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### Families and God-human Interactions in Genesis

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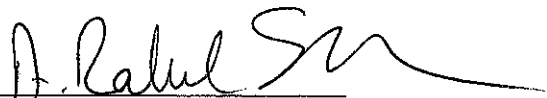
FAMILIES AND GOD-HUMAN INTERACTIONS IN GENESIS

Josías A. Flores

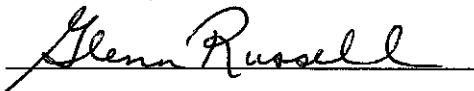
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Department of Behavioral Sciences

## ABSTRACT

J.N. Andrews Honors Thesis

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College of Arts & Sciences

Title: FAMILIES AND GOD-HUMAN INTERACTIONS IN GENESIS

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Primary Advisor: A. Rahel Schafer

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This study carefully analyzes the themes found in various interactions between God and humans in the book of Genesis, viewing them through the lens of family. The majority of the texts that record direct verbal communication between God and humans reveal that God initiates such encounters in order to develop and define healthy families. Themes found in the God-human interactions parallel previous conclusions in family studies research regarding family rituals. Motivated by insights from the behavioral sciences, this work contributes to the scholarly discussion surrounding families from a theological perspective and also provides practical implications for modern-day families.

## Introduction

The account of the creation of the world and its inhabitants found in the book of Genesis, the first book of the Christian Bible, presents a narrative on the establishment of families. Based on the evidence, the biblical account is clear that families originated with God Himself as He created the world into existence. A number of theologians explore concepts of family in the book of Genesis and elsewhere in the Christian Scriptures. However, many of these studies tend to overlook or gloss over the role of the very first recorded prayers and God-initiated verbal interactions as they inform the understanding of family found in the text.<sup>1</sup>

For instance, Horwitz and Rosenblatt affirm that Genesis sees the family as intergenerational and emphasizing meaningful structures for these families, but do not focus on God's interactions with humans through this process.<sup>2</sup> Other authors, such as Robertson, see the importance of marriage as the basic family unit in Genesis, greater than even parent-child relationships, but neglect God's interactions with the family in the book.<sup>3</sup> While those writers

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<sup>1</sup> For a systems approach to families in Genesis see Joshua Horwitz and Naomi H. Rosenblatt, *Wrestling with Angels: What the First Family of Genesis Teaches Us About Our Spiritual Identity, Sexuality, and Personal Relationships*. (New York, NY: Delacorte Press, 1995).

Another important work seeks to systematize the Genesis narrative outlining the topics of salvation history, divine-human relations, the natural world, and the people of God as found in the book of Genesis (Nathan MacDonald, Mark W. Elliott, and Grant Macaskill, eds., *Genesis and Christian Theology* [Grand Rapids, MI: Eerdmans, 2012]). One of the chapters focuses on the plethora of ways that God reveals Himself to humanity, affirming that the God of Genesis is very personal and versatile in His engagement with His creatures.

Other scholars approach the texts containing the verbal interactions between God and humans from a more critical angle and largely overlook family themes present throughout. For example, the author of the *The Anchor Bible* commentary on the book of Genesis believe that the source of the various narratives in the book lies in the hands of not one author, but many (E.A. Speiser, *Genesis*, 3rd ed., The Anchor Bible [New York: Doubleday, 1982], 124-127). With this foundation, the attention of their work turns to parallels of ancient texts and socio-cultural traditions (e.g. The Epic of Gilgamesh) to explore the Genesis narrative. Consequently, the different accounts highlight seemingly disconnected aspects and themes, lacking a clear continuity throughout. Granted, there are instances where these authors focus on specific words related to family and delve into some of the ANE understandings of family structure.

The *Word Biblical Commentary* does seem to place some interest in the family, at least when it comes to the first human family, Adam's family tree, and marriages (Gordon J. Wenham, *Genesis 1-15*, Word Biblical Commentary [Waco, TX: Word Books, 1987], 92-147).

<sup>2</sup> Horwitz and Rosenblatt, *Wrestling with Angels*, 14-19.

<sup>3</sup> Palmer Robertson, *The Genesis of Sex: Sexual Relationships in the First Book of the Bible* (New Jersey: P&R Publishing Company, 2002), 4.

that study the themes of Genesis hardly address the family in the book at all, preferring to focus on salvation history.<sup>4</sup>

When it comes to looking specifically for the communication between God and humans, whether in Genesis or elsewhere, most of the conversation focuses on various theological understandings of prayer, viewing prayer as separate from God-initiated interactions or families. Some, like J. Gary Millar, begin their biblical theology in Genesis and look there at the foundation for the biblical understanding of prayer, but only focus on human-initiated communication with God.<sup>5</sup> Others follow this pattern and generally focus on the understanding of prayer as humans calling out to God.<sup>6</sup> Patrick J. Griffin, in his dissertation, argues with a unique perspective that prayer makes an emphasis on the ideal values and qualities of the family.<sup>7</sup> Thus, the literature on this topic leans heavily towards human-initiated communications with the divine, and theologians rarely tie this discussion with the understanding of families.

On the other hand, researchers studying families from a scientific perspective publish extensively on the role of religion and rituals in family settings and units. Nevertheless, an in-depth look at the specific biblical texts to understand and define the family often does not take

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<sup>4</sup> For example see Peter Williams, *From Eden to Egypt: Exploring the Genesis Themes* (Surrey: Day One Publications, 2001), 37-46.

<sup>5</sup> J. Gary Millar, *Calling on the Name of the Lord: A Biblical Theology of Prayer* (Downers Grove, IL: InterVarsity Press, 2016), 20.

<sup>6</sup> Brueggemann seems to agree with the basic understanding of prayer laid out here (humans calling out to God) and places a strong emphasis on the differences between the patriarchs in Genesis and current prayers. More on that can be found in Walter Brueggemann, "A Case Study in Daring Prayer: Genesis 32:9-12," *The Living Pulpit* 2 (1993): 12-13, accessed August 30, 2016, *ATLA Religion Database with ATLASerials EBSCOhost*.

Another very interesting discussion on prayer in the book of Genesis is Craig Keen's article, where Keen makes a case for the idea that as humans pray, the qualities that make up the image of God (*Imago Dei*) develop in them. The concept of *Imago Dei* comes from Gen 1:27, in the narrative of the creation of man. While various interpretations of this verse exist in theological circles, Keen argues that this image becomes acquired and is not necessarily innate. See Craig Keen, "Homo Precarious: Prayer in the Image and Likeness of God," *Wesleyan Theological Journal* 33 (1998): 128-150, accessed August 30, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

<sup>7</sup> Patrick J. Griffin, "The Theology and Function of Prayer in the Book of Tobit," (PhD diss., The Catholic University of America, 1984), accessed August 30, 2016, ProQuest (8503912).

place within these circles.<sup>8</sup> While the emphasis lies in the effect that certain behaviors or religious beliefs have on the family, these studies do not by nature use the religious data to shape an understanding of the family or redefine the view of the family itself. In other words, the starting point begins with the scientific data and structures. From there the research approaches the relationship this understanding shares with religion.<sup>9</sup>

While all of the previous authors address topics of families, prayer, and Genesis from different angles, I believe that this study points out important themes about the connections between the topics in new ways. By seeking to understand families in the first book of the Bible through the various verbal communications recorded between God and humans, more insights about the origins of family and God's original plan for it are possible. Given that the scope is broadened from prayer to God-human interactions, God's initiative in shaping the family can be seen more clearly through this work. Furthermore, the themes that appear in the analysis of the text parallel themes found in research on families done in the social sciences, showcasing the timeless applicability of the insights from the book of Genesis.<sup>10</sup>

### **Methodology**

A theological analysis focuses on looking at a certain text (or series of texts) and understanding what it says about God. Using the lens of family, I approached this theological analysis from various texts found in the book of Genesis where direct communication is recorded

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<sup>8</sup> The American Families of Faith Project led by Dollahite and Marks currently carries out and publishes extensive research on the role of religious faith in families.

<sup>9</sup> More on this type of research will appear in pages to follow. For an introduction to this literature on family see Loren D. Marks, D.C. Dollahite, and J.J. Freeman, "Faith and Prayer in Family Life," in *Strengthening our Families*, 2nd ed., ed. T. W. Draper, A. J. Hawkins, & D. C. Dollahite (Provo, UT: BYU, 2011), 185-195.

<sup>10</sup> More specifically, the themes found in the Genesis passages parallel work done on family rituals. These parallels will be discussed later in this paper.

between God and humans. The six steps that I will be using are loosely based on Millard Erickson's *Christian Theology*.<sup>11</sup>

First of all, I read through all of the Genesis text in order to collect every instance of direct interaction between God and humanity (Table 2). Second, using the inductive reasoning hermeneutical approach, I analyzed each text to determine the passage's connection to family. This approach involved asking a number of questions to each text in order to attain three primary objectives: (1) to understand what the passage is saying, (2) to understand what it means, and (3) to understand how it applies to the reader. The questions I asked are the following: (a) Is the mention of family the reason for communication or just a side issue? (b) Does communication with God aid the development of the family in this passage? (c) Do both human and divine parties communicate in the encounter? (d) What words does the Bible use to describe the communication? (e) Who originates the interaction and to what end? (f) What is the context of the communication? (g) Are there connections to other accounts in Genesis? (h) What family language, if any, is used in the passage and with what meaning?<sup>12</sup> Third, I looked through the various passages and identified themes from the results of the inductive hermeneutical approach.

Fourth, I studied the treatment of the passages by biblical commentators to understand the historical and contemporary views on these passages in the realm of theological thought. Fifth, I attempted to coalesce the themes into a coherent whole, identifying the theological connection of family development and communication between God and humans as presented in the book of Genesis. Lastly, I determined the application from the passages for our current understanding of families as well as the limits of the application. Ultimately, these last two steps that culminate

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<sup>11</sup> Millard J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Books, 1985), 1:59-80.

<sup>12</sup> For brief answers to these questions yielded by the research, see Appendix A.

my research show how Christianity's earliest records of communication with God may inform our understanding of family.

## Results

The remainder of this paper will discuss the topic in four main sections. The first three sections are the three main themes that are the most prevalent in the texts. The fourth section of the paper is a synthesis of these main themes with insights from the social sciences followed by a contemporary application of them.

### Be Fruitful and Multiply

The very first words recorded in the Bible during an interaction between God and humans are "Be fruitful and multiply..." (Gen 1:28).<sup>13</sup> This simple phrase encompasses the primary function of any family unit, which is to reproduce.<sup>14</sup> This seems an appropriate place to start since Genesis records the multiplication of humanity in its fifty chapters. Furthermore, this idea of multiplication and reproduction also could be described as the most consistent thing that God highlights over and over again in His communications with human throughout the book, appearing in more than half of the God-human communications recorded in Genesis.<sup>15</sup> God takes interest in continuing their lineage, which is also His own as the Creator.

Scholars often describe the book as being composed of two parts.<sup>16</sup> Similarly, I would argue that the theme of family multiplication also happens with two different emphases in the

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<sup>13</sup> All of the biblical quotes in this paper are taken from the NASB unless otherwise specified.

<sup>14</sup> Larry A. Samovar, Richard E. Porter, Edwin R. McDaniel, and Carolyn S. Roy, *Communication Between Cultures*, 9<sup>th</sup> ed. (Boston: Cengage Learning, 2015), 78.

<sup>15</sup> This information can be seen in Table 1.

<sup>16</sup> Ellen van Wolde, "Facing the Earth: Primaeval History in a New Perspective," in *The World of Genesis: Persons, Places, Perspectives*, ed. Philip R. Davies, David J.A. Clines (Sheffield: Sheffield Academic Press, 1998), 22-23.



two parts of the book. In fact, this distinction marks the turning point of the book. The first part of the book consists of chapters 1-11, what some call the “story of beginnings.”<sup>17</sup> These chapters begin with the account of creation and the previously stated phrase from God to humans, “be fruitful and multiply.” However, in the narrative we see that something goes wrong in chapter three after the idyllic picture of Eden in the first two chapters. So, while the command to multiply was obeyed, the resulting offspring rejected God and followed evil. God decides to send a flood because the numerous human family did not uphold good moral values and went after wickedness. In Gen 9, God repeats the command of fruitfulness and multiplication to Noah’s family, as well as the animals, to repopulate the once again empty earth, seemingly the work of re-creation.<sup>18</sup>

Right after the Noah account (and the subsequent Babel story), the book turns to Abraham’s story and marks the beginning of the second half of the book, and the second usage of the theme of “be fruitful and multiply.” In this second half, instead of referring to it as a command for mass population of the earth, the audience consists of a specific family among many already populating the earth. God promises this family that He will make them numerous and fruitful. The promise comes with the assurance that they will be a great nation, be blessed and be a blessing to other families, as well as own land for subsequent generations (e.g. Gen 12:1-3,7).

God first approaches Abraham with the promise of innumerable descendants in Gen 13:16, saying: “I will make your descendants as the dust of the earth; so that if anyone can

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<sup>17</sup> van Wolde, “Facing the Earth,” 22.

<sup>18</sup> Interestingly, the Bible records that the animals went out “by their families”. In other words, the Bible seems to consider families and their development not only as it pertains to humans, but also as it relates to the animals and creatures on the earth.

number the dust of the earth, then your descendants can also be numbered.” Throughout Abraham’s life, this is the promise that God emphasizes to Abraham, and to which his son Isaac eventually continues to be a part of. In Gen 26:3-4, God speaks to Isaac using the following words: “I will establish the oath which I swore to your father Abraham. And I will multiply your descendants as the stars of heaven.”

Later, Abraham’s grandson Jacob experiences similar verbal encounters with God and hears the familiar message: “Be fruitful and multiply; a nation and a company of nations shall come from you” (Gen 35:11). The end of the book records the fulfillment of this promise and highlights its importance in the narrative of Jacob’s last days in Egypt. Genesis 47:27 states, “Now Israel lived in the land of Egypt, in Goshen, and they acquired property in it and were fruitful and became very prosperous.” A few verses later, in the last recorded transcript of a God-human communication in Genesis, Jacob tells Joseph the story of God appearing to him at Luz and telling him: “Behold, I will make you fruitful and numerous, and I will make you a company of peoples.” From the first to the last interaction between the infinite and the finite in the book of Genesis, God speaks the theme of fruitfulness and multiplication to humanity.

