.
55. Having realized Judah’s intention to withhold **Shelah** from her, she disguises herself as a temple prostitute (cf.vss.21,22) to see if she could “bait” **Shelah** into copulation.
56. Her rationale: This would not be fornication on her part as they were legally betrothed to be married under the Levirate promise.

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57. This suggestion lends some innocence on Tamar's behalf in this whole ordeal.
58. The question is, "How did she know that her ploy might find success"?
59. The answer lies in the fact of the religious reversionism of which Judah's family had become immersed.
60. The company **Judah** kept represented by **Hirah the Adullamite** who being pagan practicing idolatry shadows his own religious infidelity.
61. **Judah** followed the pattern of 1Cor.15:33.
62. **Tamar** herself having come from such a pagan culture would be very familiar with their practice and knew that Judah's family had compromised doctrine in that area of life.
63. **Judah** and family had accepted the practice of sexual immorality by way of temple prostitutes as part of their religious reversionism.
64. This explains the unreserved actions of **Judah** in vs.15-19.
65. As it will turn out, it is not **Shelah** that falls for her ploy, but **Judah**.
66. **Judah** has just recently lost his wife, so rational on his part of imbibing is self-evident.
67. He will become the "seed" to pass on the line of Messiah.
68. All this without knowledge of what he was doing.
69. The scenario maintains the thought of our typology: **Shelah** is dismissed textually as he represents no reversion recovery of Israel; **Judah** epitomizes just how steeped in religious reversionism the nation became.
70. It is **Judah** that God compels to be the unsuspecting sire to the Messianic line.
71. Not based on any righteous merits of **Judah** but solely on God's grace.
72. With anticipation and not without hopeful pause, **Tamar** springs into action.
73. The phrase "**she removed her widow's garments**" employs the Hebrew hiphil verb *sur* that literally means to "turn aside/depart".
74. **Tamar** determines that no longer will she play the **widow's** role but will avail herself of the Levirate promise even if she has to disguise herself to do it.
75. Typifying the Church, **Tamar** pictures the potential "bride" as one concealed in specific identity to the eyes of Israel dispensationally. 1Pet.1:10ff cp.Mat.21:43
76. She placed herself **in the gateway of Enaim** that travelers **to Timnah** would have to pass on their way.
77. Obviously, Tamar's father lived in **Enaim** or close by (cf.vs.11).
78. She plays the part of the Gentile race immersed in paganism and places herself in the hands of Providence hoping for the best.
79. Her hope demonstrates her faith to come into union with this Hebrew family. Cf.Rom.16:26 cp.Eph.3:1-6 cf.Heb.11:1; 1Pet.1:21
80. She pictures one that desperately wants to receive the benefits of the Levirate law and will "seek" it through whatever means necessary.

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JUDAH'S PERVERSION

## EXEGESIS VERSES 15 – 19:

וַיִּרְאֶה יְהוּדָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְתָה פָּנֶיהָ: <sup>WTT</sup> Genesis 38:15

<sup>NAS</sup> Genesis 38:15 **When Judah saw her, he thought she was a harlot, for she had covered her face.** (וַיִּרְאֶה יְהוּדָה רֵאָה וַיַּחְשְׁבֶהָ לְזוֹנָה כִּי כִסְתָה פָּנֶיהָ {waw consec. + v/qal/IPF/3ms w/3fs suff: ra'ah + proper n: "when/now Judah saw her"; + waw consec. + v/qal/IPF/3ms w/3fs suff: chashab {lit. to think/reckon/make a judgment; same as 15:6; 31:15}; "and he thought her"; + prep: lamed; "to be"; + n/com/f/s/abs: zonah; "a prostitute" {same as 34:31}; + conj: kiy; "because"; + v/Piel/ptc/3fs: kasa; "she concealed/disguised"; + n/com/m/pl/constr. w/3fs suff: paneh; "her face"})

וַיֵּט אֵלֶיהָ אֶל-הַדֶּרֶךְ וַיֹּאמֶר הֲבֵנָא אֲבוֹא אֵלָיךְ כִּי לֹא יָדַע כִּי כִלְתוֹ הוּא וַתֹּאמֶר מִה־תִּתֶן-לִי כִּי תָבוֹא אֵלַי: <sup>WTT</sup> Genesis 38:16

<sup>NAS</sup> Genesis 38:16 **So he turned aside to her by the road, and said, "Here now, let me come in to you";** (וַיֵּט אֵל בּוֹא נָא יֵהָב אִמְרֵךְ וַיִּדְרֶךְ הָ אֵל אֵל נָטָה וַיֹּאמֶר [waw consec. + v/qal/IPF/3ms: natah; "he turned aside" {same as 38:1 "visited"; used figuratively "to pervert justice" e.g., Exo.23:6; Deu.16:19; 24:17; 27:19; and to apostatize or "turn away" e.g., Solomon and his wives in religious reversionism: 1Kgs.11:2-4,9}; + prep. w/3fs suff: 'el; "to her"; + prep: 'el + d.a. + n/com/b/s/abs: derek; "beside the road"; + waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + v/qal/IPF/m/s: yahab; "give"; + part: na; "now"; + v/qal/IPF/1cs/cohortative: bo' + prep. w/2fs suff: 'el; "let me come into you"])

**for he did not know that she was his daughter-in-law.** (כִּי לֹא יָדַע כִּי הִיא כִּלְתוֹ כִּי לֹא יָדַע כִּי הִיא כִּלְתוֹ [conj. + kiy + neg.part: lo' + v/qal/PF/3ms: yada-; "because he did not know"; + conj: kiy; "that"; + n/com/f/s/constr. w/3ms suff: kallah; "his daughter-in-law"; + pro/3fs: hiy'; "was she"])

**And she said, "What will you give me, that you may come in to me?"** (וַתֹּאמֶר נָתַן מָה אִמְרֵךְ וַיֵּט אֵל בּוֹא פִּי לִי [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + interr.pro: mah; "What?"; + v/qal/IPF/2ms: nathan; "will you give"; + prep. w/1cs suff: lamed; "to me"; + conj: kiy + v/qal/IPF/2ms: bo'; + prep. w/1cs suff: 'el; "that you may come into me"])

וַיֹּאמֶר אֲנֹכִי אֲשַׁלַּח גְּדֵי-עֵזִים מִן-הַצֹּאן וַתֹּאמֶר אִם-תִּתֶן עִרְבוֹן עַד שְׁלַחְךָ: <sup>WTT</sup> Genesis 38:17

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<sup>NAS</sup> Genesis 38:17 He said, therefore, "I will send you a kid from the flock." She said, moreover, "Will you give a pledge until you send it?" (וּמִן עֵז גְּדִי שְׁלַח אֲנֹכִי אֹמֵר ו) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + pro/1cs: 'anikiy; "I myself"; + v/Piel/IPF/1cs: shalach; "will send"; + n/com/m/s/constr: gedy; "a young male goat of" {same as 27:9,16}; + n/com/f/pl/abs: -ez; "female goats"; + prep: min + d.a. + n/com/b/s/abs: tso'n; "from the flock"; + waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + conj: 'im {introduces conditional oath/promise: lit. "if" showing Tamar's condition for agreement otherwise}; + v/qal/IPF/2ms: nathan; "you will give"; + n/com/m/s/abs: -erabon; "a pledge/collateral of guarantee" {used 3x; Gen.38:17,18,20}; + prep: -ad: "until"; + v/qal/inf/constr. w/2ms suff: shalach; "you send it" ])

<sup>WTT</sup> Genesis 38:18 וַיֹּאמֶר מָה הָעֶרְבוֹן אֲשֶׁר אֶתֶן-לְךָ וַתֹּאמֶר חֹתָמִי וּפְתִילֶךָ וּמַטֵּה אֲשֶׁר בְּיָדְךָ וַיִּתֶן-לָהּ וַיָּבֵא אֵלֶיהָ וַתֵּהָר לּוֹ:

