

# **The Pilgrim Way Commentary on the Book of Genesis**



**by Dr. John Cereghin**

**Pastor**

**Grace Baptist Church of Smyrna, Delaware**

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### **Apology for This Work**

This work grew out of over 40 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 believe there may be others out there who may benefit from such a 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.

I also have access to some of the commentaries from some of the Jewish rabbis, especially of the Chabad movement and I have included those remarks in this commentary. Many of their interpretations are “out in left field” but there is the occasional useful and interesting insight.

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. We will compare readings from the English Standard Version and the Legacy Standard Bible (which could be referred to as the John MacArthur Version) to illustrate how inferior they are to the English Received Text, also known as the Authorized Version or the King James Bible.

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 of 40 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 book 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 and my two (so far!) grandchildren. 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* on the Pentateuch, page 27).”

Other supporting evidence for Mosaic authorship:

1. Genesis is the first book of the Pentateuch (the first five books of the Bible), and the Pentateuch is said to be written by Moses. In fact, the Pentateuch is sometimes simply called "Moses" "For had ye believed Moses, ye would have believed me: for he wrote of me." (Luke 24:27,44; John 5:46).

2. The Old Testament always refers without exception to Moses as the author of the Pentateuch (Joshua 1:7,8; 8:31,32; 1 Kings 2:3; 8:9, 53; 2 Kings 10:31; 14:6; Ezra 6:18; Nehemiah 13:1; Daniel 9:11-13; Malachi 4:4).

3. The New Testament always refers to Moses as the author of the Pentateuch which includes Genesis (Matthew 8:4; 19:7,8; 23:2; Mark 1:44; 7:10; 10:3,4; 12:19, 26; Luke 5:14; 16:29-31; 20:37; 24:27,44; John 1:17; 3:14; 5:45,46; 6:32; 7:19,22,23; Acts 3:22; 13:39; 15:1,5,21; 26:22; 28:23; Romans 10:5,19; 1 Corinthians 9:9; 2 Corinthians 3:15).

4. The Talmud, the earliest writings of the Jews, says that Moses was the author of Genesis.

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

#### 4. THE STRUCTURE OF GENESIS:

- A. Creation 1:1--2:3
- B. The book of the heavens and the earth 2:4--4:26
- C. The book of Adam 5:1--6:8
- D. The book of Noah 6:9--9:29
- E. The book of Shem, Ham and Japheth 10:1--11:9
- F. The book of Shem 11:10-26
- G. The book of Terah 11:27--25:11
- H. The book of Ishmael 25:12-18
- I. The book of Isaac 25:19--35:29
- J. The book of Esau 36:1--37:1
- K. The book of Jacob 37:2--50:6

## 5. **PURPOSE:**

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

## 6. **COVENANTS IN GENESIS**

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

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

1. Elohim 1:1 et al
2. Lord God- 2:4; 15:2 et al
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
8. Jehovah-Jireh 22:13,14

There are 116 promises and 408 pericopes in Genesis.

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

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

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

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

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

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

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

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

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

9. **Origin of language.** The gulf between the 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 is "The Great Book of Beginnings." The very first word of Genesis is Bereshith which means "in the beginning." The Jews have sometimes even referred to the book simply as Bereshith. The Greeks called the book Genesis (genesis), which is the title the English-speaking



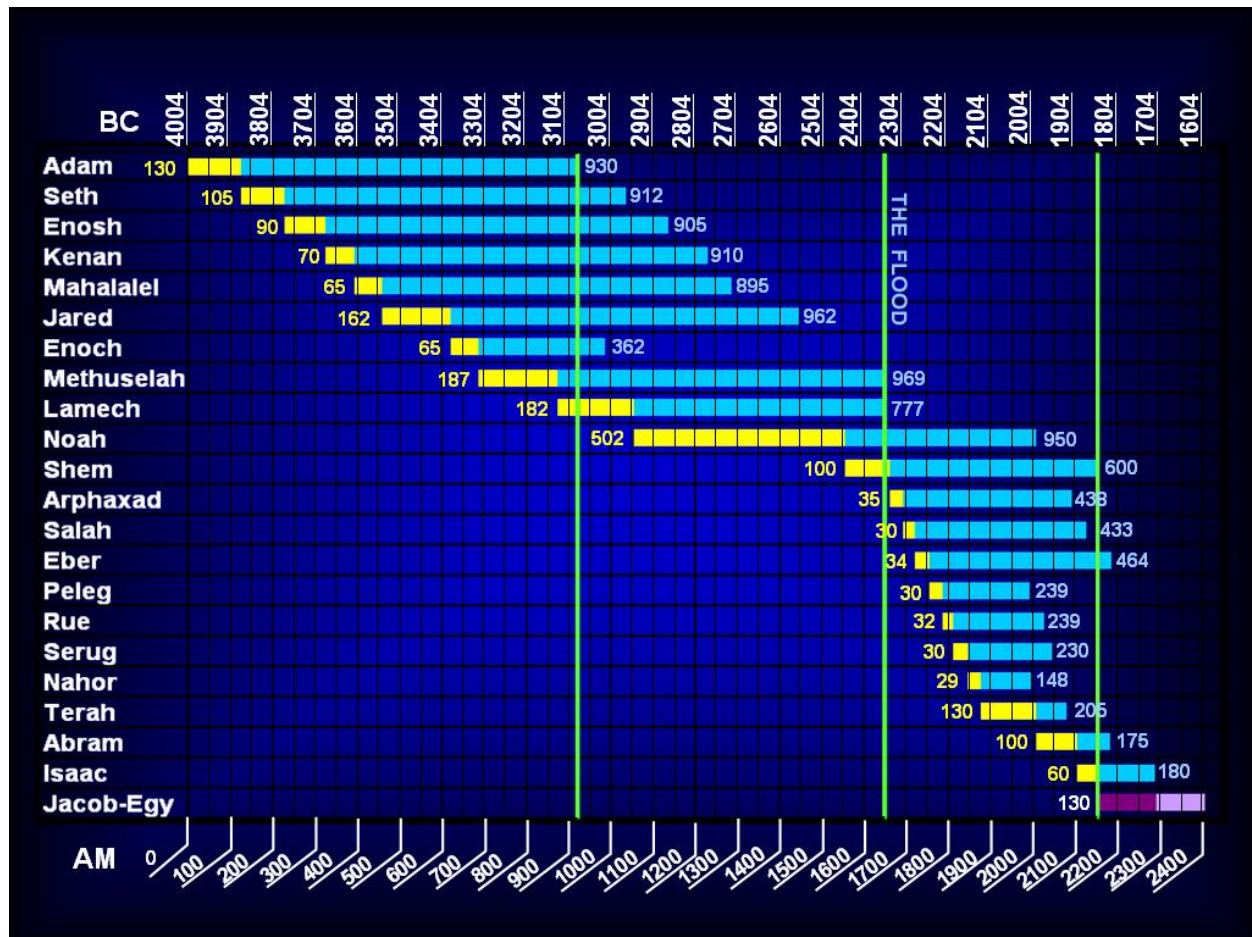
world has adopted. Genesis means origin, source, generation, beginning. It is a record of several major beginnings.

- a. The beginning of the universe, both of heaven and earth (Ge. 1:1-11:31).
- b. The beginning of man and woman (Ge.1:26-31;Ge. 2:4-25).
- c. The beginning of God's covenant with man (Ge. 2:15-17).
- d. The beginning of sin (Ge. 3:1-13;Ge. 4:8-15).
- e. The beginning of salvation, of man's deliverance from sin and death through God's promised seed, the Savior of the world (Ge. 3:14-21).
- f. The beginning of the family (Ge. 4:1-15).
- g. The beginning of civilization and society (Ge. 4:16-9:29).
- h. The beginning of the nations and races (Ge. Chapters 10-11).
- i. The beginning of Israel, God's chosen people (Ge. Chapters 12-50).
- j. The beginning of the hope for the promised land (Canaan, a symbol of heaven) (Ge. Chapters 12-50) (Genesis, in the *Preacher's Sermon and Outline Bible*).

GENESIS CHRONOLOGY...a general overview based on Biblical presentations from O. Talmadge Spence, *The Foundations Bible Commentary on the Pentateuch*, pages 25-26:

<b>EVENT</b>	<b>YEARS AFTER CREATION</b>		
Adam created	0	Birth of Serug	1819
Adam's age at birth of Seth	130	Birth of Nahor	1849
Birth of Enos	235	Birth of Terah	1878
Birth of Cainan	325	Birth of Abraham	2008
Birth of Mahalaleel	395	Abraham enters Canaan	2083
Birth of Jared	460	Birth of Ishmael	2094
Birth of Enoch	622	Sodom destroyed	2107
Birth of Methuselah	687	Birth of Isaac	2108
Birth of Lamech	874	Death of Sarah	2145
Birth of Noah	1056	Isaac married	2148
Flood	1656	Birth of Easu and Jacob	2168
Birth of Arphaxad	1658	Death of Abraham	2183
Birth of Salah	1693	Birth of Joseph	2259
Birth of Eber	1723	Death of Jacob	2315
Birth of Peleg	1757	Death of Joseph	2369
Birth of Reu	1787		

From *The Chronology of the Old Testament* by Floyd Jones. This shows who was contemporary with whom in the book of Genesis.



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

Seven Messianic Titles in Genesis:

1. Seed of the Woman 3:15
2. Seed of Abraham 22:18
3. Son of Isaac 21:12; 26:4
4. Son of Jacob 28:13,14
5. Shiloh 49:10
6. Shepherd of Israel 49:24
7. Stone of Israel 49:24

## COMPARISONS AND CONTRASTS GENESIS and REVELATION

### COMPARISONS

GENESIS	REVELATION
The First Rest 2:2	The Final Rest 22:21
The Tree of Life 2:9	The Tree of Life 22:2
The River 2:10	The River 22:1
The Husband 2:21-24	The Lamb 21:9
The Wife 2:21-24	The Bride 21:9
A Garden 2:8	A City 21:2

### CONTRASTS

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

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

### First mentions in Genesis:

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

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

### I. INTRODUCTION

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

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

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

- A. Edenic Truths. 2:4-25
  - 1. The Garden of Eden
  - 2. Paradise
  - 3. Spiritual Truths
- B. The Nobility of Man. 1:26-27; 2:7
- C. The Animal Kingdom. 1:24-26; 2:18-20
- D. Mutation: Physical & Moral. 2:4-9. (cf. 1:21, 25, 29)
- E. That First Great Sin. 3:1-6
- F. The Adamic Sin. 3:6b-13

- G. Providence: Violation or Privilege? 3:7-8
- H. The Curse and the Common Cycle of Life. 3:14-19
- I. Providential Guardians. 3:22-24
- J. The Redemption and a Name. 4:1-5
- K. Individual Sin and Its Curse. 4:6-15
- L. Devouring the Cycle of Life. 4:16-24
- M. Another Seed Appointed. 4:25-26
- IV. THE GENERATIONS OF ADAM. 5:1 - 6:8
  - A. Biblical Genealogies. 5
    - 1. Genealogies and Evolution
    - 2. Supporting Genealogies
  - B. The Beginnings of the Messianic Line. 5: 1-32
  - C. The Spirit of a Multitude. 6:1-7
    - 1. The Sons of God. 6:2
    - 2. The Striving With Man. 6:3
    - 3. Giants in the Earth. 6:4
    - 4. Great Wickedness in the Earth. 6:5-7
- V. THE GENERATIONS OF NOAH. 6:9 - 9:29
  - A. Three Eras of a Generation and a Just Man. 6:8-13
  - B. The Pattern of the Ark. 6:14-22
  - C. The Practicability of the Ark. 7:1-9
  - D. The Universality of the Flood. 7:4, 10-24
  - E. Providence Remembers: Man Ponders. 8:1-19
  - F. Noah Remembers and God Promises. 8:20-22
  - G. The Token of the Rainbow. 9:1-2, 7-17
  - H. The Law and Government. 9:3-6
  - I. Shame in the Family. 9:18-23
  - J. The First Prophetic Curse. 9:24-29
- VI. THE GENERATIONS OF THE SONS OF NOAH. 10:1- 11:9
  - A. The Problem and Purpose of Nations. 10:1, 5, 20, 31, 32
  - B. The Generations of the Sons of Japheth. 10:2-5
  - C. The Generations of the Sons of Ham. 10:6-20
  - D. The Generations of the Sons of Shem. 10:21-31
  - E. The Origin of Languages. 11:1-2, 6-9
  - F. Babel and Babylon. 11:2-9
- VII. THE GENERATIONS OF SHEM. 11:10-26
- VIII. THE GENERATIONS OF TERAH. 11:27 - 25:11
  - A. The Journeying of Terah. 11:28-32
  - B. The Journeying of Abram. 11:31 - 12:1a
  - C. The Double Law of Separation. 11:27 - 12:5
  - D. The Genesis Call. 12:1-5
  - E. Canaan Journeyings of Abraham. 12:6 - 25:11
    - 1. Leaving Haran 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

- 10. Conflicts in Canaan. 14:1-24
- 11. Final Places in the Journey. 18:1; 20:1; 21:31; 22:2, 14, 19
- 12. Final Resting Place. 23:2, 9, 17
- F. The Seed of Abraham. 15:1 - 17:1-27
  - 1. The Messianic Seed. 15:1-4; 18:1-15
  - 2. The Abrahamic Seed. 15:5-21
  - 3. The Seed of Hagar. 16:1-16; 17:20-27
  - 4. The Circumcised Seed. 17:1-2, 7-14
  - 5. The Kingly Seed. 17:3-6, 15-19
- G. The Intercessory Prayer of Abraham. 18: 17-33
- H. Sodom, Salvation, and Lot. 19:1-38
  - 1. Lot sat in the Gate. 19:1-2
  - 2. Lot entered his House. 19:3-5
  - 3. Lot entered the Street. 19:6-9
  - 4. Lot saved in the City. 19: 10-16
  - 5. Lot saved from the City. 19:17-26
  - 6. Lot flees to the Mountain. 19:27-38
- I.. The Dim Light of a King. 20:1-18
- J. Ishmael and Isaac Insights. 21:1-21. (cf. 17:20-27)
- K. The Covenant of Beer-sheba. 21:22-34
- L. Isaac: The Burnt Offering Child. 22:1-9
- M. The Ram: The Burnt Offering Substitute. 22:10-14
- N. The Last Confirmation of Promise. 22:15-24
  - 1. The Death of Sarah. 23: 1-2, 19-20
  - 2. Machpelah Purchased. 23:3-18
- O. Isaac and His Bride. 24:1-67
- P. The Last Days of Abraham. 25:1-11
- IX. THE GENERATIONS OF ISHMAEL. 25:12-18
- X. THE GENERATIONS OF ISAAC. 25:19 - 35:29
  - A. Jacob and Esau Insights. 25:22-34
  - B. Isaac Receives the Promise. 26:1-35
  - C. Further Insights: Isaac, Jacob, and Esau. 27:1-25
  - D. Jacob Obtains the Blessing. 27:26-40
  - E. Jacob in Flight. 27:41 - 28:22
  - F. Jacob and His Bride. 29:1-30
  - G. Jacob Meets the Greater Jacob. 29:13-30; 30:25 - 31:55
  - H. The Birth of the Twelve Patriarchs. 29:31 - 30:24; 35:16-26
  - I. Jacob and the Double Cure. 32: 1-32
  - J. Victory Over Our Enemies, Too. 33:1-16
  - K. Remembering the Past. 33: 17 - 34:31
  - L. Returning to the Beginning, Finally. 35:1-29
- XI. THE GENERATIONS OF ESAU. 36:1-8
- XII. THE GENERATIONS OF ESAU'S SONS. 36:9 - 37:1
- XIII. THE GENERATIONS OF JACOB. 37:2 - 50:26
  - A. The Position and Place of Jacob. 37:1
  - B. The Relationship of Judah and Pharez. 38
  - C. Joseph: Son of Jacob and Type of Christ. 37:2 - 50:21
    - 1. His Silent Years. 37:2-3
    - 2. His Public Ministry. 37:4-19
    - 3. His Humiliation. 37:18-36; 39:1 - 41:13
    - 4. His Exaltation. 41:14-57

- 5. His Return. 42:1 - 48: 12
- 6. His Brethren. 48:13 - 49:33
- 7. His Blessedness. 50:1-21
- D. Egyptian Names. 39-47
- E. Harshness, Hostages, and Hindrances. 42 - 45
- F. Prophetical Blessings for the Tribes. 49:1-33
- G. Jacob's Finale and Joseph's Hope. 49:28-33; 50:22-26

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

GENESIS FINDS ITS COMPLEMENT IN THE APOCALYPSE. (Appendix 3 from the  
*Companion Bible*)

