Apology for This Work

This work grew out of over 35 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 somewhat 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 a “reference commentary”. You, dear reader, hopefully can find some profit in this!

These marginal notes cannot be easily classified into any single theological system. I believe that no single human, uninspired 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 is 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 revelation. They can all make contributions to our overall understandings of the truth as tools, 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 and plan 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 misnamed 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 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.

The presupposition of this commentary is that what the Bible says is so and that we will not change or adjust 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 35 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 relationship 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.

**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 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
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
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; 15:2 et al
Pilgrim Way Expository Outline on Genesis

3. Most High God  14:18
4. Lord- The God Who Sees Me- 16:3
5. Almighty God- 17:1; 48:3
6. Judge of All The Earth- 18:25
7. Everlasting God- 18:25

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 chattering 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*).

**GENESIS CHRONOLOGY…a general overview based on Biblical presentations:**

<table>
<thead>
<tr>
<th>Event</th>
<th>Years After Creation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adam created</td>
<td>0</td>
</tr>
<tr>
<td>Adam’s age at birth of Seth</td>
<td>130</td>
</tr>
<tr>
<td>Birth of Enos</td>
<td>235</td>
</tr>
<tr>
<td>Birth of Cainan</td>
<td>325</td>
</tr>
<tr>
<td>Birth of Mahalaleel</td>
<td>395</td>
</tr>
<tr>
<td>Birth of Jared</td>
<td>460</td>
</tr>
<tr>
<td>Birth of Enoch</td>
<td>622</td>
</tr>
<tr>
<td>Birth of Methuselah</td>
<td>687</td>
</tr>
<tr>
<td>Birth of Lamech</td>
<td>874</td>
</tr>
<tr>
<td>Birth of Noah</td>
<td>1056</td>
</tr>
<tr>
<td>Flood</td>
<td>1656</td>
</tr>
<tr>
<td>Birth of Arphaxad</td>
<td>1658</td>
</tr>
<tr>
<td>Birth of Salah</td>
<td>1693</td>
</tr>
<tr>
<td>Birth of Eber</td>
<td>1723</td>
</tr>
<tr>
<td>Birth of Peleg</td>
<td>1757</td>
</tr>
<tr>
<td>Birth of Reu</td>
<td>1787</td>
</tr>
<tr>
<td>Birth of Serug</td>
<td>1819</td>
</tr>
<tr>
<td>Birth of Nahor</td>
<td>1849</td>
</tr>
<tr>
<td>Birth of Terah</td>
<td>1878</td>
</tr>
<tr>
<td>Birth of Abraham</td>
<td>2008</td>
</tr>
<tr>
<td>Abraham enters Canaan</td>
<td>2083</td>
</tr>
</tbody>
</table>
Pilgrim Way Expository Outline on Genesis

Birth of Ishmael 2094
Sodom destroyed 2107
Birth of Isaac 2108
Death of Sarah 2145
Isaac married 2148
Birth of Esau and Jacob 2168
Death of Abraham 2183
Birth of Joseph 2259
Death of Jacob 2315
Death of Joseph 2369

There are seven pairs of characters in Genesis:
1. Adam and Eve
2. Cain and Abel
3. Enoch and Noah
4. Abraham and Melchizedek
5. Ishmael and Isaac
6. Jacob and Esau
7. Joseph and Benjamin

There are seven prominent saints in Genesis
1. Abel
2. Enoch
3. Noah
4. Abraham
5. Isaac
6. Jacob
7. Joseph

COMPARISONS AND CONTRASTS GENESIS-REVELATION

COMPARISONS

<table>
<thead>
<tr>
<th>GENESIS</th>
<th>REVELATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>The First Rest 2:2</td>
<td>The Final Rest 22:21</td>
</tr>
<tr>
<td>The Tree of Life 2:9</td>
<td>The Tree of Life 22:2</td>
</tr>
<tr>
<td>The River 2:10</td>
<td>The River 22:1</td>
</tr>
<tr>
<td>The Husband 2:21-24</td>
<td>The Lamb 21:9</td>
</tr>
<tr>
<td>The Wife 2:21-24</td>
<td>The Bride 21:9</td>
</tr>
<tr>
<td>A Garden 2:8</td>
<td>A City 21:2</td>
</tr>
</tbody>
</table>

CONTRASTS

<table>
<thead>
<tr>
<th>GENESIS</th>
<th>REVELATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paradise Lost 3:6,23</td>
<td>Paradise Regained 21:1</td>
</tr>
<tr>
<td>Satan Victorious 3:1-7</td>
<td>Satan Defeated 12:10,11</td>
</tr>
<tr>
<td>The Divine Face Hidden 3:8</td>
<td>We &quot;shall see His face&quot; 22:4</td>
</tr>
<tr>
<td>Death Descending 2:17</td>
<td>Death Destroyed 21:4</td>
</tr>
</tbody>
</table>


First mentions in Genesis:
Sin 4:7  Angel 16:7
Blood 4:10  Prophet 20:7
Heart 6:5  Love 22:2
Wine 9:21  Worship 22:5
Sinners 13:13  Ghost 25:8
Believed 15:6  Kiss 27:26
Salvation 49:18

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
   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
   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 12:6
      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
     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
      4. Lot saved in the City. 19:10-16
      5. Lot saved from the City. 19:17-26
I. The Dim Light of a King. 20:1-18
   K. The Covenant of Beer-sheba. 21:22-34
   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
      4. His Exaltation. 41:14-57
      5. His Return. 42:1 - 48: 12
      7. His Blessedness. 50:1-21
   D. Egyptian Names. 39-47
   E. Harshness, Hostages, and Hindrances. 42 - 45
   F. Prophetic Blessings for the Tribes. 49:1-33
   G. Jacob's Finale and Joseph's Hope. 49:28-33; 50:22-26

Creation  1-2
Corruption 3-5
Condemnation 6-9
Confusion 10-11

1. Creation 1:1-2:3
2. Generations of the Heaven and the Earth 2:4-4:26
5. Generations of the Sons of Noah 10:1-11:9
8. Generations of Ishmael 25:12-18
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
* 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.


% 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.


* 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. He seems to hold to some form of the "Gap Theory" on page 12. He is at times too allegorical, which spoils the usefulness of the work.

# 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.


* 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.

  
  & 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. The fact that Cloud had to put a copyright notice at the bottom of every page is annoying.

# 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.


* 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/applicative approach.


* 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.


* 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.

# 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 travelers, 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 vigor 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.

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 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-rauhaum, 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.


& 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.

Lee, Witness, *Life Study Commentary on Genesis*, 1987. Large commentary by a disciple of Watchman Nee. Lee and his editors spiritualize too much, and there are some unusual and uncertain interpretations, but gold can be gleaned by the student with a discerning eye.

+ 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
Pilgrim Way Expository Outline on Genesis

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.

$ 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.


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.


* 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.

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 tōledôt 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.

@ 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.”

This book is Reconstructionist, Calvinist, post-millennial and North will correct the Authorized Version. Yet if you have the discernment, the book can be useful.


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.


* 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. The pdf edition I have only deals with the first 41 chapters. This was written earlier in Pink's ministry and some theological immaturity and Pink's lack of theological training are evident. His *Gleanings in Exodus* suffers from the same issues. His later commentaries on Joshua, John and Hebrews are better. This commentary was written in Pink's hyper-Calvinistic phase of his ministry, from which he moderated from somewhat later.

* 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.


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.


* 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. Holds strongly to the “Gap Theory”. Strongly dispensational and practical. One of his better commentaries. As with Ruckman’s commentaries, his earlier ones (pre-1980 or so) are better than his later commentaries. He wastes more space in the later commentaries attacking other writers and their interpretations. His earlier works on Genesis, Exodus, Proverbs, Matthew, Acts, Galatians-Colossians and Revelation don’t have as many of those attacks.

! 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 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.


* 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 but 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 as this is one of the best commentaries on the Pentateuch available. He occasionally quotes from the Revised Version, but Spence became stronger in his position regarding the Authorized Version as he got older. He seemed to dabble with modern versions and more critical books earlier in his ministry. Holds to some form of the “Gap Theory”. The weakest part of this commentary is his section on Numbers.

$ 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.


* 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.

* 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 Genes*, 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*.


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.
GENESIS CHAPTER 1

1. The Initial Creation 1:1

1:1 In the beginning God created the heaven and the earth.

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

The beginning of time.
1. John 1:1 takes us back farther, into eternity.
2. Time began at the creation of the universe and continues until the final judgment at the great white throne (Revelation 20:11-15).
3. We have no real idea of exactly how far back this goes but it is certainly more than 6,000 years. No verse tells us the exact date of the Creation so the 6,000-year date is conjecture, based on back-dating recorded Biblical events.
4. "No date is given for the creation of the earth. Time has to do with man and his history, not with the history of creation. The date in the margin of your Bible is reckoned from Adam, not from creation. It seems that God created the angels in Genesis 1:1. Sometime after the creation of angels, Lucifer, the highest of the angels, fell and influenced one-third of the angels to fall with him (see Isa. 14:12-17; Ezek. 28:12-19; Rev. 12:3, 4). The original creation was a perfect one (Deut. 32:4; 1 Car. 14:33), but some great catastrophe was the occasion of the chaotic condition stated in the second verse of Genesis 1. This we would infer from the active form of the verb "to be" in the Hebrew, "and the earth was without form and void." The Hebrew reads, "And the earth became an empty waste" (it seems also the description in the references of Isa. 45:18; 24:1; Jer. 4:23-26). In these passages we are expressly told that God did not create the earth a chaotic mass. From other portions of Scripture (mentioned above), we are led to infer that the earth was originally created for the dominion of Lucifer, brightest and best of the angelic band, and when he fell by transgression his dominion became a desolation. The use of the Hebrew word asah, translated "made," also suggests the reconstruction of the earth to make it a fit habitation for man. The fact that after man was created he was commanded, "Be fruitful and multiply, and replenish the earth," may give added weight to this inference. Although the earth may be old, as old as the archeological tests have implied, it only has been in existence a little over six thousand years. It is relatively young in its existence. God created everything old, mature, and full-grown in its original state (H. T. Spence, The Canon of Scripture, page 38)."
5. According to Ephesians 1:5,9, the motive of God's original creation was His desire and pleasure. God carried out the original creation to fulfill His desire and to satisfy His pleasure.

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
7. Sun worship- there was a plan to the creation
8. "God"
1. “Elohim”, plural, first revelation of the Trinity, plus all the “Let us” mentions in Genesis 1.

“created” bring something into existence out of nothing.

1. The motive of God’s creation was to:
   a. Fulfill His desire and to satisfy His good pleasure (Ephesians 1:5, 9)
   b. To glorify the Son (Colossians 1:15-19)
   c. To manifest God Himself (Psalm 19:1,2).

2. The means of God’s creation were:
   a. The Son of God (Colossians 1:15,16; Hebrews 1:2b)
   b. The Word of God (John 1:1-3; Hebrews 11:3)
      i. Hebrews 1:3 says that Christ holds all things by the word of His power, and
         Colossians 1:17 says that all things subsist in Christ. The earth is hanging on
         nothing, but, in reality, it is held by Christ.

“created” “…the creation myths other than the Hebrew version were marked by a belief that
God either struggled with an existing matter to form the world, or the world stemmed from some
aspect of the god’s being, usually from his anatomy. Only the Hebrews proclaimed an absolute
distinction between creature and Creator (Gary North, The Dominion Covenant, page 3).”

“earth” God created all the planets. We have discovered several 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 and it has no influence upon happenings on Earth. 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.

“The first line in the AV 1611 proves beyond any shadow of a doubt that this book is going to be
the most unusual one ever written. There are ten words in the sentence. (In the Hebrew text
there are seven.) This undesigned coincidence is remarkable when one studies the numerology
of the Bible and learns that the number seven is the number of “perfection” or completion given
as a sign to Israel, while the number ten is the number of the Gentile….. Psalm 12:6 tells us that
the Hebrew text is “tried…seven times.” Since God told the Hebrews to observe “sevens”
throughout their national feasts (see Lev. 23, 25), we are not surprised to find the opening
words of the Hebrew Bible (Gen. 1:1) are “Berashith bara Elohim eth hashamayim waeth
ha’aretz”—7 words, with 28 Hebrew letters (4x7), 14 letters in the subject (2x7), 14 letters in the
predicate (2x7), and “God” as the third word in the sentence. (Peter Ruckman, The Bible
Believer’s Commentary on Genesis).”

The Trinity acted in Creation:
   1. The Father (Genesis 1:1; Acts 17:24)
   2. The Son (John 1:1-3; Ephesians 3:9; Colossians 1:15,16)
   3. The Spirit (Genesis 1:2; Job 26:13; Ecclesiastes 12:7)

******************************************************************************

2. The Re-creation of the Heavens and the Earth 1:2

1:2 And the earth was without form, and void; and darkness was upon the face of the
depth. And the Spirit of God moved upon the face of the waters.

“without form”
   1. To lie waste, desolate.
2. If there was no pre-Adamic creation, this could simply refer to God creating the universe in stages.
3. If there was a pre-Adamic creation, this could refer to the divine judgment on that creation, sparked by Lucifer’s rebellion and fall.

The moral and spiritual state of fallen man is in a similar condition as was the original creation—waste, chaotic, disorganized. Only when the Spirit of God moves upon both the creation and the soul of a fallen man is there any hope for a reorganization and reform.

I tend to hold to the so-called “Gap” here.
1. Verse 1 is the original creation, verse 2 is the restoration and re-organization as a result of the chaos caused by Lucifer’s rebellion.
2. We can put Lucifer’s rebellion and fall here.
3. The Bible never gives a direct date for the creation. We cannot really be that dogmatic about “6,000 years” of human history. We might be able to trace back about 6,000 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.
4. 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?
5. It must be noted that those who hold to a “gap theory” are not doing so in order to compromise with the long ages of evolution. This 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.

a. 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.”

b. 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.

6. 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.
   a. 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.
   b. You can hold to a Young Earth Creation position and still hold to the Gap Theory. Nowhere does the Bible saw that Earth was created in 4004 B.C. Ussher came to that date by back-dating Biblical events as best as he could, but there could have been gaps in the Biblical record. We also are not sure about changes in the calendar over the millennia. But I hold to a Gap and I still maintain a rather recent creation and still reject the long ages of evolution.
      i. Ussher’s Annals of the World is still a very useful reference book and is recommended.

7. 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).

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 on can readily see a greatness to his sir 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 now 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, as 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. 1:2 - 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? Can we 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 God 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 are 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)."

A brief listing of men and writers in my library who would hold to the Gap Theory in its various forms would include:

1. Peter Ruckman
2. J. Finis Dake
3. O. Talmadge Spence
4. H. T. Spence (he seems to hint at it in his The Canon of Scripture)
5. John Bunyan (page 12 of his Exposition of the First Ten Chapters of Genesis)
6. 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. McGee can be infuriating at times!)
7. David Allen Hoffman (in his Common Man’s Reference Bible)
8. A. W. Pink, in his Gleanings in Genesis
9. Albert Barnes
10. Charles Spurgeon
11. Witness Lee in his Life Study Commentary series
12. The Scofield Reference Bible.
13. Self-Interpreting Bible by John Brown
14. William Kelly
15. Ethelbert Bullinger in his Companion Bible
16. Franz Delitzch

These men are not fools, ignorant people or deceivers but are advanced in their Christian experience and studies. Are opponents of the Gap Theory going to accuse men like these of trying to compromise with evolution? A majority of commentaries at my disposal seem to hold to some form of a gap. Of course, what a majority of the commentators say does not determine the truthfulness of a thing, but the observation is that this position is widespread and accepted across theological and denominational lines.

Men in my library who do not hold to the Gap Theory:

1. Henry Morris (he clearly comes out against it). Most of the Creation Scientists would be opposed to it as they are dogmatically dedicated to the 6,000-year timeline.
2. John Phillips
Many other commentaries make no mention of it or take no position on it. Of course, these lists are not exhaustive but only representative from works that I have access to.

"waters"

1. 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:
   a. 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.
      i. Waters “above” the firmament (or the land) could refer to a body of atmospheric of heavenly water.
   b. 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.
      i. Why the distinction with “the waters under the heaven” unless there were also waters “above” the heaven?
   c. 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.
      i. 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?
   d. Job 38:30  The waters are hid as with a stone, and the face of the deep is frozen.
      i. 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.
   e. Job 40:31  He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment.
      i. Satan makes this heavenly sea to “boil”.
   f. Psalms 104:6  Thou coverest it with the deep as with a garment: the waters stood above the mountains.
   g. Psalms 148:4  Praise him, ye heavens of heavens, and ye waters that be above the heavens.
      i. The strongest verse to suggest heavenly waters.
   h. 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)
      i. This probably deals with atmospheric waters.
   i. 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.
      i. See the frozen sea of Job 38:30.
   j. 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.
      i. See the frozen sea of Job 38:30.
2. 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.

******************************************************************************
3. The First Day  1:3-5

1:3 And God said, Let there be light: and there was light.

All things created by the Word of God- John 1:3. All He had to do was speak the word and it was so.

Evolutionists and other scientists cannot even define what light is. It is made up of waves or particles? They can tell us what it does but still are not able to tell us what it is.

The creative days of Genesis 1:

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

1:3,16 There was light before the creation of the sun, so this is obviously not sunlight. There were other sources of light, both natural and supernatural/divine. This is a strike against sun worship. Psalm 74:16 mentions both “the light” and “the sun”, showing two different types of light.

********************************************************************************

1:4 And God saw the light, that it was good: and God divided the light from the darkness.

“God divided”

1. God has always been a divider, not a uniter.
2. Also see Genesis 1:6,7,18.

********************************************************************************

1:5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

Biblical days begin at sunset.

Why does the Bible say “evening and morning” instead of “morning and evening?” God always works from the darkness to the light, from ignorance to knowledge, from sin to holiness...
God did not create the heavens and the earth in a moment but by process. Some things God does by crises, in a moment, and some things He does by process.

4. The Second Day 1:6-8

1:6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

“firmament” The English is from the Latin firmamentum, meaning “support” or “strengthen”. It is what strengthens or holds up (or back) the stars. The word was used in reference to the strong point of one’s argument. It pictures someone jutting out their chin as they speak forceful, convincing words. Only later was it used in reference to a “mainstay” or “support-prop”. The Bible uses it in reference to the sky and heavens above that separated and held up waters far above in the atmosphere. It would include earth’s atmosphere and into space. It refers to the atmospheric that extends into space that holds back the harmful radiation from the surface of the earth (Steven J. White, White’s Dictionary of the King James Language, volume 2, pages 121-122). It sits in the “midst” of the waters and the firmament divides waters from waters.

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. Even now, astronomers are finding water all over our solar system and throughout the universe, just as the Bible said!

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.

Another mention of heavenly waters, as the land divided waters that were “above” and “below” that heavenly firmament.

Material on this “heavenly water” from Peter Ruckman’s Bible Believer’s Commentary on Genesis:

1. Satan is in a body of water (Job 41:31–32).
2. This body of water is a “sea” (Job 41:31).
3. Christ comes through this “sea” at the Advent (Hab. 3:8–10; 2 Sam. 22:8–17).
4. This “sea” disappears after the explosion of “heaven and earth” (Rev. 20:11, 21:1-2).
5. Jesus comes down through this water to get to earth (Matt. 12:40; John 2).
6. This is the symbology of John the Baptist’s ministry (Matt. 3).
7. Christians go up through it at the Rapture.
8. This is typified by the Exodus through the Red “Sea” (Exod. 12–15).
9. This sea was colorless; it is now RED (Heb. 8:2, 5; 9:7–10, 12, 20–22, 24).
10. It became dyed through a transaction which involved a universal eternal fluid (Acts 20:28; Heb. 9:14).
11. This watery separation from God puts all sinners “under the wrath of God” in type (Jer. 5:22; Psa. 88:7, 18:16, 66:12, 69:14, 124:4).
12. It enables the sinner who accepts a substitute “receiver of God’s wrath” to become part of the substitute’s body and flesh (Eph. 5).
13. This “sea” has opened twice in the past and will open twice in the future.
14. These openings are typified by the crossings of Moses, Joshua, Elijah, and Elisha (Exod. 14, Josh. 2–4, 2 Kings 2).
15. Men under this water are likened to “fish” (Ecc. 9:12; Hab. 1:14).
16. Hence, the first four disciples called to minister are commercial fishermen (Matt. 4:19; Mark 1:17).
17. Where man has rejected the truth of this revelation, Paul prays that he will understand it (Eph. 3:18–19).
18. The truth is preserved in Christian hymnology (unwittingly) by various writers — “Crossing the bar,” “On Jordan’s stormy banks I stand,” “I won’t have to cross Jordan alone,” “Echo back ye ocean waves,” “We shall sing on that beautiful shore,” “While the nearer waters roll,” “Pilot me, over life’s tempestuous sea,” “Amid the flood of mortal ills prevailing”.
19. Twice in 3,000 years, the earth has been submerged under literal water (see 1:2 and 7:1–15) to enforce the scientific truth that the solar system, geographically, is under a body of water that is at least 100,000,000,000 times larger than the Atlantic and Pacific combined.
   a. I am not convinced that the original creation was wiped out by a flood between Genesis 1:1 and 1:2, even if I hold to the Gap Theory—jc.

1:8 And God called the firmament Heaven. And the evening and the morning were the second day.

God doesn’t say the heavens were good as it was now the domain of Satan.

5. The Third Day 1:9-13

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.

Was there one “supercontinent” before the Flood that was “divided” in Genesis 10:25? Were the continents “raised” here?

“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 rooks 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)

1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.
“and God saw that it was good” This phrase is used 7 times in Genesis 1.
**************************************************************************************************************************************************

1:11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

Three kinds of vegetation:
1. Grass
2. Herbs
3. Trees

“after his kind” 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”.

A wide range of variations are possible as long as the combinations lie within the existing genes. As a musician can combine musical notes into an infinite variety of tunes, but he must stay within the selection of notes available to him. So it is with genetics- you cannot go outside the established boundaries. Even if you only had 10 types of genes to use, they could still be arranged into a vast number of combinations.
**************************************************************************************************************************************************

1:12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good.

1:13 And the evening and the morning were the third day.
************************************************************************************************************

6. The Fourth Day 1:14-19

1:14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:
**********************************************************************************************************************************************

1:15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.
**********************************************************************************************************************************************

1:16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

Greater light- sun
Lesser light- moon

“The moon is the church. In Joseph’s dream, his father was likened to the sun, his mother to the moon, and his brothers to the stars (Gen. 37:9). The church is the bride, the wife of Christ. Therefore, the moon is a figure of the church (cf. S.S. 6:10).
Revelation 1:20 tells us that the local churches are lampstands. Lamps are needed in the nighttime, not in the daytime. Revelation 1:20 proves strongly that the church age is not the daytime, but the nighttime. As a lampstand the church shines in the night. However, the lampstand itself does not shine; the lamp does. The seven lampstands are in Revelation chapter one and the seven lamps are in chapter 4. The seven lamps are the seven Spirits (Rev. 4:5). The church is the lampstand and the Spirit is the lamp held by the stand. If the church lacks the Spirit, the church is a lampstand without light. It is then a stumbling block. But, the lampstand with the shining lamp is wonderful. We may have the church as a lampstand, but what about the lamp? We need the lamp. Some may say, “I have the Holy Spirit as the lamp. I don’t care about the lampstand.” If you say this, you are wrong, for the lamp is on the lampstand. If today, during the church age, you are going to have the light of the seven Spirits, you must have the churches. The seven lamps are on the seven lampstands.

During the church age it is night, and during the night we cannot get the sunlight, the light of Christ, directly. We need reflection. We need the moon to reflect the sunlight; we need the church to reflect the light of Christ. Without the church it is hard for us to see the light of Christ. When we come to the church and the church is not waning, we will surely receive light.

According to history, there was a long period during which the church was on the wane. While the moon is on the wane, that is the best time for the stars to shine. During the Dark Ages the stars shone. Martin Luther was a star. Before and after Luther, many other great stars were shining because the moon was on the wane. Two centuries ago, Zinzendorf and the so-called Moravian brothers were practicing the church life. Although their moon was not full, it was at least a crescent moon, reminding people that the church was there. A century later, the Brethren were raised up in England and the crescent was increased to nearly a full moon. Philadelphia, the church, was there. However, it didn’t last very long. There is a proverb which says that when the moon is full it begins to wane. Within a period of seventy years covering the last part of the nineteenth century and the first part of the twentieth, we can see some other stars such as Andrew Murray, Mrs. Penn-Lewis, and A. B. Simpson. During that time, there were stars, but no moon—there was no church life. The moon was on the wane and the stars shone. (Witness Lee, Life Study of Genesis)."

“He made the stars also” This seems like an off-handed remark, “oh yes, He also made all of the stars”. Man would place the emphasis on this astronomical declaration, but God passes over it with barely a mention. Our galaxy could have 100 billion stars. And there are millions of galaxies in our universe, so the total number of stars is literally “astronomical” in number. And God named every one of them (Psalm 147:4). God takes 50 chapters to describe everything about the tabernacle, but He only uses ten English words in Genesis 1:1 to state the creation of the heavens and only five words to tell us that He made all the stars. God places more emphasis on a small tent in the middle of a howling wilderness than He does on the creation of the heavens and the earth! It’s fine to study science but how much more profitable is it to study the typology of a tent in the middle of nowhere!

1:17 And God set them in the firmament of the heaven to give light upon the earth,

1:18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

As Paul says What communion hath light with darkness? (2 Corinthians 6:14). They cannot co-exist, either physically, morally or theologically.
1:19 And the evening and the morning were the fourth day.

7. The Fifth Day 1:20-23

1:20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

“waters bring forth”
2. Evolution guessed correctly when it said life came from the waters/oceans.
3. Life was brought forth “abundantly”- in incredible variety and numbers.

1:21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

1:22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

Three blessings by God in Genesis 1:22-2:3:
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

“be fruitful and multiply. God is not concerned about overpopulation

1:23 And the evening and the morning were the fifth day.

8. The Sixth Day 1:24-31

1:24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

1:25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.

1:26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Plants- unconscious life, no soul or spirit
Animals- conscious life, a soul but no spirit.
1. The fact that at least the higher animals have souls is shown in that they can have differing personalities and can sometimes act with something resembling intelligence.

Man - self-conscious life, a soul and a spirit

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
   a. God the Father - the physical part of man

2. SOUL
   a. God the Son - what a man is, his personality, intellect, will. Higher animals have elements of personality, will and intellect as well.
   b. Adam is called a "living soul" in Genesis 2:7 so Adam, as all of us, are a soul, with a spirit, living in a body.

3. SPIRIT
   a. God the Spirit - the spiritual part of man that allows him to "connect" with God, something that animals do not do

"us"

1. Who is God talking to here? Angels? Did angels assist in the creation? No verse suggests any such thing.
2. God is talking to Himself, within the Godhead, again showing the doctrine of the Trinity early in Genesis.
3. This is not the "royal we" or the "plural of majesty" where a king will sometimes talk about himself using the third person plural pronoun. He may mean "I have decided" and say "We have decided" when he is only talking about himself, The Lord is not doing that here or in any other of the relevant verses.

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

“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)

1:27 So God created man in his own image, in the image of God created he him; male and female created he them.

Man was created in the spiritual and soulish image of God. What about a physical image? God is a spirit without a physical body but when He takes that form, it is always in the form of a man.

Evolution is opposed to this. Instead of man being a direct creation on God with purpose and design, man is reduced to a lucky monkey, a product of random change and mere chemical processes. Evolution defiles the dignity of man while Biblical creationism elevates man to his rightful place.

Another weakness of evolution is that it may attempt to explain the development of the body but it has no theory as to the origin and development of the soul and the spirit of man.

****************************************************************************************************
1:28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

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

“Be fruitful, and multiply…” Compare with Noah’s commission, Genesis 8:17; 9:1

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 late 1960s) where he said man would never reach the moon. We obviously did land on the moon multiple times. But traveling 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.

Psalm 8:6-8 also speaks to man’s dominion of the earth. Not of space or the moon or Mars or Alpha Centauri, but the earth as in Psalm 115:16 “The heaven, [even] the heavens, [are] the LORD’S: but the earth hath he given to the children of men.”

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

“replenish” assuming that the earth needed to be re-filled and re-populated after the “gap” between Genesis 1:1 and 2.

1:29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

No meat-eating until after the Flood.

1:30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

Any food item you put in your mouth is “meat”.

1:31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

God took the literal six 24-hour days for the creation. He could have created everything in an instant but for some reason, He used a process. God works by both crises (something that
happens in an instant, like the New Birth) and process (the work on conviction leading up to the crises of the New Birth, and the example of the creation).
GENESIS CHAPTER 2

9. The Seventh Day 2:1-3

2:1 Thus the heavens and the earth were finished, and all the host of them.

In 1:1, the “heaven” was created. Here, it is “heavens”, showing a recreation of multiple “heavens”, probably the first (the atmospheric heaven) and the second (stellar) heaven.

2:2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

There is no “evening and morning” or end to the seventh day as it is a type of the Millennium, the 7,000 year of creation, which never ends but goes into eternity.

“rested”

1. “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.

2. 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.

3. 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.

4. This is the only place in Scripture where it is said that God “rested”.

5. There is no reason to believe that Adam knew anything of the weekly Sabbath despite what Seventh Day Adventists, Messianic Christian groups and other Sabbath-keeping groups would claim.

2:3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

There was speculation from Jonathan Edwards, in his Notes on Scripture, that Adam was created on a Sabbath.

Summary of the Sabbath:

1. There has been so much false doctrine related to the observation of the Sabbath that it would take a book to discount them all. The Seventh Day Adventists are the worst offenders but there are other “Seventh Day” groups (including some Baptists and “Messianic Jews) are just as guilty. The best way to handle the Biblical presentation of the Sabbath is to categorize the verses by means of Biblical theology.

2. First mention of the “Seventh Day” is in Genesis 2:2,3. It is not called a Sabbath but God rested from His creative work on that day.
a. Exodus 20:11  For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

3. First mention of the Sabbath
   a. Exodus 16:23  And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

4. The Sabbath is “holy” nd it was “sanctified” in Genesis 2:3.
   a. Exodus 16:23  And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

5. Every man was to “stay in his place” on the Sabbath
   a. Exodus 16:29  See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

6. It was to be “kept holy”.
   a. Exodus 20:8  Remember the sabbath day, to keep it holy.
   b. If God sanctified the day in Genesis 2:3, man, especially Jews, should do so as well.

7. No work was to be done on the Sabbath, by man or animal.
   a. Exodus 20:10  But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:
   b. Exodus 35:2  Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.
   c. Leviticus 23:3  Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the LORD in all your dwellings.
   d. Deuteronomy 5:14  But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou.
   e. Nehemiah enforced it in Nehemiah 13:15-22
   f. Jeremiah 17:21-27

8. The Sabbath was given to Israel, not to any Gentile nation
   a. Exodus 31:14  Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.
   b. Exodus 31:16  Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
   c. Proselytes were to also keep it.
      i. Isaiah 56:6  Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

9. The penalty for violating the Sabbath was death and that soul being cut off from Israel
a. Exodus 31:14,15  Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.  
b. Exodus 35:2  Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.  
c. Numbers 15:32ff  
d. There is no Sabbath keeper alive today who submits himself to be stoned when he violates the Sabbath, which he does every week. If he gets up on Saturday morning and drives 10 miles to church and back, he has broken the Sabbath as he is supposed to stay in his own place. If he turns his furnace up and cooks breakfast or lunch on the Sabbath, he has again violated the Sabbath as he has “kindled a fire”.

10. The Sabbath will be observed forever.  
a. Exodus 31:16  Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

11. No fire was to be kindled on the Sabbath.  
a. Exodus 35:3  Ye shall kindle no fire throughout your habitations upon the sabbath day.

12. The Sabbath was to be sanctified.  
a. Deuteronomy 5:12  Keep the sabbath day to sanctify it, as the LORD thy God hath commanded thee.

13. The Sabbath was to be called a delight.  
a. Isaiah 58:13  If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

14. The Sabbath will be observed in the Millennium.  
a. Isaiah 66:23  And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD.

b. Ezekiel 44-46  
15 It is lawful to do well and to serve God on the Sabbath  
a. Matthew 12:2-12  
16. The Sabbath was made for the benefit of man, not the other way around.  
a. Mark 2:27  And he said unto them, The sabbath was made for man, and not man for the sabbath:

17. Jesus is the Lord of the Sabbath.  
a. Mark 2:28  Therefore the Son of man is Lord also of the sabbath.

18. It was the Lord’s custom to go to the synagogue on the Sabbath.  
a. Luke 4:16  And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

a. John 7:22  Moses therefore gave unto you circumcision: (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

20. Sabbath Day Journey- Acts 1:12. This was about 3/4th of a mile or 2000 paces.  
21. No Christian is to be judged or allow others to judge him as to whether he keeps the Sabbath or not.
a. Colossians 2:16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:

22. Cattle get rest also on the seventh day, since God’s care for the brute creation is manifest many times in the Old Testament (Genesis 8:1, 9:9-11; Exodus 23:5,12; Deuteronomy 25:4; Jonah 4:11).

23. Nine of the Ten Commandments are repeated by Paul in his epistles. The missing one is the Fourth Commandment. Paul never refers to it as still binding on Christians in the New Testament. In fact, Paul tells us to allow no one to judge us with respect to whether we worship on the Sabbath or not (Colossians 2:16). Nowhere in the New Testament are Christians commanded to keep the Sabbath.

a. If a Christian did go back under the law to observe the Sabbath, he then obligates himself to keep the whole law (Galatians 3:10-14; 5:3,9-11; James 2:10). This included suffering the penalty for failure to observe the law.

24. The early church did not observe the Sabbath. In Acts, the only example we have of a church service is in Acts 20 and they met on the “first day of the week” (Acts 20:7). Paul also assumes the Corinthian church was meeting on the “first day of the week” in 1 Corinthians 16:2).

a. There is no New Testament record of any church meeting on the Sabbath.

25. Even today, the Sabbath is not Sunday. The Sabbath is sundown Friday to sundown Saturday. Sunday is Sunday. Therefore, Sabbath regulations are not binding on the Church. The Sabbath was given to Israel as a covenant sign but the Sabbath was not given to any Gentile nation as God never entered into covenant with any Gentile nation (and that includes the United States) as He did with Israel. Is it unfortunate that many good Christian writers referred to Sunday as a “Christian Sabbath” or tried to bring Sabbath regulations over to Sunday.

a. Robert Murray McCheyne did this but he was not the only one. I love McCheyne but he confounded Sunday with the Jewish Sabbath, as many men in his day did, as well as the Puritans.

26. The weekly Sabbath could fall on different days:

a. 1st day- Leviticus 23:29
b. 7th day- Exodus 20:10
c. 8th day- Leviticus 23:29

10. The Summary of Creation 2:4

2:4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens,

The Generations of Genesis, considered to be separate books or chapters in Genesis:

1. Generations of the Heaven and Earth 2:4-4:26
2. The Generations of Adam. 5:1-6:8
3. The Generations of Noah. 6:9-9:29
5. The Generations of Shem. 11:10-26
7. The Generations of Ishmael. 15:12-18
8. The Generations of Isaac. 15:19-35:29
“Lord GOD” Jehovah Elohim, the revealed, personal name of God and the generic name for God combined into one title.

11. The Creation of Man  2:5-7

2:5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

The weather patterns before the Flood were very different from what they are today. It is hard to imagine no rain from the creation to the Flood. The water cycle must have been very different than it is today.

“till the ground” Even before the Fall, the ground needed to be worked, cultivated and tilled.

2:6 But there went up a mist from the earth, and watered the whole face of the ground.

The earth was probably watered by a very heavy mist or dew.

2:7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Man is a soul with a spirit, living in a body. As God is a trinity, so is man.

1. 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. The soul is created by God.

3. Modern versions replace “living soul” with “living being”, attacking the doctrine that man has a soul.

4. The soul is what man is, the seat of his will, personality and intellect. Higher animals also have souls, they just aren’t as highly developed as man is.

Dust speaks of the frailty of man. Our bodies were created from dust and our bodies will go back to the dust after death.

12. The Garden in Eden  2:8-14

2:8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

Trying to find the exact location of Eden is hopeless as the geography of the area was no doubt drastically altered by the Flood. It may have been of a rather large size before it was destroyed.

We should refer to it as the Garden in Eden, not the Garden of Eden.
2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

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 in 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.
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 tribulation 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.
   a. It is because of the dispensational salvation in view here that many commentators 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, as in Revelation 22:19. This passage deals with salvation in the tribulation and millennium. This is not a church-age doctrine and Revelation 22:14-19 does not have a doctrinal application to Christians or anyone in this dispensation.

2:10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

What was the source of the river?

2:11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold;

It circled the land of Havilah, acting as a boundary.
2:12 And the gold of that land is good: there is bdellium and the onyx stone.

Early in human history, gold was a valuable metal and it was worth noting that there was good gold in this land.

2:13 And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia.