#### Broad and Intergenerational Families

Upon reading the Genesis accounts, many concepts understood by the reader today are different than in the ancient Near East context.<sup>19</sup> The concept of family appears to be at odds with contemporary understandings as well. The Hebrew word translated as family (*mishpachah*), at least in some of the instances in Genesis, could be defined as “species, kind, sort, family, clan,

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<sup>19</sup> This means that some words contain a broader understanding and application than what the translations allow for or hint at. One important example comes from the *Protoevangelium*, a name for the Messianic promise found in Gen 3:15. For more on this discussion see Gilmore H. Guyot, “Messianism in the Book of Genesis,” *The Catholic Biblical Quarterly* 4 (October 1951): 415-421, accessed March 30, 2017. <http://www.jstor.org/stable/43720338>

kindred; tribe; race; people. Essentially, it is an ever-burgeoning circle or relatives with strong blood ties. The term is much broader in its scope than our English word ‘family.’ It was a subdivision of the larger tribe or nation.”<sup>20</sup> The flood narrative provides important examples of this. Within the description of the exit from the ark in Gen 8:15-20, the Bible records that “every beast, every creeping thing, and every bird, everything that moves on the earth, went out by their families [*mishpachah*] from the ark” (8:19). The phrase “by their families” may also be translated as “according to their kind.” In other words, the usage of this Hebrew word for family suggests that families are more than just units of individuals bound by marriage and/or related by blood, but a group of individual members containing similar characteristics.

**Table 1. Location of themes within God-human interactions in Genesis**

Theme	Passages in Genesis
Family viewed as broad and intergenerational	8:15-20; 9:1-17; 12:1-3; 12:7-8; 13:14-17; 16:7-13; 17:1-21; 18:17-33; 21:12-13; 22:17-18; 25:22-23; 26:2-5; 26:24-25; 31:3; 32:9-12; 35:9-13; 46:2-4; 48:4
Fruitfulness and multiplication	1:28-30; 2:16-19; 7:1-4; 8:15-20; 9:1-17; 13:14-17; 15:1-21; 16:7-13; 17:1-21; 18:1-15; 18:17-33; 21:17-18; 22:17-18; 25:21; 26:2-5; 26:24-25; 28:13-15; 32:9-12; 35:9-13; 46:2-4; 48:4
Altar-building/Calling on the name of the Lord	8:15-20; 12:7-8; 13:3-4; 13:14-17; 16:7-13; 20:17-18; 22:1-2; 22:17-18; 25:21; 25:22-23; 26:24-25; 28:13-22; 31:11-13; 32:9-12; 32:24-30; 35:1; 35:9-13;

Another instance that broadens the view of the family in the flood narrative appears in Gen 9:1-7, where the inhabitants of the ark have come out after the flood and God addresses

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<sup>20</sup> Spiros Zodhiates, ed., *The Hebrew-Greek Key Study Bible* (Chattanooga, TN: AMG Publishers, 1990), 1745-1746.

them in the desolate earth. Among the requirements that God establishes for the humans, He includes the following phrase: “Surely, I will require your lifeblood; from every beast I will require it. And from every man, from every man’s brother I will require the life of man.” Here, the inclusion of the word *brother* does not clearly denote a family connection in the traditional sense, since it appears to be a reminder to any current and future humans that they will be held accountable for the death of any of their other fellow humans. The text seems to imply that all men are from this point on connected in their responsibility of accountability to each other.

Another way that the book of Genesis crafts an understanding of family is with its repeated reminders from the divine agent to the humans that the family consists of not just those who are in the present but also those in future and past generations. This becomes apparent in the second half of the book as God approaches Abraham, Isaac, Jacob and those in their households to interact with them. He accomplishes this by either speaking to them of their descendants, or by adding the phrase “the God of your father” to his personal introductions when speaking to Isaac or Jacob as a way to remind them of previous generations. God uses this technique from the very beginning with Abraham by telling him “to your descendants I will give this land” (Gen 12:7) after Abraham obeys and moves to the land that God shows him in Moreh. Then, in Gen 15 God again shows Abraham that his family is composed of members that he does not yet know. In conversation as to how God would bless Abraham, God says: “This man will not be your heir; but one who shall come forth from your own body, he shall be your heir” (15:4). The result is decision-making motivated by a divine long-term perspective rather than impulsive behavior. Naturally, these types of decisions require an immense amount of trust in the divine Guider. No other passage exemplifies this value in decision-making as well as Abraham’s resolution in

chapter 22, where Abraham quietly moves to carry out God's unexpected command for him to sacrifice his son Isaac, the child expected to fulfill the long-awaited for promise.

This adapted understanding and promise of long-lasting intergenerational families also shapes a platform from which the human agent can approach God. For instance in Gen 32:9-12, Jacob employs this type of language heavily to call out to God and claim His promise, beginning his address of God with the phrase "O God of my father Abraham and God of my father Isaac."<sup>21</sup> Jacob proceeds to plead for his deliverance, specifically explaining the ramifications for his family, and ends by quoting God's own promise and definition of intergenerational prosperity and continuity.<sup>22</sup>

#### Altar-building/Calling on the Name of the Lord

The phenomenon of direct altar building references surfaces mostly in the second part of the book, with the lone exception of Noah's altar as a response to God's covenant in Gen 8. Eleven mentions of the word "altar" appear in Genesis, and ten of them are in the midst of (or a few verses removed from) a text involving direct verbal communication between God and humans.<sup>23</sup> Although there is one instance in the book where God asks a human to build an altar (Gen 35:1), God does not give a direct reason as to the purpose of the altar. In other places God asks for sacrifices (e.g., Abraham sacrificing Isaac), and there are expectations that God has in

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<sup>21</sup> Another point of interest in light of this and other texts is the fact that God decides to describe Himself in light of the intergenerational family definition. Throughout the narrative it is clear that God effectively becomes part of the family, or rather, that He has always been part of it.

<sup>22</sup> A fascinating point of curiosity comes from the fact that every time humans begin a communication with God in Genesis, it always appears to be a request regarding family. This includes deliverance of the household by a vengeful brother (as is the case here), asking for God to restore fertility of a group of women (Gen 20:17-18), or even just a medical question about pregnancy with the case of Rebekah (Gen 25:22-23). For other instances see Table 2.

<sup>23</sup> For all the verses on this theme see Table 1.

regards to the offering of sacrifices.<sup>24</sup> Although it is not clear at first glance, an analysis of the context of the altars mentioned provides clues as to their significance.

As these mentions of altar-building surround or are imbedded in God-human interactions, they are therefore also heavily involved with families. In addition, altars seem to serve a commemorative role as monuments set up to show a place where God revealed Himself to humans in a special way. Jacob reveals this in Gen 28:18, where he sets up a pillar after experiencing his first encounter with God and then being asked to return to the location to build an altar at that place “because there God had revealed Himself” (Gen 35:7). Another important point to notice is that the text clarifies that these altars are built for the Lord (e.g., Gen 8:20; 12:7; 13:18; 35:1,3). More than just commemorative monuments for the family, the altars are built to show gratitude or offer a sacrifice to God.

Another key aspect of altar-building which is connected to understanding their significance within the family is the practice of “calling on the name of the Lord.” Generally, scholars interpret this phrase found repeatedly in Genesis as a reference for prayer.<sup>25</sup> More specifically, this practice took place as a way for humans to claim the promises that the Lord made to them. The reason why this activity is included in this discussion of altar-building rests on the text’s connection of both ideas throughout the book. In fact, if the text does not say that the altar was built “to God,” (see above discussion) the mention of the altar will predictably be attached to the statement that the person who built the altar “called on the name of the Lord”

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<sup>24</sup> This is the cause of Cain’s jealousy of Abel in Genesis 3. Some scholars argue that the patriarchs maintained their own religion and divine understanding different from that of the subsequent books in the Pentateuch so that these altars are built based on ANE traditions, not worship of the YHWH of Exodus and consequent books. However, many biblical scholars do not hold the same views; for more on this conversation see John Van Seters, “The Religion of the Patriarchs in Genesis,” *Biblica* 61 (1980): 220-233, *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed August 30, 2016).

