



Genesis Chapter 36 And 37

As we move into Genesis chapter 36 we're going to quickly realize that chapter 36 is primarily a genealogical listing. But as we work our way through these rather difficult genealogies and name pronunciations, I think it's safe to say that there is quite a bit of information that can be found within Genesis chapter 36, and so I don't want us to nod off in the middle of this particular chapter because there are some names that you're going to recognize as we walk through this genealogical listing of Esau.

At this point in the book of Genesis the personal history of the patriarchs ends, and the history of the nation of Israel and its 12 tribes begins to really take off in the very next chapter. And so, as we read through Genesis chapter 36 we'll notice that this is somewhat of a pivotal chapter that really gives us the layout of what will soon become the arch-enemy of Israel.

With that being said... let's go ahead and read through Genesis chapter 36, and let's see if we can spot any interesting names within the genealogy of Esau. Genesis chapter 36:

Gen 36:1 *These are the generations of Esau (that is, Edom).*

Gen 36:2 *Esau took his wives from the Canaanites: Adah the daughter of Elon the Hittite, Oholibamah the daughter of Anah the daughter of Zibeon the Hivite,*

Gen 36:3 *and Basemath, Ishmael's daughter, the sister of Nebaioth.*

Gen 36:4 *And Adah bore to Esau, Eliphaz; Basemath bore Reuel;*

Gen 36:5 *and Oholibamah bore Jeush, Jalam, and Korah. These are the sons of Esau who were born to him in the land of Canaan.*

Gen 36:6 *Then Esau took his wives, his sons, his daughters, and all the members of his household, his livestock, all his beasts, and all his property that he had acquired in the land of Canaan. He went into a land away from his brother Jacob.*

Gen 36:7 *For their possessions were too great for them to dwell together. The land of their sojournings could not support them because of their livestock.*

Gen 36:8 *So Esau settled in the hill country of Seir. (Esau is Edom.)*

Gen 36:9 *These are the generations of Esau the father of the Edomites in the hill country of Seir.*

Gen 36:10 *These are the names of Esau's sons: Eliphaz the son of Adah the wife of Esau, Reuel the son of Basemath the wife of Esau.*

Gen 36:11 The sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz.

Gen 36:12 (Timna was a concubine of Eliphaz, Esau's son; she bore Amalek to Eliphaz.) These are the sons of Adah, Esau's wife.

Gen 36:13 These are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These are the sons of Basemath, Esau's wife.

Gen 36:14 These are the sons of Oholibamah the daughter of Anah the daughter of Zibeon, Esau's wife: she bore to Esau Jeush, Jalam, and Korah.

Gen 36:15 These are the chiefs of the sons of Esau. The sons of Eliphaz the firstborn of Esau: the chiefs Teman, Omar, Zepho, Kenaz,

Gen 36:16 Korah, Gatam, and Amalek; these are the chiefs of Eliphaz in the land of Edom; these are the sons of Adah.

Gen 36:17 These are the sons of Reuel, Esau's son: the chiefs Nahath, Zerah, Shammah, and Mizzah; these are the chiefs of Reuel in the land of Edom; these are the sons of Basemath, Esau's wife.

Gen 36:18 These are the sons of Oholibamah, Esau's wife: the chiefs Jeush, Jalam, and Korah; these are the chiefs born of Oholibamah the daughter of Anah, Esau's wife.

Gen 36:19 These are the sons of Esau (that is, Edom), and these are their chiefs.

Gen 36:20 These are the sons of Seir the Horite, the inhabitants of the land: Lotan, Shobal, Zibeon, Anah,

Gen 36:21 Dishon, Ezer, and Dishan; these are the chiefs of the Horites, the sons of Seir in the land of Edom.

Gen 36:22 The sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.

Gen 36:23 These are the sons of Shobal: Alvan, Manahath, Ebal, Shepho, and Onam.

Gen 36:24 These are the sons of Zibeon: Aiah and Anah; he is the Anah who found the hot springs in the wilderness, as he pastured the donkeys of Zibeon his father.

Gen 36:25 These are the children of Anah: Dishon and Oholibamah the daughter of Anah.

Gen 36:26 These are the sons of Dishon: Hemdan, Eshban, Ithran, and Cheran.

Gen 36:27 These are the sons of Ezer: Bilhan, Zaavan, and Akan.

Gen 36:28 These are the sons of Dishan: Uz and Aran.