This may not be the Nile as the modern Nile does not enter or encompass the modern-day country of Ethiopia. The Blue Nile River does start in Ethiopia but the main branch of the Nile does not enter that country, nor does it “encompass” it unless its location was different before the Flood. Moses is probably referring to the geographical landmarks of his day in mentioning these locations. In his day, Ethiopia probably covered a much larger territory in northeastern Africa than it does today.

2:14 And the name of the third river is Hiddekel: that is it which goeth toward the east of Assyria. And the fourth river is Euphrates.

The identification of the first three rivers is problematic but we have more confidence in identifying the Euphrates. The location of the Euphrates River is probably close to its location today.

13. The Adamic Commission 2:15-17

2:15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

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. The idea that we will be doing nothing but sitting on a cloud, strumming a harp in glory has absolutely no Biblical foundation. Man’s first occupation is that of a husbandman or an orchard-keeper. He was to “keep” the garden, to keep it neat, clean and to do something beautiful with it.

This is the first covenant God makes with man. It is conditional, and it is voided when Adam breaks it in Genesis 3.

2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

Adam is allowed to eat of every tree in the garden, including the Tree of Life. Yet he does not partake of the tree of which he was allowed and eats of the tree that is forbidden to him. This is typical human nature, even if it is still unfallen human nature at this point. Adam could have eaten from ten thousand trees, including the Tree of Life, yet he ultimately eats of the one tree that is forbidden. Man always wants that which is forbidden to him. If God deems something to be “off limits”, it is because He knows that it would be harmful to man. A parent acts the same
way to his child, especially a young child that does not yet understand that it shouldn’t eat rat poison or play in traffic. The boundaries are not set out of hatred or spite but out of love and protection.

2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

This is spiritual death, followed by physical death. Adam lived over 900 years after eating of the tree, but he died spiritually in an instant. This is the first covenant, or “agreement” made with man. But man is always a rebel and wants what he cannot have and wants to do what he is forbidden to do. There may have been a thousand trees Adam couldn’t have eaten from, but the temptation in Genesis 3 centers around the one tree that was forbidden.

This may have been a temporary prohibition to test Adam’s obedience. If Adam had obeyed, there may have been a time when he would have been allowed to eat of this tree. Many times, man’s sin stems from a lack of patience in waiting for God’s timing.

Three trees in Scripture:
1. Tree of Knowledge- man’s ruin
2. The cross- man’s redemption
3. Tree of Life- man’s regeneration

Since the Tree of the Knowledge of Good and Evil was forbidden, Adam may have no concept of sin or evil. Being “like God” brings a knowledge of both sin and evil, usually at a great cost.

“thou shalt surely die” These words define the spiritual battleground for the next 6,000 years. Every sin on earth comes from either a refusal to hear what God says or to believe what He says or to act on what He says. God told Adam about the tree and what would happen if he ate of it and there was nothing to “interpret”. All he had to do was believe it and act on it. The battleground never changes; it is always the same, and the surest proof in the world that the Bible is the word of God is the fact that it begins by stating clearly the exact, universal, eternal issues and the exact problems involved in these issues and the resolving of them. All sin stems from one of three attitudes toward the word when it is finally heard.

1. “The word of God is incomplete; add to it.” Eve does this (3:2-4). Joseph Smith adds the Book of Mormon, the Muslims add the Koran, the Catholic adds the Apocrypha, the Jews add the Talmud, and the popes (and other religions) add their private interpretations of tradition.
2. “The word of God has too many bad things in it that we don’t like or approve of; take them out.” Eve also does this (3:2-4). The modern English translations (and most of the commentators) that remove hundreds of verses, such as Matthew 12:47, 21:44, 23:14; Mark 7:16, 9:44, 9:46, 11:26, 15:28; Luke 24:12, 24:40; John 5:4; Acts 8:37, etc. The Jew removes the New Testament. The liberal takes out everything but the Sermon on the Mount and Psalm 23 and then removes everything from the Sermon on the Mount but the “Lord’s” Prayer and the “Beatitudes.” The Jehovah Witness makes hell “the grave,” the Catholic makes half of hell “purgatory,” the Reformers apply the promises of Israel to the Church, and the Roman popes make “Babylon the Great” pagan Rome, instead of papal Rome. Neo-Orthodox commentators
make the Second Coming of Christ the destruction of Jerusalem, the Christian Scientists get rid of heaven and hell and reduce them to a “state of mind.”

Covenant theologians see God entering into a “covenant of works” with Adam here. In Covenant theology, the “Covenant of Works” is the second of three theological covenants. It is that pre-Fall agreement between God and Adam in which Adam was promised blessing and life upon obedience to the terms of the covenant and cursing and death should he disobey the terms of the covenant. Covenant theologians maintain that the requirements of the covenant relationship are clearly defined in the commands that God gave to Adam and Eve (Genesis 1:28-30; cf 2:15) and in the direct command to Adam, ‘You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die’ (Genesis 2:16,17). In Adam, all broke the covenant (Hosea 6:7) and so, in Adam all die (1 Cor. 15:22). Within covenant theology, the Covenant of Grace is God's covenant designed to bring humanity into a restored covenant relationship with him, through the death of Christ.

14. The Creation of Woman 2:18-23

2:18 ¶ And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

“help meet” or a helper and companion suitable for Adam. None of the animals would make a suitable companion for Adam, yet he must have one. God would have to provide that companion in a very unusual and unique way.

2:19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Woman- the only creature not formed from the dust.

Adam = “Man from red dirt”. Christ is referred to as “ruddy” in Song 5:10, referring to His humanity.

There is a very good chance that the original language was Hebrew, or something very close to it.

2:20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

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.

As the animals came by, Adam realized that every male and a mate but where was his? He had none. No animal was suitable to be a companion for Adam. Adam no doubt brought this up before the Lord and He responded by creating Eve.

*******************************************************************************

53
2:21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

Adam was put to sleep to make sure it was understood that he had no role to play in the formation of Eve.

2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

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?

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

15. Marriage Instituted 2:24

2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Definition of marriage.
1. A man and a woman.
   a. Same-sex “marriage” does not qualify as “marriage” Biblically, logically or naturally.
2. They cleave unto each other.
   a. This may have a reference to the sexual co-habitation that really “legalizes: the marriage.
   b. 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, considered to be one person

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

While marriage is instituted, it is not for everyone. Paul talks about certain men and women who have not availed themselves of this divine provision in 1 Corinthians 7:6-22, 25-28. These people have decided to not get married so they can focus all their time and energy to serving God and there is certainly nothing wrong with that. Others have not gotten married or have delayed it because of the “present distress” of the times they are in (1 Corinthians 7:26). But Paul is certainly not against marriage (1 Corinthians 7:8). Marriage is the foundation for the
family and for society as well as the Church and it was established and ordained by God, so there is nothing that we can or should say against it. Paul had every right to marry but he decided against it as it would have seriously interfered with his ministry. We wonder if men like John Wesley and George Whitefield should have stayed single. Paul is simply giving some of the advantages of remaining single and some people should. If a man is called to a “very” foreign mission field (that is very hard, remote, inhospitable), it might be better for him to go alone than to drag a wife and children there. And there are some women who have decided to forego their natural desire for a husband and family so they can serve God full-time. The Roman Catholic Church does this with their “consecrated virgins” even today who have supposedly “married Christ” (and you don't have to be a nun to do that). This might be too extreme but the basic idea is Biblical, although we would reject Rome’s “married to Christ” presentation of it.

16. Man in Innocence 2:25

2:25 And they were both naked, the man and his wife, and were not ashamed

Sin brings shame. It never brings anything good, beneficial or positive.

Eve is not named until after the Fall, and she is then called “Mrs. Adam”. Having the wife take her husband’s name at marriage is a Scriptural practice.
GENESIS CHAPTER 3

17. The Fall of Man 3:1-21

3:1 Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

Jewish tradition says there were 40 days between the creation of man and the Fall, which is why “40” is the probation number now.

The first time we see Satan, he is camped under the Tree of Knowledge, and he is still there.

1. 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?” This breeds a sense of resentment in men. Satan uses the promise of education and knowledge to offer salvation. He claims the salvation of man will be by education and science. This explains the modern idea that everyone needs to go to college, regardless of what vocation they want to follow. But all education and science can do is to amplify fallen human nature. It cannot improve fallen nature nor can they deliver from it.

2. Everything Satan says is positive. He says nothing negative. He presents rebellion, sin and disobedience in a positive light. “The Power of Positive Thinking” plunged the human race into sin. Beware of preachers who are always preaching “positive” and who never preach a “negative” message.

“subtil” = wise, crafty, fine or delicate, difficult to perceive or understand, mysterious, insidious in operation, elusive. The serpent approached Eve and talked with her in such a way that it would have been difficult for her to deal with or understand.

“hath God said?” The first question in Scripture and it is used to attack the words of God. Satan is accusing God to man. In Job 1,2, he is accusing man to God.

“Serpent”

1. “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.
2. The animals before the Fall seemed to be much more advanced than they are today. Eve was not surprised at a talking serpent. They may have been intelligent to some degree. If so, the Fall robbed them of these abilities.

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

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.

“Satan's first attack upon the human race was his sly effort to destroy Eve's confidence in the kindness of God. Unfortunately for her and for us he succeeded too well. From that day, men have had a false conception of God, and it is exactly this that has cut out from under them the ground of righteousness and driven them to reckless and destructive living.

“Nothing twists and deforms the soul more than a low or unworthy conception of God.
Certain sects, such as the Pharisees, while they held that God was stern and austere, yet managed to maintain a fairly high level of external morality; but their righteousness was only outward. Inwardly they were "whited sepulchers," as our lord Himself told them. Their wrong conception of God resulted in a wrong idea of worship. To a Pharisee, the service of God was a bondage which he did not love but from which he could not escape without a loss too great to bear. The God of the Pharisee was not a God easy to live with, so his religion became grim and hard and loveless. It had to be so, for our notion of God must always determine the quality of our religion.

"Much Christianity since the days of Christ's flesh has also been grim and severe. And the cause has been the same - an unworthy or an inadequate view of God. Instinctively we try to be like our God, and if He is conceived to be stern and exacting, so will we ourselves be.

"From a failure properly to understand God comes a world of unhappiness among good Christians even today. The Christian life is thought to be a glum, unrelieved cross-carrying under the eye of a stern Father who expects much and excuses nothing. He is austere, peevish, highly temperamental and extremely hard to please. The kind of life which springs out of inch libelous notions must of necessity be but a parody on the true life in Christ.

"It is most important to our spiritual welfare that we hold in our minds always a right conception of God. If we think of Him as cold and exacting we shall find it impossible to love Him, and our lives will be ridden with servile fear. If, again, we hold Him to be kind and understanding our whole inner life will mirror that idea.

"The truth is that God is the most winsome of all beings and His service one of unspeakable pleasure. He is all love, and those who trust Him need never know anything but that love. He is just indeed, and He will not condone sin; but through the blood of the everlasting covenant He is able to act toward us exactly as if we had never sinned. Toward the trusting sons of men His mercy will always triumph over justice. (A. W. Tozer, “The Root of the Righteous”, cited in The A. W. Tozer Bible, page 6)."

It is interesting that the "Tree" in this chapter is not referred to as the Tree of the Knowledge of Good and Evil, but simply referred to as “the tree.

3:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

You always lose when you debate with Satan. He is far more knowledgeable and intelligent than we are and has much more experience than we do.

3:3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

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. God said “ye shall surely die”. Eve said “lest ye die”.
4. All are the sins of Bible correctors and revisers

3:4 And the serpent said unto the woman, Ye shall not surely die:
“ye shall not surely die”

1. The first lie, told by Satan, the Father of Lies (John 8:44).
2. 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 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

“ye shall be as gods”

1. Lucifer’s fall came about because he wanted to be “like God” in Isaiah 14:13, 14.
2. Man wanted to be like God. To save him, God had to become a man.
3. Man’s desire to be “like gods” has been the root of the majority of his troubles and failures over the past 6,000 years. 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.
4. 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!
5. Tempted to fall upward!
6. The temptation boiled down to the idea that man can be autonomous, that he did not need anything from God, including revelation or wisdom. Man had it within himself to get the information and knowledge that he needed to be “like God”.

“knowing good and evil”.

1. Adam had no experience with sin, so this was knowledge he was lacking.
2. Satan suggested that God was keeping that revelation from Adam, which He probably was, for obvious reasons. After the Fall, Adam got this revelation regarding evil, but at what cost! Did he really need it? There is some knowledge that would do harm to us if we became aware of it, so God keeps it from us. But man wants “forbidden” knowledge, so if God will not grant it, he will go to Satan through the occult to obtain it.
3. Salvation is not by knowledge. Just knowing you are a sinner or knowing right from wrong or knowing about the Bible is not enough to save.
   a. Many are “ever learning” yet they never come to a knowledge of the truth (2 Timothy 3:7).
   b. Getting a secular “education” usually causes one to be more liable to reject eternal truth.
   c. Salvation comes when that knowledge that you do possess then leads you to ask salvation from Christ.
   d. We have more education and knowledge available to us today and man is at the worst and lowest point he has even been in, both spiritually and morally.

Satan’s goal was to get Eve to consider the Tree and the benefits of eating from a physical, not a spiritual, viewpoint. The longer you consider a sin and temptation, the more likely you are to fall to it.
3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

Eve “saw” the tree. Lust of the flesh and eyes, and the pride of life - 1 John 2:16.

We are very good at justifying sin and disobedience.

Adam forfeits his headship of the human race by his sin here.

1. He was probably a witness to the whole 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.
2. 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.
3. 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).

3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Adam became naked in his sin when he lost the presence and the glory of God in his life.

“fig leaves”

1. They must have had some glory covering their bodies that they lost at the fall, thus exposing their nakedness and making them aware of it.
2. Fig-tree religion is self-righteousness trying to deal with your own sin instead of allowing God to deal with it.
3. 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.
4. We have gone full circle now. In their day, Adam and Eve tried to cover their nakedness. Today, people take off their clothes and put their nakedness on full display. Adam and Eve understood the shame of sin better than our current generation does.
5. Notice that Adam and Eve looked for a solution to their sin problem, not in the Trees of Life or the Knowledge of Good and evil, but in fig leaves and in human self-righteousness. Fallen man has been doing this ever since.

3:8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

Sin separates from God and causes us to hide from Him. Adam lost his fellowship and communion with God.

Results of sin:
1. Brings shame - Genesis 3:7
2. Remorse - Genesis 3:8
3. Discovery of sin - Genesis 3:9
4. Brings fear of God (not the good kind) - Genesis 3:10
5. Selfishness, refusal to take responsibility for one’s sin or to confess one’s sin - Genesis 3:12,13
6. Sorrow - Genesis 3:16,17
7. Death - Genesis 3:19
   a. Spiritual and physical
8. Brings a loss of joy
   a. Davis prays that God would restore the joy of his salvation in Psalm 51:12.
   a. Every day, God came down into the Garden “in the cool of the day” for fellowship and communion with Adam and Eve. This communion was not a continual one but took place at a regular time each day for a period of time. After the fall, God no longer visited Adam and Eve in this fashion, and the manner of communion changed.
   b. If I regard iniquity in my heart, the Lord will not hear me - Psalm 66:18
   c. The ceasing of any communion or revelation from God to Joshua and the children of Israel after Jericho - Joshua 7:1

3:9 And the LORD God called unto Adam, and said unto him, Where art thou?

God asks four questions in Genesis 3:
1. Where? 3:9
   a. God asks this question, not because He does not know where Adam is, but because Adam does not know where he is spiritually. Where are you? What have you done? Do you realize your plight and the consequences of your actions? Do you realize what you have done and where you are spiritually?
2. Who? 3:11
3. Hast? 3:11

God searches all this out by questions.

3:10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

Four confessions of Adam:
1. I heard
   a. He acknowledges God, even in his sin.
2. I was afraid
   a. Sin brings fear.
3. I was naked.
   a. 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. Sin has brought shame.
4. I hid
   a. fellowship broken by Adam. Sin brought separation from God.
3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Passing the buck.
1. Adam blames God for his sin.
2. Eve blames the serpent.
   a. “The devil made me do it”.
3. No one takes responsibility for their sin. Man always manages to pass the responsibility for his sin to someone else, even blaming God for it.

3:13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

“beguiled” from “be” intense thoroughness, and “guile” craft, trickery like a decoy. It is an intense or thorough application of crafty trickery (Steven White, White’s Dictionary of the King James Language, page 154).

3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

God doesn’t bother asking the serpent and he is given no opportunity to explain himself or to somehow justify his actions.

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

3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

“enmity” is to make an enemy, showing deep hatred. God would make the seed of the woman and the seed of the serpent very bitter enemies, and they still are today.

“seed”
1. First promise of a messiah from this sin is given in the verse with the “seed”.
2. This took 4000 years to be fulfilled with the birth of Christ. The thing was true but the time appointed was long- Daniel 10:1.
3. The virgin birth of Christ is implied here, as the woman has no seed, but the man does. But no man is involved in this birth.

“bruise his heel”
1. The bruising of the head does not take place at Calvary as Paul spoke of it as yet future in Romans 16:20.
2. Achilles was weak in the ‘heel.’ Is not this where Jacob seized Esau? Do you know what it is like to be “run down at the heels” or suffer “defeat” (defeet??). If a man is “well-heeled,” he will not have to worry about the bruise!

“bruise thy head”. Satan is declared to be defeated after his greatest victory. His success here would eventually lead to his defeat. This is a fatal head wound that Christ would deliver unto Satan. The wound to the heel is painful wound but not fatal. Calvary was painful to Christ but was not fatal.

Elements of the 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 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

Two reasons for this regarding conception:
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 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

3:18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

God was careful not to put the curse on Adam himself.
1. The curse extends into the Millennium- Isaiah 65:25. It is removed in Revelation 22:3.
2. The earth was innocent in Adam’s transgression but all must suffer for this sin.
3. The “Garden of Eden” becomes the “Garden of Weedin”.
4. 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.
3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

3:20 And Adam called his wife’s name Eve; because she was the mother of all living.

Eve is not named until after the Fall.

3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

God rejected Adam and Eve’s attempt to clothe and cover themselves. The self-manufactured 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 here 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.


3:22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

The “us” shows again that we have a conference within the Godhead, implying the trinity. Otherwise, who is God talking to?

We will see the tree of life again in Revelation 22:14 where men are invited to eat of it. It grants immortality but for Christians, it is not necessary to partake as we obtain that at our new birth. But non-Christians, especially those in the millennium, would have to eat of it to gain their eternal life.

3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.
3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

There was a way to the tree of life, probably some grand and beautiful approach. 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.

“east of the garden”. They move west to east, a sign of loss of fellowship and being out of the will of God.

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 cherubim” 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 vail 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 cherub- 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.

*************************************************************************************************************

19. Cain and Abel 4:1-15

4:1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

Did Eve believe Cain to be the "seed" of Genesis 3:15? "Eve, in her response to the very first son, gives definitive meaning to the name - Cain, "I have gotten a man from the Lord" (4:1b). Cain means "acquisition," or "acquired." Some have thought that she believed that this son was the man from the Lord in fulfillment of the promise made by God of the Seed-Messiah (3:15). However, if this be true, name-calling, under the Curse, had been cursed too, for Cain was almost anything but the promised Seed. Man lost much in the Fall - even a certain ability to name and identify the nature and purpose of things (O. Talmadge Spence, Foundations Bible Commentary, page 65)."

“knew” is obviously to have sexual relations. The Coverdale Bible uses “laye”.

*************************************************************************************************

4:2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

Cain and Abel may have been twins, the product of one conception, with Cain being the older.

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).

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.

********************************************************************************************

4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

Cain offered first, before Abel, maybe because he was the oldest.

The problem here is that Cain’s offering was the fruit of the cursed ground. There are two things regarding the “payment” of salvation that God will not accept:

1. Human effort
2. Offerings from a cursed ground.

“...at this juncture the Lord collapses the Sutras, Vedas, Shastas, Puranas, Tripitaka, Analects, Catechisms, Sacraments, Eightfold Paths, church memberships, Golden Rules, Commandments, laws, scriptures, baptisms, 32nd Degrees, prayer wheels, tithes and offerings, Shehadas, and test tubes into one bushel basket and then sets them out on the back porch for
the junk man to pick up...All studies in “comparative religions” end in Genesis 4:3-5”). He comes with an armload of works over which he has labored and sweated, giving them of his own free and gracious will as a thanks offering to God. What could be more beautiful? It is almost like an Episcopalian vestryman putting $1000.00 in the plate in a large cathedral Sunday morning! Isn’t Cain a wonderful character? (Well, outside of being a liar and a murderer, yes [John 8:44]) “The way of Cain” is—work to get it and hope for the best. (Peter Ruckman, Bible Believer’s Commentary on Genesis)."

Adam and Eve accept a free gift from God to clothe their nakedness, and Cain must do the same. But he does not. Cain believes in God (like the devils do!), but he did not believe God. He has no blood in his offerings as “you can’t blood out of a turnip” (or an apple or an ear or corn…). Cain brought an offering but not a sacrifice.

Cain may have seen Abel kill a little, innocent lamb, bloodshed and all and he may have found that revolting. Why must an innocent lamb die for Cain’s sin? Why the unnecessary shedding of the blood? No, that slaughterhouse religion was not for Cain. He sought a cleaner, more respectable way that involved no death and no blood.

We are not told how old Cain and Abel were. We assume at least in their late teens or twenties? There is no way to tell. But they were aware of the fact of sin and that sin must be dealt with somehow. There must have been a lot of unrecorded revelations from God about the fact of sin and the need of some sacrifice and atonement for sin. Adam and eve understood that shortly after they fell by their making fig leaf coverings. This realization of sin is universal. Even in tribes that have had no contact with Christianity, the locals will still build altars and offer some sort of sacrifices to appease the wrath of their gods.

Was this the first offering by both Cain and Abel? Or had they offered sacrifices numerous times before and was this the first time Cain had brought an offering from the field? Maybe he had also brought animal sacrifices in times past like Abel had but over time, his attitudes had changed. Maybe he got more self-righteous over time and was “turned off” by bringing blood sacrifices and having to sacrifice innocent animals for his sins. Like many church-goers, he got offended by that over time and shifted to a bloodless religion. If this is the case, this offering would have been the first bloodless offering by Cain, hence the rejection.

4:4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

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.
5. Works and human merit were rejected.
6. A substitutionary animal sacrifice was accepted. A sheep was probably sacrificed here as Abel was a keeper of sheep in 4:2.
7. An offering of faith was accepted (Hebrews 11:4).
“had respect” God honored Abel’s offering but not Cain’s.

4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

“countenance” from an Old French “contenance” which is from a Middle Latin word “continentia” and “continere” (“con”- with, together, having intensity, and “tenere” to hold), meaning “the way in which one restrains oneself”, a holding together of the face that expresses an attitude or a state of mind (Steven White, White’s Dictionary of the King James Language, page 282). Cain literally lost his composure and it was clear from the attitude on his face.

Examples of changed countenances:
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
8. Moses- 2 Corinthians 3:7

“Now we must conjure up the scene. Here are two stone altars erected with a pile of natural stones, untouched by engraving tool or art of man’s device (Exod. 20:25). Two young men are kneeling in front of these altars just outside the Eastern Gate of the g...
most of the time. So here, Lord, is one of your creatures. You sustained it and nourished it, and I have only tended what was already yours. Mommy and Daddy said you killed one of these back in the garden for them. I hope you will accept this one for me. Take its blood instead of mine. I deserve to die for my sins, but wilt thou please accept this bloody substitute?”

Crash! Down comes the answer (Lev. 9:24; 2 Chron. 7:1; Matt. 27:54)! There is no doubt about Abel’s salvation. The excellent sacrifice which he offered (Heb. 11:4) received a “testimony” on the spot. And although “the blood of Abel” (Heb. 11:4) was not the one effectual, permanent, and final atonement for sin, it clearly indicates for generations to come that the only sacrifice from man that God wants is a lamb without spot or blemish (1 Pet. 1:18–19) (Peter Ruckman, *Bible Believer’s Commentary on Genesis*).

Cain simply couldn’t believe that God rejected his offering. It was based on human effort, a respectable and bloodless religion and was offered in all sincerity. Yet God wanted nothing to do with it. Proud people and self-righteous people get highly offended when their religion and works are rejected. The right thing for Cain to do is to go to prayer and ask why God rejected his offering and what would he have to do to make the offering acceptable. But no, Cain will pout instead and blame God or Abel for his rejection.

4:6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

This is the first mention of sin, although this was not the first sin. Adam’s sin in Genesis 3 was not called a “sin” although it certainly was.

“God is speaking to man at the borderline of the sin of murder. God certainly indicates His will - "if thou doest well, shalt thou not be accepted?” But there was the individual will of Cain involved, and it was this will that executed the act. God endeavored to influence and guide Cain, but He did not desire to coerce Cain. Sin was a choice here, as well as the more excellent sacrifice in the case of Abel. God chooses to leave the choice with every man. In this sense, sin is individualistic (O. Talmadge Spence, *Foundations Bible Commentary*, page 67).

Cain was wrong and the Lord him so, but in such a way as to encourage him to correct his mistake and do it correctly the next time. But (religious) human nature does not like to be told that it is wrong. We are too proud for that. If some genuine Christian tells us that our works-based religion won’t work and we need to rely on faith, we get highly offended. We lash out “I don’t believe in talking against people’s religion” or “I have my religion and you have yours”. But no one likes to be told that religion, spirituality, morality and good works will split hell wide open when stacked up before the Judge and the judgment. Cain is not about to change churches, even when God Himself tells him that he is wrong.

4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.
The motive for the murder was jealousy. Religious jealousy can be the most dangerous kind. We don’t know what they talked about but there was something in Abel’s testimony to his brother and infuriated him. That conversation may have gone something like this:

“Cain is out in the field, and here comes Abel early in the morning with his flock of sheep. You can hear him 100 yards off over the “back 40” singing, “I’ve got the joy, joy, joy, joy down in my heart! Down in my heart! Down in my heart!”

Cain: “What’s got ahold of you, smart mouth? Get a raise?”
Abel (cheerfully): “No, man, better than that! I got saved!”
Cain: “Aw, you’re gettin’ religion.”
Abel: “What d’ya mean by that?”
Cain: “Aw, rats, man, like going around singing those silly songs all the time, puttin’ on a show. You’re getting to be a blankety-blank religious fanatic!”
Abel: “I’m not a fanatic. I’m just happy God saved me; that’s all!”
Cain: “Nuts! Nobody can know they’re saved till they’re dead.”
Abel: “Well I know, bless God! Here, let me give you a tract!”
Cain: “I don’t read that junk. I was born Catholic and I’m gonna’ die Catholic.”
Abel: “But it tells you how to get saved, Cain. God can save a Catholic just as quickly as a Jew or a Protestant!”

Cain: “Beat it...you bug me.”
Abel (softly): “You under conviction, brother?”
Cain (turning crimson): “Listen, you punk. You wouldn’t know nothing about salvation if it hadn’t been for me and my church. I’ve taken all the gaff from you I’m gonna’ take. Weigh anchor, bud! You got your religion, and I got mine!” (His fists turn white on the hoe handle.)
Abel (quietly but firmly): “Yes, and I noticed God didn’t accept yours. But he did mine.”
Cain: “Why you blankety blank...!” Up goes that hoe. Abel raises his staff, but the blow is too strong, and Abel is knocked to the ground. He gets up and gropes for his staff. Down comes the hoe on his head, on his shoulders, arms, back, face.... And in five minutes, the first human corpse that ever graced the face of this earth is lying there in a pool of blood. The first living thing to die on this planet was a sheep, but the first man to die was a shepherd (Heb. 13:20). “Cain rose up against Abel his brother, and slew him.” (Peter Ruckman, Bible Believer’s Commentary on Genesis.)

4:9 ¶ And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother’s keeper?

The short answer to this is “yes”. Cain may have asked the question in a snarky, dismissive tone.

4:10 And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground.

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.

The land cries out against murder- Numbers 35:31-34. Murder pollutes the land. It must be punished in accordance with Biblical law.
4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

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.
5. This makes Cain a type of the Antichrist.

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

4:12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

“vagabond” one who wanders from place to place., a tramp, a vagrant, nomad or bum.

4:13 And Cain said unto the LORD, My punishment is greater than I can bear.

“Is my punishment more than can be forgiven?” The problem is Cain never repented of his sin.

People expect forgiveness without repentance.

Proud men complain of their punishment while righteous men realize they are getting less than they deserve. There is no word or remorse, regret or repentance from Cain, just whining about his judgment.

4:14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

An unrepentant murderer is afraid of being killed.

4:15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

“the LORD set a mark upon Cain”

1. Cain receives a mark. In the tribulation, the Antichrist (of whom Cain is a type) will mark all his followers (Revelation 13:16,17).
2. God also marks His followers in Ezekiel 9:4 and Revelation 14:1.
3. We are not told exactly what the mark is although we do see the parallel in Revelation 13 mentioned above.

O. Talmadge Spence proposed it was some sort of change to Cain’s genetic structure that would have been men afraid to kill him. Did God cause some form of genetic mutation to afflict Cain that would have left him physically deformed or otherwise changed?
20. The Establishment of the Line of Cain 4:16,17

4:16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

Nod= “wandering”.

4:17 And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Things that developed from Cain’s line:
1. City building 4:17
   a. 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. No doubt this “city” started small, like a village, but grew in population over time.
2. Animal husbandry 4:20
3. Music 4:21
4. Metallurgy 4:22
5. Polygamy 4:23
6. “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).”

“Cain knew his wife”
1. Cain obviously married 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. Much of inbreeding causes a lot of birth defects. Amish communities are an example of this.
2. No time element is mentioned as when Cain married or when she conceived. It could have been decades after his sin and curse.

21. Lamech 4:18,19,23,24

4:18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

Cain’s line retained the knowledge of God for a while, as seen by the names with the –el ending, such as Mehujael and Methusael. But this was lost, rejected or forgotten with Lamech and the ones born after him.
4:19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.  

Lamech was the 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. Cain’s line is always seeking to corrupt Biblical marriage, even in our day, with the various “alternative” forms of “marriage”, such as same-sex marriage and “se-marriage” (where you marry yourself).

4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.

Was this sung as some form of a ballad?

4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

Did Lamech see himself as a greater sinner than Cain, or guilty of a greater sin than Cain was? If so, he seems to be bragging about it. He murdered a man as Cain had. Cain murdered his brother out of jealousy but Lamech murdered a “young man” because that man hurt Lamech? His pride may have been offended so Lamech killed the young man, or it may have been in some form of self-defense.

22. Jabal 4:20

4:20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

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. This is one way to avoid tilling the cursed ground.

23. Jubal 4:21

4:21 And his brother’s name was Jubal: he was the father of all such as handle the harp and organ.

This is the first mention of music and it is associated with Cain. This is 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.

The two types of musical instruments are the harp (plucked strings) and the organ (a wind instrument). Nothing is said about drums, or something that is beaten.
You will notice that there is no “stone age” or “primitive” civilization described in Genesis. Fallen man was making great strides in every area of human knowledge very early in history.

24. Tubal-cain 4:22

4:22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

Brass= judgment
Iron= usually a negative meaning in Scripture

25. The Line of Seth 4:25,26

4:25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

Seth= a substitute, probably for Abel.

4:26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

“then began men to call upon the name of the LORD.”

This is a difficult interpretation but it can involve one of two possible interpretations:

1. Men began to pray in a way we would recognize today Men began to really start praying to God, invoking His name, calling upon Him for grace, mercy, insights in spiritual things for their lives in the midst of these very bad days
2. Men began to call themselves by the name of the LORD, began to be identified with Him, in contrast to the way of Cain, which was becoming stronger in the earth by this time.
### GENESIS CHAPTER 5

#### Timeline of Genesis 5

<table>
<thead>
<tr>
<th>Year from Creation AM</th>
<th>Our Calendar BC (Ussher)</th>
<th>Event</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>4004</td>
<td>Adam created</td>
<td></td>
</tr>
<tr>
<td>??</td>
<td>??</td>
<td>Cain and Abel born</td>
<td></td>
</tr>
<tr>
<td>??</td>
<td>??</td>
<td>Abel murdered by Cain</td>
<td></td>
</tr>
<tr>
<td>130</td>
<td>3874</td>
<td>Seth born</td>
<td></td>
</tr>
<tr>
<td>235</td>
<td>3769</td>
<td>Enos born</td>
<td></td>
</tr>
<tr>
<td>325</td>
<td>3679</td>
<td>Cainan born</td>
<td></td>
</tr>
<tr>
<td>395</td>
<td>3609</td>
<td>Mahalaleel born</td>
<td></td>
</tr>
<tr>
<td>460</td>
<td>3544</td>
<td>Jared born</td>
<td></td>
</tr>
<tr>
<td>622</td>
<td>3382</td>
<td>Enoch born</td>
<td></td>
</tr>
<tr>
<td>687</td>
<td>3317</td>
<td>Methuselah born</td>
<td></td>
</tr>
<tr>
<td>874</td>
<td>3130</td>
<td>Lamech born</td>
<td></td>
</tr>
<tr>
<td>930</td>
<td>3074</td>
<td>Adam dies</td>
<td></td>
</tr>
<tr>
<td>987</td>
<td>3017</td>
<td>Enoch taken to heaven</td>
<td></td>
</tr>
<tr>
<td>1042</td>
<td>2962</td>
<td>Seth dies</td>
<td></td>
</tr>
<tr>
<td>1056</td>
<td>2948</td>
<td>Noah born</td>
<td></td>
</tr>
<tr>
<td>1140</td>
<td>2864</td>
<td>Enos dies</td>
<td></td>
</tr>
<tr>
<td>1235</td>
<td>2769</td>
<td>Cainan dies</td>
<td></td>
</tr>
<tr>
<td>1290</td>
<td>2714</td>
<td>Mahalaleel dies</td>
<td></td>
</tr>
<tr>
<td>1422</td>
<td>2582</td>
<td>Jared dies</td>
<td></td>
</tr>
<tr>
<td>1556</td>
<td>2448</td>
<td>Japheth born</td>
<td></td>
</tr>
<tr>
<td>1558</td>
<td>2268</td>
<td>Shem born</td>
<td>Gen 10:21, according to Ussher</td>
</tr>
<tr>
<td>1651</td>
<td>2353</td>
<td>Lamech dies</td>
<td>Gen 11:10, according to Ussher</td>
</tr>
<tr>
<td>1656</td>
<td>2353</td>
<td>Methuselah dies</td>
<td></td>
</tr>
<tr>
<td>1656</td>
<td></td>
<td>The Flood- Noah 600 years old (7:6), second month, 17th day of Noah’s 600th year (7:11)</td>
<td>The longest recorded human lifespan at 969 years</td>
</tr>
<tr>
<td>1657</td>
<td>2352</td>
<td>The end of the Flood (8:13)</td>
<td></td>
</tr>
</tbody>
</table>

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 liberal commentators 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.


5:1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

5:2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

God called “their name” Adam. Eve was also called Adam, or Mrs. Adam. This is why women take their husband’s name at marriage since they are to be one flesh. Eve had no name of her own until she married Adam. The refusal of many women today to do this only shows the spirit of rebellion and pride that is to be manifested in the last days.

5:3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

Adam created in God's likeness. All his descendants begotten in Adam's likeness, after his Fall.

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.

5:4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5:5 And all the days that Adam lived were nine hundred and thirty years: and he died.

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 conductive 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. There were no diseases or sicknesses are mentioned before the Flood.
4. 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.

The first natural death is recorded in chapter 5, verse 5. This shows that “five” is the Biblical number for death. Notice the number “five”. Following this Law of First Mention, we see that the number five stands for death in Biblical numerology. It has never stood for grace, Summary of this doctrine:

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 in Genesis 43:34, 45:22, 35:18,19.
3. Christ has five wounds in His body while on the cross, two nail holes in His hands, two in His feet and the wound from the spear that was jammed into His heart after His death.
5. In Acts 5:5, two liars die.
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 Samuel 6:4).
9. People are often stabbed under the fifth rib (2 Samuel 2:23, 3:27, 4:6, 20:10).
10. The brazen altar at the tabernacle and later, the temple. The altar was 5 by 5 cubits in Exodus 27:1.
11. Dan was the fifth son of Jacob. It was through the apostasy of the tribe of Dan that apostasy was introduced into Israel. The Antichrist may come out of Dan.
12. Secular examples would include the use of “Mayday, Mayday,” as a distress call (and May is the 5th month). The old distress frequency used to be 500 kilohertz. The United States Navy refers to a ship going down or that is setting dead in the water as a “Number 5 breakdown”. A “fifth column” refers to a group that seeks to undermine an organization from within.

*************************************************************************************

26. Seth 5:6-8

5:6 And Seth lived an hundred and five years, and begat Enos:

5:7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

5:8 And all the days of Seth were nine hundred and twelve years: and he died.

27. Enos 5:9-11

5:9 ¶ And Enos lived ninety years, and begat Cainan:
5:10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

5:11 And all the days of Enos were nine hundred and five years: and he died.

28. Cainan 5:12-14

5:12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

5:13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

5:14 And all the days of Cainan were nine hundred and ten years: and he died.