<sup>25</sup> Millar, *Calling on the Name of the Lord*, 20.

(e.g., Gen 13:3-4). This suggests that the patriarchs raised altars as ways to begin conversations with God.

Genesis suggests that this “calling on the name of the Lord” through altar-building actually worked. Various instances of God-human interactions in the book of Genesis follow the erection of an altar by a human. In Gen 8:20, for example, Noah presents burnt offerings to God on an altar and verse 21 reads: “And the Lord smelled the soothing aroma; and the Lord said to Himself, I will never again curse the ground on account of man...and I will never again destroy every living thing.” Then, in Gen 9:1, God blesses Noah and his sons and proceeds to make a covenant with humanity. The evidence in the text suggests that it was the presence of this burnt offering that helped God make His decision regarding the future of the earth and approach humanity again to make a covenant to never send another flood. Later in the book, God also appears and blesses Jacob after he builds an altar for Him. Genesis 35:7 tells of how Jacob sets up an altar and symbolically names the location of the altar in honor of God. A couple of verses later, “God appears to Jacob again when he came from Paddan-aram, and He blessed him” (Gen 35:9). God then proceeds to rename Jacob and speaks the covenantal promise of fruitfulness and multiplication to him. Altogether the idea of altar-building shapes the family by creating memorials to future and past as a place where God was encountered, a reminder of God’s promises yet to be fulfilled regarding future generations, and as a way to begin an interaction with God and experience His blessing.

**Table 2. Communication and origination in God-human interactions**

<b>Passage</b>	<b>Reason for Communication</b>	<b>Originator</b>
Gen 1:28-30	Family	God
Gen 2:16-18	Other	God
Gen 3:9-19	Other	God
Gen 4:9-15	Family	God
Gen 6:13-22	Family	God
Gen 7:1-4	Family	God
Gen 8:15-17	Family	God
Gen 9:1-7	Family	God
Gen 9:8-17	Family	God
Gen 12:1-3	Family	God
Gen 12:7	Family	God
Gen 13:14-17	Family	God
Gen 15	Family	God
Gen 16:7-13	Family	God
Gen 17:1-21	Family	God
Gen 18:1-15	Family	God
Gen 18:17-33	Other	God
Gen 19:12-22	Family	God
Gen 20:3-7	Family	God
Gen 20:17-18	Family	Abraham
Gen 21:12-13	Family	God
Gen 21:17-19	Family	God
Gen 22:1-2	Family	God
Gen 22:11-18	Family	God
Gen 24:12-14	Family	Abraham's Servant
Gen 25:21	Family	Isaac
Gen 25:22-23	Family	Rebekah
Gen 26:2-5	Family	God
Gen 26:24-25	Family	God
Gen 28:13-15	Family	God
Gen 31:3	Family	God
Gen 31:11-13	Family	God
Gen 31:24	Family	God
Gen 32:9-12	Family	Jacob
Gen 32:24-30	Other	God
Gen 35:1	Family	God
Gen 35:9-13	Family	God
Gen 46:2-4	Family	God
Gen 48:4	Family	God



### A View from the Social Sciences

The introduction of this paper includes a quick review of the research and studies from the social sciences. However, Barbara H. Fiese's book on families more specifically facilitates the transportation of the results of the previously mentioned biblical data into the contemporary world of families.<sup>26</sup> Of interest to this project is the information highlighted in the first chapter regarding the definitions and realities of both routines and rituals, especially the description given to rituals and their effect on families. Fiese highlights that rituals contain three important characteristics: a) symbolic communication ("this is who we are"); b) enduring and affective commitment ("this is right"); and c) continuity that extends meaning across generations and is interpreted by insiders ("This is what we look forward to and who we will continue to be across generations").<sup>27</sup>

When a reader places this framework as the lens through which to observe and analyze the biblical material, the results serves as even more evidence to show that the God-human interactions throughout the book of Genesis are really all about families. God then becomes the orchestrator for a systematic ritual base that conveys certain messages to His family. The symbolic communication described by Fiese parallels the altar-building/calling on the name of the Lord trend that appears in the Genesis text. The enduring and affective commitment does the same, except that it parallels with the theme of fruitfulness and multiplication. Finally, the continuity of meaning that extends across generations and is interpreted by insiders, pairs up with the broad and intergenerational view of families in the passage.

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<sup>26</sup> Barbara H. Fiese, *Family Routine and Rituals* (New Haven, CT: Yale University Press, 2006).

<sup>27</sup> Fiese, *Family Routine and Rituals*, 11.

Interestingly, Rosenblatt and Horwitz found similar results in their analysis of the first book of the Bible, noting that “Genesis outlines a three-step approach to endowing our lives with meaning and direction: 1. Spiritual Identity... 2. Accountability... 3. Purpose.”<sup>28</sup> These authors’ three steps show similarities to the three things highlighted by both this study and Fiese’s work on rituals.

The resulting evidence is undeniable: Genesis is a book about families led by a God who serves as a heavenly Father figure eager to communicate with, provide an identity to, and guide His family forward. Elsewhere in the Bible God does not change and therefore all humanity can be a part of the family started with Abraham.<sup>29</sup> Therefore, families today can experience the values that shaped that first family back in Genesis. Intentional and meaningful rituals in our lives build up these positive family characteristics, especially with the use of prayer.<sup>30</sup>

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<sup>28</sup> Horwitz and Rosenblatt, *Wrestling with Angels*, xx.

<sup>29</sup> See Mal 3:6 and Gal 3:7.

<sup>30</sup> An analysis of the research done in this area reveals positive correlations between couples/families’ well-being and prayer. For example, a group of family scientists studied families from the three Abrahamic faith groups using interview-based qualitative methods and explored the effects of prayer on marital and couple relationships. The conclusions from the 184 couples gave way to four main themes: 1) prayer is a catalyst for change; 2) prayer facilitates humility and positivity; 3) prayer facilitates communication and understanding among couples; and 4) prayer unifies couples, helping them with conflict resolution. For more on this study see T. G. Hatch, L. D. Marks, E. A. Bitah, M. Lawrence, N. M. Lambert, D. C. Dollahite, and B. P. Hardy, “The Power of Prayer in Transforming Individuals and Marital Relationships: A Qualitative Examination of Christian, Jewish, and Muslim Families,” *Review of Religious Research* (in press), Accessed October 25, 2016, doi: 10.1007/s13644-015-0236-z.

Another article looks at three studies testing the relationship between prayer, trust, and unity in couples. All three displayed significant correlations between either praying for one’s partner and objective ratings of trust, relationship trust and prayer with a partner, or significantly more unity between couples that pray together versus those that just carry out what was dubbed “positive interactions” (Nathaniel M. Lambert, Frank D. Fincham, Dana C. LaVallee, and Cicely W. Brantley, “Praying Together and Staying Together: Couple Prayer and Trust,” *Psychology of Religion and Spirituality* 4 [2012]: 1-9, accessed October 25, 2016, <http://psycnet.apa.org/index.cfm?fa=buy.optionToBuy&id=2011-11452-001>).

Other authors find that much of the literature on families from the social sciences points to the fact that prayer specifically promotes accountability, encourages reconciliation, facilitates partner empathy, promotes a sense of guidance, enhances emotional validation in marriage, and de-escalates harmful behaviors. This careful analysis of research can be found in Marks, Dollahite, and Freeman, “Faith and Prayer in Family Life,” 185-195.

Further proving the benefits of the practice of prayer for a good marriage, a recently published study found prayer in marriage to be a buffer against a high-stress relationship (Jonathan R. Olson, James P. Marshall, H. Wallace Goddard, and David G. Schramm, “Shared Religious Beliefs, Prayer, and Forgiveness as Predictors of Marital Satisfaction,” *Family Relations* 64 [2015]: 519-533, Accessed October 25, 2016, doi: 10.1111/fare.12129).

## Conclusion

Genesis is a book of stories, but more than that, it is a book of *family* stories. And within these stories the God-human interactions stand out as beacons of light that shape the identity, activity, and purpose of the family. The result of this theological analysis of the passages containing divine-human communications found in the book of Genesis, leads to important conclusions in the understanding of the family in Genesis and today. While most of the conversations surrounding Genesis, families, and God-human interactions tend to overlook the other important themes in understanding God's role in the development of families, this research found all of these aspects to be interrelated in the text. The themes of "be fruitful and multiply," "broad and intergenerational," and "altar-building/calling on the name of the Lord" as they describe these God-human interactions, provide significance and relevance to the research done within the social sciences in regards to the effects of religious activity on families. Overall, the study of these interactions teaches the importance of communicating with God as families and encourages intentional rituals designed to keep healthy structures for families in place.

## Implications and Further Research

Two types of implications for this study emerge. The first is theological, as it pertains to the works written about Genesis and prayer. This study reveals that studies about Genesis would benefit to include a more thorough analysis of the family since it is a major theme within the book. While it is tempting to look past family constructs and focus on messianic or covenantal themes, these themes take on an added dimension when considered against the backdrop of the family understanding in Genesis. As it pertains to prayer, this research points towards the benefits of broadening the understanding of communication with God and the role that God-initiated interactions play in shaping individuals. Within these communications the picture

emerges of a God-Father interested in proliferation, symbolic communication, extension, obedience, and inclusivity of His family. This personal Higher Being takes initiative in reaching out and initializing dialogue with His family, yet decides to listen to short-sighted humans when they respond, question statements and events, or initialize the conversation themselves. Not only that, but God appears to have knowledge of the future of His family, as He continually asserts that the family will become a great and mighty nation, innumerable, blessed and a blessing to others. Based on these stories, this God does not appear interested in choosing perfect members to be part of His family; rather, He chooses those who will accept His covenant with them and will continually come back “home” to Him after their short-comings, knowing that in the end the family will end up with the characteristics that He has promised. God’s role then becomes more of assuring the human agents of this reality and guiding them on the path to get there.

The other type of implication comes in the realm of the social sciences, where this interdisciplinary study validates the work done by many scholars studying the family. Coming at the research of family from a theological perspective serves to show the timeless applications of the work done on current families with the written accounts of ancient families, coming to similar results. Nevertheless, because the prism of family research influenced the reading of the text, a more exegetical approach to these passages may reveal further insights for the family. Furthermore, a continuation of this work into other books of the Bible could also reveal other important themes pertaining to the family.

## APPENDIX A

**Is the mention of family the reason for communication or just a side issue?**

<u>Gen 1:28-30</u>	Family is the reason
<u>Gen 2:16-18</u>	Family is not the reason, avoid sin is (except v 18)
<u>Gen 3:9-19</u>	Family is not the reason, results of sin is
<u>Gen 4:9-15</u>	Family is the reason
<u>Gen 6:13-22</u>	Family is the reason
<u>Gen 7:1-4</u>	Family is the reason
<u>Gen 8:15-17</u>	Family is the reason
<u>Gen 9:1-7</u>	Family is the reason
<u>Gen 9:8-17</u>	Family is the reason
<u>Gen 12:1-3</u>	Family is the reason
<u>Gen 12:7</u>	Family is the reason
<u>Gen 13:14-17</u>	Family is the reason
<u>Gen 15</u>	Family is the reason
<u>Gen 16:7-13</u>	Family is the reason
<u>Gen 17: 1-21</u>	Family is the reason
<u>Gen 18:1-15</u>	Family is the reason
<u>Gen 18:17-33</u>	Family is not the reason, Sodom's future is
<u>Gen 19:12-22</u>	Family is the reason
<u>Gen 20:3-7</u>	Family is the reason
<u>Gen 20:17-18</u>	Family is the reason
<u>Gen 21:12-13</u>	Family is the reason
<u>Gen 21:17-19</u>	Family is the reason
<u>Gen 22:1-2</u>	Family is the reason
<u>Gen 22:11-18</u>	Family is the reason
<u>Gen 24:12-14</u>	Family is the reason

<u>Gen 25:21</u>	Family is the reason
<u>Gen 25:22-23</u>	Family is the reason
<u>Gen 26:2-5</u>	Family is the reason
<u>Gen 26:24-25</u>	Family is the reason
<u>Gen 28:13-15</u>	Family is the reason
<u>Gen 31:3</u>	Family is the reason
<u>Gen 31:11-13</u>	Family is the reason
<u>Gen 31:24</u>	Family is the reason
<u>Gen 32:9-12</u>	Family is the reason
<u>Gen 32:24-30</u>	Family is not the reason, Jacob asking for a blessing is
<u>Gen 35:1</u>	Family is the reason
<u>Gen 35:9-13</u>	Family is the reason
<u>Gen 46:2-4</u>	Family is the reason
<u>Gen 48:4</u>	Family is the reason

**Does communication with God aid the development of family in this passage?**

<u>Gen 1:28-30</u>	Yes, God tells the first couple to multiply
<u>Gen 2:16-18</u>	Yes, revelation of the need for a family
<u>Gen 3:9-19</u>	No, it reveals family's demise
<u>Gen 4:9-15</u>	No, it addresses its continued demise
<u>Gen 6:13-22</u>	Yes, it aids for the survival of Noah's family but not for others
<u>Gen 7:1-4</u>	Yes, various animal families are spared along with Noah's
<u>Gen 8:15-17</u>	Yes, leads to reproduction
<u>Gen 9:1-7</u>	Yes, keys for a thriving family in a desolate world
<u>Gen 9:8-17</u>	Yes, develops a sense of security in Noah's family
<u>Gen 12:1-3</u>	Yes, obedience leads to a blessing for all families on earth
<u>Gen 12:7</u>	Yes, assurance of a place to live for future generations