Gen 36:29 These are the chiefs of the Horites: the chiefs Lotan, Shobal, Zibeon, Anah,

Gen 36:30 Dishon, Ezer, and Dishan; these are the chiefs of the Horites, chief by chief in the land of Seir.

Gen 36:31 These are the kings who reigned in the land of Edom, before any king reigned over the Israelites.

Gen 36:32 Bela the son of Beor reigned in Edom, the name of his city being Dinhabah.

Gen 36:33 Bela died, and Jobab the son of Zerah of Bozrah reigned in his place.

Gen 36:34 Jobab died, and Husham of the land of the Temanites reigned in his place.

Gen 36:35 Husham died, and Hadad the son of Bedad, who defeated Midian in the country of Moab, reigned in his place, the name of his city being Avith.

Gen 36:36 Hadad died, and Samlah of Masrekah reigned in his place.

Gen 36:37 Samlah died, and Shaul of Rehoboth on the Euphrates reigned in his place.

Gen 36:38 Shaul died, and Baal-hanan the son of Achbor reigned in his place.

Gen 36:39 Baal-hanan the son of Achbor died, and Hadar reigned in his place, the name of his city being Pau; his wife's name was Mehetabel, the daughter of Matred, daughter of Mezahab.

Gen 36:40 These are the names of the chiefs of Esau, according to their clans and their dwelling places, by their names: the chiefs Timna, Alvah, Jetheth,

Gen 36:41 Oholibamah, Elah, Pinon,

Gen 36:42 Kenaz, Teman, Mibzar,

Gen 36:43 Magdiel, and Iram; these are the chiefs of Edom (that is, Esau, the father of Edom), according to their dwelling places in the land of their possession.

Now, before we move along I want us to understand four things that we should have gotten out of Genesis chapter 36. Number one is the fact that Esau and Edom, are one in the same individual. Number two is that Esau who was the brother of Jacob, (now renamed Israel by Yahovah), is the founder of all of the Edomite tribes. Number three is that Esau is the namesake of the land of Edom. And number four, is that the land of Mount Seir is the land of Edom (they are essentially the same). And so, I want us to understand that the terms “Seir” and “Edom” are basically the same place. And that place by the way happens to be known for its red sandstone and it’s located at the south eastern end of the Dead Sea.

Another thing that you might find interesting is that “Seir” is related to the Hebrew word meaning “hair” which also connects the name “Seir” with Esau who as we already know was a very hairy fellow, so much so, that his brother Jacob had to put on the skin of a goat in order to fool his father Isaac into thinking that he was his brother Esau. Something else that you might find very interesting is that one of Job’s friends from the book of Job was named “Eliphaz the Temanite”, and Job himself was from the land of “Uz”, and so, it is speculated that Job himself most likely lived in Edom.

So, you see there’s a lot more than meets the eye once you really take the time to study some of these names that we see listed in the genealogy of Esau.

One of the reasons that we’re given this long genealogical listing is to show us that the prophetic blessings of Isaac over his twin sons Esau and Jacob were actually in the process of coming true. Let’s journey back to Genesis chapter 27 very quickly so that we can remind

ourselves of the blessing that Isaac gave over Esau and Jacob. We can find that in Genesis chapter 27 versus 38 through 40:

Gen 27:38 Esau said to his father, "Have you but one blessing, my father? Bless me, even me also, O my father." And Esau lifted up his voice and wept.

Gen 27:39 Then Isaac his father answered and said to him: "Behold, away from the fatness of the earth shall your dwelling be, and away from the dew of heaven on high.

Gen 27:40 By your sword you shall live, and you shall serve your brother; but when you grow restless you shall break his yoke from your neck."

Now once again, we talked about this when we studied Genesis chapter 27, but I want to touch on this again because the King James version of the Bible once again has this Scripture reading incorrect. If you look at a parallel where you can see Genesis chapter 27 verse 39 and the way that other translations quote it... you'll notice that the King James version tells us that Isaac told his son Esau that he would dwell "of" the fatness of the earth and "of" the dew of the heaven from above." That's not what the Scripture says.

It's long been known by both Jewish and Hebrew scholars that it was rabbinic tradition that the word "away" was removed from the text showing sympathy towards Esau because he was tricked out of his birthright and his blessing. But the true wording of Genesis chapter 27 verse 39 states very clearly that Esau would live "away" from the fatness of the earth and "away" from the dew of heaven, not "of it" or "in it". And when we look at what we find within the confines of our Scripture we can see very clearly see that Esau did not live in the fatness of the earth nor did he live in a land where the dew or rain was abundant.