29. Mahalaleel 5:15-17

5:15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

5:16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

5:17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

30. Jared 5:18-20

5:18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch:

5:19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

5:20 And all the days of Jared were nine hundred sixty and two years: and he died.

31. Enoch 5:21-24

5:21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

“Methuselah”

1. His name means “When he dies, it shall come”, which was the Flood.
2. The Flood came very soon after Methuselah’s death.

“Very little is recorded of him, which is another proof of the Divine inspiration of the Scriptures—a truth which cannot be overemphasized. Had the Bible been a human production, much would have been written about Enoch and an attempt made to show the cause and explain the method of his mysterious exit from this world. The silence of Holy Scripture attest their Divine origin! But though little is told us about Enoch, a careful examination of what is recorded suggests and supplies a wonderfully complete biography. (A. W. Pink, *Gleanings in Genesis*."

5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

“Enoch walked with God”
Something about the birth of Methuselah caused Enoch to start walking with God. It could have the prophetic revelation behind the meaning of the name of Methuselah.

Enoch’s life and walk were a witness to that wicked generation he lived in.
1. See a man who loves God, is surrendered to God and who seeks to live for God and to promote his glory. Enoch no doubt also wanted to know God as much as he was able. You can live for God and walk with God in an evil day and such a life and walk would serve as a continual rebuke to that generation.
2. Many in his day, as in ours, would have said “You can’t walk with God today! It is too bad a day!”
3. Others would not have seen the need for it. “We are also saved by grace and we have eternal security, so why put too much effort in this?”
4. His witness against the sins of his day was an aggressive one. Jude 14 talks about how Enoch was a preacher of righteousness as well as a prophet. But Enoch’s day was so bad and judgment so certain that in his prophecies, he skipped right over the first coming of the Lord (which was associated with no judgments) to the second coming, which is filled with judgments.

This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God. We see Enoch walking with God, which is something that is never easy, even under the best of conditions. But Enoch lived in a very bad day, much like we do today. The “days of Noah” were upon him, and there were very few faithful followers of God in the earth. Yet Enoch could still walk with God, without a Bible, without a local church, without a pastor, without any devotional books or Christian radio station. And he did it for 300 years? He maintained communion with God for three centuries! Didn’t he ever get tired or discouraged? Didn’t he ever backslide? Do you have the spiritual stamina to maintain such a walk for 300 years with very little encouragement?
1. “It shews us the invincible nature of true faith, (for by faith Enoch walked with God:) I say, it sheweth us the invincible nature of true faith, in that it would hold up a man in close communion with God for the space of three hundred years (John Bunyan, *An Exposition of the First Ten Chapters of Genesis*, page 57).”
2. If Enoch could walk 300 years with God and maintain communion for 300 years under the very trying circumstances that he did, he will no doubt rise up in judgment on those who found it difficult to walk with God for 3 years or 30 years, with all the spiritual aids and advantages that we have in our day! Enoch would walk with God for 300 years
without a Bible, the indwelling of the Holy Spirit, a local church, a pastor, a hymnbook, a devotional book, or much encouragement from others.

Enoch walked with God as Noah would later in 6:9.

“He begat sons and daughters” Enoch still went about his normal routine of life while maintaining his walk with God. He got up every morning, went to work, paid his bills and did everything everyone else in his generation was doing, yet without allowing his devotional life to suffer. You can walk with God even if you work with the carnal all day long. You can walk with God when the bills pile up, when the car is in the shop, when the kids are sick, when you are shopping for the groceries. Enoch was a family man. No doubt he did his best to pass his faith on to his children. How successful he was is not clear, but we know that the children of even the best of men do not always follow their father in his faith.

5:23 And all the days of Enoch were three hundred sixty and five years:

Is there any significance that the years of Enoch’s earthly life is the same number of days in our year? The year may have only been 360 days in the pre-Flood days, though.

5:24 And Enoch walked with God: and he was not; for God took him.

Enoch as 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
6. He was also a prophet who spoke of the Second Coming in Jude 14,15.

Enoch did not walk with God physically as Adam did in the Garden, but rather spiritually. In two ways, Enoch had a greater spiritual privilege than Adam did:
1. God met Adam in the “cool of the day”, apparently at that appointed time daily only. Enoch walked with God continually.
2. Adam’s communion with God was limited to the geography of the Garden of Eden, but not Enoch’s.
3. Adam saw God physically, but Enoch never did as far as we know, though he had a very strong sense of God’s presence.
4. Enoch is the only man in Scripture of whom it is said that he “walked with God”.

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. If God saved you early in life, and you live out a normal lifespan, you may walk with God for 70 years or more.

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. You are condemning the world as you walk against it and walk with God (Hebrews 11:7)


10. It involves patience and self-discipline. You are to walk with God at His own pace. You are not to run ahead of Him.

11. Walking implies making forward progress toward a goal. The goal for the saint is going on with god, getting to know Him better (Philippians 3:10), to be further conformed to His image (Romans 8:29).

Enoch lived only 365 years, a relatively short life span in these days. He was too good a man to remain much longer in such a wicked world. “The best characters are the most easily recorded and often furnish the fewest materials for history„„The history of an Alexander, a Caesar, a Napoleon, would fill many a page and curse many a volume; while the simple, noble life of a man honored above all humanity is comprised of one sentence: Enoch walked with God” (William Jay, Evening Exercises for Everyday in the Year, page 174)."

Enoch marks a refreshing break from the “and he died” refrain in this chapter.

“It is significant that Enoch prophesied about midway between Adam and Abraham, and Elijah about midway between Abraham and Christ, and that both ministered in times of deep apostasy. (Henry Morris, The Genesis Record)."

“In walking, friends become communicative— one tells his trouble and the other strives to console him under it—and then imparts to him his own secret in return. When persons are constantly in the habit of walking together from choice, you may be quite sure there are many communications between them with which no stranger may intermeddle. If I wanted to know a man through and through, I should want to walk with him for a time, for walking communion brings out parts of the man which even in domestic life may be concealed. (Charles Spurgeon, “Enoch” in Metropolitan Tabernacle Pulpit, sermon 1307).”

“he was not…” “Note that he was missed. This is one thing which I could not overlook. He was missed, for the apostle says he, "was not found." Now, if a man is not found, it shows that somebody looked for him. When Elijah went to heaven, you remember, 50 men of the sons of the prophets went and searched for him. I do not wonder that they did—they would not meet with an Elijah every day—and when he was gone away, body and all, they might well look for him! Enoch was not found, but they looked for him. A good man is missed. A true child of God in a church like this, working and serving his Master, is only one among five thousand—but if he has walked with God, his decease is lamented. The dear brother whom we have just buried, we shall miss. His brother elders will miss him. The many who have been converted to God and helped by his means will miss him. And assuredly I shall miss him. I look towards the spot where he used to sit—I trust that someone else will sit there who will be half as useful as he was. It will be almost more than I can expect. We do not want to live and die so that nobody will care whether we were on earth or not. Enoch was missed when he was gone and so will they be who walk with God. (Charles Spurgeon, “Enoch” in Metropolitan Tabernacle Pulpit, sermon 1307).”

“God often takes those soonest whom he loves best (Matthew Henry).”

****************************************************************************************************
31. Methuselah 5:25-27

5:25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:
************************************************************************************************************

5:26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:
************************************************************************************************************

5:27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

He was the longest-lived man in the Bible, dying at age 969. He did not make it to the magic number of 1000 years. Man sees “1000 years” as a goal in politics, like Hitler and his “Thousand Year Reich”, which was designed to be a Satanic counterfeit of the upcoming Millennial Reign of Christ. Try as they might, man can never attain to that “one thousand years” in anything.
************************************************************************************************************

32. Lamech 5:28-31

5:28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:
************************************************************************************************************

5:29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

The toil of the curse, of farming, of having to work for a livelihood.
************************************************************************************************************

5:30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:
************************************************************************************************************

5:31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

Is there any significance to the number “777” here?
************************************************************************************************************

33. Noah 5:32

5:32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

Noah’s sons are named in inverted order. Japheth was the elder (10:21), Shem the youngest, and, as in other cases, the youngest chosen for the blessing.
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?


34. Supernatural Activities With The Human Race 6:1-4

6:1 And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

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. 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:
   a. They are angelic beings co-habitng with human women, in an attempt to defile the promised seed of Genesis 3:15.
      i. Arguments in favor:
         a. Old Testament usage of “sons of God” is referring to angelic beings.
         b. Very unusual children were the products of these unions. Giants and “mighty men…or renown” are mentioned in this context in Genesis 6:4.
         c. 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?
         d. The phrase “daughters of men” seems to stand in contrast to “sons of God” in suggesting the “sons of God” were not men.
         e. In Scripture, angels are always spoken of in the masculine gender- never in a sexless way.
         f. Angels can take physical, human form.
      ii. Arguments against (and hence, for option number 2 below):
         a. 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 purpose ability to cohabit with human women. Since when do you have to be married to have sex? The motivation may have been for lust or other reasons other than for procreation.
         b. There is no direct Biblical evidence that angelic beings can physically reproduce as men can.
c. 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.

d. No condemnation of the angelic (or demonic) beings involved here. But men are not directly condemned either. The judgment of the Flood was not limited to apply to this sin alone but the overall sinful condition of man.

b. They are men of the Messianic Line intermarrying with women of the Cainite line.
   i. Would God react so strongly and so severely over mixed marriages or a dilution of the so-called “godly line?” 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.
   ii. What “godly” line? All flesh had corrupted its way in the earth, including the so-called “godly line”.
   iii. It is possible that after Cain murdered Abel, 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.

2. Biblical usage of “sons of God”:
   a. 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.
   i. Identity not determined but they did “take wives”.

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

   c. 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.
   i. Obviously angelic beings.

   d. 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.
   i. Obviously angelic beings.

   e. Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?
   i. Obviously angelic beings.

   f. 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:
   i. Obviously human believers.

   g. Romans 8:14 For as many as are led by the Spirit of God, they are the sons of God.
   i. Obviously human believers

   h. Romans 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
   i. Obviously human believers

   i. 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;
i. Obviously human believers

j. 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.

k. 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.

3. Of these 11 uses:
   a. Two verses do not offer a definite identification.
   b. Three verses refer to angelic beings (all Old Testament verses).
   c. Seven verses refer to human believers (all New Testament references).

4. 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, extraordinary and probably perverted in this event. It is probably something much more than human intermarriage.

6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

This is the second mention of the Spirit in Genesis, the first being in 1:2.

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.

“giants”

1. The antediluvians were probably of a larger size and stature than modern man.

2. Who were they? Two possible interpretations:
   a. Physical giants.
      i. With the longer lifespans and the more favorable atmospheric conditions, men probably grew much larger in their physical size in comparison to modern man.
   b. “Giants” in their accomplishments.
      i. They are literally “men of a name” who developed powerful reputations and influence, as Nimrod would do in Genesis 10.
      ii. 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.
      iii. 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!
      iv. 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!

The English Standard Version changes the simple word “giants” to the difficult word “Nephilim”.

35. Judgment Declared 6:5-7

6:5 ¶ And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

The corruption of man was beyond redemption. There was no option but total judgment and starting over again. Some of these characteristics of these days of Noah are summarized:

1. Preoccupation with physical appetites (Luke 17:27)
2. Rapid advances in technology (Genesis 4:22)
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)
16. 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)."

6:6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

“repented”

1. “This repentance spoken of, by the Lord, has often brought great misunderstanding...in view of the Hebrew word used here for repentance, or repented (“nacham”). The word retains its strength as other passages reveal (Ex. 32:12; Jud. 21:6, 15; 1 Sam. 15:29; Job 42:6; Jer. 8:6, etc.). The word means to be penitent, comforted, or eased. In an absolute sense of the word, God never repents (1 Sam. 15:29; Psa. 110:4). The word should not be understood, however, only in a moral sense; the word is perfectly proper in a context that is not involving the matter of sin (Ex. 13:17; Jud. 21:6, 15; Psa. 90:13). Therefore, it can be a neutral word, being used for easing a situation or changing in the sense of simply turning around as far as a position taken in a
certain matter. God never changes in His mind concerning His attitude towards a thing, but He can, and often does, change in His methods of dealing with a thing. Man's own mind and will might change and this would demand that God deal with him in a different way. If man repents from evil, God would repent from that which He would have done against that evil. If man repents from good or some other will which he had planned; God would repent accordingly. A very good example of this is found in Jonah 3:9: “Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?” The turning and repenting of Nineveh away from their evil brought the king to believe that God would possibly turn and repent from the destruction which He had planned. And God did repent of that...God certainly knew that Nineveh would repent before Jonah even preached there, but He chooses to manifest Himself in this method and manner because of His dealing with the salvation of finite mankind. Once again, we must harmonize a paradox (cf. I Sam. 15:29 & 11, 35). (O. Talmadge Spence, Foundations Bible Commentary, page 83).

6:7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Animals were also corrupted.

“repented” The wickedness of man had sunk so low in only 1,600 or so years that God was actually sorry that He had created man in the first place. How low must human sin to have sunk to make God sorry that He ever created man in the first place? And after 4,000 years of additional and continual human sin, how would God feel today?

“repent” comes from two Latin words, “re-” again, and “poenitere” to repent. It is to feel sorrow again, anew or continually. The “poenitere” part of the word is where we get our English word “penitent” or “penance”.

36. Noah, a Righteous Man 6:8-10

6:8 But Noah found grace in the eyes of the LORD.

Noah is a type of the Jew who will go through the tribulation but will be delivered through it.

Moses also “found grace in the eyes of the LORD”- Exodus 33:13.

The first use of “grace” in the Bible, given in connection with God being merciful in the face of judgment.

6:9 ¶ These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

Noah also walked with God as Enoch did in 5:22.

1. Walking with God would involve several things:
   a. Agreeing with God- Amos 3:3.
   b. Going in the same direction with God.
   c. Walking at the same speed with God.
d. Being in fellowship with God. Would you walk with an enemy?

e. Desiring to walk with God- it is difficult to force someone to do this.

f. It is a deliberate act of the will to walk, much less to walk with God. It cannot be done unconsciously.

g. You must have the stamina and determination to be able to walk any distance with God. If God saved you early in life, and you live out a normal lifespan, you may walk with God for 70 years or more.

h. 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. You are condemning the world as you walk against it and walk with God (Hebrews 11:7)

i. Walking implies motion, effort and energy. Lazy people do not walk.

j. It involves patience and self-discipline. You are to walk with God at His own pace. You are not to run ahead of Him.

2. Walking implies making forward progress toward a goal. The goal for the remnant saint is going on with God, getting to know Him better (Philippians 3:10), to be further conformed to His image (Romans 8:29)

3. Both men walked with God but Noah was not raptured as Enoch was. Enoch is a type of the Christian who is raptured out before the judgment of the Flood/Tribulation. Noah is a type of the remnant that will go through the Flood/Tribulation, only to be preserved through it. Enoch was removed from the world as his legacy would be spiritual and heavenly. Noah inherited the world after the Flood, showing his legacy to be more terrestrial. Since Enoch represents the Church, we see our inheritance is not bound up in or on the earth but is heavenly. Noah represents the Jew who makes it through the tribulation and their inheritance is wrapped up in the physical land.

4. The Bible lists three different types of walking with God:
   a. Walking after Him (Hosea 11:10).
   b. Walking before God (Genesis 17:1)
   c. Walking with God, such as Enoch (Genesis 5:24) and Noah.

5. In this walk with God, Noah “condemned the world” (Hebrews 11:7), in much the same way Enoch did. To walk apart from the ways of the world and to choose a life that is so opposed to the way all flesh is walking is to condemn the philosophy of the world.

This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God. In the worst of all possible days (the days immediately leading up to the Flood), Noah was a good man, a just man and a perfect man. He was perfect, not in the sense that he was sinless (“perfect” never means sinless perfection in Scripture), but he was a mature, complete believer.

Noah is referred to as:
1. Just
2. Perfect
   a. Mature, complete, wanting nothing.

“in his generations”.
1. Noah served his generation by walking with God and by being perfect.
2. David was also said to have “served his generation” in Acts 13:36.
3. We cannot serve previous generations or even future ones, as we are not products of those generations. But we can serve our present one in which we were born into and which we understand the best. Neither Paul nor David could effectively minister to the early 21st century as neither was born and raised on television, radio, the internet, etc.
6:10 And Noah begat three sons, Shem, Ham, and Japheth.

37. Command for the Construction of the Ark 6:11-22

6:11 The earth also was corrupt before God, and the earth was filled with violence.

6:12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

“God looked upon the earth” To show that God looked down and carefully considered the situation of fallen man before He acted. His decision was not rash or ill-informed.

6:13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

6:14 ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

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

1. If Noah had disobeyed in the command to build the ark, he would have perished with the world.
2. God did not drop an ark, fully built, out of heaven to Noah, but he must build it according to the divine pattern given to Noah.

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

6:15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

The ark would have the volume of about 522 standard railroad boxcars according to Henry Morris. O. Talmadge Spence has it at almost 8,000 freight cars.

6:16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

The ark had only one door.

1. Christ is THE door (not A door- John 10:9) regarding salvation.
2. You will go into the ark (Christ) for your salvation or you will not go in at all.
6:17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

Clearly the flood was world-wide. A local flood would not kill everything on the earth. If the flood was local, why build an ark? Noah could have just re-located somewhere that was not affected by the flood.

6:18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

First mention of a “covenant”.

6:19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

How could Noah carry so many animals for a year in this situation?

1. 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.
2. “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 handing “small” dinosaurs would have been no problem.
3. Of the larger animals, baby or infant versions could have been taken aboard, to again save on the need for space.

6:20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

6:21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

6:22 Thus did Noah; according to all that God commanded him, so did he.
GENESIS CHAPTER 7

38. Preparations for the Ark 7:1-9

7:1 And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

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.

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

7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

40= biblical number of probation and testing.

7:5 And Noah did according unto all that the LORD commanded him.

This is the mark of a spiritual, just and perfect man. Much of what the Lord told him may not have made sense but Noah was a man of faith, according to Hebrews 11:7.

7:6 And Noah was six hundred years old when the flood of waters was upon the earth.

7:7 ¶ And Noah went in, and his sons, and his wife, and his sons’ wives with him, into the ark, because of the waters of the flood.

7:8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth,

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 Noah have needed to carry all the various types of animals. A few breeds of dogs, cats, cattle, would have sufficed. The selective breeding would come later.
7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

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

39. The Flood 7:10-8:13

7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

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.

Not just rain but vast underground waters were also released.

7:12 And the rain was upon the earth forty days and forty nights.

Forty- the Biblical number of judgment, testing and probation.

7:13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah’s wife, and the three wives of his sons with them, into the ark;

7:14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

7:15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

7:16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

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. Once 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 in 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. 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.

“Did you know that stories about a worldwide flood are found in historic records all over the world? According to Dr. Duane Gish in his popular book Dinosaurs by Design, there are more than 270 such stories, most of which share a common theme and similar characters. So many flood stories with such similarities surely come from the Flood of Noah’s day.

The worldwide catastrophic Flood, recorded in the book of Genesis, was a real event that affected real people. In fact, those people carried the knowledge of this event with them when they spread to the ends of the earth.

STORIES OF THE FLOOD—DISTORTED THOUGH THEY MAY BE—EXIST IN PRACTICALLY ALL NATIONS, FROM ANCIENT BABYLON ONWARD. The Bible declares that the earth-covering cataclysm of Noah’s day is an obvious fact of history. People “willingly are ignorant [that] . . . the world that then was, being overflowed with water, perished” (2 Peter 3:5–6, KJV). This Flood left many evidences, from the fact that over 70% of the rocks on continents were laid down by water and contain fossils, to the widespread flood legends. Both of these evidences provide compelling support for this historical event.

If only eight people—Noah’s family—survived the Flood, we would expect there to be historical evidence of a worldwide flood. If you think about it, the evidence would be historical records in the nations of the world, and this is what we have, as the chart [below] indicates.

Stories of the Flood—distorted though they may be—exist in practically all nations, from ancient Babylon onward. This evidence must not be lightly dismissed. If there never was a worldwide Flood, then why are there so many stories about it?

The reason for these flood stories is not difficult to understand. When we turn to the history book of the universe, the Bible, we learn that Noah’s descendants stayed together for approximately 100 years, until God confused their languages at Babel (Genesis 11:1–9). As these people moved away from Babel, their descendants formed nations based primarily on the languages they shared in common. Through those languages, the story of the Flood was shared, until it became embedded in their cultural history.

Hawaiians have a flood story that tells of a time when, long after the death of the first man, the world became a wicked, terrible place. Only one good man was left, and his name was Nu-u. He made a great canoe with a house on it and filled it with animals. In this story, the waters came up over all the earth and killed all the people; only Nu-u and his family were saved.
Another flood story is from China. It records that Fuhi, his wife, three sons, and three daughters escaped a great flood and were the only people alive on earth. After the great flood, they repopulated the world.

As the story of the Flood was verbally passed from one generation to the next, some aspects would have been lost or altered. And this is what has happened, as we can see from the chart. However, as seen in the given examples, each story shares remarkable similarities to the account of Noah in the Bible. This is true even in some of the details, such as the name Nu-u in the Hawaiian flood story. “Nu-u” is very similar to “Noah.”

Dr. Duane Gish, in *Dinosaurs by Design*, says there are more than 270 stories from different cultures around the world about a devastating flood. This chart shows the similarities that several myths have with the Genesis account of Noah’s Flood. Although there are varying degrees of accuracy, these legends and stories all contain similarities to aspects of the same historical event—Noah’s Flood. (Monty White, “Flood Legends”, Answers in Genesis, March 29, 2007).
7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Water, which was the instrument of death and judgment to the world, was the means of salvation for everyone in the ark. The Gospel is a savour of life to some and a savour of death to others (2 Corinthians 2:16).

7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

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 (due to the storm surge more than the wind- 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.
r. An estimated 250,000 drowned in tidal wave floods in South Asia following a massive earthquake in Indonesia in December 2004.
S. How many died in the flooding in the various hurricanes over the years?
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 more 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 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).

The duration of the Flood was, in all, about one year and ten days. Therefore, it could not have been a local flood, which is seasonal in nature. Note the chronology of this time.

a. The rains came the 17th day; the 2nd month (7:11).
b. The rains were upon the earth 40 days and 40 nights (7:12, 17).
c. The waters prevailed upon the earth 150 days (7:24).
d. The waters were abated and returned from off the earth continually after the end of 150 days (8:3).
e. The Ark rested in the 17th day; the 7th month upon the mountains of Ararat (8:4).
f. The waters decreased continually until the 10th month (8:5a).
g. The tops of the mountains could be seen on the 1st day; the 10th month (8:5b).
h. After 40 more days, Noah opened the window and sent forth a raven (8:6, 7).
i. Seven more days passed and Noah sent forth the dove the second time (8:10).
j. Another seven days passed and Noah sent forth the dove the third time (8:12), after which Noah knew that the waters were abated.
k. In the 1st day, the 1st month, in the 601st year of Noah's life, the waters were dried up from off the earth, and Noah removed the covering of the Ark, and looked, and, behold, the face of the ground was dry (8:13).
l. In the 27th day, the second month, the 601st year of Noah's life, was the earth dried (8:14) (O. Talmadge Spence, Foundations Bible Commentary, page 91)."

7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

The Flood covered the highest point on earth. Today, that is Mount Everest at over 29,000 feet. But before the Flood, were there mountains that high? Mount Everest might not have existed before the Flood. The highest mountain may only have been a few thousand feet, we simply do not know.

**********************************************************************************
7:21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

7:24 And the waters prevailed upon the earth an hundred and fifty days.
GENESIS CHAPTER 8

39. The Flood  7:10-8:13...continued

8:1 And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;

“asswaged” This word is from the Old French “asouagier”, from a Latin “adsuaviare”, from “asd” to and “suavis” sweet or agreeable. The word means “the action of definitely making something milder and more agreeable” (Steven White, White’s Dictionary of the King James Bible, volume 1, page 124).”

8:2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

“restrained” gives the impression that the waters would have continued to fall through some sort of natural processes, but that God prevented it.

8:3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

“abated” from the Old French “abatre”, “a” to and “batre” to beat. To “abate” is something that is beaten or knocked down. God “beat down” the waters of the Flood (Steven White, White’s Dictionary of the King James Bible, volume 1, page 69).”

8:4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

The ark on Mt. Ararat:
1. 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,
2. 1269- Marco Polo professed to have seen it.
3. 1649- Gemelli Careri said that 30 miles from Ararat was Nachivan (“the staying ship”), the oldest city in the world.
4. 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.”
5. 1856- An Armenian guide (Haji Yearam) and his son, with three atheists, saw it at about 14,000 feet.
6. 1883- Turkish workers hit the prow of a ship sticking out of the ice.
7. 1887- According to the Chicago Tribune, Prince Nouri, a Nestorian archdeacon, climbed Ararat three times and entered the ark.
8. 1917- Russian and Turkish soldiers saw the ark.
9. 1936- A New Zealander (Hardwicke Knight) brought back hand-tooled wood from Ararat and said “I have found Noah’s Ark.”
10. 1948- A Kurdish farmer could not cut wood out of the ark with a knife.
11. 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 within 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).

8:5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

The retreat of the flood waters was a gradual process.

8:6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

8:7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

The raven is a scavenger bird that would light on any possible food source it found. The dove was not of the same disposition and she would be looking for a clean, safe place to land.

8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

“abated” from the Old French “abatre”, “a” to and “batre” to beat. To “abate” is something that is beaten or knocked down. God “beat down” the waters of the Flood (Steven White, *White’s Dictionary of the King James Bible*, volume 1, page 69).”

8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

8:11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

The vegetation was starting to revive.

“abated” from the Old French “abatre”, “a” to and “batre” to beat. To “abate” is something that is beaten or knocked down. God “beat down” the waters of the Flood (Steven White, *White’s Dictionary of the King James Bible*, volume 1, page 69).”

8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.
“forth the dove; which returned not again unto him any more.” That was the signal for Noah that it was now safe to disembark.

8:13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

“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).

the first month, the first day. Six such important dates in Bible: (1) Here, the drying up of the waters (8:13); (2) The setting up of Tabernacle by Moses (Exo 40:2); (3) The sanctification of cleansed-up Temple by Hezekiah (2Ch 29:17); (4) The going up of Ezra (7:9); (5) The giving up of strange wives (Ezr 10:17); (6) The offering up of a bullock in Ezekiel's future Temple (Eze 45:18). (Ethelbert Bullinger, The Companion Bible)
40. The New World 8:14-19

8:14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

Completing one solar year from 7:11.

*************************************************************************************************************

8:15 ¶ And God spake unto Noa

*************************************************************************************************************

8:16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons’ wives with thee.

“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. (Henry Morris, The Genesis Record).

*************************************************************************************************************

8:17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

“be fruitful, and multiply” repeated from Genesis 1:28.

*************************************************************************************************************

8:18 And Noah went forth, and his sons, and his wife, and his sons’ wives with him:
Eight—biblical number for new things. With eight people going into the earth, it was a new start for the human race.

8:19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

41. Noah’s Altar 8:20-22

8:20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

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.

This is the first mention of the burnt offering. We will see it next in Genesis 22:2. 22:2. The burnt offering will be further enlarged upon in Leviticus 1,6 and in Romans 12.

8:21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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)

8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

The “old timers” back up “in the hills in West Virginia” would say that when the days would get so bad before the Lord returned that “you wouldn’t be able to tell what season it was except by the leaves on the trees”. That was obviously not an accurate prophecy in light of this verse!
GENESIS CHAPTER 9

42. The Noahic Covenant 9:1-17

9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

The 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

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.

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.

9:2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

“dread” indeed. Most wild animals want nothing to do with man. Domesticated animals have a better relationship, but wild animals will generally run when they see a man.

9:3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

Eating of meat now allowed. Later, the dietary laws would be given under the law, but that was restricted to Israel and their ceremonial observances.

9:4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

Eating of blood forbidden
1. Before the law- here
2. Under the law- Leviticus 17:11
3. After the law- Acts 15:29
Is there a difference between eating blood and drinking blood? Eating blood is clearly forbidden and that would involve eating meat where the blood has not been drained out. But what about drinking blood? Jesus uses this language in John 6:53-56. This is the passage that the Church of Rome uses as a proof text for transubstantiation in their mass, where the priest turns the fermented wine into the actual blood of Christ and then drinks. Psalm 16:4 states that the psalmist would not offer “their drink offerings of blood”, showing he wanted nothing to do with it. The mass is a sacrifice and offering of the supposed “blood” of Christ so the Christian would steer clear from it. Besides, we can split semantics here between eating and drinking blood—it is still being ingested. Even if you eat meat with the blood, you do not chew blood as it is a liquid-it is drunk. There is no Scriptural support for the Roman Catholic mass with its’ drinking of “blood”.

9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man’s brother will I require the life of man.

Blood is extremely important to God, and not just as it relates to redemption.

9:6 Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man.

Human government and capital punishment now instituted with the authority to execute people guilty of certain crimes. Only human governments have such authority. Murder is punishable by death as it is an attack on the image of God.

An attack which results in the death of a man by another man is in reality an attack upon God. Man was made in the image of God so to attack man is to attack that image of God.

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).
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)."

*************************************************************************************************************
9:7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

A repeat of Genesis 1:28.

9:8 ¶ And God spake unto Noah, and to his sons with him, saying,

9:9 And I, behold, I establish my covenant with you, and with your seed after you;

Parties to Noah’s covenant:
1. God
2. Noah
3. Noah’s seed 9:9
4. All living creatures- 9:10,12-17

9:10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

9:11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

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
4. Also see Isaiah 54:9.

The next time the Lord destroys the earth, it will be by fire (2 Peter 3:7).

9:12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

This token was a visible sign which certified and authenticated the covenant. Since the covenant is similar to a contract, the signature of the parties involved, and some sort of seal authenticates that contract. They act as tokens of authenticity. The rainbow served the same purpose here, as God “signs” the covenant with a rainbow.

9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:
9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

Not that God would ever literally forget it, but He would bring it again to mind when the circumstances called for it.

9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

This promise of no more global floods is perpetual, with no expiration date being given. This promise is made with and given to all life on the earth, since the first flood affected all life on earth.

9:17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

The covenant is not just with Noah or mankind but with all life on earth.

43. The Refilling of the Earth 9:18,19

9:18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

9:19 These are the three sons of Noah: and of them was the whole earth overspread.

44. Noah’s Failure and Ham’s Sin 9:20-25

9:20 And Noah began to be an husbandman, and he planted a vineyard:

Agriculture is the oldest and most important of human sciences.

9:21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

First mention of wine and drunkenness. With the change in atmospheric conditions, Noah may have been unprepared for the effects of fermentation. Maybe fermentation did not exist in the days before the flood as the atmosphere would have been much denser. But now, the process may have been radically changed and it is possible that Noah was not prepared for the effects that he would get intoxicated. We read of no drunkenness before the flood, but that doesn’t mean that there was none.

1. “Had he ever planted a vineyard, before this time? If so, did the wine from that vineyard, or would wine from a pre-Flood growth ferment? Did Noah drink it innocently, thinking it would only be as it had been before the Flood - merely a beverage for refreshment and a nutrient rather than drunkenness? We do not know. We often wonder
if a godly man such as this and as recorded in the Word of God (6:8-9) would have deliberately become drunk knowing the consequences of such an act. Does this change, or, would this change in the growth of a vineyard reveal a change in nature itself? We repeat; we do not know. But since we do not know, we cannot assume that "all things continue as they were from the beginning of the creation" (II Pet. 3:1-9) (O. Talmadge Spence, *Foundations Bible Commentary*, page 98).

---

9:22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

Could some sort of homosexual act have been involved? Ham did not just look upon Noah’s nakedness, but he had done something to Noah when he was passed out. Ham looking on the nakedness of his father, was bad enough. Later, such sins as this involving family members would be prohibited (Leviticus 18:7-19).

We don’t know how long after the Flood this event took place.

---

9:23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father’s nakedness.

Shem and Japheth had respect for their father that Ham seemed to be lacking.

---

9:24 And Noah awoke from his wine, and knew what his younger son had done unto him.

The younger son was Ham. We are not told what Ham did, but most of the commentators assume some form of sexual act was done to Noah by Ham, hence the resulting curse on Canaan.

---

9:25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

Ham couldn’t be cursed as God already blessed him in 9:1.

There is no record of this curse on Canaan ever having been lifted.

---

45. Shem and Japheth  9:26, 27

9:26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

“In the Book, the descendants of Ham are to be “servant of servants”; if any saved descendant of Ham is a Bible believer, he will accept this lot cheerfully, thankfully, and optimistically and will make the most of it. Hamites who let Caucasians direct their affairs—Joe Louis, Bubba Smith, Jackie Robinson, G. W. Carver, B. T. Washington, Lena Horne, Paul Robeson, Sammy Davis, et al.—usually come out fairly well financially. Hamites who follow Representative Powell do not make out quite so well, and those who followed Father Divine came out bankrupt. The followers of Michael (alias “Martin”) Luther King Jr. built quite an estate for him and kept him in Cadillacs...
and $200.00 suits most of his life—but not half a dozen that obeyed his orders made a living wage.

The worst oppressor of the Negro is the Negro, and this is not the prejudiced statement of a “white supremacist.” It is the reason why the Negroes in America will never return to Africa—not even if they are paid to do it. The “ghettos” (another Associated Press word for purposes of distorting truth) of Harlem and Philadelphia are never quite as bad as living conditions in the Congo and French Equatorial Africa; in Ham’s original homeland there was neither social security, welfare, nor government pensions, and certainly not free TV time for airing grievances!

A successful Hamite is the one who receives the Lord Jesus as Saviour (Acts 8) and serves in the capacity where God placed him (Acts 8). The last statement is not a racist’s definition. It is the opinion of the Holy Spirit recorded in Acts 8:39. Disgruntled, frustrated, and bitter Hamites who have devoted a lifetime to overthrowing Genesis 9:25 in the interests of “their fellow sufferers,” etc., may rage and grind their teeth against the ordinances of heaven, but they will remain inflexible and unmoveable. The same ordinances dictate that the Jews (another race!) will be restored to Palestine and will rule the world for 1,000 years (Jer. 31, 33). Singing “we shall overcome” does not impress the born-again child of God who has already overcome (1 John 4:4, 5:4), without the aid of Congress, demonstrations, or publicity. John Knox, chained to the galley, was “the Lord’s freeman” (1 Cor. 7:22) while John Brown (1800–1859) and Abe Lincoln were “the servants of sin” even while “emancipating” the “servant of servants” (see John 8:34–36). (Peter Ruckman, Bible Believer’s Commentary on Genesis).

B. 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! 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). 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 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 ridiculous 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. (Peter Ruckman, The Bible Believer’s Commentary on Genesis.).”

1 Japheth would dwell in the tents of Shem, showing that Japheth would be taking land
away from the Shemites, which is what Europeans did with the American Indians from
1500-1900.

There may be some who would try to use the Biblical presentation of Ham and the Black races
as some sort of justification for racism against them. But there can be found no such Biblical
justification of this. The races are not better than each other, just different, with different divine
appointments.
9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

46. The Days of Noah 9:28,29

9:28 ¶ And Noah lived after the flood three hundred and fifty years.

9:29 And all the days of Noah were nine hundred and fifty years: and he died.

This deals with the life of Noah, not to be confused with the spiritual and moral reference to the “days of Noah.”
GENESIS CHAPTER 10

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

47. The Generations of the Sons of Noah 10:1

10:1 Now these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

48. The Sons of Japheth 10:2-5

10:2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

Japheth’s Ethnology
1. Gomer
   a. Cimmerians
   b. Cimbri
   c. The Celtic Family
      i. Ashkenaz
         a. In the vicinity of Ararat, Armenia (Jeremiah 51:27)
         b. Germany (Jewish literature), or Germanic countries
      ii. Riphath. Asia Minor.
      iii. Togarmah. Asia Minor
   a. The Scythians (Josephus)
   b. The section north of the Black Sea
3. Madai
   a. The Medes
   b. Mesopotamia
4. Javan
   a. Greece
   b. Syria
      i. Elishah
         a. Sicily
         b. Cyprus
      ii. Tarshish. Tartessus is in ancient Spain.
      iii. Kittim. Cyprus
      iv. Dodanim
         a. Sometimes, Rodanim
         b. The Rhodian islands in the Aegean Sea
5. Tubal
   a. His peoples were in the region south of the Black Sea, spreading north and south.
   b. Probable that Tobolsk perpetuates the tribal name.
6. Meshech
   a. Tubal
   b. Magog, and some northern nations
   c. Some think modern Magog, Tubal and Meshech is Russia
7. Tiras
   a. Thracians
   b. The Tyrsenoi, a people occupying the coast islands of the Aegean Sea

10:3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

10:4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

10:5 By these were the isles of the Gentiles divided in their lands; every one after his
tongue, after their families, in their nations.

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

There are clear and sharp distinctions and differences between the Gentile nations and ethnic
groups and no amount of social engineering by modern man is going to be able to change it.
Races, cultures and nations are different and that was designed by God.

49. The Sons of Ham 10:6-20

10:6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

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

10:7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha:
and the sons of Raamah; Sheba, and Dedan.

10:8 And Cush begat Nimrod: he began to be a mighty one in the earth.