<sup>NAS</sup> Genesis 38:18 And he said, "What pledge shall I give you?" (וּמִן עֵז גְּדִי הַמָּה אֹמֵר ו) [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + interr.pro: mah; "What?"; + d.a. + n/com/m/s/abs: -erabon; "pledge"; + rel.pro: 'asher: "of which"; + v/qal/IPF/1cs: nathan; "I will give"; + prep. w/2fs suff: lamed; "to you" ])

And she said, "Your seal and your cord, and your staff that is in your hand." (וּמִן עֵז גְּדִי הַמָּה אֹמֵר ו) [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + n/com/m/s/constr. w/2ms suff: chotam; "your seal/signet ring" {used of kings cp. 1Kgs.21:8}; + waw conj. + n/com/m/s/constr. w/2ms suff: pathiyl; "and your cord" {used 11x}; + waw conj. + n/com/m/s/constr. w/2ms suff: matteh; "and your staff" {used of a king's scepter cp.Psa.110:2}; + rel.pro: 'asher + prep: bet + n/com/f/s/constr. w/3ms suff: yad; "which is in your hand" ])

So he gave them to her, and went in to her, and she conceived by him. (וּלְ נָתַן ו) [waw consec. + v/qal/IPF/3ms: nathan; "and he gave"; + prep. w/3fs suff: lamed; "to her"; + waw consec. + v/qal/IPF/3ms: bo' + prep. w/3fs suff: 'el; "and he went into her"; + waw consec. + v/qal/IPF/3mfs: harah; "and she conceived/became pregnant"; + prep. w/3ms suff: lamed; "by him" ])

<sup>WTT</sup> Genesis 38:19 וַתִּקַּם וַתֵּלֶךְ וַתִּסַּר צְעִיפָהּ מֵעֲלֶיהָ וַתִּלְבַּשׁ בְּגָדֶיהָ אֶלְמְנוּתָהּ:

<sup>NAS</sup> Genesis 38:19 Then she arose and departed, and removed her veil and put on her widow's garments. (וּלְ מִן עֵל מִן צְעִיף סוֹר ו הֵלֶךְ ו קוּם ו) [waw consec. + v/qal/IPF/3fs: qum; "and she arose/stood"; + waw consec. + v/qal/IPF/3fs:

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*halak; "and she walked/departed"; + waw consec. + v/Hiphil/IPF/3fs: sur; "turned aside/removed"; + n/com/m/s/constr. w/3fs suff: tsa-iyph; "her veil" {same as vs.14}; + prep: min + prep. w/3fs suff: -al; "from upon her"; + waw consec. + v/qal/IPF/3fs: labash; "and she put on/dressed"; + n/com/m/pl/constr: beged; "the garments of"; + n/com/f/s/constr. w/3fs suff: 'alemenuth; "her widowhood" {same as vs.14}})*

### ANALYSIS VERSES 15 – 19:

1. Tamar essentially placed herself in the hands of Providence hoping her ploy will provide results (vs.14)
2. By faith she pursues the promise otherwise guaranteed her by doctrine.
3. Tamar continues to foreshadow the Church.
4. It is not via God's directive will that Tamar ultimately conceives finding satisfaction under the Levirate law.
5. Instead He allows under His permissive will perpetuation of life and heritage on her behalf finding success.
6. In other words, Shelah, the preferred husband under the doctrinal mandates, is not in view.
7. His absence contextually, typologically portrays the void of doctrinal teaching in Israel at the 1<sup>st</sup> Advent and hence void Ph<sub>1</sub> truth.
8. The gospel as intended to be taught by the Levitical priesthood represented through extravagant ritual at the 1<sup>st</sup> Advent had disappeared from the scene of national witness.
9. The Temple during the ministry of Christ fell under His condemnation evidencing their religious reversionism at the time. E.g., 2 temple cleansings: Joh.2:13-22; Mat.21:12-13 cp.Joh.8:13,19-20,39-45
10. The only solution for Tamar enjoying the benefits of the Levirate law must come from another source.
11. Enter **Judah** appearing on the scene.
12. **Judah** who is playing god personifies the land of **Judah** and its spiritual disposition at the 1<sup>st</sup> Advent.
13. That the Levirate promise is not fulfilled through the traditional dispensational responsibilities of the Levitical priesthood, another having the Sovereign right of dispensational jurisdiction must intervene.
14. That is none other than the promised Seed that is in the line of Kings having the right of rule over both Israel and the Church at the appointed time. Cp.Joh.1:49; 12:13; Rom.15:12
15. Messiah will come from the land that spiritually plays God, just like its namesake presently: **Judah**. Cf.Mat.2:6
16. This resolution to Tamar's dilemma typologically is embedded symbolically in the verses to follow.
17. Further the symbols have irony embedded within.
18. It now becomes clear contextually just how steeped into religious reversion **Judah** had gone as he embraces the phallic practice of temple prostitution (cf.vs.21).
19. He first sees Tamar and immediately recognized her manner of dress as advertisement for her trade as "**as he thought she was a harlot, for she had covered her face/waw chashab lamed zonah kiy kasa paneh**" (vs.15).
20. The English "**he thought**" in the Hebrew (chashab) means to "make a judgment".



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21. Once again we see **Judah** erroneously critiquing life immersed in his religious reversionism (cp.vs.11).
22. He takes advantage of the situation and “**he turned aside to her by the road, and said, ‘Here now, let me come in to you’**”/natah ‘el ‘el ha derek waw ‘amar yahab na’ bo’ ‘el” (vs.16).
23. The Hebrew verb *natah* (**turned aside**) captures the essence of Judah’s spiritual dereliction:
  - A. It is used figuratively to pervert justice e.g., Exo.23:6; Deu.16:19; 24:17; 27:19.
  - B. How apropos both in near context and remotely as **Judah** misjudges what Tamar is and personifies the future misjudgment of the nation towards their Messiah.
  - C. It is used figuratively as to the apostasy behind religious reversionism e.g., 1Kgs.11:2-4,9.
  - D. The land of **Judah** in far fulfillment imitates their forefather embracing religious reversionism ignorant to the POG.
24. Our present scenario envisions Israel “getting in bed” with Gentile paganism illustrating Israel’s religious reversionism as nothing less worthless and evil in God’s eyes.
25. Judah’s ignorance to the situation is specifically iterated in the next clause of vs.16, “**for he did not know that she was his daughter-in-law**/kiy yada- kiy kallah hiy””.
26. **Judah** illustrates negative volition as the cause for religious reversionism in the negative causal phrase “**for he did not know**”.
27. It is his ignorance in spiritual deviation that sets up the whole scenario at hand allowing for **his daughter-in-law** to gain advantage of the situation.
28. This illustrates the juxtaposition of Israel to the Church dispensationally.
29. The services of a prostitute are not free so she counters his solicitation, “**What will you give me, that you may come in to me?**”/mah nathan lamed kiy bo’ ‘el”.
30. The bartering for payment illustrates the contrast of religious reversionism working for salvation to the true gospel of the free gift of salvation. Cp.Rom.6:23; Eph.2:8,9
31. Religious reversionism may appeal to the flesh but there is a price to pay/play.
32. Not so in the POG as Jesus paid that price for us!! Cp.Gal.3:13; 1Pet.1:18,19
33. Judah’s offer is stated in vs.17, “**I will send you a kid from the flock**”/anikiy shalack gediy –ex min ha tso’n”.
34. The items bartered are symbolic as to the typology depicted.
35. **Judah** does not offer Tamar a female goat that would be advantageous to him for breeding able to increase his herd.
36. What he offers is generally viewed as limited to eating or used as a ritual sacrifice.
37. As to the practical approach by **Judah**, he would know that it was a pagan custom to utilize a **kid** for a fertility rite by boiling it in its mother’s milk. *The Treasury of Scriptural Knowledge*
38. As such, it would have intrinsic value for one engaged in pagan practice such as a temple prostitute.
39. This pagan practice was forbidden under the Law. Exo.23:19; 34:26; Deu.14:21
40. Ironically however, under the Law, a male goat can be used as a sin offering. Lev.4:23; 9:3,15, etc.
41. The Hebrew noun used in the sacrificial verses in Leviticus is “שֵׁעִיר – sheyir” from which we get the Hebrew term for “hair/hairy” as so describing Esau in Gen.27:11,23.

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42. Our English term “**kid**” is the same Hebrew term *gediy* used to describe the male goat used to cover Jacob’s hands and neck or in other words a **kid** is a hairy young male goat. Cf.Gen.27:9,16
43. It appears that Moses chooses to use the term *gediy* to point to the dual nature intended in Judah’s offer.
44. He on the one hand embraces religious reversionism using a value common in pagan practice.
45. On the other he symbolically is providing a means of sacrifice necessary for eternal life and blessing...forgiveness of sins.
46. Obviously, **Judah** is unprepared in this unexpected encounter with a temple prostitute as he is driven by lust and thus does not have the **kid** in his possession.
47. Tamar is not willing to accept his terms on his promise alone and counters with “**Will you give a pledge until you send it?**”im nathan –erabon –ad shalach”.
48. Her question challenges the reader as to intent.
49. Is it only that she wants a guarantee that the **kid** will be given to her?
50. Obviously she doesn’t trust **Judah** to meet his obligations.
51. However, Tamar is also much aware of the dangers inherent in her pursuit.
52. That Shelah is not her “john”, then she places herself outside the jurisdiction intended in the Levirate law in an act punishable by death per vs.24.
53. Her security was to have something of Judah’s personal possession that would ensure that he had indeed “purchased” her for sex.
54. As vss.25,26 make clear, this gives her leverage in her defense.
55. Ironically she avoids prosecution as she is “purchased” with a price. Cf.Act.20:28
56. The question is typologically “What does the Church have as surety that the sacrifice offered by the land of **Judah** has power to cancel spiritual death and fulfill the promises of doctrine in lieu of Israel’s deficiency?”
57. In vs.18, **Judah** simply asks, “**What pledge shall I give you?**”mah ha –erabon ‘asher nathan lamed”.
58. Tamar’s response is concise having 3 elements:
  - A. “**Your seal**/chotam”.
  - B. “**And your cord**/waw pathiyl”.
  - C. “**And your staff that is in your hand**/waw matteh ‘asher yad”.
59. Literally, these items would have some value to **Judah** and though not of value to others he would want them back.
60. However, he also dismisses their ultimate importance in value and is willing to risk them as collateral for temporary pleasure.
61. Ironically they answer the surety for the Church that the promised sacrifice is qualified to cancel out eternal death and provide the truth.
62. The Hebrew *chotam* (**seal**) is used for a signet ring worn by kings. Cp.1Kgs.21:8
63. The **staff in his hand** is first to be understood here as a shepherds staff as that would be what one would need going to take care of sheep business (cp.vs.12-13).
64. However, the Hebrew *matteh* (**staff**) is also used as a king’s scepter in Psa.110:2.
65. The **cord** or braided thread would be used to bind things to one’s clothing or person.
66. Here, the **cord** symbolically ties together the ring and shepherds **staff**.
67. The “**hand**” (*yad*) is used quite often as a figure for power. Cf.Psa.10:12; 48:10; 71:4; et al

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68. The guarantee for the Church is that the sacrifice offered holds the two offices necessary to overturn the death penalty and ensure the fulfillment of promises for the Church both legally and spiritually bound (the **cord**) together as One.
69. This highlights Jesus Christ as both Kings of kings (1Tim.6:15) having the legal authority to commute the death sentence (cp.Joh.12:31) and as the ruling Chief and Good Shepherd (1Pet.5:4; Joh.10:11,14) willing to sacrifice His life and fulfill the truth of the gospel to men.
70. As the Ruling Shepherd He is given authority over the Church. Eph.1:22; 5:23; Col.1:18
71. Two things Moses expects the readers to keep in mind as they envision the typology compared to the historical narrative of our verses:
  - A. Both **Judah** and Tamar are ignorant as to the spiritual realities at hand and the situation is governed by Divine Providence.
  - B. Tamar is only seeking the promise of the Levirate law to be fulfilled while **Judah** has willfully withheld the promise.
72. **Judah** agrees to the terms and “**so he gave *them* to her, and went in to her, and she conceived by him**/waw nathan lamed waw bo’ ‘el waw harah lamed”.
73. Under God’s permissive will, **Judah** and Tamar copulate with the end result providing the seed that will perpetuate the line of Christ.
74. Thus God’s directive will under the Covenant is fulfilled as well as typologically regarding the Church becoming grafted in as a Judeo-Christian faith for a dispensation of grace.
75. Obviously, Tamar wouldn’t have known she **conceived** immediately.
76. Moses supplies us with this future fact looking forward to its ultimate ramifications just as typologically the event portrays.
77. After their affair, Tamar “**arose and departed, and removed her veil and put on her widow’s garment’s**/qum waw halak waw sur tsa-iyph min –al waw labash begged ‘’alemenuth”.
78. Tamar removes her disguise returning to her apparent role as a **widow** after she is out of Judah’s sight.
79. She is envisioned now as one having a new husband (**Judah**) ignorant as to his part in providing the seed to carry on the legacy of the promise while she herself continues in her assigned niche.
80. Emulating the Church she pictures CA believers that on the surface appear un-betrothed and having no family heritage awaiting God’s perfect timing revealing their real place in the POG.

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JUDAH'S PRIDE EXPOSED

## EXEGESIS VERSES 20 – 23:

וַיִּשְׁלַח יְהוּדָה אֶת־גִּדְי הָעִזִּים בְּיַד רֵעֵהוּ  
הָעַדְלָמִי לִקְחַת הָעֶרְבוֹן מִיַּד הָאִשָּׁה וְלֹא מָצָאָהּ: WTT Genesis 38:20

<sup>NAS</sup> Genesis 38:20 When Judah sent the kid by his friend the Adullamite, to receive the pledge from the woman's hand, he did not find her. (ב עז ה גדי את יהודה שלח ו) *[waw consec. + v/qal/IPF/3ms: shalach; "and he sent"; + proper n: "Judah"; + sign of d.o. + n/com/m/s/constr: gedy; "a kid of/young male goat of" ; + d.a. + n/com/f/pl/abs: -ez; "the she-goats/the tribe"; + prep: bet + n/com/f/s/constr: yad + n/com/m/s/constr. w/3ms suff: re-a; "by the hand of his friend"; + d.a. + proper n: "the Adullamite"; + prep: lamed w/ v/qal/inf/constr: laqach; "to take/receive"; + d.a. + n/com/m/s/abs: -erabon; "the pledge/surety"; + prep: min + n/com/f/s/constr: yad + d.a. + n/com/f/s/abs: 'ishshah; "from the hand of the woman/wife"; + waw conj. + neg.part: lo' + v/qal/PF/3ms w/3fs suff: matsa'; "but he did not find her"])*

וַיִּשְׁאַל אֶת־אֲנָשֵׁי מְקוֹמָהּ לֵאמֹר אַיֵּה הַקְּדֻשָּׁה  
הוּא בְּעֵינַיִם עַל־הַדֶּרֶךְ וַיֹּאמְרוּ לֹא־הִיְתָה בָּזֶה קְדֻשָּׁה: WTT Genesis 38:21

<sup>NAS</sup> Genesis 38:21 And he asked the men of her place, saying, "Where is the temple prostitute who was by the road at Enaim?" (ה אייה אמר ל מקום איש את שאל ו) *[waw consec. + v/qal/IPF/3ms: sha'al; "and he asked/inquired"; + sign of d.o. + n/com/m/pl/constr: 'ish; "the men of"; + n/com/m/s/constr. w/3fs suff: maqom; "her place"; + prep: lamed w/ v/qal/inf/constr: 'amar; "while saying"; + prep: 'ayyeh; "where?"; + d.a. + n/com/f/s/abs: qadesh; "is the temple prostitute"; + pro/3fs: hiy'; "she herself"; + prep: bet + proper n: "at Enaim"; + prep: -al + d.a. + n/com/b/s/abs: derek; "upon the road/path"])*

זֶה בִּהְיֵה לֹא אָמַר ו) **But they said, "There has been no temple prostitute here."** (ו זֶה בִּהְיֵה לֹא אָמַר ו) *[waw consec. + v/qal/IPF/3mpl: 'amar; "but they said"; + neg.part: lo' + v/qal/PF/3fs: hayah; "she did not exist"; + prep: bet + adj/m/s: zeh; "at this place"; + n/com/f/s/abs: qadesh; "a temple prostitute"])*

וַיִּשָּׁב אֶל־יְהוּדָה וַיֹּאמֶר לֹא מָצָאתִיהָ וְגַם אֲנָשֵׁי  
הַמָּקוֹם אָמְרוּ לֹא־הִיְתָה בָּזֶה קְדֻשָּׁה: WTT Genesis 38:22

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NAS Genesis 38:22 So he returned to Judah, and said, "I did not find her; and furthermore, the men of the place said, 'There has been no temple prostitute here.'" (וְזֶה בָּהֵיכָל לֹא אִמְרַת מְקוֹם הַיִּשׁוּשׁ וְגַם וְיָמָּה לֹא אִמְרַת וְיְהוּדָה אֵל שׁוּב קָדְשׁ [waw consec. + v/qal/IPF/3ms: shub; "and he returned"; + prep: 'el + proper n: "to Judah"; + waw consec. + v/qal/IPF/3ms: 'amar; "and said"; + neg.part: lo' + v/qal/PF/1cs w/3fs suff: matsa'; "I did not find her"; + waw conj. + conj: gam; "and also"; + n/com/m/pl/constr: 'ish + d.a. + n/com/m/s/abs: maqom; "the men of the place"; + v/qal/PF/3cpl: 'amar; "they said"; + neg.part: lo' + v/qal/PF/3fs: hayah + prep: bet + adj/m/s: zeh + n/com/f/s/abs: qadesh; "she did not exist here a temple prostitute"])

וַיֹּאמֶר יְהוּדָה תִּקַּח לָהּ פֶּן נִהְיֶה לְבוֹז הַנְּהָלָה שְׁלַחְתִּי הַנְּדָרִי הַזֶּה וְאַתָּה לֹא מִצַּאתָהּ: WTT Genesis 38:23

NAS Genesis 38:23 Then Judah said, "Let her keep them, lest we become a laughingstock." (וְיָמָּה לֹא אִמְרַת מְקוֹם הַיִּשׁוּשׁ וְגַם וְיָמָּה לֹא אִמְרַת וְיְהוּדָה אֵל שׁוּב קָדְשׁ [waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Judah"; + v/qal/IPF/3fs/jussive; laqach; "let her take/keep"; + prep. w/3fs suff: lamed; "for her"; + conj: pen; "lest"; + v/qal/IPF/1cpl: hayah; "we become"; + prep: lamed; "for"; + n/com/m/s/abs: buz; "scorn/disrespected/held in contempt"])

אַתָּה וְזֶה הוּא הַנְּדָרִי הַשְּׁלַח הַנְּהָלָה (אַתָּה וְזֶה הוּא הַנְּדָרִי הַשְּׁלַח הַנְּהָלָה) [interj.part: hinneh; "behold/after all"; + v/qal/PF/1cs: shalach; "I sent"; + n/com/m/s/abs: gedy; "the kid"; + d.a. + dem.adj/m/s: zeh; "this one"; + waw conj. + pro/2ms: 'attah; "and you yourself"; + neg.part: lo'; + v/qal/PF/2ms w/3fs suff: matsa; "did not find her"])

## ANALYSIS VERSES 20 – 23:

1. The saga of Judah's religious reversionism continues.
2. Having returned to camp, he "sent the kid by his friend the Adullamite, to receive the pledge from the woman's hand/shalach gedy ha –ez bet yad re-a ha Adullamite lamed laqach ha –erabon min yad 'ishshah".
3. The immediate question that should be in the reader's mind is why did **Judah** send **his friend** to pay off Tamar rather than go himself?
4. The answer lies with one simple word..."Appearance!!"
5. The religious reversionist likes to maintain the façade of a "godly crust" or "holding to a form of godliness" as Paul puts it in 2Tim.3:5.
6. Jesus condemned the religious reversionist leaders of his time for the same hypocrisy. Mat.23:27 cp.Luk.18:9-14
7. **Judah** wanted to keep his affair under wraps.

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8. His sexual liaison with Tamar was obviously covert and he intends to keep it that way so news of his sin would not travel to ears that might otherwise criticize.
9. His solution is to send his “reversionist **friend** in arms” having no qualms with being identified with a **temple prostitute** as it was common practice among the Canaanite sect.
10. That Hirah practiced such things he would be a good person for Judah to brag to or confide.
11. The **Adullamite** was more than willing to do business on Judah’s behalf as the reputation of his business partner might be at stake.
12. Besides, the world takes care of its own does it not? Cf.Joh.15:19
13. Hira’s primary agenda was to recover Judah’s personal belongings **from the woman’s hand**.
14. Obviously neither **Judah** nor Hirah knew the identity of Tamar.
15. However, it’s interesting to note that Moses employs the definite article with the noun that otherwise might designate her as “*the wife*” (*ha ‘ishshah*).
16. This implies that Judah’s sexual encounter was considered an act of marital consummation in the eyes of God.
17. The Hebrew *kallah* (English: *daughter-in-law* cf.vss.11,16,24) can also be understood as a “bride” or “spouse”. Cf.SOS 4:8,9,10,11,12, etc.
18. While on the surface it may seem that **Judah** is a man of his word sending **the kid** as promised (vs.17), he has been exposed as one not of such integrity (cf.vs.14).
19. The situation as a whole suggests that his only real concern here is to get back his belongings...belongings that could incriminate him otherwise.
20. Motivation clouding any proposed honesty to pay up is that he has otherwise placed himself in a situation that could lead to public exposure by a **prostitute** that didn’t get paid.
21. Even more so, when it is realized that his personal possessions might be forever lost, these things are not as important to him as saving face (vs.23).
22. Judah’s façade of godliness is more important than having to confess and admit to sin.
23. Upon arrival to the village Hirah asks around, “**Where is the temple prostitute who was by the road at Enaim/’ayyeh qadesh hiy’ bet enaim –al ha derek**” (vs.21).
24. The phrase in the beginning of vs.21, “**men of her place/’ish maqom** (3fs suffix)” validates our previous assumption that **Enaim** was where Tamar and her father lived (cf.vs.11).
25. Probably much to Hirah’s chagrin he is informed “**There has been no temple prostitute here/lo’ hayah bet zeh qadesh**”, meaning none in the area at all.
26. In vs.22, Hirah returns **to Judah** reporting back that “**I did not find her; and furthermore, the men of the place said, ‘There has been no temple prostitute here/lo’ matsa’ waw gam ‘ish ha maqom ‘amar lo’ hayah bet zeh qadesh**”.
27. Hirah asserts he did due diligence in looking for **the woman** not only unsuccessfully but others claim that a **temple prostitute** had not even worked this area of **Enaim**.
28. We know this is their intent of answer as the Hebrew idea of them not having “seen” her is omitted and replaced with “*she has not existed (hayah) in this place (bet zeh)...*”
29. Obviously the news puts **Judah** into a quandary as to what to do.
30. On the one hand his only recourse in regaining his ring, cord and staff is to disclose himself publically to what happened.
31. This would place himself and the matter under scrutiny and investigation.
32. It would be revealed that he was practicing the idolatry of paganism and he would lose face as a representative of the Covenant faith that prohibited such activity (cp.Deu.23:17).

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33. While Judah has embraced religious reversionism, he still wants to protect his reputation of Abraham “as his father”. Cp.Joh.8:39
34. Observation: Just like some believers that peel from sound doctrinal churches and immerse themselves into fundyism want to maintain their identity as being “doctrinal”.
35. He makes the decision to forfeit his belongings rather than confront his reversionism otherwise and states, “**Let her keep them, lest we become a laughingstock**/laqach lamed pen hayah lamed buz” (vs.23).
36. The English “**laughingstock**” is literally the Hebrew *buz* and means to be “held in contempt/despised” (cp.2Kgs.19:21; Job 12:5,21; Psa.31:18; etc.).
37. By pursuing the matter further, **Judah** is afraid that he would be held in contempt for his sin by others.
38. What the student must understand contextually is that Judah’s actions are not about an isolated sin, but the fear of being labeled as a religious reversionist or religious hypocrite.
39. To try and entangle his **friend** Hirah into this web of guilt he uses the 1<sup>st</sup> common plural of the Hebrew verb *hayah* (**we become**).
40. He uses the leverage of their business friendship to implicate Hirah.
41. That they are close friends with a business Hirah’s reputation is also in danger as being hypocritical.
42. What drives **Judah** in his decision is pride!!
43. He would rather forfeit his belongs than admit and confront his reversionism.
44. He again personifies Judah as a nation at the 1<sup>st</sup> advent that ran with pride rather than admit their theological malfeasance. Cp.Mar.12:38-40 cf.2Cor.5:12 cp.Hos.5:5 contrast 6:2
45. Judah’s rationale is that at least he attempted to pay his debt, “**After all, I sent this kid, but you did not find her**/hinneh shalach gedy ha zeh waw ‘attah lo’ matsa”.
46. The irony is that Judah’s attempted payment is never received by Tamar.
47. God jamps Judah’s efforts here every step of the way.
48. The **kid** personifies Judah’s attempt to pay with a pagan symbolism of idolatry.
49. This in contrast to its symbolism under the Law that portrays a sacrifice for the sins of men.
50. Hirah’s participation in this whole ordeal represents the association between pagan idolatry and Judah’s religious reversion otherwise reflected in operation Tamar.
51. He is an accomplice after the fact illustrating the cohesiveness of –V between reversionist believers and their counterpart unbelievers.
52. Hirah “**did not find her**” because what he was really looking for was +V that desired the fulfillment of the doctrinal promise of the Levirate law (not a pagan whore).
53. God kept hidden his object of search because the search was driven by –V and the STA rather than the truth of the matter. Cp.Mat.11:25-26; Luk.10:21
54. Hirah and **Judah** collectively represent religious reversionism both as an unbeliever and believer seeking something that God otherwise has kept hid.
55. Their unwillingness to come clean as to the affair forfeits the value otherwise symbolically portrayed by the **kid** having the rights to exonerate symbolized in the ring, cord and staff.
56. And so it is for prophetic Judah (Israel) as they will forfeit their King-Shepherd and run under pride for some 2000 years allowing the hidden (Church) to ultimately be revealed for her righteousness (vs.26).

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## TAMAR'S CONDEMNATION, DEFENSE AND VINDICATION

## EXEGESIS VERSES 24 – 26:

וַיְהִי כַּמִּשְׁלֹשׁ חֳדָשִׁים וַיִּגְדַּר לְיְהוּדָה לֵאמֹר זָנְתָה  
 תָּמָר כַּלְתֶּךָ וְגַם הֵנָּה הָרָה לְזִנוּנִים וַיֹּאמֶר יְהוּדָה הֲזִיאִיָּהּ  
 וּתְשָׂרָף:

<sup>NAS</sup> Genesis 38:24 Now it was about three months later that Judah was informed, (וַיְהִי 7)

*[waw consec. + v/qal/IPF/3ms: hayah; "and it came to pass"; + prep: kaph + prep: min; "after more than"; + adj/f/s/constr: shalash; "three"; + n/com/m/pl/abs: chodesh; "new moons/months"; + waw consec. + v/Hophol/IPF/3ms {causative passive}: nagad; "it was caused to have been made known"; + prep: lamed + proper n: "to Judah"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying/to inform"])*

**"Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry."** (וַיִּגְדַּר לְיְהוּדָה הֵנָּה גַּם וּ כְלָהּ הָרָה זָנְתָה) *[v/qal/PF3fs: zannah; "she played the harlot/prostituted herself/committed illicit sexual intercourse" {same as 34:31; 38:15}; + proper n: "Tamar"; + n/com/f/s/constr. w/2ms suff: kallah; "your daughter-in-law"; + waw conj. + conj: gam; "and also"; + interj./part: hinneh; "behold"; + adj/f/s/abs: harah; "is with child/pregnant"; + prep: lamed + n/com/m/pl/abs: zenuniym {fr. zannah}; "for playing harlot"])*

**Then Judah said, "Bring her out and let her be burned!"** (וַיֹּאמֶר יְהוּדָה אֵלֶיךָ וְיִשְׂרָף) *[waw consec. + v/qal/IPF/3ms: 'amar; "and he said"; + proper n: "Judah"; + v/Hiphil/imp/m/pl w/3fs suff: yatsa'; "you all cause to bring her out"; + waw conj. + v/Niphal/IPF/3fs/jussive: sharaph {same as 11:3}; "let her be burned"])*

וְהָיָה כִּשְׁמֹנֶה יָמִים וַיִּבְרָא וַיֹּאמֶר אֵלֶיךָ וְיִשְׂרָף  
 אֲשֶׁר-אֵלֶיךָ לֹא אֲנִי הָרָה וְהָאִמֶּר הַכֹּרֵן לְמִי הַחַתָּמָה  
 וְהַפְתִּילִים וְהַמִּטָּה הָאֵלֶּה:

<sup>NAS</sup> Genesis 38:25 It was while she was being brought out that she sent to her father-in-law, saying, "I am with child by the man to whom these things belong." (וַיִּבְרָא 7)

*[pro/3fs: hiy; "she herself"; + v/Hophal/ptc/f/s/abs: yatsa; "while causing to be brought out"; + waw conj. + pro/3fs: hiy; "and she herself"; + v/qal/PF/3fs: shalach; "she sent"; + prep: 'el; "to"; + n/com/m/s/constr. w/3fs suff: ham; "her father-in-law"; + prep: lamed w/ v/qal/inf/constr: 'amar; "saying"; + prep: lamed + n/com/m/s/abs: 'iysh; "to the man"; + rel.pro: 'asher;*