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| 1. Genesis, the book of the beginning.  | 1. Apocalypse, the book of the end.  |
| 2. The Earth created ( <a href="#">Gen 1:1</a> ).                               | 2. The Earth passed away ( <a href="#">Rev 21:1</a> ).   |
| 3. Satan's first rebellion.   | 3. Satan's final rebellion ( <a href="#">Rev 20:3</a> ; <a href="#">Rev 20:7-10</a> ).   |
| 4. Sun, moon, and stars for Earth's government ( <a href="#">Gen 1:14-16</a> ). | 4. Sun, moon, and stars, connected with Earth's judgment ( <a href="#">Rev 6:13</a> ; <a href="#">Rev 8:12</a> ; <a href="#">Rev 16:8</a> ). |
| 5. Sun to govern the day ( <a href="#">Gen 1:16</a> ).                          | 5. No need of the sun ( <a href="#">Rev 21:23</a> ).   |
| 6. Darkness called night ( <a href="#">Gen 1:5</a> ).                           | 6. "No night there" ( <a href="#">Rev 22:5</a> ).  |
| 7. Waters called seas ( <a href="#">Gen 1:10</a> ).                             | 7. "No more sea" ( <a href="#">Rev 21:1</a> ).   |
| 8. A river for Earth's blessing ( <a href="#">Gen 2:10-14</a> ).                | 8. A river for the New Earth ( <a href="#">Rev 22:1</a> ; <a href="#">Rev 22:2</a> ).  |

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| 9. Man in God's image ( <a href="#">Gen 1:26</a> ).  | 9. Man headed by one in Satan's image (13).  |
| 10. Entrance of sin (3).   | 10. Development and end of sin (21, 22).   |
| 11. Curse pronounced ( <a href="#">Gen 3:14</a> ; <a href="#">Gen 3:17</a> ).  | 11. "No more curse" ( <a href="#">Rev 22:3</a> ).  |
| 12. Death entered ( <a href="#">Gen 3:19</a> ).  | 12. "No more death" ( <a href="#">Rev 21:4</a> ).  |
| 13. Cherubim, first mentioned in connection with man ( <a href="#">Gen 3:24</a> ).   | 13. Cherubim, finally mentioned in connection with man ( <a href="#">Rev 4:6</a> ).  |
| 14. Man driven out from Eden ( <a href="#">Gen 3:24</a> ).   | 14. Man restored (22).   |
| 15. Tree of life guarded ( <a href="#">Gen 3:24</a> ).   | 15. "Right to the Tree of Life" ( <a href="#">Rev 22:14</a> ).   |
| 16. Sorrow and suffering enter ( <a href="#">Gen 3:17</a> ).   | 16. No more sorrow ( <a href="#">Rev 21:4</a> ).   |
| 17. Man's religion, art, and science, resorted to for enjoyment, apart from God (4).   | 17. Man's religion, luxury, art, and science, in their full glory, judged and destroyed by God (18).                             |
| 18. Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon ( <a href="#">Gen 10:8</a> ; <a href="#">Gen 10:9</a> ). | 18. The Beast, the great rebel, a king and manifested anti-God, the reviver of Babylon (13-18).                                  |
| 19. A flood from God to destroy an evil generation (6-9).  | 19. A flood from Satan to destroy an elect generation (12).  |
| 20. The Bow, the token of God's covenant with the Earth ( <a href="#">Gen 9:13</a> ).  | 20. The Bow, betokening God's remembrance of His covenant with the Earth ( <a href="#">Rev 4:3</a> ; <a href="#">Rev 10:1</a> ). |
| 21. Sodom and Egypt, the place of corruption and temptation (13, 19).  | 21. Sodom and Egypt again: (spiritually rev representing Jerusalem) ( <a href="#">Rev 11:8</a> ).                                |
| 22. A confederacy against Abraham's people overthrown (14).  | 22. A confederacy against Abraham's seed overthrown (12).  |
| 23. Marriage of first Adam ( <a href="#">Gen 2:18-23</a> ).  | 23. Marriage of last Adam (19).  |
| 24. A bride sought for Abraham's son (Isaac) and found (24).   | 24. A Bride made ready and brought to Abraham's Son ( <a href="#">Rev 19:9</a> ). See <a href="#">Mat 1:1</a> .                  |
| 25. Two angels acting for God on behalf of His people (19).  | 25. Two witnesses acting for God on behalf of His People (11).   |
| 26. A promised seed to possess the gate of his enemies ( <a href="#">Gen 22:17</a> ).  | 26. The promised seed coming into possession ( <a href="#">Rev 11:18</a> ).  |

27. Man's dominion ceased and Satan's begun ([Gen 3:24](#)).

27. Satan's dominion ended, and man's restored (22).

28. The old serpent causing sin, suffering, and death ([Gen 3:1](#)).

28. The old serpent bound for 1,000 years ([Rev 20:1-3](#)).

29. The doom of the old serpent pronounced ([Gen 3:15](#)).

29. The doom on the old serpent executed ([Rev 20:10](#)).

30. Sun, moon, and stars, associated with Israel ([Gen 37:9](#)).

30. Sun, moon, and stars, associated again with Israel (12).

In referencing other English translations:

ESV- English Standard Version

LSB- Legacy Standard Version or Bible

### **Booklist on Genesis**

! Chalcedon Foundation bookstore website <http://www.chalcedonstore.com>

# *Commenting and Commentaries* by Charles Spurgeon

@ Gary North, from [garynorth.com](http://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, North Carolina

+ *Tools For Preaching and Teaching the Bible*, Stewart Custer

= *Biblical Viewpoint*, Bob Jones University

Listings with no notation are by the author, Dr. John Cereghin

Entries in **bold** are recommended commentaries.

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

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

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

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

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



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

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

% Boice, James Montgomery, *Genesis*. 3 volumes, 1982, 1985, 1987. The author is senior pastor of the renowned Tenth Presbyterian Church in Philadelphia. His three-volume work is a valuable tool for any student working his way through the Book of Genesis. It is not a critical commentary but provides three things that any Bible student will appreciate in studying this book. The first and most evident contribution of this work is its detailed study of the entire book. A good number of chapters center their attention on a single verse. Other chapters or groups of chapters concentrate on some very significant subjects. One of these is the discussion of covenants in chapters 19-23, volume 2. Even those who may not share all the author's views on covenants will find his discussion of "God's Covenant Children" (chapter 23) of interest, especially the reminder to parents at the end of the chapter. Another factor that makes this work valuable is that Boice does not skirt major issues or problems. Neither does he simply give his own view with support. Instead he devotes a great deal of space giving a fair representation of other views with their support. This is evident even in such chapter titles as "Are There Two Creations?" and "Is the Fall a Fact?" Five chapters deal with different "Views of Creation." He covers evolution, theistic evolution, the gap theory, six-day creationism, and progressive creation. Another chapter discusses the problem relating to "Sons of God/Daughters of Men" (Genesis 6). As stated above, it is commendable that he gives a full and fair presentation of views which he himself does not endorse. Another valuable contribution is Boice's weaving in of practical applications throughout the work. He carefully deals with the exegetical difficulties but having reached a conclusion on what the passage says, he then deals with the practical implications. The chapters "The Gift of Forgetting" and "No One Loves Me, This I Know" are examples of this. He also has a section in vol. 3 about Joseph and his brothers, which he entitles "God and the Conscience." Subheadings for this subject include (1) The Pinch of Want, (2) The Pain of Harsh Treatment, (3) The Press of Solitude, (4) The Proof of God's Presence, (5) The Pattern of Necessity, (6) The Power of True Affection, and (7) The Purge of Self-Confidence. Because of the beat of this pastor's heart and the scholarship that is evident throughout, these three volumes will prove valuable to anyone studying Genesis. The blending of an analysis of the text, a careful attempt to deal with major problems, and the practical applications all make these three volumes extremely helpful.

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

= As is obvious from the copyright dates, this is a reformatting and republication of an earlier version of this extensive commentary on Genesis. Boice is a prolific writer and pastor of Philadelphia's Tenth Presbyterian Church, as well as cofounder of the Alliance of Confessing Evangelicals.

The work is in three volumes. Volume I covers chapters 1-11; volume 2, chapters 12-36 (the patriarchs); and volume 3, chapters 37-50 (Joseph). This work is aptly subtitled "an expositional commentary," for it is written with the expository preacher in mind. There is not as

much Hebrew exegesis as one might expect in a work of this length and depth; Boice's method is to confront a subject in the text, detail the various interpretations, and, by means mostly of logic, settle on the one he prefers.

Most Fundamentalist preachers will find areas of disagreement with him. Most notable, perhaps, is his view of creation. He rejects the six-literal-day theory as flying in the face of too much scientific evidence for a very old earth and universe. He nestles down instead with "progressive creationism," which is essentially a restatement of the day-age theory, though he goes to some pains to reject explicitly the idea of theistic evolution. To his credit, however, he is frank about the difficulties of his own preference, most notably the fact that it apparently contradicts the biblical statement that death came into being as a result of the fall (Rom. 5:12). His circumlocution of that problem, while deft, is hardly convincing; he suggests, for example, that the curse of death extended only to humans, and that perhaps animal death was nothing new at the fall. Particularly weak, I think, is his claim that at least plant death must have existed before the fall, since plants unquestionably served as food. He seems not to consider the very real difference between cellular "death," as would happen when a plant's leaf is torn off and digested, and the actual death of the plant, which was certainly not necessary for the plant to provide food to animals.

A strength of the commentary is that Boice does not restrict himself to narrow exposition of the text; he does not hesitate to address issues that arise in applying the text to the hearers. For example, he addresses nicely the question of whether the creation account might be fable, or legend, or most especially myth, the latter position having received considerable attention in recent days. He devotes a chapter to a discussion of Christ as the second Adam and the parallels between the two. (As the reader might expect, this Presbyterian pastor closely follows the Reformed position.)

In his discussion of the biblical genealogies, Boice misses, I think, a key point. Like many other expositors, he seems almost apologetic in trying to explain why God would include such boring material in His revelation to man. Boice suggests, like many others, that these passages show that God gives attention to detail—that he cares about each person in the godly line. But of course, one might ask why He then includes genealogies outside that line. Certainly this is more than a hall of fame—which it clearly is not—or a lesson in paying attention. The genealogies are, in fact, a special gift from God to help His people battle unbelief, for they are the staircase between the upper and lower stories—the clear connection between *heilsgeschichte* and *historie*. The people in myths, you see, do not have offspring who are alive today; they are in faith history, not the real world. But the biblical characters are connected to us through real DNA, and that is the major point of the genealogies. It is as though God inserted them as a direct refutation of Barth and his progeny.

Boice argues for a universal flood, a historical Noah, and a real ark that succeeded in preserving animal life. He briefly reviews supposed modern sightings of the ark but is wisely noncommittal on them. He also takes note of the broad historical and geographic range of flood myths and their general agreement with the biblical account.

Volume 2 includes, among many other things, a good discussion of the parallels between Melchizedek and Christ; a clear defense of the idea that Sodom was destroyed for homosexuality, not inhospitality; and even a rejection of the documentary hypothesis in connection with a discussion of the names of God.

Volume 3 includes a brief discussion of the women in Jesus' family tree; a nice exposition of Joseph's experiences as lessons about God and the conscience; and extended coverage of Jacob's prophecy to his sons.

In a work of this length, most pastors will find a number of things to disagree with. Having said that, however, I would add that this is an extremely useful tool, and I would hate to try to preach through Genesis without it.

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

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

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

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

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

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.

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

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

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

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

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

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

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

Cloud, David, *The Book of Genesis*, 2003, 334 pages. An expanded Bible study course, designed for classroom use, but doubles as a serviceable, if basic, 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. He also strongly attacks the "Gap Theory". Not very deep.

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

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

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

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

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

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

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

\* Delitzsch, Franz Julius. *A New Commentary on Genesis*. 2 vols. Originally published in 1852. A critical commentary on the Hebrew text which holds to the Mosaic authorship of Genesis but leaves room for final redaction in the post-exilic period. Advocates an early form of the documentary hypothesis and holds to the "long day" theory of creation. The treatment of chapters 12-50 greatly superior to the material in volume one.

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

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

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

\* Elliott, Ralph H. *The Message of Genesis*, 1961. Denies the Mosaic authorship of Genesis, advocates the documentary hypothesis, holds that materials in the early chapters were

borrowed from Babylonian legends, makes adequate provision for evolution by adherence to the long days of creation, etc.

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

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

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

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

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

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

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

\* Gibson, John C. L., *Genesis*. 2 vols. 1981. Inspired by William Barclay's NT studies, these OT works seek to follow a similar format. Gibson's scholarship is impeccable, but his reliance on extrabiblical source material and adherence to beliefs long identified with the theological left undermine the value of this commentary. "This is liberal scholarship at its worst. Conservative views of this section of scripture are set aside and often ridiculed. Evangelicals should look elsewhere for insights into this vital portion of the Old Testament" (Donald K. Campbell).

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

# Groves, Henry Charles, *Commentary on Genesis, for readers of the English version*. Physical science, the discoveries of 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-rauham, Is'hauk and Y'aakobh, and find it hard to believe in Saurauh and Haughaur, we have been glad of the light which the East and its languages here have afforded.

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

Kelly, William, *Exposition of Genesis*, 2007 reprint by Present Truth Publishers, 342 pages. Plymouth Brethren. A somewhat critical commentary and not the easiest reading but orthodox and useful. At the end of the book is an addition "In The Beginning and the Adamic Earth" where Kelly forwards his views on the so-called "Gap Theory", which he holds to. He corrects the readings in the Authorized Version. As with most "Plymouth Brethren" commentaries, the paragraph-by-paragraph exposition makes the work difficult to use. A verse-by-verse format would have been much better.

& 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 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. Worth a place on your bookshelf.

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

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

His attacks on the Gap Theory and those who hold it border on slanderous. This is the main reason why I cannot give it a recommendation in bold as being "highly recommended).

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

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

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

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

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

% Mathews, Kenneth A., *Genesis 1–11:26*. Vol. 1A in *The New American Commentary*, ed. by E. Ray Clendenen, 1996. xvi + 528 pp. Kenneth A. Mathews is Professor of Old Testament at Beeson Divinity School of Samford University. He is an acknowledged expert on the Dead Sea Scrolls, textual criticism, biblical Hebrew, and the literary study of the Old Testament. Professor Mathews is co-author of *The Paleo-Hebrew Leviticus Scroll* and also the Associate General Editor for the Old Testament commentaries in *The New American Commentary* series.

*The New American Commentary* is the continuation of the tradition established by the older *An American Commentary* series under the editorship of Alvah Hovey at the end of the nineteenth century. In keeping with that tradition, the current series affirms "the divine inspiration, inerrancy, complete truthfulness, and full authority of the Bible" (from the Editors' Preface). The format makes the materials available to layman and scholar alike. Technical points of grammar and syntax appear in the footnotes rather than in the text. The commentaries use the NIV translation, but individual commentators have the freedom to develop their own translations of the original text where they differ with the NIV.

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



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

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

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

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

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

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

Mathews accepts the biblical creationist viewpoint and refers to a number of recent scientific treatises espousing a designed universe and an ultimate Designer, God. The commentary was published before the author could include a reference to the most recent treatise in support of this view: Michael J. Behe, *Darwin’s Black Box: The Biochemical Challenge to Evolution*. Mathews concludes that Genesis 1–11 is a theological account grounded in history. He affirms its historicity, accuracy, and authority.

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

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

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

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

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

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

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

- Why Genesis 1:14-18 is more hated by humanists than Genesis 1:1
- Why Darwin was successful in winning converts, when others had failed
- Why God never intended that Adam should rest on the seventh day
- Why Adam refused to rest on the first day as a principle of life
- Why gold is money. (After all, you can't eat gold.)
- Why socialism increases pollution
- Why pagan cultures have high interest rates
- Why the Bible says that growth can be a blessing
- Why the population explosion is morally required
- Why the Social Security System is going broke
- What the Bible teaches about personal financial planning

These are just a few of the issues covered in *The Dominion Covenant: Genesis*. It is the first volume of a multi-volume commentary on the Bible. It is specifically an economic commentary, the first one ever published. What does the Bible require of men in the area of economics and business? What does the Bible have to say about economic theory? Does it teach the free market, or socialism, or a mixture of the two, or something completely different?

Is there really an exclusively Christian approach to economics? Modern economic thought is humanistic to the core, whether conservative, libertarian, Keynesian, Marxist, or whatever.

All schools of thought begin with the presupposition that man is the measure of all things, and man's mind is capable, apart from biblical revelation to interpret the world correctly. This is why modern economic theory is in the process of disintegration. This book sets forth the biblical foundations of economics. It offers the basis of total reconstruction of economic theory and practice. It specifically abandons the universal presupposition of all modern schools of economics: Darwinian evolution. Economics must begin with the doctrine of creation. The Dominion Covenant: Genesis represents a self-conscious effort to re-think the oldest and most rigorous social science in terms of the doctrine of creation. Every social science requires such a reconstruction. The "baptized humanism" of the modern Christian college classroom must be abandoned by all those who take seriously God's command that Christians go forth and subdue the earth (Genesis 1:28). We must begin with the doctrine of creation if we are not to end in total chaos. This is the central message of The Dominion Covenant: Genesis. God's curse of the ground (Genesis 3:17-19) made scarcity an inescapable aspect of man's existence. This is the specifically economic starting point for Christian economics. Apart from these fundamental presuppositions, economics is inescapably irrational and self-contradictory. For the record, I regard Appendix A as the most important academic article of my career. If you like the idea of evolution, you won't like Appendix A. It took me about 500 hours plus access to the Duke University library to write it."

This book is Reconstructionist, Calvinist, post-millennial and North will correct the Authorized Version. He demonstrates a misunderstanding of premillennialism and dispensationalism, as demonstrated by his constant misrepresentations of each system. If you have the discernment, the book can be useful and engaging..

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

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

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

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

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

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

\* 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. Wordy and Calvinistic but still useful if you have the time to go through it. Like many of the Puritan writers, Pink says in 100 words what can be said in 50. Does not hesitate to correct the Authorized Version readings. He only deals with the first 41 chapters.

"The very commendable work by Arthur W. Pink (*Gleanings in Genesis*) is an excellent exposition of this account, although it is certain that the "scholar's union" will never give much credit to Brother Pink. In addition to this marvelous symposium of salvation and actual history will be found several dozen types of Jesus Christ revealed in the sayings and actions of Joseph. In the "recommended literature" on Genesis (*International Standard Bible Encyclopedia*, Vol. II, p. 1214), you will find that the only authors recommended are the dead Orthodox and liberal commentators who can contribute nothing to the understanding of the book. These men are Dillman, Gunkel, Starke, Stade, Keil, Delitzsch, Strack, Holzinger, Kuenen, Baudissin, Konig, Cornill, Driver, Budde, Schulz, Oehler, Sievers, Orr, Urquhart, Kohler, Kittel, Oettli, Klostermann, Wellhausen, Marti, Smend, Havernick, Hengstenberg, Moller, Wiener, and Green. If a man spent a lifetime in the works of these men, he would have about one quarter the material that he could obtain in one volume by Pember, one volume by Pink, one volume by Larkin, and one volume by Leupold... The scholar's union judiciously omits Pember, Larkin, Scofield, Bullinger, Leupold, and Pink from their reference list. For that reason and many others, we recommend that the reader cross out every recommended commentator in the preface to Genesis (Vol. I, *Pulpit Commentary*, pp. xcii, xciii) and all those listed in the *Encyclopedia*. John Peter Lange is about the only commentator in the recommended group who comes anywhere near putting any light on the passages, but beside A. W. Pink, Leupold, and Clarence Larkin, J. P. Lange needs to sit down and learn something. (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 749-750)."

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

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

Rice, John R., *In The Beginning*. A rather basic commentary, not really adding anything new and not very challenging. Rice does not hesitate to correct the Authorized Version readings. Rice tried to be "scholarly" in writing commentaries, to impress the liberals so they would take Rice's brand of fundamentalism (and him) seriously. You have to give him credit for the effort, but his commentaries are not what you would call "scholarly". If you read Rice's own promotion of his works, especially in a Sword book catalogue (I have one from 1979), you would think this was the greatest commentary ever written on Genesis.

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

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

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

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

**Ruckman, Peter, *The Bible Believer's Commentary on Genesis*, 1969, 1980, 833 pages. Based on the King James Bible, Ruckman gives a basically orthodox commentary that supports all the fundamentals but also adds several unusual interpretations and many practical applications. Holds to the "Gap Theory". Strongly dispensational. This is one of his better commentaries. As with Ruckman's commentaries, his earlier ones are better than his later commentaries. He wastes more space in the later commentaries attacking other writers and their interpretations but not so much in his earlier commentaries.**

! Rushdoony, R. J., *Genesis: Volume I of Commentaries on the Pentateuch*, 297 pages. Genesis begins the Bible and is foundational to it. In recent years, it has become commonplace for both humanists and churchmen to sneer at anyone who takes Genesis 1-11 as historical. Yet to believe in the myth of evolution is to accept trillions of miracles to account for our cosmos. Spontaneous generation, the development of something out of nothing, and the blind belief in the miraculous powers of chance, require tremendous faith. Darwinism is irrationality and insanity compounded. Theology without literal six-day creationism becomes alien to the God of Scripture because it turns from the God Who acts and Whose Word is the creative word and the word of power, to a belief in process as god. The god of the non-creationists is the creation of man and a figment of their imagination. They must play games with the Bible to vindicate their position. Evolution is both naive and irrational. Its adherents violate the scientific canons they profess by their fanatical and intolerant belief. The entire book of Genesis is basic to Biblical theology. The church needs to re-study it to recognize its centrality.

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

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

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

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

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

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

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

**Spence, O. Talmadge, "Genesis" in *Foundations Bible Commentary on the Pentateuch*, 1977, pages 24-222. Not an exhaustive verse-by-verse but basically paragraph-by-paragraph or topic-by-topic. Full of spiritual 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 (and shortest) part of this commentary is his section on Numbers, but that's probably to be expected.**

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

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

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

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

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

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

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

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

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

= Waltke, Bruce K., *Genesis: A Commentary*, 2001, 656 pages. For a one-volume commentary on a long book such as Genesis, Waltke's work is exceptionally filled with valuable and insightful materials. The commentary's format primarily involves three parts: (1) "literary analysis," (2) "exegetical notes," which are very brief, and (3) "theological reflections," including New Testament principles that appear in Genesis (for example, p. 216). Before each major block of text, Waltke provides an outline and discusses the themes of that section. For teaching and preaching purposes, pastors and Bible teachers will find the literary and theological sections particularly helpful. Although Waltke points out Christological material (e.g., p. 85, n. 16, and p. 93, n. 52), he identifies the "Angel of the LORD" as Gabriel, not Christ (p. 254). A major weakness of this three-part organization, however, is unnecessary repetition.

The most original part of this commentary is the extensive treatment of literary devices used by the Biblical author. The bibliography is loaded with research on the topic of the Bible as literature. Literary terms pepper this volume: structure, foreshadowing, typology, key words, plots, themes, motifs, characterization, dramatic irony, symbols, blanks and gaps, scenic depiction, patterning, and comparison. Waltke especially interacts with the commentaries of Brueggemann, Hamilton, Matthews, Roop, Sarna, and Wenham. Regrettably, he has not availed himself of the insights in such conservative commentaries as those of Kidner, Leupold, and Keil. It is also regrettable that in his interaction with critics, Waltke has been influenced to speak of scribal additions (material much later than the time of Moses, p. 28). Examples include 11:28 (p. 200), 12:6 (p. 207), 14:14 (p. 232), and 14:22 (p. 234).

# 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 Genesis*, 1656. A folio upon three chapters. There were giants in those days.

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

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

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

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

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

%-----, "Genesis", *The Preacher's Outline and Sermon Bible*, Leadership Ministries Worldwide, 2 volumes, 2017, 1,130 pages. We would like to know more about the people behind this commentary set. It seems to be orthodox. Very thorough and detailed (without being tedious like so many Puritan commentaries), with useful charts, tables and topical index in the back. Uses the Authorized Version. The authors might gravitate toward a Christian sabbath-observance in Genesis 2 but they are not Seventh-Day Adventists. This version is based on the Authorized Version but the authors do not hesitate to quote other versions. They also have too many wrong ideas about revival in their comments on Genesis 35.



## **GENESIS CHAPTER 1**

### **1. The Initial Creation 1:1**

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

The first verse of the King James Bible has 44 letters; the last verse also has 44 letters.

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.

A. Revelation 20:11-15 **"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."**

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 Cor. 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)."

Genesis 1:1 refutes

1. Atheism- there is a God
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, as the earth was created before the sun

**“God”**- “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.
  - i. Ephesians 1:5,9 **“Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will... Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.”**
- b. To glorify the Son
  - i. Colossians 1:15-19 **“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell;”**
- c. To manifest God Himself.
  - i. Psalm 19:1,2 **“The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge.”**

2. The means of God’s creation were:

- a. The Son of God
  - i. Colossians 1:15,16 **“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.”**
  - ii. 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.”**
- b. The Word of God
  - i. John 1:1-3 **“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”**
  - ii. Colossians 1:17 **“And he is before all things, and by him all things consist.”**
  - iii. Hebrews 11:3 **“Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”**

**“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).”

There is no doubt that God gives us an abbreviated version of the creation, but His point was not to go into a detailed, scientific dissertation of the creation, but to relate that it happened and that He was responsible for it.

**“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*, page 1).”

The Trinity acted in Creation:

1. The Father

A. Genesis 1:1 **“In the beginning God created the heaven and the earth.”**

B. Acts 17:24 **“God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;”**

2. The Son

A. John 1:1-3 **“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”**

B. Ephesians 3:9 **“And to make all men see what is the fellowship of the, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:”**

C. Colossians 1:15,16 **“Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”**

3. The Spirit

A. Genesis 1:2 **“And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”**

B. Job 26:13 **“By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent.”**

The date of the Creation, from *The Chronology of the Old Testament* by Floyd Jones:

The date of Creation as taken from the Scriptures has been calculated by many scholars over the centuries resulting in a significant divergence of solutions. As is true for nearly each of the natural major time segments into which biblical chronology has been divided (i.e., the 430-year sojourn, the 480 years from Exodus to the commencement of the Temple, etc.), the answers fall into two general categories, that of the "long chronology" or the "short chronology".

#### CHRONOLOGIST BC YEAR

1. J. Africanus 5501	19. F. Jones 4004
2. G. Syncellus 5492	20. E. Faulstich 4001
3. J. Jackson 5426	21. D. Petavius 3983
4. W. Hales 5411	22. F. Klassen 3975
5. Eusebius 5199	23. Becke 3974
6. M. Scotus 4192	24. Krentzeim 3971
7. L. Condomanus 4141	25. W. Dolen 3971
8. T. Lydiat 4103	26. E. Reusnerus 3970
9. M. Maestlinus 4079	27. J. Claverius 3968
10. J. Ricciolus 4062	28. C. Longomontanus 3966
11. J. Salianus 4053	29. P. Melanchthon 3964
12. H. Spondanus 4051	30. J. Haynlinus 3963
13. M. Anstey 4042	31. A. Salmeron 3958
14. W. Lange 4041	32. J. Scaliger 3949
15. E. Reinholt 4021	33. M. Beroaldus 3927
16. J. Cappellus 4005	34. A. Helwigius 3836
17. J. Ussher 4004	
18. E. Greswell 4004	

(Harold Camping, who founded Family Radio and went into deep apostasy later in his life [such as predicting the rapture for May, 2011] came up with the idea that the Creation was 11,000 B.C. Where and how he got such a figure is a genuine mystery.- jc)

The preceding table portrays the calculated interval from the Creation to the birth of Christ Jesus and depicts an objective sampling of chronologers over the past several hundred years.

As a matter of curiosity and completeness, we add the Indian chronology at 6,174 years for the interval in question (as computed by Gentil), the Babylonian at 6,158 years (computed by Bailly), the Chinese at 6,157 years (Bailly), the Septuagint at 5,508 years (by Abulfaragus) while most of the Jewish writers bring it down to 4,000 and even 3,760.

The scatter effect may seem strange and unaccountable to many, but by now most probably already begin to see some of the rationale leading up to the unevenness in the results. Julius Africanus, Georgius Syncellus, John Jackson and Dr. William Hales are representative of those who used the Septuagint for the patriarchal generations and other "Long" interval determinations. (page 26)

The "short chronology" is the result of relying upon the Hebrew; the disagreements are the result of differing opinions and interpretations by the individual workers within the Masoretic Text and of some coming to the task with various doctrinal presuppositions to maintain.

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## **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 deep. 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. God used process and design to create the earth, from dust, gas and rock, and He molded it into the earth we know.
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.
4. 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.

**“deep”** Jonah used this word (“waters”) to describe the watery abyss in which he found himself submerged (Jonah 2:5).

I tend to hold to the so-called “Gap” here but I am not sure how dogmatic I can be.

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 (Ezekiel 28). You have to put it somewhere in Biblical chronology.
3. The Bible never gives a firm and definite 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 the 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. David Cloud makes the same error in accusing those who hold to the "Gap" as doing so because they have compromised with evolution (David Cloud, *Genesis*, page 38).

C. 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 say 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 on 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? We can extend it a trifle with the use of the ultra-violet and the infra-red, but really, what lies beyond? What is life beyond our life? What is it made of, and what are the elements? Instead of our carbon-center in life is there a silicon-center, or other-center? Even as near as Mars, is it different? Beyond the Pleiades, is life the same? Beyond biblical time and angelic time are there other times and kinds of life? Possibly so, but the Bible gives revelation, primarily, here and with our kind of mundane life. The word "created" (bara) is mentioned with strong emphasis three times (1:1, 21, 27). The first is a creation in angelic time and kind; the second is a creation in Adamic time and animal kind; and, the third is a creature in Adamic time and the Adamic kind. This Hebrew word "create" (bara) comes to us in a real sense of the word. This represents a genuine creation; immaterial and/or material things are created out of nothing of its own kind prior to the moment or act of its own creation. Parmenides, evidently, spoke a certain truth

when he said that anything rational cannot be made out of anything irrational, or, you cannot make something out of nothing. However, the Creator is rational and He, Himself, can execute such an act of creation. By the natural order of things, Parmenides is right. Creation, on the other hand, is simply a miracle of 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  | 8. A. W. Pink, in his <i>Gleanings in Genesis</i>          |
| 2. J. Finis Dake  | 9. Albert Barnes   |
| 3. O. Talmadge Spence   | 10. Charles Spurgeon                                       |
| 4. H. T. Spence (he seems to hint at it in his <i>The Canon of Scripture</i> )  | 11. Witness Lee in his <i>Life Study Commentary</i> series |
| 5. John Bunyan (page 12 of his <i>Exposition of the First Ten Chapters of Genesis</i> )   | 12. The <i>Scofield Reference Bible</i> .                  |
| 6. J. Vernon McGee ( <i>Thru the Bible Commentary</i> , 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!) | 13. <i>Self-Interpreting Bible</i> by John Brown           |
| 7. David Allen Hoffman (in his <i>Common Man's Reference Bible</i> )  | 14. William Kelly  |
|   | 15. Ethelbert Bullinger in his <i>Companion Bible</i>      |
|   | 16. Franz Delitzsch  |
|   | 17. J. Sidlow Baxter                                       |
|   | 18. Thomas Chalmers  |
|   | 19. George Pember  |

These men are not fools, ignorant people or deceivers or unbelievers but are advanced in their Christian experience and scholarship. Are opponents of the Gap Theory going to accuse men like these of trying to compromise with evolution? These men attack evolution! Why then concoct a "Gap Theory" to then try to compromise with it? 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 denomination al lines.

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

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 in his *Exploring Genesis*.
3. I would assume most Puritan writers would not hold to it as the doctrine was not well-developed in their day.
4. David Cloud.
5. Harold Willmington, *Willmington's Guide to the Bible*.
6. Floyd Jones, *The Chronology of the Old Testament*.
7. We would assume James Ussher would not have supported a gap, as he computed his chronology back to Genesis 1:1 as being 4004 B.C.

"Marvelously concise is what is found in Genesis 1. A single verse suffices to speak of the original creation of the heaven and the earth. Another verse is all that is needed to ac-scribe the awful chaos into which the ruined earth was plunged. And less than thirty verses more tell of the six days' work, during which the Lord "made heaven and earth, the sea, and all that in them is." Not all the combined skill of the greatest literary genius', historians, poets, or philosophers this world has ever produced, could design a composition which began to equal Genesis 1. For reconditeness of theme, and yet simplicity of language; for comprehensiveness of scope, and yet terseness of expression; for scientific exactitude, and yet the avoidance of all technical terms; it is unrivalled, and nothing can be found in the whole realm of literature which can be compared with it for a moment. It stands in a class all by itself. If "brevity is the soul of wit" (i. e. wisdom) then the brevity of what is recorded in this opening chapter of the Bible evidences the divine wisdom of Him who inspired it. Contrast the labored formulae of the scientists, contrast the verbose writings of the poets, contrast the meaningless cosmogonies of the ancients and the foolish mythologies of the heathen, and the uniqueness of this Divine account of Creation and Restoration will at once appear. Every line of this opening chapter of Holy Writ has stamped across it the autograph of Deity (A. W. Pink, *Gleanings in Genesis*)."

I am not seeing discussion of this doctrine in the writings and commentaries of the rabbis. Many other commentaries make no mention of it or take no position on it or may not be very familiar with 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 or 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.
- ii. Despite Job being the oldest book in the Bible, it contains a tremendous amount of scientific information.

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 coveredst 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. This is 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.”**

- i. This probably deals with atmospheric waters.

I. Jeremiah 51:16 **“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.”**

J. 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.

K. 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.

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### **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:

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

1:3,16 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.

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**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.

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**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.

**“the first day”** The LSB has an inferior reading of “And there was evening and there was morning, one day.”

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#### **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.**

**AV**

**ESV**

**LSB**

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

6 And God said, “Let there be an **expanse** in the midst of the waters, and let it separate the waters from the waters.”

6 Then God said, “Let there be an **expanse** in the midst of the waters, and let it separate the waters from the waters.”

**“firmament”** The English is from the Latin “firmamentum”, meaning “strong, reliable” + “mentum= “chin”. It meant in classical Latin, “firmamentum” (literally “a strong chin”) 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 a “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 atmosphere 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 firmament is the great arch, vault or expanse over our heads in which earth’s atmosphere is placed and in which the sun, moon and stars give forth their light. Firmament is not an archaic word. The reason it is called “the firmament” is not that the heavens are themselves “firm” or solid but may well be because the firmament is firmly fixed and settled between the waters which are under the firmament from the waters which are above the firmament (Genesis 1:7). (some material from Will Kinney, <https://brandplucked.webs.com/genesis16firmament.htm>)

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 (“**Praise him, ye heavens of heavens, and ye waters that be above the heavens.**”). Even now, astronomers are finding water all over our solar system and throughout the universe, just as the Bible said!

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**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*, pages 11-12:

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).
  - A. Evangelism is likened to “fishing for men” in Luke 5:10.
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.
  - B. (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).

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### **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.

The LSB uses the format “a second day, a third day” instead of “the second day, the third day”, By using “a day” instead of “the day”, are the translators of the Legacy Standard Bible trying to leave the door open for long days of creation instead of a literal six-day creation?

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## **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)

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**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.

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**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 ten types of genes to use, they could still be arranged into a vast number of combinations.

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**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.**



**“after his kind”** Plant life, like animal life, always reproduces after his kind. This is a biological law. Plants do not beget animals. Horses do not beget cows.

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

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## **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:**

**“signs”** Some commentators, including the Jewish rabbis, see astrology wrapped up in these “signs”. Some rabbis see astrology as valid means of interpretation but this practice of astrology got corrupted over the years to the point that it is no longer reliable. Looking at the stars and seeking revelation from them is not necessarily astrology, but care is to be used. The “Gospel in the Stars” teaching that pre-Biblical revelation could be seen in the meanings of the constellations. There may be some truth in these teachings but one still must be very careful as these can be treacherous waters, theologically. Unless you know **exactly** what you are doing, it might be best to steer clear of these teachings.

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

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**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*)."

AV	ESV	LSB
16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: <i>he made</i> the stars also.	16 And God made the two great lights—the greater light to rule the day and the lesser light to rule the night— <b>and the stars.</b>	16 So God made the two great lights, the greater light to rule the day, and the lesser light to rule the night, <b>and also the stars.</b>

**“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 **“He telleth the number of the stars; he calleth them all by their names.”**). 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!

The ESV omits the italicized phrase **“and he made...”**. Yet in other verses, the ESV keep the italicized words of the Authorized Version, as in Genesis 1:27, where the ESV retains **“own”**, which is in italics in the Authorized Version.

“Notice the word “life” doesn't show up in Genesis until the sun (a type of Christ) shows up in verse sixteen. He is called “the Sun of righteousness.” When He appears to Paul, He is brighter than the sun, and His face shone “as the sun” when He was glorified on the Mount of Transfiguration- Matthew 17:2. The Son shows up on the “fourth day” because He is a picture of “a bridegroom coming out of his chamber” (Psa. 19:5), and when He “tabernacled among us” He was born on the Feast of Tabernacles (Luke 3:23) (Peter Ruckman, *Bible Believer's Bulletin*, unknown reference).”

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

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**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.

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**1:19 And the evening and the morning were the fourth day.**

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## **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"**

1. Compared to the water associated with the new birth (John 3:5; Titus 3:5), but not to be confused with New Testament water baptism.
2. Evolution guessed correctly when it said life came from the waters/oceans.
3. Life was brought forth "abundantly"- in incredible variety and numbers.

The first time the word **"life"** shows up in the Bible. In the Bible, the seven things associated with life are:

1. Jesus Christ
  - A. Proverbs 8:35 **"For whoso findeth me findeth life, and shall obtain favour of the LORD."**
2. The words of Christ
  - A. John 6:63 **"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."**
3. The tree of life
  - A. Proverbs 15:4 **"A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit."**
4. The crown of life
  - A. Revelation 2:10 **"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."**
5. The river of life
  - A. Psalm 36:8,9 **"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."**
6. The book of life
  - A. Philippians 4:3 **"And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life."**
7. The God of all life and living.
  - A. Genesis 2:7
  - B. Job 10:12 **"Thou hast granted me life and favour, and thy visitation hath preserved my spirit."**
  - C. Job 33:4 **"The Spirit of God hath made me, and the breath of the Almighty hath given me life."**

D. Revelation 11:11 “**And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.**”

AV	ESV	LSB
20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl <i>that</i> may fly above the earth in the open firmament of heaven.	20 And God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens.”	20 Then God said, “Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the face of the expanse of the heavens.”

Most modern versions omit “**that hath life**”.

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**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.**

AV	ESV	LSB
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 <i>it was</i> good.	21 So God created the great <b>sea creatures</b> and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good.	21 And God created the great <b>sea monsters</b> and every living creature that moves, with which the waters swarmed after their kind, and every winged bird after its kind; and God saw that it was good.

Modern versions have “sea creatures”, “creatures of the sea”, “sea serpents”, “sea monsters” instead of “**whales**”. The rabbis might interpret as “leviathans”.

“Whales are the one species not named by Adam, Genesis 2:19, because they are a type of Satan, Job 41:1, Psalm 104:26, Ezekiel 29:3, 32:2, Jeremiah 51:34, Jonah 1:17, 2:2, Matthew 12:40. Note first that the term “whales” in Genesis 1:21 matches that of “leviathan” in Psalm 104:26 in that God “created” the former and “hast made” the latter. Each is then specified in distinction from “every living creature that moveth, which the waters brought forth abundantly” and “the things creeping innumerable, both small and great beasts” which teem in “this great and wide sea.” “Leviathan” is therefore typified in the physical realm by the whale but he is also “that crooked serpent” Isaiah 27:1, another of God’s creatures whom “his hand hath formed” Job 26:13 and who inhabits “the deep” of Job 41:31. He also exists in the spiritual realm because he “beholdeth all high things” Job 41:34, Ephesians 6:12. He must be Satan because not only is he “that crooked serpent” he is a spirit being who can breathe fire, even “the fire of God” Job 1:12, 16, 41:21. Moreover, “he is a king over all the children of pride” and “upon earth there is not his like” Job 41:33, 34, whose heart “was lifted up” Ezekiel 28:17, Isaiah 14:13 but his name “livyathan” is actually “mourning” Job 3:8. Why? Because God has given Lucifer a new name to describe his fall, whose “pomp is brought down to the grave” Isaiah 14:11, who will be brought “to ashes upon the earth” Ezekiel 28:18, so that “the hope of him is in vain” Job 41:9. God has even named Leviathan’s earthly type, Genesis 1:21 instead of delegating this responsibility to

Adam, Genesis 2:19, because Adam, “the son of God” Luke 3:38, should have had a testimony equivalent to that of the Lord Jesus Christ; “the prince of this world...hath nothing in me” John 14:30. The modern versions now try to cover for the enemy, who was once, ironically, “the anointed cherub that covereth” Ezekiel 28:14 (Alan O’Reilly, ‘O Biblios, page 49).”

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**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.
  - A. Genesis 1:22
2. Upon man and animals
  - A. Genesis 1:28
3. Upon the seventh day
  - A. Genesis 2:3
  - B. 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.”**

This is the first usage of “**ble**ss” in Scripture.

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

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

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## **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.**

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**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.**

None of these animals would ever reach to the level of man in development, revelation, privilege or responsibility. They may have had some degree of intelligence before the fall, but whatever abilities they may have had, they lost there.

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**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.**

1. Plants- unconscious life, no soul or spirit
2. Animals- conscious life, a soul but no spirit. 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.
3. 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. The trinity is a Biblical fact, despite heretical and unorthodox attacks against the doctrine.

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. He is the direct creation by God. This gives great dignity and honor to man. Man is the product of God's mind, of His thought and heart. Man's creation, man's very body, mind, and spirit, came from the heart of God, from the intelligence and power of God Himself. We are the creation of God's very own heart, His very own mind and power. We have been created with all the dignity and honor possible, created by the very intelligence and power of God Himself. Evolution degrades man to just a lucky combination of chemical processes and chance. Man is no better than animal or a plant under such a system.

"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*)

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**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.

This is why our young people are so violent or nihilistic. They are taught they are animals without souls, lucky monkeys, the pinnacle of evolution and blind chance. There is no purpose or meaning in their lives, so they live in a hopeless manner, looking ahead to nothing

after death. I remember sitting in a science classroom when I was in 7<sup>th</sup> grade as the teacher droned on about evolution, long ages, dinosaurs and the earth being 4 billion years old. I got to thinking about it. I was 13 years old. The earth was 4 billion years old. The dinosaurs lived 65 million years ago. On such timetables, my life was nothing. It depressed me. Thankfully I would soon accept Christianity (I was saved at age 13 in 1978) that gave me the hope and purpose in life that evolution sought to deny me and steal from me.

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.

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**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 (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.

Psalms 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.”** It was a verse like this that led Oliver B. Greene to write a tract in the 1960s, at the height of the Space Race, claiming that man would never make it to the moon. There are a number of people who even today, do not believe we went to the moon six times. Many of these same people also hold to the idea of a “flat earth”.

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

AV	ESV	LSB
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	28 And God blessed them. And God said to them, “Be fruitful and multiply and <b>fill</b> the earth and subdue it, and have dominion over the fish of the sea and over the birds of the	28 God blessed them, and God said to them, “Be fruitful and multiply, and <b>fill</b> the earth, and subdue it; and have dominion over the fish of the sea and over the birds of the sky and

thing that moveth upon the earth.

heavens and over every living thing that moves on the earth.”

over every living thing that creeps on the earth.”

“**replenish**” assuming that the earth needed to be re-filled and re-populated after the “gap” between Genesis 1:1 and 2. The modern versions simply use “fill”, destroying this idea and teaching. You can “fill” something without replenishing it. To “**replenish**” is “to fill again”.

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**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. It could be because the higher animals and even the sea creatures may have had a level of intelligence before the fall, and it would be immoral to use an intelligent creature for food. This could be why neither Adam nor Eve were surprised by talking serpents in Genesis 3.

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**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”.

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**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).

“**the sixth day**” The LSB had been using the formula “a second day, a third day” but now switches to “**the** sixth day”. Why the inconsistency?

### **Spiritual Applications- Genesis Chapter 1**

The Bible clearly teaches divine creation and does not encourage any evolutionary worldview. For a Christian to accept evolution is to cast doubt on the inspiration of Scripture and this will harm the worldview of that Christ. Doubt the creation account and you will doubt other doctrines of Scripture, such as the need for the new birth, the Trinity, salvation by grace, etc. It will affect your worldview as if you accept evolution (even theistic evolution), your personal philosophy of life will shift towards a secular, worldly viewpoint. It will become increasingly less Biblical.

Don’t worry about being mocked for being a creationist. There is plenty of science behind it. Being a creationist is not the same as believing the earth is flat or denying the moon landings. There is no conflict between true science and divine revelation.



## **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.

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**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.
6. Genesis 2:2 goes with 2 Peter 3:8 (“**But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day**”). to show you that there has to be a thousand year “rest period” on this earth at the end of a six-thousand year work period.
  - A. The rabbis also taught this 6000-year period for human history.
7. The rabbis say “What was the world lacking? Rest. When Shabbat came, rest came.”

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**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:

A. No modern Gentile “Sabbath Keeper” ever kept the Sabbath properly a week in his life. They all violate it weekly, but they are more than willing to judge you for not following their interpretations and applications of the Sabbath (that sounds very familiar- where have we seen that before?). Modern Sabbath-Keepers are very judgmental against those Christians who understand that they are under no obligation to keep the Sabbath. They believe that if you worship on Sunday, you have the “mark of the beast” and that you have submitted yourself to the authority of the pope since he supposedly moved the Sabbath from Saturday to Sunday back in the days of the early church. I once heard a Seventh-Day Adventist preacher, in the midst of his sermon, scream “...and don’t you let any Sunday-keeping preacher tell you otherwise!”

B. For all their blather about loving God enough to keep the Sabbath (which implies that we don’t love God if we worship in Sunday, their practice does not seem to make them better Christians. Sabbath-Keepers have the same carnalities as Sunday-Keepers do. I once worked with a girl who was a Seventh-Day Adventist. She was as carnal as the day was long, but on Friday night, she had to do everything in her power to get home before sundown so she could keep her Sabbath. Being a Sabbath-Keeper does NOT make you a better Christian but it can make you more legalistic.

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” and 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 thine 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. **"This is the man who was gathering sticks on the Sabbath, who was then stoned for his transgression."**
- 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".
- i. There should be weekly stonings at your local Seventh-Day Adventist church!
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 (various verses).
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."**
19. The Jews would do circumcisions on the Sabbath.  
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  
A. Acts 1:12 **"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey."**  
B. 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 **"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."**). 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.

i. Galatians 3:10-14 **"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."**

ii. Galatians 5:3 **"For I testify again to every man that is circumcised, that he is a debtor to do the whole law."**

iii. Galatians 5:9-11 **"A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased."**

iv. James 2:10 **"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."**

B. This included suffering the penalty for failure to observe the law. But none of these modern Sabbath-keeping groups take the Sabbath as seriously as they claim and none keep it Biblically. If they did, they would keep ALL the Sabbath, not just the parts they like. They would also practice CAPITAL PUNISHMENT on all those who violated the Sabbath in their congregations. When is the last time you heard of a stoning down at your local Seventh-Day Adventist church?

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"** in 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. 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 dthis,his 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.

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## **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. Genesis 2:4-4:26
2. The Generations of Adam. Genesis 5:1-6:8

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

**“Lord GOD”** Jehovah Elohim, the revealed, personal name of God and the generic name for God combined into one title.<sup>1</sup>

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### **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.

**“plant”** The ESV has “bush” and the LSB has “shrub”.

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

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**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 instead of rain. The weather systems were quite different before the fall than it is today. This mist went up from the earthy to provide water for the plants and animals. Some of this water may have come up from below the surface as springs or geysers. We see that this underground water was under great pressure during the Flood.

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1 One major flaw of the LSB is that it uses “Yahweh God” here and in other uses. On the LSB website, the translators explain their reasons for using “Yahweh: “Traditionally, the translation “God” renders the Hebrew word Elohim. Likewise, the word “Lord” is a translation of Adonai. In the LSB, God’s covenant name is rendered as Yahweh, as opposed to LORD. The meaning and implication of this name is God’s self-deriving, ongoing, and never-ending existence. Exodus 3:14–15 shows that God Himself considered it important for His people to know His name. The effect of revealing God’s name is His distinction from other gods and His expression of intimacy with the nation of Israel. Such a dynamic is a prevalent characteristic of the Scriptures as Yahweh appears in the OT over 6,800 times. In addition to Yahweh, the full name of God, the OT also includes references to God by a shorter version of His name, Yah. By itself, God’s name “Yah” may not be as familiar, but the appearance of it is recognizable in Hebrew names and words (e.g. Zechar-iah, meaning Yah remembers, and Hallelu-jah, meaning praise Yah!). God’s shortened name “Yah” is predominantly found in poetry and praise.” This is not a satisfactory reason. It would be better to use “Jehovah” as many people see “Yahweh” as reducing Jehovah to the level of some tribal deity.

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**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, probably at conception.
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.
5. Man is made both of earthly matter (the dust) and of heavenly matter (the Spirit of God). It is never said that God breathed His Spirit into any angel or even any animal. He only did that with man.

Adam’s body was just an empty shell until God breathed into it and inserted the soul.

“**dust**” speaks of the frailty of man. Our bodies were created from dust and our bodies will go back to the dust after death. The material used to form the body of man was as low as you could get- dust, dirt. Isaiah and Job say clay (Isaiah 64:8; Job 4:19; 10:9; 33:6). Physically, we are nothing more than lowly and base dirt. Man was not made of gold-dust, powder of pearl, or diamond dust, but common dust, dust of the ground.

What do we have to be proud of? Nothing. Absolutely nothing, for we are made of nothing more than a handful of dust. From dust we have come, and to dust we shall return. Before we know it, our bodies will be nothing more than a small cup of dust lying someplace within the ground of the earth.

Our bodies are fragile and frail. They are as nothing; therefore, we must depend upon God to look after us, and we must seek the glory and dignity that God alone can give. No matter how much glory and dignity we achieve upon earth, we shall soon be nothing more than a handful of dust. Our origin and beginning upon earth was humble. Therefore, we must walk humbly before God, depending upon God to make us eternal and glorious beings, beings who shall arise out of the dirt of the earth and live forever. We must depend upon God to give us a body that will never age or pass away, a body that will never die, but that will live forever.

Every person is made of the same substance, of the dust of the ground. No person has any more value or worth than any other person. No person is above another person. No person is worth more than any other person. No person has any right to rule another person. There is no place for pride, prejudice, discrimination, jealousy, enslavement, partiality, or favoritism among people. There is no place for any mistreatment of any person upon earth.

“**living soul**” Man is a soul in a body with a spirit. Animals are also “living souls” but they differ from man as they do not have intelligence and speech. They do not have a spirit, or a God-consciousness as man has. We must wonder if animals had intelligence and speech before the Flood. Eve was not surprised to talk to a serpent. Animals were not eaten before the Flood. It would seem that the Flood (and probably the Fall) did have a damaging effect on the animal kingdom where they lost this intelligence. Will they regain their intelligence in the Millennium?

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## **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.

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**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.  
A. 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.  
A. Genesis 3:24.
3. Wisdom is called a "tree of life" because following wisdom leads to eternal life.  
A. Proverbs 3:18 **"She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."**
4. The fruit of the righteous is a tree of life because it produces eternal life.  
A. Proverbs 11:30 **"The fruit of the righteous is a tree of life; and he that winneth souls is wise."**
5. A wholesome tongue is a tree of life.  
A. Proverbs 15:4 **"A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit."**
6. Overcomers will be granted access to the tree of life in Revelation 2:7 (**"He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."**).  
A. This can't refer to Christians for what use would we have to eat of the tree of life? We have eternal life and a glorified body promised to us already and we would not need to obtain our physical immortality from the tree of life. It probably deals more with tribulation and millennial saints. Glorified Christians may eat of it but we will not need to.
7. The tree of life re-appears in New Jerusalem.  
A. Revelation 22:2 **"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."**
8. It will bear 12 manners of fruit, one per month.  
A. Revelation 22:2 **"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."**



9. Its leaves will heal the nations after the destructive effects of the tribulation.

A. Revelation 22:2 **“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.”**

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”.

A. Revelation 22:14 **“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”**

B. 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 (**“And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”**).

A. 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.

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**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?

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

The Pison River is thought to be the Nile River by some of the rabbis. But what about in verse 13? This river circled the land of Havilah, acting as a boundary.

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**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.

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**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.

“**Ethiopia**” the modern versions have “Cush”. Which is clearer? Most people have heard of “Ethiopia” but “Cush” is much more obscure.

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**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. The Euphrates was often considered the most important river in the world by the ancients.

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### **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.**

God put Adam in Eden. The rabbis suggest God had to entice Adam to go in “with pleasant words” but who would have to be enticed to go into Paradise?

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.

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**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.

**AV**

**ESV**

**LSB**

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:	16 And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden,	16 And Yahweh God commanded the man, saying, "From any tree of the garden you may surely eat;
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The ESV and LSB omit **"freely"**.

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**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 Campbellite takes out half of Mark

16:16 and half of 1 Peter 3:21. The Communist takes out everything except Acts 2:44. The list goes on and on.

3. "The word of God could not be literal; take it figuratively." Eve also does this (3:2-4). The Jehovah Witness makes hell "the grave," the Catholic makes 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 Corinthians 15:22 **"For as in Adam all die, even so in Christ shall all be made alive."**). 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. We believe a dispensational system is more Scripture and allows us to understand and apply the Scripture better than does a system based on Covenant Theology.

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#### **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. God Himself needs to mate as He is self-sufficient, but man must have one, as must all the animals.

"**meet**" comes from the Old English "gemaete", meaning "suitable" "Meet" is related to the word "mete". It means "proper, fitting, suitable, or becoming (Laurence Vance, *Archaic Words and the Authorized Version*, page 226)."

"If he is worthy, she will be a helpmate. If he is not worthy, she will be against him, to fight him. — [from Gen. Rabbah 17:3, Pirkei d'Rabbi Eliezer, ch. 12]" The character of the man would determine the character of the wife. This is a general rule but not absolute. John Wesley was a good man with a bad wife.

The rabbis also say "Rabbi Yossef encountered Elijah the Prophet, and asked him: It is written, 'I will make him a helpmeet'; in what does a woman help a man? Said he to him: A man brings home wheat; does he chew wheat? He brings home flax; does he wear flax? Does she not then light up his eyes and set him on his feet? (Talmud, Yevamot 63a)"

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**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. The ESV and LSB do not refer to Adam by name, only as “the man”, also in Genesis 2:20,21,23

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

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**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, and would give it an appropriate name. 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.

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**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. The rabbis suggest “So that he should not see the piece of flesh from which she was created, lest she be repulsive to him. — [from Sanh. 39a]” Sometimes it is said that if you like laws and sausages, don’t look at how they are made. There is no telling what God did specifically in “building” Eve but God wanted Adam to see her in her final, finished form, and not to witness the process.

Some of the Torah commentaries suggest that “**of his sides**: Heb. מִצְלָעָיו, of his sides, like (Exod. 26:20): “And for the side (וּלְצֶלַע) of the Tabernacle.” This coincides with what they [the Rabbis] said: They were created with two faces. — [from Gen. Rabbah 8:1] See also Eruvin 18a, Ber. 61a.]” Yes, sometimes these Torah commentaries can get rather wild in their interpretations.

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

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**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, a “womb-man”, which is contracted to “woman”.

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## **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.
  - C. This “cleaving” shows the depth of their love and desire toward each other as they grow in love to each other.
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 by God, 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.

The animals were simultaneously created male and female from the beginning. Sexual reproduction and the multiplication of each kind's numbers were the product of the male-female division. But Adam was created before the woman. The heart of man's being is not his sexuality; it is his calling before God. In this, man is different from the animals. Where sexuality is made the foundation of marriage, rather than the calling, cultural development will be retarded. The male-female relationship, in the case of mankind, is not based on biological reproduction. Man is to have dominion over the earth and to serve and glorify God. Marriage is to assist him in doing that by providing a wife that will assist man in this call of God. Woman is to assist man in his call of God. Animals use sex for reproduction. Man uses marriage to fulfill the will in God in its many forms, including having children and multiplying to (re)fill the earth. Sex is one of the better by-products and benefits of marriage,

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## **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.

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### **Spiritual Applications, Genesis Chapter 2**

The beauty of marriage is in this chapter. God ordained it and presided at the first wedding. Marriage is so disparaged today, as is childbearing. But God loves it and promotes it. And, of course, any thoughts of "same-sex" marriage or people marrying their toasters is completely out of the question.

The Sabbath is given here for the first time. Christians are not under Sabbath regulations as the Jews are, but taking one day in seven to rest is still God's plan. Sanctify Sunday but don't impose Sabbath-like restrictions on it, for there are no such New Testament regulations given. I have no problems if you eat out on Sunday or do other activities as long as you are in the church services. The Sabbath principle is a beautiful thing, given to us by the grace of God, that we should devote one day a week to rest and spiritual things.





### **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 is 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.

Some of the rabbis suggest that the serpent desired Eve for his own and try to seduce her away from Adam. Their language gets a but racy as they describe it.

- “1. The root source of all questioning and doubting the Bible is Satanic.
2. Sin on this planet begins with subtracting from and adding to the word of God.
3. Man’s present desire to be “godlike” or like god in knowledge is Satanic.
4. Satan is a real force to be reckoned with in the intellectual realm.
5. Man, in his present condition, is a fallen, deluded, deceived, self-righteous “buck passer” who is hiding from God and using his “religion” as an excuse to disobey the word (Peter Ruckman, *The Bible Believer’s Commentary on Genesis*, page 75).”

“**subtil**”, archaic spelling of “subtle”, meaning wise, crafty, fine or delicate, difficult to perceive or understand, mysterious, insidious in operation, elusive, mental keenness. It came from the Latin “subtilis, “fine, thin”, Old French “soutil”, Middle English “sotil”.

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.

“**Yea**” The “Power of Positive Thinking” plunged the entire human race into sin and misery.

“**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".

"During whatever length of time Adam and Eve remained unfallen prior to sin, their two emissaries of temptation watched them with scrutiny. The days, weeks, months or years were spent by Satan and the Serpent watching, watching them. Through these times the Serpent and

Satan discovered the human spirit, the humanity, of Adam and Eve. It came to them by observation. Satan was not watching their image and likeness of God with the same intensity as their humanity. Satan was particularly interested in the discovery of their possible vulnerability-their humanity! If he could discover that, he would know how to attack (O. Talmadge Spence, *The Human Spirit*, volume 1, page 15)."

AV	ESV	LSV
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 <b>every</b> tree of the garden?	1 Now the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You shall not eat of any tree in the garden'?"	1 Now the serpent was more crafty than any beast of the field which Yahweh God had made. And he said to the woman, "Indeed, has God said, 'You shall not eat from any tree of the garden'?"

"**every tree**" Th ESV has "any tree".

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**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.

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**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 (Proverbs 30:6 "**Add thou not unto his words, lest he reprove thee, and thou be found a liar.**"). 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 modern Bible correctors and revisers. They simply cannot leave the Authorized Version alone but must change the words to make it fit with human reasoning and "scholarship".

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**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.
  - A. John 8:44 "**Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**"
2. What the serpent 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."

The serpent was probably touching the fruit and maybe was even eating it, with no apparent ill effects. Maybe Eve also touched the fruit before eating, seeing that she did not die when she touched it. Eve may not have understood the concept of dying as there had been no death up to this point.

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**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 (**“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.”**).
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 **“The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.”**)). To go beyond this is to rebel against God.
4. **“gods”** in the sense of having a knowledge of good and evil, something animals don’t have (or did they before the fall?). 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”.

AV	ESV	LSB
5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be <b>as gods</b> , knowing good and evil.	5 For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”	5 “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

**“as gods”** The ESV and LSB have “like God”. Rabbinical commentaries on the Torah has “like angels”.

**“gods”** the modern versions have “God”. “There is a difference! Psalm 82 shows that there are “gods” in the universe. They were judges of nations, Psalm 82:2, 8, “the sons of God” of Genesis 6:2, “the angels which kept not their first estate” Jude 6. Their judgements corrupted the whole earth, Genesis 6:11, 12, such that God “delivered them into chains of darkness” 2 Peter 2:4, “unto the judgement of the great day” Jude 6, Isaiah 24:21, 22. This explains the

significance of references to “the gods of Egypt” Exodus 12:12, against whom the Lord executed judgement and “the gods of the people which are round about” Deuteronomy 13:7, whose images God commanded Israel “to utterly overthrow...and quite break down” Exodus 23:24. The material images hearkened back to the time of “gross darkness” Isaiah 60:2, when the renegade angelic “gods” corrupted the earth and will do so again, according to the Lord Jesus Christ, Luke 17:26, 27. The modern versions obscure the cross-references (Alan O’Reilly, ‘O *Biblios*, page 50).”

**“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.
    - i. 2 Timothy 3:7 **“Ever learning, and never able to come to the knowledge of the truth.”**
  - 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.

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**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, as in 1 John 2:16 (“**For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.**”). Look at all the “positives: again, “good”, “pleasant”, “desired”. Satan was 100% positive in his temptation and Eve fell for it because Satan never said a discouraging word. False religion tends to be all positive while Biblical religions is more based on the hard and unpleasant “negatives”.

Paul makes it clear that Eve was deceived, not rebellious (2 Corinthians 11:3 “**But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.**” and 1 Timothy 2:14 “**And Adam was not deceived, but the woman being deceived was in the transgression.**”). The serpent confused her and convinced her that God was lying to her or that she had misunderstood the instructions Adam had relayed to her. Neither Adam nor Eve had any experience dealing with Satan and there was no direct warning from God about him or what he might try. God gave the prohibition about the fruit to see if they would trust and obey Him regardless of the

circumstances or who might try to tell them something different than what He told them. Eve may have been quite naïve. Why would anyone lie to her? Why would anyone try to get her to disobey God or to try to get her to influence her husband to disobey?

Temptations:

1. We cannot always keep from being tempted, but we can always flee the temptation.
2. We cannot always keep the temptation from crossing our eyes, but we can keep from looking.
3. We cannot help the first look, but we can control the second look.
4. We cannot always keep the thoughts from crossing our minds, but we can keep them from roosting there.
5. We cannot always keep the first suggestive thought of temptation from entering our minds, but we can push the thought out. We can turn our thoughts and mind to something else, in particular to quoting Scripture.

We are very good at justifying sin and disobedience, especially when we are the ones doing it..

Eve tempts Adam:

1. Eve presented the suggestive, enticing, and tempting thought to Adam.
2. Adam entertained and harbored the thought.
3. Adam began to doubt the consequence of God's Word. Eve, after she ate, was standing before him the same as always. She had not died, as God had said.
4. Eve may have tempted Adam by sharing that he could experience more and be more fulfilled by eating the forbidden fruit, as she did.
5. Adam looked, desired, and lusted after the forbidden fruit, then he ate it.
6. Eve was deceived but Adam knew exactly what he was doing in his actions.

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. Why did not Adam correct Eve? When she changed the words of God, why was Adam silent? Why was there no dialogue between the serpent and Adam?
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.
4. Adam did not stop the serpent from speaking to his wife. He did not interfere and he did not respond to the slander against the words of God he heard and that corrupted Eve. He never confronted the serpent.
5. Adam stood in the greater wrong. A person who knows and deliberately does wrong is always more guilty than the person who is deceived and does wrong. Both do wrong, but the deliberate and willing sinner is far more guilty of wrongdoing.

**“wise”** What kind of wisdom? Worldly wisdom? Divine wisdom? Satanic wisdom. They got “wisdom” but it turned out to a type of wisdom they could do without as it brought death.

What was the fruit? We are not told but there is no real reason to believe that it was an apple. Guesses run the gamut and the rabbis disagree among themselves (as they usually do). My “guess” is some sort of grapes since is associated with wine, which is generally forbidden in its fermented form.

What Adam should have done was to rebuke the serpent, thereby passing preliminary judgment against Satan and awaiting God’s return to the garden to pass final judgment against him.

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**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. At this point, “it’s all over but the burying”. The knowledge of sin came quickly after the act.

Notice the consequences of a so-called “little sin”. All they did was to eat a piece of fruit! “Those sins which we are apt to account small have brought upon men the greatest wrath of God, as the eating of an apple, gathering a few sticks on the Sabbath day and the touching of the ark (Thomas Brooks, *Precious Remedies Against Satan’s Devices*, volume 1, page 19 in *Works of Thomas Brooks*).”

“**eyes of them both were opened**” explains the phrase “**they knew that they were naked**”. The wisdom they gained showed them they were unclothed and in sin and that understanding brought a sense of shame.

**“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. It involves works and morality, which are vain attempts to cover-up the sin problem in man.
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.
6. What tree did they use for the fig leaves? We are not told but the rabbis suggest “That is the tree of which they had eaten. With that which they had sinned, they were rectified, but the other trees prevented them from taking their leaves. — [from Ber. 40a, Sanh. 70b] Now why was the tree not identified? Because the Holy One, blessed be He, does not wish to grieve any creature, so that [others] should not put it to shame and say, “This is [the tree] because of which the world suffered.” (Midrash of Rabbi Tanchuma, Vayera 14, Buber 32).”

This may have been Lucifer’s ultimate goal. When he fell and was overthrown, he lost his throne. We wonder if dominion over the initial creation and over the original earth was given to

him, which dominion he lost when he was cast out in Isaiah 14 and Ezekiel 28. That dominion passed to Adam, and Lucifer wanted it back. With Adam now fallen, Lucifer may have believed he could exercise his lost dominion through the human race, which he has been doing for the last 6,000 years.

In the Bible, there is to be a two-fold witness to the truth. Conviction for a capital crime requires two witnesses (Deuteronomy 17:7 **"The hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put the evil away from among you;"** and Numbers 35:30 **"Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die."**). Satan in the garden sought two human witnesses against God, to test God's word and therefore challenge it. He found it when Eve witnessed to Adam on Satan's behalf against God.

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**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.**

**"Adam"** both the ESV and LSB read "the man". Also in Genesis 3:9.

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. David prays that God would restore the joy of his salvation in Psalm 51:12 (**"Restore unto me the joy of thy salvation; and uphold me with thy free spirit."**).
9. Breaking of communion and fellowship.
  - 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, as in Psalm 66:18 **"If I regard iniquity in my heart, the Lord will not hear me."**
  - C. The ceasing of any communion or revelation from God to Joshua and the children of Israel after Jericho.
    - i. Joshua 7:1 **"But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the**



**son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.”**

**“Adam”** The ESV continues not to use Adam’s name, referring to him as “the man” here and in Genesis 3:9,20 although the ESV does use “Adam” in 3:17 and 21.

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

The questions of the Bible are quite important to note and study. It is obvious that God will locate man, identify his shame, declare his sin, and trace its origin until there has been a complete uncovering of the cause. Once all this has been rooted out, the remedy can be applied.

God asks three questions:

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?
- B. God did not come crashing down in divine fury but enters into a conversation with Adam. God comes gently and quietly, in an attempt not to scare Adam off, but it didn’t work. Adam still did not confess his sin.
- C. The question is not one of Adam’s physical geography but of his condition and state.
- D. Adam, what are you? You were an innocent creation of God, now you are a sinner.
- E. The question was designed to spark conviction in Adam and to lead him to confession of his sin.

2. Who? 3:11

- A. There was only one person who could have, or would have, given Adam that information, and it was the serpent.
- B. Adam, who are you? A sinner with a dead spirit but with a living soul, that will be able to make choices as to follow and obey God in His redemptive plan or to reject Him and the provision He made for your sin.

3. Hast?/What? 3:11,13

- A. God always asks “what did you do” when He knows fully what we have done. God is trying to get us to confess our sins, as He did with Cain (Genesis 4:9) and Balaam (Numbers 22:9).
- B. Adam, what did you do?
  - i. You harkened unto your wife instead of to God.
  - ii. You disobeyed God.
  - iii. You fell into sin.
  - iv. You exchanged the headship of God for the headship of Satan.

**“Where art thou”** God did not ask this question because He did not know where Adam was, but because Adam didn’t know where he was. Adam was lost and God was trying to help him find where he was so he could have confessed and dealt with his sin.

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**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.

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**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?**

It wasn't God Who told them that so they must have heard it from someone else.

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**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.**

Everyone is "passing the buck".

1. Adam blames God for his sin.  
A. Was there a hint of ingratitude in Adam's reply? "Lord, if you hadn't given me this woman, none of this would have happened!"
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,

Notice how gracious Adam has become! He not only puts the blame on the woman, he now blames God for giving him the woman in the first place! "Love at first sight" but now, the honeymoon is over.

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**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).

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**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.

**"Because thou hast done this"** Adam and Eve obeyed the serpent rather than God.

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

**"upon thy belly shalt thou go"** The serpent probably had legs, and then lost them as a part of this judgment. The serpent may have lost any capacity for speech and intelligence he had before this

There is no record of the serpent complaining that his punishment was more than he could bear as Cain did after God pronounced judgment on him for killing Abel. We also have no record of Adam and Eve complaining, either.

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**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. It is from the Latin "inimicitas", "inimicus", Old French "ennemistie", all meaning "deep hatred, enemy". "Enmity" is a feeling of deep hatred between two persons" (Steven J. White, *White's Dictionary of the King James Language*, page 386)."

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.

"The devil-from this point on-would try to destroy the seed of the woman. But note: God never said which woman would bear the seed. Satan was always left guessing. In fact, Satan has tried from the very beginning to destroy the seed of the woman. He has been waging war against the *Seed* of God, the Savior of the world, ever since God promised to save the world. The great Baptist preacher W.A. Criswell points this out by tracing some of the attempts of the devil throughout the Bible. For clarity the attempts are put in chart form.

**The Seed or Line Through Whom the Promised Seed Was to Come      The Strategies of Satan to Destroy the Seed or Devour the Child and God's Great Deliverance**

⇒ There was the line of Abel, Adam's Son.

⇒ There was the early line of the godly seed.

⇒ Satan led Cain to kill Abel, but God gave Adam another son, Seth (Ge. 4:1f).

⇒ Satan led the godly line to mix with the ungodly and led them into such vile wickedness that God had to destroy the earth. But God raised up Noah (Ge. 6:5f).

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|---|--|
| ⇒ There was the line of Abraham, Isaac, and Jacob.                                    | ⇒ Satan led Esau to threaten to kill his brother, Jacob. But God protected Jacob (Ge. 27:41f).   |
| ⇒ There was the line of the children of Israel.                                       | ⇒ Satan led Pharoah to attempt to kill all the male babies of Israel. But God saved Moses (Ex. 1:8f).  |
| ⇒ There was the line of David.  | ⇒ Satan led several of David's sons into sin, led them to commit murder and disqualify themselves from the godly line. But God always kept at least one son of David alive (2 Samuel 13f).   |
| ⇒ There was the line of the sons of David.  | ⇒ Satan led Jehoram, one of Jehosaphat's sons, to kill all his brothers. But God caused sons to be born to Jehoram to carry on the line (2 Chr. 21:1f).  |
| ⇒ There was the line of Jehoshaphat's sons.   | ⇒ Satan led an enemy to come in and kill all the sons but one-Ahaziah (2 K. 8:25f).  |
| ⇒ There was the line of Ahaziah.  | ⇒ Satan led Jehu to kill Ahaziah, and the queen's mother, Athaliah, took over the throne and killed all the sons but one. God led the wife of the high priest to save one small baby, Joash. At this point the line of the promised seed rested in the saving of this one little baby's life (2 K. 9:11f). |
| ⇒ There was the line of the chosen people.  | ⇒ Satan led King Ahasuerus to plan to exterminate all of God's people. But God gave him a most restless and frightening night of sleep. The king, therefore, spared the chosen line (The Book of Esther).  |
| ⇒ There was the line of the Promised Seed, Jesus Himself, at His birth.               | ⇒ Satan led King Herod to slay all the babies in Bethlehem in an attempt to kill the promised child. But God warned Joseph and told Joseph to flee with the child (Mt. 2:1f).  |
| ⇒ There was the line of the Promised Seed, Jesus Himself, at his temptation.          | ⇒ Satan tempted Jesus to cast Himself down from the pinnacle of the temple, to secure the loyalty and worship of the people by a spectacular sign instead of the cross. But Jesus chose God's way, the way of the cross, instead of Satan's way (Mt. 4:1f).  |
| ⇒ There was the line of the Promised Seed, Jesus Himself, at his hometown, Nazareth.  | ⇒ Satan led the citizens of Nazareth to try to cast Jesus off the cliff of a hill, but Jesus escaped (Lu. 4:29).   |
| ⇒ There was the line of the Promised Seed, Jesus Himself, in facing the religionists. | ⇒ Satan led the religionists to hate Jesus and to plot His death time and again (Jn. 7:1f). But Jesus escaped time and again.  |
| ⇒ There was the line of the Promised Seed, Jesus Himself, on the cross.               | ⇒ Satan led the world to put Jesus on the cross and to kill Him. But God raised Jesus from the dead (Jn. 19:1f).   |
- (The Preacher's Outline and Sermon Bible)*

Why is the Virgin Birth necessary?

1. To fulfill prophecy
  - A. Genesis 3:15
  - B. Isaiah 7:14 **"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."**
2. So the Lord would not inherit a fallen sinful nature.

A. The sin nature is transferred from the father to the child since Adam is the federal head of the race. Since Joseph was not Jesus' biological father, He did not inherit that sin nature from Joseph.

3. Because we would expect God manifest in the flesh to have an unusual birth, different from all other men.

**"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 **"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen."**

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" (defeat??). 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

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**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.

If God had not passed this judgment, would human women have given birth to multiple children at a time, like most animals? Would she have given birth to five, six or seven children at a time and would that have been normal?

**AV**

**ESV**

**LSB**

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

16 To the woman he said, "I will surely multiply your **pain** in childbearing; in pain you shall bring forth children. Your desire shall be contrary to

16 To the woman He said, "I will greatly multiply Your **pain** and conception, In pain you will bear children; Your desire will be for your

<i>shall be</i> to thy husband, and he shall rule over thee.	your husband, but he shall rule over you."	husband, And he will rule over you."
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**"sorrow"** The ESV and LSB have "pain". Yes, there is pain in childbirth, but the modern versions miss the point that the "sorrow" of the mother deals more in her knowing that her baby will suffer in life and eventually die.

**"thy desire shall be to thy husband"** Eve is not brought under subjection to her husband and every desire she might have would have to be brought to and approved by her husband. This can also mean that the woman will have a burning desire for a husband.

"These words from the Lord indicate that there will be an ongoing struggle between the woman and the man for leadership in the marriage relationship. The leadership role of the husband and the complementary relationship between husband and wife that were ordained by God before the fall have now been deeply damaged and distorted by sin. This especially takes the form of conflicting desire (on the part of the wife) and domineering rule (on the part of the husband). The Hebrew term here translated "desire" (teshuqah) is rarely found in the OT. But it appears again in 4:7, in a statement that closely parallels 3:16—that is, where the Lord says to Cain, just before Cain's murder of his brother, that sin's "desire is contrary to you" (i.e., to master Cain), and that Cain must "rule over it" (which he immediately fails to do, by murdering his brother, as seen in 4:8). Similarly, the ongoing result of Adam and Eve's original sin of rebellion against God will have disastrous consequences for their relationship: (1) Eve will have the sinful "desire" to oppose Adam and to assert leadership over him, reversing God's plan for Adam's leadership in marriage. But (2) Adam will also abandon his God-given, pre-fall role of leading, guarding, and caring for his wife, replacing this with his own sinful, distorted desire to "rule" over Eve. Thus one of the most tragic results of Adam and Eve's rebellion against God is an ongoing, damaging conflict between husband and wife in marriage, driven by the sinful behavior of both in rebellion against their respective God-given roles and responsibilities in marriage. (*ESV Study Bible notes*)."

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**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;**

Man is now condemned to "make a living".

The "ground" did not sin but it suffered for man's sin in being cursed because of Adam's sin.

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**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.

A. Isaiah 65:25 **"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD."**

B. It is removed in Revelation 22:3 **"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."**

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". Every gardener and farmer understand the implications.

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.

5. The ground would rebel against Adam because Adam allowed Eve to rebel against the words of God. Adam loved Eve more than he loved God and he would have to pay for that idolatry.

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**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.**

Sweat is a good thing. It helps to get the toxins and poisons out of our body.

Adam was now also enslaved by time. He was physically immortal before the fall. Sin now came in and would limit his days to fewer than a thousand years. He was now in a race with the reaper to make his mark, to chose to either serve or rebel against God and to finish any plans and projects he might undertake. There would now be a sense of urgency in man, knowing his time was now short and limited. If it was limited for Adam, who lived 930 years, how much more is this urgency of time imposed on us who live fewer than 100 years! What you want to do for God, do it now. You do not have the luxury of centuries to waste. Death will come sooner than you expect. If you have books to write or songs to compose or buildings to build or any other controlling burden of your life, start on it NOW and waste no time in distractions.

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**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. She is "Mrs. Adam".

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**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 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?

The first death on this planet was that of a lamb, killed because of the sin of another. Sin brought death! The first physical deaths as a result of sin should have been that of Adam and Eve but was an innocent animal instead.

This also made a breach in the animal kingdom. If this animal was the only one of its kind (besides its mate), it would have gone extinct, unless the animals had started to procreate early in history. Or it is possible that this animal wasn't a lamb, but another animal that did go extinct.

We are not told what animal this is, but if we follow the Biblical typology, we 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. As usual, the rabbis disagree among themselves as to what animal this was.

**"the LORD God make coats of skins, and clothed them."** God did all the work. Adam and Eve did nothing. God provides everything needed for salvation Himself. Man contributes nothing to it. All he can do is receive it. Thus, there are only two plans of salvation:

1. Accept the blood of the lamb.
2. Make your own clothes to cover your nakedness.

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### **18. Man Driven Out of Eden 3:22-24**

**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?

**"the man is become as one of us"** Not the animals, as they did not sin. The serpent did not target any animal in his attack, only man. Even before the Fall, there was a gap between Adam and the animals. No animal has the knowledge that man got before and after the Fall.

**"lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:"**

1. We will see the tree of life again in Revelation 22:14 (**"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."**) where men are invited to eat of it. It grants immortality but not for Christians, it is not necessary to partake as we obtain that at our new birth. Non-Christians, especially those in the millennium, would have to eat of it to gain their eternal life.
2. This would not provide a remedy of the sin problem. Adam's salvation was not to be found in the Garden of at the Tree. He must now look to the promise of the Seed of 3:15.

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**3:23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.**

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**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. “Adam and Eve go West to East, and this, of course, in the Bible becomes the standard direction for a tragic or false move. (If Hitler and Napoleon had believed the word, neither would have undertaken his campaign.) The only major successful invasion West to East was the conquest of Asia Minor, Persia, and India by Alexander the Great. And he did not make it home. He died in a drunken fit at thirty-three and one-half years of age. Cain is driven out West to East (Gen. 4:16). Jacob serves Laban while he is in a backslidden state, and he goes West to East to get to Laban (Gen. 28). The Jews go into captivity West to East (2 Kings 25), and the Holy Spirit forbids the gospel to move in this direction (see Acts 16). Conversely, Abraham is called out East to West. The Jews enter the Promised Land East to West. The entrance into the Tabernacle is East to West. Christ returns to Jerusalem from the Mount of Olives when He comes again East to West, and the Jews return from captivity East to West. The rule is not infallible 100 percent of the time, but “the exception proves the rule.” (The only military operations West to East that work are where the invader is North of the other country, but there is not time to go into all that here.) (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 115-116).”

**Cherubims.** The word in the Hebrew is “cherub”. The –im ending is the plural form in Hebrew, so we should refer to the plural as “cherubim” but that is not proper English grammar.

Cherubim in Biblical theology:

1. **Cherubims.**

A. The word in the Hebrew is “cherub”. The –im ending is the plural form in Hebrew, so we should refer to the plural as “cherubim” but that is not proper English grammar.

i. They defended the Garden of Eden and the tree of life from fallen man.

(a). Genesis 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.”**

ii. Two cherubim, made out of gold, adorned the lid on the ark of the covenant.

(a). Exodus 25:18-20 **“And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.”**

(b). Exodus 37:7-9 **“And he made two cherubims of gold, beaten out of one piece made he them, on the two ends of the mercy seat; One cherub on the end on this side, and another cherub on the other end on that side: out of the mercy seat made he the cherubims on the two ends thereof. And the cherubims spread out their wings on high, and covered with their wings over the mercy seat, with their faces one to**

**another; even to the mercy seatward were the faces of the cherubims."**

iii. God would "meet" with Moses from "between the cherubim" on the mercy seat.

(a). Exodus 25:22 **"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."**

(b). Numbers 7:89 **"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him."**

iv. Cherubim appeared on the curtains of the tabernacle.

(a). Exodus 26:1 **"Moreover thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them."**

(b.) Exodus 36:8 **"And every wise hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet: with cherubims of cunning work made he them."**

(c.) Exodus 36:35 **"And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work."**

v. Cherubim were on the vail that covered the holy of holies.

(a.) Exodus 26:31 **"And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made:"**

(b.) Exodus 36:35 **"And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work."**

vi. God "dwelt" between the cherubim on the ark.

(a.) Numbers 7:89 **"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him."**

(b.) 1 Samuel 4:4 **"So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God."**

(c.) 2 Samuel 6:2 **"And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts that dwelleth between the cherubims."**

(d.) 2 Kings 19:15 **"And Hezekiah prayed before the LORD, and said, O LORD God of Israel, which dwellest between the**

**cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth."**

(e.) 1 Chronicles 13:6 **"And David went up, and all Israel, to Baalah, that is, to Kirjathjearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it."**

(f.) Psalm 80:1 **"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth"**

(g.) Psalm 99:1 **The LORD reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.**

(h.) Isaiah 37:16 **"O LORD of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth."**

vii. Cherubim were also used in the temple.

(a.) 1 Kings 6:23-35

(b.) 1 Kings 7:29 **"And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work."**

(c.) 1 Kings 7:36 **"For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about."**

(d.) 1 Kings 8:6,7 **"And the priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above."**

ix. There were cherubim in Ezekiel's vision in Ezekiel 10 and 11

x. Cherubim are seen in the vision of the Millennial temple in Ezekiel 41:18-25

xi. The only New Testament reference to cherubim is in Hebrews 9:5 **("And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.")**, where the Old Testament tabernacle is being discussed

xii. God rides on a cherub.

(a.) 2 Samuel 22:11 **"And he rode upon a cherub, and did fly: and he was seen upon the wings of the wind."**

(b.) Psalm 18:10 **"And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind."**

xiii. Lucifer was an "anointed" cherub before his fall.

(a.) Ezekiel 28:11-17.

(b.) After the Trinity, he may have been the most powerful being in heaven.

(c.) This is an important note as Lucifer was not an angel, nor was he ever an angel. This is a common error many people make.

**"flaming sword"** The rabbis interpret as a "revolving sword".

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### **Spiritual Applications, Genesis Chapter 3**

See the deceitfulness of sin! Eve was completely deceived in her dialogue with the devil. Do not try to talk to Satan or to debate him or to “reason” with him. He will whip you every time. Outside of the Trinity, he is the most powerful being in creation and he has had 6,000 years of practice in dealing with mankind. No one has ever beaten him (except Christ) and you won’t be the first, regardless of your education or spirituality.

We see how nobody in this chapter took responsibility for their sins. Adam blamed Eve, Eve blamed the serpent, and God didn’t even bother talking to the serpent. The three hardest words in the English language are “I was wrong” or “It’s my fault”. Buck-passing is human nature. It takes someone with character to say “I did it. It’s my fault. I take responsibility”. You can never say “the devil made me do it” because he can’t make you do anything. He can send temptation, but you can fight it. The devil couldn’t make Eve do anything. She sinned because she wanted to, and that is the root of our sin, selfishness. When you sin, admit it, confess it, seek forgiveness and don’t seek to blame someone else.

“Every generation has numerous individuals who can perform prodigious feats of mental computation. These gifted individuals can solve various kinds of problems, frequently mathematical, with seemingly impossible speed. Consider the Dutch mathematician, Willem Klein. He performs the following calculation in front of audiences. He is assigned a number of 499 digits by a computer. This number is the product of another number multiplied by itself 73 times. His task is to calculate this 73rd root in his head. In two minutes and 43 seconds, he solves it. The number is 6,789,235. Shakuntala Devi, an Indian prodigy, is not quite so impressive, but she can find cube roots of six-digit numbers faster than students can find the answer on hand-held calculators, or she can find the cube of 777. She can instantly tell you what factorial 13 is, which is 13 times 12 times 11, and so forth, down to one: 6227020800. “Never use commas; she says. “They’ll only confuse you.” She can tell you what day of the week it was on say, Nov. 3, 1949. But she cannot tell you how she accomplishes these feats. s Eric Jablow taught himself how to read by the age of 20 months, or possibly sooner, and he taught himself calculus at age 6. He graduated from Brooklyn College with highest honors at age 15. He had attended graduate school lectures in mathematics as early as age 7. A These people are obviously abnormal, yet they are common enough in every generation to remind us of what we have lost since the Fall (Gary North, *The Dominion Covenant*, pages 120-121).”

Before the Fall, such mental abilities were probably common with Adam and Eve. After the Fall, these abilities probably still remained but probably deteriorated from generation to generation. Oh, what we lost in the Fall in terms of mental, physical and spiritual powers! Only eternity will reveal the ultimate cost of the Fall to mankind.