Nimrod, the 13th generation from Adam and 13 is the number of rebellion. Genesis 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 he 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. 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 (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.

6. Also see 1 Chronicles 1:10.

7. Tradition says he hunted men and may have started slavery.

8. 10:9 “Before the Lord” in the sense of “against the Lord”, in opposition to the Lord in his rebellion.

9. “We should note the immediate relationship between Nimrod and the erection of the Towel of babel. This may suggest that Nimrod was connected with the actual incident of the erection of the Tower, described in the next chapter. Or again he may have founded his empire immediately after the dispersion of the people, which began there. The reference to Babel as the beginning of his kingdom did lend origin to the fact that he was the founder of an idolatrous system of religion. Many scholars connect Nimrod with Bel, his father (Cush) who originated idolatry, from which all biblical idolatry resulted (cf. Jer. 50:2 & 51:7). Ninus, mentioned by Herodotus, is believed to be Nimrod and his wife Queen Semiramis; and an unnatural child is believed born of the Queen, named Tammuz (cf. Ezek. 8:14; Jer. 7: 18; 44: 17-25), later worshipped by nations and Israel (O. Talmadge Spence, *Foundations Bible Commentary*, page 117).”.

10:9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

It was said he hunted men, not animals. He may have been the developer of slavery.

10:10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

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.

10:11 Out of that land went forth Asshur, and built Nineveh, and the city Rehoboth, and Calah,
See Micah 5:6.

10:12 And Resen between Nineveh and Calah: the same is a great city.

10:13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

10:14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

10:15 ¶ And Canaan begat Sidon his firstborn, and Heth,

10:16 And the Jebusite, and the Amorite, and the Girgasite,
The Jebusite lived in the area that would later be known as Jerusalem.

10:17 And the Hivite, and the Arkite, and the Sinite,

10:18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

10:19 And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

10:20 These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations.

50. The Sons of Shem 10:21-32

10:21 ¶ Unto Shem also, the father of all the children of Eber, the brother of Japheth the elder, even to him were children born.

10:22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram.

10:23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

Uz, where Job lived.
10:24 And Arphaxad begat Salah; and Salah begat Eber.

The word “Hebrew” comes from “Eber”.

10:25 And unto Eber were born two sons: the name of one was Peleg; for in his days was the earth divided; and his brother’s name was Joktan.

See 1 Chronicles 1:19. There are two possibilities:
1. A geographical division of the land masses into the various continents and islands. There was probably one “supercontinent” after the recreation in Genesis 1 and it began to break up after the Flood into the recognizable land masses we know today.
2. This can also mean that God laid down the national boundaries of the various nations as in Deuteronomy 32:8, where God “divided” that nations. Man is now divided by race, culture, nationality and later, language (after Genesis 11). What God has divided man has been trying to reunite ever since. Today, the United Nations is the latest futile attempt to reunite the nations that God has divided.

10:26 And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

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.

10:27 And Hadoram, and Uzal, and Diklah,

10:28 And Obal, and Abimael, and Sheba,

10:29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

10:30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east.

10:31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

10:32 These are the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.
GENESIS CHAPTER 11

51. **The Tower of Babel 11:1-9**

11:1 And the whole earth was of one language, and of one speech.

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.

1. 11:4 “Let us…” or “WE THE PEOPLE”. Beware of anyone talking about giving “power to the people” or who is trying to establish Communistic “People’s Republics”.

Was this “one” language Hebrew?

11:2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

11:3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for morter.

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

“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 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

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

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.

This is a picture of false religion- climbing to heaven by your own works.

121
“let us make us a name” Yet no one knows what their names were today. Those who seek to go out into the world to make a name for themselves usually die forgotten in obscurity.

11:5 And the LORD came down to see the city and the tower, which the children of men builded.

11:6 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.

Fallen man is capable of great things. We have gone to the moon, split the atom and probed to the end of the universe. Imagine what man could do if he wasn’t fallen and at enmity with God!

11:7 Go to, let us go down, and there confound their language, that they may not understand one another’s speech.

Languages are confounded (confused, mixed-up) here but are made plain at the day of Pentecost in Acts 2. They are 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, no 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.

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

“us”. Another picture of the trinity. Who is the “us” here if not the trinity? See notes under Genesis 1:26.

11:8 So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

Before, man was divided by race. Now he is further divided by language.
11:9 Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

11:9 Babel= confusion

Ages listed in Genesis 11:

<table>
<thead>
<tr>
<th>NAME</th>
<th>AGE AT DEATH</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shem</td>
<td>600</td>
</tr>
<tr>
<td>Arphaxad</td>
<td>438</td>
</tr>
<tr>
<td>Salah</td>
<td>433</td>
</tr>
<tr>
<td>Eber</td>
<td>464</td>
</tr>
<tr>
<td>Peleg</td>
<td>239</td>
</tr>
<tr>
<td>Reu</td>
<td>239</td>
</tr>
<tr>
<td>Serug</td>
<td>230</td>
</tr>
<tr>
<td>Nahor</td>
<td>148</td>
</tr>
<tr>
<td>Terah</td>
<td>205</td>
</tr>
</tbody>
</table>

Notice the steady decline in these ages. This is due to the ongoing effects of sin and the continuing changes in the environment in the years after the Flood.

52. The Generations of Shem 11:10-32

11:10 ¶ These are the generations of Shem: Shem was an hundred years old, and begat Arphaxad two years after the flood:

11:11 And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters.

11:12 And Arphaxad lived five and thirty years, and begat Salah:

11:13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters.

11:14 And Salah lived thirty years, and begat Eber:

11:15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

11:16 And Eber lived four and thirty years, and begat Peleg:
11:17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

11:18 And Peleg lived thirty years, and begat Reu:

11:19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

11:20 And Reu lived two and thirty years, and begat Serug:

11:21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

11:22 And Serug lived thirty years, and begat Nahor:

11:23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

11:24 And Nahor lived nine and twenty years, and begat Terah:

11:25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

11:26 And Terah lived seventv years, and begat Abram, Nahor, and Haran.

A. 11:26 The first mention of Abram.

1. “Abram is the tenth from Noah. He is called a “Hebrew” (Gen. 14:13), and as an uncircumcised Shemite (Rom. 4), he does not become a “Jew” until Genesis 17:9. Abram means “high father” in Hebrew, and the name is not changed to Abraham, “Father of a Multitude,” until Genesis 17:5. Abram is the king of the “fathers” and is always given first in the Trinitarian formula, “The God of Abraham, Isaac, and Jacob” (Exod. 3:16; Deut. 1:8, 30:20; Mark 12:26; Acts 3:13, etc.). The name “Abram” or “Abraham” occurs in the Bible more than 250 times. As Isaac pictures God the Son (Gal. 3,4), so Abraham pictures God the Father (see Gen. 22:1–10; Luke 16:19–24; John 8:37, 39, 41). This remarkable man is called “the Friend of God” (Isa. 41:8; James 2:23); his salvation (Gen. 15) is a type of the New Testament salvation revealed to Paul (Rom. 4); he leaves home by faith, forsakes Lot by faith, offers up his son by faith, and sojourns by faith in a land which he never received as a permanent inheritance—yet (see Heb. 11 and Isa. 66). “Father Abraham” is a legendary figure to the nation of Israel, if everything which they wrote about him in the Babylonian Talmud is true. To the believer, Abraham is the epitome of the life of faith; he walked “in the spirit and not after the flesh” (Gal.
5:16, 17), even with all the frailties (Gen. 12:10, 16:4, 17:17, 20:2, 25:1). (Peter Ruckman, *Bible Believer's Commentary on Genesis*)."

11:27 ¶ Now these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

In reviewing the history of Abram’s move to Canaan, I am amazed at how wrong I had it all these years, mainly by studying tradition and failing to carefully read the account. Let’s break it down as the Scripture presents it.

1. Terah begets Abram, Nahor and Haran 11:27
   a. Haran begets Lot, which makes Lot Abram’s nephew 11:27

2. Haran died relatively young, before Terah died 11:28
   a. Haran dies in Ur 11:28

3. Abram and Nahor take wives 11:29
   a. Abram marries Sarai 11:29
      i. Sarai was barren 11:30
   b. Nahor marries Milcah 11:29
      i. Milcah was the daughter of Haran, so he married his sister-in-law 11:29

4. Terah takes Abram, Sarai and Lot out of Ur into the land of Canaan 11:31
   a. This is a major error due to tradition, made by many commentators. They assume God called Abram when he was in Ur but He did not. Abram got no call until he was in Haran. It was Terah, not Abram, who initiated the move to Canaan. We are not told why Terah decided to leave Ur and go to Canaan.

5. They arrive at Haran and dwelt there 11:31

6. Terah dies in Haran at age 205 11:32

7. **THEN** God calls Abram in 12:1
   a. Abram is in Haran not Ur when the call comes. He is already halfway to Canaan. Abram gets no call from God before this time.
   b. For some reason, Terah decided not to complete his move to Canaan, stopping and dwelling in Haran. God calls on Abram to complete the move to Canaan that his father had started.
   c. Abram is called to leave his family that was in Haran and to journey to Canaan without them 12:1.

8. There is an issue in Acts 7:2 where Stephen says “And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Churrain.” There was an appearance to Abram sometime between the trip from Ur to Haran although Moses does not mention

   C. 11:27 It’s confusing to see Haran as both a son of Terah and a name of a town at the northernmost point of the fertile crescent. This isn’t that unusual for we seen people having the same name (first name or surname) as towns.
      1. Haran as a person- 11:26,27,28,29,31
      2. Haran as a town- 11:31,32; 12:4

D. 11:27 Abram.

E. We must outline, with utter simplicity, the places and geographies of this century of the journeyings of Abraham. We shall also note their definitive titles.

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning</th>
<th>Genesis reference</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ur</td>
<td>Light</td>
<td>11:28</td>
</tr>
<tr>
<td>Haran</td>
<td>Parched, Mountain</td>
<td>11:31</td>
</tr>
</tbody>
</table>
Palestine itself is quite a small country, but it has had an influence in world history altogether out of proportion to its size and natural resources. In Biblical times, the portion of the country west of the Jordan river, which was the main portion, was no more than 6,000 square miles. If to this we add the portion east of Jordan river, we have a total of only about 10,000 square miles, about the size of the state of New Jersey or Vermont.

There is a great variety of topography and climate. Along the coastal plain on the west side one meets a mild climate, with an average annual temperature of 65-70 degrees F. However, some 30 miles east to Jerusalem, at an altitude of nearly 2,600 feet, he will find a temperate climate with an average annual temperature of 60-65 degrees F. Again, if one goes "down to Jericho," a distance of 15 miles from Jerusalem, he has descended 3,300 feet below the level of Jerusalem, and nearly 700 feet below the sea level of the Mediterranean, where tropical palm trees are a common sight on the landscape. (O. Talmadge Spence, *Foundations Commentary on the Pentateuch*, pages 133-134).

F. 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. (Peter Ruckman, *The Bible Believer’s Commentary on Genesis*)."
11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

11:29 And Abram and Nahor took them wives: the name of Abram’s wife was Sarai; and the name of Nahor’s wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

11:30 But Sarai was barren; she had no child.

11:31 And Terah took Abram his son, and Lot the son of Haran his son’s son, and Sarai his daughter in law, his son Abram’s wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

No wife is mentioned for Lot yet he had one in Sodom. He probably married a woman of Sodom or a Canaanite woman.

11:32 And the days of Terah were two hundred and five years: and Terah died in Haran.

The first call to Abram.

1. “Let us observe first, the great sovereignty of God in the conversion of this man. We are told by Stephen that he was in Mesopotamia at the time. It is a beautiful country - an immense plain lying between the Tigris and the Euphrates. We learn from the previous chapter that it was a place of great wickedness. It was the place where Nimrod, the great robber, dwell or, as he is called, "the great hunter". And it was the country where they built the tower of Babel. It was also the land, as we are told by Jeremiah, of graven images. It is believed by divines that it was the place where they first bowed down to graven images. Jeremiah 50:38, "For it is the land of graven images, and they are mad upon their idols". Another remarkable fact connected with this land was, that the very family out of which Abraham was chosen worshipped graven images. Joshua 24:2: "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time (that is, on the other side of the Euphrates) even Terah, the father of Abraham, and the father of Nahor; and they served other gods." Such was the country, and such the family out of which God raised Abraham. You would have thought that God would not have come into such a place; and, O brethren! you would have thought, least of all, that he would come to the house of Terah, who served other gods! Again, you wonder why he came to Abraham. You would have thought he would have come to Terah. Why, then, did he take Abraham — a man seventy years old — spent in sin? —“Even so, Father, for so it seemed good in thy sight” — Matthew 11: 26. When he looked down upon that great plain, why did he come to the house of Terah, and say to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"? Ah, brethren, God is a God of grace. None of you can say, "He came to me because I sought him." How often
has God come into this place and gone into the most wicked family, and drawn out those that were deepest down in the pit, just to show how deep his hand could reach? (Robert Murray McCheyne, from his sermon “The Call to Abraham”).
GENESIS CHAPTER 12

An Outline of the Life of Abraham (Harold Willmington The Outline Bible)

I. THE CONVERSION AND CALLING OF ABRAM (12:1–5)
II. THE CANAAN OF ABRAM (12:6–9)
III. THE CARNALITY OF ABRAM (FIRST OCCASION) (12:10–20)
IV. THE CONDESCENSION OF ABRAM (13:1–18)
V. THE COURAGE OF ABRAM (14:1–16)
VI. THE COMMUNION OF ABRAM (14:17–24)
VII. THE COVENANT WITH ABRAM (15:1–21)
VIII. THE COMPROMISE BY ABRAM (16:1–16)
IX. THE CIRCUMCISION OF ABRAHAM (17:1–27)
X. THE COMPASSION OF ABRAHAM (18:1–19:38)
XI. THE CARNALITY OF ABRAHAM (SECOND OCCASION) (20:1–18)
XII. THE CELEBRATION OF ABRAHAM (21:1–21; 25:12–18)
XIII. THE CONTRACT BY ABRAHAM (21:22–34)
XIV. THE COMMAND TO ABRAHAM (22:1–24)
XV. THE CAVE OF ABRAHAM (23:1–20)
XVI. THE COMMISSION BY ABRAHAM (24:1–67)
XVII. THE CLOSING YEARS OF ABRAHAM (25:1–11)

We now move into the biographies of the patriarchs, which is presented:
Genesis 12-24 Abraham
Genesis 24-27 Isaac
Genesis 28-36 Jacob
Genesis 37-50 Joseph

God spends 13 chapters on Abraham and only a little more than one chapter on the creation of the universe.
53. The Call of Abram 12:1-3

12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

What kind of a man was Abram? We know little about him before his call. We do know he lived in Haran, had a wife but no children, and may have been the guardian of Lot after the death of Haran. One day, Jehovah (who he may have not had a lot of revelation concerning if he was surrounded by the false gods of Mesopotamia) appears to him and tells him to go out to a land he knew nothing about, to complete the move his father had started from Ur but had never finished. Abram was not given any more information (that we know of). Leave and make a long trip to a foreign land with no details about where that land is, what Jehovah wanted him to do there or any word about support and provisions? Yet Abram obeyed! How many of us need to wrestle for months and years if we get a similar call, despite the fact we have a completed Bible, something Abram did not have! Abram must have been a very unusual man to respond in such a manner.

12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

The Abrahamic Covenant includes:

1. Separation from the world
2. Land
3. Seed
4. Blessing
It is an unconditional covenant, which means God will fulfill it regardless of what Abraham did or did not do. He could make such a covenant with Abraham for God knew that Abraham was such a man with whom God could make an unconditional covenant with, because of his faithfulness. David was the same kind of man.

12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

54. The Departure of Abram 12:4,5
12:4 So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

12:5 And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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).

55. First Giving of the Abrahamic Covenant 12:6-9
12:6 ¶ And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

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.

This was first of Abram’s resting places in his pilgrimage, but even here, in the Land of Promise, the Canaanite was there. You will never be rid of the Canaanites until they are driven out of the life by the sword of the Spirit, as Joshua was commissioned to do in the book of Joshua. The Christian life is a deliverance from sin but not from the spiritual battles. Simply because you are in the land and are in the center of God’s will does not mean that the attacks from the indwelling Cannanites will not cease.

12:7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

The land would not be given to Abraham personally but to his seed.
God appeared to Abram in some form here. While Abram was surveying all of the Canaanite people and practices in Sichem, he gets a visit and a visitation from God, to give him something, or Someone better to look at.

“Here at Sichem, Abram erects his first altar - the very opposite and counterpart to the building of an idol. The idol was a false-god representative, where a person went before securing blessing or salvation. On the other hand, the altar was a true representative of the true revelation from God about man's acceptance and salvation after he had believed. The altar was not the place that brought God into the heart of the believer, but rather an outward sign of a work that had already been wrought in the believing one. (O. Talmadge Spence, Foundations Commentary on the Pentateuch, page 135).

12:8 And he removed from thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el on the west, and Hai on the east: and there he builded an altar unto the LORD, and called upon the name of the LORD.

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. We know Abram chose well nut Lot choose poorly when he “pitched” his tent toward Sodom in Genesis 13:12.

Abram builds an altar for worship and sacrifice after he gets this revelation from God.

12:9 And Abram journeyed, going on still toward the south.

If the Christian life is an ascent towards the spiritual, what would a descent bring? It would bring a fall or a failing toward the world and carnality, typified by Egypt. Abram went "still toward the south," but he went too far south - into Egypt, the dual lands. No victorious Christian can expect to live in a dual-life. The Christian must be for or against in his obedience to the Word of God. Abram will leave his two altars in Canaan and build none in Egypt.

“south” The English Standard Version has “Negeb”, an unnecessary complication.

56. Going Down to Egypt 12:10-20

12:10 ¶ And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous in the land.

There was no command or suggestion or encouragement from God for Abram to go down to Egypt, even if there was a famine in the land.

Many of God's people do not understand the purpose for the famines of Canaan. It is both human and sinful to believe and desire an untried environment. We often believe the trial means the presence of the Devil, failure. Man is prone to be either unholy or extra-holy. But the claim of sinless perfection, so-called, is as evil as antinomianism. By the same token, an untried Christian is not a real Christian. We were born for the battle; a godly man is at home in a conflict. So often, we think that Canaan is never to know a drought. However, it is always the famine that brings out what is in us. It is not the famine that gives us strength or weakness; it simply reveals it. Going south, with a famine in the land, marks the eminent possibility of sin
rather than the necessity for sinning... We should not always expect Canaan to be for our fullness and fatness. So many Christians expect the manifesting presence of the Holy Spirit in their lives - 24 hours every day. We must remember that only His abiding presence is promised – He will abide forever... You will always feel a famine, for what other way is there to know it? But you must have faith in Canaan; what other way is there to keep it? (O. Talmadge Spence, *Foundations Commentary on the Pentateuch*, page 136).

You always go “down” to Egypt and when you leave, you always come “up” (Genesis 13:1). Abram would build no altars in Egypt. It is very difficult to serve God when you have deliberately gone into the world.

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.

There are 13 famines listed 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.

12:11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon:

12:12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife: and they will kill me, but they will save thee alive.

The Egyptians respected marriage so they would have to kill Abraham to take Sarah. We have no problem with killing someone, but we can’t commit adultery!

12:13 Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.

“she is my sister” This was a half-truth as Sarah was his half-sister.

“my soul”

1. The “soul” is equated with the physical life and body in the Old Testament.

2. The Bible presents the soul as the seat of human personality, will and intellect. It is what we are. We are a soul, with a spirit, living in a body.

12:14 ¶ And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair.

“fair” Attractive, light-skinned or having a fair complexion.

12:15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh’s house.
12:16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he
asses, and menservants, and maidservants, and she asses, and camels.

As a potential future brother-in-law, it is natural that Pharaoh would “entreat” Abram well.

12:17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai
Abram’s wife.

Why did God plague Pharaoh and his house instead of Abram? Pharaoh did nothing wrong.
He was only going by what Abram was telling him about Sarai, assuming her to be an
unmarried woman. Abram was the party in the wrong here. I’m sure Abram was dealt with by
God for his sin here but an innocent party ended up suffering for Abram’s lie.

12:18 And Pharaoh called Abram, and said, What is this that thou hast done unto me?
why didst thou not tell me that she was thy wife?

Pharaoh figured this out by himself. The reversals he was suffering after taking Sarai were clear
enough for him to realize that Abram had lied to him.

12:19 Why saidst thou, She is my sister? so I might have taken her to me to wife: now
therefore behold thy wife, take her, and go thy way.

Abraham could answer nothing from this rebuke from Pharaoh. What could he say? How could
he defend himself when he was caught in a lie?

Results of Abram’s Disobedience:
1. He grieved God.
2. He weakened his own faith, as he fell into this sin again in Genesis 20.
3. He caused Pharaoh, who was innocent in this matter, to be afflicted.
4. He acquired Hagar in Egypt, who would be a source of much grief later.
5. He provided a bad example for Lot and for Isaac, as Isaac would also fall into this sin
in Genesis 26. And what did Lot conclude about his uncle in this episode?

The English Standard Version has Pharaoh say, “so that I took her to be my wife”, implying that
Sarai was married to Pharaoh. The Contemporary English Version reads “Now I’ve married
her”. The Authorized Version is clear that Pharaoh said, “I might have taken her to me to wife”. It
was his intention, but he never did it. Unfortunately, the Coverdale Bible has the same reading
“Why saydest thou then, that she was ye sister? Wherfore I toke her to my wife” although the
other pre-Authorized Version Bibles read correctly.

12:20 And Pharaoh commanded his men concerning him: and they sent him away, and
his wife, and all that he had.
GENESIS CHAPTER 13

57. Abram’s Second Altar 13:1-4

13:1 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south.

Abram would never leave Canaan again.

Abram went “up” out of Egypt. When you leave Egypt, you always go “up” spiritually.

No altars were built in Egypt. It is impossible to build altars to God while living in Egypt, which is a type of the world.

13:2 And Abram was very rich in cattle, in silver, and in gold.

13:3 And he went on his journeys from the south even to Beth--el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

Abraham is between the House of God (Bethel) and the Heap of Ruins” (Hai). It is decision time as to where he will go.

13:4 Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the LORD.

58. Separation From Lot 13:5-13

13:5 ¶ And Lot also, which went with Abram, had flocks, and herds, and tents.

Because of his association with Abram, Lot was prospering financially, but it was not helping him spiritually at all.

13:6 And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

13:7 And there was a strife between the herdmen of Abram’s cattle and the herdmen of Lot’s cattle: and the Canaanite and the Perizzite dwelled then in the land.

This was a bad testimony before the Canaanites. “So there are oftentimes strife 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). 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.
“Another thing that made this strife sinful was that ‘the Canaanite and the Perizzite dwelt then in the land’. There is no doubt that this is put in to show its sinfulness. When the Canaanite and the Perizzite saw Abraham every morning building his altar and slaying his lamb, and in the evening assembling his children around his tent door, and ‘catechising them’, as the original means there is no doubt they would wonder what sort of people these were; but ah! when they saw the servants’ staves raised against one another, they would say, ‘Ah, they are just like other men.’ It is just the same still; when Christians go to law with Christians, and when you have family quarrels, does not the world say the same? They see you go to a solitary place and there hold mysterious converse with God, and they hear you singing praise to Him, and they say, ‘Let us watch these people and see what will become of them’; and ah! when they see you strive together – when they hear your high words, what can they think? Ah! This is to sin in the sight of the Canaanite and the Perizzite (Robert Murray McCheyne, “The Quarrel Between Abraham and Lot”, *A Basket of Fragments*, page 85).”

13:8 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

13:9 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

As the elder, Abraham did not have to allow Lot to have first choice, but he did to keep down strife. This is the mark of a humble, godly man.

13:10 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

Lust of the eyes. This would lead to the lust of the flesh (in sodomy) and the pride of life, fulfilled in Sodom.

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

What attracted Lot toward Sodom?

1. The money. It looked like a great place to make money and to start a business
2. The nightlife and the “culture”
3. The climate and the land
4. Educational opportunities. Most college towns can be centers of great wickedness
5. It was a place where godly Uncle Abraham would not go. Lot desired to put as much distance between him and his uncle, so he chose the one place Abraham would never choose or visit.

13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
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 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

You fall the way you lean. When Lot “pitched” his tent toward Sodom, it revealed the direction his heart was leaning. Whenever he left his tent, he would be looking toward Sodom and it eventually captured his heart.

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

These cities (listed in 14:2) must have been in a very fertile area before God overthrew them.

13:13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

They had forgotten the lessons as to why God sent the Flood not 400 years prior to this.

The first mention of “sinners” is also in this verse, which is important with the Law of First Mention. It is also associated with the number “13”, twice!

59. The Covenant Repeated 13:14-18

13:14 ¶ And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

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

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

13:15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

“for ever” There is no expiration date on the Abrahamic Covenant, especially regarding the land. The land will belong to Israel forever.

13:16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

An innumerable host. There may be about 6 million Jews alive today. That number will grow exponentially in the millennium.
13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

13:18 Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD

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

13:18 Mamre is also referred to under different names, including Hebron, Arbah and Kirjatharba.
GENESIS CHAPTER 14

60. The First War 14:1-12

14:1 And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations;

Even the Promised Land can be a land of conflicts and battles.

Amraphel = Hammurabi? If so, he was whipped by Abraham’s small force in 14:15.

The Babylonians are already in the area around Canaan.

14:2 That these made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

The first war recorded in Scripture.

14:3 All these were joined together in the vale of Siddim, which is the salt sea.

14:4 Twelve years they served Chedorlaomer, and in the thirteenth year they rebelled.

13= the Biblical number of rebellion.

14:5 And in the fourteenth year came Chedorlaomer, and the kings that were with him, and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shaveh Kiriathaim,

The “Rephaims” are the giant-mutants that somehow either managed to service the Flood or were able to re-emerge after the Flood.
14:6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

14:7 And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwell in Hazezon-tamar.

14:8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the same is Zoar;) and they joined battle with them in the vale of Siddim;

14:9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five.

14:10 And the vale of Siddim was full of slimepits; and the kings of Sodom and Gomorrah fled, and fell there; and they that remained fled to the mountain.

14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

“victuals” Southerners and Mountaineers corrupt this to “vittals”. It comes from a French word “vitaille” meaning “food”. The Latin root root is derived from “vivere” meaning “to live”. Victuals are food, supplies, sustenance or provisions (Laurance Vance, Archaic Words and the Authorized Version, page 365).

14:12 And they took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed.

It took these heathen kings, a war and a capture as a prisoner of war to get Lot out of Sodom the first time, and it would take angels to get him out the second time. This was a warning and a wake-up call for Lot to reconsider his spiritual state and it was wasted on him. Lot profited not at all from all of this.

61. The Rescue of Lot 14:13-16

14:13 ¶ And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

The first mention of a Hebrew.

“confederate” is from the Latin “confoederatus”, meaning “to unite in a league”. We are familiar with the Confederate State of American history, which was a loose alliance of states with a weak central government.
14:14 And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.

The reference to Dan was obviously added later, maybe by Joshua if he edited Moses’ manuscript of Genesis.

14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

14:16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

After his first deliverance from Sodom, Lot goes back there. He learned nothing of God’s deliverance, and he goes right back to the filthiness of that city.

Lot is the nephew of Abram (Genesis 11:31, the son of Haran his son’s son) although he is called his “brother” here. This elastic use of the word “brother” was quite common in the East.

62. Abram’s Choices 14:17-24

14:17 ¶ And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomner, and of the kings that were with him, at the valley of Shaveh, which is the king’s dale.

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.

After a great victory, Abraham is faced with a major choice- the king of Sodom or the king of Salem? He is met by this unusual figure Melchizedek and the commentators still haven’t figured out who he is.

14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

The best guess to identify Melchizedek= Shem? He would have been around 580 years old by this time.

First mention of “priest”.

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.
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).
10. His “order” had only two members that we know of, himself and Jesus Christ (Hebrews 5:6).
11. His name is "King of Righteousness;" his place of government is king and priest of “Salem” or Jerusalem. This name bore the double-office of king and priest, and once again, characterizes the Lord Jesus Christ.

14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

Who is the possessor of heaven and earth- God or Abram? If this is referring to Abram, then we see that Jesus, of the seed of Abram, will rule over the whole earth (not just Israel) and the heavens in the millennium and beyond.

14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

A summary of tithing:
1. It is a payment or an offering of 10% of something.
2. Tithing before the giving of the law, in this passage.
3. In the Old Testament, the place of tithing was the storehouse (Malachi 3:10). In the New Testament, the place was “laid by in store” (1 Corinthians 16:2).
4. In the Old Testament, animals and vegetables were tithed (Leviticus 27:30, 32; Matthew 23:23). In the New Testament, it appears to be money (Acts 11:29; Romans 15:26; 1 Corinthians 16:1-3).
5. In the Old Testament, the tithe supported the Levites and priests (Numbers 18:24; Nehemiah 10:37,38). In the New Testament, it supports ministers and poor saints (Romans 15:25; 1 Corinthians 9:9-14).
6. In the Old Testament, it is brought once every three years (Deuteronomy 26:12). In the New Testament, it is brought on the first day of the week (1 Corinthians 16:1,2).
7. In the Old Testament, it is the tithe plus an offering (Malachi 3:10). In the New Testament, it is “according as a man purposes in his heart, both cheerfully and bountifully” (2 Corinthians 9:6-9).

14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

“give me the persons” The Sodomite wants the souls more than he wants the money.
14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

14:23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

After accepting and recognizing Melchizedek, Abraham renounces the King of Sodom and states that he wants nothing to do with him.

“shoelatchet” something similar to a shoe-lace.

14:24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.
GENESIS CHAPTER 15

63. The Covenant Repeated 15:1-21

15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

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.

What is God to Abraham?

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

15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

Abraham’s house was rich in material things but not with children.

15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Astronomers can’t even number the number of planets in our own solar system much less the number of stars in the universe. Ultimately and literally, this will be fulfilled in the millennium and beyond.

15:6 And he believed in the LORD; and he counted it to him for righteousness.
Old Testament salvation involved believing in God’s words - Psalm 106:31

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.

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). Abraham was never a part of the Body of Christ. So how do people get the idea that Abram’s salvation (or Old Testament salvation) is identical to New Testament salvation? Faith is involved in both testaments, but the objects of that faith and the obligations of that faith and the objectives of that faith are different between the two testaments.

15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

“Why, had not God that very moment promised it? And was not his word sufficient? They surely have never made the trial who imagine that it is an easy thing to believe. To confide in a Being invisible, and whom we have so deeply offended, and to hang our everlasting hope upon his naked truth, requires the exertion of the power that raised up Christ from the dead. Who never feels in him the working of an evil heart of unbelief? Our Lord upbraided his own Apostles with their want of faith. And even the father of the faithful desires something more than God’s engagement to give him the land of Canaan—Whereby shall I know that I shall inherit it? Yet God pardoned his servant in this thing; and stooped to his weakness; and yielded him what he required. And Abraham was satisfied with the sign and the seal (William Jay, *Morning Exercises For Every Day in the Year*, pages 438-439).”

This question was not asked in unbelief. Like Mary in Luke 1:34, he believed the promise. He was asking for the details of how God would fulfill His word.

15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

15:11 And when the fowls came down upon the carcases, Abram drove them away.

15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.
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.

“The spiritual giants of old were men who at some time became acutely conscious of the real Presence of God and maintained that consciousness for the rest of their lives. The first encounter may have been one of terror, as when a ‘horror of great darkness’ fell upon Abram, or as when Moses at the bush hid his face because he was afraid to look upon God. Usually this fear soon lost its content of terror and changed after a while to delightful awe, to level off finally into a reverent sense of complete nearness to God. The essential point is, they experienced God. How otherwise can the saints and prophets be explained? How otherwise can we account for the amazing power for good they exercised over countless generations? (A. W. Tozer, “God’s Pursuit of Man”, cited in The A. W. Tozer Bible, page 18).”

15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

Egypt was judged and destroyed by God leading up to the exodus (Exodus 10:7).

“shall they come out with great substance” And they did! Israel “spoiled the Egyptians” at the exodus in Exodus 12:36.

15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

Abraham died this kind of death in Genesis 25:8.

15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

This is why divine judgment sometimes seems delayed, although it is not. When the iniquity is full, and when the time is right, then the axe will fall.

15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

The furnace and lamp were divine emblems of the presence of God.

15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

The covenant repeated, restated and reinforced.
“from the river of Egypt unto the great river, the river Euphrates”

1. Israel's ultimate land grant, all the way to the Euphrates River, to be fully realized in the millennium.
2. This has never been realized by Israel, not even under the reigns of David and Solomon.
3. Before this, God told Abraham that He would give Abraham the land. Here, He says “I have given it”.

15:19 The Kenites, and the Kenizzites, and the Kadmonites,

15:20 And the Hittites, and the Perizzites, and the Rephaims,

GENESIS CHAPTER 16

64. Hagar and Ishmael  16:1-16

16:1 Now Sarai Abram’s wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

Did Abram obtain Hagar during his ill-fated trip to Egypt back in Genesis 12?

Hagar is called a “handmaid”, not a slave. She is never referred to as a slave in this chapter.

16:2 And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.

God said Abram would father a child, but He never indicated who the mother would be! Sarai sounds somewhat bitter here, although she knew of the prophecy that a son would be born to Abraham. Sarah must have assumed that she would be the mother but since she was barren, her faith is failing, and she is accusing God of restraining her conception.

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.

16:3 And Sarai Abram’s wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

They may have gotten Hagar during Abram’s visit to Egypt in Genesis 12.

16:4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.

Any respect Hagar might have had for Sarai was lost now. Hagar knew what was going on, that Sarai was just using her to try to fulfill the prophecy about a son. Hagar must have seen Sarai’s lack of faith and impatience, and the result that God had blessed her with a son and not Sarai. Hagar may have been flaunting her pregnancy before Sarai, irritating her mistress. A barren woman was a disgrace and a scandal in this age, as it was seen as some sort of divine judgment or some other physical issue that revealed that the woman so afflicted was really less than a true woman since she could not bear.

16:5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

“My wrong be upon thee” Sarai is blaming everyone but herself for this mess. “Why did you do what I told you to do!” Abram does bear some blame as he could have rejected Sarai’s suggestion to begin with but did not. He hearkened to the voice of his wife and sin resulted, sort
of like what Adam did when he harkened to Eve’s suggestion to eat of the forbidden tree in Genesis 3.

16:6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

It was illegal for Sarai to sell Hagar so she just made her life miserable. Abram is not taking Hagar’s welfare into account here. Both he and Sarai were in the wrong and Hagar and her unborn son are the innocent parties, but he allows Sarai to take her frustrations out on Hagar.

This has to be a cultural thing, but if Hagar was a wife (or at least a concubine) to Abram, should she have some rights? Why would Abram allow Sarai to abuse her?

16:7 ¶ And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

First mention of the “Angel of the LORD”

1. He is usually interpreted as being a physical manifestation of the pre-incarnate Christ.
2. “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)."

16:8 And he said, Hagar, Sarai’s maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

To her credit, Hagar obeyed, returning to a difficult situation.

16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

Ishmael would get a promise, but the covenant would go through Isaac.
16:11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

Ishmael was named before he was born. There are six persons in the Bible who were named before birth and great significance is seen in their meanings. We should include the name of Adam in this list, for it seems that his name was divinely appointed. He would be the seventh.

1. Adam- from the red ground.
2. Ishmael - God hears.
3. Isaac - One laughs.
5. Cyrus (Isiah. 44:28)- Sun, Throne.

16:12 And he will be a wild man; his hand will be against every man, and every man’s hand against him; and he shall dwell in the presence of all his brethren.

Ishmael would not be an easy man to get along with! He would be a man of constant conflict.

16:13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

“Now, if faith is the gaze of the heart at God, and if this gaze is but the raising of the inward eyes to meet the all-seeing eyes of God, then it follows that it is one of the easiest things possible to do. It would be like God to make the most vital thing easy and place it within the range of possibility for the weakest and poorest of us.

“Several conclusions may fairly be drawn from all this. The simplicity of it, for instance. Since believing is looking, it can be done without special equipment or religious paraphernalia. God has seen to it that the one life-and-death essential can never be subject to the caprice of accident. Equipment can break down or get lost, water can leak away, records can be destroyed by fire, the minister can be delayed or the church burn down. All these are external to the soul and subject to accident or mechanical failure: but looking is of the heart and can be done successfully by any man standing up or kneeling down or lying in his last agony a thousand miles from any church.

“Since believing is looking it can be done any time. No season is superior to another season for this sweetest of all acts. God never made salvation depend upon new moons nor holy days or sabbaths. A man is not nearer to Christ on Easter Sunday than he is, say, on Saturday, August 3, or Monday, October 4. As long as Christ sits on the mediatorial throne, every day is a good day and all days are days of salvation.

“Neither does place matter in this blessed work of believing God. Lift your heart and let it rest upon Jesus and you are instantly in a sanctuary though it be a Pullman berth or a factory or a kitchen. You can see God from anywhere if your mind is set to love and obey Him. (A. W. Tozer, "The Pursuit of God", cited in The A. W. Tozer Bible, page 19)."

16:14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.
16:15 ¶ And Hagar bare Abram a son: and Abram called his son’s name, which Hagar bare, Ishmael.

16:15 And you know there would be much tension in this household!

16:16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

M. 16:16 Abram wad still only middle-aged when Ishmael was born.
GENESIS CHAPTER 17

65. “Be Thou Perfect” 17:1-3

17:1 And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.

After the failure of Genesis 16 comes the call to perfect in Genesis 17. Failure does not have to be fatal or final. Once a failure is dealt with through confession and repentance, we can then continue to move on with God.

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. Abraham recovers from that sin of chapter 16 to go unto further spiritual advance here.
2. 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.

This is a verse listed by O. Talmadge Spence in his *Quest For Christian Purity* that he lists as a “guiding verse” for that quest. This is a verse that deals with some aspect of the Christian’s growth and pursuit of God.

“Almighty God” El Shaddai, the God of the Breast, signifying strength.

“walk before me”

1. Walking with God and walking before God are two very different things. Enoch walked with God but Abram is called to walk before God. Before, we say Enoch and Noah walking “with” God. Now Abram is called to something deeper- walk “before” God. God is calling Abram to walk before completely open and naked, hiding nothing and setting nothing as “off limits” to God. Let God have complete and total access of the heart. We are to have complete candor before God and He will return that candor in dealing with us about shortcomings and other problems in our life and walk.
2. Abram was a man to whom God could say this to and Abram would respond. God says this to so few Christians because so few would respond with the same heart as Abram had.
3. Why did the Lord wait until now to give this call to Abram to walk before Him and to be perfect? God said nothing about this in Genesis 12 or 15. In those passages, Abram is not told to do anything in relation to the covenant, just believe. But now come the twin charges to walk before God and to be perfect. It could be Abram wasn’t ready for this call yet. He had to grow and mature to a certain point before he could receive such a call and respond to it properly. This was a strong call to a strong man from a strong God and weak or immature believers would not be able to handle such a call properly.
4. “Abram is bidden to “walk before” Almighty God. The children of Israel were exhorted to “walk after” the Lord: “Ye shall walk after the Lord your God, and fear Him, and keep His commandments” (Deut. 13:4). Of Enoch and Noah it is witnessed that they "walked with God" (Gen. 5:24; 6:9). But of those who are members of the Body of Christ the word is, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him" (Col. 2:6). To walk before is suggestive of a child running ahead and playing in the presence of his father, conscious of his perfect security because he is just behind. To walk after becomes a servant following his master. To walk with indicates fellowship and friendship. To walk in denotes union. As to how we are to walk in Christ, the Holy Spirit tells us in the words which immediately follow the exhortation: "Rooted and built up in Him" (Col. 2:7). We might summarize these varied aspects of the believer’s walk as
intimated by the four different prepositions thus: we walk "before" God as children; we walk "after" Him as servants; we walk "with" Him as His friends; we walk "in" Him as members of His body. (A. W. Pink, *Gleanings in Genesis*)."

5. To walk before God also has the same idea as David’s prayer in Psalm 139:23,24: “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.” Praying such a prayer is an invitation for God to come into the life with no restrictions, and to have Him deal with us in perfect candor, that He can say anything to us about anything in our lives and that we would not be offended. It is difficult to speak to anyone in such a manner, even a child, a spouse or our closest friend. But we can ask God to deal with us in such a manner for He will do it in the proper spirit, with the proper goal of improving us in any spiritual matters that we may be deficient. It is not easy to pray such a prayer, as God may answer it! Can you deal with facing God in complete and open honesty, holding nothing back?

“perfect”

1. Perfect never means sinless- it means mature and complete.
2. "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)."
3. Spiritual Perfection must be possible in this life, else this exhortation means nothing. Can one love God with his whole heart and mind, not entering into volitional sins (only those “sins by accident” that tend to ambush us)? Such a life must be possible, but there are very few who have actually entered into a quest for such a life, yet it should be the desire for every true Christian.
4. How can we expect or hope to live perfect? It is impossible through human effort. It is only possible when the Christian seeks and relies upon the power of the “God of the Breast” or the “Almighty God” through the ongoing work of sanctification in the life.
5. We may not be able to live sinless but we can live blameless.
6. "Be ye therefore perfect as your Father which is in heaven is perfect” (Matthew 5:48). The call to perfection is both an Old and New Testament charge.

17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

17:3 And Abram fell on his face: and God talked with him, saying,

“Abram fell on his face”. This was a sign of submission and respect.

66. Abram’s Name Changed 17:4,5

17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.
Abraham.- From “ab”, a ‘father,’ and the Arabic word “raham”, that signifies a ‘thick and continual rain,’ like the drops cannot be numbered.

A new walk and life with God require a new name.

67. The Covenant Repeated 17:6-8

17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Fulfilled in later Jewish history, especially in the covenant with David that as long as there was an active throne in Israel, a descendant of David would sit on it.

17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

68. Circumcision Instituted 17:9-14

17:9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

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

17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

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 was unclean seven days on that account, they being both defiled with that blood, as Leviticus 12:2,3.
17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

This would include all the men associated in any way with Abraham.

17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

69. Sarai’s Name Changed 17:15

17:15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

The change of Sarai (contentious) to Sarah (princess) is by the changing of the “Yod” (jot) to “He” (the fifth letter of the Hebrew alphabet).

70. The Seed Promised 17:16-19

17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

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

17:18 And Abraham said unto God, O that Ishmael might live before thee!

Ishmael would but the covenant would be with Isaac, not him.

17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Both Ishmael and Isaac were named before they were born.

71. Provisions to Ishmael 17:20-27

17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.
17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

17:22 And he left off talking with him, and God went up from Abraham.

17:23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

17:25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.

17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.
GENESIS CHAPTER 18

72. God’s Visit to Abraham 18:1-22

18:1 And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;

God and these angels met Abraham at noon while the angels (without God) 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.

The “heat of the day” was the hottest part of the day and was usually a time of rest. People would sit in the shade of their tents and rest, much like the midday “siesta” in Latin American countries.

18:2 And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,

The angels resembled men, with no wings.

Hospitality towards guests was an important part of Oriental culture.

18:3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:

Abraham did not recognize them as supernatural beings at the first because of his respectful use of a different Hebrew word for “Lord” (Adonai). Like its Greek counterpart, Kurios (“Lord”), the title is often applied to men, so that its use here does not imply that Abraham was aware of Jehovah’s identity. If Hebrews 13:2 refers to this incident, we know that Abraham did not recognize Him, then. (O. Talmadge Spence, Foundations Bible Commentary: The Pentateuch, page 143)."

18:4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:

Notice how quickly Abraham is doing everything in providing his hospitality. The washing of feet was for cleanliness and sanitation in areas with dry and dusty soils.

18:5 And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.

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.
18:6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.

Three measures= one for each guest. This was probably unleavened bread due to the haste in which it was made.

18:7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.

Speedy hospitality was common in the east.

18:8 And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.

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

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

18:9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

This speaker is clearly God. The announcement is within the next 9-12 months, Sarah would give birth to a son.

Sarah may have been in a partition in the tent that separated the men’s part of the tent from the women’s.

18:11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

A similar problem is recognized by Zacharias in Luke 1:18.

18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

See 1 Peter 3:6. This was not an audible laugh so no one could have heard it. She laughed in her heart at the folly of such a statement.

Sarah would think of the "pleasure" that would be involved, of both sexual delight as well as the joy of motherhood.
18:13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

***************

18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Omnipotence. The Lord is offended at this lack of faith in His power or word.

The structure of this question expects a negative response.

***************

18:15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

This was not a good laugh in a good spirit, but a laugh of unbelief.

Fear is the greatest motivation for lying.

***************

18:16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

***************

18:17 And the LORD said, Shall I hide from Abraham that thing which I do;

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. The land was given to Abraham so God is letting him know what He was planning to do on his territory.

***************

18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

***************

18:19 For I know him, that he will 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.

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

What confidence God had in Abraham to share with him what he was about to do!
It is not enough to pray for your children or to teach them, but father must use his influence and authority to command his children to follow God. This means the father must have the spirituality to do this and must command the proper amount of respect in the eyes of his children so that they will take him seriously. Lot’s children mocked at him when he tried to warn them of the impending judgment of God (Genesis 19:14) as Lot had no authority over his children and he commanded no respect from him because of his own carnality.

18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

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. Talmage Spence, Foundations Bible Commentary on the Pentateuch, page 148).

18:21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

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.

“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.
   a. 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
   a. God confounded the languages at Babel
   b. He destroyed the cities of the plain
   c. 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 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

18:22 Abraham stood by the Lord as he was in no hurry for the visit to end or to end communion.
73. Abraham's Intercession for Sodom 18:23-33

18:23 ¶ And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

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. (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 148).

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.
8. He loved Lot. Living and laboring 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).
Abraham now becomes a mighty intercessor with God in his spiritual growth. Abraham does not argue with God regarding whether these cities ought to be destroyed, as he was very familiar with their sins. But Abraham is trying to prevent Lot and his family from being consumed with the wicked. Despite years of separation (and they did not part on the best of terms), Abraham is still very concerned about the welfare of his nephew.

18:24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

“Peradventure” an adverb from the Middle English “per aventure”, meaning “by chance” or “possibly”.

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).

But this would turn out to be a major over-estimation on Abraham’s part.

18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

Oh, yes He will. You don’t have to worry about that.

18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

See Jeremiah 5:1.

18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

18:28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

18:29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty’s sake.
18:30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

18:31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty’s sake.

18:32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten’s sake.

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.

18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Old Testament communion with God seemed to be occasional, situational and somewhat sporadic. Notice the language, “he had left off communing with Abraham”. The New Testament presentation of this reveals this communion to be of a more permanent nature.

Notice in this conversation with God that Abraham never mentions Lot by name, once! Abraham is not praying that God spare Sodom for Lot’s sake or for the sake of his family. Abraham is praying that God spare the city based on God’s righteousness. This was a very unselfish prayer that Abraham prayed.
GENESIS CHAPTER 19

74. Destruction of Sodom and the Deliverance of Lot 19:1-38

19:1 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

It is always evening in Sodom, as these sinners would love the darkness rather than the light.

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. Sinners can spot a backslidden believer 10 miles away and usually have no respect for him. If Lot had no spiritual power among his own family, we wouldn’t expect him to have any spiritual influence “in the gate”. It won’t work in the marketplace if it isn’t working at home. The backslider lives between two worlds and two loves, two affections and two loyalties. He never gets the full approval of the Lord or the Devil and he continually halts between heaven and hell.

1. We wonder how Lot managed to get himself into such a position of authority. There must have been some significant compromises on Lot’s part in order to get himself into a position of power.

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

19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant’s house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

Did Lot realize they were angels at this point? He may have had enough residual spirituality to recognize their nature.

Lot knew what would happen to the men 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.

1. Can you imagine what Lot’s 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.

19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

I’m sure that was a cold, cold meal! The food may have been hot but the atmosphere would have been downright frosty.
**19:4** ¶ But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

Oriental cities were divided into “quarters” named after the majority of the occupants, like the “Christian Quarter” or the “Jewish Quarter”. This can still be seen today in the layouts of some modern cities in the Middle East. Every quarter of Sodom would have been the Sodomite Quarter. Word got around quickly of the visitors.

**19:5** And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

They wanted to rape the visitors. There was “fresh meat” in town. The Sodomites were tired of abusing each other, so with the visitors, there were new victims for them to exploit.

**19:6** And Lot went out at the door unto them, and shut the door after him,

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.

This is where we get our definition of “sodomy” from. It is still a good, Biblical word to describe homosexual activities. The Bible NEVER presents sodomy in a good or in a neutral way.

**19:8** Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

Two reasons for what Lot did here:

1. The oriental understanding of hospitality meant that Lot was bound to protect his guests at all costs, even if it meant sacrificing his daughters to be raped.
2. Lot knew what kind of men he was dealing with, and that they would have no interest in “the natural use of women”. They wanted male flesh and were not interested in the women at all.
19:9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

The use of “sojourn” was saying that “this outsider, this foreigner…”

19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

19:11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Angels can smite men with blindness. They were well able to defend themselves.

Even in their blindness, their homosexual lusts were so strong, they still did everything they could to fulfill their desires.

19:12 ¶ And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

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 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

It was no problem for two angels to destroy a city. They can smite with blindness (Genesis 19:11) and destroy whole cities (2 Samuel 24:16).

“waxen” is from the Old English “weaxan”, meaning “to grow”.

19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

Lot had no spiritual influence with his family. They mocked at his warning of impending judgment the same way 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!

19:15 ¶ And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.
19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

Lot was reluctant to leave doomed Sodom. This shows the low state of his spirituality as he desired to stay in a wicked city such as Sodom instead of leaving it when commanded to by God. His family was even worse, especially his wife. 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.

19:17 ¶ And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

“The warning is to be heeded and followed in the Tribulation (Matt. 24:16), and since these are “the days of Lot” (Luke 17:29), the Jewish saint in Palestine is not to take time to pick up anything when he leaves the house (Luke 17:31). Spiritually, the passage is quite clear: you cannot get to Jesus Christ too quickly (Isa. 28:16). Your soul is at stake (cf. how the word “soul” here is physical life in the Old Testament—Gen. 2:7, 12:13), and one look back at the old companions or the old life or the old religion or anything connected with the “old man” may prevent you from reaching the “mountain” (2 Cor. 5:17) (Peter Ruckman, The Bible Believer’s Commentary on Genesis).”

19:18 And Lot said unto them, Oh, not so, my Lord:

19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

19:20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

19:21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

19:22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

This is a type of the rapture. When God sends His judgments upon the earth (in much the same way He does here with the cities of the plain), He cannot do anything until the Church is gone, as He will not punish the righteous with the ungodly. Once the Church is removed from the line of fire, then the judgment falls.

This would also argument against a “partial rapture”. Lot was not a spiritual believer but he was still a believer. Lot was “raptured” in the sense that he was delivered before the judgment fell.
As long as a believer is truly born again, he will go up in the rapture. The issues relating to his spirituality will be hammered out at the Bema Judgment.

19:23 ¶ The sun was risen upon the earth when Lot entered into Zoar.

19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

Heaven rained hell upon hell on earth. The Dead Sea is now in this general area. The location of Sodom may be underwater in the southern section of the Dead Sea, which would mean that God burned the cities, then sank them. You couldn't even see the ruins after the judgment as God wanted any physical evidence wiped off the face of the earth.

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.

19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

19:26 ¶ But his wife looked back from behind him, and she became a pillar of salt.

She was overcome by the brimstone because she did not separate herself far enough away from the condemned city.

She looked back. She was out of the City of Destruction and was on her way to (physical) salvation, but her heart was still in Sodom. She loved the world too much to give it up. She would have rather died in the world and in her sin than to live with God without her sin. The entire book of Hebrews is a warning to people like Lot’s wife, who would leave the world but are eventually tempted to return.

19:27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

This was the place of Abraham’s personal devotions and for his communion with God. Can you imagine what his devotions must have been like, especially on this day?

19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

Abraham now realized that there were not ten righteous men in Sodom.
19:29 ¶ And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

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 not 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 fellowshipping 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.

God “remembered” Abraham but nothing is said about God “remembering” Lot. God is not going to “remember” the worldly, backslidden compromiser.

************************************************************************************************************

19:30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

The first caveman.

Two possible reasons for this:

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 popular as well, which might have moved God to destroy Zoar as he did Sodom.

19:31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

It is amazing that no one ever thought of the possibility of returning to Abraham and his people for replenishing. Better to die in the wilderness, floundering in the fruits of your sin, than to go back to Abraham’s house. That would be an admission of failure on Lot’s part. Instead of responding like the Prodigal Son and confessing his sins and failures and seeking restoration, Lot will wallow in his pride, assuring himself that he can repair the damage he made of his life and in the life of his family himself, without Abraham’s help.

19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

Perverted and wicked girls usually run in pairs. Boys are more like “lone wolves” but the bad girls run in packs.

1. The daughters apparently learned nothing from the destruction of Sodom. They are still thinking carnally, in the flesh, using tactics (drunkenness and incest) to fulfill their will.

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

19:33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

19:35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

“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 Thus were both the daughters of Lot with child by their father.

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?

“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 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

Moab= from the father.
Benammi= son of my people

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).
1. Moabite women cause Solomon to sin (Neh. 13:26, 1 Kings 11:1).
2. The King of Moab hires Balaam to curse Israel (Numbers 22,23).
3. Eglon oppresses Israel (Judges 3).
4. Intermarriage with the Moabites costs Israel 24,000 dead (Numbers 25:1-9).
5. They are Israel’s enemies for 500 years (1 Samuel 12, 14; 2 Samuel 8:12; 2 Kings 1, 3).
6. Their country and their people are the objects of God’s wrath at the Second Advent (Isaiah 16; Jeremiah 48).

19:38 And the younger, she also bare a son, and called his name Ben-ammi: the same is the father of the children of Ammon unto this day.

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 (Deuteronomy 23:3).
3. They oppress Israel in the Book of Judges and refuse to return land which belonged to Israel (Judges 10-12).
4. They are Israel’s enemies for 500 years (1 Samuel 12:12; 2 Samuel 10:10; 2 Kings 24:2).
5. They are listed with Moab as a target of judgment in the Second Advent (Zephaniah 2:8,9; Jeremiah 49; Ezekiel 25).
GENESIS CHAPTER 20

75. Abraham’s Failure With Abimelech 20:1-18

20:1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.

Abraham was now walking before God for perfection (Genesis 17:1) but he was not sinlessly perfect, nor had he “arrived”. He still sinned here, even after that spiritual high-point with God.

20:2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.

20:3 But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man’s wife.

20:4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?

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.

20:5 Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.

20:6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.

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 Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.

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

The first mention of a prophet.

20:8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.
20:9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

20:10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

20:11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

There was more of the fear of God in this place among the heathen than Abraham was aware of.

20:12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

20:14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

20:15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

20:16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

“covering” “The state of a married woman in law, who is considered as under cover or the power of her husband, is called coverture (Ruth 3:7; 1 Corinthians 11:3-15) (David Hoffman, The Common Man’s Reference Bible, page 33).”

20:17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.
GENESIS CHAPTER 21

76. Birth of Isaac 21:1-8

21:1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

21:2 For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.

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

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.

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.

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).

21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.

21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.
21:6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.

21:7 And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.

21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

77. Casting Out of Hagar and Ishmael 21:9-21

21:9 ¶ And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

You will note that Ishmael, a type of the flesh, was first in the home, and he represents the universal fact that the sin nature is first in our lives - all of our lives - by virtue of the fact that we are all born in sin, with inbred sin, from the pollution of Adam - our Ishmael. (O. Talmadge Spence, Foundations Bible Commentary on the Pentateuch, page 155).

21:10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

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

21:11 And the thing was very grievous in Abraham's sight because of his son.

21:12 ¶ And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beer-sheba.

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

Ishmael is referred to as a “child” although he is a teenager at this time. This is how Hagar would have referred to her son, as she still saw him as young and tender. God refers to him as a “lad” in 21:17,18,20.
“putting it on her shoulder” Women usually carried their burdens on their shoulders while men carried them on their heads.

21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

21:16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

But still no covenant with Ishmael.

21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

Compare with the Antichrist in Revelation 6:1, with a bow but no arrow. Archers do not have good presentations in Scripture.

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

As was the custom, Ishmael did not choose his own wife but it was arranged by his parents and by the parents of the bride.

78. Covenant With Abimelech 21:22-34

21:22 ¶ And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

Even a heathen could see that.
21:23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son’s son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

21:24 And Abraham said, I will swear.

21:25 And Abraham reproved Abimelech because of a well of water, which Abimelech’s servants had violently taken away.

21:26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

21:27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

21:28 And Abraham set seven ewe lambs of the flock by themselves.

21:29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

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.

21:30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

21:31 Wherefore he called that place Beer-sheba; because there they sware both of them.

21:32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

The Oath of the Well or the Well of Seven.

21:33 ¶ And Abraham planted a grove in Beer-sheba, and called there on the name of the LORD, the everlasting God.

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

Everlasting God= El Olam. The root has the idea of “to hide” (Isaiah 45:15).
21:34 And Abraham sojourned in the Philistines’ land many days.

It is not called Abraham’s land. This area of land that he was currently living in may not have been considered part of the land God intended to Abraham to live in.
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 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

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

What might have motivated this? Satan could have bragged that his followers willingly 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.

God tempts/tests Abraham, but no record of God ever doing this with Lot. God invested much into Abraham, but little into Lot. God is not going to waste much time testing an unusable man.

22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

Ishmael did not figure into God’s plan. Abraham said “But Lord, I have two sons…” In terms of the covenant and the overall plan of God, Abraham had only one son.

22:3 ¶ And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

Early rising is necessary as it gets so hot by midday that if you are going to get any work accomplished, you need to start as soon as you can.

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.

We should also read Romans 4:20 and Hebrews 11:19 here, about Abraham’s faith in this situation.

22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.
This is first direct mention of worship. We have the act of sacrifice by Cain and Abel in Genesis 4 but this is the first direct mention.

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.

“The come again to you” Orientals don’t say “I am going” but they say “I am going and will return”.

22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

This is 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.

1. Isaac’s question is answered in John 1:29.
2. 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 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

God provided 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 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Jesus would be crucified on this spot about 2,000 years later.

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.

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 And Abraham stretched forth his hand, and took the knife to slay his son.
Isaac was a living sacrifice- Romans 12:1,2.

There is a very unusual level of submission in Isaac to the will of his father, as Christ fully submitted Himself to the will of His Father.

22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

Nor did the Father withhold His only Son from us.

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 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

“ram”

1. The ram had a crown of thorns, just like Christ did in His passion (Matthew 27:29).
2. 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 And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the LORD it shall be seen.

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.

22:15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

“I have sworn by myself” God is allowed to swear by Himself although we are not (Matthew 5:34-36).
Abraham withheld nothing from God and God gave him everything.

22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

22:19 So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.


22:20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;

Milcah - she was daughter of Haran, and sister of Lot.

Nahor - he was son of Terah and thus brother of Abraham.

From Milcah and Nahor came eight children, as follows in verses 21-24.

22:21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

Huz (or, Uz) - Job lived in the country of this man's descendants, (Job. 1:1).

Buz - Elihu, the young friend and counsellor of Job, was a descendant of this man (Job 32:2). He is also mentioned with Dedan and Terna (Jeremiah 25:23).

Kemuel (the father of Aram) – uncle of Laban and Rebekah, (is used in two other places Numbers 34:24 and 1 Chronicles 27:17). Aram was the ancestor of the Syrians.

22:22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

Nothing more is known of Chesed, Hazo, Pildash or Jidlaph.

Bethuel - the last son mentioned, and probably the youngest. The purpose of God is fulfilled through his daughter, Rebekah.

22:23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abraham’s brother.
22:24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

Reumah - Nahor's concubine. We hear no more of her or her children.
GENESIS CHAPTER 23

81. Death of Sarah 23:1,2

23:1 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

23:2 And Sarah died in Kirjath-arba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

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.

Abraham may not have been with Sarah at her death if he was in Beersheba (22:19). She died at Kirjath-arba, maybe visiting Isaac? If so, her death may have been sudden and unexpected as he can’t see any separation between Abraham and Sarah if it was clear that Sarah was going to die soon.

82. Burial of Sarah 23:3-20

23:3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

23:4 I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

Abraham identifies as a stranger and a sojourner. These are good pilgrim words!

23:5 And the children of Heth answered Abraham, saying unto him,

23:6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

“Abraham, a great prince, but a stranger, wishes to buy a piece of land for a family burial place. He makes the proposition to those members of the tribe of the Hittites in whose territory the land lies. They respond by offering him the use of any one of their own sepulchers which he may select. This generosity, however, is a mere ceremony preliminary to driving a bargain in which they mean to make as much as possible out of the rich stranger. So, also, when Ephron is approached in reference to selling the lot which Abraham desires, he says (v. 11) “Nay, my lord, hear me, the field give I thee and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead”. This seems to be a wonderful liberality on the part of this Hittite, but he does not expect that his offer will be accepted; or if it is actually accepted, he expects in return a present that shall be worth more than his gift (James Freeman, Manners and Customs of the Bible, page 23).”
23:7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. 

23:8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, 

Abraham is using middlemen in this transaction. He is not dealing directly with Ephron here. 

23:9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you. 

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). 

23:10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying, 

Public business was transacted in the city gate. 

23:11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead. 

23:12 And Abraham bowed down himself before the people of the land. 

23:13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there. 

23:14 And Ephron answered Abraham, saying unto him, 

23:15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. 

You could almost buy an entire village with that amount. 

23:16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.
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.

The value of money was found in its weight, not in whatever was stamped on it.

23:17 ¶ And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

23:18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

The first cemetery in Scripture.

23:20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

In the cave of Machpelah lie the remains of Abraham, Sarah, Isaac, Rebekah, Leah, Jacob and perhaps Joseph
GENESIS CHAPTER 24

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.

83. Finding a Wife For Isaac 24:1-67

24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

Is the servant Eliezar?
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
9. Unnamed, which would make him a good type of the Holy Spirit.

24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

"under my thigh"
1. This symbolized that if the servant was unfaithful in his mission, Abraham's children would take vengeance.
2. This is also seen in Genesis 47:29.

The servant is a like the Holy Spirit, unnamed buy known only by his work and title, who is charged with carrying out the work of securing a bride at Christ's coming (Ephesians 1:13,14).

24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

The Canaanites were utterly depraved - no option as a wife for Isaac. It was a burden of Abraham that Isaac have a proper wife and there were no possibilities of finding such a young lady in Canaan.

Isaac is a type of Christ; supernaturally born to his parents in old age; offered up as a Burnt Offering; received as a figure from the dead at that Moriah-place of resurrection; and, seeking a bride at His second coming.
24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

As was customary, Isaac did not choose his own bride but that was negotiated by the families involved. Hagar also did this with Ishmael in Genesis 21:21.

24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

The bride must be "willing" for no one is saved or brought into the bridal relationship who is not willing.

24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

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

24:7 ¶ The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

It would be about a 450-mile trip which would take weeks.

24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

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.

24:9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

24:10 ¶ And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

24:11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

24:12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.
The entire practice of evangelism must be based on prayer, not upon evangelistic methods, techniques or the personality of the soulwinner.

24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

“Laying out a fleece”.

24:15 ¶ And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham’s brother, with her pitcher upon her shoulder.

The bride’s first meeting of Christ is often within the daily routine of life, in an ordinary place in the concourse of life (Matthew 4:18-20; 13:44; Luke 10:30; Acts 9:1-4). It is not always in a church service.

24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

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.

1. 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 or in a Kingdom Hall?

24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

It was unusual for a young woman to volunteer to do this kind of difficult, physical work.
24:20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

A single camel can hold up to 25 gallons and he had 10 of them.

24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

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

24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

Only the Holy Spirit can woo a bride. Sometimes, the “soulwinner” tries too hard to win the sinner and if we are not careful, we may woo a bride to ourselves instead of to Christ.

Almost all commentators and modern English versions insist on rendering “earring” as “nose ring”. I think the translators of our Authorized Version were smart enough to tell the difference between the two.

24:23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father’s house for us to lodge in?

24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

24:26 And the man bowed down his head, and worshipped the LORD.

24:27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master’s brethren.

24:28 And the damsel ran, and told them of her mother’s house these things.

24:29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.
24:30 And it came to pass, when he saw the earring and bracelets upon his sister’s hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

Laban was a covetous man. When he “saw” the earring and bracelets, then he said “come in!”

24:31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

24:32 ¶ And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men’s feet that were with him.

24:33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

The delivery of the burden is always the first priority for a preacher. The Holy Spirit has come to do a specific work in this Church Age and will not be detained or sidetracked from that ministry.

A noble position to be a servant to such a great man.

24:34 And he said, I am Abraham’s servant.

24:35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

24:36 And Sarah my master’s wife bare a son to my master when she was old: and unto him hath he given all that he hath.

24:37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

24:38 But thou shalt go unto my father’s house, and to my kindred, and take a wife unto my son.

24:39 And I said unto my master, Peradventure the woman will not follow me.
24:40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

24:41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

24:42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

24:44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master’s son.

24:45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

24:46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

24:47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

24:48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master’s brother unto his son.

24:49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

24:50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master’s son’s wife, as the LORD hath spoken.
24:52 And it came to pass, that, when Abraham’s servant heard their words, he worshipped the LORD, bowing himself to the earth.

24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

By this dowry, Rebekah was now betrothed to Isaac.

24:54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

24:57 And they said, We will call the damsel, and inquire at her mouth.

24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

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.

“Wilt thou go with this man?”
1. The salvation question. She was asked and she made a decision based on her free will.
2. There is no unconditional election or irresistible grace involved in this. Rebekah used her free will to make her decision.

24:59 And they sent away Rebekah their sister, and her nurse, and Abraham’s servant, and his men.

Nurses were highly esteemed, almost to the same level as the parents. She serves as an advisor, assistant and friend of the bride and will often be privy to the bride’s most personal secrets. In the midst of a strange land a family, the bride would have at least one friend and familiar face.
24:60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

24:61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

24:62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.

24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

Christ will also receive His bride at the eventide of human history, just after the rapture.

“Very admirable was his occupation. If those who spend so many hours in idle company, light reading, and useless pastimes, could learn wisdom, they would find more profitable society and more interesting engagements in meditation than in the vanities which now have such charms for them. We should all know more, live nearer to God, and grow in grace, if we were more alone. Meditation chews the cud and extracts the real nutriment from the mental food gathered elsewhere. When Jesus is the theme, meditation is sweet indeed. Isaac found Rebecca while engaged in private musings; many others have found their best beloved there. Very admirable was the choice of place. In the field we have a study hung round with texts for thought. From the cedar to the hyssop, from the soaring eagle down to the chirping grasshopper, from the blue expanse of heaven to a drop of dew, all things are full of teaching, and when the eye is divinely opened, that teaching flashes upon the mind far more vividly than from written books. Our little rooms are neither so healthy, so suggestive, so agreeable, or so inspiring as the fields. Let us count nothing common or unclean, but feel that all created things point to their Maker, and the field will at once be hallowed. Very admirable was the season. The season of sunset as it draws a veil over the day, befits that repose of the soul when earthborn cares yield to the joys of heavenly communion. The glory of the setting sun excites our wonder, and the solemnity of approaching night awakens our awe. If the business of this day will permit it, it will be well, dear reader, if you can spare an hour to walk in the field at eventide, but if not, the Lord is in the town too, and will meet with thee in thy chamber or in the crowded street. Let thy heart go forth to meet him. (Charles Spurgeon, *Morning and Evening*, reading for August 15, morning).”

“Holy souls love retirement. It will do us good to be often alone and if we have the art of improving solitude, we shall find we are never less alone than when alone (Matthew Henry).”

24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

24:65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

This is 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.

The veiling of women is still practiced in Islamic countries today.

24:66 And the servant told Isaac all things that he had done.

24:67 And Isaac brought her into his mother Sarah’s tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother’s death.

AA. 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.

“Sarah’s tent” sometimes women had their own tents, which was a very good idea if there was more than one wife in the family.
**Genesis Chapter 25**

### Jacob

<table>
<thead>
<tr>
<th>SUPPLANTER</th>
<th>SERVANT</th>
<th>SAINT</th>
<th>SEER</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beersheba</td>
<td>Padan-aram</td>
<td>Hebron</td>
<td>Egypt</td>
</tr>
<tr>
<td>77 Years</td>
<td>20 Years</td>
<td>33 Years</td>
<td>17 Years</td>
</tr>
<tr>
<td>Bethel - Conversion</td>
<td>Peniel - Consecration</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**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

************************************************************************************************************

**84. Abraham's Second Family 25:1-4**

25:1 Then again Abraham took a wife, and her name was Keturah.

Abraham had at least 8 sons.

“Perhaps more than half a century ago, I heard an older pastor comment on Genesis 25:1-6, on Abraham’s wife or concubine—for she is called both (vv. 1, 6)—Keturah. The pastor expressed annoyance at such passages, and he wondered why the Bible included them. God loved Abraham, and He had tested and tried him as few men have been. Abraham had met the tests marvelously, and now, rejuvenated, God blessed him with a young woman. Earlier (Gen. 24:1), we see Abraham “old, and well stricken in age.” Now he marries Keturah and fathers six sons, and he sees them grow to maturity. More than what this tells us about Abraham is what it tells us about God. God does not bless Abraham by finding some ancient, unknown monastery for him. Rather, God provides for His friend (James 2:23) a fresh bride in his old age. Failure to see this means a failure to know the God of Scripture... Other old men have had young brides, and, as Calvin observed, this was commonly a ludicrous match. But not so that of Abraham and Keturah. There was also a side effect. With Abraham busy with a young bride and a growing family, it kept him out of the way where Isaac and Rebekah were concerned. So strong a man could have been an intimidating influence in the lives of the young couple. (R. J. Rushdoony, *Genesis*).”

************************************************************************************************************

25:2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

************************************************************************************************************

25:3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

************************************************************************************************************

25:4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

************************************************************************************************************

**85. Abraham’s Will 25:5,6**

---

205
25:5 ¶ And Abraham gave all that he had unto Isaac.

25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

86. Abraham’s Death 25:7-11

25:7 And these are the days of the years of Abraham’s life which he lived, an hundred threescore and fifteen years.

He died at age 175. Isaac would have been 75 years old, and Jacob 15, when Abraham died (v. 7; cf. 21:5; 25:26).

25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

Abraham’s good death was a fulfillment on Genesis 15:15.

25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

25:10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

25:11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahai-roi.

A. 25:8 Not many men die in a “good old age”. No sinner dies like this, but a Christian may. This is just a way to say that Abraham died happy and satisfied. It is one thing to live a long life. It is another thing to live a long life that is also a happy life. This obituary notice about Abraham draws attention to the fact that Abraham died not only at an elderly age but in a frame of mind filled with inner peace and satisfaction. He lived long and he lived well.

“Gave up the ghost” shows the spirit going back to God Who gave it.

87. The Generations of Ishmael 25:12-16

25:12 ¶ Now these are the generations of Ishmael, Abraham’s son, whom Hagar the Egyptian, Sarah’s handmaid, bare unto Abraham:

25:13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,
25:14 And Mishma, and Dumah, and Massa,

25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

25:16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

88. Death of Ishmael 25:17-18

25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

Ishmael did not die in the land of promise; He lived "over against it," on its borders. He left this land as a boy, and the only occasion on which we know that he returned to it was for the funeral of Abraham (25:9).

25:18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

89. The Generations of Isaac 25:19-22

25:19 ¶ And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

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. It is clear that Isaac was not the man that his father was. He was not as deep with God as Abraham was. He did not make as much spiritual progress as Abraham did. The son of a "great" man is usually does not accomplish as much as his father did, although there is the occasional exception.

"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 (O. Talmadge Spence, The Foundations Bible Commentary on the Pentateuch, page 164)

25:20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padan-aram, the sister to Laban the Syrian.
25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

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

25:22 And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the LORD.

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)

Isaac in summary
1. Isaac does not rise to the greatness of Abraham.
   a. Only once do we read of him building an altar to God (26:25).
   b. Only once do we read of him praying (25:21).
   c. Only once are we told that "he called on the name of the LORD" (26:25).
   d. And only once is it recorded that God appeared to him and spoke with him (26:2–5).
2. Isaac in his later years yields more to the level of ordinary humanity:
   a. He believed with regularity that he was going to die but did not.
   b. He falls into weakness and deception.
   c. He is devoid of any stern sense of the duty of veracity.
   d. He seems to be drawn to "comforts" and unduly favors the son who provides them for him.
   e. No formal eulogy is bestowed upon him, either in Genesis or in the rest of Scripture.
3. The one great thing in Isaac’s life which causes us deep respect for him is his amazing act of submission and self-abnegation on Mount Moriah.
   a. He was then old enough and strong enough to have resisted the attempt of his father to bind him, but at 23 to 25 years of age, when a young man clings to life and reaches to the future, Isaac consented to die.
   b. That is the one unique, precious thing about him which rises in history.
4. But we must also acknowledge the following concerning this dear man:
   a. It must be said that he was gentle, affectionate, patient, sensitive, peace-loving, and God-fearing, as were many others in Israel’s history.
   b. But God truly made him one of the Patriarchs, of whom there were but three (Exod. 3:6, 15, 16, etc.). Others were “patriarchs” but only to these three was the Covenant revealed and repeated (1 Chron. 16:15–18).
c. He was important in that he was the necessary link between Abraham the root of the nation of Israel, and Jacob the father of the twelve sons, whose posterity constituted that nation.
d. Ishmael was the first “child” of Abraham, as contrasted with the first “seed” Isaac (Rom. 9:7). He, therefore, marks the point of divergence between the natural and the covenant lines (Gen. 17:17–21).
e. He was inspired to forecast the life courses, respectively, of his two sons and their descendants (Gen. 27:27–29, 39, 40; Heb. 11:20).

5. Isaac was also a type of the coming Messiah in several ways:
a. He was predicted long before he was born (Gen. 12:7; 15:4; Isa. 7:14).
b. He was supernaturally begotten (Gen. 18:12–14; Heb. 11:11; Rom. 4:19; Matthew 1).
c. He was the “only” son of the Covenant (Gen. 22:2; John 3:16); contrast Abraham’s son of the “flesh” (Gal. 4:29), and his sons by Keturah (Gen. 25:1–4).
d. He was the sacrificial lamb (Genesis 22; Isa. 53:7).
e. He was made the type of Abraham’s spiritual posterity, as contrasted with his posterity under the Law, the nation of Israel (Gal. 4:21–31). (H. T. Spence)

90. The Birth of Esau and Jacob 25:23-26

25:23 And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.

25:24 ¶ And when her days to be delivered were fulfilled, behold, there were twins in her womb.

Twins were considered to a bad omen in the East in this day. These boys may have been twins but they were certainly not identical twins. Jacob and Esau couldn’t have been more different, even if they had the same conception.

25:25 And the first came out red, all over like an hairy garment; and they called his name Esau.

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).

A “plain” man is easier to tame, control, sanctify, then the wild, hairy man of the flesh would be.
25:26 And after that came his brother out, and his hand took hold on Esau’s heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

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

91. Family Divisions 25:27,28

25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

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

Esau was a hunter as Nimrod was (Genesis 10:9).

25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

This is an example of “provoking your children to wrath” in Ephesians 6:4 and Colossians 3:21. This comes by parents playing favorites, which discourages the children. Fathers are not to provoke their children to wrath. This is done by frustrating children by being inconsistent before them. The father punishes a child for doing something that the father told him to do. Or maybe it is hypocrisy, where the father lives like a model Christian at church but live the devil at home. These inconsistencies sent mixed and conflicting signals to the children, which results in discouraging them and provoking them to a life of bitterness, anger and cynicism. If children are thus frustrated, they will seek love, comfort and understanding from someone else, usually from the wrong crowd. Psalm 125:3 gives a good example of provoking children to wrath. If a father lays the rod of the wicked upon his children, the righteous child will put his hands unto iniquity. God does not do this for He does not punish His children as He would judge a sinner. God’s children do get chastised but the mode, means and motivation of it is different than what He metes out to sinners. But if a father wrongly punishes a righteous child with the same rod as he would a rebellious child, the righteous child may become frustrated enough to put his hand unto iniquity. Oppression may drive the best of men into some hasty deed for self-deliverance or vengeance.

1. Another example is in Genesis 37. When Jacob favored Joseph above the rest of his children (Genesis 37:3), the rest of his sons resented Joseph and probably Jacob as well (Genesis 37:4).
2. Children are to be brought up in the nurture and admonition of the Lord. The father is to set the proper spiritual example (as well as emotional, intellectual, moral and social example!) before his children so that the children will copy that example and apply his spiritual admonitions to their own lives. In a classical sense, "nurture and admonition" has the idea of that which is applied to train and educate a child.
3. Why no such commands to mothers? The father is the head of the home and is held responsible by God as to how his children turn out. The mother may share a lot of the blame or credit but the load ultimately falls on the father. It is the business of the father to make sure that his wife is in submission, that he is loving his wife as Christ loved the Church and that his children are walking in the nurture and fear of the Lord.
92. Esau Sells His Birthright 25:29-34

25:29 ¶ And Jacob sod pottage: and Esau came from the field, and he was faint:  
And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am  
faint: therefore was his name called Edom. 

25:30 And Jacob said to Jacob, Feed me, I pray thee, with that same red pottage; for I am  
faint: therefore was his name called Edom.  

25:31 And Jacob said, Sell me this day thy birthright.  

Jacob must have been planning this for a while, as he was ready to act when the situation  
presented himself.  

25:32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright  
do to me?  

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).  

25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his  
birthright unto Jacob.  

25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and  
rose up, and went his way: thus Esau despised his birthright.  

Christians who do not study history and the lives and struggles of “great” Christians of the past  
and who do not seek to further those godly legacies in their ministry and generation, and who do  
do not seek to pass it down to their children also despise their spiritual birthright.
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).”

93. Isaac’s Failure With Abimelech 26:1-11

26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;

26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

“My” is repeated 5 times, for emphasis. This is one of the few times where “5” doesn’t stand for death.

Abraham kept 5 things:
1. The voice of God- this he obeyed.
   a. The heard the word of God through the voice of God, listened intently, paid strict attention, took it seriously, and obeyed what he heard.
2. The charge
   a. As an officer gives a military order to a soldier. The soldier hears and obeys that charge/order. Abraham was a good soldier.
3. The commandments
4. The statutes
5. The laws
   a. The laws of God. The Law of Moses was not yet given, but there was enough understanding among men that they knew right from wrong.
   b. As a sinner, he would have occasionally broken them but it was in his heart and was his intention to keep them, obey them and pattern his life after them.

God was bragging on Abraham to Isaac, challenging Isaac to be as faithful a man as his father was. Sons don’t always measure up to their fathers and Isaac certainly didn’t, but that didn’t mean that Isaac couldn’t strive to apply these positive traits of his father into his own life.
Isaac already is not listening to God. God told him to dwell in the land where Abraham dwelt (26:2,3) but he stays in Gerar, so trouble naturally follows.

26:6 ¶ And Isaac dwelt in Gerar:

26:7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

Isaac did not go to Egypt, but Egypt came to him.

26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

26:9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

26:10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

Even without the law, the heathens knew adultery was wrong.

26:11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

94. Isaac the Farmer 26:12-16

26:12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

Abraham was a herdsman and Isaac adds farming to that legacy.

A hundred-fold increase in time of drought.

26:13 And the man waxed great, and went forward, and grew until he became very great:

26:14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.
Do the Philistines envy us? Do we have anything they would want? They envied Isaac’s wealth, but there were other things they saw that created envy in them:

1. His relationship with God
2. His marriage
3. The blessings of the Abrahamic Covenant

26:15 For all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

The digging of a well gave the one who dug it title to a piece of unoccupied land. Stopping up a well would be considered as an act of war.

How often God brings troubles into the life in order to call individuals, families, local churches to revival. We read in Genesis 26 of the troubles that Isaac faced.

A. We read in Genesis 26:17, 18, “And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. And Isaac digged the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.”

1. Isaac is in trouble, in a difficulty.
2. He now looks for that which is an absolute essential, that without which life cannot be maintained at all—that of water.
3. There was the desperate need at this time in his life.

B. How often an individual, a family, or a church does not realize as it should its primary, urgent need.

1. One of our problems is to be found in the need of life itself, the need of that fundamental power and spiritual vigor in every activity of church, or family, or individual.
2. What did Isaac do when he was face to face with this particular need? There was the need of water; life is contingent upon it. He and his family will perish without it.

C. We first observe that he did not send for the prospectors, or water diviners, or for men who were experts in seeking and discovering fresh supplies of water.

1. No, the whole message is that Isaac “digged again the wells of water which they had digged in the days of Abraham his father.”
2. This becomes an insight into what needs to be done today. We do not need a “new” message or one outside the Bible.
3. The world today is in a very serious predicament of deep sin and trouble. People are looking everywhere except to God for the needed answer.
   a. Science
   b. Psychology
   c. Hedonism
   d. Politics
4. This was not the time for experimentation. Their position was so urgent that if they did not have water soon, there would be serious results.
   a. Back in Genesis 3:7, Adam and Eve looked to the fig leaves as a remedy to their sin problem instead of looking at the Tree of Life or the Tree of the Knowledge of Good and Evil. They looked inward for their remedy instead of to God-appointed means.
5. Isaac knew that his father Abraham had once been in this area, and he was an expert in the matter of finding water and digging wells (see Genesis 21).
6. This is why it is helpful to go back in history and read of the revivals of the past to be found in local churches, or in families, or in individual lives.
   a. Outside of the Bible, history is our best teacher.

What is the first principle we observe in looking back across history?
A. The history of the Church has been a history of ups and downs. It can be seen on the very surface.
   1. There were periods when we read of the true Church full of life, vigor, and power. People attended the house of God, the Gospel was preached with authority, and the prayer meetings were filled with people seeking the Lord.
   2. Men and women were able to tell of rich experiences of the grace of God, of visitations of His Spirit, of a knowledge of the love of God that thrilled them, and moved them, and made them feel that Christ was more precious than the whole world.
   3. Yes, people’s lives were changed and it affected the way they lived.
B. Oh, if the churches had sought the Lord in revival in past decades, we may have diverted the present distress America is in.
   1. We believe it was the preaching of George Whitefield, the Wesleys, and others during the 1700s that saved this country and England from entering into the same powers and philosophies that came into France and brought the French Revolution.
   2. Yet, we do not see the move of God in this past century that could have diverted the deep evil that now empowers our country.
   3. People have caused the great moves of God in the past to give way to the apostasy of our times.
   4. We must go back and learn this lesson of history. The existence of these valleys of spiritual dearth often came after peaks of the move of God in history.

What is a second principle to be found in reading Church history?
A. In every glorious period of revival, you will find that the people returned to something that God’s people had obtained before.
   1. Each time the Church is revived, it seems to be doing what Isaac did: it returns to something that had happened before, rediscovering its ancient supply.
   2. In once again seeking God for the need, it rediscovers what was once thriving spiritually.
   3. In all of the revivals geographically, such as in England, Great Britain, America, Africa, China, Korea, India, etc., everyone went the same way for the hope of revival. They went back to God for the supply.
B. Isaac, in his wisdom, decided to go back. He was going to make certain of a supply.
   1. He commanded his men to go to those old wells which had been dug by Abraham, his father.
   2. And when they went back to the old wells, they found that the Philistines had stopped them after the death of Abraham. We are told exactly the same thing in verse 15: “For all the wells which his father’s servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.”
   3. In other words, they went back to the old wells. Yes, though the water was still there, they could not see it. The water was not available, and they could not use it.
   4. But down in the depths was that old pristine supply of water, and here were men in desperate need. They had said, “Now, the water is there, but the problem is how can we get hold of it? What has happened here? What has gone wrong?
Why are we not seeing water? Why can we not put in our vessels and draw water?" What was the answer? The Philistines had stopped the wells.

C. The Philistines had filled the wells up with earth and with rubbish and refuse, so that although the water was there, it was not readily accessible, and it was not visible.
   1. There is only one explanation for our lack of revival today: it is the work of the Philistines.
   2. The water is there, so why do we not see it? Why are we not able to drink of it? The Philistines have been here, and they have filled the wells with the earth and the rubbish and the refuse.
   3. What have you let come into the wells of the past in your life? Is it the cares of life? pleasures of life? television? video games? What Philistines have filled up the wells of water?

D. The world has never been at a loss to find excuses not to go to a Bible-preaching church and to read and respond to the Gospel.
   1. We live in a very superficial world. People do not want to face their troubles, their problems, and they certainly have no desire to go to God for the needs of their lives and the lives of their families.
   2. What are you doing to get back to the wells of God that have the water? That brought refreshment to the soul in the past?

In this present burden we need to acknowledge what the Philistines of life have done to the wells of living water of our spiritual existence.

A. What has been "blocking" the water from coming into your life? What has been "concealing" the water from your heart? What has been standing between you and the blessings of God?
B. We must candidly consider what this work of the Philistines is. We must be honest and blunt.
   1. We have got to be plain and clear, and we must have the courage of conviction.
   2. But we will need the witness and the testimony of the Spirit through His Word as we do so. Let us pray for this. May God give us honest minds to face the facts as they are and that we may see the real cause of our inner trouble. So that having seen it, we shall be able to emulate the example of Isaac, clear out the rubbish of the Philistines, and come once again across the ancient supply of the water of God, the power of the Spirit of God for our lives.
   3. We pray that we will in our homes candidly seek out how the Philistines have filled up the wells of God’s salvation and hindered the freedom of its refreshment in each member of our family. (H. T. Spence, *Revival In The Home Summer Study Series*, 2016).

26:16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

One man with God is mightier than a nation!

95. Strife in Gerar 26:17-22

26:17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.
26:18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

“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 Phichol there, and digging wells there, renewing the oath and renaming the well. (Ethelbert Bullinger, The Companion Bible)

26:19 And Isaac’s servants digged in the valley, and found there a well of springing water.

26:20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

Range wars like this are common in arid areas.

26:21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

26:22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

“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, as many such results are.

96. The Covenant Confirmed With Isaac 26:23-25

26:23 And he went up from thence to Beer-sheba.

26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake.

26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac’s servants digged a well.

Isaac was an altar-builder.

97. The Covenant With Abimelech 26:26-33
26:26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

26:27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

They were not motivated by hate but by fear.

26:28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

26:29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

One man with God is mightier than a nation!

26:30 And he made them a feast, and they did eat and drink.

26:31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

26:32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

26:33 And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.

98. Esau’s Bad Marriages 26:34,35

26:34 ¶ And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

Hebrews 12:16 calls Esau a “fornicator”. It is possible that his bad marriage to these bad women was a fruit of his fornication with them.

26:35 Which were a grief of mind unto Isaac and to Rebekah.
GENESIS CHAPTER 27

99. Jacob Steals the Blessing 27:1-45

27:1 And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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

27:2 And he said, Behold now, I am old, I know not the day of my death:

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. Isaac may not have been in the best of health in his old age and was afraid that he would die “young”. So now is a good time to make out his will, just in case. No man knows the day or the hour of his death and it may come at any time. Isaac may have been suffering from an illness when he spoke these words and ay have feared that this would be the illness that would kill him, but he was wrong in that fear. The older you get, the more you think about death. Isaac was looking to set his house in order before his death (Isaiah 38:1).

27:3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

"venison" “His very appetite is so earthly. In Deut. 14:5, the "deer" may be eaten, but it could not be offered. This reveals the fact that this animal was not entirely a spiritual type; it reveals Isaac's lack of spiritual feeding (O. Talmadge Spence, Foundations Bible Commentary: The Pentateuch, page 171).”

27:4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

“savory” Orientals are very fond of highly-spiced foods.

27:5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

Esau is called Isaac's son where Jacob is called Rebekah's son. This shows the division in the family, which is never good or healthy.

27:6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,
27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

27:8 Now therefore, my son, obey my voice according to that which I command thee.

27:9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

How could she make a goat taste like venison?

27:10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

There was no need to Rebekah to manipulate the circumstances for Jacob to obtain the blessing of the first born. She shows a lack of faith in God to bring the blessing to Jacob if she felt she had to help God along. Her actions arranged the circumstances of never seeing her son again.

27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

But he really was a deceiver!

27:13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

27:14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

Isaac was a man who loved the physical, and it was the instrument used to deceive him.

27:15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:
27:17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

27:18 ¶ And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

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!"
6. Isaac is now a man who has lost his power to discern. All of his senses failed him when he needed them the most, just as the flesh will fail us if we rely on it in a critical time.

27:19 And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

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 dragged God into his scheme. He did nothing of the sort.
4. 27:24, "I am." You are not.

27:20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

How religious we can get in justifying our sin. Jacob dragged God into his deception.

27:21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

27:22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

27:23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

27:24 And he said, Art thou my very son Esau? And he said, I am.
27:25 And he said, Bring it near to me, and I will eat of my son’s venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

27:26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27:27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

But the Lord had cursed the ground.

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.

“Isaac is deceived through his five senses. In the order of weaknesses in the context, we note his trusting sight, sound, touch, taste, and smell. A sure sign of spiritual failing is when a man trusts his own physical senses as the basis of accepting or rejecting a matter. So many, in our own time, accept a false prophet because he seems to demonstrate his power by some outlandish physical sign or wonder. Isaac represents a whole generation of people in this weakness; many are being deceived by believing a thing to be true on the basis of their feeling, rather than the very Word of God! We meet so many people like this, almost every day. They are following some popular personality because they feel he is true and right. You cannot afford to build your belief on what you feel; human experience, impressions, manifestations, ever how glorious they might appear, cannot be trusted if the Word of God does not witness to them. Much of the apostasy of our time holds to certain religious concepts that even appear Christian, but in reality, it is a delusion. Like Isaac, many, because they are not sincerely reading their Bibles, are gullible for the religious sleight of hand in a mass meeting; they go away deceived and disappointed (O. Talmadge Spence, Foundations Bible Commentary: The Pentateuch, page 171).”

27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother’s sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

27:30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

It is strange that the Bible condemns Esau for his carnality but does not really condemn Jacob for his scheming.
27:31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son’s venison, that thy soul may bless me.

27:32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

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

27:33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

27:35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

27:36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

27:37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

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

27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

God is not mentioned in this blessing.

The English Standard Version mangles the verse to read “away from the fatness of the earth”, a completely opposite meaning.
27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

27:41 ¶ And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

Esau also though Isaac was going to die. He may have been quite ill but he obviously recovered.

27:42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

27:43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

Rebekah thought this would only be a few days but she would never see Jacob again. Send Jacob away for a while, and then Esau's anger waned, it would be safe for Jacob to return. But that day never came.

27:45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

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

100. Rebekah Complains About Esau's Wives 27:46

27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

Bad marriage choices not only bring grief to the parties in a marriage but also to the parents.
GENESIS CHAPTER 28

101. The Charge to Jacob About Marriage 28:1-5

28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Isaac giving this blessing would confirm the fact that Jacob was not the possessor of the covenant blessings, even if he got them by deceitful means. But at least Jacob valued the covenant blessings and wanted them, as Esau despised them.

Isaac never charged Esau with this. Isaac knew the Canaanites were so wicked and vile that they would destroy Jacob and any chance he would have for a walk with God. And if Jacob was going to inherit the blessing and the covenant, it was important that marry the right kind of wife. Esau ruined his life by marrying Canaanites. Jacob was not to make the same mistake.

1. It does not appear that Esau sought the advice or the blessings from Isaac regarding his marriages. The Bible seems to indicate this. It is probable that even if Esau had sought Isaac's blessing he couldn't have given it. If that was the case, Esau would have gone against his father's wishes in marrying Canaanite girls.

2. Esau's motivation for marrying Canaanite girls could not have been based on spiritual reasons as these girls were immoral and knew not the God of Abraham. They may have been very attractive and alluring and that would have appealed to a man of the flesh like Esau.

28:2 Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

This is pilgrim language.

Esau heard this blessing that his father gave Jacob. There was no way that Esau could carry through with his intention of killing Jacob. To do so would bring his father's wrath and curse upon him.

Isaac is a man with a unique presentation in Scripture. He is a bridge between the more active faiths of Abraham and Jacob. Relatively little is said about him in comparison with Abraham, Jacob and Joseph. Isaac was a submissive man in relation to his father, as seen in his obedience in Genesis 22. But as he grew older, Isaac's submission developed into passivity. Being submissive and being passive are not the same thing. Submission is still an active choice, but you don’t need to do anything to be passive.

In Genesis 27, Isaac intended to give his blessing to Esau but Isaac was going to do it by tradition and not by faith. Esau as firstborn so he would get the blessing, despite Esau’s carnality. But it was apparent that God was going to work through Jacob instead. Rebekah
schemed to ensure Jacob would get the blessing and Isaac was deceived, trusting the smell of Esau's clothes instead of discerning the voice of Jacob (Genesis 27:22-27). When Isaac realized that he had been deceived, he stated that Jacob was the recipient of the blessings (Genesis 27:39,40). Jacob got the blessing God intended despite Isaac's failure.

We are told in Hebrews 11:20 that ultimately, Isaac blessed Jacob by faith, probably a reference to Genesis 28:1-4. The blessing was obtained by fraud in Genesis 27 but was given by faith in Genesis 28. Isaac learned a lesson in Genesis 27 that the will of God will be done even in our failures. Isaac failed in Genesis 27 because he relied on his senses. But he blessed Jacob by faith in Genesis 28 when he learned that God will have his will done even in the midst of our failures. God does not need us to fulfill His plans but He does want us to learn to cooperate with His will. If Isaac doubted that Jacob was the rightful heir of the promise in Genesis 27, there was no doubt left in Genesis 28. We must have faith that God's will shall be done, even if man proves unfaithful (Romans 3:3,4; 2 Timothy 2:13) and that working out of God's purposes will be for our good and His glory (Romans 8:28). Isaac would have preferred that the blessing go through Esau but God overruled and Isaac (and Esau!) had to learn to accept that as being the will of God.

*************************************************************************************************************

28:5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

*************************************************************************************************************


28:6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

28:7 And that Jacob obeyed his father and his mother, and was gone to Padan-aram;

One positive trait for Jacob was that he honored and obeyed his father.

*************************************************************************************************************

28:8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

Esau, despite his carnality, still wanted to please his father.

*************************************************************************************************************

28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

There is no indication that Esau put away any of his Canannite wives.

She was from Ishmael's family. They were not Canaanites and were related to Abraham, so this was a compromise by Esau.

*************************************************************************************************************

103. Jacob Travels to Padanaram 28:10-22

28:10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.
This was a crisis experience for Jacob, which is a major crossroads in his life. His next one would be in 32:24-30. These crisis times occur when we are in some sort of trouble. Jacob is on the run, alone, separated from his family for the first time in his life and no doubt he was very homesick, especially for his mother. It was in this condition that God began to deal with Jacob.

28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Shepherds were used to sleeping outdoors. He could have covered these stones with clothing or other cloths for use as his pillow.

Jacob’s crises took place during a night season, as in Psalm 16:7 and 17:3. It is during the night when God can do His best work with us, when the day is done and we are quiet. We are often too busy during the day to concentrate on doing much business with God. “We do not seem to be able to walk in close fellowship with God until the lights dim and the curtains of sorrow and discouragement are drawn and the sounds and sights and smells of the world only come to us filtered through a coffin or a scalpel or an empty bank account or a feverish body… The real lessons are learned at the feet of those disciples who have graduated from the schools of loneliness and pain. Fifteen minutes with a man who has met God “in a dark place” will match a lifetime of advice from a man who has looked at the world through “rose-colored” glasses since he learned to “think positively.” (Peter Ruckman, The Bible Believer’s Commentary on Genesis.)

28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

See John 1:51, where Jesus told Nathaniel that he would see the angels of God ascending and descending upon the Son of Man.

28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

A divine reminder of the family Jacob came from and the blessings and responsibilities involved. Jacob would have quite the legacy to live up to. And as God had blessed and done great things for his father and grandfather, He would do great things for Jacob, too.

28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.
28:16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

How many Christians say this in their carnality of backslidden state? Jacob has meet God and has done some serious business with Him, but few Christians ever have such an experience with God because of their carnality and lack of a desire for this kind of spiritual experience. The Lord can be in the world and the world know it not (John 1:10), He can be in the temple and the priests know it not (Matthew 12:6, 24:1), and He can even be in the body of the believer and the believer “know it not”! (1 Corinthians 6:19). Jacob was “regenerated” here, as before he was ignorant of God’s presence, but now he is aware of God. He was blind, but now he can see. It is amazing that having grown up in a “Christian home”, Jacob had little knowledge of God. No doubt Isaac did what he could to train his boys in the ways of God, but neither Esau or Jacob seemed to take any of it seriously. But if you train up a child in the way he should go, he will eventually “come around”. I have heard such a testimony from Christians many times, how they were saved in a Christian home, went to Sunday School and Church, rejected the Bible teaching (or just did nothing with it) but finally “came around: in their adult years.

28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

You can be sure he was afraid. Having a plain and open dealing with God like this is enough to put the “fear of God” into anyone. One reason why there is so little fear of God today is because so few Christians have such dealings with God.

1. “Dreadful” as in a place that would fill a man with “fear and dread”. Meeting God can really wake a man up and he will mark the spot where he did business with God. I still remember the place I got saved, in my bedroom at 103 Clearview Avenue in Charlestown, Maryland, on February 9, 1978 at 9:30 p.m. That is a “dreadful” place for me for the most serious transaction of my life took place there. You would look on it the dignity and reverence it would deserve.

2. This can be said of any place where God’s meets you to conduct serious business with your soul.

May our local church-houses and congregational meetings be both a “House of God” and a “Gate of Heaven”! This is a type of the new birth, for through the new birth does one enter into the Kingdom of Heaven.

28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

A memorial, but it was a pillar, not an altar. Jacob’s pillow became a pillar. He marked this most important experience with a memorial. We should do the same. We should mark the day of our new birth with “pillars” and “memorials” so we can go back to them from time to time and remember the great things God has done to us. These experiences should never be forgotten.
28:19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.

“The House of God”, Jacob’s “local church”. The name of the place of Jacob was changed. Luz is changed to Bethel. A Canaanite city is changed to the house of God. The heathen becomes the sacred. Luz was the Canaanite name. We all get saved in the world but our “house of God” and “gate of heaven” takes on a new presentation to us. That Canaanite town was changed into Bethel, the “house of God”. Wherever you got saved becomes your house of God and gate of heaven.

28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

It seems Jacob would later forget this vow and God would have to remind him of it in Genesis 31:3. This vow was not legalism but resolution. Jacob wanted to serve God and live for Him, not to get saved but in gratitude for being saved. This is manifested in his desire to tithe in verse 22.

28:21 So that I come again to my father’s house in peace; then shall the LORD be my God:

28:22 And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee.

Tithing established before the law.
GENESIS CHAPTER 29

104. Jacob and Laban 29:1-20

29:1 Then Jacob went on his journey, and came into the land of the people of the east.

29:2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well’s mouth.

29:3 And thither were all the flocks gathered: and they rolled the stone from the well’s mouth, and watered the sheep, and put the stone again upon the well’s mouth in his place.

29:4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

29:5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

29:6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

29:7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

29:8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well’s mouth; then we water the sheep.

29:9 ¶ And while he yet spake with them, Rachel came with her father’s sheep: for she kept them.

29:10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, that Jacob went near, and rolled the stone from the well’s mouth, and watered the flock of Laban his mother’s brother.

29:11 And Jacob kissed Rachel, and lifted up his voice, and wept.

This was a common practice in the Orient.
29:12 And Jacob told Rachel that he was her father’s brother, and that he was Rebekah’s son: and she ran and told her father.

29:13 And it came to pass, when Laban heard the tidings of Jacob his sister’s son, that he ran to meet him, and embraces him, and kissed him, and brought him to his house. And he told Laban all these things.

Men still kiss as a form of greeting in some parts of the world today.

29:14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

Hospitality was a requirement and moral obligation in the East, even more so if that visitor is related to you.

29:15 ¶ And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

29:17 Leah was tender eyed; but Rachel was beautiful and well favoured.

Leah may have had blue eyes or dull-colored eyes, considered a defect in this day and thought to show weakness in the eyes. Leah was like the Shulamite in the Song of Solomon. She was considered by others as a kind "ugly duckling." She said: "Look not upon me, because I am black, because the sun hath looked upon me: my mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept" (Song 1:6). But she was the genuine choice for Jacob, even if he was smitten with the more attractive Rachel. Leah was loved last, not first; and she, rather than Rachel, was buried at Machpelah.

29:18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

Jacob was willing to wait seven years to get his bride. It must have been difficult for him, in seeing Rachel every day but was unable to treat her as his wife.

29:19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

29:20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.
105. Laban’s Deception 29:21-30

29:21 ¶ And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

29:22 And Laban gathered together all the men of the place, and made a feast.

29:23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

29:24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

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

29:25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

Jacob was a crafty supplanter, but Laban was more subtle than Jacob. The con man got conned. There is always someone more clever and more crooked.

Brides were veiled during the ceremony so Jacob wouldn’t be able to see who he was marrying. If Leah didn’t say anything, Jacob wouldn’t have known who he married or who he was spending his wedding night with. Why didn’t Rachel say anything or protest? If Laban told her to be silent and to stay away, he would have had to obey, although she no doubt would have been very angry and upset. After all, this was supposed to be HER day and HER wedding night, but her older sister was getting all the attention instead! What did Leah think about all this?

“wherefore then hast thou beguiled me?” Isaac and Esau could have asked the same question of Jacob! What goes around comes around and the deceiver gets deceived.

29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

Why didn’t he tell this to Jacob this seven years earlier?

Jacob had some experience in supplanting the firstborn!

It was actually illegal in some areas for a younger daughter to be married before the elder daughter.
29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

Laban realized that Jacob could take off and leave him entirely once he received Rachel. Now he has managed to secure his services for another 7 years and got both of his daughters married.

The ‘week” is the length of time for the wedding feast.

29:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

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

29:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

29:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

Jacob’s sons:
2. By Rachel - Joseph, Benjamin
3. By Zilpah - Gad, Asher
4. By Bilhah - Dan, Naphtali

This is the usual problem in polygamy. You can’t treat both wives equally. There will always be a favorite and the other wife will feel resentment because of it.

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

106. The Race is On! 29:31-30:24

29:31 ¶ And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

The wife who could provide the most sons would have the greater affection of Jacob, so Leah and Rachel engaged in a competition to see who could have the most children and be of the greater service to Jacob.

29:32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.
29:33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

29:34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

29:35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.
Pilgrim Way Expository Outline on Genesis

GENESIS CHAPTER 30

The life of Joseph will cover 110 years from Genesis 30:22—50:26. A simple outline:
From his birth at Haran to his arrival in Egypt. The Son. His Training. Genesis 30:22–24, chapter 37
From his arrival in Egypt to his promotion as prime minister. The Sufferer. His Testing. Genesis 39:1–41:36
From his promotion to the end of his life. Genesis 41:37- 50:26

There are exactly four men who dominate the last 39 chapters of Genesis. The first 11 chapters of Genesis span a period of two thousand years of man’s history. That is all God wanted us to know about the first 2 millenniums of man’s sojourn on earth. And it was a corrupted history of sin, rebellion, and judgment ending in the Flood. Then after the record of the Flood, God began a brand new section by calling out of idolatrous heathenism one man by the name of Abram. The knowledge of the true God had well-nigh disappeared from the earth, and God, in order to reveal His plan of salvation, separated to Himself a peculiar, called-out nation to whom He gave a covenant. That nation was Israel. That nation was to become God’s peculiar possession, the repository of divine revelation, the vessel in which the true worship of Jehovah was to be preserved, and out of whom in the fullness of time the promised seed of Genesis 3:15 was to be born.

These four men, whose lives span only four centuries, occupy the center of the stage in the last 39 chapters of Genesis and represent the four successive steps in God’s program of redemption.

1. Abraham is the great example of divine election by grace.
2. Isaac is the example of submissiveness to the election by grace.
3. Jacob is the great example of salvation by grace and justification by faith.
4. Joseph is the great picture of glorification and heirship. Yet we see in him that suffering comes before the glory. For while discipline is a marked identification with us as children of God, sufferings go before us as heirs with Christ; and this gives us the distinction between Jacob and Joseph. It is discipline we see in Jacob, discipline leading him as a child, under the hand of the Heavenly Father of his spirit, to a participation in God’s holiness. It is sufferings, martyr-sufferings, sufferings for righteousness that we see in Joseph, marking his path to appointed glories.

Joseph will be the last of the saints to occupy a prominent position in Genesis. Perhaps we need to observe these men: Adam, Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph. More space is devoted to the last of these seven than to any of the others. Several reasons for this appear on the surface. In the first place, the history of Joseph is the chief link which connects Exodus with Genesis; the earlier chapters of Exodus would be unintelligible without the last ten chapters of Genesis. It is Joseph’s life which explains the remarkable development of the Hebrews from a mere handful of wandering shepherds to a numerous and settled people in Egypt. But no doubt the chief reason why the life of Joseph is described with such fullness of detail is because almost everything in it typifies something in connection with Christ.

Let us note several aspects of Joseph’s life:
* Joseph was the elder son of Rachel (30:24).
* Of his early life nothing is recorded.
* He could not have been more than five or six years old when his father left Padan-aram.
* He was therefore the child of Jacob’s later life and therefore escaped all the sad experiences associated with the earlier years at Haran. * He comes before us in chapter 37 at the age of 17.
* His companions were his half-brothers, the grown-up sons of Bilhah and Zilpah.

239
* From all that we read of them, they must have been utterly unfit companions for such a young man.
* Jacob's elder sons had naturally been affected by the life of Haran, by the jealousy at home, and by the scheming between Laban and Jacob. They had been brought up under the influence of the old Jacob, while Joseph had been the companion of the changed Jacob or "Israel."
* We then read Genesis 37:2–4.
* The story unfolds: the aged patriarch, his favorite son, the coat of many colors, Joseph's dreams, the envious brothers, their selling of him, etc.

We must remember that the central purpose in the divine Incarnation, the great outstanding object in the life and death of the Lord Jesus, was prefigured beforehand. And the way God chose to prefigure this coming Son was the history of different persons through whom the life and character of Christ were to a remarkable degree made manifest beforehand. Thus we see in a simple way:

Adam represented His Headship,
Abel His death,
Noah His Work in providing a refuge for His people,
Melchizedek pointed to Him as priest,
Moses as prophet,
David as king.

But the fullest and most striking of all these types and shadows within an individual will be found in Joseph, for between his history and that of Christ we may trace nearly 100 shadows and types. Our founder's commentary on the Pentateuch gives a great list of these. But we simply draw in our study of him 11 striking types and shadows taken from Genesis 37.

1. The meaning of his Name. Joseph had two names: Joseph and Zaphnath-paneah (41:45). Joseph's name means "adding" (30:24). Thus we see that the first Adam was the great subtractor; the last Adam is the great Adder: through the one, men became lost; by the other, all who believe are saved. Christ is the One Who "adds" to Heaven's inhabitants. It was to this end that He came to this earth, tabernacled among men, and then died on the Cross. The ultimate result of His death will be "much fruit," and at His return this fruit will be gathered into the Heavenly garner (John 14:3). But Joseph's second name means "revealer of secrets." This was a most appropriate name. Revealer of secrets Joseph truly was, not merely as an interpreter of dreams, but in every scene of his life, in every relation he sustained—when with his brethren, in Potiphar's household, in prison, or before Pharaoh—his words and his works ever tested those with whom he had to do, making manifest their secret condition of heart. This foreshadowed Christ, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; . . . that the thoughts of many hearts may be revealed" (Luke 2:34, 35). Joseph in chapter 37 revealed his father's heart, for he is here seen as the special object on which Jacob's affections were centered. Second, he revealed the hearts of his brethren by making manifest their wicked "hatred." In this manner, our blessed Saviour revealed the Father's heart, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). And in like manner, the Lord Jesus also revealed what was in the hearts of men. He truly was the Light of the World.

2. By occupation Joseph was a Shepherd. He was "feeding the flock." This is one of the prominent lines which are found running through several of the Old Testament personages: Abel, Jacob, Joseph, Moses, David, were each of them "shepherds." No figure of Christ is more precious than this: Psalm 23 becomes the most quoted psalm throughout Church history. The figure suggests His watchful care, His great devotion, His tenderness, His patience, His protecting grace, His matchless love in giving His life for the sheep. In Genesis 37 Joseph is seen "feeding the flock," which points to the earthly ministry of Christ, Who was sent unto "the lost sheep of the house of Israel."
3. His opposition to Evil. “And Joseph brought unto his father their evil report” (37:2b). It should not to be understood by this that Joseph was a talebearer; rather he is seen as a truth speaker. He would not be part of their evil-doing or be involved as a coward in silence. Here we see clearly the Lord Jesus Christ. For the Lord stated, “The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil” (John 7:7).

4. His Father’s Love. “Israel loved Joseph more than all his children” (37:3). This is one of the phrases which stands out most distinctly: how Jacob loved Joseph! This mark of love is seen in his making for him the coat of many colors, his inconsolable grief when he believed that Joseph had been devoured by beasts, his taking of the long journey into Egypt that he might again look upon his favorite son even if death overtook him. All of this speaks to us of the Father’s love for His only begotten Son. The Son affirmed the Father’s love for Himself: “Therefore doth my father love me, because I lay down my life, that I might take it again” (John 10:17). This will also be seen in the Father raising His Son from the dead and accepting His supreme sacrifice at the Ascension.

5. His relationship to his father’s age. “He was the son of his old age” (37:3b). Remember, no line is without meaning in Scripture. “Old age,” translated into spiritual language and applied to God, signifies “eternity.” Jesus Christ was the Son of God’s eternity. From all eternity He was God’s Son. He was not derived; He was eternally begotten. He is God of God, very God of very God, equal with, and of the same substance as the Father. We read in John 1:1, “In the beginning was the word, and the word was with God, and the word was God.” Christ, then, was, in the language of our type, “the son of (His Father’s) old age,” the eternal Son of God.

6. His Coat of Many Colors. This one may be a little more difficult to see. But in Judges 5:30, we read, “Have they not sped? Have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?” Here we learn that such garments were to be worn as a mark of distinction. Again in 2 Samuel 13:18 we read, “And she had a garment of divers colours upon her: for with such robes were the king’s daughters that were virgins apparelled.” Here, once again, is the same thought. This was a mark of honor, singling out the wearer as one of noble birth. This was Jacob’s object to distinguish Joseph. How was this to be seen with Christ? The Babe of Bethlehem was distinguished from all other babies born by the angelic song, as well as by the “star” that appeared to the wise men giving evidence of the heavenly origin of the newborn King. We also see at His baptism again the many-colored coat as the Spirit of God came upon Him in the form of a dove, thus distinguishing Christ from all others. Another sight of this many-colored coat is seen in the fact that though Christ washed the disciples’ feet in John 13, His were anointed with expensive fragrance in John 12. Also, when He laid down His life at the cross, many manifestations surrounded it, such as the sky growing dark, the earthquake, the centurion’s cry, “Truly this was the Son of God,” and the rent of the temple veil. We will also see this coat in the manifestations surrounding His resurrection, including the presence of angels declaring the miracle. These “many colors” of the coat also speak to us of Christ’s varied glories and infinite perfections.

7. The Hatred of his Brethren. “They hated him, and could not speak peaceably to him” (37:4b). It was Jacob’s love which brought out the heart’s enmity of these men. Joseph, then, made manifest both his father’s love and his brethren’s hatred. So when Christ came to the earth, He did these two things: He revealed the Father’s heart and He exposed man’s enmity. And one of two things always followed: either men hated Him for exposing them, or they accepted such exposure and took refuge in the grace which He revealed. When Christ exposed the hypocrisy of the Pharisees, they hated Him; but when He exposed to the woman at the well her sinful life and condition, she welcomed it and availed herself of God’s grace. “If any man love not the Lord Jesus Christ, let him be Anathema [accursed] Maranatha [our Lord cometh]” (1 Cor. 16:22).
8. Joseph is hated because of his Words. There are two lines which perhaps are made more prominent than others in this first typical picture: the love of Jacob for his son, and the hatred of the brethren. Three times over, within the compass of a few verses in chapter 37, reference is made to the “hatred” of Joseph’s brethren. In verse 4 we read, “They hated him, and could not speak peaceably unto him.” Again in verse 5 we are told, “And they hated him yet the more.” And again in verse 8: “And they hated him yet the more for his dreams, and for his words.” It will be seen from these references that there was a twofold occasion for their wicked enmity. First, they hated Joseph’s “person,” because of Jacob’s special love for him; second, they hated him because of “his words.” They hated him because of what he was and also because of what he said. Thus it was true with Christ. When we read the four Gospels, we see that the Lord’s brethren, according to the flesh (the Jews), hated Him in this same twofold way. They hated Him because He was the beloved Son of the Father, and they also hated Him because of His teaching. “Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God” (John 5:18). “The Jews then murmured at him, because he said, I am the bread which came down from heaven” (John 6:41). “I and my Father are one. Then the Jews took up stones again to stone him” (John 10:30, 31). Such was their wicked hatred against His person, and it was the same in regard to His teaching. (See also Luke 4:28, 29; John 7:7; 8:40.)

9. Joseph was to enjoy a remarkable future. These dreams of Joseph intimated that this favored son of Jacob was the subject of greatness for the future. There can be little doubt that Jacob and his sons perceived that these dreams were prophetic; otherwise, the brethren would have regarded them as “idle tales” instead of being angered by them. Note, also, that “his father observed the saying” (37:11). So, too, we see in the antitype. A glorious and remarkable future was promised to the One who first appeared in lowliness and shame. We read of this in Isaiah 9:6, 7 and Luke 1:31–33).

10. Joseph foretold his future Sovereignty. It is interesting to note that the two recorded dreams of Joseph contemplated a double sovereignty: the first dream concerned “the field,” which pointed to the earthly dominion of our Lord; but the second dream was occupied with the sun, the moon, and the stars, and tells, in type, of the Heavenly dominion of Christ, for all power (or authority) has been given to Him in heaven and on earth. The more our Lord unfolded the glory of His person, the more He spoke of His future exaltation, the more did the Jews, His brethren according to the flesh, hate Him. “But how then shall the scriptures be fulfilled, that thus it must be?” (Matt. 26:54). Here was the announcement of His future sovereignty, and mark the immediate effects of His words on those that heard Him: “Then the high priest rent his clothes, saying, He hath spoken blasphemy” (Matt. 26:65).

11. Joseph was envied by his brethren. “When his brethren saw that their father loved him more than all his brethren, they hated him” (37:4). In these words are found the key to what followed. That which was the prime cause of the brethren’s hatred was envy: as verse 11 tells us, “and his brethren envied him.” They were jealous of the partiality shown by Jacob to their half-brother. This is a sin which has characterized human nature all down through the ages. The difference between envy and covetousness is this: we envy persons, we covet things. Christ was “envied” by those who were His brethren, the Jews. This comes out in His parable of the wicked husbandmen (see Mark 12:6, 7). We also read of this in John 12:18, 19, and in Matthew 27:17, 18, the very word envy is found.

But the Scriptures continue to unfold many more types and shadows found in the life of Joseph. As a human being, Joseph is the most exhaustive type and shadow of the antitype, the Lord Jesus Christ. (The Life of Joseph by Dr. H. T. Spence, Summer Studies, 2019, Lecture Ten).

*****************************************************************************

106. The Race is On! 29:31-30:24 continued
30:1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

Envy is the root of many sins.

<table>
<thead>
<tr>
<th>Name</th>
<th>Meaning of Name</th>
<th>Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rueben</td>
<td>Behold, a son!</td>
<td>Leah</td>
</tr>
<tr>
<td>Simeon</td>
<td>Hearing</td>
<td>Leah</td>
</tr>
<tr>
<td>Levi</td>
<td>Joined</td>
<td>Leah</td>
</tr>
<tr>
<td>Judah</td>
<td>Praise</td>
<td>Leah</td>
</tr>
<tr>
<td>Dan</td>
<td>Judge</td>
<td>Bilhah</td>
</tr>
<tr>
<td>Naphtali</td>
<td>Wrestling</td>
<td>Bilhah</td>
</tr>
<tr>
<td>Gad</td>
<td>Troop</td>
<td>Zilpah</td>
</tr>
<tr>
<td>Asher</td>
<td>Happy</td>
<td>Zilpah</td>
</tr>
<tr>
<td>Issachar</td>
<td>He brings reward</td>
<td>Leah</td>
</tr>
<tr>
<td>Zebulun</td>
<td>Dwelling</td>
<td>Leah</td>
</tr>
<tr>
<td>Joseph</td>
<td>Adding</td>
<td>Rachel</td>
</tr>
<tr>
<td>Benjamin</td>
<td>Son of my right hand</td>
<td>Rachel</td>
</tr>
</tbody>
</table>

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.

“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)."

30:2 And Jacob’s anger was kindled against Rachel: and he said, Am I in God’s stead, who hath withheld from thee the fruit of the womb?

30:3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

“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.”

30:4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

30:5 And Bilhah conceived, and bare Jacob a son.
30:6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

Dan is associated with judgment.

30:7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

30:8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

30:9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

30:10 And Zilpah Leah's maid bare Jacob a son.

30:11 And Leah said, A troop cometh: and she called his name Gad.

30:12 And Zilpah Leah's maid bare Jacob a second son.

30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

30:14 ¶ And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

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.

30:15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

30:16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

30:17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.
30:18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

30:19 And Leah conceived again, and bare Jacob the sixth son.

30:20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

30:21 And afterwards she bare a daughter, and called her name Dinah.

"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.

30:22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.

30:23 And she conceived, and bare a son; and said, God hath taken away my reproach:

30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

107. Jacob Desires to Return Home 30:25,26

30:25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

Why did Jacob want to leave now?

30:26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

108. Jacob “Re-ups” With Laban 30:27-43

30:27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.

30:28 And he said, Appoint me thy wages, and I will give it.

30:29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.
30:30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

30:31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

30:32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

30:33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

30:34 And Laban said, Behold, I would it might be according to thy word.

30:35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

30:36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

30:37 ¶ And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and piled white strakes in them, and made the white appear which was in the rods.

Jacob goes and gets some branches of poplar and hazel trees and puts “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)."

30:38 And he set the rods which he had pilled before the flocks in the gutters in the
watering troughs when the flocks came to drink, that they should conceive when they
came to drink.

30:39 And the flocks conceived before the rods, and brought forth cattle ringstraked,
speckled, and spotted.

30:40 And Jacob did separate the lambs, and set the faces of the flocks toward the
ringstraked, and all the brown in the flock of Laban; and he put his own flocks by
themselves, and put them not unto Laban’s cattle.

30:41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid
the rods before the eyes of the cattle in the gutters, that they might conceive among the
rods.

30:42 But when the cattle were feeble, he put them not in: so the feebler were Laban’s,
and the stronger Jacob’s.

30:43 And the man increased exceedingly, and had much cattle, and maidservants, and
menservants, and camels, and asses.
GENESIS CHAPTER 31

109. Jacob’s Flight 31:1-21

31:1 And he heard the words of Laban’s sons, saying, Jacob hath taken away all that was our father’s; and of that which was our father’s hath he gotten all this glory.

31:2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

31:4 And Jacob sent and called Rachel and Leah to the field unto his flock,

31:5 And said unto them, I see your father’s countenance, that it is not toward me as before; but the God of my father hath been with me.

31:6 And ye know that with all my power I have served your father.

31:7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

The man who deceived his father and his brother now complains about being deceived.

31:8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

31:9 Thus God hath taken away the cattle of your father, and given them to me.

Not exactly. Jacob had stolen them in a creative way.

31:10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.

31:11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.
Not recorded as to when God appeared to Jacob in this instance. In a moment of crises, Jacob remembers his “salvation” experience back in Genesis 28 and is reminded about the promises he made.

31:12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

31:13 I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred.

El of the House of El, or God of the House of God, also in Genesis 35:7. As the “God of the House of God”, God shows that He is greater than any house that is erected on earth for Him. God is greater than any religion or building. In this case, there was no building, as neither the tabernacle nor temple were built. The “house of God” was an outdoor pillar or altar. It can be any place where God meets with you.

Things Jacob did at Bethel (Genesis 28:18-22):
1. He anointed a pillar. If Jacob anointed it with oil, and if oil is an emblem for the Holy Spirit, then we see the Holy Spirit starting to make His presence felt in Jacob’s life and relation with God.
2. He vowed a vow to God.
   a. When you make a vow unto God, He will remember it and hold you to it. How many people make vows to God in a moment of desperation, and then forget the vow when God does deliver them. Foxhole conversions are common but few are lasting. Solomon says in Ecclesiastes 5:4,5 “When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.”
   b. Elements of the vow
      i. 28:20- If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on
         a. God fulfilled this. Eventually making Jacob a wealthy man.
      ii. 28:21- So that I come again to my father’s house in peace; then shall the Lord be my God:
         a. Promise of tithing and honoring God with his substance.
      iii. 28:22- All that thou shalt give me I will surely give the tenth unto thee.
3. Jacob may have forgotten or neglected the vow that he made with God but He never forgot the covenant He had with Jacob.

We can get so caught up in our circumstances that we forget or neglect our relationship with God. God will use a crisis in the life to get our attention, as He does with Jacob here. In those times, it is often good to take some time, get back to basics, “go back to Bethel” and reset our relationship with Him. The Roman Catholics have frequent “retreats” for their priests that is designed to aid them spiritually. May we learn from them. Especially God’s true ministers need to take some time off occasionally and spend time alone with God in “getting back to basics”. God has a way of using circumstances like this to “wake us up” and to get us where He wants us to be.
31:14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

31:15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

31:16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

31:17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

31:18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

31:19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

Rachel not only has temper tantrums (Gen. 30:1), but she is also a thief.

31:20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

31:21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

110. Laban Confronts Jacob 31:22-42

31:22 And it was told Laban on the third day that Jacob was fled.

31:23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

31:24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

31:25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.
31:26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

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?

“as captives taken with the sword?” Hardly, as in 31:16. They were more than willing to leave Laban’s house.

31:27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

31:28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

31:29 It is in the power of my hand to do thee hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father’s house, yet wherefore hast thou stolen my gods?

Laban was a Syrian idolater, a type of the Antichrist.

Jacob stole cattle but no “gods”. A god that can be stolen is not much of a God. See Judges 18:24.

31:31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

31:32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

31:33 And Laban went into Jacob’s tent, and into Leah’s tent, and into the two maidservants’ tents; but he found them not. Then went he out of Leah’s tent, and entered into Rachel’s tent.

31:34 Now Rachel had taken the images, and put them in the camel’s furniture, and sat upon them. And Laban searched all the tent, but found them not.
31:35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

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.

31:36 ¶ And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

31:37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

31:38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

31:39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

31:40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

31:41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

31:42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

111. Laban’s Covenant With Jacob 31:43-55

31:43 ¶ And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

31:44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

31:45 And Jacob took a stone, and set it up for a pillar.
31:46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

31:47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.

Laban uses Chaldee, Jacob uses Hebrew.

31:48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

31:49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

31:50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

Always a good charge from a man to his son-in-law.

“No man is with us” may have the idea that no one will prevent Laban from exacting his revenge if Jacob broke this agreement.

31:51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

31:52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

This would act as a boundary line between Laban and Jacob.

31:53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

31:54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

31:55 And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.
GENESIS CHAPTER 32

112. Jacob Meets the Angels 32:1,2

32:1 And Jacob went on his way, and the angels of God met him.

32:2 And when Jacob saw them, he said, This is God’s host: and he called the name of that place Mahanaim.

Mahanaim = two camps.

113. Esau Meets Jacob 32:3-33:16

32:3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

32:4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

32:5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

32:6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

32:7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

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.

32:8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

32:9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

NOW Jacob starts to pray! He mentions both Jehovah and Elohim, covering all his bases. This was one situation that Jacob could not think or scheme his way out of. Only when he comes to his wit’s end that he starts to really pray.
32:10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

“I am not worthy of the least of all the mercies” None of us are.

32:11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

32:12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

32:13 ¶ And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

32:14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

32:15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

Camels that give milk.

32:16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

32:17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

32:18 Then thou shalt say, They be thy servant Jacob’s; it is a present sent unto my lord Esau: and, behold, also he is behind us.

32:19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

32:20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.
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.

32:21 So went the present over before him: and himself lodged that night in the company.

32:22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

32:23 And he took them, and sent them over the brook, and sent over that he had.

32:24 ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

Jacob was left alone. This sets forth the fact that sanctification is a work performed by the grace of God in a man, usually in a time of personal crises. 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 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

The angel saw that he was not prevailing in the wrestling with Jacob. It's amazing that Jacob could wrestle an angel to a stand-still, but the stubborn will of man is quite capable in frustrating the will of God. 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.

Jacob is now given a “thorn in the flesh” to keep him humble and to remind him of his weaknesses (2 Corinthians 12:7). If you will not voluntarily submit to the will of God, He may just cripple you to get the upper hand.

This was a painful wound. Having any joint come out of the socket is painful, as I know from a personal experience when my shoulder came out of joint once. It was only that way for about 5 seconds and it popped back into joint on its own but it was very painful. Salvation and sanctification can be as painful as a crucifixion and a death are both involved.
32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

32:27 And he said unto him, What is thy name? And he said, Jacob.

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. This is his “new birth”, where his nature is changed.

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).

1. This simple question is deep and penetrating. The Angel is really asking “what is your character? What is your personality? What are your sins?” When we ask, we are simply asking your name so we know how to address you. God already knows our name so when He asks this of us, He is forcing us to probe into our character.

“Jacob stops. He is panting in pain. The Angel repeats the question.

Like a veil lifted to reveal a terrible scene, Jacob suddenly beholds the picture the Lord is trying to get him to see. Kneeling in the dirt, covered with dust, sweat, and tears, old Jacob, the poacher, sees the interior of a tent on the plains of Beer-sheba. In the tent is a young man kneeling at the feet of an angelic Father (Isaac); and Jacob, as in a dream, hears the father say, “Who art thou, my son? Art thou my very son Esau?” (Gen. 27:18, 24).

The Angel is still smiling. “What’s your name, again, fella?”

Jacob’s head droops. He is all through wrestling. Wretchedly he fingers some dirt clods at his knees, and he swallows hard several times. Finally, it comes. It comes out so quietly that the Angel, barely ten feet away, can just make out the words.

“My name’s Jacob. I’m a poacher. I’m a trespasser. I’m a supplanter. I’m Jacob.”

(And beloved, when God Almighty collars you at the Judgment, you are not going to be able to say, “My name is Betty, Jean, Bill, Sally, Jim, George, Henry, Mary, et al.,” if your real name was, “Lust,” “Fun,” “Self-Glory,” “Avarice,” “Laziness,” “Liar,” “Cheat,” “Crook,” or “Filth.” Philip may mean “lover of horses,” and John may mean “beloved,” and Nathanael may mean “gift of God,” and Peter may mean “rock,” but what’s in a name? Would to God that our names were “Honesty,” “Integrity,” “Fair-mindedness,” “Purity,” “Faithfulness,” etc.; but when you get where Jacob got, an anonymous name or a pseudonym won’t do. Giovanni Montini and Giuseppe Roncalli will never get by the Angel of Jehovah with “Paul” and “John.” Ridiculous!)

The Angel draws Himself up to his full height. His eyes flash like drawn swords. He says majestically, “Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed” (32:28). (With this decree God confirms His word, which is written in Isa. 27:5.) (Peter Ruckman, Bible Believer’s Commentary on Genesis.)

32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.
32:29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

Angels have names they will reveal “Gabriel, Michael”, but they also have personal names they will not reveal.

32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Salvation is when we see God “face to face” and not only is our life preserved it is renewed.

32:31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

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.

1. “This Hebrew word (tsala) includes several thoughts: "properly to incline, to bend, hence: to halt, to limp; of lame sheep" (Zeph. 3:19). Any experience, of a religious nature, that does not leave a certain evidence in the Christian's life is incomplete. Jacob, now, "could not make haste;" he was left with a restraint, an evidence of the crucifixion of his nature. How wonderful to realize that sanctification is for the walk. The Intercessory Prayer of Jesus marks this, when He prayed: "I pray not that thou shouldest take..."We should recognize the double aspect mentioned here: (1) First, Jacob's thigh was put out of joint. (2) Second, Jacob's thigh shrank. This is a most beautiful and realistic picture of the difference between the crisis of sanctification and the life and process that follows. First, there was an instant and immediate crippling or crucifixion at the walk of Jacob; then, there was a limping or crucified walk as exemplified in the shrinking of the thigh. Sanctification, here, 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. The experience, alone, is ridiculous without the continuance, and steadfastness (O. Talmadge Spence, Foundations Bible Commentary, The Pentateuch, page 186).”.

The spiritual lessons seen in Genesis 32:
1. God will meet every man, sometime in his life, like this
2. These periods generally occur at a crisis in our lives, as that is when we are most likely to be in a state of mind where God can talk to us.
   a. Psalm 30:6, I said in my prosperity, I shall never be moved.
   b. Jacob was scared at Esau coming to meet him.
   c. Jacob’s first encounter with God came in Genesis 28, when he was fleeing for his life from Esau and exiled from home.
i. Esau was involved in these two instances when God dealt with Jacob. And ungodly man can sometimes be a goad to get a godly man closer to God.

3. Wrestling = conviction.

4. The flesh is difficult to overcome, even for God.

5. The flesh can only be defeated by crippling it, or crucifying it, as in Galatians 2:20.
   a. 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).
   b. The hip coming out of the socket was painful and it crippled Jacob for the rest of his life. The crises of salvation and the process of sanctification can be even more painful as both involve a crucifixion, which is the most lingering and painful death there is (Galatians 2:20).

6. Jacob was crippled for life after this
   a. 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. This is the “halted life”.
   b. An encounter with God will leave a mark on every man. Beware of any spiritual profession that leaves no mark on a man.
   c. This is the changed life, as his life is dramatically and permanently altered (2 Corinthians 5:17).
   d. Jacob now has a permanent “thorn in the flesh” that daily reminds him of God’s dealings with him, to keep him humble and to remind him of his weaknesses (2 Corinthians 12:7).

7. A changed name comes with a changed life- 32:28
   a. Jacob has a new nature. Old Jacob, the liar, thief, deceiver, is now replaced by Israel, a price who has power with God.
   b. Others who had their names changed by God- Abraham, Sarah, Peter, Paul…
   c. Names were very important in Bible days as they often revealed the character of the person. Babies were sometimes not officially named until they were a few years old, when their character and personality began to be manifested.
   d. Too many professors still are living under their old names, since they were never really changed.

8. A Christian must be broken to helpless “clinging” before the blessing comes.
   a. Salvation is all of grace.
   b. Salvation cannot be “schemed” for, but is only available by throwing yourself totally and completely on the mercies of God.

32:32 Therefore the children of Israel eat not of the sinew, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob’s thigh in the sinew that shrank.
GENESIS CHAPTER 33

113. Esau Meets Jacob 32:3-33:16 continued

33:1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

33:2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindernost.

The order of importance of Jacob’s affections. The least valued were in the front (Leah’s children) with the more valued members in the back (Rachel and Joseph).

33:3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

33:4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

33:5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

33:6 Then the handmaidens came near, they and their children, and they bowed themselves.

33:7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

33:8 And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

33:9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

Not many men can say “I have enough”. It’s incredible that a carnal man like Esau could say it. The years had apparently mellowed Esau. He was no longer angry with Jacob and has earned enough wealth to be satisfied.

33:10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.
33:11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

33:12 And he said, Let us take our journey, and let us go, and I will go before thee.

33:13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

33:14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

Notice the difference in leadership styles between Esau and Jacob. Esau wanted to take the journey and press on toward his desired destination but Jacob knew he had young and tender flocks, plus his own family that would need to go slower and with more care. Many pastors are like Esau, they drive their congregations toward a desire goal of church growth. But we need Jacob leadership, who leads their congregations softly and tenderly, leading and not driving.

33:15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

33:16 ¶ So Esau returned that day on his way unto Seir.

115. Jacob Settles in Canaan  33:17-20

33:17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

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).

33:18 ¶ And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.
33:19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

33:20 And he erected there an altar, and called it El-elehe-Israel.

God of the God of Israel.
GENESIS CHAPTER 34

116. The Rape of Dinah and the Revenge 34:1-31

34:1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

With no sisters and a houseful of brothers, all from different mothers, Dinah was looking for some female companionship.

34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

34:3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

34:4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

34:5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

Jacob apparently did nothing about it.

34:6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

34:7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

First time "Israel" is used in a collective sense.

34:8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

34:9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

34:10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get ye possessions therein.
34:11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

34:12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

“You name your price and I’ll pay it”.

34:13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

They learned the art of deception well from their father Jacob!

35:14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

35:15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

35:16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

35:17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

35:18 And their words pleased Hamor, and Shechem Hamor’s son.

35:19 And the young man deferred not to do the thing, because he had delight in Jacob’s daughter: and he was more honourable than all the house of his father.

A rapist was the most honorable man in his family!

34:20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

34:21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

“They are no threat to us and we can get their money!”
34:22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

34:23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

34:24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

34:25 ¶ And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah’s brethren, took each man his sword, and came upon the city boldly, and slew all the males.

34:26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem’s house, and went out.

34:27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

34:28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

34:29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

They took the women and children captive while killing all the men. Levi and Simeon did the killing but the rest of the sons took part in the spoil, but Jacob knew nothing of it until after the fact.

34:30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

Jacob never forgot about this- see Genesis 49:5-7. Because of this, Levi and Simeon lost their opportunity to become the Messianic tribe.

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).

34:31 And they said, Should he deal with our sister as with an harlot?
There is no indication that Jacob answered this question.
GENESIS CHAPTER 35

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

“In this chapter we have three communions and three funerals. I. Three communions between God and Jacob. 1. God ordered Jacob to Beth-el; and, in obedience to that order, he purged his house of idols, and prepared for that journey, ver. 1-5. 2. Jacob built an altar at Beth-el, to the honour of God that had appeared to him, and in performance of his vow, ver. 6, 7. 3. God appeared to him again, and confirmed the change of his name and covenant with him (ver. 9-13), of which appearance Jacob made a grateful acknowledgment, ver. 14, 15. II. Three funerals. 1. Deborah's, ver. 8. 2. Rachel's, ver. 16-20. 3. Isaac's, ver. 27-29. (Matthew Henry, Commentary). God is pruning things from Jacob’s life that would bind him to earthly things.

117. Return to Bethel 35:1-7

35:1 And God said unto Jacob, Arise, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

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.
   a. We must “rise up”. God will call us but He will not force us. We must respond out of obedience and desire to go back to Bethel, re-set ourselves, get back to the basics of our Christian life and get back on track in our walk with God.
2. “Put away the strange gods” (35:2).
   a. Even Christians are plagued with idolatry. Even John had to admonish his “little children” to “keep yourselves from idols” in 1 John 5:21. And idolatry had worked itself into Jacob’s family.
3. “And be clean, and change your garments.” (35:2)
   a. The garment can be spotted by the flesh (Jude 23).

35:2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

A new life also involves a new wardrobe. Revival also usually starts in the wardrobe.

Fathers and husbands should command enough respect among their families to make such a charge and it be obeyed. We know the backslider Lot had no such respect or power among his own family and they laughed at him when he warned of the pending destruction of Sodom. The Father/Husband should be setting the example and leading the way for both the Christian walk and times of restoration and reformation when needed.
35:3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

It usually takes another “day of distress” to go back to our Bethel and pick up God, right where we left Him. We seldom will do it in a time of prosperity.

35:4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

The earrings were associated with the idolatry in the house. Their burial signified that Jacob and his family were now dead to these idols and “aids to worship”. That Jacob buried the idols and earrings, instead of attempting to convert them to a more honorable use, shows that the things of Satan must not be employed in the service of God, and that we need to forsake even the appearance of evil. “Reformation is not sincere if it be not universal. We hope they parted with them cheerfully, and without reluctance, as Ephraim did, when he said, What have I to do any more with idols? (Hos. xiv. 8), or that people that said to their idols, Get you hence, Isa. xxx. 22. (Matthew Henry, Commentary).”

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.

35:5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

It’s possible that these tribes were glad that Jacob’s boys wiped out the men of Shechem, to eliminate a rival tribe.

35:6 ¶ So Jacob came to Luz, which is in the land of Canaan, that is, Beth-el, he and all the people that were with him.

35:7 And he built there an altar, and called the place El-beth-el: because there God appeared unto him, when he fled from the face of his brother.

The God of the House of God. The God of the House is greater than the House and God must be the center of all spiritual activity.

The altar is a place of both worship and commemoration, both of which are involved when going back to Bethel. “But Jacob built a new altar at Bethel, distinct from the previous stone set for the pillar (28:22). That original stone marks Calvary - already standing there, set by the Lord God, Himself. However, now, Jacob builds an altar, himself. It is called, El-Bethel. Now the emphasis in the heart and mind of Jacob has matured; the emphasis is no longer the place but the God of the place. This reminds us of the Shulamite, who, at the first, emphasized: "My beloved is mine" (Song of Solomon 2:16), but as the process of grace took hold of her heart, she came to a greater realization when she said: "I am my beloved's" (6:3 & 7:10). Jacob cries out through his

118. The Death of Deborah 35:8

35:8 But Deborah Rebekah's nurse died, and she was buried beneath Beth-el under an oak: and the name of it was called Allon-bachuth.

119. The Covenant Confirmed to Jacob 35:9-15

35:9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

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. Jacob was saved in Genesis 28 when he first was at Bethel. His sanctification takes place here. Jacob's first Bethel experience of Genesis 28 established union with God. This return to Bethel established communion with God.

35:11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

"God Almighty", El Shaddai.

The charge given to Adam and to Noah is repeated here to Jacob.

35:12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

35:13 And God went up from him in the place where he talked with him.

35:14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

First mention of a drink offering.

35:15 And Jacob called the name of the place where God spake with him, Beth-el.
120. The Death of Rachel and the Birth of Benjamin 35:16-20

35:16 ¶ And they journeyed from Beth-el; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

35:17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Ben-oni: but his father called him Benjamin.

“Son of My Right Hand” as in the “Son of my Power”.

Rachel’s death is mention but not Leah’s.

Departing to where? No support for the heresy of “soul sleep” here.

35:19 And Rachel died, and was buried in the way to Ephrath, which is Beth-lehem.

Jeremiah 31:15 has Rachel dying in Ramah, about 10 miles from Bethlehem.

35:20 And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.

Still well-known in Samuel’s day (1 Samuel 10:2).

121. Reuben Tries to Establish His Headship 35:21,22

35:21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.

35:22 And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father’s concubine: and Israel heard it. Now the sons of Jacob were twelve:

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.

“Israel heard it”. Neither Rueben or Bilhad told Jacob about it. He heard about it second-hand.

122. Jacob’s Family in Canaan 35:23-26

35:23 The sons of Leah; Reuben, Jacob’s firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:
35:24 The sons of Rachel; Joseph, and Benjamin:
_________________________________________________________________

35:25 And the sons of Bilhah, Rachel’s handmaid; Dan, and Naphtali:
_________________________________________________________________

35:26 And the sons of Zilpah, Leah’s handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.
_________________________________________________________________

123. The Death of Isaac 35:27-29

35:27 ¶ And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.
_________________________________________________________________

35:28 And the days of Isaac were an hundred and fourscore years.
_________________________________________________________________

35:29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Was Rebekah still alive?
GENESIS CHAPTER 36


36:1 Now these are the generations of Esau, who is Edom.

Why does the Bible put so much attention on Esau’s lineage?
*************************************************************************************************************

36:2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;  
*************************************************************************************************************

36:3 And Bashemath Ishmael’s daughter, sister of Nebajoth.  
*************************************************************************************************************

36:4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;  
*************************************************************************************************************

36:5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.  
*************************************************************************************************************

36:6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob.  
*************************************************************************************************************

36:7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.  
*************************************************************************************************************

36:8 Thus dwelt Esau in mount Seir: Esau is Edom.  
*************************************************************************************************************

36:9 ¶ And these are the generations of Esau the father of the Edomites in mount Seir:  
*************************************************************************************************************

36:10 These are the names of Esau’s sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.  
*************************************************************************************************************

36:11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.  
*************************************************************************************************************

36:12 And Timna was concubine to Eliphaz Esau’s son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau’s wife.  
*************************************************************************************************************

36:13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau’s wife.
36:14 ¶ And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau’s wife: and she bare to Esau Jeush, and Jaalam, and Korah.

36:15 ¶ These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

“dukes”= chiefs.

36:16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

36:17 ¶ And these are the sons of Reuel Esau’s son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau’s wife.

36:18 ¶ And these are the sons of Aholibamah Esau’s wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau’s wife.

Aholibamah may have been Esau’s favorite wife.

36:19 These are the sons of Esau, who is Edom, and these are their dukes.

36:20 ¶ These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

This would establish the fact of the mixed-lineage of the Edomites. They were not a “pure” people.

36:21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.

36:22 And the children of Lotan were Hori and Hemam; and Lotan’s sister was Timna.

36:23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

36:24 And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.
36:25 And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.

36:26 And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

36:27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.

36:28 The children of Dishan are these; Uz, and Aran.

36:29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah.

36:30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

36:31 ¶ And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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.

36:32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

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

36:34 And Jobab died, and Husham of the land of Temani reigned in his stead.

36:35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36:36 And Hadad died, and Samlah of Masrekah reigned in his stead.

36:37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.
36:38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

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

36:40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

36:41 Duke Aholibamah, duke Elah, duke Pinon,

36:42 Duke Kenaz, duke Teman, duke Mibzar,

36:43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.
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. (Matt. 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 past 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. (Matt. 26:64)
8. Joseph was envied by his brothers (37:11); Jesus was envied by His brethren. (Matt. 12:14)
9. Joseph was sold for the price of a slave (37:38); Jesus was so sold for thirty pieces of silver (the price of a slave).
10. Judah suggested the idea of selling his brother (37:26-28); the Greek name for Judah is Judas (Matt. 1:2-3).
11. 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 warned 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 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). Jesus means Savior, but Jesus could not save His people from their sins until after His death, burial, and resurrection. 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 there (is) a season of harvest now after Jesus’ exaltation as LORD. This 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 be 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. We can add a few more:
1. Both were firstborn sons (Joseph the firstborn of Rachel, Jacob’s beloved)/ 
2. Both were sons of Israel.

Talmadge Spence noted 78 ways that Joseph was a type of Christ (Foundations Bible Commentary, The Pentateuch, page 213).

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)
4. His Exaltation (41:14-57)
5. His Return (42:1 - 48:12)

In this account, we see Joseph as a:
1. Foreseeing son- 37:5
2. Rejected son- 37:8-11
3. Envied son- 37:11
4. Sent son- 37:13
5. Conspired against- 37:18
6. Slain son- 37:18-20
7. Shamed son- 37:21-24
8. Buried son- 37:24
9. Tempted son- 39:7-12
10. Exalted son- 41:14-16

125. Joseph’s Early Years 37:1-11

37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

At this point Jacob was a transformed person, but he was not yet mature.

Jacob’s family was in Canaan but it is clear that Canaan was also in them.

There are 13 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 2:41-51, but not again until he was 30 years old.

37:2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father’s wives: and Joseph brought unto his father their evil report.

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.
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 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

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).

A mark of honor and rank and worn by the chief son or heir. Joseph had inherited the birthright (1 Chronicles 5:1,2). Jacob may have intended to make Joseph his primary heir, replacing Reuben.

Most of the commentators mistranslate this as “coat of many pieces” but that would be a better description of the coat after 37:33.

37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

37:5 ¶ And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

“Joseph dreamed of his preferment, but not of his imprisonment. Thus many young people, when they are setting out in the world, think of nothing but prosperity and pleasure, and never dream of trouble. (Matthew Henry).”

37:6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

37:7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

37:8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

Yes, he will! Fulfilled in Genesis 50:8.

37:9 ¶ And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

Benjamin was not born yet so there were only 11 sons. Exclude Joseph and you are down to 10 sons/stars (Dinah does not figure into this prophecy). The missing son/star is Benjamin, not
born yet, but Joseph does prophecy that Jacob will have another son. Rachel would also be
death at the time of the fulfillment of this prophecy.

37:10 And he told it to his father, and to his brethren: and his father rebuked him, and
said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy
brethren indeed come to bow down ourselves to thee to the earth

This refutes Romanist teaching that the “moon” in Revelation 12:1 is Mary.

37:11 And his brethren envied him; but his father observed the saying.

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.

Jacob did not like the interpretation of Joseph’s dreams but he did not dismiss it but he took
notice of it and considered it.

126. The Selling of Joseph into Slavery 37:12-36

37:12 ¶ And his brethren went to feed their father’s flock in Shechem.

37:13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come,
and I will send thee unto them. And he said to him, Here am I.

37:14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and
well with the flocks; and bring me word again. So he sent him out of the vale of Hebron,
and he came to Shechem.

Why wasn’t Joseph in the fields with the rest of his brethren?

1. As Jacob’s favorite, he may have been kept back from the harder, more menial labor.
2. Jacob knew of the problems his other sons had with Joseph so he tended to keep
them separated.

“Not long after, all the brothers were feeding their father’s flock near Shechem, and
Jacob sent Joseph there to check up on them and to bring him a report (vv. 12-14).
Jacob already had good reason to distrust Reuben, Simeon, and Levi. Joseph had
confirmed his suspicions about Gad, Asher, Dan, and Naphthali; which left only Judah,
Issachar, and Zebulun as possibly trustworthy. At this point, Benjamin was an infant.
Jacob was thus suspicious of his sons. They may well have been selling some of the
livestock for their personal profit. We do know that Joseph “brought unto his father their
evil report” (v. 2), or, “account of their evil.” This could also have meant adulteries such
as Judah’s in Genesis 38:15-18. (R. J. Rushdoony, Genesis)."
37:15 ¶ And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

37:16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

37:17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

37:18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

37:19 And they said one to another, Behold, this dreamer cometh.

Said in sarcasm and contempt.

37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

Little did they know that their hatred would be used to fulfill these dreams. God makes that wrath of man to please Him (Psalm 76:10).

37:21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

37:22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

Reuben was hoping to rescue Joseph later. If he could deliver Joseph, he might regain some of the respect of his father.

37:23 ¶ And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

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 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

The pit, a type of hell, or the grave. Maybe an unused cistern. They were often use as prisons.

37:25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

Matthew 27:36- they also sat down and watched Christ in His agony on the cross.

37:26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

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 Judah, if he did possess the ill temper that the Bible seems to suggest.

37:27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

Selling your brother into slavery was punishable by death under the law- Exodus 21:16 and Deuteronomy 24:7.

Slaves were in great demand in Egypt.

Joseph’s brothers didn’t care if his blood was on their hands unlike the nation of Israel, which was willing to have the blood of Jesus on their hands when they said “his blood be on us and on our children.”

37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

How can you sell a man if you don’t own him?

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.”

37:29 ¶ And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.
37:30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

37:31 And they took Joseph’s coat, and killed a kid of the goats, and dipped the coat in the blood;

37:32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son’s coat or no.

“Thy son” not “our brother”

37:33 And he knew it, and said, It is my son’s coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

Jacob was deceived by the blood of a kid as he once deceived his father with the skin of a kid in Genesis 27:16

They allowed Jacob to draw his own conclusion and did nothing to discourage the conclusion that Jacob drew.

37:34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

These daughters were daughters-in-law, since Jacob only had one daughter, Dinah. Nothing is ever said about Dinah’s attitude toward Joseph, if she shared in her brother’s resentment of him.

37:36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh’s, and captain of the guard.
GENESIS CHAPTER 38

127. Judah’s Failures 38:1-30

38:1 And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.

These events surrounding Judah taking a wife took place about the same time 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 fate was.

Judah would be the messianic tribe but he was a sinner, was human, and had a lot of failure in his life. This is true of the best of men. But God, while not ignoring or excusing these failures, can overcome them in a man’s life.

38:2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.

Judah took a wife of Canaan, something Esau also did, to the dismay of Isaac and Rebekah.

38:3 And she conceived, and bare a son; and he called his name Er.

38:4 And she conceived again, and bare a son; and she called his name Onan.

38:5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

38:6 And Judah took a wife for Er his firstborn, whose name was Tamar.

38:7 And Er, Judah’s firstborn, was wicked in the sight of the LORD; and the LORD slew him.

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 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

This is a levirate marriage. This would be incorporated into the Mosaic law in Deuteronomy 25:5-10.
38:9 And Onan knew that the seed should not be his; and it came to pass, when he went into his brother’s wife, that he spilled it on the ground, lest that he should give seed to his brother.

Onan was a selfish man, again, probably influenced by his Canaanite mother. He cared nothing for the name or family of his older brother.

This is not masturbation but Onan “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.

38:10 And the thing which he did displeased the LORD: wherefore he slew him also.

38:11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father’s house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father’s house.

38:12 ¶ And in process of time the daughter of Shuah Judah’s wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

38:13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

38:14 And she put her widow’s garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

38:15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

38:16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

38:17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

38:18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.
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.

Bracelets were also worn by wealthy men.

Wealthy men also carried a staff with their name written on it.

Judah becomes part of the common Canaanite landscape instead of rising above it.

38:19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

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.

38:20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman’s hand: but he found her not.

38:21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

38:22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

38:23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

38:24 ¶ And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

As the head of his family, Judah seemed to have the power to put family members to death for these kinds of sins.

38:25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

“Whose baby is it?” Tamar proves it is Judah’s, which is why she kept his staff and signet ring.

38:26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.
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.

38:27 ¶ And it came to pass in the time of her travail, that, behold, twins were in her womb.

38:28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

38:29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

38:30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.
GENESIS CHAPTER 39


39:1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

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.

“Potiphar was actually captain of the guard (the Hebrew says ‘chief of the executioners’). What a grim and sinister situation Joseph was thrown into at this time (O. Talmadge Spence, Foundations Bible Commentary, The Pentateuch, page 205).”

39:2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

39:3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

39:4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

39:5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian’s house for Joseph’s sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

39:6 And he left all that he had in Joseph’s hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goody person, and well favoured.

39:7 ¶ And it came to pass after these things, that his master’s wife cast her eyes upon Joseph; and she said, Lie with me.

It is always “sex o’clock” with some people! Joseph is tempted as Jesus was tempted in the wilderness.

If Potiphar was a eunuch, it would explain the action and attitudes of his wife toward Joseph.

39:8 But he refused, and said unto his master’s wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;
39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

39:10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

39:11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

It is not a good idea to be alone with an adulterous woman after you but sometimes, it can’t be helped.

39:12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

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. He could have reasoned and justified adultery with her by saying, “God has forgotten me and cast me aside.” He could have told himself, “This woman can do more for me than God is ready to do,” but he did not. It is better to lose your coat than your testimony.

39:13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

39:14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

This was the worst accusation that could be made against a young man. No one probably believed her but what could her husband do? Call his wife a liar, especially if she came from a powerful family?

Christ was also falsely accused of all manner of sin and blasphemy - Matthew 26:60.

39:15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

39:16 And she laid up his garment by her, until his lord came home.

39:17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:
39:18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

39:18 No doubt she exaggerated and “blew up” the incident to make herself out to be the victim and to make Joseph look as bad as possible.

129. Joseph in Prison 39:19-23

39:19 And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled.

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. Both Joseph and Christ were falsely accused of a capital offense (Christ of blasphemy and neither offered any defense.

He was angry, but at whom?  The text does not say he was angry at Joseph. He was losing a man whose presence had prospered him, and this was naturally upsetting to Potiphar. We can assume that Joseph said he was innocent, but Potiphar could not take the word of a slave over his wife.

39:20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

This probably would have been a capital offense but Joseph is spared that, probably because Potiphar knew that Joseph was probably not guilty of the accusation. He had to punish him to vindicate his wife's honor (what little she had) but he was unwilling to have Joseph put to death.

Joseph is put into the royal prison, not the common one. He probably had better conditions and treatment here. Potiphar most likely had some jurisdiction over it, which would explain the rather light sentence Joseph received. He may have held out a hope that he could have brought Joseph back into his household at some later date but that never happened.

39:21 ¶ But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

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).

39:22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

Christ also did “all things well” (Mark 7:37).

39:23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.
Christ also earned respect during His humiliation (John 18:38).

“A good man will do good wherever he is (Matthew Henry).”
GENESIS CHAPTER 40

130. Joseph’s Interpretations of Dreams 40:1-41:36

40:1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

40:2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

40:3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

40:4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

Joseph is imprisoned with two other men, Jesus is crucified with two thieves as a thief. Both Joseph and Jesus were innocent of the charges made against them.

The butler was the cup-bearer for the king as well as the overseer of the royal vineyards and the cellars. He was also important as a taste-tester to make sure the food and drink were not poisoned. Nehemiah had a similar position with Artaxerxes in Nehemiah 1:11. This is why he was so reluctant to let Nehemiah to to Jerusalem for cupbearers were highly trusted men (Nehemiah 2:6).

The baker was in charge of all food service for the royal household. He was also a man of rank and importance.

40:5 ¶ And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

40:6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

40:7 And he asked Pharaoh’s officers that were with him in the ward of his lord’s house, saying, Wherefore look ye so sadly to day?

40:8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.
Both men had a dream but neither imagined they had the interpretation of it. God gave revelation by dreams in these days but not so much today as we have the completed canon of Scripture that God can give revelation through.

People have dreams all the time but there must have been something about these dreams that was unusually vivid that made them take notice that these dreams were unusual.

The interpretations of Scripture belong to the Holy Spirit, not the commentator, the “big name preacher”, the Bible college or the theological systems.

40:9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

There is bread and wine present, a type of the Lord’s supper, instituted by Christ.

40:10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

40:11 And Pharaoh’s cup was in my hand: and I took the grapes, and pressed them into Pharaoh’s cup, and I gave the cup into Pharaoh’s hand.

Showing the wine used in the Lord’s supper is “new”, unfermented and non-alcoholic.

40:12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:

40:13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh’s cup into his hand, after the former manner when thou wast his butler.

40:14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

40:15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

40:16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

There is bread and wine present, a type of the Lord’s supper, instituted by Christ.
40:17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

Birds are usually an ill omen in Scripture and often represent devils.

40:18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

40:19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

Joseph makes no request of the baker that he make mention of his situation to Pharaoh, since he was a dead man.

40:20 ¶ And it came to pass the third day, which was Pharaoh’s birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

This was always a national holiday (holy-day).

40:21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh’s hand:

40:22 But he hanged the chief baker: as Joseph had interpreted to them.

40:23 Yet did not the chief butler remember Joseph, but forgat him.

Joseph had been tested for 13 years up to this point, since he was sold into Egypt. The butler may have forgotten about Joseph but God did not. “Had he at once secured Joseph’s release, Joseph would have been free to return to Canaan, but to what purpose? For a family war? God kept Joseph in prison until his release made him Egypt’s ruler. The butler’s lapse of gratitude was thus providential for Joseph, his family, and all of Egypt. Thus, we are again reminded of the amazing pattern of God’s predestination (R. J. Rushdoony, Genesis).

It’s amazing that the butler forgot Joseph for two years, seeing the accuracy of his interpretations.
GENESIS CHAPTER 41

130. Joseph’s Interpretations of Dreams 40:1-41:36 (continued)

41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

The thing was true but the time appointed was long (Daniel 10:1).

41:2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.

41:3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

41:4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

41:5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

41:6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

In Egypt the prevailing winds are from the north and south. This is a hot, blighting wind.

41:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

The “magicians” were an order of Egyptian priests who understood the sacred hieroglyphic writings. They cultivated a knowledge of art and science, interpreted dreams, practiced soothsaying and divination, and were supposed to possess sacred arts. They were men of great influence, much esteemed and highly honored. They were applied to for direction and assistance on all subjects outside the ordinary range of knowledge (James Freeman, Bible Manners and Customs, page 46)."

41:9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:
41:10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard’s house, both me and the chief baker:

41:11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

41:12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

41:14 ¶ Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

A beard was a disgrace in Egypt.

This is a type of Christ (Joseph) ruling the world (Egypt) in the millennium.

You can’t stand before the king in your prison garb of your own self-righteousness. You need a change of clothes (Isaiah 64:6) and a robe of righteousness.

41:15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

41:16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Joseph is always careful to give full credit to God. He is just the messenger.

“Today, also, there are a few men and women who can face the coming year without discouragement or terror. They are Christians. They are not smiling optimists who draw their comfort from a denial of the facts or base their hopes upon false expectations of peaceful intentions among nations. Rather, they are of all men the truest realists. They will have nothing to do with fantasy- they demand to know the facts, whether those facts are good or bad. They insist upon squaring their beliefs with the truth, and do not hesitate to face up to any truth wherever it is found (A. W. Tozer, “This World: Playground or Battlefield?” cited in The A. W. Tozer Bible, page 53).”

41:17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:
41:18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow:

41:19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

41:20 And the lean and the ill favoured kine did eat up the first seven fat kine:

41:21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

41:22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

41:23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

41:24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

41:25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

41:26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

41:27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

41:28 This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

41:29 Behold, there come seven years of great plenty throughout all the land of Egypt:

41:30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;
41:31 And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.

41:32 And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.

Two witnesses.

41:33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

41:34 Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

A foreign jailbird and slave telling a king what to do!

41:35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

41:36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.

131. Joseph’s Promotion to Prime Minister 41:37-44

41:37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

41:39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

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 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

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.
41:41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

Did Joseph have some input in the design and construction of the pyramids?

Elevation of slaves like this was not that uncommon in the East,

41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph’s hand, and arrayed him in vesture of fine linen, and put a gold chain about his neck;

This was his signet ring, used to authenticate official documents.

41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Philippians 2:9,10.

41:44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

132. Joseph’s Marriage 41:45

41:45 And Pharaoh called Joseph’s name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

“Revealer of secrets”. Daniel did the same thing and had the same reputation.

Joseph married into a very powerful family, with a Gentile bride. Both Jesus and Joseph had Gentile brides.

“There is something more to Joseph’s situation. He was convicted for attempted rape, and he was legally a slave. We can be sure that Potiphar gave him to Pharaoh. Pharaoh gave Joseph his wife; however prominent her family was, Pharaoh made the marriage... A slave grand vizier was not unusual (R. J. Rushdoony, Genesis).”

133. Preparation For The Famine 41:46-49

41:46 ¶ And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

Jesus was 30 years old when he began His public ministry.

41:47 And in the seven plenteous years the earth brought forth by handfuls.
41:48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

41:49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

134. Joseph's Sons 41:50-52

41:50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

41:51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

Forgetfulness and fruitfulness:
   1. Forgetfulness with the new birth, forgetting the old life and all of its afflictions.
   2. Fruitfulness for God in the Christian life, even while living and serving in Egypt, a type of the world.

41:52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

135. The Famine 41:53-57

41:53 ¶ And the seven years of plenteousness, that was in the land of Egypt, were ended.

41:54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

41:55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

Mary said this of Christ in John 2:5.

41:56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.
41:57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Joseph was the savior of the whole world, as Christ is.
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).”

*************************************************************************************************************

136. The First Trip into Egypt 42:1-28

42:1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

It is usually a famine (or troubles) that starts the process of the sinner being brought to Jesus.

*************************************************************************************************************

42:2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

Jacob may have suspected his other sons were responsible for what happened to Joseph, which made him hesitant to trust Benjamin with them.

*************************************************************************************************************

42:3 ¶ And Joseph’s ten brethren went down to buy corn in Egypt.

*************************************************************************************************************

42:4 But Benjamin, Joseph’s brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

*************************************************************************************************************

42:5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

*************************************************************************************************************

42:6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph’s brethren came, and bowed down themselves before him with their faces to the earth.

When Joseph saw this, he HAD to wonder what the Lord was up to. Did he finally begin to see the will of God unfolding in putting him on the throne of Egypt?

*************************************************************************************************************

42:7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.
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.
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).

42:8 And Joseph knew his brethren, but they knew not him.

Israel today does not know Jesus and during the tribulation, they will still not know Him. They will not recognize Him until the Second Coming (Zechariah 12:10-14)

42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

Egypt was open to attack from the northeast, which made Joseph to make this charge. Were they trying to gather intelligence about Egyptian defenses?

42:10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

42:11 We are all one man’s sons; we are true men, thy servants are no spies.

42:12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

42:13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

They were forced to think about Joseph again.

42:14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

****************************************************************************************
42:15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

42:16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

42:17 And he put them all together into ward three days.

42:18 And Joseph said unto them the third day, This do, and live; for I fear God:

42:19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

42:20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

42:21 ¶ And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

The strange behavior of the prime minister must have shaken the brothers. Why had he taken such a hostile interest in them during a routine sale? Many other foreigners were buying grain. They knew their guilt regarding Joseph and feared that God’s vengeance was at work and that their sin had come back to haunt them.

42:22 And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

42:23 And they knew not that Joseph understood them; for he spake unto them by an interpreter.

42:24 And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

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.

42:25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man’s money into his sack, and to give them provision for the way: and thus did he unto them.

42:26 And they laded their asses with the corn, and departed thence.

42:27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack’s mouth.

137. The Report to Jacob 42:29-38

42:28 And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?

42:29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

42:30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.

In the tribulation, Jesus will put on a “harsh face” toward Israel and will “speak roughly”.

42:31 And we said unto him, We are true men; we are no spies:

42:32 We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.

42:33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

42:34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

42:35 ¶ And it came to pass as they emptied their sacks, that, behold, every man’s bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.
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 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

Jacob’s pity party. He blames his sons for his grief. He seems to blame his sons for Joseph’s death, so he probably suspected their guilt but was never able to prove it.

42:37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

42:38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Jacob may have suspected his other sons were responsible for what happened to Joseph, which made him hesitant to trust Benjamin with them.
GENESIS CHAPTER 43

138. The Second Trip to Egypt 43:1-34

43:1 And the famine was sore in the land.

43:2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

43:3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

43:4 If thou wilt send our brother with us, we will go down and buy thee food:

43:5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

43:6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

43:7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

A good point. How could they have anticipated how Joseph would respond?

43:8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

“lad” Benjamin was around 30 years ago, but was still the youngest son.

43:9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

Judah is growing and maturing. His presentation from chapters 43 onward is much better than his presentation before chapter 43.

43:10 For except we had lingered, surely now we had returned this second time.
43:11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

It is important to turn again to the gifts brought to the Prime Minister by the brothers at Jacob’s request. Such gifts were obligatory. No man could enter into the presence of a man of power without bearing gifts. A good ruler was in very real sense the feeder or nourisher of his people. As a result, the protocol of gratitude called for a symbolic gift.

43:12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

43:13 Take also your brother, and arise, go again unto the man:

43:14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

43:15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

43:16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

43:17 And the man did as Joseph bade; and the man brought the men into Joseph’s house.

43:18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

43:19 And they came near to the steward of Joseph’s house, and they communed with him at the door of the house,

43:20 And said, O sir, we came indeed down at the first time to buy food:

43:21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man’s money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.
In the tribulation, Jesus will give miraculous provisions and supplies to Israel, and they won't know where it came from.

43:22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

43:23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

This servant talks as if he was a convert to Joseph's God.

43:24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

43:25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

Archaic for “they made ready at that time.”

43:26 ¶ And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

43:27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

This is what Joseph really wanted to know.

43:28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

43:29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

43:30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

43:31 And he washed his face, and went out, and refrained himself, and said, Set on bread.
Joseph would have been closer to Benjamin than to any of this other (half-) brothers.

43:32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

43:33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

How does this stranger know about our order of birth? Jesus knows more about the sinner than the sinner realizes.

43:34 And he took and sent messes unto them from before him: but Benjamin’s mess was five times so much as any of theirs. And they drank, and were merry with him.

Five times as much because Rachel died giving birth to Benjamin, showing again that “5” is the Biblical number of death.
GENESIS CHAPTER 44

139. Joseph Tests His Brethren 44:1-17

44:1 And he commanded the steward of his house, saying, Fill the men’s sacks with food, as much as they can carry, and put every man’s money in his sack’s mouth.

44:2 And put my cup, the silver cup, in the sack’s mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

Another test- will they abandon their youngest brother when he is so accused?

44:3 As soon as the morning was light, the men were sent away, they and their asses.

44:4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

44:5 Is not this it in which my lord drinketh, and whereby in deed he divineth? ye have done evil in so doing.

44:6 ¶ And he overtook them, and he spake unto them these same words.

44:7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

44:8 Behold, the money, which we found in our sacks’ mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord’s house silver or gold?

44:9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord’s bondmen.

Maybe this was a rash answer but since no one had done anything wrong in this accusation, they had no reason to answer otherwise. We don’t know who made this remark.

44:10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

44:11 Then they speedily took down every man his sack to the ground, and opened every man his sack.
44:12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin’s sack.

44:13 Then they rent their clothes, and laded every man his ass, and returned to the city.

44:14 ¶ And Judah and his brethren came to Joseph’s house; for he was yet there: and they fell before him on the ground.

44:15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

“Do you think I’m stupid?” “Divining” would involve the use of certain objects to determine the future or to obtain answers (usually from divine sources) regarding difficult questions. Joseph would have had no reason to resort to pagan divination practices as he already knew about the “missing” cup, but he used it as an excuse that “led” him to discover the “missing” cup.

44:16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord’s servants, both we, and he also with whom the cup is found.

44:17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

140. Judah’s Offer of Substitution 44:18-34

44:18 ¶ Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

44:19 My lord asked his servants, saying, Have ye a father, or a brother?

44:20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

But Judah still doesn’t accept the responsibility for Joseph’s “death”.

44:21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.
44:22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

44:23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

44:24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

44:25 And our father said, Go again, and buy us a little food.

44:26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

44:27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

44:28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

Joseph learns his brother deceived Jacob into thinking that he was dead.

44:29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

44:30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

44:31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

44:32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

44:33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

Judah offers himself a substitute for Benjamin, as Christ did for the sins of the world.
44:34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.
GENESIS CHAPTER 45

141. Joseph Reveals Himself 45:1-15

45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

45:2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

45:3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

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 and speak to Israel “face to face”.

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 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.


45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

An early example of Romans 8:28.

45:6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

Seven years of famine = seven years of tribulation.

45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

45:8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

“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.
45:9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

45:10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children’s children, and thy flocks, and thy herds, and all that thou hast:

45:11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

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 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

The mouth, a symbol of power and authority.

45:13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

45:14 And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck.

45:15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

142. Joseph’s Invitation 45:16-28

45:16 ¶ And the fame thereof was heard in Pharaoh’s house, saying, Joseph’s brethren are come: and it pleased Pharaoh well, and his servants.

45:17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

45:18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.
45:19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

45:20 Also regard not your stuff; for the good of all the land of Egypt is yours.

45:21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

45:22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

45:23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

45:24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

45:25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

45:26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob’s heart fainted, for he believed them not.

Could you blame Jacob for reacting like this and disbelieving the report?

45:27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

We may hear about the good things of God and initially disbelieve them as they may seem too good to be true. But when we see those same good things of God, we then tend to believe.

Jacob probably had resigned to die in Canaan and any idea of relocating to Egypt in his old age was not even an option to him until he “saw the wagons”. God has a way of totally reshuffling our decks on short notice like this.

45:28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.
GENESIS CHAPTER 46

143. God Confirms to Jacob About Going to Egypt 46:1-4

46:1 And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

Jacob made a stop here first to make a sacrifice and probably to try to quell any doubts about going to Egypt, to ascertain if this was really the will of God or not. Abraham had called on God there (Genesis 21:33) as had Isaac (Genesis 26:25).

46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

A visitation in the night seasons (Psalm 16:7; 17:3).

46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

Jacob was hesitant because he remembered all the trouble Abraham and Isaac had in Egypt and the earlier warnings by God about going to Egypt. What was forbidden by God then is commanded now due to different times and situations.

46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

Joseph would be a Jacob’s deathbed when he died.

There is also the promise that Israel’s stay in Egypt, while long (400 years) would not be permanent.

144. Jacob Travels to Egypt 46:5-27

46:5 And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

46:6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

46:7 His sons, and his sons’ sons with him, his daughters, and his sons’ daughters, and all his seed brought he with him into Egypt.
46:8 ¶ And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob’s firstborn.

46:9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

46:10 ¶ And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

46:11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.

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

“but Er and Onan” These are not to be reckoned in the genealogy because of their sins. Hezron and Hamul take their place.

46:13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

The same Job as in the book of Job?

46:14 ¶ And the sons of Zebulun; Sered, and Elon, and Jahleel.

46:15 These be the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

46:16 ¶ And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

46:17 ¶ And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

46:19 The sons of Rachel Jacob’s wife; Joseph, and Benjamin.

46:20 ¶ And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Poti-pherah priest of On bare unto him.
46:21 ¶ And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

46:22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

46:23 ¶ And the sons of Dan; Hushim.

46:24 ¶ And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

46:25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

46:26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives, all the souls were threescore and six;

46:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

There is 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.

145. Jacob is Reunited With Joseph 46:28-34

46:28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

46:29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

What a reunion this must have been, since Jacob was convinced Joseph was dead.

46:30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

It was not time for Jacob’s death but now he was satisfied in that he saw the face of his long-lost son. He could now die happy where before, he would have gone down to his grave with sorrow. Jacob would live an additional 17 years after this.
46:31 And Joseph said unto his brethren, and unto his father’s house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father’s house, which were in the land of Canaan, are come unto me;

46:32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

46:33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

46:34 That ye shall say, Thy servants’ trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

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.

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

146. Jacob Meets Pharaoh  47:1-10

47:1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

47:2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

47:3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

Jacob was not ashamed of who he was and he was not going to apologize for it. The Egyptians of this world system may look down upon a Christian profession, but we must state who and what we are clearly in our witness and not be ashamed of it.

47:4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

47:5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

47:6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

Jacob’s family were used to the hard work of handling cattle and sheep so Pharaoh gave them this responsibility.

47:7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

47:8 And Pharaoh said unto Jacob, How old art thou?

The first question an Oriental will ask, although it is considered rude in the West

47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.
Life as a pilgrimage. But is it a good testimony to describe your life, much of it spent walking with God, as “evil?” There are many sorrows in life and the Christian is not exempt from them, but any walk and life with God shouldn't be referred to as “evil”. Yes, Jacob had many trials in his life, but God obviously brought him out of them all.

47:10 And Jacob blessed Pharaoh and went out from before Pharaoh.

The less is blessed of the better, as in Hebrews 7:7.

147. The Hebrews Settle in Rameses 47:11,12

47:11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

47:12 And Joseph nourished his father, and his brethren, and all his father’s household, with bread, according to their families.

It must have seemed to be in conflict with the Abrahamic Covenant regarding the promise of the land if God told Jacob to settle his family in Egypt, which was out of the land and not part of the covenant. God never explained His reasons to Jacob, but Jacob did obey without any question after his initial hesitation in 46:3.

148. Joseph at Work For Pharaoh 47:13-26

47:13 ¶ And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

47:13ff This section looks ahead to some of the activities and programs Jesus was undertake when He is reigning as King over the Earth in the millennium.

47:14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh’s house.

47:15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

47:16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.
47:17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

47:18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

47:19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

47:20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

47:21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

Urban planning and a central, planned economy. Nothing is said it God approved of Joseph's plans. They are recorded without comment. Joseph is clearly with his master's best interests in mind. This is how Christians should be serving the Lord.

47:22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

47:23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

47:24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

He got a double tithe, typically imposed on sharecroppers.

47:25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

47:26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.
The clergy was exempt from taxation. How can you tax property set aside for the service of God? There is a basis for churches to be tax-free and ministers not to have their ministerial income subject to taxation.

149. Preparations For Jacob’s Death 47:27-48:2

47:27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

47:28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

47:29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

We also saw this in Genesis 24:2.

47:30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

47:31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed’s head.
GENESIS CHAPTER 48

149. Preparations For Jacob’s Death 47:27-48:2, continued

48:1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

First mention of sickness and it happened in Egypt.

48:2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

150. Jacob and the Sons of Joseph 48:3-22

48:3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

48:4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

48:5 ¶ And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

Ephraim and Manasseh incorporated into the tribes of Israel, replacing Reuben and Simeon. Jacob would adopt these sons of Joseph as his own.

48:6 And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

48:7 And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Beth-lehem.

48:8 And Israel beheld Joseph’s sons, and said, Who are these?

48:9 And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.

48:10 Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.
48:11 And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.

God always gives more than you expect or ask.

48:12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

48:13 And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought them near unto him.

48:14 And Israel stretched out his right hand, and laid it upon Ephraim’s head, who was the younger, and his left hand upon Manasseh’s head, guiding his hands wittingly; for Manasseh was the firstborn.

48:15 ¶ And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

48:16 The Angel which redeemed me from all evil, bless the lad s; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

48:17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father’s hand, to remove it from Ephraim’s head unto Manasseh’s head.

48:18 And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.

Joseph had one plan for his sons but Jacob, and God, had other plans. A parent’s will for their children often does not match God’s will for them.

48:19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

(a) Ephraim was more numerous than Manasseh (Num. 1:32-33, 35; 2:18, 20).
(b) Ephraim is mentioned before Manasseh (Psa. 80:2).
(c) The great leader Joshua came from the tribe of Ephraim (Num. 13:8).
(d) The tribe of Manasseh was divided, half on one side of Jordan and half on the other, which weakened it (Deut. 3:13; Josh. 13:7). (David Cloud, *The Book of Genesis*, page 311).

48:20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

48:21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

48:22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.
151. Jacob and the Prophesies of His Sons 49:1-32

49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befal you in the last days.

“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).”

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.

Jacob’s eyes were physically dim, but the old blind man could see to the coming of the Lord.


1. In the New Testament, the “last days” is presented as:
   a. They technically started with the ministry of John the Baptist, ended with the rejection of the kingdom by Israel in Acts 7 via Stephen’s stoning, and will resume after the rapture and expend through the tribulation to the second coming. It ultimately has to do with the tribulation period, and the days leading up to the Second Coming and it seems to be largely a Jewish term. John announced the King and the Kingdom. It was offered by Christ at the Triumphal Entry. It was rejected by Israel and Christ was crucified. But in the Book of Acts, the Kingdom is offered again, in Acts 3:19-21 and by Stephen in Acts 7 (that’s why Jesus stood up in Acts 7:56- He was preparing to return if Israel had accepted Stephen’s testimony). Remember, Hebrews, doctrinally, is a Jewish book so its doctrinal applications will be tribulation Israel.
   b. The phrase occurs 8 times in the Bible.
i. Genesis 49:1 “And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.”
   a. Indefinite

ii. Isaiah 2:2 And it shall come to pass in the last days, that the mountain of the LORD’S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
   a. Millennial

iii. Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.
   a. Millennial

iv. Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:
   a. Since the ultimate context of Acts 2 is tribulational (projected ahead to the tribulation), this will have to be tribulational. There would be no need for dreams and visions in the Millennium- indeed, they are forbidden (Zechariah 13:1-5).

v. 2 Timothy 3:1 This know also, that in the last days perilous times shall come.
   a. This is probably dealing with the last days of the Church Age, leading up to the rapture.

vi. Hebrews 1:2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
   a. Since we are approaching Hebrews as a tribulational treatise (doctrinally), we will apply the “last days” in Hebrews as a tribulational reference.
   b. The author identified the day he was writing in as part of “these last days”. This would place the “last days” as also extending back to the early church period, especially the transitional period of Acts 2-7, before the rejection of Israel after the stoning of Stephan. This because the Lord could have returned at any time from Acts 2-7 if Israel had repented. I am not going to repeat my remarks expanding on this “second offer” that I mentioned in on my notes on Acts 2 and 3.

vii. James 5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.
   a. Unsure but it has a tribulational-type warning to it.

viii. 2 Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,
   a. Has a similar tone to Paul in 2 Timothy 3:1

So the phrase “last days” can have several applications, but they primarily seem to be future, mainly dealing with the tribulation and the millennium, starting with the tail end of the Church Age. It started at the start of the Church Age and had an application to Acts 2-7 but after the “second offer” of the kingdom was rejected, God turned to the Gentiles, so the fulfillment of “these last days” was now extended to our day and beyond, leading up to the millennium.

“Deathbed blessings and warnings were once seen as almost a moral necessity, and it was regarded as a misfortune for anyone to die unexpectedly, or in their sleep. Such scenes were family milestones. They were possible when the family, as a moral and a religious entity, saw it as a duty to warn, reprove, direct, and bless the coming generations (R. J. Rushdoony, Genesis).”
49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

49:3 ¶ Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

Reuben is the firstborn yet Judah gets the blessing. Reuben 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 Reuben. Joseph got the material blessing, Levi the priestly blessing and Judah the kingly blessing.

49:4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

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. The tribe would accomplish nothing for God in the Old Testament.

The greatest strength and dignity and power will not serve a man, so as to make him excel, if he be unstable. Rueben did not have a strong character and did not have the convictions to be a good leader or example to his brothers.

49:5 ¶ Simeon and Levi are brethren; instruments of cruelty are in their habitations.

Simeon and Levi are considered together while the rest of the sons are considered separately. They have been unusually close while they were growing up.

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).

We do not read of the tribe of Simeon in the blessing of Moses at the end of Deuteronomy. The land and blessing allocated to Simeon would be absorbed by Judah.

49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

49:7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.
Simeon was absorbed into Judah and he received no inheritance in Canaan - Joshua 19:1-9.

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 ¶ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

49:8-12 This section is plainly a prophecy about the Lord Jesus Christ, as He was from the tribe of Judah. 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.

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.

1. Jesus would come from the tribe of Judah. We would have expected Him to come from the tribe of the eldest, Reuben. 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.

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.

His hand was on “the neck of his enemies” (2 Samuel 8).

“thy brethren” The Jews.

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 is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

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.

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 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.
This was 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).

The English Standard Version omits the reference to Shiloh, thus destroying the Messianic reference.

49:11 Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

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.

The Second Advent is separated by the colon between these verses, a gap of 2000 years.

49:12 His eyes shall be red with wine, and his teeth white with milk.

49:13 ¶ Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

This tribe would be heavily involved in commerce and trade.

49:14 ¶ Issachar is a strong ass couching down between two burdens:

Issachar would be a lazy tribe that did not accomplish much. In Moses’ blessing in Deuteronomy 33:18b, Issachar was to rejoice for his tents. He would seek the ease and comfort of compromise. They would be the kind to give up liberty for security.

49:15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

49:16 ¶ Dan shall judge his people, as one of the tribes of Israel.

49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

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 and idolatry in Judges 18. It is 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).

49:18 I have waited for thy salvation, O LORD.

Jacob ends this with a hope of salvation in 49:18. Dan is going to do something to hurt and destroy Israel in the Tribulation, which is to be expected if the Antichrist comes from Dan. As Jacob observes this prophetically, he makes known his desire for God to repair the damage done by Dan and to restore both this tribe and the nation.

49:19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.

49:20 ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.

First prophecy of a king in Israel.

49:21 ¶ Naphtali is a hind let loose: he giveth goodly words.

49:22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

49:23 The archers have sorely grieved him, and shot at him, and hated him:

49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

The two advents are separated by the last comma in the verse.

49:25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

49:27 ¶ Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

Both King Saul and Saul of Tarsus/Paul the Apostle come from Benjamin.
49:28 ¶ All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

49:29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

49:30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

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.

49:31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

49:32 The purchase of the field and of the cave that is therein was from the children of Heth.

152. Jacob’s Death 49:33
49:33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

It is possible to die a good death, even in Egypt.
GENESIS CHAPTER 50

153. Jacob’s Burial  50:1-14

50:1 And Joseph fell upon his father’s face, and wept upon him, and kissed him.

50:2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

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. The process of embalmment consisted in infusing a great quantity of resinous substances into the cavities of the body, after the intestines had been removed, and then a regulated degree of heat was applied to dry up the bodily fluids that remained in the body. Thirty days were allotted for the completion of this process; forty more were spent in anointing it with spices. The body was then washed and wrapped in numerous folds of linen cloth which were fastened with gum, and then it was deposited in a wooden chest made in the form of a human figure.

50:3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

50:4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

Joseph may have grown a beard in the days of the mourning so he could not directly approach Pharaoh.

50:5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

50:6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

50:7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

Jacob received an Egyptian state funeral.

50:8 And all the house of Joseph, and his brethren, and his father’s house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.
50:9 And there went up with him both chariots and horsemen: and it was a very great company.

50:10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

50:11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim, which is beyond Jordan.

50:12 And his sons did unto him according as he commanded them:

50:13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

Jacob received an Egyptian state funeral.

50:14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

50:15 ¶ And when Joseph’s brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

How often do we think like this, even after God has forgiven us?

50:16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

50:17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

50:18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.
50:19 And Joseph said unto them, Fear not: for am I in the place of God?

50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

Joseph forgave those who did him wrong as Christ forgave those who did Him wrong while He prayed “Father, forgive them” from the cross

155. The Death of Joseph 50:22-26

50:22 ¶ And Joseph dwelt in Egypt, he, and his father’s house: and Joseph lived an hundred and ten years.

The lifespans continue to decline the further we get from the Flood

50:23 And Joseph saw Ephraim’s children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph’s knees.

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 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

Joseph was a prophet as Christ was.

50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

Neither the bones of Joseph or Jesus were left behind in Egypt, a type of the world.

50:26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Genesis begins in a garden and ends in a coffin.
Bibliography

Barnes, Albert, *Commentary on Genesis*
Brown, John, *The Self-Interpreting Bible*
Bullinger, Ethelbert, *The Companion Bible*
Bunyan, John, *An Exposition of the First Ten Chapters of Genesis*
Cloud, David, *The Book of Genesis*
Dake, J. Finis, *Dake Annotated Reference Bible*
Edwards, Jonathan, *Notes on the Scriptures*
Freeman, James, *Manners and Customs of the Bible*
Hailey, Henry, *Hailey’s Bible Handbook*
Henry, Matthew, *Commentary on the Whole Bible*
Hoffman, David Allen, *The Common Man’s Reference Bible*
Humphreys, Russell, *Impact*, Institute for Creation Research
Jay, William, *Morning Exercises For Everyday in the Year*
Jay, William, *Evening Exercises for Everyday in the Year*
Macintosh, C. M., *Notes on Genesis*
McCheyne, Robert Murray, *A Basket of Fragments*
McGee, J. Vernon, *Thru the Bible Commentary*
Moody, D. L., *Notes From My Bible*
Morris, Henry, *The Defender’s Study Bible*
Morris, Henry, *The Genesis Record*
North, Gary, *The Dominion Covenant*
Patten, Donald, *The Biblical Flood and the Ice Age Epoch*
Phillips, John, *Exploring Genesis*
Pink, A. W., *Gleanings in Genesis*
Ruckman, Peter, *The Bible Believer’s Commentary on Genesis*
Ruckman, Peter, *The Ruckman Reference Bible*
Rushdoony, R. J., *Genesis: Commentaries on the Pentateuch Volume 1*
Ryle, Herbert, *The Cambridge Bible for Schools and Colleges: Genesis*
Spence, H. T., *The Canon of Scripture*
Spence, O. Talmadge, *The Foundations Bible Commentary: The Pentateuch*
Spence, O. Talmadge, *The Human Spirit*
Spence, O. Talmadge, *The Quest For Christian Purity*
Spurgeon, Charles, *The Metropolitan Tabernacle Pulpit*
Spurgeon, Charles, *Morning and Evening*
Spurgeon, Charles, various expositions
Thomas, W. Griffin, *Genesis I-XXV: A Devotional Commentary*
Tozer, A. W., *The A. W. Tozer Study Bible*
White, Monte, “Flood Legends”, Answers in Genesis, March 29, 2007
White, Steven J., *White’s Dictionary of the King James Language*
Willmington, Harold, *The Outline Bible*

----, NET Bible notes
----, *The Recovery Version of the Bible Notes*

A Bibliography of books on Creation Science

Behe, Michael, *Darwin’s Black Box: The Biochemical Challenge to Evolution*. A critique of how Darwinism fails to address the issue of “irreducible complexity” in biology. Written from more on an intelligent design presupposition.


Morris, Henry, *Scientific Creationism*. Designed as a textbook for a general introduction to creation science. We used it as a text when I was an undergraduate at Maryland Baptist Bible College in 1987.

Patten, Donald, *The Long Day of Joshua and Six Other Biblical Catastrophes*. Written in 1973, Patten attempts to show that the various catastrophes in the Old Testament (like the Flood and Joshua’s Long Day) were caused by close approaches of Mars and Venus to Earth before their orbits stabilized.

Ross, Hugh, *Beyond the Cosmos: The Extra-Dimensionality of God*. Written by an old-earth creationist astronomer, Ross uses “string theory” to suggest that the reason why God is omnipotent and omniscient is because He exists across 11 dimensions, as opposed to our three-dimensional awareness. Ross makes some interesting suggestions.