Once again, the place where Esau set up his camp in Edom was a very dry barren place well known for its red sandstone and rather harsh conditions. And so once again, we see the true prophecy of Isaac coming into fruition within the Scripture.

We're also going to notice that from this point forward in both the Old Testament and the New Testament, Esau and Edom are going to be generally associated at least on a spiritual level with unrighteousness and rebellion, and we'll do well to make note of that as we progress through our scriptures. And so, over time Esau gets worse not better. Although Moses does consider Esau a kinsman of Israel, we'll soon find out that our Father in heaven becomes extremely unhappy with Esau and the Edomites to put it lightly.

One of the very reasons why there's so much tribal fighting in the Middle East today is because of the tribal kinship that they believe branches out throughout all of their tribes. This is why Sunni Muslims will blow up Shiite Muslims and Iraqi Shiites will war against Iran Shiites but as soon as the United States gets involved with any one group... all the groups turn against the United States... because even though their blowing each other up and warring against each other they still see each other as just being in one big family feud.

And because of these tribal kinship's that they believe that they have, you simply can't get in the middle of any of it without becoming an enemy of all of them. And this is just an ancient way of life for them that has existed since anyone can remember. And this is exactly why there really is no way to bring peace to the Middle East. These people have been warring against each other from the beginning of their existence and it's absolutely impossible for an outsider to get involved because they believe that there are all interrelated his kinsman.

And so, when our Father in heaven said that he was going to make Israel a burdensome stone and a cup of trembling for the whole world, you can see why that is. Israel is planted right in the middle of this family feud that has been going on for centuries. And any time any other nation tries to get involved, it never ends well, and the wars and the fighting simply continue on, to the point that the rest of the world now also finds Israel to be that burdensome stone that our Father in heaven spoke about so many thousands of years ago.

Something else that I want us to make note of is another spiritual road sign that our Father in heaven gives to us concerning the children of Esau versus the children of Jacob. Esau's sons were born inside the promise land, while Jacob's sons were born outside the promise land.

Esau's sons were born in Canaan which is now modern-day Israel. Jacobs sons were born in Mesopotamia. But what did Esau do? Esau moved all of his sons, and all of his family, and all of his livestock, and everything he had out of the promise land, and he rejected the promise land, while Jacob moved his sons, and his family, and all of his livestock, and all of the things that he owned into the promised land.

I want us to think about that for just a moment because we need to remember what we Gentiles... (or I should correctly say X Gentiles)... were grafted into. The nations of the world were born outside of the promise land, and yet we are grafted into the promised land. And Israel who was born inside the promise land is becoming more like the world outside the promised land. They are performing abortions, they are celebrating homosexuality, and they even have one of the largest LGBT parades in downtown Tel Aviv every single year celebrating what is clearly and abomination to the one true God of Abraham, Isaac, and Jacob! So not all things in Israel are as they should be, nor are the people of Israel doing what their Father commanded them to do, but that will all get straightened out as we'll soon see through the prophecies found in both the old and the New Testaments. Just to make that clear I'd like us to turn to Romans Chapter 11 verses 25 through 29.

Rom 11:25 Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.

Rom 11:26 And in this way all Israel will be saved, as it is written, "The Deliverer will come from Zion, he will banish ungodliness from Jacob";

Rom 11:27 "and this will be my covenant with them when I take away their sins."

Rom 11:28 As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers.

Rom 11:29 For the gifts and the calling of God are irrevocable.

And so, while the rest of the world is waking up and being grafted into the house of Israel which makes us heirs of Abraham and the promised land that God promised Abraham... because we are now part of the seed of Abraham... many of the non-believing Jews who are in Israel right now are bursting at the seams to come out of the promised land and be like the rest of the world. But... just as we're told in Romans chapter 11... a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved. Why? Because the gifts and the calling of Yahovah are irrevocable, which means that they cannot be reversed, (which is something that today's modern-day version of Christianity would do well to make note of.)

It should be clear that according to our God breathed scripture... in the end a remnant of them will be saved just like a remnant of the nations will indeed be saved from the wickedness of the world and the little "g" god of this world.

Some of the names that we see listed under the genealogy of Esau should catch our eye if we've been studying our Bibles at all in the past. Let's go back and take a look at verse 38:

Gen 36:38 Shaul died, and Baal-hanan the son of Achbor reigned in his place.

This my friends, is just more evidence of the rebellion and the idolatry that Esau and his descendants were involved in. It has always been a custom back in the days of Esau to adopt the name of the God that they worshiped as part of their family name. The name "Baal" is a Canaanite name that represents Nimrod which was clearly attached to Esau's family. And so, this gives us a glimpse into what it was that Esau and the Edomites were worshiping at that time.

Now, I do want to make mention of the fact that there has been some discrepancy between Esau's descendants and his wives that were listed in Genesis chapter 26, versus Esau's descendants and wives that are listed here in chapter 36.

For instance, the three wives listed for Esau in Genesis chapter 26 are Judith, Basemath and Mahalath. But, here in Genesis chapter 36 the wives of Esau are listed as Ada, Basemath, and Oholihamah. The only wife common between the two chapters was Esau's wife Basemath, and even she is assigned a different father. Her father is Elon the Hittite in Genesis chapter 26, but her father is Ishmael in Genesis 36.

Some people will wrongly assume that there is a discrepancy within the Scripture, but just a little bit of common sense goes a long way when we stop and think about why these names may have changed somewhat. We'll notice that from time to time we will get somewhat of a

different analogy of someone's family tree when we dig into our Scripture. But this really should be of enough no surprise to us considering the way they spoke back in those days.

Grandsons were also known as the sons of their grandfathers back in those days. And we've already seen a taste of that in our studies up to this point in the book of Genesis. In most cases when someone would be laying out a genealogy they would only include the firstborn in the bloodline. A slightly different family tree may be listed if they happen to be emphasizing the leaders and the Kings of the tribe when matters of rulership were important. These family trees are not in conflict with each other it's just a matter of the purpose of the family tree and why it's listed.

And just like today if two prominent family groups begin to intermarry this can also blur the lines of the family tree. Believe it or not, some people back then didn't believe in marriage, and therefore the last names may not have changed. A woman may have changed her last name to match that of her husband, or her husband may have even given her a new name, or even a nickname. If she was a concubine her child may have a different name than the one that she chose for that child. And so, there are all kinds of reasons as to why some names and listings of family trees may vary.

Another name that pops out to many of us is the name Amalek. Amalek appears as a very early enemy of Israel in the book of Exodus. Amalek was the son of his mother Timna who was a Horite. What's interesting is that Timna was a concubine and not a wife. And so, Amalek is not seen as so closely related to Israel, while the other descendants of Esau are considered kinsman of Israel. And so, once again it can be kind of difficult to understand this Old Testament tribal kinsman concept if we don't really look at these genealogies in their ancient mindset instead of in our modern-day western mindset.

Now, as we get into chapter 37 of the book of Genesis, we're really at a turning point, because the focus from this point forward is really upon the nation of Israel and the 12 tribes of Israel starting with Joseph. And so, as we read through the 37th chapter of the book of Genesis I think we'll notice a very different change in the narrative of the book of Genesis because it will indeed focus on the house of Israel throughout the rest of the book of Genesis and on into the old and new Testaments.

And so, with all of that being said let's go ahead and read the 37th chapter of the book of Genesis;

Gen 37:1 *Jacob lived in the land of his father's sojournings, in the land of Canaan.*

Gen 37:2 *These are the generations of Jacob. Joseph, being seventeen years old, was pasturing the flock with his brothers. He was a boy with the sons of Bilhah and Zilpah, his father's wives. And Joseph brought a bad report of them to their father.*

Gen 37:3 *Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors.*

Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peacefully to him.

Gen 37:5 Now Joseph had a dream, and when he told it to his brothers they hated him even more.

Gen 37:6 He said to them, "Hear this dream that I have dreamed:

Gen 37:7 Behold, we were binding sheaves in the field, and behold, my sheaf arose and stood upright. And behold, your sheaves gathered around it and bowed down to my sheaf."

Gen 37:8 His brothers said to him, "Are you indeed to reign over us? Or are you indeed to rule over us?" So they hated him even more for his dreams and for his words.

Gen 37:9 Then he dreamed another dream and told it to his brothers and said, "Behold, I have dreamed another dream. Behold, the sun, the moon, and eleven stars were bowing down to me."

Gen 37:10 But when he told it to his father and to his brothers, his father rebuked him and said to him, "What is this dream that you have dreamed? Shall I and your mother and your brothers indeed come to bow ourselves to the ground before you?"

Gen 37:11 And his brothers were jealous of him, but his father kept the saying in mind.

Gen 37:12 Now his brothers went to pasture their father's flock near Shechem.

Gen 37:13 And Israel said to Joseph, "Are not your brothers pasturing the flock at Shechem? Come, I will send you to them." And he said to him, "Here I am."

Gen 37:14 So he said to him, "Go now, see if it is well with your brothers and with the flock, and bring me word." So he sent him from the Valley of Hebron, and he came to Shechem.

Gen 37:15 And a man found him wandering in the fields. And the man asked him, "What are you seeking?"

Gen 37:16 "I am seeking my brothers," he said. "Tell me, please, where they are pasturing the flock."

Gen 37:17 And the man said, "They have gone away, for I heard them say, 'Let us go to Dothan.'" So Joseph went after his brothers and found them at Dothan.

Gen 37:18 They saw him from afar, and before he came near to them they conspired against him to kill him.

Gen 37:19 They said to one another, "Here comes this dreamer.

Gen 37:20 Come now, let us kill him and throw him into one of the pits. Then we will say that a fierce animal has devoured him, and we will see what will become of his dreams."

Gen 37:21 But when Reuben heard it, he rescued him out of their hands, saying, "Let us not take his life."

Gen 37:22 And Reuben said to them, “Shed no blood; throw him into this pit here in the wilderness, but do not lay a hand on him”—that he might rescue him out of their hand to restore him to his father.

Gen 37:23 So when Joseph came to his brothers, they stripped him of his robe, the robe of many colors that he wore.

Gen 37:24 And they took him and threw him into a pit. The pit was empty; there was no water in it.

Gen 37:25 Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing gum, balm, and myrrh, on their way to carry it down to Egypt.

Gen 37:26 Then Judah said to his brothers, “What profit is it if we kill our brother and conceal his blood?”

Gen 37:27 Come, let us sell him to the Ishmaelites, and let not our hand be upon him, for he is our brother, our own flesh.” And his brothers listened to him.

Gen 37:28 Then Midianite traders passed by. And they drew Joseph up and lifted him out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. They took Joseph to Egypt.

Gen 37:29 When Reuben returned to the pit and saw that Joseph was not in the pit, he tore his clothes

Gen 37:30 and returned to his brothers and said, “The boy is gone, and I, where shall I go?”

Gen 37:31 Then they took Joseph's robe and slaughtered a goat and dipped the robe in the blood.

Gen 37:32 And they sent the robe of many colors and brought it to their father and said, “This we have found; please identify whether it is your son's robe or not.”

Gen 37:33 And he identified it and said, “It is my son's robe. A fierce animal has devoured him. Joseph is without doubt torn to pieces.”

Gen 37:34 Then Jacob tore his garments and put sackcloth on his loins and mourned for his son many days.

Gen 37:35 All his sons and all his daughters rose up to comfort him, but he refused to be comforted and said, “No, I shall go down to Sheol to my son, mourning.” Thus his father wept for him.

Gen 37:36 Meanwhile the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, the captain of the guard.

As we can clearly see here in the 37th chapter of the book of Genesis, the book of Genesis at this point in time immediately jumps to Joseph. And in Joseph's generation, he... more than any other, represented Israel as a people who struggled with God and with men and overcame, and this was actually memorialized in the Hebrew name “Israel”... which means “*one who struggles with God*” and the name Jacob means “*one who follows on another's heels*.”

And if we think about it, the name Israel is a fitting name for us to be grafted into, because we have all wrestled with God. We have all denied him. We've all tried to do it our own way. And yet... with the help of our Father, we have indeed overcome, and we do indeed now see the importance of following him and only him. We no longer follow on the heels of the world, we follow the only begotten Son of the one true God of Abraham, Isaac, and Jacob, who is the only way, the door that no man can shut, and the light of the world.

I think that sometimes we often times read about Jacob wrestling with our Elohim, and we don't make that connection between Jacob and us. We don't put the pieces together to understand that all of the house of Israel has wrestled with our Father in heaven, and all of the house of Israel has indeed overcome with the help and the guidance of our Father in heaven who continuously reaches back to pull us forward. And it doesn't matter whether you're a Jew or a Gentile, or a lost sheep from the house of Israel... we've all wrestled with Yahovah. And none of us have overcome this world without the blood of his only begotten son Yeshua Hamashiach.

None of us will be able to step through that fail from this life into the next without our Father's laws being written in our hearts and in our minds. None of us will be able to cross over to everlasting life without carrying our crosses across the finish line.

The unfolding plan of Yahovah has already been set in motion here in Genesis chapter 37, and I hope and pray that we can recognize that as we follow the journeys of Joseph and the house of Israel throughout the rest of the book of Genesis.

I want us to understand that what we're being shown here in the 37th chapter of the book of Genesis are two very important governing patterns if you will... of our Father in heaven. I think that by this time we should be well aware of how our Father in heaven elects, divides, and separates people for his divine purpose. That's the first governing pattern of our Father in heaven that we've seen over, and over, and over again.

The second governing pattern that we'll often times see being used by our Father in heaven is called, "divine providence". Divine providence is when our Father in heaven works through us, or causes a set of circumstances to happen around us in order to guide us to his divine purpose.

Even though our Father's will is unseen and often times unknown to us... in one way or another our Father will guide us to where he wants us to be. Often times we don't think that our Father in heaven is even listening to us, and yet... as is so often times the case... his invisible hand is guiding us to where he wants us to be without our knowing it.

If we are truly God-fearing, cross bearing, Messiah believing Christian who are following our Messiah... then we can't help but believe that our Father's divine providence is at work in each one of us constantly moving us towards his inevitable, unchangeable, God ordained, unfolding plan.

As we read through the story of Joseph we're going to find that the life story of Joseph is positively overflowing with observable divine providence. Because you and I get to read it in a story after the fact... we're able to clearly see the divine providence of our Father in heaven working through Joseph to not only save his family, but to show them and us... Yahovah's awesome power.

Joseph, nor any of his brothers, nor his father Israel had any idea how Yahovah was working through Joseph to teach us all the awesome power of Yahovah himself. And often times my friends I would submit that it's the same way with you and I.

Often times we have no idea what's going on in our lives, and when nothing seems to make any sense, and we have no idea why we are where we are... we have to remember that our Father in heaven does not tell us everything. The divine providence of the one true God of Abraham Isaac and Jacob is much bigger than any of us can see, know, or understand.

Often times our Father in heaven purposely does not tell us why we're going where we're going. He may purposely not tell us why we're in the position that we're in. He may purposely not tell us why he led us to this place and time, or to this situation, or maybe even to this person. But if we will trust in him and his divine providence... and if we will trust in the fact that our Father in heaven does indeed know what he's doing... we'll always come out on top.

On the other hand, if we don't trust our Father in heaven, and we continuously want to force things to make them work in our favor, or the way that we want them to... we'll lose every time.

Joseph who was second to the last of Jacobs sons would have been about 17 years old. A young teenager. Imagine at 17 years old being thrown into a pit by your brothers and left for dead. Imagine at 17 years old being sold as a slave by your brothers into a life of slavery. Imagine at 17 years old being thrown into prison.

The unfolding plan of our Father in heaven often times calls us to do things that we would never imagine doing on our own. The unfolding plan of our Father in heaven often times calls us to go places that we would've never thought of going on our own. But through his divine providence, we often times find ourselves doing things, and going places that we normally would of never even dreamt of.

Something else that I'd like to take a look at is the very first sentence of Genesis chapter 37 verse one:

Gen 37:1 *Jacob lived in the land of his father's sojournings, in the land of Canaan.*

This very first sentence gives us a hint of the destiny that Isaac had given to his twin sons Jacob

and Esau. Jacob had now moved into the promised land, and Esau had left the promise land once again living away from fertile ground and away from the bounty of plentiful rain water.

But there's more! Not only is the prophetic blessing of Isaac coming true for his two sons Jacob and Esau... but as we will soon see, so too will a much earlier prophecy come true for the house of Israel. Let's turn back very quickly to Genesis chapter 15 versus 13 and 14:

Gen 15:13 Then the LORD said to Abram, "Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years."

Gen 15:14 But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.

This very prophecy is a prophecy that we're about to see unfold. We are soon going to see the Israelites enter into a land that is not theirs, and they will indeed live in that land under captivity for 400 years. That place... will be called Egypt.

And we'll get into that next Wednesday evening at 7 PM Eastern standard time here on Holy Impact Ministries live, "Bible study night."

But in the meantime, I want to once again ask you to please take what you've heard here today to your prayer closet. Bow your head and bend your knees, and face the holy promised land of Jerusalem, and ask in the name of Yeshua Hamashiach if what you've heard here today be true... or not.

Ask, seek, and knock, and the door will be opened to you. And if you will do that, you and I will walk hand in hand through the Gates of his soon coming kingdom.