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7. Hence, the accusation is without all of the facts.
8. The circumstantial evidence of her pregnancy was sufficient to pursue capital punishment for her act of adultery (she was legally betrothed to Shelah).
9. She is condemned to death as **Judah** passes sentence, “**Bring her out and let her be burned!**/yatsa’ waw sharaph”.
10. It is obvious that the head of the family in which the offense occurs during this era had the right to condemn and sentence those under his authority.
11. Under the Mosaic Law, burning as a type of execution for sexual sins was not uncommon (cf. Lev.20:14; 21:9) though not specified for adultery in Lev.20:10.
12. As **Tamar** “**was being brought out/yatsa’**”, she acts in her own defense and “**she sent to her father-in-law, saying, ‘I am with child by the man to whom these things belong**/hiy shalach ‘el ham lamed ‘amar lamed ‘iysh ‘asher ‘elleh lamed ‘anokiy harah” (vs.25).
13. Her defense was to provide tangible evidence designed to exonerate her.
14. She then asks counsel to “**Please examine the evidence as to whom the signet ring and cords and staff are these?**/nakar na’ lamed miy ha chothemeth waw ha pathiyl waw ha matteh ha ‘elleh”.
15. Obviously these were Judah’s possessions given **Tamar** as pledge for payment (vs.18).
16. Tamar’s defense was of such that to incriminate her would mean that **Judah** would have to incriminate himself.
17. It was an irrefutable defense under any just system.
18. Her defense is a spiritual wake-up call for **Judah** as he “**recognized the items/nakar**”.
19. **Judah** then vindicates **Tamar** and confesses his original sin that led to the whole affair, “**She is more righteous than I, inasmuch as I did not give her to my son Shelah**/tsadeq min kiy –al ken lo’ nathan lamed shelah ben”.
20. Though both parties engaged in sin, **Tamar** is declared the **righteous** of the two in that she was simply pursuing the fulfillment of contract under the Levirate law.
21. **Judah** on the other hand breached the terms of contract by refusing to comply.
22. The phrase “**I did not give her to my son**” recognizes Judah’s responsibility to ensure compliance of contract terms on behalf of the widowed wife.
23. In other words, he was responsible on two fronts: To ensure the perpetuation of legacy on behalf of Er; to assume responsibility that his widowed wife is afforded the means to perpetuate Er’s life in that regard.
24. **Tamar** had the legal right to pursue satisfaction of terms in place of **Judah** not keeping his word/promise.
25. The historical narrative concisely consolidates the symbolic personifications intended between the dispensations of Israel and the Church (**Judah and Tamar**).
26. The Gentiles/Church (personified by **Tamar**) is rightly accused of spiritual infidelity.
27. In unbelief, their condemnation and sentence is the Lake of Fire (**let her be burned**). Rev.20:15
28. However, their condemnation is wrongfully assumed as perpetual (i.e., **..child by harlotries**).
29. The accusation is based on the reputation of the Gentile race for their many spiritual deviations of practice and implicates their practice of polytheism. Cp. Exo.34:15-16; Deu.31:16; 1Chr.5:25
30. It is assumed by others blind to spiritual facts that the Gentile’s affinity towards the Jews was just another religious attraction and affair.

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31. However, in the case of their union with Israel, on this one occasion it is a legitimate act of “marriage” under the principle of the Levirate law. Cf.Rev.19:7 with ref. to the Church
32. It is in that one occasion that their salvation comes via their association with Israel (**Judah**) from whom they receive the “seed of life”.
33. The “seed of life” results in Messiah that is the alternative to the failure of the Jewish race to evangelize the Gentile world.
34. While the Gentile race might be assumed as damned for their unbelief, there are those that are seekers of the promises of BD in salvation.
35. These believers known as the Church possess evidence of innocence given to them by Israel (**Judah**).
36. The evidence is symbolized by the **signet ring, cords and staff** that belong to **Judah**.
37. As noted in our notes of vs.18, the **ring and staff** are symbolic of a King and a kingly Shepherd bound as One by a cord.
38. This is none other than the Person of Christ provided by Israel fulfilling His roles to both Israel and the Church. Mat.2:6 cf. 1Tim.1:17; 6:15; Heb.13:20; 1Pet.2:25; 5:4
39. The evidence of the Church’s association with Christ spiritually is given with a pledge of God the H.S. in His indwelling role. Cf.Eph.1:13,14
40. The future evidence given to the Jews that the Church is legit in the eyes of God is that we accepted their King that they crucified.
41. The evidence will be presented to Israel at the 2<sup>nd</sup> Advent.
42. The outstanding grammatical feature concerning the items is Moses using the plural of *pathiyl (cords - pethiylim)* contrasted to its singular form “*cord*” used in vs.18.
43. The plural use binds together the concept of dispensationalism with the symbolic parallels of Christ as King politically and a Sovereign Shepherd spiritually in the two uses for Judah’s **staff/matteh** (shepherds **staff** and used as a king’s scepter cp.Psa.110:2).
44. The plural “**cords**” symbolize:
  - A. Christ is King:
    - 1) Politically (yet to be fulfilled).
    - 2) Spiritually as both a “Ruler” and “Shepherd” (in the process of fulfillment via the Church).
  - B. Fulfillment of His role as the King Shepherd finds its access through the dispensational realities initiated through the Abrahamic Covenant beginning the Age of Israel to the Church Age and Millennial Age.
45. While Christ is the Sovereign Shepherd of the Church, His political reign as King over the Church and Israel awaits until to completion of Daniel’s 70<sup>th</sup> week finishing the Age of Israel.
46. Daniel’s 70<sup>th</sup> week is timed with the rapture of the Church...*see doctrine of...*”
47. At that time a spiritual awakening in Israel will occur. E.g., Ezekiel’s prophecy over the bones, Eze.37:1-14
48. The national reversion recovery of Israel is personified in Judah’s words of vindication to Tamar of being “**more righteous than I**”.
49. While Judah’s role in the affair was tantamount to works for salvation under religious reversionism, Tamar’s was a pursuit sponsored by faith.
50. After the rapture, Israel will come to terms with their religious reversionism and recognize the efficacy of Christ in salvation by faith and grace as practiced by the Church.

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51. Israel will understand their failure of dispensational responsibility as typified by the Levirate law that the nation should have provided the grace of the gospel Ph<sub>1</sub> to the Gentiles.
52. They should have fulfilled their Levirate responsibilities as a nation providing a means for creating a union of eternal life with the Gentile world.
53. Where they failed, Christ and those who adhered to His gospel message took up the slack introducing the dispensation of the Church.
54. The final clause of vs.26 “**And he did not have relations with her again**/waw lo’ yasaph – od lamed yada-“, is apropos to the typology.
55. Literally, **Judah** never had sex with **Tamar again**.
56. This implies he ceased from energy of the flesh in reversionism and future abstinence was practiced by both parties.
57. They determine to put the past behind them and simply move on in life with the blessings of the 2 children given by God in grace.
58. The Church and Israel’s dispensational affair only occurs one time in history.
59. The literal abstinence images the resurrection of Israel and the Church where there is no marriage. Cp.Mat.22:30
60. Enter the Millennium.

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### THE LINE OF CHRIST PERPETUATED

#### EXEGESIS VERSES 27 – 30:

וַיְהִי בַעֲת לְדַתָּהּ וְהִנֵּה תְאוֹמִים בְּבֶטְנָהּ: <sup>WTT</sup> Genesis 38:27

<sup>NAS</sup> Genesis 38:27 **And it came about at the time she was giving birth, that behold, there were twins in her womb.** (וַיְהִי בַעֲת בְּהִיָּהּ וַיִּלְדַּת בְּתוֹמִים) [*waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: bet + n/com/b/s/constr: -eth; "at the time of"; + v/qal/inf/constr. w/3fs suff: yalad; "her giving birth"; + waw conj. + interj.part: hinneh; "and behold"; + n/com/m/pl/abs: te'womiym; {lit. double} "twins" {same as 25:24}; + prep: bet + n/com/f/s/constr. w/3fs suff: bethen; "in her womb" ])*

וַיְהִי בְּלִדְתָהּ וַיִּתֶן יָדוֹ וַתִּקַּח הַמִּיִּלְדֶּת וַתִּקְשֶׁר  
עַל-יָדוֹ שְׁנֵי לְאָמָר זֶה יֵצֵא רִשׁוֹן: <sup>WTT</sup> Genesis 38:28

<sup>NAS</sup> Genesis 38:28 **Moreover, it took place while she was giving birth, one put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, "This one came out first."** (וַיְהִי בְּהִיָּהּ וַיִּתֶן יָדוֹ וַתִּקַּח הַמִּיִּלְדֶּת וַתִּקְשֶׁר עַל-יָדוֹ שְׁנֵי לְאָמָר זֶה יֵצֵא רִשׁוֹן) [*waw consec. + v/qal/IPF/3ms: hayah; "and it came about/took place"; + prep: bet w/ v/qal/inf/constr. w/3fs suff: yalad; "when she was giving birth"; + waw consec. + v/qal/IPF/3ms: nathan; "he gave/put"; + n/com/f/s/abs: yad; "a hand"; + waw consec. + v/qal/IPF/3fs: laqach; "and she took/seized/received"; + d.a. + v/ptc/Piel/f/s/abs: yalad; "the one delivering/the midwife" {same form as 35:17}; + waw consec. + v/qal/IPF/3fs: qashar; "and she bound/tied"; + prep: -al + n/com/f/s/constr. w/3ms suff: yad; "upon his hand"; + n/com/m/s/abs: shaniy; "a scarlet thread"; + prep: lamed w v/qal/inf/constr: 'amar; "in order to say"; + adj/m/s: zeh; "this one"; + v/qal/PF/3ms: yatsa'; "he came out"; + adj/f/s/abs: ri'shon; "first" ])*

