

Genesis 38:29

Authorized King James Version (KJV)

And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

Analysis

And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How... This passage is part of the Joseph narrative, a masterfully crafted account demonstrating God's sovereign providence working through human choices and circumstances to accomplish His redemptive purposes. The Joseph cycle shows how God transforms evil intentions into instruments of salvation.

Central themes include divine providence orchestrating events toward redemptive ends, the testing and refinement of character through suffering and success, forgiveness overcoming betrayal and injustice, and the preservation of God's covenant people through famine. Joseph's rise from slavery to second-in-command of Egypt illustrates how God exalts the humble and uses seeming disasters for ultimate good.

Theologically, these chapters reveal:

1. God's meticulous sovereignty over all events, even evil human actions
2. suffering as preparation for future service rather than punishment
3. forgiveness as reflecting divine character and enabling reconciliation
4. God's covenant faithfulness across generations ensuring the survival and blessing of His people

5. how present suffering gains meaning when viewed from the perspective of God's larger purposes.

Joseph's words "you meant evil against me, but God meant it for good" (50:20) epitomize biblical theodicy and providence.

Historical Context

The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

Related Passages

1 Corinthians 13:4 — Characteristics of love

1 John 4:8 — God is love

Study Questions

1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?
2. What specific changes in thinking or behavior does this verse call us to make?
3. How does this passage point forward to Christ and the gospel of redemption?

Interlinear Text

וַיָּהֵא יוֹ	כְּמַשׁ יב	יָד וֹ	וַהֲיָה	יָצָא א
H1961	And it came to pass as he drew back	his hand	H2009	came out
	H7725	H3027		H3318
אָחִי יוֹ	וַתֹּאמֶר אִמָּה	מָה	כָּבֹד צָתָה	עַל יָבִיב
that behold his brother	and she said	H4100	How hast thou broken forth	H5921
H251	H559		H6555	
פֶּה רֵץ	וְקָרָא א	שֵׁם וֹ	פָּרֶז:	
this breach	was called	be upon thee therefore his name	Pharez	
H6556	H7121	H8034	H6557	

Additional Cross-References

1 Chronicles 2:4 (Parallel theme): And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

Matthew 1:3 (Parallel theme): And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;

Genesis 46:12 (Parallel theme): And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

Numbers 26:20 (Parallel theme): And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharezites: of Zerah, the family of the Zarhites.

Nehemiah 11:6 (Parallel theme): All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

Ruth 4:12 (Parallel theme): And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

Nehemiah 11:4 (Parallel theme): And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin. Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

1 Chronicles 9:4 (Parallel theme): Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

Luke 3:33 (Parallel theme): Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda,