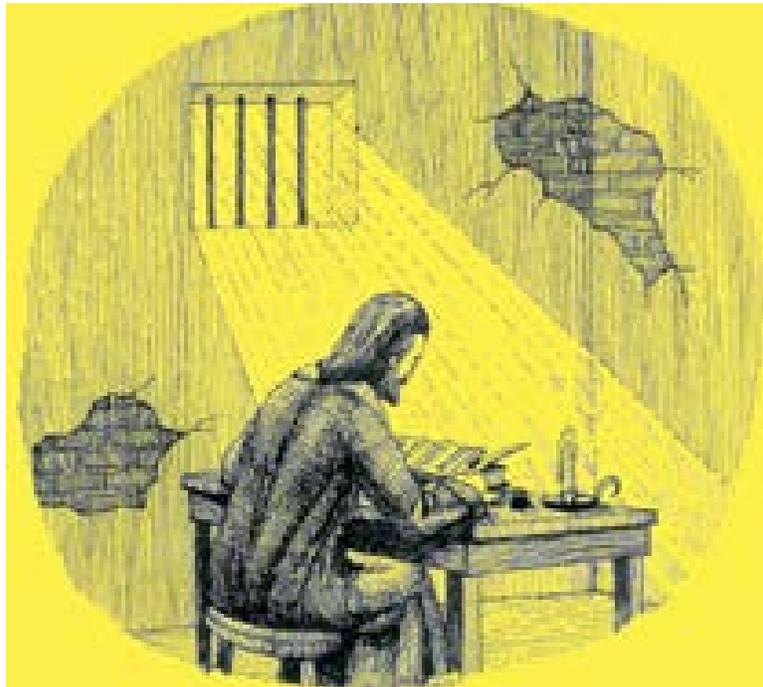


The Pilgrim Way Marginal Note Commentary on the Book of Genesis



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Apology for This Work

This work grew out of over 30 years of both preaching through Genesis in three pastorates in Maryland, Delaware and North Carolina as well as teaching through the epistle as an instructor at Maryland Baptist Bible College in Elkton, Maryland. I needed my own notes and outlines as I taught and preached from Genesis, so this fuller commentary flows from those notes and outlines. Thus, the layout of this commentary is a practical one, written by a preacher to be preached from in the pulpit or to be taught in a Sunday School. It was not written from an isolated study of a theologian who had little contact with people or practical ministerial experience. There are many such commentaries on the market and they tend to be someone dull and not very practical in their application. It is written as something of a theological reference manual to me, filled with quotes and outlines from various books in my library. The layout and format are designed to help me in my preaching, teaching and personal study of this book. I figured there may be others out there who may benefit from this work which is why I make it available, but the work is basically laid out in a selfish manner, for my benefit and assistance. That is why I call this as "reference commentary". You, as the reader, hopefully can find some profit in this!

This is not a full-fledged commentary, but notes from the margins of my Bibles, as well as gleanings from other commentaries I find useful. I believe one necessary feature of any commentary is usability and sometimes, full commentaries are not due to their wordiness. These marginal notes are designed to be easy to use, without having to trudge through pages of text to find the information you may be looking for. The notes are sometimes rather brief, as they would be designed to stimulate thought in the reader, who then would go and develop his own fuller ideas.

These marginal notes commentary cannot be easily classified into any single theological system. I believe that no single theological system is an accurate presentation of Scriptural truth in and of itself. When Charles Spurgeon once wrote "There is no such thing as preaching Christ and Him crucified, unless we preach what nowadays is called Calvinism. It is a nickname to call it Calvinism; Calvinism is the gospel, and nothing else", he displayed a most unfortunate theological hubris. Calvinism is a human, flawed, limited and uninspired theological system, as any other human theological system. There is some truth there, as there is in any theological system, but it ranks no better than other competing systems, such as Arminianism (which is nothing more than a modified version of Calvin's teachings), dispensationalism, covenant theology, Lutheranism, Romanism, Orthodox theology, pre-wrath rapture, take your pick. All these systems are flawed as they are all the products of human attempts to understand and systematize Biblical presentations. They can all make contributions to our overall understandings of the truth but none may claim to be the only correct such presentation, at the expense of all others. Knowing the human impossibility for absolute neutrality and the human love for theological systems, I readily admit that I cannot be as dispassionate and uninfluenced by human teachings in these pages as I would like. No man can be. But I have made every attempt not to allow my own personal systems influence my understanding of what the clear teachings of Scripture is.

I have freely consulted a wide variety of commentaries and sermons for insights and other views of various texts that I might have missed. As the old preacher once remarked "I milked a lot of cows but I churned my own butter." Direct quotes are attributed to their proper source to prevent that unpardonable sin of literary theft. But simply because I quoted a writer should not be viewed as an endorsement of all that he wrote or of his theological system. I selected the quote because I found it interesting and useful, not because I am in any degree of agreement

regarding the rest of his teachings. In this sense, I have tried to follow the form of Charles Spurgeon's Treasury of David, where he quoted a wide variety of other writers. I consider his commentary on the Psalms to be the greatest commentary ever in reference to its format.

This work is based on the text of our English Received Version, commonly referred to as the King James Version or the Authorized Version. I believe that this is the most preserved English translation available to us and that it is the superior translation in English. I can see no good reason to use or accept any of the modern versions, especially the current "flavor of the month" of the New Evangelicals and apostate fundamentalists, the corrupt and mis-named English Standard Version. When it comes to these modern, critical text versions, I reject them for a variety of reasons. One major reason is that they have not been proven on the field of battle. I have liver spots older than the English Standard Version, but I am expected to toss my English Received Text, over 400 years old, and take up this new translation, whose ink is still barely dry? How many battles has the ESV won? How many missionaries have done great exploits with an NIV? What revivals have been birth and nurtured with an NASB? We will stick with the translations and texts that our fathers have used and that God has blessed. We are also favorably inclined to the Geneva Bible, Tyndale Bible, Bishops Bible, and other "cousins" of our English text. The Greek text used is the underlying text of our English Received Text and its 1769 revision, which is the text most widely in use today by God's remnant.

I have also decided to do some textual studies, mainly comparing the King James readings with the English Standard Version. I also refer to the readings in the English translations that preceded the King James Bible for sake of comparison and to examine how the English Received Text readings developed from the Tyndale Bible, through the Coverdale Bible, the Geneva Bible and the Bishops Bible.

The presupposition of this commentary is that what the Bible says is so and that we will not change the text to suit our theological fancy. It says what it says and that is what we must accept, else we will be found unfaithful stewards of the Word of God, a judgment we fear. We will not amend our text but will take it as it is the best we can.

This commentary certainly is not perfect, nor is it the final presentation of my understanding and application of the book of Genesis. A commentary over 30 years in the making can never truly said to be finished. As new insights are granted by the Holy Spirit and as my understanding of the epistle deepens, additional material will be added and sections will have to be re-written. One is never truly "finished" with any theological book, especially a commentary. As one deepens and grows in his relation with the Lord, so does his theological understandings and that should be reflected in one's writings.

This book was also written as a theological legacy to my four children. They will need to be mighty for God in their generation for their days will certainly be darker than the generation their father grew up in. This book is an expression not only of the heart of a preacher in the early 21st century but also of a Christian father for his children, so they may more fully understand what their father believed and preached during his ministry.

It is my sincere prayer that this unpretentious contribution to the body of Christian commentary literature will be a blessing to the remnant of God's saints in the earth as we approach the coming of our Lord.

Using These Notes

This is not a full commentary but marginal notes that are found in my various Bibles, plus other material gleaned from my library. The Authorized Version text is not included to save space. These notes should be used and referenced with an open Bible.

Introduction to Genesis

Genesis has 50 chapters, 1,533 verses and 38,262 words in our English Bible.

1. NATURE OF THE BOOK. Although issues of science, biography and history are a part of Genesis, it is primarily a book of theology. Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of all subsequent inspiration; and is at once the warp and woof of Scripture. All the great doctrines of Christianity—sin, atonement, grace, redemption, faith, justification, salvation, and many others—are first encountered in Genesis. The greatest doctrine of all—the special creation of all things by the eternal, self-existent God—is revealed in the very first chapter of Genesis, the foundation of all foundations. The rest of Scripture collapses unless the Foundation of Genesis is sure. It is not surprising then, that the greatest attacks on the Bible have been directed against the integrity and authority of Genesis. Since the only alternative to creation is evolution, these attacks are all ultimately based on evolutionism, the assumption that this complex universe can somehow be explained apart from the infinite creative power of God.

2. AUTHORSHIP. Unknown, but usually ascribed to Moses. Even some heathen writers (Ticitus, Juvenal, Strabo, Longinus, Propyry, Julian...) held to Mosaic authorship.

“Until about 200 years ago, practically all authorities accepted the fact that Moses wrote Genesis and all the rest of the Pentateuch as well. The first writer to question this seems to have been a French physician, Jean Astruc, about the time of the French revolution. Astruc argued that two writers wrote the two creation accounts in Genesis 1 and 2, on the basis of the different names for God used in the two chapters. Later writers during the nineteenth century, notably the German higher critic Julius Wellhausen, developed this idea into the elaborate documentary hypothesis of the origin of the Pentateuch.

“According to this notion, the Pentateuch was written much later than the time of Moses, by at least four different writers or groups of writers, commonly identified now by J, E, D and P (standing for the Jehovist, Elohist, Deuteronomist and Priestly documents, respectively). Although some form of this theory is still being taught in some seminaries and college departments of religion, it has been thoroughly discredited by conservative scholars. This is discussed further in the introductions to Exodus and other books of the Pentateuch. In any case, there is no valid reason to question the Mosaic authorship of the Pentateuch, except for Genesis itself.

“For Genesis, however, there is real substance to the documentary idea, though certainly not in the Astruc/Wellhausen form. In fact, it seems very likely that Moses was the compiler and editor of a number of earlier documents, written by Adam and other ancient patriarchs. After all, the events of Genesis took place long before Moses was born, whereas he was a direct participant in the events recorded in the other four books of the Pentateuch.

“It is reasonable that Adam and his descendants all knew how to write, and therefore kept records of their own times (note the mention of “the book of the generations of Adam” in Genesis 5:1). These records (probably kept on stone or clay tablets) were possibly handed down from father to son in the line of the God-fearing patriarchs until they finally were acquired by Moses when he led the children of Israel out of Egypt. During the wilderness wanderings,

Moses compiled them into the book of Genesis, adding his own explanatory editorial comments where needed. Genesis is still properly considered as one of the books of Moses, since its present form is due to him, but it really records the eye-witness records of these primeval histories, as written originally by Adam, Noah, Shem, Isaac, Jacob and other ancient patriarchs (Henry Morris, *The Defender's Study Bible*)."

"Although we can trace in 2553 years an unbroken conversation between Adam and Moses, it was not at all necessary for the Holy Spirit to use that route in the giving of the Pentateuch to Moses. When we commit our faith to the propositional revelation of the Bible, with its plenary and verbal inspiration, we need not devise a plan or scheme of the exact details of the manner employed by God to accomplish its writing. Yes, to be sure, Adam was a contemporary of Methuselah for 243 years; Methuselah, contemporary, of Shem for 98 years; Shem, contemporary of Isaac for 50 years; Isaac, contemporary of Levi for 53 years; Levi, contemporary of Amram for 14 years; and, Amram, contemporary of Moses for 58 years. However, this golden string of men was not necessary for the giving of the revelation through medium concerning the account of creation. By whatever means, God the Holy Spirit moved upon Holy men giving accuracy to their writings (II Tim. 3:16; II Pet. 1:19-21). It might be that as God spoke to Moses from Sinai, orally, that he also received some oral transmission of many things from Adam, indirectly. However, we must keep in mind that by whatever means and manners, the writings were inspired! Even another channel of persons could have been used. Adam lived long enough to tell Lamech; Lamech lived long enough to tell Shem; Shem lived long enough to tell Jacob; Jacob lived long enough to tell others who told Moses. We need not fret over these things, for to even question how Moses knew of the creation would be to ignore the presence of God in creation. It is simply the wonderful work of the Holy Spirit to give the Revelation and then in spire its contents (O. Talmadge Spence, *The Foundations Bible Commentary*, page 27)."

Three reasons why we know that Moses wrote the Pentateuch:

(1) The books of the Pentateuch themselves claim to have been written by Moses (Ex. 24:4,7; 34:27-28; Nu. 33:2; De. 1:1-5; 4:4-5; 31:9-12, 24-26). If Moses did not write the Pentateuch, the Bible is an absolute lie from its beginning.

(2) Other O.T. books claim Moses wrote the Pentateuch (Jos. 1:7; 8:30-35; Ju. 3:4; 1 Ki. 2:3; 2 Ki. 14:6; 22:8-11; 23:21-25; Ezr. 3:2; Neh. 8:1; 9:14; Dan. 9:11; Mal. 4:4). If Moses did not write the Pentateuch, the credibility of the Old Testament is destroyed.

(3) The N.T. claims Moses wrote the Pentateuch. Moses is mentioned 80 times in the New Testament (Mk. 12:26; Lk. 16:29-31; Lk. 24:27 (here Moses' writings are called Scripture); 24:44; Jn. 1:17; Jn. 5:45-47; 8:5; Ac. 15:21; 2 Cor. 3:15). If Moses did not write the Pentateuch, the credibility of the New Testament is destroyed. (David Cloud, *The Book of Genesis*).

3. DATE OF WRITING. Unknown. If the author was Moses, then he probably wrote the book sometime during the 40 year wilderness wanderings.

4. THE STRUCTURE OF GENESIS:

- A. Creation 1:1--2:3
- B. The book of the heavens and the earth 2:4--4:26
- C. The book of Adam 5:1--6:8
- D. The book of Noah 6:9--9:29
- E. The book of Shem, Ham and Japheth 10:1--11:9
- F. The book of Shem 11:10-26
- G. The book of Terah 11:27--25:11

- H. The book of Ishmael 25:12-18
- I. The book of Isaac 25:19--35:29
- J. The book of Esau 36:1--37:1
- K. The book of Jacob 37:2--50:6

5. **PURPOSE:**

1. To present man's revolt against his Maker and its consequences
2. To provide the historical basis for the covenant of promise with Abraham whereby God will graciously bring about the solution to man's revolt
3. To provide the history of the creation and the calling and early years of the nation of Israel

6. **COVENANTS IN GENESIS**

1. Edenic- 1:26-28
2. Adamic- 3:14-19
3. Noahic- 8:20-9:6
4. Abrahamic- 12:1-3
5. Palestinian- 15:18-21

7. **NAMES AND TITLES OF GOD IN GENESIS**

1. Elohim 1:1 et al
2. Lord God- 2:4 et al
3. Most High God 14:18
4. Lord God- 15:2
5. Lord- The God Who Sees Me- 16:3
6. Almighty God- 17:1; 48:3
7. Judge of All The Earth- 18:25
8. Everlasting God- 18:25
9. Jehovah-Jireh 22:13,14

There are 116 promises and 408 pericopes in Genesis.

The foundational importance of the Book of Genesis is stressed simply by noting the fact that it does give this information. Note, for example, the following:

1. **Origin of the universe.** The Book of Genesis stands alone in accounting for the actual creation of the basic space-mass-time continuum which constitutes our physical universe. Genesis 1:1 is unique in all literature, science, and philosophy. Every other system of cosmogony, whether in ancient religious myths or modern scientific models, starts with eternal matter or energy in some form, from which other entities were supposedly gradually derived by some process. Only the Book of Genesis even attempts to account for the ultimate origin of matter, space, and time; and it does so uniquely in terms of special creation.

2. **Origin of order and complexity.** Man's universal observation, both in his personal experience and in his formal study of physical and biological systems, is that orderly and complex things tend naturally to decay into disorder and simplicity. Order and complexity never arise spontaneously—they are always generated by a prior cause programmed to produce such order. The Primeval Programmer and His programmed purposes are found only in Genesis.

3. **Origin of the solar system.** The earth, as well as the sun and moon, and even the planets and all the stars of heaven, were likewise brought into existence by the Creator, as told in Genesis. It is small wonder that modern scientific cosmogonists have been so notably unsuccessful in attempting to devise naturalistic theories of the origin of the universe and the solar system.

4. **Origin of the atmosphere and hydrosphere.** The earth is uniquely equipped with a great body of liquid water and an extensive blanket of an oxygen-nitrogen gaseous mixture, both of which are necessary for life. These have never “developed” on other planets, and are accounted for only by special creation.

5. **Origin of life.** How living systems could have come into being from non-living chemicals is, and will undoubtedly continue to be, a total mystery to materialistic philosophers. The marvels of the reproductive process, and the almost-infinite complexity programmed into the genetic systems of plants and animals, are inexplicable except by special creation, at least if the laws of thermodynamics and probability mean anything at all. The account of the creation of “living creatures” in Genesis is the only rational explanation.

6. **Origin of man.** Man is the most highly organized and complex entity in the universe, so far as we know, possessing not only innumerable intricate physico-chemical structures, and the marvelous capacities of life and reproduction, but also a nature which contemplates the abstract entities of beauty and love and worship, and which is capable of philosophizing about its own meaning. Man’s imaginary evolutionary descent from animal ancestors is altogether illusory. The true record of his origin is given only in Genesis.

7. **Origin of marriage.** The remarkably universal and stable institution of marriage and the home, in a monogamous, patriarchal social culture, is likewise described in Genesis as having been ordained by the Creator. Polygamy, infanticide, matriarchy, promiscuity, divorce, abortion, homosexuality, and other corruptions all developed later.

8. **Origin of evil.** Cause-and-effect reasoning accounts for the origin of the concepts of goodness, truth, beauty, love, and such things as fundamental attributes of the Creator Himself. The origin of physical and moral evils in the universe is explained in Genesis as a temporary intrusion into God’s perfect world, allowed by Him as a concession to the principle of human freedom and responsibility, and also to manifest Himself as Redeemer as well as Creator.

9. **Origin of language.** The gulf between the chatterings of animals and the intelligent, abstract, symbolic communication systems of man is completely unbridgeable by any evolutionary process. The Book of Genesis not only accounts for the origin of language in general, but also for the various national languages in particular.

10. **Origin of government.** The development of organized systems of human government is described in Genesis, with man responsible not only for his own actions, but also for the maintenance of orderly social structures through systems of laws and punishments.

11. **Origin of culture.** The Book of Genesis also describes the beginning of the main entities which we now associate with civilized cultures—such things as urbanization, metallurgy, music, agriculture, animal husbandry, writing, education, navigation, textiles, and ceramics.

12. **Origin of nations.** All scholars today accept the essential unity of the human race. The problem, then, is how distinct nations and races could develop if all men originally were of one race and one language. Only the Book of Genesis gives an adequate answer.

13. **Origin of religion.** There are many different religions among men, but all share the consciousness that there must be some ultimate truth and meaning toward which men should strive. Many religions take the form of an organized system of worship and conduct. The origin of this unique characteristic of man’s consciousness, as well as the origin of true worship of the true God, is given in Genesis.

14. **Origin of the chosen people.** The enigma of the Israelites—the unique nation that was without a homeland for nineteen hundred years, which gave to the world the Bible and the knowledge of the true God, through which came Christianity and which yet rejects Christianity, a nation which has contributed signally to the world’s art, music, science, finance, and other products of the human mind, and which is nevertheless despised by great numbers of people—is answered only in terms of the unique origin of Israel as set forth in the Book of Genesis. (Henry Morris, *The Genesis Record*).

Marginal Notes on Genesis

| | |
|---------------------|----------------|
| The River 2:10 | The River 22:1 |
| The Husband 2:21-24 | The Lamb 21:9 |
| The Wife 2:21-24 | The Bride 21:9 |
| A Garden 2:8 | A City 21:2 |

CONTRASTS

| GENESIS | REVELATION |
|---------------------------------|------------------------------|
| Paradise Lost 3:6,23 | Paradise Regained 21:1 |
| Satan Victorious 3:1-7 | Satan Defeated 12:10,11 |
| The Divine Face Hidden 3:8 | We "shall see His face" 22:4 |
| The Curse Pronounced 3:17; 4:11 | The Curse Removed 22:3 |
| The Gates Shut 3:24 | The Gates Open 21:25 |
| Death Descending 2:17 | Death Destroyed 21:4 |

W. Graham Scroggie, *The Unfolding Drama of Redemption*, volume 1, page 65.

Outline of Genesis, from O. Talmadge Spence, *Foundations Bible Commentary: The Pentateuch*, pages 12-14

I. INTRODUCTION

II. THE GENESIS OF CREATION. 1:1- 2:3

- A. Biblical Time. 1:1-2
- B. Adamic Time. 1:3 - 2:3
 - 1. The Days of Creation. 1:3 - 2:3
 - 2. The Divine Order of Days. 1:3 - 2:3
 - 3. The Creation of Time.
 - 4. The First Sabbath. 2:1-3

III. THE GENESIS GENERATIONS OF THE HEAVENS AND THE EARTH. 2:4 - 4:26

- A. Edenic Truths. 2:4-25
 - 1. The Garden of Eden
 - 2. Paradise
 - 3. Spiritual Truths
- B. The Nobility of Man. 1:26-27; 2:7
- C. The Animal Kingdom. 1:24-26; 2:18-20
- D. Mutation: Physical & Moral. 2:4-9. (cf. 1:21, 25, 29)
- E. That First Great Sin. 3:1-6
- F. The Adamic Sin. 3:6b-13
- G. Providence: Violation or Privilege? 3:7-8
- H. The Curse and the Common Cycle of Life. 3:14-19
- I. Providential Guardians. 3:22-24
- J. The Redemption and a Name. 4:1-5
- K. Individual Sin and Its Curse. 4:6-15
- L. Devouring the Cycle of Life. 4:16-24
- M. Another Seed Appointed. 4:25-26

IV. THE GENERATIONS OF ADAM. 5:1 - 6:8

- A. Biblical Genealogies. 5
 - 1. Genealogies and Evolution
 - 2. Supporting Genealogies
- B. The Beginnings of the Messianic Line. 5: 1-32
- C. The Spirit of a Multitude. 6:1-7
 - 1. The Sons of God. 6:2

2. The Striving With Man. 6:3
 3. Giants in the Earth. 6:4
 4. Great Wickedness in the Earth. 6:5-7
- V. THE GENERATIONS OF NOAH. 6:9 - 9:29
- A. Three Eras of a Generation and a Just Man. 6:8-13
 - B. The Pattern of the Ark. 6:14-22
 - C. The Practicability of the Ark. 7:1-9
 - D. The Universality of the Flood. 7:4, 10-24
 - E. Providence Remembers: Man Ponders. 8:1-19
 - F. Noah Remembers and God Promises. 8:20-22
 - G. The Token of the Rainbow. 9:1-2, 7-17
 - H. The Law and Government. 9:3-6
 - I. Shame in the Family. 9:18-23
 - J. The First Prophetic Curse. 9:24-29
- VI. THE GENERATIONS OF THE SONS OF NOAH. 10:1- 11:9
- A. The Problem and Purpose of Nations. 10:1, 5, 20, 31, 32
 - B. The Generations of the Sons of Japheth. 10:2-5
 - C. The Generations of the Sons of Ham. 10:6-20
 - D. The Generations of the Sons of Shem. 10:21-31
 - E. The Origin of Languages. 11:1-2, 6-9
 - F. Babel and Babylon. 11:2-9
- VII. THE GENERATIONS OF SHEM. 11:10-26
- VIII. THE GENERATIONS OF TERAH. 11:27 - 25:11
- A. The Journeying of Terah. 11:28-32
 - B. The Journeying of Abram. 11:31 - 12:1a
 - C. The Double Law of Separation. 11:27 - 12:5
 - D. The Genesis Call. 12:1-5
 - E. Canaan Journeyings of Abraham. 12:6 - 25:11
 1. Leaving Haran
 2. Arriving at Sichem. 12:6-7
 3. Advancing to Bethel by Hai. 12:8
 4. Descending Toward the South. 12:9
 5. A Famine in Canaan. 12:10
 6. Going Down Into Egypt. 12:10b-20
 7. Pharaoh and the Egyptians. 12:14-20
 8. A Return to the Beginning. 13:1-4
 9. A Place of Enlargement and Communion. 13:5-18
 10. Conflicts in Canaan. 14:1-24
 11. Final Places in the Journey. 18:1; 20:1; 21:31; 22:2, 14, 19
 12. Final Resting Place. 23:2, 9, 17
 - F. The Seed of Abraham. 15:1 - 17:1-27
 1. The Messianic Seed. 15:1-4; 18:1-15
 2. The Abrahamic Seed. 15:5-21
 3. The Seed of Hagar. 16:1-16; 17:20-27
 4. The Circumcised Seed. 17:1-2, 7-14
 5. The Kingly Seed. 17:3-6, 15-19
 - G. The Intercessory Prayer of Abraham. 18: 17-33
 - H. Sodom, Salvation, and Lot. 19:1-38
 1. Lot sat in the Gate. 19:1-2
 2. Lot entered his House. 19:3-5
 3. Lot entered the Street. 19:6-9

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- 4. Lot saved in the City. 19: 10-16
- 5. Lot saved from the City. 19:17-26
- 6. Lot flees to the Mountain. 19:27-38
- I.. The Dim Light of a King. 20:1-18
- J. Ishmael and Isaac Insights. 21:1-21. (cf. 17:20-27)
- K. The Covenant of Beer-sheba. 21:22-34
- L. Isaac: The Burnt Offering Child. 22:1-9
- M. The Ram: The Burnt Offering Substitute. 22:10-14
- N. The Last Confirmation of Promise. 22:15-24
 - 1. The Death of Sarah. 23: 1-2, 19-20
 - 2. Machpelah Purchased. 23:3-18
- O. Isaac and His Bride. 24:1-67
- P. The Last Days of Abraham. 25:1-11
- IX. THE GENERATIONS OF ISHMAEL. 25:12-18
- X. THE GENERATIONS OF ISAAC. 25:19 - 35:29
 - A. Jacob and Esau Insights. 25:22-34
 - B. Isaac Receives the Promise. 26:1-35
 - C. Further Insights: Isaac, Jacob, and Esau. 27:1-25
 - D. Jacob Obtains the Blessing. 27:26-40
 - E. Jacob in Flight. 27:41 - 28:22
 - F. Jacob and His Bride. 29:1-30
 - G. Jacob Meets the Greater Jacob. 29:13-30; 30:25 - 31:55
 - H. The Birth of the Twelve Patriarchs. 29:31 - 30:24; 35:16-26
 - I. Jacob and the Double Cure. 32: 1-32
 - J. Victory Over Our Enemies, Too. 33:1-16
 - K. Remembering the Past. 33: 17 - 34:31
 - L. Returning to the Beginning, Finally. 35:1-29
- XI. THE GENERATIONS OF ESAU. 36:1-8
- XII. THE GENERATIONS OF ESAU'S SONS. 36:9 - 37:1
- XIII. THE GENERATIONS OF JACOB. 37:2 - 50:26
 - A. The Position and Place of Jacob. 37:1
 - B. The Relationship of Judah and Pharez. 38
 - C. Joseph: Son of Jacob and Type of Christ. 37:2 - 50:21
 - 1. His Silent Years. 37:2-3
 - 2. His Public Ministry. 37:4-19
 - 3. His Humiliation. 37:18-36; 39:1 - 41:13
 - 4. His Exaltation. 41:14-57
 - 5. His Return. 42:1 - 48: 12
 - 6. His Brethren. 48:13 - 49:33
 - 7. His Blessedness. 50:1-21
 - D. Egyptian Names. 39-47
 - E. Harshness, Hostages, and Hindrances. 42 - 45
 - F. Prophetical Blessings for the Tribes. 49:1-33
 - G. Jacob's Finale and Joseph's Hope. 49:28-33; 50:22-26

Booklist on Genesis

! Chalcedon Foundation bookstore website <http://www.chalcedonstore.com>
Commenting and Commentaries by Charles Spurgeon
@ Gary North, from garynorth.com
% The Master's Journal

Marginal Notes on Genesis

* *The Minister's Library* by Cyril Barber
& Bible.org NetBible site
\$ From Dr. H. T. Spence, Foundations Bible College, Dunn NC
+ *Tools For Preaching and Teaching the Bible*, Stewart Custer
Listings with no notation are by the author, Dr. John Cereghin

Remarks on commentaries are those of the writer, not the author. As always, discernment is required in the purchase and use of any and all commentaries.

* Aalders, Gerhard Charles, *Genesis*. 2 vols. Bible Student's Commentary, 1981. The publication in English of this outstanding Dutch commentary makes available to present-day preachers the exegetical insights of a renowned Bible scholar. Should aid in the exposition of the Word.

Ainsworth, Henry, "Genesis" in *Annotations on the Pentateuch and the Psalms*, 1612-1639, pages 1-245. Thoroughly learned. Though old, not out of date. Ainsworth was a celebrated scholar and an excellent divine. His uncommon skill in Hebrew learning and his excellent Commentaries on the Scriptures are held in high reputation to this day.

Alford, Henry, *The Book of Genesis and part of the Book of Exodus [Ch. I-XXV.]: a revised version, with Commentary*, 1872. The works of this eminent scholar are too well known and appreciated to need even a word from us.

* While accepting a modified form of the Documentary Hypothesis, Alford succeeds in bringing to his study of the Old Testament the same depth of insight and richness of thought that characterized his treatment of the New Testament. A rare work; buy it while it is available.

* Augustinus, Aurelius, *The Literal Meaning of Genesis*. Part of the Ancient Christian Writers series. Records Augustine's impressions of Genesis during the years following his conversion. In these volumes we see how he corrected the Manichean heresy that characterized his early beliefs.

* Barnhouse, Donald Grey. *Genesis: A Devotional Commentary*, 1970. A verse-by-verse treatment containing pithy gems of devotional thought, but covering only chapters 1-22.

% Boice, James Montgomery, *Genesis*. 3 volumes, 1982, 1985, 1987. The author is senior pastor of the renowned Tenth Presbyterian Church in Philadelphia. His three-volume work is a valuable tool for any student working his way through the Book of Genesis. It is not a critical commentary, but provides three things that any Bible student will appreciate in studying this book. The first and most evident contribution of this work is its detailed study of the entire book. A good number of chapters center their attention on a single verse. Other chapters or groups of chapters concentrate on some very significant subjects. One of these is the discussion of covenants in chapters 19-23, volume 2. Even those who may not share all the author's views on covenants will find his discussion of "God's Covenant Children" (chapter 23) of interest, especially the reminder to parents at the end of the chapter. Another factor that makes this work valuable is that Boice does not skirt major issues or problems. Neither does he simply give his own view with support. Instead he devotes a great deal of space giving a fair representation of other views with their support. This is evident even in such chapter titles as "Are There Two Creations?" and "Is the Fall a Fact?" Five chapters deal with different "Views of Creation." He covers evolution, theistic evolution, the gap theory, six-day creationism, and progressive creation. Another chapter discusses the problem relating to "Sons of God/Daughters of Men" (Genesis 6). As stated above, it is commendable that he gives a full and fair presentation of

views which he himself does not endorse. Another valuable contribution is Boice's weaving in of practical applications throughout the work. He carefully deals with the exegetical difficulties, but having reached a conclusion on what the passage says, he then deals with the practical implications. The chapters "The Gift of Forgetting" and "No One Loves Me, This I Know" are examples of this. He also has a section in vol. 3 about Joseph and his brothers, which he entitles "God and the Conscience." Subheadings for this subject include (1) The Pinch of Want, (2) The Pain of Harsh Treatment, (3) The Press of Solitude, (4) The Proof of God's Presence, (5) The Pattern of Necessity, (6) The Power of True Affection, and (7) The Purge of Self-Confidence. Because of the beat of this pastor's heart and the scholarship that is evident throughout, these three volumes will prove valuable to anyone studying Genesis. The blending of an analysis of the text, a careful attempt to deal with major problems, and the practical applications all make these three volumes extremely helpful.

* Adequately explains the basic theme, purpose, and theology inherent in Genesis. Deals bravely with critical issues. Champions the cause of biblical creationism. Challenges the thinking of his readers as he deals realistically with the "sons of God" issue, the extent of the Deluge, and similar questions. Succeeds in providing the kind of exposition that may well become the best ever produced on this portion of God's Word. Scheduled for three volumes. Recommended.

Bonar, Horatius, *Earth's Morning; or, Thoughts on Genesis*, 1875. An exposition of the first six chapters only. The author endeavors "to investigate the meaning of each verse and word; that, having done so, the exact revelation of God in these may be brought out, and the spiritual truth evolved" He has in a great measure attained his object. What more could be said in his praise?

* Bonhoeffer, Dietrich. *Creation and Fall: A Theological Interpretation of Genesis 1-3*, 1959. A philosophical interpretation of Genesis 1-3 which manifests some unusual views.

Blunt, Henry, *Genesis*, Volume I. of a Family Exposition of the Pentateuch, 1841. Simple Expositions for family reading. Good, but not brilliant.

* Bruggemann, Walter, *Genesis. Interpretation*, a Bible Commentary for Teaching and Preaching. 1982. Presenting in a popular format the results of higher critical theories, this work succeeds in combining historical, textual, and theological issues in a way that is designed to enrich a preacher's pulpit ministry.

Bunyan, John, *Ten first chapters of Genesis, and part of the eleventh*. Allegorical and spiritual. Bunyan's characteristics are very prominently manifest.

Burroughs, W. K., *Lectures on Genesis*, 1848. Useful to grocers and buttermen. Worth nothing to students.

Bush, George, *Notes on Genesis*, 1852. Bush has in the most barefaced manner taken copious verbatim extracts from Andrew Fuller, without acknowledgment, and he has also plagiarized Lawson on Joseph by wholesale, without even mentioning his name. For such a scholar to be guilty of wholesale plunder is inexcusable. It is one of the worst cases of robbery we have ever met with, and deserves a far stronger denunciation than our gentle pen and slender space will permit.

Calvin, John, *Genesis*. Black letter. Participates in the general excellencies of Calvin's works.

Marginal Notes on Genesis

* Candlish, Robert S. *Commentary on Genesis*. 2 vols. Originally published in 1863. Expository messages rich in their devotional emphasis, containing helpful theological discussions, thoroughly conservative, and of special value to the pastor.

We venture to characterize this as THE work upon Genesis, so far as lectures can make up an exposition; we have greatly profited by its perusal. It should be in every Biblical library.

+ He seems to allow for long ages before the six days of Genesis (I,19). Contains many digressions and cross-references but has a helpful treatment of most passages.

* Cassuto, Umberto. *A Commentary on the Book of Genesis*, 2 volumes, 1961. Inferior to the author's work on Exodus and covers only the first thirteen chapters.

& Translated by Israel Abrahams. An enormous amount of material on the first part of Genesis (through 13:5 where the work ends due to Cassuto's death). Good use of ancient literary backgrounds, Rabbinic traditions, Jewish theology, and poetic analysis.

Close, Francis, *Historical Discourses*, 1828. A course of smoothly-flowing, respectable, quiet, evangelical sermons. Nobody could be so wicked as to call them sensational.

Cloud, David, *The Book of Genesis*, 2003, 334 pages. An expanded Bible study course, designed for classroom use, but doubles as a serviceable commentary. Based on the Authorized Version. An unbalanced treatment, as the first third of the book concentrates on the first five chapters.

Cumming, John, *Scripture Readings on Genesis*, 1853. Dr. Cumming's works are not very original, but his style is flowing, his teachings are always evangelical, and he puts other men's thoughts into pleasing language.

* Davidson, Robert, Genesis 1-11, Cambridge Bible Commentary on the New English Bible, 1973. This "prologue" to Genesis presents the material in the form of "myths" within a religious framework and seeks to see extra-Biblical tales behind the events of creation, the fall, the flood and the Tower of Babel.

Genesis 12-50, Cambridge Bible Commentary on the New English Bible, 1979. If one makes allowances for redaction and adherence to documentary sources, Davidson's work has some value due for historical references and occasional exegetical insights.

* Davis, John D. *Genesis and Semitic Traditions*, 1894. A comparison of the Genesis account of creation and the deluge with Babylonian, Assyrian, and Egyptian traditions.

* Davis, John D. *Paradise to Prison: Studies in Genesis*, 1975. An indispensable aid to the study of Genesis by one whose archaeological, historical and philological expertise places him in the forefront of evangelical scholars.

Dawson, Abraham, *New Translation of Genesis I-XVII, with Notes*, 1763. Tainted with infidelity. A writer of the Geddes school.

* De Haan, Martin Ralph. *Portraits of Christ in Genesis*, 1966. A series of devotional radio messages stressing the typology and prophecies of Genesis.

* Delitzsch, Franz Julius. *A New Commentary on Genesis*. 2 vols. Originally published in 1852. A critical commentary on the Hebrew text which holds to the Mosaic authorship of Genesis, but leaves room for final redaction in the post-exilic period. Advocates an early form of the

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documentary hypothesis, and holds to the "long day" theory of creation. The treatment of chapters 12-50 greatly superior to the material in volume one.

* Dillmann, August. *Genesis: Critically and Exegetically Expounded*. 2 vols, 1897. A thoroughly critical commentary on the Hebrew text. Advocates the documentary hypothesis, holds that the creation account is contradicted by science, that the flood was local, and that the patriarchal narratives are legends.

& Dodds, Marcus. "The Book of Genesis", *The Expositors Bible*. Edited by Sir W. Robertson Nicoll, n.d. This older work is out of print, but would be valuable to access through a library because of Dodd's theological/applicational approach.

* Driver, Samuel Rolles. *The Book of Genesis*. Westminster Commentary. First published in 1904. Follows the critical theories of the Wellhausen-Graf school of thought.

* Elliott, Ralph H. *The Message of Genesis*, 1961. Denies the Mosaic authorship of Genesis, advocates the documentary hypothesis, holds that materials in the early chapters were borrowed from Babylonian legends, makes adequate provision for evolution by adherence to the long days of creation, etc.

* Erdman, Charles Rosenbury. *The Book of Genesis: An Exposition*, 1950. Brief, practical, devotional exposition centered around seven main characters: A Enoch, Noah, Abraham, Isaac, Jacob, Joseph.

* Filby, Frederick A. *The Flood Reconsidered*, 1970. Reviews the evidences of geology, archaeology, ancient literature, and the Bible, in an endeavor to give an enlightened exposition of this Biblical event. Draws lessons and applications from the Scripture to the lives of people today. Holds to a limited flood.

* Finegan, Jack. *In the Beginning: A Journey Through Genesis*, 1962. A brief survey which claims that the account of creation is a poem and not to be taken literally, that the fall is something that happened, but not according to the Genesis account, and that the flood is a legend.

Franks, James, *Sacred Literature; or, Remarks on Genesis*, 1802. This writer collected notes from various authors. As the sources from which he drew his extracts are within reach, we can select for ourselves.

Fuller, Andrew, *Expository Discourses on Genesis*. *Weighty, judicious, and full of Gospel truth*. One of the very best series of discourses extant upon Genesis, as Bush also thought.

* Gaebelein, Arno Clemens. *The Book of Genesis*, 1912. Brief, Biblical studies. Attacks the documentary hypothesis, holds, to a "gap theory" between Genesis 1:1 and 2, and looks upon the "Sons of God" in Chapter 6 as angelic beings. Generally helpful.

Gibbens, Nicholas, *Questions and Disputations concerning Holy Scripture*. *Genesis*. 1602. In his own fashion this antique writer tries to answer curious questions which art suggested by Genesis. His day is over.

* Gibson, John C. L., *Genesis*. 2 vols. 1981. Inspired by William Barclay's NT studies, these OT works seek to follow a similar format. Gibson's scholarship is impeccable, but his reliance

on extrabiblical source material and adherence to beliefs long identified with the theological left undermine the value of this commentary. "This is liberal scholarship at its worst. Conservative views of this section of scripture are set aside and often ridiculed. Evangelicals should look elsewhere for insights into this vital portion of the Old Testament" (Donald K. Campbell).

Greenfield, William, *Genesis in English and Hebrew, with an Interlinear Translation, Notes, and Grammatical Introduction*, 1862. This work will not only enable the Student to get at the literal meaning of the text, but may be used as an introduction to the Hebrew language. The plan is most admirable, and we earnestly commend it to the attention of those uninstructed in the sacred tongue.

Groves, Henry Charles, *Commentary on Genesis, for readers of the English version*. Physical science, the discoveries of travellers, and the results of criticism, so far as they bear upon Genesis, are here brought within the reach of the general reader.

*Gunkel, Hermann. *The Legends of Genesis: The Biblical Saga and History*, 1964. While the writer's scholarship and learning are unquestioned, his categorical denial of the historicity of Genesis would remove it from the canon and leave unanswered questions pertaining to the origin of man, sin, etc.

% Hamilton, Victor P., *The Book of Genesis, Chapters 1-17*. NICOT, 1990. 522 pages. This first of two volumes on Genesis has a very informative introduction (about one hundred pages), surveying the history of critical theories but without reaching a firm conclusion on authorship. It has twenty-five pages of bibliography. The treatment of some problems is in detail, examining interpretive issues such as the length of the "days" in Genesis 1. It is thorough in giving the meaning of verses, taking into account biblical usage of words, context, and Near Eastern literature. It is a standout commentary along conservative lines, even covering many subjects relevant to Genesis. Only scholars will grasp some of what Hamilton writes. Others will have to keep rereading patiently to figure his meaning out. The author is indecisive in regard to the "sons of God" (6:2, 4) and in choosing between a local and universal flood. His explanations are at times very good, but at others fall short of adding much light as in the case of the ritual ceremony in Genesis 15. Yet he gives so much data that the reader is bound to benefit.

Harwood, T., *Annotations*, 1789. The author professed to offer his work with great diffidence, and he had just cause to do so: he had better have burned his manuscript.

Hawker, John, *Bible Thoughts in Quiet Hours. Genesis*, 1873. Deeply spiritual reflections, not without learning and critical power. The preacher will find here many hints for sermons.

Head F. A., *The World and its Creator*, 1847. One of the many good books which from lack of vigour are only "born to die."

Henry, Philip, *Exposition of the first eleven chapters of Genesis*, 1839. Interesting as the exposition of Matthew. Henry's father taken down from his lips at family prayer by Matthew, his son. This probably suggested the famous Commentary.

Hughes, George, *Analytical Exposition of Genesis, and of XXIII chapters of Exodus*. Folio. 1672. The deductions which Hughes draws from the text are of the nature of homiletical hints, and for this reason he will be a treasure to the minister. He belongs to the noble army of Puritans.

Marginal Notes on Genesis

Hurdis, James, *Select Critical Remarks, upon the English version of the first ten chapters of Genesis*, 1793. "Judicious observations"; but it is so easy to be judicious. Unimportant.

*Jacob, Benno, *The First Book of the Bible: Genesis*, 1974. After rejecting the documentary hypothesis, the author breaks new ground as he correlates the rich heritage of Judaism with the text of Genesis.

Jacobus, Melancthon, *Notes*, 1866. A very valuable work, in which Colenso is boldly met and answered. It contains much Gospel teaching and aids the preacher greatly. Not easily to be obtained. It ought to be reprinted.

Jervis-White-Jervis, John, *Genesis: a New Translation collated with the Samaritan, Septuagint and Syriac, with Notes*, 1852. Brings out very vividly the oriental character of Genesis and although we cannot reconcile ourselves to Abh-rauham, Is'hauk and Y'aakobh, and find it hard to believe in Saurauh and Haughaur, we have been glad of the light which the East and its languages here have afforded.

Jukes, Andrew, *Types in Genesis*, 1858. In many places far too forced, and therefore to be read with caution; but in its own spiritualizing way very masterly. Jukes dives deep.

Kelly, William, *Exposition of Genesis*, 2007 reprint by Present Truth Publishers, 342 pages. Plymouth Brethren. A somewhat critical commentary and not the easiest reading but orthodox and useful. At the end of the book is an addition "In The Beginning and the Adamic Earth" where Kelly forwards his views on the so-called "Gap Theory", which he holds to.

& Kidner, Derek. "Genesis: An Introduction and Commentary." *The Tyndale Old Testament Commentaries*, 1967. This is an excellent one volume commentary which addresses significant issues in the book without being exhaustive. He is at times profound, though brief.

Lange's Commentary, edited by Dr. Schaff, Volume I, *Commentary on Genesis*, 1868. The best of the series, and in all respects beyond price.

+ Leupold, Herbert Carl, *Exposition of Genesis*, 1942, 1220 pages. The most thorough and helpful exposition of Genesis. He defends Mosaic authorship (6,7); attacks the documentary hypothesis (13-20). Advocates literal Creation days (56-58), has a rich treatment of 3:15 (163-170); holds that the "sons of God" in Genesis 6 were Sethites (250-251), argues for a universal flood (301-304). Attacks the charge that the patriarchs were legendary (405). He does have a typically Lutheran overemphasis on the sacraments (120).

Luther, Martin, *On the first five chapters of Genesis*, translated by Dr. Henry Cole. Cole made a choice selection. Luther left four volumes upon Genesis in Latin. How these Reformers worked !

MacDonald, D., *Creation and the Fall; The first three chapters of Genesis*. "We do not hesitate to designate this volume as the most complete examination of the literature and the exegesis of the Creation and the Fall which has appeared in England."-Journal of Sacred Literature.

Mackintosh, C.H., *Notes on Genesis by C.H.M.*, 1858, Precious and edifying reflections marred by peculiarities.

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\$ A classic presentation on this book though not as full in coverage as the Founder's commentary. Mackintosh was a member of the Plymouth Brethren in its better days.

As with many Plymouth Brethren commentaries, not verse-by-verse but more like extended meditations. Of limited value to the commentator. Makes for better devotional reading.

Macgregor, C. Bart, *Notes for Students in Divinity. Part I [Chap. i-xi]*, 1853. Contains a great deal of learning, of small use to the preacher. Many curious and knotty points which arise in the first eleven chapters of Genesis are discussed with considerable ability.

*Morris, Henry, *The Genesis Record: A Scientific and Devotional Commentary on the Book of Beginnings*, 1976. Valuable as corollary reading and of importance to any study of Genesis. Supports a literal reading of Genesis and young-earth creationism. (He will occasionally attack the Authorized Version text).

His attacks on the Gap Theory and those who hold it border on slanderous.

Murphy, James, *Commentary on Genesis with a New Translation*, 1863. A work of massive scholarship, abounding in rich and noble thought, and remarkably fresh and suggestive.

Needler, Benjamin, *Expository Notes with Observations towards the opening of the five first chapters of Genesis*, 1655. Needler was one of the eminent divines who took part in the famous Morning Exercises. The little work is a curiosity, but nothing more.

*Law, Henry. *Christ Is All: The Gospel in Genesis*, 1961. One of a series of books by the author in which the subject matter of Genesis is treated from the viewpoint of typology. Contains some useful ideas for preachers.

* Leupold, Herbert Carl. *Exposition of Genesis*. 2 vols, 1942. A most thorough, helpful exposition from the conservative standpoint. Defends the Mosaic authorship, refutes the documentary hypothesis, holds to six literal days for creation, believes that the "Sons of God" were Sethites, and argues for universal flood. Lutheran. Amillennial.

\$ This is a most thorough and helpful exposition of Genesis, but it is a "technical" commentary for the more serious student. He does defend the Mosaic authorship, attacks the documentary hypothesis, advocates literal Creation days, and holds that the "sons of God" in Genesis 6 were Sethites rather than angels. The author is Lutheran and tends to overemphasize the sacraments.

% Mathews, Kenneth A., *Genesis 1–11:26*. Vol. 1A in *The New American Commentary*, ed. by E. Ray Clendenen, 1996. xvi + 528 pp. Kenneth A. Mathews is Professor of Old Testament at Beeson Divinity School of Samford University. He is an acknowledged expert on the Dead Sea Scrolls, textual criticism, biblical Hebrew, and the literary study of the Old Testament. Professor Mathews is co-author of *The Paleo-Hebrew Leviticus Scroll* and also the Associate General Editor for the Old Testament commentaries in *The New American Commentary* series. *The New American Commentary* is the continuation of the tradition established by the older *An American Commentary* series under the editorship of Alvah Hovey at the end of the nineteenth century. In keeping with that tradition, the current series affirms "the divine inspiration, inerrancy, complete truthfulness, and full authority of the Bible" (from the Editors' Preface). The format makes the materials available to layman and scholar alike. Technical points of grammar and syntax appear in the footnotes rather than in the text. The commentaries use the NIV translation, but individual commentators have the freedom to develop their own translations of the original text where they differ with the NIV.

A detailed 90-page introduction begins with a helpful outline of its contents (21-22). A brief outline of Genesis 1–11 commences the commentary proper (112). More detailed outlines precede subsequent commentary sections. Occasional charts are helpful in two ways: (1) providing detailed material pertinent to the discussion at hand and (2) visualizing the genealogical records. Three excellent charts fall into the first category. Two are tabulations of the chronologies of Genesis 5 (300) and 11:10-26 (495) according to the MT, LXX, and Samaritan Pentateuch. The other is a modification of Richard Longacre's structural analysis of the flood narrative based on discourse type and linguistic features (354).

Excursuses present five topics in the commentary. They include the translation of 1:1-2 (136-44), the image of God (164-72), the human soul (197-99), the origin of civilization in ANE mythology (283-84), and the revelation of the divine name (293-94). Mathews favors a view of the image of God which includes the aspects of rulership and sonship.

Throughout the commentary, each major section begins with a discussion of literary structure and is usually followed by a presentation of the theological theme. Then it treats the pericope verse-by-verse, following the outline presented for the text. The text of NIV appears in bold type at regular intervals in the outline. Transliterations of all Hebrew and Greek words and phrases are in the body of the text. The footnotes contain citations of the non transliterated Hebrew and Greek. Source materials, recommendations for further study, additional technical detail, and grammatical references come only in the footnotes. End materials include a person index and limited subject and Scripture indexes.

The commentary accepts Moses as the author/compiler of Genesis. Mathews shows a healthy respect for the contributions of historical and literary criticism but refuses to allow them to be forced upon the text. Mathews sees tôledôt references in Genesis as evidences of pre-Genesis sources that the author incorporated with certain modifications and a degree of elasticity (31-32). He utilized the formula to give the book unity and to employ genealogy to demonstrate the narrowing focus of the book as it progresses (34).

According to Mathews, Genesis 1–11 functions as the preamble for the Pentateuch. One of its themes is the promissory blessing of humanity (51). Human disobedience postponed in part that blessing and a fivefold cursing is encountered in Genesis 1–11. A fivefold blessing (Gen 12:1-3) through Abraham and his descendants as detailed in Genesis 12–Deuteronomy 34 counters the cursing.

Under the topic of the "Theology of Genesis" (54-63), Mathews discusses patriarchal promises (blessing, seed, and land), God and His world, human life, sin, civilization, and covenant. "Interpreting Genesis" (63-85) includes innerbiblical interpretation, Jewish interpretation, Christian interpretation, and Pentateuchal criticism. The last section covers source criticism, form and tradition history, revisionist trends, and traditional criticism as well as literary readings and canon.

The author accepts a second-millennium date for the composition of the Pentateuch (79-80). In his treatment of parallel ancient literature and Genesis (86-101), the commentator demonstrates a cautious consideration of such witnesses. Nothing has been discovered which compares directly with Genesis 1–11. The biblical periscope differs substantially from contemporary myths. Although the biblical text exhibits an undertone of repudiation, it does not contain an open disputation of the pagan concepts. The topics in the parallel literature discussed by Mathews include creation and mankind, Eden, long-lived patriarchs, and flood. The final section of the introductory materials deals with creation and contemporary interpretation (101-11).

Mathews accepts the biblical creationist viewpoint and refers to a number of recent scientific treatises espousing a designed universe and an ultimate Designer, God. The commentary was published before the author could include a reference to the most recent treatise in support of this view: Michael J. Behe, *Darwin's Black Box: The Biochemical*

Challenge to Evolution. Mathews concludes that Genesis 1–11 is a theological account grounded in history. He affirms its historicity, accuracy, and authority.

In the body of the commentary, the author reaches a number of significant conclusions. He supports the ex nihilo creation through the context rather than by means of the Hebrew term *bara'* (128-29). In his first detailed excursus, Mathews defends the view that Genesis 1:1-2 should be included in the first day of creation without any “gap” or divine judgment (136-44). He waffles on the meaning of “day” in the creation narrative, ultimately deciding on a nonliteral sense even though a definite answer remains elusive (149).

The commentary in general handles various exegetical issues fully and with attention to detail. In a few instances, however, it misses an opportunity for completeness. One example is in the discussion of the dietary prescriptions found in 1:29-30 (175) and 9:3-4 (400-402). At no time does Mathews introduce the concept of progressive revelation. In fact, he seems to avoid any suggestion of how the Bible interpreter might explain the differences in dietary prescriptions throughout the corpus of Scripture. Another example of incompleteness occurs in the comments about the four rivers watering the Garden of Eden (2:10-14; 207-8). Although the commentator discourages any identification with contemporary geography, he does not indicate that the primary reason would be the geographical and geological alterations resulting from a universal flood in the days of Noah. Mathews' failure to discuss this possibility is probably related more to his waffling on the universality of the deluge.

In one of the most disappointing sections of the commentary (that dealing with the Noahic flood), the author first admits that “there can be no dispute that the narrative depicts the flood in the language of a universal deluge.” Then he leaves the door open for the opposite conclusion: “Yet if the report is a phenomenological depiction, permitting the possibility of a local flood, the meaning is not substantially altered: all that Noah and his generation know is swallowed up by the waters so that none survives” (380).

Except for a footnote on page 107 listing a few references to recent creationism, the author ignores the substantial body of literature that exists regarding a universal flood. In 76 pages of commentary regarding Noah, he recommends only one source to the readers (380) which specifically deals with the current discussion: S. Austin and D. Boardman, “Did Noah's Flood Cover the Entire World?” in *The Genesis Debate*, edited by R. Youngblood (Nashville: Nelson, 1986) 210-29. That unfortunate lack of even a cursory treatment of the key issues involved mars an otherwise very good commentary.

* Murphy, James Gracey. *A Critical and Exegetical Commentary on the Book of Genesis*, 1868. Contains reverent scholarship based upon sound exegesis, but has not been superseded by more recent treatments.

* Nelson, Byron Christopher. *The Deluge Story in Stone*, 1968. A geologically based defense for the universal flood.

@ North, Gary, *The Dominion Covenant: Genesis*, 1987, 553 pages. The following is directly from North's personal description of his book: “Have you ever wondered:

Why Genesis 1:14-18 is more hated by humanists than Genesis 1:1

Why Darwin was successful in winning converts, when others had failed

Why God never intended that Adam should rest on the seventh day

Why Adam refused to rest on the first day as a principle of life

Why gold is money. (After all, you can't eat gold.)

Why socialism increases pollution

Why pagan cultures have high interest rates

Why the Bible says that growth can be a blessing

Why the population explosion is morally required

Why the Social Security System is going broke
What the Bible teaches about personal financial planning

These are just a few of the issues covered in The Dominion Covenant: Genesis It is the first volume of a multi-volume commentary on the Bible. It is specifically an economic commentary, the first one ever published. What does the Bible require of men in the area of economics and business? What does the Bible have to say about economic theory? Does it teach the free market, or socialism, or a mixture of the two, or something completely different? Is there really an exclusively Christian approach to economics? Modern economic thought is humanistic to the core, whether conservative, libertarian, Keynesian, Marxist, or whatever. All schools of thought begin with the presupposition that man is the measure of all things, and man's mind is capable, apart from biblical revelation to interpret the world correctly. This is why modern economic theory is in the process of disintegration. This book sets forth the biblical foundations of economics. It offers the basis of total reconstruction of economic theory and practice. It specifically abandons the universal presupposition of all modern schools of economics: Darwinian evolution. Economics must begin with the doctrine of creation. The Dominion Covenant: Genesis represents a self-conscious effort to re-think the oldest and most rigorous social science in terms of the doctrine of creation. Every social science requires such a reconstruction. The "baptized humanism" of the modern Christian college classroom must be abandoned by all those who take seriously God's command that Christians go forth and subdue the earth (Genesis 1:28). We must begin with the doctrine of creation if we are not to end in total chaos. This is the central message of The Dominion Covenant: Genesis. God's curse of the ground (Genesis 3:17-19) made scarcity an inescapable aspect of man's existence. This is the specifically economic starting point for Christian economics. Apart from these fundamental presuppositions, economics is inescapably irrational and self-contradictory. For the record, I regard Appendix A as the most important academic article of my career. If you like the idea of evolution, you won't like Appendix A. It took me about 500 hours plus access to the Duke University library to write it."

* Parker, Joseph. *Genesis. Preaching Through the Bible*. Eloquent expositions of major passages of the book of Genesis by a famous nineteenth-century British Congregationalist.

* Parrot, Andre. *The Flood and Noah's Ark. Studies in Biblical Archaeology*, 1955. Summarizes the literary and archaeological evidence, recounts the Gilgamesh Epic and various legends of Atrahasis, comments on the Sumerian King Lists, etc. Depreciates the size and seaworthiness of Noah's ark, and fails to deal decisively with the Biblical teaching of a universal flood. Despite these limitations, this work deserves to be read.

* Parrot, Andre. *The Tower of Babel*, 1955. Mainly valuable for the writer's "archaeological evidence" and scale drawings of the Tower of Babel based on excavations in Mesopotamia.

* Patten, Donald W. *The Biblical Flood and the Ice Epoch: A Study in Scientific History*, 1966. Advances evidence to support a catastrophic, universal flood. Answers the explanations of uniformitarians and those who support the idea of a local flood.

* Pfeiffer, Charles Franklin. *The Book of Genesis*, 1958. A brief study guide

Phillips, John, *Exploring Genesis*, 1980, 379 pages. One of the more useful commentaries, full of practical insights. Orthodox in all area, except Phillips occasionally quotes other Bible versions. He includes many useful outlines.

Marginal Notes on Genesis

* Pieters, Albertus. *Notes on Genesis*, 1943. Strongly Reformed, these notes on different sections of Genesis make interesting reading. The author, however, while adhering to "verbal" inspiration, rejects "plenary" inspiration. He entertains the possibility of organic evolution, rejects the documentary hypothesis, refuses to commit himself on the "sons of God" in Genesis 6, appears to prefer a local flood, and feels that Stephen was in error when he made certain statements in his speech in Acts 7.

* Pink, Arthur Walkington. *Gleanings in Genesis*, 1922. Heavily typological, but contains helpful and practical observations on the text.

Quite wordy and Calvinistic. Does not hesitate to correct the Authorized Version readings.

* Rad, Gerhart von. *Genesis: A Commentary*, 1961. A thoroughly critical exposition' based on the documentary hypothesis. The most helpful portions are the writer's treatment of Hammurabi's code, the relationship between Sarah and Hagar, and his use of archaeology to aid in understanding the text. At times rejects the narrative as being "historically impossible" or regards it a legend.

* Rehwinkel, Alfred Martin. *The Flood*, 1951. A vigorous defense of the universal flood based upon evidence from archaeology and geology.

Rice, John R., *In The Beginning*. A rather basic commentary, not really adding anything new and not very challenging. Rice does not hesitate to correct the Authorized Version readings.

* Richardson, Alan. *Genesis I-XI*, 1953. Brief comments, based upon the documentary hypothesis. Rejects a considerable amount of the Biblical text as folklore.

* Robertson, Frederick William. *Notes on Genesis*, 1877. Eloquent sermons by a conservative British Anglican minister. Contains excellent expository values.

* Ross, Allan. *Creation and Blessing*, 1988. 744 pages. This is a major contribution, stemming from an immense study in relevant literature written recently. Ross gives a broad exposition, section by section, not verse by verse, and handles major problems with expert awareness of views and discussion of arguments. It is a valuable scholarly work that surveys issues and the literature dealing with them.

Rosse, Alexander, *Exposition of the fourteen first chapters of Genesis*, 1626. A very scarce catechism by that Scotch divine.

Ruckman, Peter, *The Bible Believer's Commentary on Genesis*, 1969, 1980, 833 pages. Based on the King James Bible, Ruckman gives a basically orthodox commentary that supports all the fundamentals but also adds several unusual interpretations and very practical applications. A necessary study tool that occasionally requires a discerning eye. Strongly dispensational and practical.

! Rushdoony, R. J., *Genesis: Volume I of Commentaries on the Pentateuch*, 297 pages. Genesis begins the Bible, and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and

insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

* Ryle, Herbert Edward. *The Book of Genesis*. Cambridge Bible for Schools and Colleges, 1921. Similar to the works by Driver, Skinner, and Dillman.

* Ryle, Herbert Edward. *The Early Narratives of Genesis: A Brief Introduction to the Study of Genesis I-XI*, 1900. While strongly advocating the critical tenets of his day and denying the scientific accuracy of Genesis 1-11, the writer holds to a literal twenty-four hour day in chapter 1, and argues that the "sons of God" in chapter 6 are angelic beings, etc.

& Schaeffer, Francis A. *Genesis in Space and Time*, 1972. First published as an individual work, Schaeffer's great strength was in writing for the sake of the modern man as he wrestled with the truths of Scriptures. He is theological, but extremely practical as he develops the implications of the Genesis 1-11.

Sibthorpe, Richard Waldo, *Genesis, with Brief Observations*, 1835. Mere platitudes. Paper spoiled.

* Simpson, Albert Benjamin. *Genesis*. Brief devotional messages stressing the typology of the book. Arminian.

* Skinner, John. *A Critical and Exegetical Commentary on Genesis. International Critical Commentary*, 1930. Thoroughly critical and based upon the documentary hypothesis. Regards Genesis as a "collection of legends" borrowed from foreign mythology.

* Speiser, Ephraim Avigdor. *The Anchor Bible: Genesis*, 1964. Adopts and defends the documentary hypothesis, and interprets the entire book in the light of liberal presuppositions. The translation of the text, word studies, comments on the customs and culture, and use of archaeology to illumine the events of the times, are particularly helpful.

Spence, O. Talmadge, "Genesis" in *Foundations Bible Commentary*, 1977, pages 24-222. Not an exhaustive verse-by-verse by basically paragraph-by-paragraph or topic-by-topic. Full of deep thoughts, divinity and good practical applications, the work of a genuine Fundamentalist scholar of his generation (he died in 2000) and is a necessary addition to any library. He occasionally quotes from the Revised Version but Spence became stronger in his position regarding the Authorized Version as he got older.

\$ Covers the first five books of the Bible. It is the "best" commentary on Genesis. Along with devotional and Hebrew word studies, it gives a clear interpretation of its shadows and types as no other commentary. It also presents the study from the deeper-life perspective. It is rich in spiritual presentation.

* Spurrell, George James. *Notes on the Text of the Book of Genesis*, 1896. A critical work of help to students studying the grammar of Genesis.

Marginal Notes on Genesis

* Strahan, James. *Hebrew Ideals- A Study of Genesis from Chapters XI-L*, 1915. A rich and rewarding study.

* Stedman, Ray, *The Beginnings*, 1978. Covering Genesis 4-11. Expository studies from the sin of Cain to the Tower of Babel. Insightful.

* Stigers, Harold, *A Commentary on Genesis*, 1975. His translation of the Hebrew text is helpful and so is his handling of the grammar. The placing of the events in their ancient setting is particularly valuable to preachers. Unfortunately, the work is marred by numerous misspellings of Hebrew words and their transliteration.

* Thielicke, Helmut. *How the World Began*, 1961. Eloquent sermons on Genesis 1-11 by a German theologian. At times the writer appears to be thoroughly evangelical, and at other times his statements reflect the liberalism of his training.

* Thomas, William Henry Griffith. *Genesis: A Devotional Commentary*, 1946. Possibly the most helpful devotional exposition of Genesis available. Pastors will find the material on Abraham, Isaac, Jacob, and Joseph (chaps. 12-50) to be unsurpassed!

Turner, Samuel, *A companion to Genesis*, 1851. In Horne's Introduction we read: "Though not designed to be a Commentary, this valuable work furnishes the Biblical student with abundant aid for the exact and literal interpretation of the Book of Genesis."

* Vawter, Bruce, *On Genesis: A New Reading*, 1977. Deals with the supposed sources of Genesis, the materials and the method of interpretation. This is followed by a commentary with a discussion of the literary and historical background.

Warner, Richard, *Exposition*, 1840. Common-place remarks; intended to be used at family worship. Likely to send the servants to sleep.

% Westerman, Claus, *Genesis: A Commentary*. 3 volumes, , 1984-86. The three volumes cover chapters 1-22, 23-36, and 37-50. This form-critical scholar uses more than 1,500 pages to discuss critical matters, word meanings, history, and theology, all in immense detail. By careful study a reader can glean much that is profound and helpful from the three volumes, but some statements will still puzzle him. The commentary portion is often helpful to the scholar. The bibliography supplies considerable assistance, though most entries are German works and few are evangelical. Textual comments and summaries on the history of interpretation of portions like Genesis 14, 15, and 16 are informative. Westermann thinks Genesis 37-50 was a later writing, originating during the period of David and Solomon and added to the rest of Genesis to form a unit. The commentary's low view of the authority of Scripture will disturb the conservative. It often argues against conservative views. It does not endorse the teaching of original sin in Genesis 3. The author devotes much space to theorizing how the text of Genesis arrived in its present form. Incidentally, a one volume condensation of this large work is also available (*Genesis, A Practical Commentary* [Grand Rapids: Eerdmans, 1987] 338 pp.). The briefer work concentrates on Westerman's personal convictions in a much simpler way, without the technical comments.

Whateley, William, *Prototypes; or, the Primarie Precedent Presidents out of the Booke of Genesis. Shewing the Good and Bad Things they Did and Had. Practically adapted to our Information and Reformation*. 1640. A queer old book. The oddity of the title is borne out by the singularity of the matter. It does not expound each verse; but certain incidents are dwelt upon.

Marginal Notes on Genesis

* Whitcomb, John Clement, Jr., and Henry M. Morris. *The Genesis Flood*, 1962. Information is gathered from linguistics, paleontology, and geology. The claims of uniformitarianism are evaluated in the light of the evidence, and the final conclusion of the writers is overwhelmingly in support of a universal flood.

* Whitcomb, John Clement, Jr., *The World That Perished*, 1973. This supplement to *The Genesis Flood* and companion volume of *The Early Earth* brings up to date the author's vast research into the primeval conditions prevailing on the earth before the deluge, as well as changes which took place following the flood.

#White, John, *The Three First Chapters of Genesis*, 1656. A folio upon three chapters. There were giants in those days.

Willet, Andrew, *Hexapla. A sixfold Exposition of Genesis. Folio*, 1605. This work is called by its author a Hexapla, because he treats his subject under six heads, giving "a sixfold use of every chapter, showing, 1. The method, or argument. 2. The divers readings. 3. The explanation of difficult questions and doubtful places. 4. The places of doctrine. 5. Places of confutation. 6. Moral observations." Willet is tedious reading; his method hampers him. In all his Commentaries he lumbers along in his six-wheeled wagon.

Williams, Isaac, *Beginning of Genesis, with Notes*, 1861. A very remarkable work by a high churchman, opening up in a masterly manner the mystical teachings of the early chapters of Genesis. To be read cum grano salis.

* Young, Edward Joseph. *Studies in Genesis One*. A careful and critical commentary.

*Young, Edward Joseph. *Genesis Three: A Devotional and Expository Study*, 1966. A devotional and expository study based upon a careful exegesis of the original text.

% Youngblood, Ronald, *The Book of Genesis. An Introductory Commentary*, 1991. This broad exposition is an extensive revision of the first edition of this work (chapters 12-50 in 1976 and chaps 1-11 in 1980) by a professor of Old Testament at Bethel Theological Seminary, West. A brief introduction (9-18) upholds Mosaic authorship and a date between 1445-1405 B.C. The author sees no gap in 1:2. He interprets the days of chapter 1 partly in literary order and partly in chronological order. He favors the claim of science that manlike creatures were on earth five million years ago (46), but that man in the Adamic race in a covenant relation with God has a more recent date. He chooses the human view of "sons of God" in Genesis 6 and opts for a local flood. This is a fairly good, very readable survey of Genesis, but does not have the overall value of those by Ross and Sailhamer.

Notes on Genesis

116 promises, 408 pericopes

Genesis begins in a garden and ends with a coffin in Egypt.

Genesis= beginnings

Outline of Genesis

1. Creation 1:1-2:3

2. Generations of the Heaven and the Earth 2:4-4:26
3. Generations of Adam 5:1-6:8
4. Generations of Noah 6:9-9:29
5. Generations of the Sons of Noah 10:1-11:9
6. Generations of Shem 11:10-26
7. Generations of Terah 11:27-25:11
8. Generations of Ishmael 25:12-18
9. Generations of Isaac 25:19-35:29
10. Generations of Esau 36:1-8
11. Generations of the Sons of Esau 36:9-43
12. Generations of Jacob 37:2-50:26

GENESIS CHAPTER 1

Many commentators would hold to the creation taking place in late September, in our modern style of calendar.

1:1 The beginning of time. John 1:1 takes us back farther, into eternity. Time began at the creation of the universe and continues until the final judgment at the great white throne (Revelation 20:11-15).

- 1:1 Genesis 1:1 refutes
1. Atheism
 2. Polytheism- there is only one God
 3. Evolution- planned, designed creation by God
 4. Pantheism- God is separate from His creation
 5. Materialism- all things had a beginning
 6. Fatalism- there was a plan to the creation

1:1 “Elohim”, plural, first revelation of the Trinity, plus all the “Let us” mentions in Genesis 1. Who is God talking to, angels? No, it is a council of the Godhead. God is one (Isaiah 45:5; 1 Corinthians 8:4; 1 Timothy 2:5), but He is also three — the Father, the Son, and the Spirit (Matthew 28:19).

1:1 The Bible opens with no apology

1:1 “created” bring something into existence out of nothing. The motive of God’s creation was to fulfill His desire and to satisfy His good pleasure (Ephesians 1:5, 9), to glorify the Son (Colossians 1:15-19) and to manifest God Himself (Psalm 19:1,2). The means of God’s creation were the Son of God (Colossians 1:15,16; Hebrews 1:2b) and the Word of God (John 1:1-3; Hebrews 11:3).

1:1 “earth” Of course, God created all the planets. As of this writing, we have discovered about a thousand “exo-planets” and there may be billions in our Milky Way galaxy. But if anything is going on at any of these planets, the Bible takes no interest in it. It is interested only in the creation of one planet, Earth, and the events here, since Earth is the center of God’s interest and activities.

1:2 To lie waste, desolate. If there was no pre-Adamic creation, this could simply refer to God creating the universe in stages. If there was a pre-Adamic creation, this could refer to the divine judgment on that creation, sparked by Lucifer’s rebellion and fall.

1:2 I tend to hold to the so-called "Gap" here. We can put Lucifer's rebellion and fall here. The Bible never gives a direct date for the creation. We cannot really be dogmatic about "6000 years". We might be able to trace back about 6000 years to at least Genesis 1:2 but if there is a gap between 1:1 and 1:2, then we have no idea how long that gap might be to Genesis 1:1.

Something happened either just after the initial creation or soon after it, some sort of incredible catastrophe. The fall of Lucifer and the resulting chaos from it might have left their marks not only on earth but also through the heavens. Even in our own solar system we see evidences of some sort of great catastrophe. Venus rotates backwards. Mars might have had water at one point of its history but it is now gone. There are rings around Jupiter, Saturn, Uranus and Neptune. Uranus rotates on its side, as if something large knocked it over. These scars all bear witness that something swept through our solar system and wreaked havoc. Was there a war between the angels of God and the angels of Lucifer, shortly after his fall?

It must be noted that those who hold to a "gap theory" are not necessarily doing so in order to compromise with the long ages of evolution. Thus is a common slander or misunderstanding of the position. Too many critics of the theory claim that those who hold to a gap theory are doing so in a vain attempt to reconcile the Bible with the long ages of evolution. I think that is a criticism of men looking for a fast and easy way to oppose the Gap without really studying it out. Gap theorists are just as committed to a literal reading of the Genesis account and are just as opposed to evolution as anyone else. If you are going to attack the theory, you must do so on an exegetical basis, not by distorting the teaching.

Henry Morris, in *The Genesis Record*, borders on slander with his charge that those who hold to a Gap do so in order to compromise with secular geology. "The main purpose of the gap theory has been to try to harmonize the Biblical chronology with the accepted system of geological ages which was becoming prominent in the days of Chalmers. Many fundamentalists have felt they could ignore the whole troublesome system of evolutionary geological ages by simply pigeonholing them in this "gap" and "letting the geologists have all the aeons they want." Unfortunately this attitude has allowed the evolutionary establishment to take over the nation's school systems, news media, and most other important institutions of our society. Although very few such "gap theorists" also believe in evolution, the tendency of Bible expositors simply to ignore the whole problem, on the basis of a false sense of security stemming from the gap theory, has had this effect. The geological age system is essentially synonymous with the evolutionary system. Each geological age is identified and dated by the same fossil record which constitutes the main evidence for organic evolution. Historically, as well as logically, acceptance of the geological age system is inevitably followed, sooner or later, by acceptance of the evolutionary system." This is just plain wrong. The men who held and taught the Gap based their position on other Scripture.

One side effect of the Gap is that it would allow for longer periods of time before Genesis 1:2. Genesis 1:2 dates back about 6,000 years but how far back Genesis 1:1 would go is left as an open question. This would allow for longer ages without doing any damage or harm to Young Earth Creationism or taking a literal rendering of Genesis. No Gap Theory proponent takes his position with a compromise with evolution as his motivation, but if there was a gap of indeterminate time between Genesis 1:1 and 1:2, it would allow for longer ages that could explain some geologic and astronomical observations.

We have to remember that there can be long gaps of time within verses. The Bible may skip several years at a period (Isaiah 9:2, semicolon (Genesis 3:15; 49:11), colon (Isaiah 9:6) or a comma (Isaiah 61:1,2; Luke 4:17-20).

1:2 These are not oceanic waters, for the oceans were not yet created. There must have been a vast body of heavenly water in existence at this point that the firmament was placed in. We see references to this in:

1. Genesis 1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.
 1. Waters "above" the firmament (or the land) could refer to a body of atmospheric or heavenly water.
2. Genesis 1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.
 1. Why the distinction with "the waters under the heaven" unless there were also waters "above" the heaven?
3. Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.
 1. Would mere atmospheric water be sufficient to flood the earth to a depth above the highest ante-diluvian mountain, or was there extra-terrestrial waters involved?
4. Job 38:30 The waters are hid as with a stone, and the face of the deep is frozen.
 1. The "deep", if associated with the "waters" would be "frozen". If this is heavenly water, they currently would be frozen, as the temperature of open space is nearly absolute zero, or about -273 degrees C/-459 degrees F..
5. Job 40:31 He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
 1. Satan makes this heavenly sea to "boil".
6. Psalms 104:6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.
7. Psalms 148:4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.
 1. The strongest verse to suggest heavenly waters.
8. Jeremiah 10:13 When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures. (also Jeremiah 51:16)
 1. This probably deals with atmospheric waters.
9. Revelation 4:6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.
 1. The frozen sea of Job 38:30.
10. Revelation 15:2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.
 1. The frozen sea of Job 38:30.

It would appear that the boundary between our universe and the extra-dimensional realm of "heaven" is separated by a vast sea of frozen water. Thus, water plays a very important part in the creation account as well as the pre-creation state of the universe.

1:2 The following is from *The Foundations Bible Commentary: The Pentateuch*, by O. Talmadge Spence, who held to a form of the "Gap Theory":

"The possibilities for reinterpreting biblical chronology in relationship with creation are only two: (1) the "day age" theory, which more or less equates the "days" of Genesis 1 with the "ages" of geology, thus placing the geological ages during the six days of creation: (2) the "pre-Adamic gap" theory, which inserts about a five billion year gap between Genesis 1:1 and Genesis 1:2, thus placing the geological ages before the six days of creation.

The "day-age" theory leaves a lot to be desired, although emphasis has been made concerning the Hebrew word *yom* (the word, "day") is occasionally used to mean "time" in an indefinite sense. This, together with a superficial correspondence between the order of events in Genesis 1 and in historical geology, has served as the basis for taking the Genesis account to mean six "times" of creation rather than six "days." There are a number of objections to this theory, and we shall deal with it under our remarks concerning the six days (1:3 - 2:3). The "pre-Adamic gap" theory has been popularly expanded into a variety of concepts. It is the hope, by some, in this theory, to place the geological ages before the six days of creation beginning in Genesis 1:3.

Suffice it to say that our designation of "Biblical Time" in these two verses demonstrates our position in its meaning. We are not interested in a theory that will exalt the belief of evolution, for this is contrary to Scripture. Even theistic evolution will not do at all. There are three essential truths violated by any theory of evolution. Every theory of evolution would intimidate these three principles.

(1) The person of man. The Bible declares man to be totally depraved. The view of the Fall is avoided by the theories of evolution, but if man did not fall, the death of Christ is rendered un-needful. Not only does Bible history speak of the fall of man, but Christ's death proves the Fall. Evolution speaks of man's ascent upward, without Christ, simply because certain innate laws of an evolutionary process. This would preclude the need of man's salvation, and magnify his own ability. This is biblically untenable.

(2) The Person of Christ. The Bible declares very definitely that nothing was made without Christ, the Creator (Jn. 1:1-2). Jesus claimed to be God and He was God. If Jesus was not God then He was either an impostor or He was insane. The evolutionist speaks of Christ as simply a part of the evolving creature, without being an exception to the rule. Jesus Christ could not be what the Bible presents Him to be, and yet be the mere product of such an evolutionary law.

(3) The Power of Scripture. Most naturally, the evolutionist places the Bible itself as a part of the evolution of man's effort. The prepositional revelation with its verbal, plenary standard is reduced to the mere result of earthly, evolving creatures. If the Bible is the product of an evolution, how can it be inspired or infallible?

There are certain biblical evidences that imply a time prior to the creation of man, and it is usually involved in the presence of an angelic world of incorporeal forces. Do not confuse these remarks to imply the usual "gap" theory. Biblical Time commences with a world prior to man, but not of the usual biology of matter, physics, and chemistry.

Ezekiel, in his rebuke to the king of Tyre (ch. 28), is impressed and led of the Holy Spirit to launch out into the subject of Lucifer, who was inspiring the king of Tyre in his evil. Lucifer, or Satan, is the source of all temptation, and was the most original sinner related to this planet. He is prior to sin and man; he was created prior to the creation of man. Eve presupposes the Serpent; the Serpent presupposes Lucifer, the Devil. It is in this connection that Ezekiel departs from the effect of sin in the king, reaching back to the cause of sin in "the prince of Tyrus." Ezekiel enumerates certain basic characteristics involved in the unfallen state of Lucifer. (1) He was, by this intimation, spoken of as possessing all the wisdom and beauty as regards to the height of creaturely perfection (28:11-12). This could not be said of the king of Tyre at this time, or ever before, since he, himself, was born in sin after the historical fall of Adam. This could only be understood of one, Lucifer, prior to the Fall. (2) He was in Eden. It makes no substantial difference if this is a reference to a primal, incorporeal Eden or the Eden of Adam; Satan has been in both. Whether the incorporeal state or the corporeal state, Satan was present. Whether the creation of an angelic world is represented here, or the creation of an Adamic world, Satan was present. Whether a spiritual world of merely psychical stones or a material world of physical stones, Satan was present. Whether he was like a diadem of praise in that previous angelic condition, or Adam as a diadem of praise in an unfallen condition, Satan was there, present and

active. The basic truth is announced again in verse 15 where it is said that he was "perfect" in all his ways from the day in which he was created. But these thoughts of verse 13 mark an Edenic condition with a prior perfection. (3) He was of an order of angels. In fact, as an "anointed cherub" he is related to the very throne of God, and his walking up and down was in a primal glory of the earth, prior to the creation of the material world and man (28:14). (4) He suffered fall (28:15). He had been perfect from the day of his creation until iniquity was found in him through his fall. This fall must have had an effect upon the incorporeal, psychical world over which he shared a certain rule. This fall is furthered by verses 16 through 19, and one can readily see a greatness to his sin reaching down through biblical time, into Adam's time, and on through the king of Tyre.

Isaiah, in his prophecy against Babylon (ch. 13-14), in similar fashion to that of Ezekiel, picks up the narrative against Lucifer and his fall. Just as Ezekiel reaches back from the sinful effect in the king of Tyre to the sinful cause in Satan so, Isaiah reaches back from the fall of Babylon to the fall of Lucifer. The same Holy Spirit who reaches forward in the Scriptures to release prophecy is able to reach backward into pre-written history also. The message delivered against Babylon projects the question, "How are thou fallen from heaven, O Lucifer, son of the morning?" Babylon is consistently linked with a certain kind of demonic spew from the fall of Lucifer to the final manifestation of the man of sin, the Antichrist. This is in keeping with the entire harmony of this subject throughout Scripture.

Isaiah notes five "I will's" unique to Satan and his pride in that fall.

Thus, Satan begins with the dateless period of the past, prior to the creation and fall of man. We do not view any physical matter into this original, angelic creation. Although we see a "gap" between Genesis 1:1 and 1:3, yet, it is not a "gap" for the evolution of matter. Satan was an incorporeal, psychical, and spiritual creature; his creation and all the elements accompanying those heaven and that kind of incorporeal earth, were consistent with angelic creatures. This too, is somewhat compatible to the future manifestation involved in a glorified body under perfect, spiritual conditions. We mention this here because we should not think it strange in conceiving of spiritual heavens and earth, just like we think of spiritual "light" as well as "sun light" (cf. I Jn. 1:5 & Gen. 1:3 & 1:14). The future glories reserved for redeemed mankind will be most unique, but nevertheless, it is not to be thought of as the present materialistic concepts of matter (cf. I Cor. 15:34-40; Phil. 3:20-21; Rev 21:1-2). There could be a kind of parallel here, but we only mention it for an understanding of the kind of "gap" we intend here.

Therefore, in the beginning of biblical time, which is in reality the commencement of the angelic time, God created the heaven and the earth, in an incorporeal, psychical manner, suitable for the creatures He had ordained for that time. Several objections might be made which should be considered. These are:

First, the "was" of Genesis 1:2 is translated "was" and not "became," as it would seem necessary for any "gap" theory. However, we must keep in mind that this Hebrew word can be used with the meaning "became," although it is found in only 22 of its 1,522 occurrences in the Pentateuch.

Second, the statements of Genesis 2:1-3 and Exodus 20:11 prove that the "heavens," as well as the "earth," were made in the six days. However, if the Holy Spirit was using these two words with respective distinctives to be understood for either an Adamic or an angelic condition, it could be so employed. Also, this same position could be taken for Genesis 2:3 and should be so understood.

Biblical Time should not only include angelic time but also reach back to certain passages that reveal the pre-existence of Jesus Christ (cf. Prov. 8:22-36; Jn. 1:1-18). However, in reality, this pre-existence reaches back into eternity, itself, as well.

In recent days, there has been considerable discussion concerning the Hebrew text of Genesis 1:1-3, endeavoring to disprove the "gap" theory. Although we have endeavored to

clarify a certain distinct "gap" theory, different from the usual, there yet remains the need of more revealed light to go any further in the explanation.

It has been emphasized that all three clauses of 1:2 are circumstantial either to the main clause in 1:1 or that in 1:3. Presumably, 1:2 is circumstantial to 1:1, putting the "gap" not in 1:2 but before 1:1. Even in this it would leave a "gap" or a kind of "gap" which we have been expressing. This being, so, 1:2 would describe a prior creation of angels, or it could do so. In our section on Chronology to Genesis we began, by dates, with Adam. The first two verses of this chapter lie outside of Adamic Time. Since it does not seem to be a part of time as we know it, there should be this distinction made accordingly. Thus, we commit the measurement of our time, from Adam and physical matter, within the six days of creation. We can only begin when there is a beginning, and Genesis and its "beginnings" direct us back no further. Who knows what kind of a "day" or "month" or "year" (if any) existed in the angelic period? There was certainly time then, but what kind? The yardsticks, clocks, and calendars of our own time might not suffice in their measurement at all. The biblical time of angelic time is not necessarily the same as that related to Adamic time. It would be more like saying, as we have said of other things, it was incorporeal and psychical time, as natural to an angelic order of things, rather than anthropological things.

Attention should be given to the grammatical construction of the plural noun and the singular verb. We do not have such a rule in the English, but it is perfectly proper in the Hebrew. God (Elohim), a plural form in the Hebrew, created, a singular form in the Hebrew, a these heavens and the earth. No rule could be more helpful to carry with it the powerful implication of the Godhead, three persons, united in a singular action of creation. We must wait for the full expression of this in the New Testament, where the glorious Trinity is given full recognition (cf. Mat.28:19 & II Cor.13:14).

Adamic Time. 1:3 - 2:3.

The creation of this present, materialistic order, including man, begins with the seven days of creation. The transition from the previous order of incorporeal things to corporeal things involves a great mystery, but not one beyond the power of God. There are orders of angels and governmental rulers such as thrones, dominions, principalities, authorities, and powers, as well as elect angels (I Tim. 5:21), cherubim (Ezek. 1:5), seraphim (Isa. 6:1-3), and, archangel (I Thess. 4:16), as well as, celestial bodies, and terrestrial bodies (I Cor. 15:40). This is but a feeble expressed estimate of some greater identities of over 300 billion suns in our galaxy and 100,000 galaxies. But that is probably only the first magnitude. Beyond our own magnitude are there others? How many and how different are these other creations of God? Nobody really knows. The Bible simply "begins" our "beginnings" of genes, species, and generations with the singular creation of our order of things. That which was prior and that which is beyond is revealed sparingly. In our present understanding of the order of things, scientists estimate approximately two million (a little over) species of life-forms in this realm of chemistry and physics and matter. What lies prior, removed by extinction as well as by a former order of things, we do not know. The Flood undoubtedly destroyed many of these life-forms. What lies beyond our present estimates of life, which we usually declare in our studies of other planets through the use of a spectroscope, might be higher than violet or lower than red. These color-systems, which are native to our own planet might not be to another. What really lies beyond violet in the ascending scale of colors? What lies below red in the descending scale of colors? We can extend it a trifle with the use of the ultra-violet and the infra-red, but really, what lies beyond? What is life beyond our life? What is it made of, and what are the elements? Instead of our carbon-center in life is there a silicon-center, or other-center? Even as near as Mars, is it different? Beyond the Pleiades, is life the same? Beyond biblical time and angelic time are there other times and kinds of life? Possibly so, but the Bible gives revelation, primarily, here

and with our kind of mundane life. The word "created" (bara) is mentioned with strong emphasis three times (1:1, 21, 27). The first is a creation in angelic time and kind; the second is a creation in Adamic time and animal kind; and, the third is a creature in Adamic time and the Adamic kind. This Hebrew word "create" (bara) comes to us in a real sense of the word. This represents a genuine creation; immaterial and/or material things are created out of nothing of its own kind prior to the moment or act of its own creation. Parmenides, evidently, spoke a certain truth when he said that anything rational cannot be made out of anything irrational, or, you cannot make something out of nothing. However, the Creator is rational and He, Himself, can execute such an act of creation. By the natural order of things, Parmenides is right. Creation, on the other hand, is simply a miracle of yod and He created out of nothing prior in its existence of material things that were created by an immaterial God. The Previously mentioned three uses of the word "create" were divinely ordered by God from within His own nature, bringing the created order into existence by God's own word, "so that things which are seen were not made of things which do appear" (Heb. 11:3).

The God that "created" also "made" (asah) other things out of the elements and essences which He had already "created." There is a trilogy of importance from the initial act of creation through the chain of making in the six days of creation, through the longer chain of some six millenniums of sustaining all these things, "and he is before all things and by him all things consist" (Or "co-here" Col. 1:17). That of creation and making lies within the power of the initial act of God, whereas that of sustaining lies within the power of the continuing providence of God. It has been said that Herbert Spencer sought through his lifetime five essentials — time, space, matter, force, and motion. Emerson sought the mysteries of cause, operation and effect. But these eight elements announced with distinct propriety in the very first chapter of Genesis. Certainly the mass of detail is not given with meticulous and technical care, but the heavy points are declared with a positive power. The scientific data is given without profusion here, but nevertheless, the announcement is clearly presented. Adamic history actually commences here and both creation and Adam are real within that history of physical, chemical and spiritual things. What a combination! This is no myth! For just as a certain reality comes through to us at this very moment through material and immaterial essences, so it commenced one day as the Genesis Account declares.

There are some things in the Bible that we are to declare and defend, for in our knowledge we have the power through reason to define and explain. However there are other truths we can only declare, for reason is insufficient to defend with the definition and analysis. True reason leads in the direction of faith, but there is a gulf through which reason cannot pass, and a length to which reason cannot go. Reason is a form of knowledge; faith is a form of knowledge. The latter is higher and more sufficient for the trust needed in believing in God. No one has ever said anything, merely of reasoning, which is originally infallible. Only the Scriptures are infallible (1 Cor. 1:26-31; 2:6-14; cf. Deut. 29:29)."

1:2 A brief listing of men and writers in my library who would hold to the Gap Theory in various forms would include Peter Ruckman, J. Finis Dake, O. Talmadge Spence, H. T. Spence (he seems to hint at it in his *The Canon of Scripture*), J. Vernon McGee (*Thru the Bible Commentary*, volume 1, page 13, although McGee believes the universe has been around for a few billion years on page 19), David Allen Hoffman (in his *Common Man's Reference Bible*), A. W. Pink, in his *Gleanings in Genesis*, Albert Barnes, Charles Spurgeon and the *Scofield Reference Bible*. Are opponents of the Gap Theory going to accuse men like these of trying to compromise with evolution? Henry Morris, in *The Genesis Record*, was guilty of such charges against this "theory" and these men. Most of the Creation Scientists are against it while most commentators and expositors are more willing to entertain it.

1:3 All things created by the Word of God- John 1:3

Marginal Notes on Genesis

1:3 The days of Genesis 1:

| DAY | REFERENCE | CREATED |
|-----|-----------|--------------------------------|
| 1 | 1:3-5 | Day and Night appointed |
| 2 | 1:6-8 | Heaven and Earth appointed |
| 3 | 1:9,10 | Land and sea appointed |
| | 1:11-13 | Plant life appointed |
| 4 | 1:14-19 | Sun and moon appointed |
| 5 | 1:20-23 | Sea and air life created |
| 6 | 1:24-31 | Land life created, Man created |
| 7 | 2:1-3 | Completion, God rested |

1:3,16 Light before the creation of the sun. There were other sources of light, both natural and supernatural. This is a strike against sun worship.

1:5 Biblical days begin at sunset.

1:6 "firmament" The English is from the Latin firmamentum, meaning "support" or "strengthen". It is what strengthens or holds up (or back) the stars. Thus, the stellar heavens are created and placed within this vast "sea" of heavenly water that existed at the creation and the firmament "held" it back or established the barrier between that vast body of stellar waters and our universe. Is our universe bounded by water? Is there a great watery barrier between our dimension and that of heaven? Psalm 148:4 would indicate there is.

1:7 Another mention of heavenly waters, as the land divided waters that were "above" and "below" that heavenly firmament.

1:8 God doesn't say the heavens were good as it was now the domain of Satan.

1:9 Was there one "supercontinent" before the Flood?

1:9 "Observe the remarkable fact that, no sooner had God made the dry land appear, than it seemed as if he could not bear the sight of it in its nakedness. What a strange place this world must have looked, with its plains and hills and rocks and vales without one single blade of grass, or a tree, or a shrub; so at once, before that day was over, God threw the mantle of verdure over the earth, and clad its mountains and valleys with forests and plants and flowers, as if to show us that the fruitless is uncomely in God's sight, that the man who bears no fruit unto God is unendurable to him. There would be no beauty whatever in a Christian without any good works, and with no graces. As soon as ever the earth appeared, then came the herb, and the tree, and the grass. So, dear brethren, in like manner, let us bring forth fruit unto God, and bring it forth abundantly, for herein is our heavenly Father glorified, that we bear much fruit."
(Charles Spurgeon)

Marginal Notes on Genesis

1:10 This phrase is used 7 times in Genesis 1.

1:11 Three kinds of vegetation:

1. Grass
2. Herbs
3. Trees

1:11 A very important distinction. Everything in creation always reproduces "after his kind". The various forms of life always reproduce "after their kind". Dogs do not beget cats. Seeds of corn do not produce strawberries. Sinners do not beget sinless children (there goes the Immaculate Conception out the window!) This very basic and proven principle also overthrows evolution, for the only way that can work is to have an animal produce something superior to itself instead of itself "after its kind".

1:16 Greater light- sun
Lesser light- moon

1:20 Evolution guessed correctly when it said life came from the waters/oceans.

1:22 Three blessings by God in Genesis 1-2:

1. Upon the fish and fowls- Genesis 1:22
2. Upon man and animals- Genesis 1:28
3. Upon the seventh day- Genesis 2:3; Exodus 20:11

1:22 God is not concerned about overpopulation

1:26 Plants- unconscious life
Animals- conscious life
Man- self-conscious life

This can be likened to the spiritual growth of a Christian:

1. Unconscious life- before his salvation, spiritually dead
2. Conscious life- the first stage of spiritual life and growth
3. Self-conscious life- spiritual maturity

1:26 Both God and man are trinities, especially since God created man in His image. If God is a trinity, then man must be as well.

1. BODY
 1. God the Father- the physical part of man
2. SOUL
 1. God the Son- what a man is, his personality, intellect, will. Higher animals have elements of personality, will and intellect as well.
3. SPIRIT
 1. God the Spirit- the spiritual part of man that allows him to "connect" with God, something that animals do not do

1:26 Who is God talking to here? Angels? Did angels assist in the creation? No verse suggests any such thing. God is talking to Himself, within the Godhead, again showing the doctrine of the Trinity early in Genesis.

Marginal Notes on Genesis

1:26 Man is the excellency of creation while a Christian is the excellency of man. Man is the capstone of creation.

1:26 “The Father employed the Son and the Holy Ghost in this work. The Son endued man with understanding and reason. The Holy Ghost endued him with a holy will and inclination, with original righteousness. (Jonathan Edwards, *Notes on Scriptures*)

1:28 Edenic Covenant

1. Fill the earth
2. Subdue the earth
3. Exercise dominion over the earth and the life on it
4. Eat herbs and fruits
5. Keep and dress the garden
6. Do not eat from the Tree of the Knowledge of Good and Evil

1:28 Compare with Noah’s commission, Genesis 8:17; 9:1

1:28 Man’s dominion limited only to the earth and life on earth. Based on this, some commentators in the 1950s and 1960s said that man would never reach the moon as man’s dominion was limited to earth. I have a tract written by Oliver B. Greene (obviously written in the 1960s) where he said man would never reach the moon. We obviously did, multiple times. But travelling to the moon and walking around on it for a few hours and leaving some junk there does not qualify as having dominion over it.

1:28 “subdue” has the idea that creation will resist, try to fight back, especially after the fall.

1:29 No meat-eating until after the Flood.

GENESIS CHAPTER 2

2:2 There is no “evening and morning” or end to the seventh day as it is a type of the Millennium, which really never ends but goes into eternity.

2:2 “Rested” in the sense of ceasing His creative activity. Of course, God was not idle on this day as He still had to maintain that which He created, but in terms of His creative work, He rested. The application also applies to us. Although Christians are not bound by Sabbath regulations, the idea that man needs to rest one day in seven is Biblical and should be observed. Sunday is the day of worship for the church, but we need another day to simply rest and enjoy a break from our toil. The Jews could do both on the Sabbath since the Sabbath was not originally a congregating day but a rest day. The church congregates on Sunday and sometimes you can be busier at church than you are at work during the week. Our current practice of a two-day “weekend” is a good thing- rest on Saturday, worship on Sunday.

There is no reason to believe that Adam knew anything of the weekly Sabbath despite what Seventh Day Adventists would claim.

2:3 Speculation from Jonathan Edwards, in his *Notes on Scripture*, that Adam was created on a Sabbath.

2:4 The Generations of Genesis:

1. Generations of the Heaven and Earth 2:4-4:26
2. The Generations of Adam. 5:1-6:8

Marginal Notes on Genesis

3. The Generations of Noah. 6:9-9:29
4. The Generations of the Sons of Noah. 10:1-11:9
5. The Generations of Shem. 11:10-26
6. The Generations of Terah. 11:27-15:11
7. The Generations of Ishmael. 15:12-18
8. The Generations of Isaac. 15:19-35:29
9. The Generations of Esau. 36:1-43
10. The Generations of Jacob. 37:1-50:26

2:4 Jehovah Elohim

2:5 First use of "Jehovah" or "YHWH/JHVH", the tetragrammton, the personal, revealed name of God.

2:6 No rain until the Flood.

2:7 Man is a soul with a spirit, living in a body. As God is a trinity, so is man. It is amazing how many unsaved people do not believe they have a soul. If you are infected with Darwinian philosophy, then you would just believe you are an animal instead of a direct creation of God in His image.

2:7 Dust speaks of the frailty of man.

2:8 Trying to find the exact location of Eden is hopeless as the geography of the area was no doubt drastically altered by the Flood.

2:8 Man, in his sinful state, is currently in exile from Eden.

2:9 Biblical material on the Tree of Life:

1. Adam is prevented from eating of this tree after his fall, lest he eat and live forever in a body of sin. If Adam had not fallen and passed his "probation" in Eden, he would have been allowed to eat of the tree. Genesis 3:22,24
2. The tree was guarded by cherubim and a "flaming sword which turned every way". We assume the tree was removed to heaven after the Flood. Genesis 3:24.
3. Wisdom is called a "tree of life" because following wisdom leads to eternal life. Proverbs 3:18
4. The fruit of the righteous is a tree of life because it produces eternal life. Proverbs 11:30.
5. A wholesome tongue is a tree of life. Proverbs 15:4
6. Overcomers will be granted access to the tree of life. Revelation 2:7. This can't refer to Christians for what use would we have to eat of the tree of life? We have eternal life and a glorified body promised to us already and we would not need to obtain our physical immortality from the tree of life. It probably deals more with tribulation and millennial saints. Glorified Christians may eat of it but we will not need to.
7. The tree of life re-appears in New Jerusalem. Revelation 22:2.
8. It will bear 12 manners of fruit, one per month. Revelation 22:2.
9. Its leaves will heal the nations after the destructive effects of the tribulation. Revelation 22:2.
10. The "right" to eat of the tree is based upon those who "keep the commandments", again showing that Christians are not in view regarding the eating of this tree. We get our physical immortality as a gift of God in salvation by grace through faith. Yet

tribulational and millennial saints will have to “earn” the right to eat of the tree through a faithful keeping of the commandments in the tribulation and millennium and not “falling away”. Revelation 22:14. It is because of the dispensational salvation in view here that many think Revelation 22:14 is a mistranslation in the King James but it is not. Instead of changing the Scripture to match your theology, you need to change your theology to match the scripture.

11. A man may lose his “right” to partake of the tree due to unfaithfulness and apostasy. Revelation 22:19. Again, this deals with salvation in the tribulation and millennium.

2:10 What was the source of the river? It reminds us of the river that proceeds from the throne of God in Revelation 22:1.

2:15 Even in Paradise, Man must work and have some responsibilities. At no time now, or later, is Man to be idle. There will be work for us in heaven and in the eternal age, although it will be so enjoyable, it will not seem like work. But the idea that we will be doing but sitting on a cloud, strumming a harp in glory has absolutely no Biblical foundation.

2:17 Spiritual death, followed by physical death. If Adam had not eaten of the tree, he could still be alive today. This is the first covenant, or “agreement” made with man.

2:17 Three trees in Scripture:

1. Tree of Knowledge- man’s ruin
2. The cross- man’s redemption
3. Tree of Life- man’s regeneration

2:17 Apparently, Adam could have eaten from the Tree of Life as it was not put off limits, but they gravitated to the one tree that they were forbidden to eat.

2:19 Woman- only creature not formed from the dust.

2:19 Adam = “Man from red dirt”. He is “ruddy” (Song 5:10).

2:20 In his unfallen state, Adam could discern the character of an animal just by looking at it. His knowledge and intelligence before the Fall must have been vast.

2:23 Adam does not say “blood of my blood”. Did Adam and Eve have blood at this point? Or was that something developed after their fall?

2:23 A man with a womb, which is contracted to “woman”.

2:24 Definition of marriage.

1. A man and a woman. Same-sex “marriage” does not qualify as “marriage” Biblically, logically or naturally.
2. They cleave unto each other. This may have a reference to the sexual cohabitation that really “legalizes” the marriage. It is not the ceremony or the wedding ring that makes the marriage but the coming together of flesh with flesh. This is why fornication (sexual relations between unmarried people) is forbidden as that actually constitutes an act of marriage. This is also why adultery is a grounds for divorce as those couples are also committing an act of marriage with someone else against their current spouse.
3. A man leaves his parents and marries his wife, which has the idea of the creation of a new home and family.

4. They are one flesh.

2:24 If life started from single celled organisms that could reproduce asexually, how can evolution explain the development of gender?

2:24 "built" a woman,

2:25 Sin brings shame.

2:25 Marriage is defined as flesh joining flesh, not a ceremony.

GENESIS CHAPTER 3

3:1 Jewish tradition says there were 40 days between the creation of man and the Fall, which is why "40" is the probation number now

3:1 The first time we see Satan, he is camped under the Tree of Knowledge, and he is still there. He questions the goodness of God here in saying "Why does God want to prevent you from gaining this knowledge? What is He trying to hide from you?" But you notice that everything Satan says is positive. He presents rebellion and disobedience in a positive light. "The Power of Positive Thinking" plunged the human race into sin.

3:1 The first question in Scripture and it is used to attack the words of God. The first thing Satan does is to question the words of God and creates doubt in what God said

3:1 Serpent- "shining one" in Hebrew, not the form of a snake we are familiar with today, the curse on it robbed it of some of its physical attributes, like being able to walk.

3:1 Here, Satan is accusing God to man. In Job 1,2, he is accusing man to God

3:1 Satan attacks the character of God and the word of God.

3:1 Satan attacks Eve because she could influence Adam better than he could.

3:1 Three lies by Satan:

1. God does not love you if He is keeping something from you.
2. Ye shall be as gods.
3. Ye shall not surely die.

3:2 You always lose when you debate with Satan.

3:3 Eve changing the words of God

1. Dropping words
 2. Adding words. Eve added the part about touching the tree, something God never said.
 3. Changing words. Go said "ye shall surely die". Eve said "lest ye die".
- All are the sins of Bible correctors and revisers

3:5 Lucifer's fall came about because he wanted to be "like God" in Isaiah 14:13, 14.

3:5 Man wanted to be like God. To save him, God had to become a man.

Marginal Notes on Genesis

3:5 The typical talk of the false teachers-see Exodus 7:22. What he says is partially true. Their eyes were opened (3:7), they did come to know good and evil (3:22), but they didn't become "as gods."

3:5 Not "gods" as in the sense of deity but "gods" in the sense of having a knowledge of good and evil. This seemed to be a knowledge that Adam did not have in his pre-fallen state. He certainly knew about the "good" but had no knowledge of sin or evil as neither concept had yet entered into the human race. This knowledge was gained but at what an awful cost!

3:5 Tempted to fall upward!

3:5 This desire for "ultimate knowledge" is evil as it compels men to go beyond the limits set down by God. There are secret things that belong only to God (Deuteronomy 29:29). To go beyond this is to rebel against God.

3:6 Lust of the flesh and eyes, and the pride of life- 1 John 2:16. Eve **saw** the tree, the beginning of her downfall.

3:6 If this was a vine tree and if grapes were the forbidden fruit and grape juice/wine is a type of the blood of Christ, is this where Eve got her blood?

3:6 We are very good at justifying sin and disobedience.

3:6 Adam forfeits his headship of the human race. He was probably a witness to the while event but did nothing to stop Eve from eating. He is guilty in his silence. We assume that Adam was at Eve's side when the serpent spoke. If he was not, then only Eve heard him speak. She should then have gone to Adam for confirmation, and he would have had to ask the serpent to repeat his claim. In order for Satan to gain the biblically specified pair of witnesses against God, they both had to act against God's law. This would support the idea that Adam was next to Eve when the serpent spoke. Adam let her act in his name. He allowed her to test the serpent's claim (Gary North, *Tools of Dominion*, page 285).

3:6 Why did Adam eat? He loved Eve so much he was willing to die with her. He was not deceived here as Eve was (1 Timothy 2:14).

3:6 Everything Satan said was positive. The command that God gave was negative.

3:7 They must have had some glory covering their bodies that they lost at the fall, this exposing their nakedness and making them aware of it.

3:7 Fig-tree religion is self-righteousness trying to deal with your own sin instead of allowing God to deal with it

3:7 Fig leaves are of the vegetable life, which has no blood for redemption. The coverings of fig leaves represent man's own works in attempting to cover his sinfulness. Such works are inadequate to cover man's nakedness that he might be justified, accepted, before God.

3:8 Sin separates from God and causes us to hide from Him.

3:8 Results of sin:
1. Remorse- Genesis 3:8

Marginal Notes on Genesis

2. Discovery- Genesis 3:9
3. Selfishness, refusal to take responsibility for one's sin- Genesis 3:12,13
4. Sorrow- Genesis 3:16,17
5. Death- Genesis 3:19

3:9 The first question ever asked was by God. God asks four questions in Genesis 3:

1. Where? 3:9
2. Who? 3:11
3. Hast? 3:11
4. What? 3:13

The first question in the New Testament is by man (after 4,000 years of sin): "Where is he that is born King of the Jews?" God is looking for man in Genesis 3, but man is looking for God in Matthew 2.

3:10 Four confessions of Adam:

1. I heard- he acknowledges God
2. I was afraid
3. I was naked. To this, God demanded to know how he was naked. With his new consciousness of sin came his consciousness that he was naked. Adam was naked in more ways than one. He had no clothes but he was now naked before God in his sin.
4. I hid- fellowship broken by Adam.

3:12 Passing the buck. Adam blames God.

3:13 Eve blames the serpent. "The devil made me do it".

3:14 No one takes responsibility for their sin.

3:14 God doesn't bother asking the serpent.

3:14 The curse extends into the Millennium- Isaiah 65:25. It is removed in Revelation 22:3. The earth was innocent in Adam's transgression but all must suffer for this sin.

3:14 Satan is not cursed.

3:14 Though cursed, the serpent retains traces of his former glory. Serpents are often brightly colored and their movements are still very graceful.

3:15 First promise of a messiah. This took 4000 years to be fulfilled. The thing was true but the time appointed was long- Daniel 10:1.

3:15 The bruising of the head does not take place at Calvary as Paul spoke of it as yet future in Romans 16:20.

3:15 Satan is declared to be defeated after his greatest victory. His success here would eventually lead to his defeat.

3:15 The virgin birth, as the woman has no seed, the man does, but no man is involved.

3:15 This is a fatal head wound that Christ would deliver unto Satan. The wound to the heel is painful wound but not fatal.

3:15-19 Adamic Covenant

1. Serpent cursed
2. Ground cursed
3. Promise of a redeemer
4. Women subordinated to the man
5. Sorrow in childbirth
6. Work to eat
7. Spiritual and physical death
8. Multiplication of conception

3:16 Two reasons for this:

1. There would be great pain in the labor process and a very real possibility of death.
2. The knowledge that the woman is birthing a sinner into a troubled world and that this child will have to suffer in this life because of his sin and because of the world system and that he will physically die and, if unsaved, will end up in hell.

3:17 God was careful not to put the curse on Adam himself.

3:18 The "Garden of Eden" becomes the "Garden of Weedin".

3:18 The "thorns and thistles" show up on the brow of the Messiah in His Passion. He bears the curse that was placed on nature (Romans 8:18-23), not just the curse of sin placed on man. Christ's atonement will regenerate nature (Isaiah 11:1-10) in the millennium.

3:20 Eve is not named until after the Fall.

3:21 God rejected Adam and Eve's attempt to clothe and cover themselves. The fig leaf covering would not do. To "cover" their sin, an animal would have to be sacrificed. This is actually a very sad verse because for the first time, God had to kill an animal in order to provide a temporary "patch job" to cover Adam's sin. Not only did Adam and Eve suffer spiritual death but an animal here suffered a physical, literal death, to provide a covering for Adam and Eve. Maybe Adam and Eve saw God take an innocent lamb, kill it in such a way that the blood would flow. The look on that lamb's face must have been quite shocking for them to observe. That lamb died for them! He suffered for them! He did nothing wrong yet he must die to provide a covering for their sin! The horror and tragedy of sin is manifested in its full, uncensored manifestation here as a powerful object lesson for Adam and Eve as to the full impact of their sin. Their disobedience hurt not only them, but these innocent parties as well. And how many more millions of lambs would have to be sacrificed in such a manner over the next 4000 years?

We are not told what animal this is, but if we follow the Biblical typology, we would assume it was a lamb that was "sacrificed" to provide a more acceptable covering until the Lamb of God took care of the sin problem once and for all.

3:24 There was a way to the tree of life, probably some grand and beautiful approach to it. It was now blocked by the cherubim to prevent men's access to it. This would be an act of mercy. If they ate of the tree, they would have lived forever in a state of sin and redemption would have been impossible.

3:24 They move west to east, a sign of loss of fellowship and being out of the will of God

3:24 Cherubims- the word in the Hebrew is “cherub”. The –im ending is the plural form in Hebrew.

Cherubim in Biblical theology:

1. They defended the Garden of Eden from fallen man- Genesis 3:24
2. Two cherubim, made out of gold, adorned the lid on the ark of the covenant- Exodus 25:18-20; 37:7-9
3. God would “meet” with Moses from “between the cherubis” on the mercy seat- Exodus 25:22; Numbers 7:89
4. Cherubim appeared on the curtains of the tabernacle- Exodus 26:1; 36:8,35
5. Cherubim were on the veil that covered the holy of holies- Exodus 26:31; 36:35
6. God “dwelt” between the cherubim on the ark- 1 Samuel 4:4; 2 Samuel 6:2; 2 Kings 19:15; 1 Chronicles 13:6; Psalm 80:1; Isaiah 37:16
7. Cherubim were also used in the temple- 1 Kings 6:23-35; 7:29,36; 8:6,7
8. God “sits” or “dwells” between the cherubim- Numbers 7:89; 1 Samuel 4:4; 2 Samuel 6:2; 2 Kings 19:15; 1 Chronicles 13:6; Psalm 80:1; 99:1; Isaiah 37:16
9. There were cherubim in Ezekiel’s vision in Ezekiel 10 and 11
10. Cherubim are seen in the vision of the Millennial temple in Ezekiel 41:18-25
11. The only New Testament reference to cherubim is in Hebrews 9:5, where the Old Testament tabernacle is being discussed
12. God rides on a cherubim- 2 Samuel 22:11; Psalm 18:10
13. Lucifer was an “anointed” cherub before his fall- Ezekiel 28:11-17. After the Trinity, he may have been the most power being in heaven.

GENESIS CHAPTER 4

After the Fall, God must still have been communing with Adam, just not as directly as He had in the Garden. There must have been some form of revelation and communication regarding the necessity of sacrifices and offerings to (temporarily) deal with the sin problem.

4:1 Did Eve believe Cain to be the “seed” of Genesis 3:15?

4:2 They may have been twins, the product of one conception, with Cain being the older.

4:2 By the law of First Mention, the majority of shepherds will be good men: Abraham, Isaac, Jacob, Joseph, David, Moses, and Jesus Christ. Cain is working with something that has been cursed (Genesis 3:17).

4:2 Abel was a shepherd but since man was not yet eating meat, he was not shepherding sheep for food. He may have been doing it more for providing sheep for sacrifices.

4:4 We can summarize this worship briefly:

1. Worship was enacted early in human history, not too long after Adam’s fall. There was a desire on the part of man for devotion and fellowship with God.
2. An altar must have been used, although none is mentioned. But if there were sacrifices, there must have been some form of an altar.
3. There must have been some divine revelation regarding the method of this worship, although there is none preserved or recorded for us in Scripture.
4. The determining element of this worship is the same as it has always been- the heart of the worshipper.

4:5,6 Examples of changed countenances:

Marginal Notes on Genesis

1. Cain- Genesis 4:5,6
2. Laban- Genesis 31:2-5
3. Hazael- 2 Kings 8:11
4. Nehemiah- Nehemiah 2:2,3
5. Belshazzar-Daniel 5:6,9,10
6. Daniel- Daniel 7:28
7. Christ- Luke 9:29
8. Moses- 2 Corinthians 3:7

4:7 The first mention of sin, although this was not the first sin.

4:8 The motive for the murder was jealousy.

4:9 Cain did not want to be his brother's keeper but he had no problem with being his brother's murderer. Cain knew where Abel's body was but depending on how much revelation they had about the afterlife, he may not have known where his soul was.

4:10 Abel's blood cried out because Cain did not just murder Abel but all of his potential children as well. He murdered generations yet unborn.

4:10 The land cries out against murder- Numbers 35:31-34. Murder pollutes the land.

4:11 This curse completes Cain's presentation in Scripture, as related in the following verses:

1. He was "of that wicked one"- 1 John 3:12
2. Cain's works were evil- 1 John 3:12
3. There is a "way of Cain" mentioned in Jude 11.
4. Cain is associated with Balaam and Korah in Jude 11.

Cain is not put to death yet as no such penalty has been given by God and would not be until Genesis 9.

4:13 Proud men complain of their punishment while righteous men realize they are getting less than they deserve.

4:13 No word of remorse, regret or repentance from Cain, just whining about his judgment.

4:14 A murderer is afraid of being killed.

4:15 Cain receives a mark. In the tribulation, the Antichrist (of whom Cain is a type) will mark all his followers (Revelation 13:16,17).

4:16 Nod= "wandering".

4:17 Things out of Cain's line:

1. City building 4:17
2. Animal husbandry 4:20
3. Music 4:21
4. Metallurgy 4:22
5. Polygamy 4:23

"Thus, that first mighty civilization, which once thrived over much of the earth, has been almost forgotten by the world of modern scholarship. In his researches, the ethnologist does encounter stories of a sunken Atlantis or some kind of mythological Golden Age. In recent years, a number

of amazing artifacts have been brought to light by writers advocating the strange notion of ancient interplanetary astronauts. Actually, these artifacts give, instead, an insight into the remarkable technological skills of early men, some of whom may actually have been antediluvians. Such data are still quite controversial, but at least they do convey the impression that early men were far from the brutish primitives that modern evolutionists have imagined them to be. (Henry Morris, *The Genesis Record*)."

4:17 Cain built the first city, in an attempt to deal with God's curse that he was to wander. But the last city will be built by God, New Jerusalem.

4:17 Cain obviously marries one of his sisters, which was not yet forbidden and did not carry the risk of severe birth defects from resulting children that exists today. A lot of inbreeding causes a lot of birth defects. Just look at Amish communities as an example.

4:18 Cain's line retained the knowledge of God for a while, as seen by the names with the -el ending, such as Methujael and Methusael. But this was lost, rejected or forgotten with Lamech and the ones born after him.

4:19 First polygamist. God never condoned the practice but he did allow it. Marriage and the family unit are now under attack by Cain's line.

4:20 Cain's line had earlier congregated in cities, but now they start spreading out into rural areas. Jabal was the father of those who lived in tents and of animal husbandry.

4:21 The first mention of music and it is associated with Cain. No surprise as Satan was in charge of the worship in heaven before his fall and music was involved. See how music is used in Exodus 32 and Daniel 3 in false worship, just as it is today. Jubal was the father of entertainment.

4:22 Brass= judgment
Iron= usually a negative meaning in Scripture

4:23 First polygamist.

4:23 Maybe a ballad?

4:25 Seth= a substitute.

GENESIS CHAPTER 5

Timeline of Genesis 5

| Year from Creation AM | Our Calendar BC (Ussher) | Event | Remarks |
|-----------------------|--------------------------|-----------------------|---------|
| 0 | 4004 | Adam created | |
| ??? | ??? | Cain and Abel born | |
| ??? | ??? | Abel murdered by Cain | |
| 130 | 3874 | Seth born | |

Marginal Notes on Genesis

| | | | |
|------|------|---|--|
| 235 | 3769 | Enos born | |
| 325 | 3679 | Cainan born | |
| 395 | 3609 | Mahalaleel born | |
| 460 | 3544 | Jared born | |
| 622 | 3382 | Enoch born | |
| 687 | 3317 | Methuselah born | |
| 874 | 3130 | Lamech born | |
| 930 | 3074 | Adam dies | |
| 987 | 3017 | Enoch taken to heaven | |
| 1042 | 2962 | Seth dies | |
| 1056 | 2948 | Noah born | |
| 1140 | 2864 | Enos dies | |
| 1235 | 2769 | Cainan dies | |
| 1290 | 2714 | Mahalaleel dies | |
| 1422 | 2582 | Jared dies | |
| 1556 | 2448 | Japheth born | Gen 10:21, according to Ussher |
| 1558 | 2268 | Shem born | Gen 11:10, according to Ussher |
| 1651 | 2353 | Lamech dies | |
| 1656 | 2353 | Methuselah dies | The longest recorded human lifespan at 969 years |
| 1656 | | The Flood- Noah 600 years old (7:6), second month, 17 th day of Noah's 600 th year (7:11) | |
| 1657 | 2352 | The end of the Flood (8:13) | |

1. Adam was contemporary with Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech. This makes the "problem" of passing on oral and written traditions of this era of human history not much of a "problem" at all.
2. Noah is contemporary with Seth, Enos, Cainan, Mahalaleel, Jared, Lamech and Methuselah, or with all the ante-diluvian patriarchs after Adam.
3. These years are based on a 360-day year, which we assume to have been the case before the Flood.
4. We take these years literally. Some commentators, who do not believe the Scripture or what they read, have suggested the transcriptions from the Hebrew chronology may be off by a factor of ten, so that Adam lived 93 years instead of 930. But there are several problems with that. First, if we were consistent in that, then Enoch became a father when he was 6.5 years old! Second, the Flood only came 165.6 years after the Creation, which is not very much time for all of these events to have happened and for all of these men to have lived and died. But such long lives are also recorded in the Babylonian "king list" that record their kings living for thousands of years, although improved and revised translations have brought those closer in line to the Biblical lifespans.
5. Obviously, many more children were born to these men than are listed here. This is a very selective genealogy, probably focusing of the first-born sons.

The continual refrain in Genesis 5 is "...and he died" in relation with the so-called "godly" line but not with Cain's line. Cain's line did not consider death as their focus was earthly. But Abel/Seth's line live with the realization of death and what came after it.

5:2 God called "their name" Adam. Eve was also called Adam, or Mrs. Adam. This is why women take their husband's name at marriage. Eve had no name of her own until she married Adam.

5:3 This genealogy does not record the deeds and activities of the people (except for Enoch); it records only that they lived and begot and then died. Man's living and begetting were for man's multiplication (Genesis 1:28) to fulfill God's purpose through mankind.

5:5 The first natural death

5:5 Why such long lifespans before the flood? Two possibilities:

1. The degenerative effects of sin on men was just beginning. As sin deepens, lifespans shorten.
2. The atmospheric conditions before the Flood were more conducive to longer lifespans. If there was a water vapor canopy before the Flood, it would have filtered out more of the harmful solar radiation that causes aging. It would also have resulted in higher barometric pressures at the surface, which tends to be beneficial to all life forms.
3. No diseases or sicknesses are mentioned before the Flood.

It probably wasn't just men who were living longer. Animals no doubt did as well, which would help explain the dinosaurs. Dinosaurs are basically overgrown reptiles and reptiles grow as long as they live. If reptiles are living several hundred years in such favorable atmospheric conditions, then we would expect to see very large reptiles, as in Genesis 6:4 "there were giants in the earth in those days". And if the reptiles were larger, then everything else probably was too, including the men, who were probably of a larger physical stature than of men today.

5:5 Notice the number "five". The first man dies a natural death in chapter 5, verse 5. Following this Law of First Mention, we see that the number five stands for death in Biblical numerology. It has never stood for grace, Peter Ruckman, in his *Bible Believer's Commentary on Genesis*, breaks this teaching down:

1. The Devil, five letters, has the power of death (which also has five letters).
2. Benjamin receives five times the normal amount of food and clothing as his brothers, since his mother dies in childbirth (Gen. 43:34, 45:22, 35:18-19).
3. Christ has five wounds in His body and five pieces of garment to be distributed (John 19:23). (This has led every commentator from Doddridge and Campbell to Larkin and Bullinger to say that "5" in the Scripture signifies "grace." It certainly does not, and the singular occurrence of the number with grace one time in 6,000 years—in the case of Christ's death—solves nothing, for even here, death is the subject.)
4. David's five stones are not requisitioned from the brook for a dispensation of grace; they are picked up to clobber Goliath and four other Hamites (2 Sam. 21:22).
5. In Acts 5:5, a liar drops dead.
6. In Romans 5, the death of Adam and Christ are expounded on at length.
7. In Revelation 5, the Lamb appears "as though slain."
8. Five emerods and five mice pay for the plague which killed thousands (1 Sam. 6:4).
9. The first man born is a murderer with a word meaning "spear" (five letters) or "smith" (five letters).

10. The fifth rib is the “floater” according to 2 Samuel 2:23, 3:27, 4:6, 20:10. (What? Four “coincidences” in a row?)

11. But the capstone of “coincidence” is the brazen altar. For on this deadly object there were slain and offered more than 1,000 animal carcasses a year for 500 years, and the altar was 5 by 5 (Exod. 27:1).

And as if to chime in (joyfully!) with more evidence contrary to the guesswork of the “Scholars’ Union,” the twentieth-century airplane pilot who is headed for trouble cries, “Mayday, Mayday,” over the radio, obviously unaware of the scientific fact that May is the fifth month in the year. Nor does the United States Navy help the matter out when they announce that the No. 5 breakdown is the correct designation for a ship sinking or going dead in the water. I do not suppose that the accidental choice of 500 kilocycles as the international distress frequency for SOS signals would help matters either.”

5:21 “When he dies, it shall come”- the Flood

5:22 Something about the birth of Methuselah caused Enoch to start walking with God

5:24 A type of the rapture:

1. Enoch was a Gentile
2. He lived in the days of Noah, very bad days
3. It was sudden and without warning
4. Taken before the Flood (tribulation)
5. Enoch a type of the Christian who will be delivered from the tribulation

5:24 Enoch did not walk with God physically as Adam did in the Garden, but rather spiritually. Walking with God would involve several things:

1. Agreeing with God- Amos 3:3.
2. Going in the same direction with God.
3. Walking at the same speed with God.
4. Being in fellowship with God. Would you walk with an enemy?
5. Desiring to walk with God- it is difficult to force someone to do this.
6. It is a deliberate act of the will to walk, much less to walk with God. It cannot be done unconsciously.
7. You must have the stamina and determination to be able to walk any distance with God.
8. Walking with God means you are not walking with the world. That would involve walking in opposite directions at the same time, which is impossible.
9. Walking implies motion, effort and energy. Lazy people do not walk.

Enoch walked to heaven while the rest of us have a harder route to take, like Christian in *Pilgrim’s Progress*.

5:31 Is there any significance to the “777” here?

5:32 Reverse birth order, youngest to oldest

GENESIS CHAPTER 6

If the account of Noah and the Flood was a myth, as liberals and unbelievers claim, what was the purpose behind it? Myths are attempts to explain some historical fact. What historical fact was this “myth” trying to explain? What was this “myth” about Noah necessary in the first place? What would have prompted it?

6:2 Sons of God- angelic beings (Job 1:6; 2:1; 38:7). Some sort of supernatural intrusion into the human race. This is one of the most argued-over passages in Scripture. It centers exactly over who the “sons of God” are. We have two possibilities:

1. They are angelic beings co-habiting with human women, in an attempt to defile the promised seed of Genesis 3:15.

1. Arguments in favor:

1. Old Testament usage of “sons of God” is referring to angelic beings.
2. Very unusual children were the products of these unions. Giants and “mighty men...or renown” are mentioned in this context in Genesis 6:4.
3. If it was “simple” intermarriage between the Sethite line and the Cainite lines, would that sin be so serious as to warrant a worldwide flood?
4. The phrase “daughters of men” seems to stand in contrast to “sons of God” in suggesting the “sons of God” were not men.
5. In Scripture, angels are always spoken of in the masculine gender- never in a sexless way.
6. Angels can take physical, human form.

2. Arguments against (and hence, for option number 2 below):

1. Angels do not marry, hence would have no need for wives- Matthew 22:30. But this argument is weak. Just because angels do not marry has nothing to do with their purposed ability to cohabit with human women. Since when do you have to be married to have sex?
2. There is no direct Biblical evidence that angelic beings can physically reproduce as men can.
3. If angels were involved, why is no judgment mentioned against the angels? Men were judged with the Flood but no judgment is mentioned against these guilty angels.

2. They are men of the Messianic Line intermarrying with women of the Cainite line.

1. Would God react so strongly and so severely over mixed marriages or a dilution of the so-called “godly line?”
2. What “godly” line? All flesh had corrupted its way in the earth, including the so-called “godly line”.

3. Intermarriage is a serious sin, but serious enough to destroy mankind and the entire earth? If there was an angelic/demonic intrusion into the human race that would have produced unnatural “giant” mutants, that would be serious enough for such a drastic judgment by God.

4. It is possible that after Cain murdered Able, these two groups separated and went their own ways and had little contact. Eventually they did re-establish contact as these two populations continued to grow, and that is when the mingling between the lines began.

Biblical usage of “sons of God”:

1. Genesis 6:2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

1. Identity not determined but they did “take wives”.

2. Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

1. Identity not determined but they gave birth to very exceptional children.

3. Job 1:6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them.

1. Obviously angelic beings.
4. Job 2:1 Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.
 1. Obviously angelic beings.
5. Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?
 1. Obviously angelic beings.
6. John 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:
 1. Obviously human believers.
7. Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.
 1. Obviously human believers
8. Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
 1. Obviously human believers
9. Philippians 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;
 1. Obviously human believers
10. 1 John 3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.
 1. Obviously human believers
11. 1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
 1. Obviously human believers

So of these 11 uses:

1. Two verses do not offer a definite identification.
2. Three verses refer to angelic beings (all Old Testament verses).
3. Seven verses refer to human believers (all New Testament references).

We would conclude that the Old Testament use of the phrase refers to angelic beings while the New Testament use refers to human believers. Since we are dealing with an Old Testament passage, we would have to opt for something supernatural and extraordinary in this event. It is probably something much more than human intermarriage.

6:3 The second mention of the Spirit in Genesis, the first being in 1:2.

6:4 The antediluvians were probably of a larger size and stature than modern man. Who were they? Two possible interpretations:

1. Physical giants. With the longer lifespans and the more favorable atmospheric conditions, men probably grew much larger in their physical size in comparison to modern man.
2. In their accomplishments. They are literally "men of a name" who developed powerful reputations and influence, as Nimrod would do in Genesis 10. With men living over 900 years and the degenerating effects of sin still not very far advanced, these men were doing great and mighty things. Cain's line was busy developing art, music, agriculture, metallurgy and animal husbandry, among of things. We are not told what the Sethite line was doing during these days. But these men were probably using much more than

mere 10% or so of our brains that we use. If you were using, say, 50% of your brain's potential and lived 900 years instead of 70 or 80 years, what things you could accomplish! And these men were doing it largely without God, as they were in rebellion against God. What could a redeemed man do, who was right with God, using a sizeable portion of his brain's intellectual capacity, with 900 years to play with! Man, without God, has accomplished great things. How much more could man achieve if he was right with God! We may see some hints of such a potential during the Millennium, and we will certainly see this potential on full display in the eternal golden age to follow, with absolutely no sin and immortal men!

6:4 The word for these "giants" is "nephalim". They were the Titans of Greek mythology.

6:4 Nimrod was also a "mighty man" in Genesis 10:8, so probably not a good meaning.

6:5 The corruption of man was beyond redemption. There was no option but total judgment and starting over again.

6:5 Just as world conditions in the days before the Flood presaged a coming catastrophe, so will world conditions in the last days of this age foreshadow an even greater catastrophe. Some of these characteristics are summarized as follows:

- (1) Preoccupation with physical appetites (Luke 17:27)
- (2) Rapid advances in technology (Genesis 4:22)
- (3) Grossly materialistic attitudes and interests (Luke 17:28)
- (4) Uniformitarian philosophies (Hebrews 11:7)
- (5) Inordinate devotion to pleasure and comfort (Genesis 4:21)
- (6) No concern for God in either belief or conduct (2 Peter 2:5; Jude 15)
- (7) Disregard for the sacredness of the marriage relation (Matthew 24:38)
- (8) Rejection of the inspired Word of God (1 Peter 3:19)
- (9) Population explosion (Genesis 6:1, 11)
- (10) Widespread violence (Genesis 6:11, 13)
- (11) Corruption throughout society (Genesis 6:12)
- (12) Preoccupation with illicit sex activity (Genesis 4:19; 6:2)
- (13) Widespread words and thoughts of blasphemy (Jude 15)
- (14) Organized Satanic activity (Genesis 6:1-4)
- (15) Promulgation of systems and movements of abnormal depravity (Genesis 6:5, 12)

These conditions prevailed in the days of Noah and they are all rapidly growing again today. There is good reason, therefore, to believe that these present times are those which immediately precede the return of the Lord Jesus Christ (Henry Morris, *The Genesis Record*.)"

6:7 Animals were also corrupted.

6:8 Noah, a type of the Jew who will go through the tribulation but will be delivered through it.

6:8 Moses did too- Exodus 33:13.

6:9 Enoch and Moses both walked with God. One was raptured, the other delivered through the Flood.

6:14 Noah had to build the means of his salvation, showing by type that there is an element of works for tribulation salvation.

6:14 Noah was to build the ark to the same type of divine specifications as Moses had to do in building the tabernacle.

6:15 The volume of about 522 railroad boxcars.

6:16 Only one door. Christ is THE door (not A door- John 10:9) regarding salvation. You will go into the ark (Christ) for your salvation or you will not go in at all

6:19 But carry so many animals for a year in this situation? It is possible that many of the animals may have hibernated, reducing the need to carry an excessive amount of food and reducing the manpower to care for them all.

“But what about the dinosaurs?” the Darwinist usually sneers in his response against this Biblical account. Most dinosaurs were only the size of dogs, not the huge beasts we usually see in the museums. Dinosaurs are nothing but large reptiles anyway, so handling “small” (or in reality, typically-sized) dinosaurs would have been no problem.

GENESIS CHAPTER 7

7:1 Where was the so-called “godly line” of Seth? There never was one. There was a Messianic line but it was filled with ungodly people and sinners.

7:1 The first invitation in the Bible, the first “come”. God said “come into the ark”, not “go into the ark”.

7:4 40= biblical number of probation and testing.

7:8 The animals may have gone into hibernation, to preserve food and to lessen the burden of Noah’s family to have to take care of them all. Nor would have Noah have needed to carry all the various types of animals. A few breeds of dogs, cats, cattle, would have sufficed. How about dinosaurs? Most dinosaurs were the size of dogs, so there was no need to carry a full-sized brontosaurus, especially if Noah just took eggs or babies of the larger animals.

7:9 Noah did not scurry around, hunting down the animals. God brought them to the ark.

7:11 Not just rain but vast underground waters also released

7:16 There are several spiritual applications we can make of the Ark in terms of salvation:

1. The design was provided by God. God provided an Ark for Noah’s salvation just as He has made provision for our salvation.
2. God was specific about the design of the Ark just as He is about the way of salvation.
3. God already let Noah know that despite the universal salvation to go into the Ark, few would respond, just as in salvation. All are invited but there are “few that be saved”.
4. There was only one door, just as there is one door to salvation (John 10:1,9).
5. There was a general and universal salvation offered although all are certainly not saved, only those respond in faith.
6. One the Day of Grace was over, the door was shut by God. The gospel invitation is not an eternal one. It will close one day.

7. There is security within the Ark. Once you are in and God has shut the door, you are secured. Noah's entering into the ark is a type of our entering into Christ. God's shutting Noah in indicates that, although we are free to enter into Christ, once we are in, we have no way to get out. Once we believe into the Lord Jesus, we are "shut in" by God with no way to get out of Him (John 10:28,29).

8. You could not be saved by hanging on the outside of the Ark. Unless you were in the Ark, you were lost. "Almost" in was all the way out and fully lost. You have to. Some Roman Catholic catechisms have pictures of people holding on to the ropes, flung over the railing of the ark, with these people barely holding on, narrowly being swept away by the flood waters. They call this a "baptism of desire" which means, in their theology, one can be "saved" in a Roman Catholic sense if you are not part of the church through no fault of your own. But the Scripture knows nothing of this teaching.

9. God must finish the work of salvation by shutting man in the ark. Man cannot shut himself in nor can man finish his own salvation. God starts it and also finishes it. It's like the "self-crucifixion" of Galatians 2:20. You can't fully crucify yourself (in sanctification) for you will always be left with one free hand. Your works can only go so far. God must always complete the process.

7:17 Water, which was the instrument of death and judgment to the world, was the means of salvation for everyone in the ark.

7:17 40= number for probation and testing.

7:19 Reasons why we hold to a Universal Flood and reject a Local Flood:

1. Notice the language- "all the high hills", "whole heaven", "all flesh", "every creeping thing", "every living substance". The language of the Flood is universal, showing that there is no way the Flood could have been local.

2. If the Flood had been local, then why the need for the ark? Why not just relocate? Why bring all the animals to the ark? Most would have survived in another location. In a local flood, an ark would have been unnecessary- just move to dry ground!

3. You also have to wonder how the ark would have landed on the mountains of Ararat (up to 16,000 feet high today) by way of a local flood? In a local flood, the ark would have simply drifted downstream to the ocean, not have been lifted upwards as much as 16,000 feet!

4. God promised no repeat of the Flood in Genesis 9. Yet there have been countless local floods in history. But there have been no more universal floods. If this was a local flood, then God lied to Noah. Consider the following list of major floods in recent history (from David Cloud):

- a. 65,000 drowned when a tidal wave hit Lisbon, Portugal, in 1755.
- b. 200,000 drowned when tidal waves swept across the Bay of Bengal in 1876.
- c. 27,000 drowned in Japan by a flood caused by a tidal wave in 1896.
- d. 6,000 drowned in a hurricane-associated flood in Galveston, Texas, in September 1900 (probably due to the storm surge- jpc).
- e. 3.7 million people drowned in a flood of the Yangtze river in China in 1931.
- f. 1,794 people drowned in the Netherlands in 1953.
- g. 10,000 drowned in floods in Iran in 1954.
- h. 2,000 died in a flood in Italy in 1963.
- i. 200,000 to 300,000 died in East Pakistan by a tidal wave in 1970.
- j. 100,000 drowned due to flooding in the Red River Delta in North Vietnam in 1971.
- k. 1,300 drowned and 30 million became homeless from monsoon flooding in

Bangladesh in 1988.

l. 2,000 drowned in tidal wave floods in Papua New Guinea in 1998.

m. 3,000 drowned in the flooding of the Yangtze in China in 1998.

n. 5,000 drowned in flooding and mudslides in Venezuela in 1999.

o. 2,000 drowned in monsoon floods in China, India, Nepal, and Bangladesh in 2002.

p. 1,900 drowned in monsoon floods in Bangladesh in July 2004.

r. An estimated 250,000 drowned in tidal wave floods in South Asia following a massive earthquake in Indonesia in December 2004.

5. Why would it rain for 40 days in a local flood? It would only take a few days at the very most to get a flood.

6. We wonder if advocates of a local flood are just embarrassed by the so-called “scientific inaccuracy” of the Bible or have been intimidated by Darwinism. To make the Bible appear more scientific and to appear more “professional” to evolutionary colleagues, they opt for a local flood instead of the Biblical presentation of a global catastrophe. They fear the face of man than they do God and His word.

7. “all flesh” died. A local flood would not kill all flesh.

8. God swore by Himself as to the universal nature of the Flood in Isaiah 54:9. Anyone who denies a universal flood is calling God a liar.

9. “If Moses had meant to describe a partial deluge upon only a small part of the earth, he used very misleading language; but if he meant to teach was that the deluge was universal, he used the very word which we might have expected that he would use. I should think that no person, merely by reading this chapter, would arrive at the conclusion that has been reached by some of our very learned men, — too learned to hold the simple truth. It looks as if the deluge must have been universal when we read that not only did the waters prevail exceedingly upon the earth, but that “all the high hills, that were under the whole heaven;” that is, all beneath the canopy of the sky, “were covered.” What could be more plain and clear than that?” (Charles Spurgeon)

GENESIS CHAPTER 8

8:4 The ark on Mt. Ararat:

In 1917 Vladimar Roskivitsky saw on Mt. Ararat a large box with a round top and short masts. The door was 20 feet square like a whaleback ore carrier. The ark was frozen at 14,000 feet,

1269- Marco Polo professed to have seen it.

1649- Gemelli Careri said that 30 files from Ararat was Nachivan (“the staying ship”), the oldest city in the world.

1829- Frederich Parrot (a Russian doctor) saw wood from the ark. A village at the foot of Mt Ararat is called “the village of the descent.”

1856- An Armenian guide (Haji Yearam) and his son, with three atheists, saw it at about 14,000 feet.

1883- Turkish workers hit the prow of a ship sticking out of the ice.

1887- According to the Chicago Tribune, Prince Nouri, a Nestorian archdeacon, climbed Ararat three times and entered the ark.

1917- Russian and Turkish soldiers saw the ark.

1936- A New Zealander (Hardwicke Knight) brought back hand-tooled wood from Ararat and said “I have found Noah’s Ark.”

1948- A Kurdish farmer could not cut wood out of the ark with a knife.

1955- Ferdinand Navarra, a French industrialist, and his son, cut a piece from the ark that tested at 4,500 years old (Carbon-14 method). The ark was at a level of 13,000

feet, 150 miles from any timber; there were no oaks with 350 miles. The ark's dimensions were 450 feet by 90 feet, with 150-foot timbers covered in pitch. (Peter Ruckman, *The Ruckman Reference Bible*, page 1691).

8:13 "Why did not Noah come out? Well, you see, he had gone in by the door, and he meant to come out by the door, and he that opened the door for him, and shut him in, must now open the door for him, and let him out. He waits God's time, and we are always wise in doing that. You lose a great deal of time by being in a hurry. Many people think they have done a great deal when they have really done nothing. Better take time in order to save time. Slow is sometimes faster than fast. So Noah removed the covering of the ark, and looked out, but he did not go out till God commanded him to do so." (Charles Spurgeon)

8:16 "Some of the implied physical changes after the Flood are as follows:

(1) The oceans were much more extensive, since they now contained all the waters which once were "above the firmament" and in the subterranean reservoirs of the "great deep."

(2) The land areas were much less extensive than before the Flood, with a much greater portion of its surface uninhabitable for this reason.

(3) The thermal vapor blanket had been dissipated, so that strong temperature differentials were inaugurated, leading to a gradual buildup of snow and ice in the polar latitudes, rendering much of the extreme northern and southern land surfaces also essentially uninhabitable.

(4) Mountain ranges uplifted after the Flood emphasized the more rugged topography of the postdiluvian continents, with many of these regions also becoming unfit for human habitation.

(5) Winds and storms, rains and snows, were possible now, thus rendering the total environment less congenial to man and animals than had once been the case.

(6) The environment was also more hostile because of harmful radiation from space, no longer filtered out by the vapor canopy, resulting (along with other contributing environmental factors) in gradual reduction in human longevity after the Flood.

(7) Tremendous glaciers, rivers, and lakes existed for a time, with the world only gradually approaching its present state of semi-aridity.

(8) Because of the tremendous physiographic and isostatic movements generated by the collapse of the subterranean caverns and the post-Flood uplifts, the crust of the earth was in a state of general instability, reflected in recurrent volcanic and seismic activity all over the world for many centuries and continuing in some degree even to the present.

(9) The lands were barren of vegetation, until such time as plant life could be reestablished through the sprouting of seeds and cuttings buried beneath the surface.

(10) There is even a possibility that the earth's rotation speeded up by about 1.5 percent if the year was really 360 days long (Henry Morris, *The Genesis Record*)"

8:18 Eight= biblical number for new things. With eight people going into the earth, it was a new start for the human race.

8:20 The first thing Noah does after the Flood is to build an altar. This is the first clear mention of an altar, although we assume Cain and Abel had some form of altar for their offerings back in Genesis 4.

8:21 There is something seriously wrong with fallen man. We are born wrong. Our imagination is wrong (Genesis 6:5), our eyes are wrong (Romans 3:18), our mouth is wrong

(Romans 3:14), our tongue is out of order (Romans 3:13), our heart is wicked (Jeremiah 16:12), our ears are rotten (Acts 28:27), our thoughts are no good (Proverbs 24:9), our hands are filthy (Isaiah 59:3), our feet are wretched (Romans 3:15), and our ways are crooked (Romans 3:16) 0

GENESIS CHAPTER 9

9:1 Noahic Covenant

1. Order of nature confirmed
2. Promise of no more of these kinds of floods or judgment by water. There may have been a universal flood between Genesis 1:1 and 1:2 as Peter mentions in 2 Peter 3:5,6.
3. Canaan cursed
4. Man to repopulate/replenish earth

9:1 Compare Noah's commission with Adam's in Genesis 1:28. Both had to refill a devastated earth that had been wiped out by a flood.

9:1 Comparing Noah and Adam:

1. Both were given commissions to replenish the earth (after a flood?) Genesis 1:28; 9:1
2. Both were done in by fruit
3. Both had a cursed son
4. Both were sole possessors of the earth
5. Both had three named sons, one being a type of the antichrist
6. Both were naked

9:3 Eating of meat now allowed.

9:4 Eating blood forbidden

1. Before the law- here
2. Under the law- Leviticus 17:11
3. After the law- Acts 15:29

9:6 Human government and capital punishment instituted

9:6 Note the peculiar emphasis on blood in the Holy Bible that is missing from the other great "scriptures" of the world.

1. The first blood shed is the blood of a lamb (Gen. 3).
2. The second blood shed is that of a "shepherd" (Gen. 4:5-8).
3. The Good Shepherd of John 10 sheds blood (Col. 1:14).
4. The Christian has peace through this blood (Col. 1:20), is justified by this blood (Rom. 5:9), is cleansed by this blood (1 John 1:7), is redeemed by this blood (Eph. 1:7), is purged by this blood (Heb. 9:14), and is saved by this blood (Eph. 2:13).
5. Judas goes to "the field of blood" (Acts 1:19).
6. Pilate tries to get innocent blood off his hands (Matt. 27:24).
7. Mystery Babylon is guilty of the blood of saints and martyrs (Rev. 17:5,6).
8. Her followers drink blood (Rev. 16:6).
9. Blood is forbidden in both Testaments.
10. Christ's garment at the Second Advent is dipped in blood (Isa. 63; Rev. 19:13).
11. Both Testaments are instituted with blood (Heb. 9:8-22).
12. "Innocent blood" is always avenged (Matt. 23:35; 2 Kings 9:26).
13. The Christian will dip his feet in blood at the Second Advent! (Psa. 58:10, 68:23).

(Peter Ruckman, *The Bible Believer's Commentary on Genesis*.)"

Marginal Notes on Genesis

9:6 Murder is punishable by death as it is an attack on the image of God

9:9 Parties to Noah's covenant:

1. God
2. Noah
3. Noah's seed 9:9
4. All living creatures- 9:10,12-17

9:11 Floods can represent:

1. Great troubles- Psalm 32:6; Matthew 7:25,27
2. Hostile powers- Jeremiah 45:7
3. Satanic persecution- Revelation 12:15,16

9:11 Isaiah 54:9

9:11 Next time, it will be by fire.

9:20,21 First mention of wine and drunkenness.

9:22 Could some sort of homosexual act have been involved?

9:22 We don't know how long after the Flood this event took place.

9:24 Ham did not just look upon Noah's nakedness but he had done something to Noah when he was passed out, probably a homosexual act.

9:25 Ham couldn't be cursed as God already blessed him in 9:1

9:27 Japheth is the "mover and shaker". He builds great buildings. He scales the mountains and explores to the ends of the earth. He is the one who goes to the moon and sends spacecraft to Pluto. He is the inventor, the writer, the composer. Shem thinks, Japheth does. "Although Shem lives in India, Japheth (Sir Hillary) has to climb his mountains. Although Shem lives in Japan, he must pattern his railways, planes, motorcycles, and ships after Japheth. Although Shem lives in China, he cannot develop his resources until Japheth (Russia) fires the primer for the "Reds." It is Japheth, not Shem, who discovers both poles, the passage to India, the way to the moon, electricity, the steam engine, the wireless telegraph, the telephone, the radio, the airplane, the tank, and the submarine. Shem plainly does not major in geographical conquests, scientific inventions, and "higher standards of living."

"But when it comes to spiritual perception, you can't beat Shem! As a matter of fact, Shem is the author of every religion on earth (basically two of them—see Gen. 4:4–8). Students of comparative religions have no trouble at all in tracing Rosicrucianism, Theosophy, Unity, Christian Science, and Unitarianism back to India—Shem. Zen Buddhism did not begin in Germany. Shintoism is not the state religion of Spain. Confucianism was not invented in France, and the Vatican State had nothing to do with Brahmanism or Hinduism. Shem is the author of these religions. Shem is an introvert; he is a "meditator" and a fatalist—he is a thinker. Every author in the Bible can trace his descent to Shem; the Saviour of the world confessed He was "of the Jews" (not "Hebrews"—see John 4:22), and every branch of Orthodox Christianity can trace its descent to Romans 11, where the "Gentiles" were grafted into the good olive tree—Shem again. The California yogas and gurus of today are imitations of the "holy men of India" and the Himalayas—Shem again. And everything found in the Catholic Church, whether it be

stolen from Bible Christianity (the Nicene Creed) or extorted from Israel (the literal promises of the Old Testament) or borrowed from Babylon (Easter bunnies, X-mass, Mary) or adopted from pagan Roman and Greek mysteries (sprinkling babies, sacraments, holy water, etc.) can be traced to the Jewish Old Testament (Shem!), the Jewish New Testament (Shem, again!), or ancient Babylon (Shem and Ham). (Peter Ruckman, *The Bible Believer's Commentary on Genesis*.)” But when Japheth tries to hatch a religion, the best he can do are blanks like Jehovah Witnesses or Mormonism.

Since God will enlarge Japheth, it seems He will do so at the expense of Shem's territory, or tents. Shem can keep Japheth out for a while but eventually, Japheth will spread out so much that he will “horn in” on Shem's territory. China and Japan could keep America out for only so long. England had India over a barrel early. Didn't the European settlers take Shem's tents (in the person of the American Indians and Eskimos) when he came to the New World?

Shem is a thinker. He is a fatalist and considers death with honor better than life without honor. He is found laughing at American colonels (who laughed at him for flying Kamakazi divers). Shem will ride into a ring of Custer's soldiers (1876) to plant a spear and will ride in and out without killing a man at the risk of his own neck. An enemy who has lost face can be tortured, lied to, or tricked in any way possible, but a man of honor, who keeps his word, is to be trusted without question. In Zen and Hinduism, nature is not an antagonist against whom man must throw himself in a lifelong battle to “conquer.” Nature is one with man (Pantheism), and attainment of release from Karma and rebirth is by meditation and grasping the “oneness” of all things. Shem likes music with an irregular beat—which Ham can't stand! Shem calls Japheth's music (symphonies included) “march music,” because it has a steady rhythm. Shem is a family man, where the male is ruler supreme with no questions asked. He has the lowest criminal record of any of the races, and with opium, hashish, and saki included, has fewer delinquents in jail per population than Ham or Japheth...Shem is an introvert. He can take orders and he can follow. Where he respects his leaders, he will go to the death for them, and where he loses respect for his leaders, they are in danger of dying (suddenly) themselves! “Paris Peace Talks” are a joke to a real Shemite. He doesn't think that way at all. He thinks simply and straight—right to the point. While Japheth jockeys for “position,” Shem sits back and laughs at him. Shem will respect an atom bomb, but not the smiles and handshakes of a “foreign devil” trying to use Catholics to run his country. Shem is about three times smarter than you give him credit for being, and to him nothing could be more ludicrous than “bargaining at a peace table.” His plans are already made 10 years ahead of time, and nothing short of an A-bomb would change them or stop them. You don't mess with Shem. You whip him or you leave him alone. Rudyard Kipling's “Ballad of the East and West” shows a clearer grasp of Shem's thinking processes than any paper delivered (or speech made) by any Secretary of State in the last thirty years. MacArthur knew Shem; General Stillwell knew Shem...A pure-blooded Shemite is tough to fight. He can run three days on a bowl of rice and put up with fighting conditions that would drive Japheth out of his mind. In America, it took the white man 200 years to whip him, when Shem was out armed and outnumbered for half that length of time. If you kill him five to one in Asia, you will lose all your men, and he will still have 4,000,000 left when the slaughter is through. You don't mess with Shem. You can talk “turkey” and get “squared away” sitting around a table with Dutchmen, Swedes, Irishmen, and Englishmen, but you won't buffalo Shem. Shem reads you before you figure out about what to bargain with him. Shem honors his ancestors, reverences their spirits, and practices self-denial. In an environment of sudden death, tidal waves, earthquakes, fires, famines, and floods, he is prone to suicide and has the highest mortality rate of the three races. He is a hard worker and has a strong back. His staple diet is rice and fish, and he is an excellent cook of vegetables. If he respects you and honors you, you can trust him with your wallet and your car, and if he does not respect you, you are not safe turning your back on him. He can copy anything that a German invents—which an American will

buy! He can make anything cheaper than a European can make it, and he lives frugally, no matter what his income is.

GENESIS CHAPTER 10

Genesis 10 is the Gentile chapter since “ten” is the Gentile number.

10:2 Japheth's Ethnology

1. Gomer

1. Cimmerians

2. Cimbri

3. The Celtic Family

1. Ashkenaz

1. In the vicinity of Ararat, Armenia (Jeremiah 51:27)

2. Germany (Jewish literature), or Germanic countries

2. Riphath. Asia Minor.

3. Togarmah. Asia Minor

2. Magog- Ezekiel 38:2; 39:16; Revelation 20:8.

1. The Scythians (Josephus)

2. The section north of the Black Sea

3. Madai

1. The Medes

2. Mesopotamia

4. Javan

1. Greece

2. Syria

1. Elishah

1. Sicily

2. Cyprus

2. Tarshish. Tartessus is in ancient Spain.

3. Kittim. Cyprus

4. Dodanim

1. Sometimes, Rodanim

2. The Rhodian islands in the Aegean Sea

5. Tubal

1. His peoples were in the region south of the Black Sea, spreading north and south.

2. Probable that Tobolsk perpetuates the tribal name.

6. Meshech

1. Tubal

2. Magog, and some northern nations

3. Some think modern Magog, Tubal and Meshech is Russia

7. Tiras

1. Thracians

2. The Tyrsenoi, a people occupying the coast islands of the Aegean Sea

(from O. Talmadge Spence, *Foundations Bible Commentary, volume 1, The Pentateuch*, page 116)

10:5 Ham heads south into Africa, Shem heads east into Asia and Japheth heads north and west into Europe.

10:6 Ham has some accomplishments with the establishment of Egypt and Ethiopia. But Nimrod also came from Ham, the first one-world rebel.

10:8 Nimrod, the 13th generation from Adam. 10:8-10 deal with a son of Ham through Cush, Nimrod. Information on him:

1. He was a mighty one in the earth- 8. He developed quite a reputation, but not as a man of God.
2. He was a mighty hunter before the LORD- 9. This has a bad idea behind it, not just that was a good hunter or that he hunted for the glory of the LORD, but he may have hunted God's people (as "against the LORD" and may have even hunted men. There is some speculation that slavery would have begun with Nimrod. Compare with Micah 7:2.
3. He founded what would become the Babylonian Empire, as well as Erech, Accad and Calneh, in the plains of Shinar.-10. Nimrod then founds the kingdom that would be a type of the Antichrist system politically in the last days and religiously under the Roman Catholic system. Nimrod himself would also be a type of the Antichrist.
4. His name means "rebel". No wonder, since he is in the 13th generation from Adam and thirteen is the Biblical number for rebellion. "so we would expect to find the number thirteen written out for the first time in connection with rebellion (see Gen. 14:4). The thirteen stars and stripes of the thirteen states with E Pluribus Unum (thirteen letters) and the dismembered snake "Don't tread on me" (thirteen letters) bear witness to the thirteen arrows on the dollar bill eagle (who carries the thirteen leaves under his thirteen stars of David) that a War of Rebellion (American History books: "Revolution," 1776) is on the way. Whether it be a War of Rebellion (1776) or a Civil War (1861; Yankee history books: "War of Rebellion"), the thirteen stars with the bars has to be there to the thirteen arrows on the dollar bill eagle (who carries the thirteen leaves under his thirteen stars of David) that a War of Rebellion (American History books: "Revolution," 1776) is on the way. Whether it be a War of Rebellion (1776) or a Civil War (1861; Yankee history books: "War of Rebellion"), the thirteen stars with the bars has to be there. (Peter Ruckman, *Bible Believer's Commentary on Genesis*)."
5. He was a prime force in the building of the Tower of Babel in chapter 11.

10:8 1 Chronicles 1:10.

10:9 Tradition says he hunted men.

10:9 "Before the Lord" in the sense of "against the Lord", in opposition to the Lord in his rebellion.

10:10 Gentile world power, ten is the Gentile number

1. The tenth man from Adam is the father of the Gentiles.
2. The first Gentile kingdom is in Genesis 10:10.
3. Acts 10 is the opening of the door of the Gospel to the Gentiles.
4. Romans 10 is the missionary call to the Gentiles.
5. In Luke 17, one of ten lepers comes back, and he is a Gentile!
6. John 10 speaks of the Gentile sheep "not of this fold."
7. The last Gentile kingdom has 10 kings, represented by 10 toes.
8. Gentiles count by 10; God counts by sevens.
9. Exodus 10 is the termination of Moses dealing with Pharaoh. Nimrod is called "the Assyrian" in Isaiah 23:13, and he is the founder of the industry that produces Dianas, Christophers, Judes, Marys, Josephs, and blessed John the Baptists—at least according to Isaiah 10:10. (Peter Ruckman, *Bible Believer's Commentary on Genesis*)."

Marginal Notes on Genesis

10:11 Micah 5:6.

10:16 The Jebusite lived in the area that would later be known as Jerusalem.

10:23 Uz, where Job lived.

10:24 "Hebrew" comes from "Eber".

10:25 1 Chronicles 1:19. Probably a geographical division of the land masses into the various continents and islands.

10:26 All divine revelation comes through Shem. When Ham tries his hand at setting up religions, he gets voodoo and animism. When Japheth tries it, he gets Mormonism and the Jehovah Witnesses.

GENESIS CHAPTER 11

11:1 When there was one world government, there was rebellion against God. We see it again in Revelation 17 and 18 and God judges it both times. This sounds so much like "We The People" and the "Peoples Republics" that the Communists loved to set up.

11:1 What was the language, Hebrew?

11:3 Brick was usually sun-dried, but they baked the bricks in their haste in their rebellion against God.

11:3 "God builds with stone (1 Peter 2:4-8). The coming world empire of Christ is depicted as one of stone (Daniel 2:34,45,44,45). But man uses brick...Brick is simply hardened clay, a fitting symbol for humankind (John Phillips, *Exploring Genesis*, page 104)."

11:4 "Let us..." or "WE THE PEOPLE". Beware of anyone talking about giving "power to the people" or who is trying to establish "People's Republics".

11:4 There may have been astrological symbols included in the building of the tower

11:4 There were several motivations for the building of this tower.

1. As a place of escape in case God sent another flood, despite the promise that He would not in 9:15.
2. It was built in defiance of God's command to Noah and his sons to fill and replenish the earth in 9:1.
3. For religious reasons. Many historians believe there were astrological symbols and designs built into the tower. In this case, it could have been a "ziggurat" or religious shrines.
4. To literally reach into heaven, to reach God. Don't underestimate the ability of these fallen men to build a tower that could have reached into the heavens, as God observed in 11:6.

11:4 A picture of false religion- climbing to heaven by your own works.

11:7 Languages are confounded here but are made plain at the day of Pentecost in Acts 2.

11:7 Confounded, so that man might not be able to form an alliance against God. God judged rebellious mankind with division and confusion. They were scattered, divided, ino longer able to live together and confounded and confused in their language. If you can't talk to each other, it is difficult to coordinate a rebellion.

11:7 When God "came down"

1. Here, in this text, to judge the disobedience of man in their building of the Tower of Babel
2. Genesis 18:21, God went down to "investigate" the sins of Sodom
3. Genesis 46:4, God promised He would go down into Egypt with Jacob
4. Exodus 3:8, Acts 7:34 when God came down to see the sufferings of His people in Egypt
5. Exodus 19:11, when God prepared to give Israel the law
6. Numbers 11:17, to anoint the 70 elders of Israel
7. Psalm 72:6, in refreshment
8. Psalm 144:5; Micah 1:3, in judgment
9. Isaiah 64:1, a prayer for the second coming
10. Matthew 8:1, Luke 9:37 Jesus came down from the mountain to teach the multitudes
11. John 4:49, the Nobleman begged Jesus to "come down" to heal his daughter

11:7 Another picture of the trinity. Who is the "us" here if not the trinity?

11:8 Before, man was divided by race. Now he is further divided by language.

11:9 Babel= confusion

Ages listed in Genesis 11:

| NAME | AGE AT DEATH |
|----------|--------------|
| Shem | 600 |
| Arphaxad | 438 |
| Salah | 433 |
| Eber | 464 |
| Peleg | 239 |
| Reu | 239 |
| Serug | 230 |
| Nahor | 148 |
| Terah | 205 |

11:30 "Sarai is the first in a series of seven barren women, who are either types of Israel (the wife of Jehovah) or the church (the Bride of Jesus Christ). They all point to, or prefigure, the need for a miraculous birth of some kind. All seven women have sons who are types of Christ, and whether the miraculous birth is the virgin birth of Christ (Luke 1:35), the birth of the Nation of Israel in the Tribulation (Isa. 66:7-8), or the new birth of the believer in the Church Age (John 3:3-5), the women are clearly presented:

1. Sarah: whose son is one of the greatest types of Christ in the Bible—Isaac.
2. Rebekah: who is barren, but after twenty years of prayer brings forth Jacob (Israel!).
3. Rachel: who is barren, but finally gives birth to Joseph, the greatest type of Christ in the Bible.
4. Hannah: who is barren, but gives birth to Samuel, a priest-prophet type of Christ.

5. Manoah's wife: who is barren, but gives birth to a deliverer for Israel—Samson.

6. The Shunamite: who is barren, but has a child who dies and is resurrected!

7. Elizabeth: who is barren, but gives birth to a Nazarite—John the Baptist.

All seven of these women are also types of Mary! (Peter Ruckman, *The Bible Believer's Commentary on Genesis*).”

11:31 No wife is mentioned for Lot yet he had one in Sodom. He probably married a woman of Sodom.

11:32 The first call to Abraham

GENESIS CHAPTER 12

12:1 A second call to Abraham. The first was in Genesis 11:32.

12:1 “The records of Abraham, Isaac, and Jacob (with Joseph) overlap...The experiences of these three men portray different aspects of one complete person's experience of the Triune God. “The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah, the Triune God — the Father, the Son, and the Spirit (Exo. 3:15; Matt. 28:19). The experience of Abraham signifies the experience of God the Father in His calling man, justifying man, and equipping man to live by faith and to live in fellowship with Him (12:1; 15:6; chs. 17 — 18; 19:29; 21:1-13; 22:1-18). The experience of Isaac signifies the experience of God the Son in His redeeming man (22:1-14) and His blessing man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (25:5; 26:3-4, 12-33). The experience of Jacob (with Joseph) signifies the experience of God the Father in His loving man and choosing man (Mal. 1:2; Rom. 9:10-13) and of God the Spirit in His working all things for the good of His lovers, in His transforming man, and in His making man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply (27:41; 28:1 — 35:10; chs. 37, 39 — 49; Rom. 8:28-29). (*The Recovery Version of the Bible Notes*).”

12:2 Abrahamic Covenant

1. Separation from the world
2. Land
3. Seed
4. Blessing

It is an unconditional covenant

12:5 God's goal with Abraham was not merely to save him out of his environment and his background but to bring him into the land of Canaan for the fulfillment of God's purpose and covenant. God's goal with the New Testament believers is not merely to save them from their sin but to bring them into the reality of the good land of the Christian life (Joshua 13:1,2).

12:6 Before this, Satan made general attacks on the Seed, as he did not really know where it would come from. With the calling of Abraham and the covenant with him, Satan now knows where to concentrate his attacks

12:7 It would not be given to Abraham personally but to his seed

12:7 Abraham's first altar.

Marginal Notes on Genesis

12:8 Bethel- House of God. Abraham was between the House of God (Bethel) and the Heap of Ruins (Ai). Which way will he turn? This is a choice in every believer's life.

12:10 You always go "down" to Egypt and when you leave, you always come "up" (Genesis 13:1).

12:10 The test comes. When faced with a trial or reversal, will you stay in the land and in the will of God or will you panic and leave, not exercising faith? There were two things in the land to test Abraham- the Canaanite and the famine.

12:10 There are 13 famines in the Bible:

Genesis 12, 26, 41:54

Ruth 1:1

2 Samuel 21:1

1 Kings 18:2

2 Kings 6:25, 8:1, 25:3

Amos 8:11

Acts 11:28

Revelation 6:6-8, 18:8

12:12 The Egyptians respected marriage so they would have to kill Abraham to take Sarah

12:13 A half-truth as Sarah was his half-sister.

12:18 Pharaoh figured this out by himself.

12:18,19 Abraham could answer nothing from this rebuke from Pharaoh. What could he say? How could he defend himself?

GENESIS CHAPTER 13

13:1 No altars built in Egypt.

13:3 Abraham is between the House of God (Bethel) and the Heap of Ruins" (Hai). It is decision time as to where he will go. This is a crises point in the life of every Christian.

13:7 This was a bad testimony before the Canaanites. "So there are oftentimes strifes in the church between spiritual shepherds, or pastors of Christian flocks, contending together, though they be brethren, when in the meantime they are surrounded by Canaanites and Perizzites that are their common enemies, that would be glad to extirpate both parties. (Jonathan Edwards, *Notes on Scripture*).

13:7 There will be clashes with the brethren and with family while in the land and while in the will of God. Human nature being what it is, these cannot be avoided.

13:9 As the elder, Abraham did not have to allow Lot to have first choice, but he did to keep down strife.

13:10 Lust of the eyes.

Marginal Notes on Genesis

13:10 Lot had flocks and herds, but he is never shown to have built any altars, nor do we ever see him at prayer.

13:10 What attracted Lot toward Sodom?

1. The money
2. The nightlife and the “culture”
3. The climate and the land
4. Educational and business opportunities
5. It was a place where godly Uncle Abraham would not go

13:11 Lot went east in his backslidings. When people move east, they are out of fellowship. When they move west, they are in the will of God.

13:12 You fall the way you lean

13:12 When you “pitch” to the devil, he always hits a line drive back to you

13:14 After the backslider has left, then God renews the covenant with Abraham. It is obvious that God sided with Abraham in this controversy.

13:14 Abraham’s four looks:

1. Look over the land- Genesis 13:14
2. Look toward heaven- Genesis 15:5
3. Look at the Lord- Genesis 18:2
4. Look at a substitute- Genesis 22:13

13:18 After the covenant is repeated, Abraham builds another altar

GENESIS CHAPTER 14

14:1 Amraphel = Hammurabi?

14:1 The Babylonians are already in the area around Canaan.

14:2 The first war recorded in Scripture.

14:4 13= rebellion.

14:12 It took these heathen kings and war to get Lot out of Sodom the first time, and it would take angels to get him out the second time.

14:13 First mention of a Hebrew.

14:16 After his first deliverance from Sodom, Lot goes back there.

14:17 It must have been refreshing to Abraham to be met by a man of kindred spirit. No doubt he was weary, though triumphant; and so, just then, the Lord sent him special refreshment, and, beloved, how sweet it is to us when the greater Melchizedek meets us! Jesus Christ our great King-Priest, still meets us, and brings us bread and wine.

14:17,18 After a great victory, Abraham is faced with a major choice- the king of Sodom or the king of Salem?

14:18 Best bet to identify Melchizedek= Shem? He would have been around 580 years old by this time.

14:18 A summary of Melchizedek

1. He is not Jesus Christ, for he was like Jesus Christ (Hebrews 7:3).
2. He was a double king, connected with righteousness first and peace second (Hebrews 7:2).
3. He either had no human mother and father or had none listed by genealogy (Hebrews 7:3).
4. He was not a descendant of Abram, Isaac, and Jacob (Hebrews 7:4-6).
5. He is a Shemite or a Hamite (Hebrews 7:1).
6. He speaks and acts like a Shemite (Hebrews 7:1,2,5-12).
7. He anticipates the Lord's Supper (Genesis 14:18).
8. He had the power to bless (Genesis 14:19).
9. The term he uses for God (El Elyon—The Most High) appears in the New Testament for the first time in Luke 1:76. It occurs in Daniel fourteen times.

14:20 A summary of tithing:

1. In the Old Testament, under law, the place of tithing was the storehouse (Mal. 3:10).
2. In the New Testament, under grace, the place was "laid by in store" (1 Cor. 16:2).
3. In the Old Testament, animals and vegetables were tithed (Lev. 27:30, 32; Matt. 23:23).
4. In the New Testament, it appears to be money (Acts 11:29; Rom. 15:26; 1 Cor. 16:1-3).
5. In the Old Testament, the tithe supported the Levites and priests (Neh. 10:37-38; Num. 18:24).
6. In the New Testament, it supports ministers and poor saints (Rom. 15:25; 1 Cor. 9:9-14).
7. In the Old Testament, it is brought once every three years (Deut. 26:12).
8. In the New Testament, it is brought on the first day of the week (1 Cor. 16:1,2).
9. In the Old Testament, it is the tithe plus an offering (Mal. 3:10).
10. In the New Testament, it is "according as a man purposes in his heart, both cheerfully and bountifully" (2 Cor. 9:6-9).

There are three different tithes in the Old Testament, under law.

1. Leviticus 27:29-31, as in 2 Chronicles 31:5 and Numbers 18:21-24.
2. Deuteronomy 14:22, given three times a year.
3. Deuteronomy 14:28, as Leviticus 25:20 and Nehemiah 10:37. (Peter Ruckman, *The Bible Believer's Commentary on Genesis*).

14:21 The Sodomite wants the souls more than he wants the money.

14:23 After accepting and recognizing Melchizedek, Abraham renounces the King of Sodom.

GENESIS CHAPTER 15

15:1 Abraham may have feared reprisals by the kings he attacked in Genesis 13 and 14. "Fear not" (and its variations) are used 365 times in Scripture.

Marginal Notes on Genesis

15:1 What is God to Abraham?

1. His shield- Psalm 5:12
2. His exceeding great reward

15:2 Abraham's house was rich in material things but not with children.

15:6 Old Testament salvation by believing in God's words- Psalm 106:31

15:6 Abraham's salvation is not New Testament salvation for the following reasons:

1. Abraham was on the other side of the cross.
2. Abraham did not go to heaven when he died but to Paradise.
3. Abraham's sin was not taken away because the only sacrifice he had was that of bulls and goats, which cannot take away sin (Hebrews 10:4).
4. Abraham was never a part of the Body of Christ.

15:12 Abraham is put to sleep to prevent him from having any active part in the confirmation of the covenant. It also shut out the world, so God would have Abraham's total and undivided attention.

15:17 Divine emblems of the presence of God.

15:18 Israel's ultimate land grant, all the way to the Euphrates River, to be fully realized in the millennium. It has never been realized by Israel, not even under the reigns of David and Solomon.

15:18 Before this, God told Abraham that He would give Abraham the land. Here, He says "I have given it".

GENESIS CHAPTER 16

16:1 Did Abraham pick up Hagar during his ill-fated trip to Egypt back in Genesis 12?

16:2 God said Abraham would father a child but He never indicated who the mother would be!

16:2 The mess always comes when man tries to help God out in fulfilling His promises or when man runs ahead of God instead of waiting upon God and His timing.

16:5 Sarah is blaming everyone but herself for this mess.

16:6 It was illegal for Sarah to sell Hagar so she just made her life miserable.

16:7 First mention of the "Angel of the LORD", who is usually interpreted as being a physical manifestation of the pre-incarnate Christ. ". He is found as "Jehovah" in the burning bush (cf. Exod. 3 and Acts 7:30, 32); and He wrestles with Jacob (Gen. 32), leads the children of Israel out of Egypt (Exod. 23), rebukes the nation in apostasy (Judg. 6), appears to Manoah and his wife (Judg. 13), and ministers to Elijah (1 Kings 19), Jesus (Luke 22:43), and Paul (Acts 27). He is mentioned more than 200 times in the Scriptures and is sometimes "An Angel of the Lord" and sometimes "The Angel of the Lord..." "The angel of the Lord," who appears to Hagar, is given divine titles (Exod. 3), divine authority (Acts 27), divine power (Judg. 13), and divine commissions (Judg. 2, 6), and is said to be Paul's master, to whom "he belongs" (Acts 27). The

Angel of the Lord clearly, then, is the Lord Jesus Christ in an “extra-bodily appearance.” This is called a “theophany” by theologians, and whether the article appears or not, the context will show whether or not it is AN Angel, like Revelation 14:6 (one of a number), or THE angel (Rev. 10:1–3) the Lord Jesus Christ. (Peter Ruckman, *The Bible Believer’s Commentary on Genesis*).

GENESIS CHAPTER 17

17:1 Almighty God= El Shaddai, the God of the Breast, signifying strength.

17:1 Perfect never means sinless- it means mature and complete. “The commands of God are really simple, ‘Come unto me’ (Matthew 11:28) and ‘Abide in me’ (John 15:4). The New Birth meets the need of the first command, sanctification meets the need of the second (O. Talmadge Spence, *Foundations Bible Commentary: The Pentateuch*, page 146).”

17:1 Walking with God and walking before God are two very different things. Enoch walked with God but Abraham is called to walk before God.

17:1 Abraham had a very serious lapse of faith regarding Hagar and Ishmael but it was not fatal, and God still intends to use Abraham.

17:1 From the birth of Ishmael to here, there were 13 years of silence from God, no word from Him at all. During these 13 years, Abraham made no spiritual progress with God.

17:5 Abraham.- From ab, a 'father,' and the Arabic word raham, that signifies a 'thick and continual rain,' like the drops cannot be numbered.

17:9 Christians are the spiritual seed of Abraham (Galatians 3:7). What are our obligations toward this covenant?

17:12 One reason why they were not to be circumcised till they were eight days old was because the child was legally impure till then, and it was seven days before it was clean. Both the mother and child were unclean seven days on that account, they being both defiled with that blood, as Leviticus 12:2,3.

17:17 Not a laugh of unbelief like Sarah in Genesis 18:12, but of wonder.

17:19 Both Ishmael and Isaac were named before they were born.

GENESIS CHAPTER 18

18:1 God and these angels met Abraham at noon while the angels met Lot at sundown. God and the angels are spiritual beings but they can take human form and perform all the physical functions that a man can, including eating.

18:2 The angels resembled men, with no wings.

18:5 Compare how God and the angels accepted Abraham’s invitation to stay for dinner with how the angels responded to Lot’s invitation in Genesis 19:12.

18:7 Speedy hospitality was common in the east.

18:8 The host does not eat with his guests, and the women do not eat with the men.

18:8 The glorified body can eat food- Luke 24:42.

18:12 1 Peter 3:6

18:17 There are several reasons why the Lord informed Abraham of the forthcoming destruction of the cities:

1. Abraham was the heir to the promises
2. Abraham would "command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (18:19).
3. God could and wanted to confide in Abraham as a friend. He trusted Abraham very highly in this regard.
4. Abraham should know of a destruction that would come upon the land which he would eventually inherit.

18:19 Foreknowledge precedes election (1 Peter 1:2). You cannot talk about God's election without factoring in foreknowledge into that equation somewhere.

18:20 This is similar language used in describing God investigating the activity surrounding the Tower of Babel in Genesis 11:5-7. This reveals that God only acts on the basis of the facts. There is a kind of double witness against the sins of men as represented here in these words. His transcendent knowledge is confirmed by His immanent knowledge. That which God knows as Creator, apart from His creation, is viewed in harmony with that which God knows through history, in the affairs of men, by His providence and redemption. This might seem to be an unnecessary observation, but God is so very true, in all things, that all that He is and knows verifies all that He does (O. Tamadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 148).

18:21 God sent the angels to Sodom. He did not want to go there Himself. In His omniscience, He knew full well what was going on in Sodom, but He accommodates the human readers and Abraham in showing us that what He did to these cities was in full knowledge, after a careful consideration of the situation.

18:21 "Christmas at Sodom". There are parallels between God's visiting Sodom and the birth of Christ (which "Christmas" commemorates), where God "came down" to the world::

1. Both were very wicked places. God visited both places at the lowest periods of their histories.
 1. At the birth of Christ, that day was the low point of human history, in the days of Herod and the depths of Jewish apostasy
2. Both places rejected the visitation
3. Judgment followed both times
 1. God confounded the languages at Babel
 2. He destroyed the cities of the plain
 3. Jerusalem was destroyed in A.D. 70
4. All this will be repeated at the Second Coming, when God will come down for the last time

18:22 Abraham stood by the Lord as he was in no hurry for the visit to end.

18:23 There are three very prominent points which should be considered in this great prayer of Abraham. (1) The Motive of Prayer. (2) The Definiteness of Prayer. (3) The Ascent and Spirit of Prayer.

1. Running throughout Abraham's prayer there is a consistent thought motivating him. He sincerely believes that God will do right and He respects the righteous. Of course, we must assure our reader that both of these righteousnesses come from God. The God Who is right makes righteous His people, and therefore He must respect His righteousness. Abraham uses, in question form, eight expressions dealing with the fact of God's respect for rightness (vs. 23, 24, 25, 28, 29, 30, 31, 32). He is thoroughly persuaded that God is right and does right. He feels confident that God's righteousness in a people can lend mercy and spare the city of that people.

2. There was a very definite point that Abraham had in his heart from the beginning of his prayer. He did not rush headlong into the matter, but humbly ascended to the point of his prayer. Abraham knew, personally, ten people in that city, or at least ten people. He hoped for their rightness. He was wrong in the number who were right, but he was right in his spirit and definiteness of the prayer. The addition of the singulars and the plurals give the sum to be at least ten persons in the family of Lot. There were two sons, at least (19:12); there were two sons in law, at least (19:14); there were two married daughters, at least (19:14); there were two single daughters, at least (19:16); and, there were two – husband and wife - named Lot, with his wife (19:16).

3. However, Abraham made an ascent in his prayer, desiring to pour forth a gracious spirit in prayer. You should not rush from coffee and toast into the presence of God; there is a spirit to prayer.

This ascent is marked by several steps that set forth a very moving prayer.

1. Upon the advancement of the thought of God's knowledge of the distinction between the righteous and the wicked there is an immediate encouragement in his faith that he realizes.

2. There is a rising, sanctified boldness that takes hold of his heart (Heb. 4:16).

3. He becomes more careful and reverent in his approach to God (v. 27, 32).

4. Abraham becomes definite in his prayer and sets forth the ten persons which he had on his heart.

5. Perseverance and importunity become prevalent.

6. We should notice that he could have been mistaken in some of his facts that are involved in his prayer. This should not at all be understood as making prayer a loss; God does not reward man or answer his prayers on any other basis than the free grace of God. A righteous heart can be ignorant, yet not be ignored by our gracious God.

7. We should notice the friendship of Abraham and Lot in this ascent of prayer.

He loved Lot. Living and labouring for others is an important ingredient in our prayers. We are to bear one another's burdens (Gal. 6:2). (O. Talmadge Spence,

Foundations Bible Commentary on the Pentateuch, page 149).

18:23 Abraham now becomes an intercessor with God in his spiritual growth.

18:24 Abraham fully knew that there may have been 10 righteous people in Sodom, assuming Lot had managed to at least convert his family and a few more (this turned out to be a very poor assumption!) But Abraham starts at 50 and carefully works God down to 10. Abraham figures these ten righteous people would include:

1. Lot;

2. Lot's wife;

3. Lot's single daughter;

4. Lot's other single daughter;
5. Lot's married daughter;
6. Her husband;
7. Lot's other married daughter;
8. Her husband (Genesis 19:8,12,14).

With eight saved (as Noah, 1 Peter 3:20), Abraham figures that Lot could have contacted at least two people outside of his family! But in twenty years, Lot (as the majority of the Christians) had not led one soul to faith in God. Abraham was not safe in stopping at ten; as five of the eight people in Lot's own family rejected the word of God (Genesis 19:12-14,26).

18:26 Jeremiah 5:1

18:32 Abraham stopped asking before God stopped giving. There were not 10 righteous people in Sodom, even if you counted Lot's family. There was ONE righteous man there.

GENESIS CHAPTER 19

19:1 Lot is in a position of power and authority, as seen by sitting in the gate. A good man can be easily corrupted by the wicked but the wicked are seldom bettered by the testimony of a good man. Jonathan Edwards thought Lot sat in the gate exhorting and reproving the people (*Notes on Scripture*). But in his severe backslidden state, this seems highly unlikely, as he was unable to exhort or reprove his own family.

19:1 Lot may have been righteous but he certainly wasn't godly. (2 Peter 2:6-9).

19:2 Lot knew what would happen to the angels if they spent the night in the street- the men of Sodom would try to rape them. But they would rather take their chances with the men of Sodom than to spend the night in the home of a backslider. When Abraham invited them into his home for hospitality and fellowship, they gladly accepted. But they want nothing to do with Lot's home. Can you imagine what his home life must have been like? No family devotions or prayers said at the evening meal. His children are cursing, back talking and have their radios turned up to full blast, tuned to the local "Top 40" station. The language would be full of disrespect, profanity and carnality. And what would they talk about? How much of God could Lot the Backslider discuss? To spend even one night in such a home would be hell for a true child of God.

19:7 Lot calls these Sodomites "brethren". He does not give them any rebuke but almost seems sympathetic to their desires.

19:7 The backsliding of Lot is now complete.

1. He lifted up his eyes toward Sodom- Genesis 13:10
2. He pitched his tent toward Sodom- Genesis 13:12
3. He is dwelling in Sodom- Genesis 14:12
4. He is in the gate at Sodom- 19:1
5. He calls Sodomites "brethren"- 19:7

All that is left is for Lot to reap his fruit, which he will do at the end of this chapter.

19:7 This is where we get our definition of "sodomy" from.

19:9 They had absolutely no interest in the women

Marginal Notes on Genesis

19:12 If Lot had any sons, they were also homosexuals and chose to stay in Sodom. Angels are not omniscient as God, so they had to ask questions to get information.

19:13 It was no problem for two angels to destroy a city. They can smite with blindness (Genesis 19:11) and destroy whole cities.

19:14 Lot had no spiritual influence with his family. They mocked at his warning of impending judgment the same day the mockers will react in the last days regarding warnings of the second coming (2 Peter 3:3,4). Sodomites have no respect for a backslider!

19:16 Lot was reluctant to leave doomed Sodom.

19:17 The carnal heart of Lot's wife is prophesied to be a type of the attitude of sinners in the last days- Luke 17:32.

19:24 Heaven rained hell upon hell on earth. The Dead Sea is now in this general area.

19:24 God did not deliver anyone out of Sodom and Gomorrah and the other cities who did not want to leave. God will drag no man kicking and screaming against his will out of the world if that person has no desire for deliverance.

19:27 The place of Abraham's personal devotions. Can you imagine what his devotions must have been like?

19:29 There are some teachings about a "partial rapture" that say only Christians living in communion and fellowship with God at the time of the rapture go up, while backslidden Christians or those Christians who might be entangled in some sin at the time of the rapture would be left behind. But there are several problems with this teaching,

1. It is called a rapture, not a "rupture".

2. The entire Body of Christ must go up in the rapture together, not piecemeal.

3. If a Christian got left behind, then all the promises about the Christian and the Church being spared the wrath of the tribulation are null and void, as some Christians and some parts of the Church get left behind to go through the tribulation period.

4. For those Christians who are left behind, when do they get raptured out?

5. For those Christians who are left behind, do they cease being Christians because they were walking with God at the time of the rapture? What does their spiritual classification change to? Do they become Jews? Tribulation saints? Are they now subject to the requirements of tribulation salvation instead of having been saved by grace? Do they now have to "endure to the end" (Matthew 24:13) to be saved?

6. What kind of sin is required to be passed over in the rapture? Is there a Biblical list of sins that we can reference? Is it adultery? Murder? Are some sins "okay" to be engaged in while others are not? If so, are we getting close to the Roman Catholic idea of "venial sin" and "mortal sin"?

7. To be honest, are any of us living as we should, spiritually? Aren't we all engaged in some sin at any given moment?

8. There may be many Christians living a carnal life at the time of the rapture. The Lord will take care of that at the Bema Judgment. This is why such a doctrine of the security of the believer is no license to live in sin or to live carnally, as that believer will have to face it at the Bema if he doesn't face it on earth.

9. Lot was a just man, although you never would have known it (2 Peter 2:7). Man would have judged Lot to be an unsaved man who would never have been delivered from Sodom but God acted otherwise.

We ask these questions because we see Lot, a very carnal man, dwelling with and fellowshiping with Sodomites, with his family gone and who had no spiritual influence over anyone, being delivered from Sodom before the judgment fell, which is a type of the rapture. If anyone should have been left behind in Sodom, it should have been Lot, yet he was “raptured” out and the angels couldn’t do anything in judging the cities until he was safely delivered. We would have to conclude then that any teachings of a “partial rapture” are not Scriptural.

19:30 The first caveman

19:30 Two possible reasons:

1. The inhabitants of Zoar considered him to be a “bird of ill omen” whose presence might result in a similar judgment on Zoar.
2. Zoar may have had a significant Sodomite population as well, which might have moved God to destroy Zoar as he did Sodom.

19:32 Perverted and wicked girls usually run in pairs.

19:34 The daughters were desperate to maintain the family line, even at the cost of incest.

19:35 “It is evidently easy to get Lot drunk, for it happens twice in forty-eight hours. Again, the circumstances are those on which the average commentator would be unable to comment, even with the Library of Congress as “source material.” Rosenmuller, Calvin, Poole, Kalisch, Wordsworth, Lange, Willet, Ainsworth, Bush, De Wette, Cajetan, and others wouldn’t be of much use in guessing why Lot drank so easily. Pappy Reveal (a great Greek scholar of the Evansville Rescue Mission), Jimmie Stroud (a great Hebrew scholar at the Memphis Rescue Mission), and Mel Trotter (a noted geologist at the Pacific Garden Missions) could handle the text very easily. Lot has lost his shirt. He is bankrupt. He has lost more in a month than the average broker in New York lost in 1929, and spiritually speaking, he is a “castaway”(see 1 Cor. 9:27). He has gone from riches to rags, from cabana to cave, from royalty to rats, and from White House to outhouse, in less than a month; and to these kind of men the power of positive thinking is a joke. Aside from salvation, prayer, and a double portion of grace, the only way out is the bottle (Prov. 31:6–7). The history of Lot, as the history of Noah, ends with the mention of the “bottle.” The reader will remember that after three chapters on the exploits of Noah, his life history closes on Genesis 9:29. Lot checks out at 19:36, and we hear nothing more about his life (or death) after that point. His death is not even recorded. The sin he becomes involved in is punishable (under the law) by death (Lev. 18:6). (Peter Ruckman, *Bible Believer’s Commentary on Genesis*).”

19:36 Our last look at Lot- drunk, and committing incest with his daughters. Lot was delivered from the destruction of Sodom but not from his family sins or his own corruptions. How many professing Christians find themselves in a similar situation because they refuse to practice separation or to pursue holiness and heart purity.

19:36 “Even after we are forgiven and purified in the heart, there is the perversion of sin to meet. Sin scars as well as harms us. The memory of man continues to remember the sins of the past. Although God has a way of forgiving and forgetting our sins, as far as they being held against us (Micah 7:18-19), but he desires that we remember them (Isa. 55:1). Memory could be our sanctified ghost to haunt us to never enter our old life of sin again. We are to be grateful to

God for this memory that acts something like a nervous system to alert us to the pain of our past. However, there is another side of memory; it is the place of our scars and our perversions. It is seriously doubted if a person's memory or mind is ever fully restored this side of a glorified body. But even that, viewed in the grace of God, is a way chosen by the Lord to instruct us in the Christian life. (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 153).

19:37 Moab= from the father.
Benammi= son of my people

19:37 “The Moabites settled east of the Dead Sea, between the Jabbok and the Arnon rivers. There is one bright name in their inglorious history: Ruth, the ancestor of Mary (Ruth 4). The rest of the family tree looks like a blasted oak on a red clay bank.

1. Moabite women cause Solomon to sin (Neh. 13:26, 1 Kings 11:1).
 2. The King of Moab hires Balaam to curse Israel (Num. 22–23).
 3. Eglon oppresses Israel (Judg. 3).
 4. Intermarriage with the Moabites costs Israel 24,000 casualties (Num.25:1–9).
 5. They are Israel’s perennial enemies for 500 years (see 1 Sam. 12, 14; 2 Sam. 8:12; 2 Kings 1, 3).
 6. Their country and their people are the objects of God’s wrath at the Second Advent (Isa. 16; Jer. 48).
- Some folks seem to be born with a lead spoon in their mouth.

“The Ammonites follow the history of Moab like oceans follow the coastline:

1. They inhabit the area northeast of Moab right next to Moab.
2. They are prohibited from entering the congregation of Israel until ten generations have passed since the first “ecumenically approved” mixed marriage (Deut. 23:3).
3. They oppress Israel in the Book of Judges and refuse to return land which belonged to Israel (Judg. 10–12).
4. They are Israel’s enemies for 500 years (1 Sam. 12:12; 2 Sam. 10:10; 2 Kings 24:2).
5. They are listed with Moab as a target of judgment in the Second Advent (Zeph. 2:8–9; Jer. 49; Ezek. 25). (Peter Ruckman, *Bible Believer’s Commentary on Genesis*.)”

GENESIS CHAPTER 20

20:4 Even this heathen had some basic idea about sin, righteousness and how that it was wrong to steal another man’s wife. Abimelech was far ahead most college students and professors today. When he was rebuked by God, he responded well and obeyed.

20:6 God does give revelation in dreams, but there is no real reason for Him to do so today as we have the completed Scripture. When people today claim that God spoke to them in a dream, we must be very skeptical and compare the content of the dreams with Scripture.

20:7 Was God embarrassed by His prophet lying about his wife in front of this Gentile?

20:7 First mention of a prophet.

GENESIS CHAPTER 21

21:2 The births of Ishmael and Isaac are types of the two births of the believer.

Marginal Notes on Genesis

1. Ishmael- born of the flesh, carnal planning and a disbelief in the promises of God. No covenant is made with the flesh and it is eventually cast out as a figure of the law that gendereth to bondage (Galatians 4:24). This is our natural birth.
2. Isaac, born of the Spirit through the promise of God. The covenant is made with Isaac. This is a type of the new birth.

21:2 A breakdown of Isaac's life would include:

1. Isaac was born when Abraham was 100, and Sarah 90.
2. He was 37 when his mother died.
3. He married at 40.
4. He was 60 when Jacob was born
5. He was 75 when Abraham died
6. He was about 137 when Jacob fled
7. He was about 157 when Jacob returned
8. He was 167 when Joseph was sold
9. He died at 180, the year that Joseph became ruler of Egypt.

21:2 Not much is told of Isaac's life, beyond this incident of Abimelech and Rebekah, and the strife over wells. He had inherited the bulk of his father's extensive flocks and herds; was prosperous and rich; peaceable; and his life is rather uneventful. There is considerable likeness of Isaac's circumstances to that of his father, Abraham, but Isaac was weaker in dealing with these similar situations. Like Abraham, he wandered when a famine came; like Abraham, he went to Gerar and practiced the same deceit over his wife; like his father, he encounters strife when digging wells; and, like his father, a king, Abimelech, was deceived. (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 168).