וַיְהִי כִּמְשִׁיב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו וַתֹּאמֶר  
מִה־פָּרַצְתָּ עָלָיָד פָּרִץ וַיִּקְרָא שְׁמוֹ פָּרִץ: <sup>WTT</sup> Genesis 38:29

<sup>NAS</sup> Genesis 38:29 **But it came about as he drew back his hand, that behold, his brother came out.** (וַיְהִי כִּמְשִׁיב יָדוֹ וְהִנֵּה יֵצֵא אָחִיו) [*waw consec. + v/qal/IPF/3ms: hayah; "and it came about"; + prep: kaph w/ v/Hiphil/ptc/m/s/abs: shub; "after causing to return/draw back"; + n/com/f/s/constr. w/3ms suff: yad; "his hand"; + waw conj. + interj/part: hinneh; "and behold"; + v/qal/PF/3ms: yatsa'; "he came out"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother" ])*

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**Then she said, "What a breach you have made for yourself!" So he was named Perez.** (7

פָּרַץ שֵׁם קָרָא וּ פְּרִץ עַל פְּרִץ מָה אָמַר [waw consec. + v/qal/IPF/3fs: 'amar; "and she said"; + interr.pro: mah; "what?" {intro. rhetorical question}; + v/qal/PF/2ms: pharats; {lit. break through, burst, spread, cause a gap}; "you have breached"; + prep. w/2ms suff: -al; "upon yourself"; + n/com/m/s/abs: pherets; "a breach"; + waw consec. + v/qal/IPF/3ms: qara'; "and he was called"; + n/com/m/s/constr. w/3ms suff: shem; "his name"; + proper n: perets; "Perez" ])

וְאַחֵר יָצָא אֶחָיו אֲשֶׁר עַל-יָדוֹ הָשְׁנִי וַיִּקְרָא שְׁמוֹ  
זֶרַח: ס

<sup>NAS</sup> Genesis 38:30 **And afterward his brother came out who had the scarlet thread on his hand; and he was named Zerah.** (7

שֵׁם קָרָא וּ שְׁנֵי הָ יָד עַל אֲשֶׁר אָח יָצָא אַחֵר (7) [waw conj. + prep: 'achar; "and after"; + v/qal/PF/3ms: yatsa'; "he came out"; + n/com/m/s/constr. w/3ms suff: 'ach; "his brother"; + rel.pro: 'asher: "who"; + prep: -al + n/com/f/s/constr. w/3ms suff: yad; "upon his hand"; + d.a. + n/com/s/abs: shaniy; "was the scarlet thread"; + waw consec. + v/qal/IPF/3ms: qara' + n/com/m/s/constr. w/3ms suff: shem; "and he was called his name"; + proper n: zerach; "Zerah"; scribal end of para: samek]

### ANALYSIS VERSES 27 – 30:

1. The narrative advances forward in time some 5 months from vs.24, “**And it came about at the time she was giving birth, that behold, there were twins in her womb**/waw hayah bet –eth yalad waw hinneh te’womiym bet bethen”.
2. To give **birth** to **twins** short of full term is not uncommon.
3. The interjectory particle *hinneh* (**behold!**) suggests surprise at having **twins** adding additional excitement at the **birth**.
4. The only other mention of **twins** in Genesis was the birth of Esau and Jacob in Gen.25:24.
5. The difference between Rebekah’s **birth** and Tamar’s is that **twins** were not unexpected with Rebekah. Cf.Gen.25:21
6. If there is any correlation between the two events it would be that Providence sponsored the births. Also cf.Gen.25:21
7. In the event of Tamar, God blessed her conception with one single sexual act and with the man whom God provided.
8. The events demonstrate that God is in full control of circumstances in life and has His hand in every detail of man’s existence.
9. And so it is with the advent of Tamar’s **twins** in the process of being born.
10. Moses expects his readers to recognize this fact as the event now unfolds with the **birth** assuming God flexing His Sovereign will.
11. This contrasted to humanity calling the shots.

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12. The intended results contextually underwriting the verses is providing the heritage leading to the promised Seed of the Abrahamic Covenant.
13. The event illustrates in summary chapter 38 and the futility of religious reversionism and man's efforts to play god as seen in the Judah/Tamar affair.
14. The **birth** of the **twins** seemingly begins in a normal process of one child exiting to be followed by the next.
15. One acts like he is on his way out and **“put out a hand, and the midwife took and tied a scarlet thread on his hand, saying, ‘This one came out first’/nathan yad waw laqach ha yalad waw qashar –al yad shaniy lamed ‘amar zeh yatsa’ ri’shon”** (vs.28).
16. The **midwife** speculates that with the appearance of a **hand**, the rest of the body will follow.
17. Her assumption while having good intentions, is false.
18. The **midwife** who is assisting in the **birth** here illustrates an outside observer of God's plan participating in life as it seems to appear.
19. It results in a false read or critique of the situation no matter intentions.
20. The contrast of physical observance to spiritual reality is the latter lives a life based on faith. 2Cor.5:7
21. She takes all precautions to assure that the boys are not mixed up after the fact as to who is the **first-born** identifying him with a piece of **scarlet** cloth around his wrist.
22. The color **scarlet** is significant for all intents and purposes as it symbolically pictures sins in Isa.1:18.
23. It is further used symbolically to demonstrate the “blood” of Christ in the tabernacle material (cp.Exo.26:1,31,36; etc.) and in the purification process of the law of the leper (cp.Lev.14:4,6,49,51,52).
24. The action of the **midwife** is tantamount to speculating the matters of God in life as it relates to atonement for sins.
25. She represents a trait in religiosity for men to impose their own standards of determination over the facts of God's will (BD).
26. This illustrates the world of religious reversionism making their own call as to salvation as it may appear to them.
27. For much of religiosity, science is their Bible discounting the reality of supernatural phenomenon orchestrated by God's Sovereignty over His creation. Cp.Psa.103:19
28. The midwife's assumption was not God's will as vs.29a makes clear, **“But it came about as he drew back his hand, that behold, his brother came out/waw hayah kaph shub yad waw hinneh yatsa’ ‘ach”**.
29. God manipulates the **birth** causing the one to withdraw **his hand** with the other usurping the original attempt at exit forcing his way **out first**.
30. It is this **first-born** son that God chooses to carry the standard of the line of Christ.
31. He illustrates that it is God that is Sovereign as to the elect for salvation.
32. Salvation is not up to men in their ideology, human efforts or attempts to perpetuate human lineage, but whom God chooses to provide for said purpose. Cf.Joh.1:12-13
33. For all of Judah's efforts to bring about Covenant blessings in his own life, it still boiled down to Divine intervention sovereignly performing His will.
34. This is the grace of God manifested to men and the foundational doctrine of this chapter.
35. In other words, men cannot mess up God's eternal plan for salvation.

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36. After the **birth**, the **midwife** states rhetorically, “**What a breach you have made for yourself**/mah pharats –al pherets”.
37. The name **Perez** (*perets*) given the **first**-born is a play on the Hebrew verb and noun *pharats/pherets* translated “**breach**”.
38. The Hebrew means literally to “break through, burst or spread”.
39. When used of God it can illustrate His punitive judgment against Israel. Cf.1Chr.15:13; Psa.60:1; Isa.5:5
40. Legally it means to break a custom, law or promise which contextually has significance.
41. As awkward as the literally Hebrew is, the idea is that **Perez** “*breached, over you a breach*”.
42. In other words, a **breach** existed *over* him (the **hand** of his **brother**) that he himself broke through or breached.
43. The idea is meant both literally and spiritually.
44. Spiritually **Perez** is God’s answer to the **breach** of Levirate law which legal infraction Judah is guilty of both in near and remote context (in personification of the land at the 1<sup>st</sup> advent).
45. Through **Perez** the line of Christ will find fulfillment and His heritage through the Church will come to fruition.
46. Christ will “break-through” the barrier of religious reversionism found in Judah at the 1<sup>st</sup> Advent and provide the prescription for eternal life carried on through the Church.
47. Again, the **breach** of the Levirate law by Judah is overcome through the Sovereign will of God perpetuating the genetic line culminating in the Chosen One of God. Cp.Luk.23:35
48. Christ is the Stone that Israel in religious reversionism stumbles against bringing upon them God’s wrath in their dispersion and temporary cancelling of dispensational rights. Cp.Mat.21:42-45
49. In the process of Judgement against Israel He will cause a “gap” (nuance of **breach**: to spread) in the dispensational history of Israel with the space filled with the dispensation of the Church.
50. After the **birth** of **Perez**, and only then, “**his brother came out who had the scarlet thread on his hand; and he was named Zerah**/yatsa’ ‘ach ‘asher –al yad ha shaniy waw qara’ shem zerach”.
51. Only through God’s Divine intervention via the **first**-born who is able to overcome man’s sinful **breach** against God can the atonement for sin’s that **Zerah** symbolizes be brought forth.
52. The name **Zerah** means “arise, shine” and is a term used of God appearing (*rise upon*) to bring salvation in Isa.60:2.
53. **Zerah** as the twin of **Perez** personifies those in need of atonement for sins to mirror Him as also chosen i.e., the elect. Cp.Rom.8:33; Col.3:12; 2Tim.2:10; et al
54. This identification between the **twins** is further implied in verses where they are chronicled together as the offspring of Judah with **Perez** the designated standard bearer for the line of Christ. Cp.1Chr.2:4; Mat.1:3
55. Moses closes the chapter using the birth of the twins to demonstrate that salvation is of God based on grace and not through the efforts of men in speculation.
56. Some 21+ years have passed since Judah’s narrative began and after the **birth** of the **twins**, he and family return to the Covenant family. Cf.Gen.42:3
57. Summary recap of chapter 38:
  - A. The chapter projects a prophetic storyline mimicking the historical narrative.



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- B. The storyline is revealed through personifications, typology and symbolisms.
- C. The central theme of this prophetic parallel centers on Judah personifying the land of Judah at the 1<sup>st</sup> Advent and Israel's relationship to the Church.
- D. The chapter is parenthetical foreshadowing the parenthetical interruption of the Age of Israel before acquiring maximum Covenant blessing as contrasted with Joseph who gains the rights of primogenitor highlighted in both preceding and following chapters.
- E. The story begins with Judah spiraling into reversionism of the religious kind.
- F. Certain traits and characteristics associated with religious reversionism is exemplified through Judah's actions:
  - 1) Abandoning the Covenant family (departed from his brothers: vs.1).
  - 2) Violating the doctrine of separation from the world (Hirah the Adullamite, his friend: vss.1,12,20-22).
  - 3) Becoming unequally yoked with -V (marrying the Canaanite: vss.2,12).
  - 4) Pursuing blessing under energy of the flesh (his 3 sons).
  - 5) This emulates a works for salvation system rather than a grace system.
  - 6) Seeking approbation and glory in time (personally naming the first-born, Er: vs.3).
  - 7) Practicing doctrinal hypocrisy (imitating his forefathers choosing a wife for their first-born: vs.6).
  - 8) Feeding mysticism lacking doctrinal discernment (blaming Tamar for Er and Onan's deaths: vs.11; blind to who Tamar was vs.16).
  - 9) Lying, untrustworthy and unwilling to fulfill applications of doctrine (violating the Levirate law via Shela: vss.11,14).
  - 10) Incorporating pagan ideology into his beliefs (having sex with Tamar thinking she was a temple prostitute: vss.15-22).
  - 11) Unwilling to face the truth for his sin (rationalizing not pursuing his belongings vs.23).
  - 12) Falsely condemning +V and the innocent (condemnation of Tamar vs.24).
- G. It is the implementation of the Levirate law in vs.8 that typifies the land of Judah in reversionism at the 1<sup>st</sup> Advent and introduces the Church:
  - 1) This custom teaches by type dispensationalism (OT/NT saints i.e., brides) in their relationship via saving faith in Christ (First-born that dies) and the administrative responsibility of the teacher of BD (Levirate) to provide the "seed" of the gospel both Ph<sub>1</sub> and <sub>2</sub> sufficient to produce eternal life and maximum blessing on behalf of Christ.
  - 2) The law as applied to the immediate text illustrates:
    - a. The first-born Er became evil and died typifying Christ becoming sin on the cross and dying (vs.7).
    - b. Tamar typifies the Gentile world portending the Church in union with Christ.
    - c. Christ's heritage through her is left unfulfilled due to a premature death and tenure in session.
    - d. Onan typifies the failure of the Levitical system governed by the Pharisees and Sadducees at the 1<sup>st</sup> advent providing the gospel for the Church to obtain eternal life by "*wasting his seed on the ground*" (vs.9).
    - e. Judah denying Tamar to wed Shela typifies Israel not willing to make reversion recovery.

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- H. That Israel fails spiritually and so miserably at the 1<sup>st</sup> Advent, an alternative to providing the gospel must be afforded for the heritage of the Church to be realized.
  - I. Enter the Judah/Tamar sexual affair.
  - J. Neither Judah or Tamar are cognizant of the reality of what is really going on behind the scenes with God exercising His sovereignty over the whole situation.
  - K. Tamar reflects the paganism the Gentile race is so reputed by dressing as a temple prostitute (vss.14,21,22).
  - L. Her desire is to receive the promises of the Levirate law.
  - M. Her extravagant ploy of seduction points to +V at all costs.
  - N. She places herself in the hands of Providence by faith that all will come about as desired (vs.14).
  - O. Judah's proposition reveals his religious reversionism (vs.16).
  - P. The affair correlates Israel's getting into bed with the rest of the worlds religious practices and hence adding their own to the world of false religions.
  - Q. He is seduced by the seduction of the STA.
  - R. The bartering for price personifies man's attempts to buy their way into salvation contrasting the free gift from God.
  - S. The kid in promise of payment symbolizes a sacrifice that will pay for salvation on the one hand under pagan terms and on the other as to spiritual reality (vs.17,20).
  - T. The pledge offered in temporary lieu of payment i.e., the signet ring, cord and staff, symbolize collateral in Tamar's possession that will operate as her defense in light of judgment by burning (cp.vss.18,20,24,25).
  - U. These items symbolize a possession from the land of Judah in the person of a King and ruling Shepherd, Jesus Christ.
  - V. Israel ultimately acknowledges the dispensational position of the Church identifying with their King.
  - W. This is personified in Judah's words vindicating Tamar "*She is more righteous than I, inasmuch as I did not give her to my son Shelah*" (vs.26).
  - X. Israel will repent from breaching the Levirate law in their legalistic works for salvation of mainline Judaism and a remnant will come to saving faith propelling all concerned into the Millennium (this closes the gap in the dispensational history of Israel caused by the breach in birth).
  - Y. Then and there Christ will get to enjoy the blessings of reputation and heritage experientially as He would have if not for His premature death on the cross and session.
  - Z. The birth of the twins Perez and Zerah from Tamar caps the chapter with emphasis on grace and that salvation is from God, by the power of God and not by the efforts of men.
58. *Review the doctrine of Dispensations.*
59. *Review the doctrine of Pride.*
60. *Review the doctrine of Grace.*