<u>Gen 13:14-17</u>	Yes, promise of numerous descendants and a place to live
<u>Gen 15</u>	Yes, this covenant has far-reaching family implications
<u>Gen 16:7-13</u>	Yes, leads to return of Hagar to safety of Abram's household
<u>Gen 17: 1-21</u>	Yes, promise of birth of Isaac and Ishmael's prosperity
<u>Gen 18:1-15</u>	Yes, it catalyzes birth of Isaac and future descendants
<u>Gen 18:17-33</u>	No, it is unrelated to family
<u>Gen 19:12-22</u>	Yes, of Lot's family as they are saved from destruction
<u>Gen 20:3-7</u>	Yes, leads to protection of Abimelech and Abraham's families
<u>Gen 20:17-18</u>	Yes, leads to sterility of a whole household to be reversed
<u>Gen 21:12-13</u>	Yes, conflict-resolution comes about as a result
<u>Gen 21:17-19</u>	Yes, family survival
<u>Gen 22:1-2</u>	The development of the family is seen at the end of the episode
<u>Gen 22:11-18</u>	Yes, salvation of Isaac and renewal of promise
<u>Gen 24:12-14</u>	Yes, selection of a spouse for Isaac
<u>Gen 25:21</u>	Yes, Rebekah's pregnancy comes as an answer
<u>Gen 25:22-23</u>	Yes, guidance and purpose for the family
<u>Gen 26:2-5</u>	Yes, guidance regarding relocation of the family
<u>Gen 26:24-25</u>	Yes, reassurance of covenant promises
<u>Gen 28:13-15</u>	Yes, reinforces Jacob's place in God's family
<u>Gen 31:3</u>	Yes, leads to relocation of the family
<u>Gen 31:11-13</u>	Yes, leads to relocation of the family
<u>Gen 31:24</u>	Yes, improves conflict resolution between family members
<u>Gen 32:9-12</u>	Yes, when viewed in light of events happening later
<u>Gen 32:24-30</u>	No, it does not clearly develop the family
<u>Gen 35:1</u>	Yes, leads to family relocation
<u>Gen 35:9-13</u>	Yes, God is addressing major developments that will take place in Jacob's family
<u>Gen 46:2-4</u>	Yes, God assures Jacob that He will bless him if he goes down to Egypt
<u>Gen 48:4</u>	Yes, the passage reveals that God fulfilled his promises to Jacob

**Do both human and divine parties communicate in the encounter?**

<u>Gen 1:28-30</u>	Just God
<u>Gen 2:16-18</u>	Just God
<u>Gen 3:9-19</u>	Both communicate
<u>Gen 4:9-15</u>	Both communicate
<u>Gen 6:13-22</u>	Just God
<u>Gen 7:1-4</u>	Just God
<u>Gen 8:15-17</u>	Just God
<u>Gen 9:1-7</u>	Just God
<u>Gen 9:8-17</u>	Just God
<u>Gen 12:1-3</u>	Just God
<u>Gen 12:7</u>	Just God
<u>Gen 13:14-17</u>	Just God
<u>Gen 15</u>	Both communicate
<u>Gen 16:7-13</u>	Both communicate
<u>Gen 17: 1-21</u>	Both communicate
<u>Gen 18:1-15</u>	Both communicate (Includes Sarah and two companion travelers)
<u>Gen 18:17-33</u>	Both communicate
<u>Gen 19:12-22</u>	Both communicate
<u>Gen 20:3-7</u>	Both communicate
<u>Gen 20:17-18</u>	Both interact but no dialogue is recorded
<u>Gen 21:12-13</u>	Just God
<u>Gen 21:17-19</u>	Just God
<u>Gen 22:1-2</u>	Just God
<u>Gen 22:11-18</u>	Both
<u>Gen 24:12-14</u>	Just human
<u>Gen 25:21</u>	Just human



<u>Gen 25:22-23</u>	Both
<u>Gen 26:2-5</u>	Just God
<u>Gen 26:24-25</u>	Just God
<u>Gen 28:13-15</u>	Just God
<u>Gen 31:3</u>	Just God
<u>Gen 31:11-13</u>	Just God
<u>Gen 31:24</u>	Just God
<u>Gen 32:9-12</u>	Just human
<u>Gen 32:24-30</u>	Both
<u>Gen 35:1</u>	Just God
<u>Gen 35:9-13</u>	Just God
<u>Gen 46:2-4</u>	Both
<u>Gen 48:4</u>	Just God

**What words does the Bible use to describe the communication?**

<u>Gen 1:28-30</u>	“Said”
<u>Gen 2:16-18</u>	“Command”; “said”
<u>Gen 3:9-19</u>	“Called”; “said”
<u>Gen 4:9-15</u>	“Said” (Both God and Cain)
<u>Gen 6:13-22</u>	“God said”
<u>Gen 7:1-4</u>	“Said”
<u>Gen 8:15-17</u>	“God spoke”
<u>Gen 9:1-7</u>	“God blessed”; “said”
<u>Gen 9:8-17</u>	”God spoke”
<u>Gen 12:1-3</u>	“the Lord said”
<u>Gen 12:7</u>	“the Lord appeared... said”
<u>Gen 13:14-17</u>	“the Lord said”
<u>Gen 15</u>	“the Lord came in vision saying”; “said”

- Gen 16:7-13 “The angel of the Lord found her”; “He said”; “She said”; “Then she called the name of the Lord who spoke to her”
- Gen 17: 1-21 “the Lord appeared to Abram and said to him”;  
“Abram fell on his face, and God talked to him saying”; “said”; “talking”
- Gen 18:1-15 “the Lord appeared”; “Abraham said”; “they said”; “he said”; “he said”;  
“the Lord said”; “Sarah denied”; “He said”
- Gen 18:17-33 “the Lord said”; “Abraham came near and said”; “Abraham answered and said”; “he spoke to Him yet again”; “he said”; “He said”
- Gen 19:12-22 “the men said”; “angels urged Lot saying”; “one said”; “Lot said to them”;  
“he said to him”
- Gen 20:3-7 “God came to Abimelech in a dream of the night, and said to him”;  
“Abimelech... said”; “Then God said to him”
- Gen 20:17-18 “Abraham prayed to God”; “God healed”
- Gen 21:12-13 “God said to Abraham”
- Gen 21:17-19 “God heard the lad crying; and the angel of God called to Hagar from heaven, and said to her”
- Gen 22:1-2 “God tested Abraham and said to him”; “he said”; “He said”
- Gen 22:11-18 “But the angel of the Lord called to him from heaven”; “he said;” “He said”; “then the angel of the Lord called to Abraham a second time from heaven and said”
- Gen 24:12-14 “he said”
- Gen 25:21 “Isaac prayed”
- Gen 25:22-23 “she went to inquire of the Lord”; “the Lord said to her”
- Gen 26:2-5 “and the Lord appeared to him and said”
- Gen 26:24-25 “the Lord appeared to him that same night and said”
- Gen 28:13-15 “behold, the Lord stood about and said”
- Gen 31:3 “the Lord said to Jacob”
- Gen 31:11-13 “Then the angel of God said to me in the dream”; “I said”; “he said”
- Gen 31:24 “God came to Laban the Aramean in a dream of the night, and said to him”
- Gen 32:9-12 “And Jacob said”

<u>Gen 32:24-30</u>	“Then he said”; “but he said”; “he said to him”; “he said”; “Jacob asked him and said”; “for he said”
<u>Gen 35:1</u>	“Then God said to Jacob”
<u>Gen 35:9-13</u>	“Then God appeared to Jacob again... and blessed him”; “And God said to him”; “Thus He called him”; “God also said to him”; “Then God went up from him in the place where He had spoken with him”
<u>Gen 46:2-4</u>	“And God spoke to Israel in visions of the night and said”; “and he said”; “and He said”
<u>Gen 48:4</u>	“He said to me”

**Who originates the interaction and to what end?**

<u>Gen 1:28-30</u>	God. Purpose and survival.
<u>Gen 2:16-18</u>	God. Survival and human need.
<u>Gen 3:9-19</u>	God. Address first sin.
<u>Gen 4:9-15</u>	God. Address first murder.
<u>Gen 6:13-22</u>	God. Address wide-spread corruption.
<u>Gen 7:1-4</u>	God. Save all species.
<u>Gen 8:15-17</u>	God. Re-multiplication of species.
<u>Gen 9:1-7</u>	God. Survival of human family in new world.
<u>Gen 9:8-17</u>	God. Establish a covenant.
<u>Gen 12:1-3</u>	God. Abram’s family migration.
<u>Gen 12:7</u>	God. Promise of land.
<u>Gen 13:14-17</u>	God. Promise of land.
<u>Gen 15</u>	God. Reassurance.
<u>Gen 16:7-13</u>	God. Address Hagar’s escape.
<u>Gen 17: 1-21</u>	God. Establish the covenant.
<u>Gen 18:1-15</u>	God. The birth of Isaac.
<u>Gen 18:17-33</u>	God. Announcement of Sodom’s destruction.
<u>Gen 19:12-22</u>	Angels. The salvation of Lot and his family.
<u>Gen 20:3-7</u>	God. Return Sarah to Abraham.

<u>Gen 20:17-18</u>	Abraham. Fertility of Abimelech's household.
<u>Gen 21:12-13</u>	God. To resolve the feud between Hagar and Sarah.
<u>Gen 21:17-19</u>	God. To save Hagar and her son.
<u>Gen 22:1-2</u>	God. Ask Abraham to sacrifice Isaac.
<u>Gen 22:11-18</u>	God. Spare Isaac and reward Abraham.
<u>Gen 24:12-14</u>	Abraham's servant. Help in finding a wife for Isaac.
<u>Gen 25:21</u>	Isaac. Wanting his wife to have a child.
<u>Gen 25:22-23</u>	Rebekah. Seeking explanation about her pregnancy.
<u>Gen 26:2-5</u>	God. Tell Isaac to remain where he is residing.
<u>Gen 26:24-25</u>	God. Remind Isaac of promises at a stressful time.
<u>Gen 28:13-15</u>	God. Send Jacob a dream to assure him of His presence.
<u>Gen 31:3</u>	God. Command Jacob to relocate to land of forefathers.
<u>Gen 31:11-13</u>	God. To guide Jacob in breeding goats and ask him to move back to the land of his birth.
<u>Gen 31:24</u>	God. Ask Laban to treat Jacob a certain way.
<u>Gen 32:9-12</u>	Jacob. To ask for God's protection from Esau.
<u>Gen 32:24-30</u>	God. Asking Jacob to be released from the wrestling match.
<u>Gen 35:1</u>	God. Guide Jacob back to Bethel to build an altar.
<u>Gen 35:9-13</u>	God. Remind Jacob of his name change and the promises regarding his descendants.
<u>Gen 46:2-4</u>	God. Assure Jacob that he will be blessed down in Egypt.
<u>Gen 48:4</u>	God. This instance is a retelling of the story of God first communicating with Jacob.

**What is the context of the communication?**

<u>Gen 1:28-30</u>	Creation
<u>Gen 2:16-18</u>	Garden of Eden; creation of Eve
<u>Gen 3:9-19</u>	The Fall
<u>Gen 4:9-15</u>	Cain and Abel

<u>Gen 6:13-22</u>	Evil on earth and coming flood
<u>Gen 7:1-4</u>	The Flood
<u>Gen 8:15-17</u>	The Flood subsides
<u>Gen 9:1-7</u>	Life in new barren world
<u>Gen 9:8-17</u>	Post-flood world
<u>Gen 12:1-3</u>	Shem's descendants and Terah's emigration
<u>Gen 12:7</u>	Abram's relocation
<u>Gen 13:14-17</u>	Abram in Egypt; Lot splits; Abram rescues Lot
<u>Gen 15</u>	Rescue of Lot; Abram & Hagar
<u>Gen 16:7-13</u>	Birth of Ishmael
<u>Gen 17:1-21</u>	Hagar's escape and Birth of Ishmael; Circumcision
<u>Gen 18:1-15</u>	Covenant and circumcision; Destruction of Sodom
<u>Gen 18:17-33</u>	Promise of Isaac's birth; Destruction of Sodom and salvation of Lot
<u>Gen 19:12-22</u>	Abraham pleads with God over Sodom; Angels come into the city to warn Lot and family; Family narrowly escapes the destruction
<u>Gen 20:3-7</u>	Abraham relocates to Gerar and lies about Sarah; Abimelech takes her as his wife; Abraham prays for Abimelech's household
<u>Gen 20:17-18</u>	God speaks to Abimelech in a dream to give Sarah back to Abraham; Birth of Isaac
<u>Gen 21:12-13</u>	Hostile relations between mothers after Isaac's birth; Hagar's banishment
<u>Gen 21:17-19</u>	God tells Abraham to let Sarah banish Hagar due to bickering; Abraham's covenant with Abimelech
<u>Gen 22:1-2</u>	Trouble between Abimelech's subjects and Abraham's household; God's intervention in saving Isaac
<u>Gen 22:11-18</u>	Abraham's journey to sacrifice the unknowing Isaac
<u>Gen 24:12-14</u>	Death and burial of Sarah
<u>Gen 25:21</u>	Isaac marries Rebekah and loves her; Abraham dies
<u>Gen 25:22-23</u>	Isaac prays for Rebekah's fertility
<u>Gen 26:2-5</u>	Jacob and Esau are born and the birthright is sold to Jacob; A famine breaks out in the land

<u>Gen 26:24-25</u>	God warns Isaac not to go to Egypt; Isaac lies about Rebekah's relationship to him
<u>Gen 28:13-15</u>	Jacob's plight from his brother after stealing the firstborn blessing
<u>Gen 31:3</u>	Jacob has worked more than fourteen years for Laban and has an established household with two wives; Resentment broke out among Laban's sons towards Jacob
<u>Gen 31:11-13</u>	Jacob finds out about the resentment towards him from Laban's sons and talks to his wives about moving back to the land of his birth
<u>Gen 31:24</u>	Jacob flees with his household from Laban and Laban pursues him
<u>Gen 32:9-12</u>	Jacob and Laban make a covenant and Jacob heads back to the land of his forefathers; Word reaches him that Esau has a hundred men coming his way
<u>Gen 32:24-30</u>	Jacob finds out Esau is coming and strategizes a way to meet him peacefully
<u>Gen 35:1</u>	Jacob's sons kill all the males in Shechem
<u>Gen 35:9-13</u>	Jacob and his household relocate to Bethel after purifying the camp and themselves
<u>Gen 46:2-4</u>	Joseph has spent many years in Egypt and has become second in command; During a famine Joseph reveals himself to his brothers and asks them to move to Egypt; Word reaches Jacob and he also decides to move
<u>Gen 48:4</u>	Jacob and his family moved to Egypt to be with Joseph; Here Jacob is on his deathbed sharing his last words with Joseph

**Are there connections to other accounts in Genesis?**

<u>Gen 1:28-30</u>	Gen 1:22; 9:1,6-7
<u>Gen 2:16-18</u>	Unclear, but see Deut 30:15-20
<u>Gen 3:9-19</u>	Gen 4:9; 18:9; 2:7
<u>Gen 4:9-15</u>	Gen 3:9
<u>Gen 6:13-22</u>	Gen 9:9-16; 17:7; 1:29,30
<u>Gen 7:1-4</u>	Gen 6:9-21; 3:15
<u>Gen 8:15-17</u>	Gen 1:22
<u>Gen 9:1-7</u>	Gen 8:17; 1:22; 4

<u>Gen 9:8-17</u>	Gen 8:21-22; 6:18; 15, 17
<u>Gen 12:1-3</u>	Gen 15:7; 22:17; 46:3; 24:35; 27:29; 22:18; 26:4; 28:14
<u>Gen 12:7</u>	Gen 17:1; 18:1; 13:15; 15:18; 13:4,18; 22:9
<u>Gen 13:14-17</u>	Gen 28:14; 12:7; 17:8; 16:10; 28:14
<u>Gen 15</u>	Gen 26:24; 21:27; 13:15-17; 2:21; 25:8; 17:8
<u>Gen 16:7-13</u>	Gen 3
<u>Gen 17:1-21</u>	Gen 15
<u>Gen 18:1-15</u>	Gen 15, 21
<u>Gen 18:17-33</u>	Gen 17, 15
<u>Gen 19:12-22</u>	Gen 18; 14:11; 13:10; 14:2
<u>Gen 20:3-7</u>	Gen 26,12
<u>Gen 20:17-18</u>	Gen 25:21
<u>Gen 21:12-13</u>	Gen 16:10; 21:18
<u>Gen 21:17-19</u>	Gen 16:10; 21:18
<u>Gen 22:1-2</u>	Gen 22:9-18
<u>Gen 22:11-18</u>	Gen 22:1-2
<u>Gen 24:12-14</u>	Gen 29
<u>Gen 25:21</u>	Gen 20:17-18
<u>Gen 25:22-23</u>	Gen 17:4-6; 27:29,40
<u>Gen 26:2-5</u>	Gen 12:7; 17:1; 18:1; 12:1; 22:16-18
<u>Gen 26:24-25</u>	Gen 22:17-18; 25:22-23; 26:2-5
<u>Gen 28:13-15</u>	Gen 32:9-12; 35:9-13; 46:2-4; 48:4
<u>Gen 31:3</u>	Gen 28:15; 32:9
<u>Gen 31:11-13</u>	Gen 30:35-42; 16:7-11; 22:11,15; 31:13; 48:16
<u>Gen 31:24</u>	Gen 20:3; 31:29; 20:3,6; 31:11; 24:50; 31:7,29
<u>Gen 32:9-12</u>	Gen 24:12-14; 25:22,23; 25; 27; 28
<u>Gen 32:24-30</u>	Gen 18; 19; 35:10
<u>Gen 35:1</u>	Gen 28:13-19; 27:43-44

<u>Gen 35:9-13</u>	Gen 32:28; 17:5
<u>Gen 46:2-4</u>	Gen 21; 31; 28:10; 26:24; 28:13; 31:42; 22:11; 31:11; 28:15; 48:21; 50:24; 50:1
<u>Gen 48:4</u>	Gen 17:8

**What family language, if any, is used in the passage?**

<u>Gen 1:28-30</u>	“fruitful and multiply” (v. 28)
<u>Gen 2:16-18</u>	“helper suitable” (v. 18)
<u>Gen 3:9-19</u>	“seed” (v. 15), “childbirth” (v. 16), “children” (v. 16), “husband” (v. 16), “wife” (v. 17)
<u>Gen 4:9-15</u>	“brother” (vv. 9, 10, 11)
<u>Gen 6:13-22</u>	“sons” (v. 18), “wife/wives” (v. 18), “male and female” (v. 19)
<u>Gen 7:1-4</u>	“household” (v. 1), “male and female” (vv. 2, 3), “offspring” (v. 3)
<u>Gen 8:15-17</u>	“wife/wives” (v. 16), “sons” (v. 16), “breed” (v. 17), “fruitful and multiply” (v. 17), “families” (v. 19)
<u>Gen 9:1-7</u>	“sons” (v. 1), “be fruitful and multiply” (vv. 1, 7), “brother” (v. 5)
<u>Gen 9:8-17</u>	“sons” (v. 8), “descendants” (v. 9), “generations” (v. 12)
<u>Gen 12:1-3</u>	“relatives” (v. 1), “father” (v. 1), “families” (v. 3)
<u>Gen 12:7</u>	“descendants” (v. 7)
<u>Gen 13:14-17</u>	“descendants” (v. 15)
<u>Gen 15</u>	“childless” (v. 2), “heir” (v. 2), “house” (v. 2), “offspring” (v. 3), “born” (v. 3), “house” (v. 3), “descendants” (vv. 5, 13), “fathers” (vv. 15), “generation” (v. 16)
<u>Gen 16:7-13</u>	“descendants” (v. 10), “child” (v. 11), “son” (v. 11)
<u>Gen 17:1-21</u>	“multiply” (vv. 2, 20), “father” (vv. 4, 5, 20), “fruitful” (vv. 6, 20), “descendants” (vv. 7, 8, 9, 10, 12), “generations” (v. 9), “male” (vv. 12, 14), “house” (vv. 12, 13), “wife” (v. 15), “son” (v. 16), “mother” (v. 16), “child” (v. 17), “born” (v. 17), “bear” (v. 21)
<u>Gen 18:1-15</u>	“wife” (vv. 9, 10), “son” (v. 10, 14), “childbearing” (v. 11), “bear a child” (v. 13)
<u>Gen 18:17-33</u>	“children” (v. 19), “household” (v. 19)



<u>Gen 19:12-22</u>	“son-in-law” (vv. 12, 14), “sons” (v. 12), “daughters” (vv. 12, 14, 15, 16), “wife” (vv. 15, 16)
<u>Gen 20:3-7</u>	“married” (v. 3), “sister” (v. 5), “brother” (v. 5), “wife” (v. 7)
<u>Gen 20:17-18</u>	“wife” (vv. 17, 18), “children” (v. 17), “wombs” (v. 18), “household” (v. 18)
<u>Gen 21:12-13</u>	“descendants” (vv. 12, 13), “son” (v. 13)
<u>Gen 21:17-19</u>	“mother” (v. 21)
<u>Gen 22:1-2</u>	“son” (v. 2)
<u>Gen 22:11-18</u>	“son” (vv. 12, 13, 16), “seed” (vv. 17, 18)
<u>Gen 24:12-14</u>	“daughters” (v. 13)
<u>Gen 25:21</u>	“wife” (v. 21), “barren” (v. 21), “conceived” (v. 21)
<u>Gen 25:22-23</u>	“children” (v. 22), “womb” (v. 23), “older/younger” (v. 23)
<u>Gen 26:2-5</u>	“descendants” (vv. 3,4), “father” (v. 3), “multiply” (v. 4)
<u>Gen 26:24-25</u>	“father” (v. 24), “descendants” (v. 24), “multiply” (v. 24)
<u>Gen 28:13-15</u>	“father” (v. 13), “descendants” (vv. 13,14), “families” (v. 14)
<u>Gen 31:3</u>	“fathers” (v. 3), “relatives” (v. 3)
<u>Gen 31:11-13</u>	“male” (v. 12), “birth” (v. 13)
<u>Gen 31:24</u>	“kinsmen” (vv. 23,25)
<u>Gen 32:9-12</u>	“father” (v. 9), “relatives” (v. 10), “brother” (v. 11), “mothers” (v. 11), “children” (v. 11), “descendants” (v. 12)
<u>Gen 32:24-30</u>	“wives” (v. 22), “maids” (v. 22), “children” (v. 22)
<u>Gen 35:1</u>	“brother” (v. 1)
<u>Gen 35:9-13</u>	“descendants” (v. 12)
<u>Gen 46:2-4</u>	“father” (v. 3)
<u>Gen 48:4</u>	“descendants” (v. 4), “fruitful” (v. 4)

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