21:10 Paul uses this as his allegory in Galatians 4:24. Cast out the flesh and human effort in living the Christian life!

21:14 Abraham gave them scant provisions, showing that we are not to feed or support the flesh, but are rather to starve it.

21:18 But still no covenant with Ishmael.

21:20 Compare with the Antichrist in Revelation 6:1, with a bow but no arrow

21:21 A wife from the world (Egypt) for a man after the flesh

21:22 Even a heathen could see that.

21:23 Abraham had already dealt falsely with him once in Genesis 20.

21:29 People are always asking about the lambs, here, and see Isaac asking where the lamb was in Genesis 22:7. This question is answered in no uncertain terms in John 1:29.

21:32 The Oath of the Well or the Well or Seven.

21:33 Planting of groves would later be forbidden due to its association with idolatry.

21:33 Everlasting God= El Olam. The root has the idea of "to hide" (Isaiah 45:15).

GENESIS CHAPTER 22

Genesis 22- With Ishmael and Hagar cast out, now Isaac can be laid on the altar as a living sacrifice.

22:1 When Satan tempts us, it is so we may fall. We God tempts us it is so we may stand. No contradiction with James 1:13.

22:1 What might have motivated this? Satan could have bragged that his followers willing sacrificed their children to crocodiles and the like. Would Abraham be willing to offer his son to God the same way the followers of Satan sacrificed their children? Compare the dialogue between God and Satan in Job 1,2.

22:1 God tempts/tests Abraham, but no record of God ever doing this with Lot. God invested much into Abraham, but little into Lot.

22:2 Ishmael did not figure into God's plan. Did Abraham say "But Lord, I have two sons..." But in terms of the covenant and the overall plan of God, Abraham had only one son.

22:3 On the plains and hills of Judea, Abraham fights out a battle that very few generals know anything about. The spiritual combat of the "good soldier of Jesus Christ" (2 Timothy 2:3) is apparent in every part of Abraham's character.

22:5 First mention of worship. Abraham knew what God told him to do, to sacrifice Isaac, but he assured the other young men that both of them would return. If Abraham did sacrifice, he must have had the faith that God would raise him from the dead, so there is an implied belief in the resurrection by Abraham.

22:7 First mention of a lamb. This is the question of the ages that so few ask but that all men must ask if they wish to be saved. Isaac's question is answered in John 1:29. You had better make sure you know where the Lamb is, be able to spot a wolf in sheep's clothing (false teachers) and know how to use that Lamb to secure your salvation.

22:8 God provided a Himself a lamb. He does not just provide a lamb, but He provides Himself as a Lamb in John 1:29 in the person of Christ, the Son of God.

22:9 Jesus would be crucified on this spot.

22:9 Both Isaac and Jesus were bound on wood. Isaac voluntarily laid himself on that altar as Jesus did. Both sons were usually submissive to the wills of their fathers and did not question or resist.

22:9 Notice the wood was laid "in order". There must always be a law, order and design in our service to God and obedience to God.

22:10 Isaac was a living sacrifice- Romans 12:1,2.

22:12 Nor did the Father withhold His only Son from us.

22:12 And now Abraham would know it too! This would be the mountain peak of Abraham's walk with God. His act of sacrifice would be the pre-law equivalent of the Burnt Offering, which is the highest expression of devotion and obedience of the saint to God.

22:13 The ram had a crown of thorns.

21:13 We would do well to notice that the ram was "caught." It would be hard to miss the implications of Jesus Christ caught in the sinful wills of others. There was the betrayal of Judas; the false judgment of the Sanhedrin; the execution by the Romans; the compromise of Pilate; the denial of Peter; the forsaking of others - and Jesus was caught in the web of wills. That "thicket" is so very meaningful now in the light of the inspired account of the Gospels (O. Talmadge Spence, *The Foundations Bible Commentary on the Pentateuch*, page 159)."

22:14 The Lord will provide= Jehovah Jireh. And He did provide a substitute for Isaac in that ram, which is a type of the substitutionary death of Christ in our behalf.

22:16 Abraham withheld nothing from God and God gave him everything.

GENESIS CHAPTER 23

23:2 Sarah is the only women in the Bible whose death, age at death and burial are recorded. Isaac would have been about 37 years old.

23:4 Abraham identifies as a stranger and a sojourner. Good pilgrim words!

23:9 Machpelah means "double, doubling." Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah, three couples, were all buried in the cave of Machpelah (Genesis 23:19; 25:9; 49:29-32; 50:13).

23:16 Abraham had to buy his own burial plot in what was supposed to be his land. He did it so he could have clear title to it. This was the only piece of his inheritance that he ever owned during his life.

23:19 The first cemetery in Scripture.

GENESIS CHAPTER 24

24:1 In this chapter:

1. Abraham- a type of the Father
2. Isaac- a type of Christ
3. Rebekah- a type of the Church
4. The servant- a type of the Holy Spirit. He is unnamed, as is the Holy Spirit.

24:1 Eliezar? He is a faithful servant:

1. Faithful 15:2; 24:2
2. Intelligent and obedient- 24:2-11
3. Knows God 24:12-14
4. Knows how to pray- 24:15,16
5. Wise and courteous- 24:17-25
6. Worshipped God and was thankful for answered prayer- 24:26,27
7. Patient- 24:28-30

8. Diligent and focused on his Master's business- 24:31-49

24:2 This symbolized that if the servant was unfaithful in his mission, Abraham's children would take vengeance. Also seen in Genesis 47:29.

24:3 The Canaanites were utterly depraved- no option as a wife for Isaac.

24:6 We do not bring Christ down to the sinner but bring the sinner up to Christ.

24:8,58 No "irresistible grace" as taught by the Calvinists. She would have "free will" to go or not. She must be willing of her own volition to go, just as the sinner must be willing to go to Christ in salvation of his own will.

24:14 "Laying out a fleece"

24:16 The Church is called a "chaste virgin" in 2 Corinthians 11:2 and she is very fair to look upon, just read Solomon's descriptions of the Shulamite in the Song of Solomon. The Church ought to be a very pleasant thing to look upon but due to the carnality and apostasy of the majority of churches, the opposite is true. Who enjoys looking in at a Binny Hinn service or in Joel Osteen's church?

24:19 Unusual for a young woman to volunteer to do this kind of difficult work

24:21 Even when we are staring at the answers to our prayers full in the face, we still stand and wonder about it

24:22 Only the Holy Spirit can woo a bride

24:30,31 Laban was a covetous man. When he "saw" the earring and bracelets, then he said "come in!"

24:33 The delivery of the burden is always the first priority for a preacher.

24:58 The salvation question. She was asked and she made a decision based on her free will. There is no unconditional election or irresistible grace involved, showing the errors of the Calvinistic system.

24:65 Rapture language, where Christ comes to meet us "in the field" (which is a type of the world). This took place at "eventide" (24:63), showing that the consummation of Christ and the Church happens in the eventide of human history, in the last days.

24:67 There was no official marriage "ceremony" in this day. The marriage was made official when flesh joined flesh in intercourse. This is how God views marriage, which is why adultery is such a serious sin. As soon as the sex act is consummated between two people (whether they have a marriage certificate or not), God considers them to be married.

GENESIS CHAPTER 25

Jacob

| SUPPLANTER | SERVANT | SAINT | SEER |
|-------------------|----------------|--------------|-------------|
| Beersheba | Padan-aram | Hebron | Egypt |
| 77 Years | 20 Years | 33 Years | 17 Years |

| | | | |
|---------------------|--------------------|----------------------------|---|
| | Bethel- Conversion | Peniel- Consecration | |
| Birthright Blessing | Deceived Deceiving | Discipleship Discipline | Two Sons in Prophecy Twelve Sons in Prophecy |

W. Graham Scroggie, *The Unfolding Drama of Redemption*, volume 1, page 127

25:1 Abraham had at least 8 sons.

25:8 Not many men die in a "good old age". No sinner dies like this, but a Christian many.

25:19 The man, Isaac, is one of contrast to that of his father, Abraham. Much less is said of him, personally, than Abraham. He preferred, no doubt to be known as Abraham 's son, and it seems that Abraham gave his own name to the whole family or clan (Acts 7: 16). If Abraham expressed active faith, Isaac presents passive faith. God gave Abraham seven direct communications but to Isaac, He gave only two; Jacob received five

25:21 Instead of using pagan fertility rites and black magic, Isaac went to the right source-God.

25:22 Every born again Christian will encounter this struggle within them just as Rebekah did, and "enquiry" to God must be made as to the "why." "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (Jas. 4:1)... The inner struggle that goes on in an unsanctified person, may also exist in an unsanctified church. The church at Corinth, during the period of the writing of Paul's first Epistle, portrays such a carnal condition. That condition produced seven great errors within that church. (a) Schisms (1:10-4:16). (b) Immorality (4:7-6:20). (c) Problems in Marriage (7). (d) Problems in Christian Liberty (8-11). (3) Problems in Spiritual Gifts (12-14). (f) Misunderstanding concerning the Resurrection (15). (g) Misunderstanding concerning the Christian and his Money (16:1-9). When such things exist in a church, the root of it all is carnality. There must be a sanctifying of a church as well as the individual person (Eph. 5:25-27). Leprosy can appear in an individual (Lev. 13:2, 18, 29, 47) or in a house (Lev. 14:34-42). (O. Talmadge Spence, *The Foundations Bible Commentary on the Pentateuch*, page 165)

25:24 Twins were usually a bad omen. These boys may have been twins but they were certainly not identical twins. Jacob and Esau couldn't have been more different.

25:25 Esau is so much like Adam. His double-name speaks of that likeness. Esau (Hebrew, meaning "hairy") sells his birthright only to rename himself as Edom (Hebrew, meaning "red"). Edom, phonetically, sounds like Adam; in reality, they are rooted together in the Hebrew language. Adam (Hebrew, from the red ground) is rooted in the word "blood" (dam) and rooted with the meaning of Edom (from the red pottage). Esau is linked with Adam; Esau is linked truly with that which is beastly ("hairy"). Esau was also, technically, born first; Adam was first, too. Esau forfeited his birthright; Adam did too in the fall. Esau's loss was through eating; so was Adam and Eve. Esau was at the point of death, he thought; Adam was at the point of death - "ye shall surely die." It was Esau's will ("Swear to me this day" v. 33) which brought about his loss of the birthright; Adam's will brought the fall. (O. Talmadge Spence, *The Foundations Bible Commentary on Pentateuch*, page 166).

25:25-27 A "plain" man is easier to tame, control, sanctify, than the wild, hairy man of the flesh would be.

25:26 Isaac and Rebekah were married for 20 years before they had children.

25:27 Esau and Jacob are contrasted in much the same way Cain and Abel were. And both were twins

25:28 Not a healthy home situation.

25:32 Esau sacrificed the eternal on the altar of the temporal.

1. The Firstborn is entitled to a double portion of the inheritance (Deuteronomy 21:17).

2. The Firstborn is entitled to the Abrahamic blessing of Genesis 12:1-4.

3. The Firstborn is entitled to be in the line of Jesus Christ.

4. As 'head of the family,' the firstborn is entitled to the gift of prophecy (Hosea 12:13).

GENESIS CHAPTER 26

Genesis 26 is the only chapter in Genesis totally devoted to Isaac. "Isaac had the stature neither of Abraham or Jacob. He was a man easily molded by circumstances, willing to let them bend and shape him rather than seizing them and forcing them to serve him (John Phillips, *Exploring Genesis*, page 216)."

26:5 "my" is repeated 5 times, for emphasis. This is one of the few times where "5" doesn't stand for death.

26:7 Isaac did not go to Egypt came to him.

26:10 Even without the law, the heathens knew adultery was wrong.

26:12 A hundred-fold increase in time of drought.

26:14 Do the Philistines envy us? Do we have anything they would want?

26:16,29 One man with God is mightier than a nation!

26:18 "Isaac a placid character; shown by his obedience (Genesis 22:6, Genesis 22:8), his meekness in betrothal (24), his mourning for his mother (Genesis 24:63-67; compare note on Genesis 26:63), his following in his father's steps to Gerar (Genesis 20:1) in denying his wife there (20), his finding an Abimelech and Phicol there, and digging wells there, renewing the oath and renaming the well. (Ethelbert Bullinger, *The Companion Bible*)

26:22 "There is room". There is a beach resort, Rehoboth Beach, Delaware, that started as a Methodist camp-meeting ground. Now it is a major resort for sodomites.

26:27 They were not motivated by hate but by fear.

GENESIS CHAPTER 27

27:1 In this chapter, God overrules Isaac's intention to give the blessing to Esau. God meant for it to go through Jacob.

Marginal Notes on Genesis

27:2 Isaac was afraid he was going to die shortly, but he lived 43 more years. When John Wesley was 51 years old (during a serious illness) he wrote his own epitaph that said: "Here lies Jonathan Wesley, an unprofitable servant who died of consumption in the fifty-first year of his life, leaving behind not five pounds sterling, and praying 'God be merciful to me a sinner'." But he lived another 32 years, for he lived to be eighty three.

27:5,6 Esau is called Isaac's son where Jacob is called Rebekah's son

27:9 How could she make a goat taste like venison?

27:12 But he really was a deceiver!

27:18 Isaac is full of doubts about what is going on here:

1. 27:18, "Who are you?"
2. 27:20, "How did you get it so quickly?"
3. 27:21, "Let me make sure."
4. 27:24, "Are you sure you're Esau?"
5. 27:27, "Let me double check by smelling your clothes!"

27:19-24 Jacob's lies:

1. 27:19, "I am Esau." He is not.
2. 27:19, "I have done...as thou badest me." Isaac wanted deer meat, not goat's meat.
3. 27:20, "The Lord thy God brought it to me." Jacob drags God into his scheme. He did nothing of the sort.
4. 27:24, "I am." You are not.

27:20 How religious we can get in our sin. Jacob dragged God into his deception.

27:27 But the Lord had cursed the ground.

27:27 Jacob could mimic everything except Esau's voice. But Isaac went on his feelings rather than logic. Isaac was walking by touch and smell, rather than by faith.

27:30 Strange that the Bible condemns Esau for his carnality but does not really condemn Jacob for his scheming.

27:32 Esau seemed to forget that he had voluntarily sold his birthright earlier. He still refers to himself as the firstborn.

27:38 Esau weeps for the consequences of his sin, not for the sin itself.

27:39 God is not mentioned in this blessing.

27:41 Esau also thought Isaac was going to die. He may have been quite ill but he obviously recovered.

27:44 Rebekah thought this would only be a few days but she would never see Jacob again.

27:45 What made her think Esau would be so ready to forget something like this?

GENESIS CHAPTER 28

28:1 He never charged Esau with this

28:4 Pilgrim language

28:10-22 A crises experience for Jacob. His next one would be in 32:24-30.

28:11 Shepherds were used to sleeping outdoors.

28:12 John 1:51.

28:15 The same promise made to Israel (Deuteronomy 31:6); Joshua (Joshua 1:5,8); Solomon (1 Chronicles 28:20) and to God's people (Hebrews 13:5,6).

28:16 How many Christians say this in their carnality of backslidden state?

28:18 A memorial, but it was a pillar, not an altar. Jacob's pillow became a pillar.

28:19 "The House of God", Jacob's "local church". The name of the place of Jacob was changed. Luz is changed to Bethel. A Canaanitish city is changed to the house of God. The heathen becomes the sacred.

28:20 It seems Jacob would later forget this vow and God would have to remind him of it in Genesis 31:3.

28:22 Tithing before the law.

GENESIS CHAPTER 29

29:17 Leah may have had a blue eyes, considered a defect in this days and thought to show weakness in the eyes.

29:24 Slaves given to daughters at marriage were the property of the wife and the husband had no power over her.

29:25 Jacob was a crafty supplanter, but Laban was more subtle than Jacob.

29:26 Why didn't he tell Jacob this seven years earlier?

29:26 Jacob had some experience in supplanting the firstborn!

29:28 After fulfilling Leah's wedding week, Jacob gets Rachel as his second wife without having to wait for the second seven-year period.

29:30 Jacob's sons

1. By Leah- Reuben, Simeon, Levi, Judah, Issachar, Zebulun
2. By Rachel- Joseph, Benjamin
3. By Zilpah- Gad, Asher
4. By Bilhah- Dan, Naphtali

29:30 The usual problem in polygamy

29:30 Leah was veiled and in a dark tent, it would have been hard to tell the difference! And Jacob had only kissed Rachel once in Genesis 29:11.

29:32 "The student can now see that somewhere, hidden in the Scripture, is an infallible system of astrology, for the twelve signs of the Zodiac undoubtedly match the material we are giving here. However, the Lord has set up a system so complex that until now it has been inscrutable, for when one tries to go by the order of the tribes, he will find twenty complete lists and three incomplete ones [scattered through Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, 1 Chronicles, Ezekiel, and Revelation], and of the twenty lists, only two match once, and three match another time. The breastplate stones would match the lists in Numbers 1:1–15 or 1:20–43 or 2 or 7 or 10 or Numbers 13, 26, or 34, in which case they will not match the list in Genesis 29. We are, here, matching the breastplate stones with the order of Genesis 29.) (Peter Ruckman, *Bible Believer's Commentary on Genesis*)."

GENESIS CHAPTER 30

30:1 Envy is the root of many sins.

30:1 The race is on!

30:1 Rachel got children and ended up dying in childbirth (Genesis 35:19). We get an insight to Rachel's character in this time of crises. She has no children, she envies her sister, and she demands Jacob give her children (and I'm sure he has tried!). At no time does she resort to prayer. Hannah was in a similar situation in 1 Samuel 1 and 2 but she prayed about it.

30:1 "Compare Rachel's complaint with John Knox, "Give me Scotland or I die." And compare that godly, Bible-believing soulwinner with one of the biggest Charismatic fakers who ever lived, Oral Roberts, who hollered, "Give me eight million dollars or I die!" (Peter Ruckman, *Ruckman Reference Bible*, page 62)."

30:3 "upon my knees" compare with the "birth stools" of Exodus 1:16. In 1 Samuel 4:19,20, Jewish women "bow" themselves to have children, and it is apparent that women are present when they "bow themselves."

30:6 Dan, associated with judgment.

30:14 Thought to aid in fertility and conception. It is a carrot shaped plant with dark green leaves with white and reddish blossoms; it is about the size of an apple and is shaped like a head of lettuce. The fruit is too poisonous to be used as food, but it was used as an aphrodisiac by the ancients.

30:21 "Dinah" is the feminine equivalent of "Dan." There may be a carnal motive in the naming of the girl. It is intended to offset Rachel's first child

30:25 Why did Jacob want to leave now?

30:37 Jacob goes and gets some branches of poplar and hazel trees and pills "white strakes in them" (Gen. 30:37). This is the King's English for "peeled white streaks" in them, and any country boy knows how this is done. Then, Jacob sets these rods in the gutters of the water

trough where the animals come to drink (vs. 38). This is done when the animals are “in heat,” so that they conceive while facing the rods. Regardless of one’s feelings about “birthmarks” and the superstitions which are connected with the breeding of animals, Jacob gets results. It is Laban’s flocks that are thus breeding speckled cattle (cf. vss. 36, 38–39 “the flocks”). Jacob, going a step further, only puts the “ring streaked” rods before strong cattle when they conceive (vs. 41). When “weak” cattle conceive, they can turn out spotted or plain, but the strong ones can only turn out “speckled and spotted.” Finally, Jacob gets a double thing going, in that as soon as “speckled, and spotted” cattle are born, they are put right back into Laban’s flock until some more “speckled, and spotted” have been produced. One by one, Jacob removes the newer cattle to his own flock while leaving enough “speckled, and spotted” ones in Laban’s to mess up their uniform color. With the gestation period of sheep at around 121–180 days, and cows around 280, in two years’ time Jacob has four generations of sheep and two of cows, of which 75 percent are spotted and speckled, and every one of them is as strong as a horse. “So the feebler were Laban’s, and the stronger Jacob’s” (vs. 42). Jacob goes right by Laban the same way he outstripped his brother Esau. “The man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses” (vs. 43). Jobs create employment opportunities, and Jacob is a capitalist if you ever saw one, no matter how much anti-Semitic literature makes him out to be a Communist! (Peter Ruckman, *Bible Believer’s Commentary on Genesis*).”

GENESIS CHAPTER 31

31:7 The man who deceived his father and his brother now complains about being deceived.

31:9 Not exactly. Jacob had stolen them in a creative way.

31:13 El of the House of El, or God of the House of God, also in Genesis 35:7.

31:19 Rachel not only has temper tantrums (Gen. 30:1), but she is also a thief.

31:26 This was very insensitive of Jacob. What man wouldn’t want to kiss his daughters and grandchildren, especially since he probably would never see them again?

31:26 Hardly, as in 31:16. They were more than willing to leave Laban’s house.

31:30 Laban was a Syrian idolater, a type of the Antichrist.

31:30 Jacob stole cattle but no “gods”.

31:30 A god that can be stolen is not much of a God. See Judges 18:24.

31:15 Rachel claimed she was passing through her menstrual period. She covered one sin, theft, and another sin, idolatry, with a third sin, lying. It usually takes additional sins to cover an initial sin.

31:47 Laban uses Chaldee, Jacob uses Hebrew.

31:50 Always a good charge from a man to his son-in-law.

31:50 "No man is with us" may have the idea that no one will prevent Laban from exacting his revenge if Jacob broke this agreement.

31:52 This would act as a boundary line between Laban and Jacob.

GENESIS CHAPTER 32

32:2 Mahanaim = two camps.

32:7 What was he supposed to think? He assumed Esau has never forgotten or forgiven after all these years, and now he was going to "settle the score" with Jacob. So the old schemer immediately starts to plan and prepare to talk his way out of another mess instead of going to God first and relying on Him.

32:9 NOW Jacob starts to pray! He mentions both Jehovah and Elohim, covering all his bases.

32:15 Camels that give milk.

32:17 "My name is liar, cheat, schemer".

32:20 But God had already appeased Esau and had calmed him down, even if Jacob did not know it yet. This is seen in Esau's reaction in Genesis 33:4-9.

32:24 Jacob was left alone. This sets forth the fact that sanctification is a work performed by the grace of God in a man. This is the lonely, civil war of the soul. In it we realize that the greater enemy is the flesh. This is the crucible of sanctification for Jacob.

The Angel initiated the wrestling; it started with the Lord. It would last an entire night; it would be a crisis experience. This represents the warring of the Spirit and the Flesh in a born again Christian. After the fact of the new birth has taken hold of the believer's heart, a great spiritual light is turned on. The believer can see things as they really are in the spiritual realm. But this light also brings a war from the flesh. Once grace has touched the heart, the war commences.

32:25 The Angel saw that he was not prevailing in the wrestling with Jacob. The contest by wrestling must now have become impossible, for there is no way, rightfully, to conquer the flesh by this method. The strength of the flesh is as nothing in such a war, only a crucifixion, or a touching of the hollow of Jacob's thigh, placing the bone out of joint, could reach the need of Jacob.

It was the touching of Jacob's thigh that made the difference; Jacob now becomes crippled and crucified. Formerly, Jacob, by nature, felt he was able to fight his own battles; this was the nature of the deceiver, carnal man. The Christian needs to know this after he has been born again.

32:27 Now Jacob is broken. He is Jacob- the schemer, the deceiver, the scam artist, the liar. At this point, God can now start doing things with him and for him.

32:27,28 The blessing is defined in the change of the name and nature of Jacob. With a new nature comes a new name. Conversion is a change; sanctification is also a change. In the former, it is a conversion or change from Satan to Christ; the convert becomes a new creature in Christ Jesus. This is a conversion dealing with life. In the latter, it is a change from carnality to

holiness; the believer becomes sanctified in Christ Jesus. This is a change dealing with death - the crucifixion of the "old man" (Romans 6:6).

32:29 Angels have names they will reveal "Gabriel, Michael", but they also have personal names they will not reveal.

32:31 This blessing left Jacob with a halted life. Any experience, of a religious nature, that does not leave a certain evidence in the Christian's life is incomplete. It is very important that the experience of sanctification affect the walk of the Christian. Sanctification deals with both the cessation of walking on in the flesh, on our own, as well as the continued crucifixion or shrinking in our walk, on our own after the experience of sanctification. Jacob was stopped in his wrestling, and he walked away from the wrestling with the mark of a crucified step. All great Christians have walked with a spiritual limp.

The spiritual lessons seen in Genesis 32:

1. All of us "limp" somewhere, even after we are saved (Romans 7). The Old English for "limp" is halt, as a man who limps "halts" between each step.
2. We are afflicted all our lives by the "old man"—Jacob.
3. The flesh lays hold on us to bring us to the end of ourselves.
4. The old nature is never "eradicated" till death. (32:31)
5. The flesh plans, schemes, supposes this and that, and imagines that it is able to order our lives, but it must be withheld (Galatians 5) and crucified (Galatians 2:20).
6. A Christian must be broken to helpless "clinging" before the blessing comes.

GENESIS CHAPTER 33

33:2 The order of importance of Jacob's affections.

33:9 Not many men can say "I have enough".

33:17 Succoth is the final outpost from Haran in Jacob's return to Canaan. "Booths" are so very appropriate for the pilgrim life of the Christian. We live in tents (II Pet. 1:13, 14), and have here no abiding city (Heb. 13:14). The idea of houses and booths are significant indeed. The idea of permanence and pilgrimage are involved. The Christian possesses both a patience and an impatience in the matter of his future hope and the second coming of Jesus back to the earth. We are to have the attitude of working as if we were to remain on earth for a thousand years in service to Christ, but watching and waiting as if Jesus would come today. Here is the true idea of permanence through the days of our pilgrimage. (O. Talmadge Spence, *The Foundations Bible Commentary on the Pentateuch*, page 188).

33:20 God of the God of Israel.

GENESIS CHAPTER 34

34:1 With no sisters, Dinah was looking for some female companionship.

34:5 But Jacob apparently did nothing about it.

33:7 First time "Israel" is used in a collective sense.

34:12 "You name your price and I'll pay it".

Marginal Notes on Genesis

34:19 A rapist was the most honorable man in his family!

34:21 "They are no threat to us and we can get their money!"

34:30 Jacob never forgot about this- see Genesis 49:5-7.

34:30 Jacob keeps using "I" and "me", not "us". He has a very self-centered attitude in this situation. He also never forgot (or forgave) what Levi and Simeon did (Genesis 49:5-7).

Four burials in Genesis 35:

1. Of the idols- 35:4
2. Of Deborah- 35:8
3. Of Rachel- 35:19
4. Of Isaac- 35:29

GENESIS CHAPTER 35

35:1ff Three steps to revival in Genesis 35:

1. "Let us arise, and go up to Beth-el" (35:3). This is the place of revelation or "closeness to God." For the Christian it may stand for the time of his conviction, conversion, consecration, or his call to the life of faith. Every Christian needs to "go back to Bethel" once in a while.
2. "Put away the strange gods" (35:2).
3. "And be clean, and change your garments." (35:2)

35:4 The earrings were associated with the idolatry in the house.

35:4 There are seven oaks mentioned in Scripture; here; Genesis 35:8; 2 Samuel 18:9; 1 Chronicles 10:12; Joshua 24:26; Judges 6:11; 1 Kings 13:14.

35:10 At Peniel God changed Jacob's name to Israel (32:28), but there Jacob did not have much experience of this new name. It was at Bethel that Jacob was actually renewed and became a new person, a transformed person. This kind of change can be experienced only at Bethel.

35:11 El Shaddai.

35:11 The charge given to Adam and to Noah is repeated here to Jacob.

35:14 First mention of a drink offering.

35:18 "Son of My Right Hand".

35:18 Rachel's death is mention but not Leah's.

35:18 Departing to where? No support for the heresy of "soul sleep" here.

35:20 Still well-known in Samuel's day (1 Samuel 10:2).

35:22 Reuben was looking to assert his leadership of the family as the first born, but he was presumptuous in doing so. This act cost him the birthright, blessing and honor of being the messianic tribe.

35:29 Was Rebekah still alive?

GENESIS CHAPTER 36

36:15 "dukes"= chiefs.

36:31 How could Moses know anything about kings ruling over Israel when there was no king in Israel until hundreds of years after his death? Moses had Deuteronomy 17:14-20; 28:36 revealed to him.

GENESIS CHAPTER 37

Summary of Joseph as a type of Christ (From *Gleanings in Genesis* by A. W. Pink)

Genesis 37 and 38

1. Joseph was a shepherd (37:2); Jesus is the Great Shepherd (John 10).
2. Joseph was opposed to and exposed evil (37:2); Jesus did the same.
3. Joseph was loved by his father (37:3-4); Jesus was beloved by the Father. (Mat. 3:17; 17:5; John 10:17; Philippians 2:9)
4. Joseph was hated by his brothers (37:4); Jesus was hated by His brothers (John 1:11; Luke 19:14).
5. Joseph was hated for his words (37:8); Jesus was hated for His words of truth. (John 7:7; 3:32)
6. Joseph was promised a remarkable future (37:7-12); Jesus looked passed the cross to the joy set before Him (Isaiah 9:6,7; Luke 1:31-33; Hebrews 12:2).
7. Joseph foretold of his future sovereignty (37:7-12); Jesus did the same. (Mat. 26:64)
8. Joseph was envied by his brothers (37:11); Jesus was envied by His. (Mat. 27:17-18)
9. Joseph was sent by his father to his brothers (37:13); Jesus was sent to the 'lost sheep of Israel,' by His father (John 4:34; 5:30; 6:38-40; 12:48-50; 17:21)
10. Joseph seeks out his brothers (37:14-17); Jesus sought out His (Luke 19:10)
11. Joseph seeks the welfare of his brothers (37:14); Jesus came not to condemn but that the world might be saved through Him. (John 3:17)
12. Joseph seeks his brothers until he finds them; Jesus seeks us until He finds us. And this at the initiative of the f(F)ather.
13. Joseph was conspired against (37:18); Jesus was also conspired against. (Mat. 12:14)
14. Joseph's brothers did not believe his dreams (37:19, 29); Jesus' brethren did not believe His words. (Mat. 27:39-43; John 3:18, 36)
15. Joseph was stripped of his coat (37:23); Jesus was stripped of His coat. (Mat. 27:27, 28; John 19:23)
16. Joseph was cast into a pit (37:24); Jesus was thrown into a grave.
17. Joseph was taken out of the pit, alive in his body (37:28); Jesus was bodily-resurrected from the tomb (pit).
18. Joseph's brothers mingled hypocrisy with their hatred (37:27); the Jews did the same with Jesus (Mat. 27:35, 36; John 18:28, 31)

Marginal Notes on Genesis

19. Joseph is sold for the price of a slave (37:38); Jesus was sold for thirty pieces of silver (the price of a slave).
20. Judah suggested the idea of selling his brother (37:26-28); the Greek name for Judah is Judas (Mat. 1:2-3).
21. Joseph's blood sprinkled coat (goat blood) is presented to his father (37:31); Jesus is our scapegoat and His blood was presented to the Father as a sin offering. (Leviticus 16:8-10)

Genesis 39

22. Joseph becomes a servant (39:1); Jesus became a servant (Philippians 2:6, 7)
23. Joseph was a prosperous servant (39:2, 3); Jesus was also a prosperous Servant (Isaiah 52:13; 53:10)
24. Joseph's master was well pleased with him (39:4); the Father was always pleased with what Jesus did (John 8:29).
25. Joseph, the servant, was made a blessing to others (39:5); Jesus was a blessing to the world.
26. Joseph was a goodly person (39:6); Jesus came as a servant into the world and yet lived a goodly (perfect) life.
27. Joseph was sorely tempted and did not sin (39:7-12); Jesus was tempted and did not sin (Mat. 4:1-11; Heb. 2:18; 4:15)
28. Joseph was falsely accused (39:16-18); Jesus was falsely accused (Mat. 16:59, 60).
29. Joseph attempted no defense (39:19); Jesus gave no defense at His trials (Isaiah 53:7).
30. Joseph was cast into prison, though he was innocent (39:20); Jesus is sentenced to death though Pilate found no fault in Him (John 19:4, 6).
31. Joseph thus suffered at the hands of the Gentiles (first by his brethren then by the Gentiles); Jesus was sold by His brethren then suffered at the hands of the Romans (Gentiles).
32. Joseph, the innocent one, suffered severely (Psalm 105:17, 18); Jesus suffered by crucifixion.
33. Joseph won the respect of his jailor (39:21); Jesus won the respect of a Roman centurion standing at the cross (Luke 23:47).

Genesis 40

34. Joseph was numbered with transgressors (40:1-3); as it was prophesied about Jesus (Isaiah 53:12) and as it was (Mark 15:28).
35. Joseph was the means of blessing to one, but the pronouncer of judgment on the other (40:16, 17, 19); as Jesus was a blessing to one of the thieves He was crucified between (Luke 23:43).
36. Joseph evidenced his knowledge of the future and gave credit to God alone (40:8); as Jesus did the same on earth (John 12:49).
37. Joseph desired to be remembered by the butler (40:14); as Jesus said, "This do in remembrance of Me." (Luke 22:19)

Genesis 41

38. Joseph was put in prison (the tomb) but God would not allow him to remain there because God's purpose for Joseph was not yet fulfilled. So it was with Jesus Christ, God would not allow Him to remain in the tomb (Acts 2:24). Joseph changed his prison clothes for clothes of glory as did Jesus Christ (John 20:6, 7).
39. Joseph was delivered from prison by the hand of God (God sending a dream to Pharaoh and Joseph's testimony in 45:7-9); as God raised Jesus from the tomb (Acts 2:32; 10:40).
40. Joseph is seen now as the Revealer of secrets; compare 41:16 with the words of Jesus in John 17:8; 8:28; and 12:49. Compare 41:25 with God revealing what He would shortly do through Jesus Christ in Revelation 1:1.

41. Joseph warned of a coming danger, and urged his hearers to make suitable provision to meet it (41:33-36); as did Jesus Christ warn His hearers that death did not end all but there was a life beyond the grave that one should prepare and be ready for now.
42. Joseph is portrayed as a Wonderful Counselor in giving wisdom to Pharaoh (41:33-36); as Christ is known as the One "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).
43. Joseph's counsel commended itself to Pharaoh and his officers (41:37-39); as did Jesus' teaching while He walked on earth (Matt. 7:28-29; 13:54; and compare John 7:46 with Genesis 41:38).
44. Joseph is exalted, and set over all Egypt (41:39-40); as God highly exalted Jesus (1 Peter 3:22; Philippians 2:5-11).
45. Joseph was seated on the throne of another; as Jesus shares the Throne with the Father. "Today our Lord Jesus Christ shares the throne with the Father as Joseph shared the throne of Pharaoh. As Joseph ruled over Pharaoh's house with his word, so today our Lord Jesus Christ rules over Father as Joseph shared the throne of Pharaoh. As Joseph ruled over Pharaoh's house with his word, so today our Lord Jesus Christ rules over the Father's household, the household of faith, the Church, by and through His Word.
46. Joseph was exalted to the throne because of his personal worth; as Jesus was highly exalted for His personal worth (Philippians 2:6-9).
47. Joseph was invested with such insignia as became his new position (41:42); as was our Lord Jesus Christ (Acts 5:31; Hebrews 2:9; Revelation 1:13).
48. Joseph's authority and glory were publicly owned (41:43); as Peter publicly declared the Lordship of Jesus Christ on Pentecost (Acts 2:36; Philippians 2:10)
49. Joseph received from Pharaoh a new name (41:45); as God gave Jesus Christ a new name (Philippians 2:9, 10; Matthew 1:21; Acts 5:31). True is was the name "Jesus" given to Him at His birth. Jesus means Savior, but Jesus could not save His people from their sins until after His death, burial, and resurrection. As Joseph did not become his people's savior until after his "death," "burial," and "resurrection."
50. Joseph was thirty years old when he began his ministry (41:46); as Jesus was thirty when He began His public ministry (Luke 3:23).

Genesis 41

51. Joseph's exaltation was followed by a season of plenty (41:47-49); as their (is) a season of harvest now after Jesus' exaltation as LORD. This time period is known as "the time of the Gentiles." (Romans 11:25; John 12:24).
52. Joseph's exaltation was also followed by a period of famine (41:53-54); as 'the time of Gentiles' will come to an end and 'the time of Jacob's trouble' (Jeremiah 30:7) will begin. (See Daniel 12:7; Mark 13:19-20 (it will a very grievous time (as in Genesis 41:31)). It will be a time when the whole earth (a picture of all of Egypt) will be tried. (Revelation 3:10). See Amos 8:11-12 for the kind of famine coming (or may already be here) - a famine of the Word of God.
53. Joseph, alone, is now seen as dispersing bread to a perishing world (41:55); as Jesus is the One who alone disperses the Bread of Life (Acts 4:12; Matthew 17:5 ' . . . hear Him.'
54. Joseph became a Saviour to all peoples (41:57; 54); as Jesus is the Savior to all peoples (John 3:16; Revelation 5:9).
55. Joseph has unlimited resources to meet the need of all the people (41:49); as we read of the riches of Christ's grace in passages such as Eph. 1:7; 2:7; 2:4; 1 Peter 1:3; Eph. 3:8; Col. 2:9; Romans 10:12.

Genesis 42

56. Joseph's family is driven out of their own land (42:1-3, 5); this is in fulfillment of God's prophecy in Genesis 15:13. And so, a few years after Joseph's brothers rejected him they are

forced out of their country as were the Jews after a few years after rejecting Christ were scattered into the world by the Romans.

57. Joseph was unknown and unrecognized by his brethren (42:6, 8); as Jesus today is not recognized by the Jews. Joseph was exalted over all the house of Pharaoh, but Jacob knew it not. All these years he thought (assumed) that Joseph was dead! Today, Jews 'believe' Jesus to be dead and do not know that He has been exalted as LORD over all the world.

58. Joseph, however, saw and knew his brethren (42:7); so too, Jesus' eye is on the Jews even today (Jeremiah 16:17; Hosea 5:3).

59. Joseph punished his brethren (42:7, 17); as God (Jesus) is dealing harshly with the Jews today (Hosea 9:17; Matthew 23:35-36, 38-39. "Joseph was the cause of their troubles now. Joseph was punishing them for their past dealing with himself. The secret of all Judah's suffering during the past centuries is to be found in the fact that the rejected Messiah has been dealing 'roughly' with them."

60. Joseph made provision for his brethren while they were in a strange land (42:25); as God (Jesus) promised to provide for the Jews while they are scattered (Jeremiah 30:11; Ezekiel 11:16)

This is not nearly a complete list. Some students have found as many as 152 parallels.

A simple outline of the seven-fold type of Christ is given as follows:

1. His Silent Years (37:2-3).
2. His Public Ministry (37:4-19)
3. His Humiliation (37:20-36; 39:1 - 41:13)
4. His Exaltation (41:14-57)
5. His Return (42:1 - 48:12)
6. His Brethren (48:13 - 49:33).
7. His Blessedness (50:1-21).

37:1 At this point Jacob was a transformed person, but he was not yet mature.

37:1,2 There are 17 silent years in the life of Joseph, as there were about 18 silent years in the life of Jesus. We saw Jesus at age 12 in Luke 2⁴¹⁻⁵¹, but not again until he was 30 years old.

37:2 The ill-will toward Joseph was started by the sons of the concubines. Dan is of the concubines (Bilhah) and if he is a type of the antichrist, then we would expect him to be in opposition to Joseph, a type of Christ.

37:2 Joseph, like Abel, was a shepherd. This signifies that the mature Christian life is the shepherding life to care for others (John 10:11; 21:15-17).

37:3 Never a good thing to elevate one child at the expense of the others. This is how you provoke your children to wrath (Ephesians 6:4; Colossians 3:21).

37:3 A mark of honor and rank and worn by the chief son or heir. Joseph had inherited the birthright (1 Chronicles 5:1,2).

37:3 Most of the commentators mistranslate this as "coat of many pieces" but that would be a better description of the coat after 37:33.

37:8 Yes he will! Fulfilled in Genesis 50:8.

37:10 Refutes Romanist teaching that the “moon” in Revelation 12:1 is Mary.

37:11 It is jealousy and envy that is the motivation of this sin against Joseph, as it motivated Cain to kill Abel and for Saul to persecute David. Pilate knew the Jewish leaders had delivered up Jesus to him because of envy (Mark 15:10). Korah’s rebellion was motivated by envy in Numbers 16.

37:22 Reuben was hoping to rescue Joseph later.

37:23 In so doing, they refused to acknowledge Joseph as the heir. With him dead, his brothers may have hoped that they would get his portion of the inheritance. Matthew 21:38 shows the same hateful attitude Israel had against Christ. Jesus also had his raiment stripped from Him as He hung naked on the cross.

37:24 The pit, a type of hell, or the grave. Maybe an unused cistern.

37:25 Matthew 27:36- they also sat down and watched Christ in His agony on the cross.

37:26 As the eldest, Reuben should have been able to “order” his younger brothers to obey him but he apparently had little respect among his brothers. Reuben had the least malice toward Joseph but couldn’t stop his brothers from their plan, which may have been orchestrated by Simeon, if he did possess the ill temper that the Bible seems to suggest.

37:27 Punishable by death under the law- Exodus 21:16; Deuteronomy 24:7.

37:27 Slaves were in great demand in Egypt.

37:27 Joseph's brothers didn't care if his blood was on their hands unlike Israel which was were willing to have the blood of Jesus on their hands when they said “his blood be on us and on our children.”

37:28 How can you sell a man if you don't own him?

37:28 The “twenty pieces of silver” was the price for a slave boy between five and twenty (Leviticus 27:5), and although the price of a female slave was thirty pieces (Exodus 21:32), Joseph receives less because he is not yet “full grown.”

37:32 “Thy son” not “our brother”

37:33 Jacob was deceived by the blood a kid as he once deceived his father with the skin of a kid in Genesis 27:16

37:33 They allowed Jacob to draw his own conclusion

37:35 These daughters were daughters-in-law, since Jacob only had one daughter, Dinah

GENESIS CHAPTER 38

38:1 These events surrounding Judah taking a wife took place about the same as his participation in selling Joseph into slavery. It is amazing to see how he could go about his business with the indifference regarding what he did to Joseph and what his ultimate fate was.

38:2 Judah took a wife of Canaan, something Esau also did, to the dismay of Isaac and Rebekah.

38:7 We are not told of the nature of his wickedness. Could it have something to do with his Canaanite mother and her bad influence?

38:8 Levirate marriage. This would be incorporated into the Mosaic law in Deuteronomy 25:5-10.

38:9 On was a selfish man, again, probably influenced by his Canaanite mother. He cared nothing for the name or family of his older brother.

38:9 This is not masturbation but On “pulled out” while in the act of intercourse with Tamar, spilling his sperm on the ground. He went through all the pleasure of the act but then pulled out when the responsibility part came in the act.

38:18 The signet was used to certify legal documents. The fact it went missing means that the thief could have forged legal documents using Judah’s seal. In his lust, he let something go that was very important to him.

38:18 Bracelets were also worn by wealthy men.

38:18 Wealthy men also carried a staff with their name written on it.

38:19 There are nine widows mentioned in Scripture: 2 Samuel 14:5; 1 Kings 7:14; 11:26 17:9; Mark 12:42; Luke 2:37; 7:12; 18:3 and here in this text.

38:24 As the head of his family, Judah seemed to have the power to put family members to death for these kind of sins.

38:25 “Whose baby is it?” Tamar proves it is Judah’s, which is why she kept his staff and signet ring.

38:26 Judah knew when he was licked. Despite his sin, he displays an open heart ready to confess his sin and humility, two qualifications needed for leadership.

GENESIS CHAPTER 39

39:1 The fact that he was an Egyptian is notable since Egypt was controlled by a foreign power in these days. The Pharaoh of this account was not an Egyptian.

39:7 It is always “sex o’clock with some people!

39:7-12 If Potiphar was a eunuch, it would explain the action and attitudes of his wife toward Joseph.

39:12 Joseph lost his coat, his job, his reputation, his “opportunity” and his freedom, but he saved his character and his future usefulness for God. He obeys 2 Timothy 2:22 to the letter.

39:13 Better to lose your coat than your testimony.

39:14 No one probably believed her but what could her husband do? Call his wife a liar?

39:14 Christ was also falsely accused- Matthew 26:60.

39:19,20 Joseph was defenseless here, just as Jesus was in Matthew 27:11-14. Joseph had no trial as slaves had no access to any criminal justice system. Christ had a kangaroo trial, Joseph had none.

39:21 We have no record of Joseph complaining about these injustices. In the same way, Jesus “opened not His mouth” about the injustices He suffered (Isaiah 53:7).

GENESIS CHAPTER 40

40:5 Joseph is imprisoned with two others, Jesus is crucified with two thieves as a thief. Both Joseph and Jesus were innocent of the charges made against them.

40:8 Yes, they do!

1. A man can know what God said if he is willing to face facts (Deut. 18:21).
2. God reveals secrets to those who fear Him (Deut. 29:29; Psa. 25:14).
3. God will show nothing to a “learned man” who turns up His nose at plain words simply because he cannot believe what they say (Isa. 29:12–13).
4. God reveals his greatest truths to “babies” (Isa. 28:9; Luke 10:21).
5. No church, priest, or pope can interpret anything relating to the future (2 Pet. 2:20–21) because God is not interested in revealing prophetic truth to people who reject the doctrine of the future restoration of Israel (Dan. 2:10, 23, 28).
6. Learning, education, wit, brains, mind power, and intellectual abilities are not related to understanding future revelation (Dan. 2:30; 1 Pet. 1:12).
7. “The testimony of Jesus is the spirit of prophecy” (Rev. 19:10); therefore, the Lord reveals His secrets to prophets, not priests (Amos 3:7).
8. What God reveals to the humblest believer by the Holy Spirit (who compares Scripture with Scripture—1 Cor. 2:13) cannot be ascertained or verified or comprehended by the greatest Greek and Hebrew scholar who ever lived, if he attempted to usurp the Holy Spirit as “Interpreter” with lexicons and learning (1 Cor. 2:10–15). (Peter Ruckman, *Bible Believer’s Commentary on Genesis*.)

40:9,16 There is bread and wine present, a type of the Lord’s supper, instituted by Christ.

40:11 Showing the wine used in the Lord’s supper is “new”, unfermented and non-alcoholic.

40:17 Birds are usually an ill omen in Scripture and often represent devils.

40:20 Always a national holiday.

40:23 Joseph had been tested for 13 years up to this point, since he was sold into Egypt.

GENESIS CHAPTER 41

41:1 The thing was true but the time appointed was long (Daniel 10:1).

41:6 In Egypt the prevailing winds are from the north and south. This is a hot, blighting wind.

41:14 A beard was a disgrace in Egypt.

41:14 A type of Christ (Joseph) ruling the world (Egypt) in the millennium.

41:14 You can't stand before the king in your prison garb.

41:32 Two witnesses.

41:34 A foreign jailbird and ex-slave telling a king what to do!

41:39 Pharaoh gives God the glory for the interpretation. It is God that showed Jesus all things (John 5:20), and it is the Spirit of God that shows these same things to the Christian (John 16:15).

41:40 So Jesus is a Son over His own house (Hebrews 3:3). His house was the house of Israel, and in this age it is the household of God.

41:43 Philippians 2:9,10.

41:45 Joseph married into a very powerful family, with a Gentile bride.

41:45 "Revealer of secrets". Daniel did the same thing.

41:46 Jesus was 30 years old when he began His public ministry.

41:50 Both Jesus and Joseph had Gentile brides.

41:55 Mary said this of Christ in John 2:5.

41:57 Joseph was the savior of the whole world, as Christ is.

GENESIS CHAPTER 42

In Genesis 42, we see Joseph (Christ) putting his brothers (Israel) through "great tribulation" for their rejection of him.

"Here follows the complete story of a sinner's salvation, (Genesis 42-45) until Joseph, a type of Christ, reveals Himself to the sinner...you will see how God deals with the sinner in listening to him, dealing with him, getting him under conviction, testing him for his honesty, testing him for his motives, rewarding him for his effort, bringing him under conviction, getting him to confess sin, getting him to repent, getting him to believe and then revealing Himself to him. The passages are 42:2,5,7,8,11,17,21,28,35; 43:11,14,20,31; 44:7,9,13,16; 45:1,2,15 (Peter Ruckman, *Ruckman Reference Bible*, page 84)."

42:1 It is usually a famine (or troubles) that starts the process of the sinner being brought to Jesus.

42:2,38 Jacob may have suspected his others sons were responsible for what happened to Joseph, which made his hesitant to trust Benjamin with them.

- 42:7 Jesus dealing with a sinner:
1. Having come to buy, the sinner is rebuked.
 2. Although the sinner is willing to go through religious forms of worship (42:6), he “worships what he knows not.”
 3. God knows the sinner, but asks him questions to see what he will answer.
 4. Joseph’s brethren “knew not him” (42:8). Compare this with John 1:10,11.
 5. God charges the sinner who comes to Him with sin (42:9).
 6. The sinner immediately justifies himself and goes into lengthy explanations about what a fine person he is.
 7. God insists that you are a sinner.
 8. The sinner now assumes the defensive in earnest (42:13) and insists that he is “handicapped,” “has had bad luck,” “bad heredity and environment,” “not as good as he ought to be, etc.,” but he certainly is not guilty.
 9. The Lord keeps right on applying the word (42:14). He now takes the hapless sinner and gives him a taste of judgment. Reuben, Simeon, Levi, Judah, et al., finally get their share of fun; they are put in the jail where Joseph had been, and it was only the good will and good nature of Joseph that got them out in three days (42:17).

42:9 Egypt was open to attack from the northeast, which made Joseph to make this charge. Were they trying to gather intelligence about Egyptian defenses?

42:24 Simeon may have had the most violent nature and may have instigated their treatment of Joseph, so Joseph selected him to be bound and held in ward.

42:24 Joseph wept 9 times: 42:24; 43:30; 45:1,2,14,15; 46:29; 50:1,17. We was a very tender-hearted man. Jesus also wept several times in Scripture, as in John 11:35; Matthew 23:37-39; Luke 13:34,35; Luke 22:39-46.

42:30 In the tribulation, Jesus will put on a “harsh face” toward Israel and will “speak roughly”.

42:35 If Joseph had returned the money publicly, it would have aroused suspicion. If he kept the money, it could have caused hardship for his family in Canaan.

42:36 Jacob’s pity party.

GENESIS CHAPTER 43

43:8 “lad” but Benjamin was around 30 years ago.

43:23 This servant talks as if he was a convert to Joseph’s God.

43:25 Archaic for “they made ready at that time.”

43:33 How does this stranger know about our order of birth? Jesus knows more about the sinner than the sinner realizes.

43:34 Five times as much because Rachel died giving birth to Benjamin.

GENESIS CHAPTER 44

44:2 Another test- will they abandon their youngest brother when he is so accused?

44:15 "Do you think I'm stupid?"

44:28 Joseph learns his brother deceived Jacob into thinking that he was dead.

44:33 Judah offers himself a substitute for Benjamin, as Christ did for the sins of the world

GENESIS CHAPTER 45

45:3 Before this, Joseph spoke through interpreters (prophets) but now he speaks to his brethren "face to face". In the tribulation, Jesus will speak to Israel through the 144,000 and then the Two Witnesses, but at the end, He will reveal Himself as speak to Israel "face to face".

45:3 Both Jesus and Joseph "troubled" people. In Matthew 2:3, Herod and all Jerusalem were likewise "troubled" when Jesus Christ shows up at His birth in Bethlehem. This is also seen in Zechariah 12:9-14.

45:4 "I am Jesus, Whom you crucified" Zechariah 12:10, 13:6.

45:6 Seven years of famine = seven years of tribulation.

45:8 "father" This is not the Hebrew *Ab*, "father"; but *Ab en Perao* is an Egyptian title of high office of state, first minister of Pharaoh's household.

45:11 Joseph provides for Israel through the famine, as Jesus will provide for Israel through the tribulation, probably by a reoccurrence of the manna.

45:12 The mouth, a symbol of power and authority.

GENESIS CHAPTER 46

46:2 A visitation in the night seasons.

46:3 Jacob was hesitant because he remembered all the trouble Abraham had in Egypt and the earlier warnings by God about going to Egypt.

46:12 "but Er and Onan" These are not to be reckoned in the geneology. Hezron and Hamul take their place.

46:13 The same Job as in the book of Job?

46:27 No conflict with the "75" Stephen mentions in Acts 7:14. Moses is only counting the immediate family where Stephen adds the additional ones that were in the household but not necessarily family.

46:34 Joseph gave this advice so that his family would be planted in Goshen, away from the main part of Egyptian society. He did not want his family to intermingle too much with Egypt and didn't want them influenced or corrupted by Egyptian society.

46:34 In Egypt, shepherds are an abomination. The world hates Bible-preaching and teaching pastors. Also, the Hebrews would eat the sacred cattle that the Egyptians worshipped.

GENESIS CHAPTER 47

47:3 Jacob was not ashamed of who he was and he was not going to apologize for it

47:8 The first question an Oriental will ask, although it is considered rude in the West

47:9 Life as a pilgrimage.

47:10 The less is blessed of the better, as in Hebrews 7:7.

47:21 Urban planning.

47:24 He got a double tithe, typically imposed on sharecroppers.

47:26 The clergy was exempt from taxation. There is a basis for churches to be tax-free and ministers not to have their ministerial income subject to taxation.

47:29 We also saw this in Genesis 24:2.

GENESIS CHAPTER 48

48:1 First mention of sickness.

48:5 Ephraim and Manasseh incorporated into the tribes of Israel, replacing Reuben and Simeon. Jacob would adopted these sons of Joseph as his own.

48:11 God always gives more than you expect or ask.

GENESIS CHAPTER 49

49:1 “Genesis 49:1-28 is an abstract of the entire Bible and a summary of the history of God’s people, as seen in the twelve sons of Jacob, the nation of Israel, and the church. It is also a portrait of the personal history of every believer. Jacob’s first four sons — Reuben, Simeon, Levi, and Judah — were sinners, indicating that the history of God’s people begins with sinners. However, two of these sinners, Levi and Judah, were transformed to become priests and kings. Out of the kingship with Judah a kingly salvation was produced, which was preached as the gospel in the Gentile world by Zebulun and which issued in the church life with Issachar. But the apostasy came in through Dan, followed by the recovery with Gad, which issued in the sufficiency of the riches of Christ with Asher and in the resurrection with Naphtali. Finally, the history of God’s people concludes with Joseph and Benjamin, who typify Christ as the One who is altogether victorious and perfect, without defect. According to Jacob’s prophecy and Moses’ word, Joseph brought in God’s boundless, universal blessing (vv. 22-26; Deut. 33:13-16), and Benjamin, God’s eternal dwelling place (Deut. 33:12). Thus, the conclusion of Gen. 49 corresponds with the conclusion of the entire Bible — the universal blessing in the new heaven and the new earth, in which is God’s eternal dwelling, the New Jerusalem, as the issue and goal of God’s universal (*Recovery Version of the Bible Notes*).”

49:1 It must have been a great comfort to the old man to have all his twelve sons with him. What a quiet answer this was to his former unbelief! They were all there, yet he could remember the time when he had said, “Me have ye bereaved of my children: Joseph is not, and Simeon is

not, and ye will take Benjamin away.” “Jacob called unto his sons,” so he was not bereaved after all. They are all here, Jacob. It falls to the lot of few fathers to have twelve sons, and to fewer still to have all twelve of them gathered about his dying bed.

49:1 Jacob's eyes were physically dim, but the old blind man could see to the coming of the Lord.

49:1 “The last days” refer to the days that precede the end of the Tribulation and the beginning of the Millennium. First occurrence of the term out of fourteen uses: Genesis 49:1. Numbers 24:14. Deuteronomy 4:30; Deuteronomy 31:29. Isaiah 2:2. Jeremiah 23:20; Jeremiah 30:24; Jeremiah 48:47; Jeremiah 49:39. Ezekiel 38:16. Daniel 2:28; Daniel 10:14. Hosea 3:5. Micah 4:1. In ten of these rendered "latter days".

49:3 Ruben is the firstborn yet Judah gets the blessing. Ruben went up to Jacob's concubine, therefore disqualifying himself from the birthright. Simeon and Levi are disqualified because of their anger. So the blessing goes to the fourth oldest son Judah although he was no great moral example himself yet he did vindicate himself when he offered himself as a substitute for Benjamin. Therefore the messianic tribe is Judah when it should have been Ruben. Joseph got the material blessing, Levi the priestly blessing and Judah the kingly blessing.

49:3 Jacob fixes his eyes on his firstborn. He must say something sharp that would dishonour him, but he does not deny him the rights of birthright. He clothes him with the robes and the jewels of primogeniture, and then he strips him.

49:4 No prophet, priest, judge, king or hero came out of Reuben. Numbers 1:21 shows that Reuben decreased in population, for the figure given in Numbers 26:7 is 43,730; this is a subtraction of 2,770 from the figure given in Numbers 1:21. Reuben, with Gad and half of the Manassites, takes his inheritance east of Jordan and is one of the first tribes to become permanently “disinherited” in 2 Kings 10:33.

49:4 The greatest strength and dignity and power will not serve a man, so as to make him excel, if he be unstable.

49:5 The material blessings of Reuben go to Joseph (Genesis 49:22, 25–26); the priestly blessings go to Simeon and then to Levi, and then Levi loses them (Genesis 49:5), but gets them back (Numbers 25:11,12).

49:5 We do not read of the tribe of Simeon in the blessing of Moses at the end of Deuteronomy.

49:7 Simeon was absorbed into Judah and he received no inheritance in Canaan- Joshua 19:1-9.

49:7 The curse is not lifted so Simeon gets absorbed by Joseph and Levi gets no inheritance in the land, although he does get the priesthood. Both also miss the chance to be the Messianic tribe.

49:8 The section is plainly a prophecy about the Lord Jesus Christ. A dying Syrian (1,680 years before the birth of Christ) has given Jesus' title, His work, His calling, His means of transportation, His similitude, and His advent.

Marginal Notes on Genesis

49:8 Reuben should have been the Messianic tribe, but he went up to his father's concubine, so he was disqualified. Levi and Simeon murdered the men of Shechem in Genesis 34, so they were disqualified. The fourth son, Judah, got the blessing, although he was no real prize himself.

49:8 Jesus will come from the tribe of Judah. We would have expected Him to come from the tribe of the eldest, Rueben. But he went into his father's "bed", which disqualified him. Simeon and Levi would be next in birth order, but their anger disqualified them (Genesis 34:25). Judah is son #4 and he is no prize himself with his fooling around with prostitutes. But he was willing to be surety for Benjamin when Joseph threaten to enslave Benjamin, so that "sealed the deal" for Judah. As Judah would have been the "substitute" for Benjamin, Jesus is the substitute for all mankind due to His successful work on the cross.

49:8 Judah's name is "praise," hence his brothers shall praise him (Genesis 29:35; 1 Kings 1:38-40). Israel is not praising Jesus now but the will in the Millennium.

49:8 His hand was on "the neck of his enemies" (2 Samuel 8).

49:8 "thy brethren" The Jews.

49:8 His brethren certainly did "bow down to him" (Genesis 49:8; 2 Samuel 9:6) and they will again at the Second Coming in the Millennium.

49:9 Judah was "a lion's whelp" (Amos 3:8), and Jesus is called "The Lion of the tribe of Juda" in Revelation 5:5. Caleb, David, and Solomon are all "lions" from this tribe.

49:10 The scepter shows ruling authority. The "scepter" is the scepter of Numbers 24:17, showing the kingship of Christ, to be fully realized in the Millennium.

49:10 Fulfilled, first, in the crucifixion (John 12:32); secondly, in the calling out of the church (Acts 15:14); thirdly, in the restoration of Israel (Romans 11:24-28); and fourthly, in the conversion of the Gentile nations (Isaiah 2:1-5; 11:1-11; Acts 15:17).

49:11 The "ass's colt" is the one of Zechariah 9:9 and Matthew 21:5 that Jesus rode into Jerusalem to offer Israel the kingdom the first time.

49:11,12 The Second Advent is separated by the colon between these verses, a gap of 2000 years.

49:14 A lazy tribe that did not accomplish much. In Moses' blessing in Deut. 33:18b, Issachar was to rejoice for his tents.

49:17 Dan introduced idolatry into the nation and may be the tribe from which the Antichrist comes. Jacob ends this with a hope of salvation in 49:18. Dan is not mentioned in the listing of the tribes in Revelation 7. Ephraim is also missing. Hosea 4:17 says "Ephraim is joined to his idols- let him alone" so God did when it came time to call the 144000. He is replaced by the tribe of "Joseph" although his brother "Manasseh" is included.

Dan has an infamous history in Israel. They led Israel into organized apostasy, as we have already discussed. It's also possible that many Jewish apostates and atheists may be Danites, continuing the poor spiritual legacy of this tribe. While Dan and Ephraim are missing

from the tribes making up the 144,000, each will have his portion in the Millennium (Ezekiel 48:1,6).

49:20 Prophecy of a king in Israel.

49:24 The two advents are separated by the last comma in the verse.

49:27 Both King Saul and Saul of Tarsus/Paul the Apostle come from Benjamin.

49:28 There are more prophecies in this one chapter, uttered by a dying man, than in the entire Koran. Mohammad couldn't prophesy what he was going to have for dinner that night while Jacob is looking 4,000 years ahead to the Second Coming.

49:30 Abraham, Sarah, Isaac, Rebekah, Jacob and Leah were buried in the cave of Machpelah. The fact that Leah is buried here and not Rachel shows that Leah was God's choice for Jacob's wife, although he loved Rachel more. Leah was loved last, not first; and she, rather than Rachel, was buried at Machpelah. Leah was not outwardly attractive, but her character was more godly. Leah was not appreciated until after the "veiled" marriage, but then she was most fruitful. Leah was a second choice, only realized for her love after the marriage. Leah bore more sons than any of the wives and concubines of Jacob. All of these observations should be viewed in the light of the New Testament teaching of the bride of Christ.

GENESIS CHAPTER 50

50:2 Embalming involved the removal of the brain and internal organs and then filling the head and body with expensive spices. The body was then steeped in natron for 70 days, and then washed, wrapped in linen and placed in a wooden case.

50:3 The Hebrews never embalmed their dead.

50:4 Joseph may have grown a beard in the days of the mourning so he could not directly approach Pharaoh.

50:7,13 Jacob received an Egyptian state funeral

50:15 How often do we think like this, even after God has forgiven us?

50:21 Joseph forgave those who did him wrong as Christ forgave those who did Him wrong while He prayed "Father, forgive them" from the cross

50:23 It is difficult to define exactly how long a generation is in Scripture. It can vary anywhere from 33 years to 100 years.

50:24 Joseph was a prophet as Christ was.

50:25 Neither the bones of Joseph or Jesus were left behind in Egypt, a type of the world.

50:26 Genesis begins in a garden and ends in a coffin.

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