## 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.

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### 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 on the Pentateuch*, page 65).”

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

AV	ESV	LSB
1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.	1 Now Adam knew Eve his wife, and she conceived and bore Cain, saying, “I have gotten a man <b>with the help of</b> the LORD.”	1 Now the man knew his wife Eve, and she conceived and gave birth to Cain, and she said, “I have gotten a <b>man with the help of</b> Yahweh.”

The ESV and LSB have this as “I have gotten a man with the help of the LORD”.

“**Cain... his brother Abel**” Heb. אֶת קַיִן אֶת אָחִיו אֶת הָבֶל. The word אֶת is repeated three times to suggest additional things. This teaches that a twin sister was born with Cain, and with Abel were born two. Therefore, it is said: וַתֵּלֶד, and she continued, or added. — [from Gen. Rabbah 22:2, 3].”

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

“**Abel**” The Hebrew word means “vanity, breath, temporary, meaningless, or empty.” Why would Adam and Eve name their son with such a name?

1. Had Eve already learned that Cain was not the promised seed? Had she become disillusioned by Cain? Was she now disheartened and downcast because she sensed that the promised Savior was not to come any time soon?

2. Were Adam and Eve sensing the emptiness and meaninglessness of life itself? They were having to work and work hard to cultivate enough land to provide food and to survive in a fallen and harsh environment. When did it end? Would they ever get ahead? Were they

beginning to learn what Solomon would write about millennial later in Ecclesiastes, that “all is vanity?”

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. He also avoided working the cursed ground for his livelihood, although Cain did work the ground.

Notice the “but”. Already in this narrative are we seeing a distinction and a difference between righteous Abel and unrighteous Cain. Human society needs both shepherds/herdsmen and farmers.

Very early in human history, man was quite advanced in animal husbandry and farming. Man also developed metallurgy and music. “Early” man was not some hunter-gatherer, eating berries and roots and living in caves. Pre-Flood man was very intelligent and advanced. Even “Neanderthal” Man, who was supposed to be a predecessor to modern man, had a larger skull capacity (and this a larger brain) than we have. In many ways, they may have been more advanced than we are and their accomplishments would surprise us.

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#### **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.**

Worship and an offering system was established early in human history. Adam must have built altars where his family would worship, and it appears that they sacrificed animals as well. Both Cain and Abel would have been well-familiar with these practices. 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 and was the result of his hard work and labor. There are three things regarding the “payment” of salvation that God will not accept:

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

“...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*, pages 121-122).”

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 bring 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.

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#### **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.

A. Hebrews 11:4 **“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.”**

**“had respect”** God honored Abel’s offering but not Cain’s.

"This **"Lamb"** was typified in Genesis 4:4-11, prophesied in Genesis 22:1-14, applied in Exodus 12:1-23, personified in John 1:18, identified in John 1:29-36, crucified at Calvary and glorified in Revelation 6:6-13 (Peter Ruckman, *Ruckman Reference Bible*, page 1383)."

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**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
  - A. Genesis 4:5,6
2. Laban
  - A. Genesis 31:2-5 **"And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before. And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee. And Jacob sent and called Rachel and Leah to the field unto his flock, 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."**
3. Hazael
  - A. 2 Kings 8:11 **"And he settled his countenance stedfastly, until he was ashamed: and the man of God wept."**
4. Nehemiah
  - A. Nehemiah 2:2,3 **"Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"**
5. Belshazzar
  - A. Daniel 5:6 **"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."**
  - B. Daniel 5:9 **"Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished."**
6. Daniel
  - A. Daniel 7:28 **"Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."**
7. Christ
  - A. Luke 9:29 **"And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."**
8. Moses
  - A. 2 Corinthians 3:7 **"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly**



**behold the face of Moses for the glory of his countenance; which glory was to be done away.”**

“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 garden. Both are praying. Both are waiting for something to happen to give them assurance (Ah! 1 John 5:13!) that God has been pleased with their work. But there are two notable differences in the two worship services which we must be careful to observe.

1. Cain has his face uplifted to heaven with hands spread properly (Psa. 28:2; 1 Tim. 2:8; Psa. 63:4), and where he places palm on palm, he places them “just so.”

2. Abel, late in bringing his offering (notice Cain offers first; vss. 3–4), seems to be kneeling “afar off” and is not so much as lifting up his eyes to heaven but seems to be talking to himself! (Fortunately, the Lord picked up this prayer for us on an ultrasensitive stereo Sony machine and plays it back for us in Luke 18:13. It comes out, **“God be merciful to me a sinner.”**)

Aside from the two different postures (or attitudes), one would also notice that the “offerings” on this Sunday morning were slightly discordant.

Cain, at his fruit stand, is praying over a pile of vegetables, fruits, flowers, herbs, and shrubs somewhat as follows: “Now, Lord, I am worshipping according to the dictates of my conscience, and it is true that mommy and daddy told me that their sins were paid for by the blood of a lamb, but Lord, look at these beautiful *grapes!* I grew them myself, pruned the vine, kept the foxes out, sprayed the bugs, etc. The juice in them is blood red, and it *looks* just like real blood. I know that you are a God of love and have no pleasure in vengeance or bloodletting. Lord, wouldst thou in thine infinite compassion *turn these here grapes into blood* and enable *me* to live a *better life?*” A silence follows this pious supplication, and for about five minutes it is as quiet as a turkey farm on Thanksgiving afternoon.

Abel, kneeling by his altar (which displays a sheep with its throat cut!), is praying, “Now Lord, I hope you’ll take this in my place. I should love you enough to die for you, considering how good you’ve been to me, but I’m yellow. I’m afraid to die. I should honor you like no one on earth, including myself, since you are Lord of heaven and earth..., but I don’t. I put myself first 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*, pages 124-125)."

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.

Since there was no blood in Cain’s offering, Cain was not making an offering to atone for his sins, for there is no remission without the shedding of blood (Hebrews 9:22 **“And almost all**

**things are by the law purged with blood; and without shedding of blood is no remission.”).** Abel made a sin offering that involved a substitutionary sacrifice of an animal (probably a lamb) and blood. Abel was a sinner and he knew it and offered a sacrifice that would deal with his sin problem. Cain made no such sacrifice; no blood, no animal, just the works of his hands produced from a cursed ground. His was an offering of self-righteousness, which is why it was rejected by God.

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

Was Cain embarrassed in front of his brother than his offering was not accepted? Was Cain angry and offended that God said there was a defect in his offering and/or in his heart? Cain put in a lot of work in preparing his offering, only to have it turned down by God and thus, Cain wasted his time and energy.

How many times before did they offer sacrifices? How old were they at this time? What did Adam tell them about such sacrifices? Was this the first time they made an offering? The text doesn't say. Was it the 500<sup>th</sup> time they offered? If so, Cain made an acceptable 499 times before this and there was no incident. If that was true, why did Cain change his offering now? Was in in pride? Arrogance? Weariness in offering the same thing time after time? Maybe this was an attempt to upstage Abel. Was Cain getting jealous of Abel's spirituality? Was Abel's walk with God closer than Cain's? Was Abel enjoying God and getting more out of his relationship with God than Cain was getting?

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**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 on the Pentateuch*, 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. Cain, in his pride, was not to accept any remedy from God for this situation.

**"thou shalt rule over him."** The ESV and LSB has the rendering "Its desire is contrary to you, but you must rule over it". This is probably the idea of this phrase.

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**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*, pages 133-134)."

The brevity of the report of Abel's murder underlines the coldness of Cain's action. Jealousy, probably coupled with anger at God, causes him to slay his own brother without pity. It's clear that sin has mastered Cain.

Abel becomes the first martyr because he did right and would not compromise with one doing wrong, even if that person was his brother. Abel knew Cain was upset but Abel would not compromise his beliefs or convictions, even if it meant keeping peace in the family. No doubt Abel talked to Cain and testified to him about the reasons why his sacrifice was rejected. The more Abel talked and witnessed to his brother, the angrier Cain got.

Memorial Day in the United States was started to honor fallen military who died in combat. God has a Memorial Day, too, where He would honor His faithful martyrs (like Antipas in Revelation 2:13) who fell while on the field and on the front line of truth. God honored Abel with a record in the eternal Scriptures, as God does with all the faithful saints who fell on the battlefield.

The Lord honored Abel as a martyr in Matthew 23:35, **“That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.”**

1. Luke 11:51 **“From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.”**
2. Abel was a righteous man who was killed for the truth of God when it came to sacrifice, offering and forgiveness of sin.
3. 1 John 3:13-15 tells us that Cain killed Abel because Cain’s deeds were wicked while Abel’s were righteousness and it angered Cain so much that murder was the result. **“Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”**

#### Abel’s Legacy:

1. His stand- his name means “breath” or “vapor”. He was a human being, filled with the fears and failings we all have. Yet when the time came, he stood like a rock. He was a faithful soldier of Jesus Christ and he fought the good fight, he finished his course and did not deny the faith. He did not fear to confront anything that was against his God, even if it was his brother who was promoting it.
  - A. Family can be the hardest thing to stand against. We can look the devil in the face and not flinch, but things are often different with parents, children and siblings.
2. The sins of his age. They were many. Satanism, humanism, idolatry, the works. The situation of his day would rapidly deteriorate after Cain’s sin.
3. His legacy of God. God remembered him. God remembers even the most obscure saint who lives, and dies, faithfully. This is a great source of comfort for those who are suffering in repressive countries today. While the world is concerned about the NFL and Super Bowls and Grammys and Oscars and politicians, God is recording the faithfulness of unknown saints.

Abel would have been the only person in heaven at this time, until the next death on earth occurred, and we don’t know when that took place. But can you imagine being in heaven, by yourself, with no other redeemed people, with just the rest of the heavenly creatures?

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**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?**

It’s a cold-hearted and dismissive response by Cain. The short answer to this is “yes”. Cain may have asked the question in a snarky, dismissive tone. He also refuses to take any responsibility for his sin. God’s question is designed to draw a confession from Cain, which he was unwilling to do.

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**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.

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**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".  
A. 1 John 3:12 **"Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."**
2. Cain's works were evil.  
A. 1 John 3:12 as above.
3. There is a "way of Cain" mentioned.  
A. Jude 11 **"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."**
4. Cain is associated with Balaam and Korah.  
A. Jude 11 as above.
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. There was no appointed civil authority established yet to carry out the death penalty.

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**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.**

Cain will no longer be able to cultivate the soil because his brother's blood cries out to God from the ground.

**"vagabond"** one who wanders from place to place., a tramp, a vagrant, nomad or bum. Cain was condemned:

1. To be unacceptable to most people. People would want nothing to do with him.
2. To be restless, without peace or security.
3. To know the reproach of people.
4. To be rootless, often wandering and moving about, with no settled home.
5. To fear being found out, no matter where he settled.
6. To fear retaliation.
7. To be always looking over his shoulder.
8. To fear justice.

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**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 of remorse, regret or repentance from Cain, just whining about his judgment. Cain complains “my punishment is greater than I can bear”. The righteous say **“God hast punished us less than our iniquities deserve (Ezra 9:13).”**  
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**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.  
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**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.**

AV	ESV	LSB
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.	15 Then the LORD said to him, “ <b>Not so!</b> If anyone kills Cain, vengeance shall be taken on him sevenfold.” And the LORD put a mark on Cain, lest any who found him should attack him.	15 So Yahweh said to him, “Therefore whoever kills Cain, vengeance will be taken on him sevenfold.” And Yahweh appointed a sign for Cain, so that no one who found him would strike him.

The ESV adds “No so!” at the beginning of the verse. The LSB does not have it.  
“**mark**” The LSB has “appointed a sign”.

**“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 **“And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.”**). We are not told exactly what the mark is although we do see the parallel in Revelation 13 mentioned above. This would be especially true of this mark was on (or “in”) Cain’s forehead.

2. God also marks His followers.

A. Ezekiel 9:4 **“And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”**

B. Revelation 14:1 **“And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father’s name written in their foreheads.”**

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?

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## **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". We are unsure where it was located.

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**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. The Bible only records the births of Abel, Cain and Seth from Adam and Eve. We have no way of knowing how many children they had.

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## **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 Methujael and Methusael. But this was lost, rejected or forgotten with Lamech and the ones born after him.

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**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 commanded or 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).

**"two wives"** An interesting interpretation from the rabbis: "So was the custom of the generation of the Flood, one [wife] for propagation and one for marital relations. The one who was for marital relations would be given a potion of roots to drink, so that she should become sterile (in some editions, the following does not appear), and he would adorn her like a bride and feed her delicacies, but her companion was neglected and was mourning like a widow. This is what Job explained (24:21): "He feeds the barren woman who will not bear, but he does not adorn the widow." [This is] as explained in the Aggadah of Chelek (Sanh. ch. 10) (not found in our edition, but in Gen. Rabbah 23:2)." They say that Adah was the wife for propagation (as per 4:20) and Zillah was the wife for marital relations (there is no record of her having any children).

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## **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.

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## **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, mainly music. 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. They were not living in caves and dragging their women around by their hair. They were accomplishing things that would impress modern man. And all this they did without God. Think about what they could have accomplished if they had sought God out!

AV	ESV	LSB
21 And his brother's name <i>was</i> Jubal: he was the father of all such as handle the harp and organ.	21 His brother's name was Jubal; he was the father of all those who play the <b>lyre and pipe</b> .	21 And his brother's name was Jubal; he was the father of all those who play the <b>lyre and pipe</b> .

**“harp and organ”** The ESV and LSB have “lyre and pipe”, which is not an improvement. Critics don’t like “organ” but that is simply refers to any wind instrument. This is not referring to a modern “pipe organ” but any musical instrument that is blown into as a wind instrument.

#### 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.**

AV	ESV	LSB
22 And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain <i>was</i> Naamah.	22 Zillah also bore Tubal-cain; he was the forger of all instruments of <b>bronze</b> and iron. The sister of Tubal-cain was Naamah.	22 As for Zillah, she also gave birth to Tubal-cain, the forger of all implements of <b>bronze</b> and iron; and the sister of Tubal-cain was Naamah.

**Brass=** judgment. The ESV and LSB repeat the old error that this should be “bronze” as the Old Testament people were too stupid to make brass.

**Iron** = usually a negative meaning in Scripture

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

**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? “This is the first “hillbilly song,” called “country/folk music” in the Bible, although the word “song” is not used here. The first “singing” that shows up in the Bible has to do with redemption (see the notes on Exod. 15:1). This is a “folk song” that Lamech sings He is claiming “self-defense.” That is, a young man wounded him, and so he killed him (Peter Ruckman, *Ruckman Reference Bible*, page 12).”

The rabbis have an interesting interpretation, “**hearken to my voice**: For his wives separated from being intimate with him because he had slain Cain and Tubal-cain, his (Lamech’s) son. [The story was] that Lamech was blind, and Tubal-cain was leading him. He spotted Cain, who appeared to him as an animal, and he told his father to draw the bow, and he killed him. As soon as he learned that it was his grandfather Cain, he clapped his hands together [in anguish] and clapped his son between them and killed him. So his wives separated from him, and he attempted to appease them.

“**hearken to my voice**: to hearken to me to agree to live with me, for was the man I killed, killed because of my wounding? Did I wound him intentionally, that the wound should be attributed to my name? And the child I killed, was he killed by my bruising, i.e., on account of my [intentional] bruising? This is a question. Did I not do it inadvertently and not intentionally? This is not my wound, and this is not my bruise. *מַחַדֵּר* is a wound inflicted by a sword or an arrow, machadure in Old French.”

“**young man**” The LSB has “boy”, But a 21-year old man can be a “young man” and it is certain that he would not be a boy.

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#### **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.

“Note how boastful and self-reliant Lamech had become. In the fervor and excitement of the moment with the power of the weapon he held in his hands, he remembered the curse of God upon his forefather, Cain. He remembered that God had promised to avenge Cain sevenfold against anyone who harmed Cain. Lamech cried out, if God could do that, then he, Lamech, with such a powerful weapon, could avenge himself seventy-seven times. Lamech had reached the highest pitch (crescendo) of self-glory, pride, boasting, and self-sufficiency: he was declaring himself to be stronger and more powerful than God (*Preacher’s Outline and Sermon Bible*).”

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#### **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, who was taken away by Cain.

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**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. This may have been the start of some sort of organized faith and worship toward God.

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.

A. Men may have begun to call everything by the name of Jehovah, even the idols they may have had at this time.

3. One form of prayer is calling upon the name of God. In a wicked day such as that day, men were driven to pray for strength, protection and direction in dealing with the sins of their generation.

A. Increasing wickedness should cause good men to pray and draw closer to God and to strengthen their public witness.

4. This would be in contrast with the line of Cain that:

A. Called themselves by their own name in their pride and arrogance. Fallen man lives for himself, glorifies himself and does not need God for anything. This is humanism, the worship of self.

B. Cainites would never call upon God for anything as they do not acknowledge Him and want nothing to do with Him. No prayer with them

5. They called upon the name of Jehovah. There must have been a great deal of revelation that is not recorded by Moses. These people were not stupid or primitive but were highly intelligent. We know so little of this era since God wiped out all evidence of it in the Flood and most of its records, but there was already some knowledge (based on Genesis 3:13) about the redemption that was in God. Enoch did a lot of prophesying that is not recorded, according to Jude 14 (**"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints."**)

**"Enos"** is a Hebrew word meaning "frail man, wretched man."

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#### **Spiritual Applications, Genesis Chapter 4**

I was an only child, with no siblings, so I do not understand the dynamic between Cain and Abel, having no practical experience in the area. I have stressed to my four children "Don't drift apart and don't be strangers with each other. Love each other and keep in touch". Apart from their own families, their siblings are their greatest gift, especially after my wife and I have passed away. It is very sad to see siblings who drift apart to the point where they never talk to teach other or even hate each other.

Cain and his line accomplished great things in their sin and rebellion from God. The Holy Spirit tells us very little about life before the Flood, as if He wanted to basically cancel it from human history. Things were that bad in those days, and worse than we can imagine. Can you imagine what man could accomplish if he was in fellowship with God? We could have gone to the moon 4,000 years ago! If a rebel can accomplish great things, think what a Spirit-filled man can do! There is no greatest blessing to the human race than a Christian author, scientists, inventor, lawyer, businessman athlete or politician.

I would think Abel had a simple but strong and powerful testimony, which is one reason why Cain reacted so strongly against it.



**GENESIS CHAPTER 5**

## Timeline of Genesis 5

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

1. Adam was contemporary with Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah and Lamech. This makes the "problem" of passing on oral and written traditions of this era of human history not much of a "problem" at all.

2. Noah is contemporary with Seth, Enos, Cainan, Mahalaleel, Jared, Lamech and Methuselah, or with all the ante-diluvian patriarchs after Adam.

3. These years are based on a 360-day year, which we assume to have been the case before the Flood.

4. We take these years literally. Some 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.

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## **26. Adam 5:1-5**

**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;**

“Adam” the ESV has “Man”.

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**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.

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**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.

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

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**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 conducive to longer lifespans. If there was a water vapor canopy before the Flood, it would have filtered out

more of the harmful solar radiation that causes aging. It would also have resulted in higher barometric pressures at the surface, which tends to be beneficial to all life forms.

3. 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).
  - A. **"Satan"** also has **five** letters in English.
2. Benjamin receives **five** times the normal amount of food and clothing as his brothers, since his mother **dies** in childbirth.
  - A. Genesis 35:18,19 **"And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem."**
  - B. Genesis 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."**
  - C. Genesis 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."**
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.
4. David used **five** stones to kill Goliath.
  - A. 1 Samuel 17:40 **"And he took his staff in his hand, and chose him five stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine."**
5. In Acts 5:5, two liars **die**.
  - A. Acts 5:5 **"And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things."**
6. In Romans 5, the **death** of Adam and Christ are expounded on at length.
7. In Revelation 5:6, the Lamb appears **"as though slain."**
8. Five emerods and five mice pay for the plague which killed thousands.
  - A. 1 Samuel 6:4 **"Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords."**
9. People are often stabbed under the **fifth** rib.
  - A. 2 Samuel 2:23 **"Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him; and he fell down there, and died in the same place:**

**and it came to pass, that as many as came to the place where Asahel fell down and died stood still."**

B. 2 Samuel 3:27 **"And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother."**

C. 2 Samuel 4:6 **"And they came thither into the midst of the house, as though they would have fetched wheat; and they smote him under the fifth rib: and Rechab and Baanah his brother escaped."**

D. 2 Samuel 20:10 **"But Amasa took no heed to the sword that was in Joab's hand: so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him not again; and he died. So Joab and Abishai his brother pursued after Sheba the son of Bichri."**

10. The brazen altar at the tabernacle and later, the temple. The altar was **5-by-5** cubits.

A. Exodus 27:1 **"And thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof shall be three cubits."**

11. Dan was the **fifth** son of Jacob. It was through the apostasy of the tribe of Dan that apostasy was introduced into Israel.

A. 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 5<sup>th</sup> 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".

13. A "fifth column" refers to a group that seeks to undermine an organization from within.

So how do you say that "five" is the number of grace?

**"and he died"** "It is mentioned eight times in this chapter "and he died." One (Enoch) did not die. This is most significant. In chapter four, the line of Cain does not have the word "die" at all. The matter of death is most important to the godly line- the Messianic people. The Cainites live without any emphasis upon death, but the people of God - who call upon His name - they live their lives in preparation for death...we should notice the great consistency among this list of the people of God. Although there must have been a host of things that these people accomplished in their lifetimes, yet to each there is the same consistency - he "lived" he "begat," and he "died." What a great contribution to make, consistently, a pattern common to all of God's people. These three acts in the drama of a Christian are most important. We must all be consistent in these matters. We, each, have our individual contributions to make, our disposition to influence, our talents to give, our character to weave through grace, but we must share a common affinity and a universal Christ. This was characteristic of the godly, Messianic line. (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 75)."

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## **26. Seth 5:6-8**

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

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

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

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**27. Enos 5:9-11**

**5:9 ¶ And Enos lived ninety years, and begat Cainan:**

5:9,10,12-14 The ESV has “Kenan”.

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

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

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**28. Cainan 5:12-14**

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

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

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

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**29. Mahalaleel 5:15-17**

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

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

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

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**30. Jared 5:18-20**

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

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

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

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### **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. O. Talmadge Spence translates it as “Death Sent Away” (*Foundations Bible Commentary on the Pentateuch*, page 75). There is the suffix “-selah” in his name which is used often in the Psalms, indicating a pause or a break.

A. Not much is said of Methuselah’s character or spirituality but his death would be the trigger for universal judgment. Was he that godly a man and that godly a prophet that when he died, the generation he preached to and that ignored him would come under total judgment?

2. The Flood came seven days 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 attests 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*).”

“There are three particular men who should be studied together to note a certain distinction centering around the year of the Flood. These three men are Enoch, Methuselah, and Noah. They were quite a combination. Enoch was born (using Anstey’s numerics) 3,424 B.C. He lived 365 years before he was translated 3,059 B.C. Methuselah was born 3,359 B.C., and died 2,390 B.C. Noah was born 2,990 B.C. and died 2,040 B.C. Noah was 600 years old the year of the Flood (Gen. 7:6). These figures indicate that Noah was born 69 years after the translation of Enoch. Noah never personally met Enoch. However, Methuselah, the son of Enoch, lived contemporary to Noah during those 69 years, and he died the year the Flood came, without seeing the Flood. Methuselah, himself, as well as Enoch, did not actually see the Flood. The New Testament calls Noah, “a preacher of righteousness” (II Pet. 2:5), and that Enoch, “the seventh from Adam, prophesied” (Jude 14) of the Lord coming with ten thousands of his saints, to execute judgment upon all. Methuselah certainly heard his father, Enoch, prophesy, and could have easily told Noah of his father’s prophecies. This would give Noah the added information, even apart from the immediate inspiration of the Holy Spirit, concerning the judgment, which not only included the Tribulation Period but also the Flood. Methuselah carried his father’s message to Noah, yet, he, himself, did not see the rain fall from the skies in the Flood. This is really a marvelous observation when you think of all the forces converging at that time of judgment (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 76).”

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**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. “When he dies, it shall come”.<sup>1</sup> What? Judgment in the form of the Flood. That got Enoch’s attention. Impending judgment will do that, or at least it should with a godly man. Many sinners sleepwalk through their lives, unmoved even by the greatest warmings, tragedies and disasters. They will not seek God at all. But Enoch was of a different sort. His son was born and with it, somehow, came a revelation that after his death (900 years from now!) would come judgment. What will Enoch do in the light of that revelation? He will get his house in order (2 Kings 20:1/Isaiah 38:1 **“In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live.”**). He will “straighten up and fly right”. He will get serious about his relationship with God. He will establish a godly testimony before his family. He will live as a believer, aware of the fact of his own death and impending judgment on the earth. He will seek to finish those things for God he always meant to complete, but now he will work with haste and purpose, knowing that the days are short. (Romans 13:11 **“And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed”**)).

This was Enoch’s crises of sanctification. If he was a believer during the first 65 years of his life, he became a dedicated, mature believer during the last 300 years of his life.

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).”

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<sup>1</sup> It must be remembered that Hebrew words for the meaning of names are quite flexible and allow for dozens of interpretations.

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 Genesis 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.

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#### **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.

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#### **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.
7. Enoch had the unique distinction of being the only person in 6,000 years of history who never died and never will die. He will not be one of the two witnesses of Revelation. That will be Moses and Elijah. Enoch is the sole exception to **“it is appointed unto men once to die”** (Hebrews 9:27).

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”.
5. Enoch walked to heaven; the others died in order to go to heaven.

Walking with God would involve several things:

1. Agreeing with God.
  - A. Amos 3:3 **"Can two walk together, except they be agreed?"**
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.
  - A. Hebrews 11:7 **"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."**
9. Walking implies motion, effort and energy. Lazy people do not walk.
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 **"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;"**) and to be further conformed to His image (Romans 8:29 **"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."**)

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)."

Enoch was also a prophet (Jude 14 “**And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,**”). There is a book that is supposed to refer to his prophecies, but the Holy Spirit did not choose to preserve them or to inspire them for us.

“**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).”

God saves His people from their generation in different ways. Enoch was raptured out of it after walking with God for a long 300 years, centuries before the judgment. Methuselah will have to live all of his 969 years in that generation, and he will die a natural death before the judgment. Noah will have to go through the judgment that Enoch and Methuselah avoided but he will also be delivered from it. Some will be raptured before the judgment, some will die before the judgment but others will have to go through it, only to be delivered through it.

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

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

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

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**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.

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### **32. Lamech 5:28-31**

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

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**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.

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**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? Lamech would have been 56 years old when Adam died.

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### **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.

Noah lived 500 years and he only had three children? Did he have other children (any daughters?) who may have died earlier? Or were these three sons the only ones of his children to follow their father? If Noah had other children, were they wayward in their generation and not following Noah and his God?

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### **Spiritual Applications, Genesis Chapter 5**

“...and he died” is the constant refrain in this chapter. What a toll Adam’s sin took on the human race. No matter how godly a man is, he must also die. At least we have a hope after the grave and death need not terrify us, but it is also something we cannot ignore. We must always have our affairs in order for we know not the hour of our departure.

In this midst of this death, one man stands out, Enoch. He shows that it is possible to live for God, even in the worst of days. Many Christians give up on living a Christian life, thinking the days are too bad, so why try? But you can walk with God, even if no one else is. You can do right even when everyone else is doing wrong. It can be done, as it has been done. Every age is wicked, yet we are called to be overcomers of what age we live in and whatever the unique, peculiar sins of our day may be.

There is no doubt that this “godly line” was a very small minority in the midst of a very wicked day. Remnant Theology is a legitimate part of theological studies and is something that must be studied and appreciated by Bible-believing Christians. The first remnant is seen in this chapter and the theme of remnants will continue and intensify through Scripture.





## **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?

Noah was a man of three eras:

1. Sin (6:1-7)
2. Judgment (6:11-13; 7:4-16)
3. Salvation (6:14-21; 8:1-22)

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### **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,**

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**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.**

**Sons of God-** angelic beings (Job 1:6; 2:1; 38:7). This possibly refers to some sort of supernatural intrusion into the human race but that is not the only possible interpretation or application.

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-habiting 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.

g. These may be the “**angels that kept not their first estate**” in Jude 6.

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.

(i). This argument is weak. Simply because angels do not marry has nothing to do with their purposed ability to cohabit with human women. Since when do you have to

be married to have sex? The motivation may have been for lust or other reasons other than for procreation.

(ii). "Taking" of the women does not necessarily presuppose human-type marriages.

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.

e. If the male sinners were angels marrying human women, why are the men of the godly line being judged? There is no record in Genesis up to this point that the godly line of Seth had become grossly corrupted. Why then are men now being condemned and judged if the sinners of this passage were angels and ungodly women? Should not the ungodly angels and women be the one's judged?

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.

iv. The Lord interprets this along naturalistic lines:

(i). Matthew 24:37,38 and Luke 17:26,27 **"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark".**

v. The seriousness of intermarriage of the godly with the ungodly:

(i). The law of Moses forbid intermarriage.

(a). Deuteronomy 7:3,4 **"Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."**

(ii). Before the law against intermarriage was adopted on a national basis, Isaac and Rebekah were deeply concerned lest Jacob marry an ungodly person.

(a). Genesis 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?"**

(b). Genesis 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."**

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".

ii. Angels (devils) apparently can engage in some form of sexual activities but we know they do not marry (Matthew 22:30).

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."**

i. Obviously human believers.

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."**

i. Obviously human believers.

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.

O. Talmadge Spence makes the case for a natural, "intermarriage" position and he has a lot of good points: "As men began to multiply on the face of the earth, certain sins began to manifest and multiply themselves, too. The context is dealing with the common denominator -mankind. We are talking about "men" (6:1), "daughters" (6:1), "them" (6:1), "daughters of men" (6:2), "wives" (6:2), "man" (6:3), "he" (6:3) "flesh" (6:3), and "his" (6:3). This aggregation of nine words is solely dealing with mankind. There are no other men apart from mankind. There are no other daughters apart from mankind; they are the daughters of men. There are no other wives, flesh, or persons associated with these elements, other than that related to mankind. Angels are not men, wives or made of flesh. We are viewing here one order of creatures; that order is mankind. The concept is simple, not a complex one. We cannot afford to bring in some other concept: neither angelic nor anthropological to abort the distinctiveness of God's reality in creatures. The revelation which God has given us concerning angels forbids the belief of angels being or becoming anything else but angels. In fact, it is impossible for an angel to become - he is a being. Angels are spoken of in a sexless way. No female angels are mentioned in the Bible, and, we are expressly told that marriage is unknown among angels (Mat. 22:30). An angel is incorporeal: He cannot eat, sleep, lose his memory, or be saved through the blood of Jesus. Whether we speak of demons or holy angels, at this point, they were all created of substantially the same spirit-material. A man is corporeal: he must eat, sleep; experience conscious and unconscious actions as well as a possible loss of mind, at times, and must be saved through the blood of Jesus.

"There are only two ways, at the present time, in which holy and unholy angels have ever made a direct manifestation of themselves in the corporeal realm of mankind. They are: (1) An unfallen angel has been known to take on the form of man (Gen. 18:1, 2, 22; 19:1, 15; Acts 1:10). In these passages, we can certainly see the distinction of the "Lord" taking on a pre-incarnate theophany, and the other two "men" which appeared to Abraham and in Sodom. These "two men" took on human form only by God's direct act. In Acts 1: 10, the "two men" are characterized as supernatural, spiritual beings on earth referring to the Lord Jesus Who had already ascended. Such biblical situations of holy angels taking these forms are temporary. (2) A fallen angel, a demon as well as Satan, can take possession of a body, under certain conditions (Mk. 5:1-16; Lk. 22:3.). Neither the providential order arranged by God nor redemption through Christ would permit a demonic possession without the consent of the will of man or the lifting of the provision of the blood of Jesus Christ. Even the action of the swine in running into the sea stopped the demonic possession of the animals. (Mat. 8:31-32). This, evidently, is a part of that merciful providential arrangement by God for humanity and nature and its control of things. Satanic possession is much rarer than demon possession but has been known in some cases (Judas) and will no doubt be again in the case of Antichrist.

"These two manifestations of Angels, in the present time, with their involvements with man, characterize the possibilities under the Curse or since the fall of man. Since Genesis 6 is of historical significance only since the Fall of man, there are no other alternatives in the matter. The Fall of Angels took place prior to the Fall of man; Genesis 6 cannot be taken as the historical fall of angel-anthro-pomorphic conditions. The Fall is past, both of angels and men, but here is mankind involved in the moral mutations of his own multitude. We refer you back to our discussion of "Moral Mutation". Just because the sin here is so astounding and unusual, to our limited definition of sin, does not destroy the fact that man is capable of beastly and heinous abnormalities, being by nature the children of wrath (Eph. 2:2-3)... Therefore, we conclude, "the sons of God" could not be a fallen or falling company and/or order of angelic beings (*Foundations Bible Commentary on The Pentateuch*, pages 77-79)."

While there may have been supernatural activity (most of it devilish and very probable), the outworking of this would have been the breakdown of the sharp line of demarcation between the godly and ungodly.

1. Both interpretations that the "sons of God" were fallen angels and sons of Seth can be true for the breakdown of the "godly line" was directly caused by the increase in devilish and occultic activity in this day.

2. Before Genesis 6, there seems to have been such a clear distinction. But through Satanic influence and activity, the distinction is destroyed and you come to a point where you cannot tell the difference between the godly and ungodly.

3. The event that may have sparked the crises in Genesis 6 is that the "sons of God" saw the "daughters of men" and desired them. The common desires of life (money, marriage, love, financial security) was a major factor in this. The Christians and especially the preachers got interested in the carnal- the money, the attendance, the buildings, the influence, the security, etc. This drove them to lower the standards and compromise the message. This is usually successful in filling the church with people and in fattening up the bank account but it brings a spiritual decline. In order to have such worldly success you must sacrifice spiritual principles. Today, the vast majority of churches and ministries are apostate and carnal. Listen to their music and you cannot distinguish it from secular music (whether it is rock/Christian Contemporary Music or country/Southern Gospel music). No one "dresses up" for church anymore, not even the preacher. And on it goes. This merging of the godly and the ungodly will result in gross sins and in an increase of sins (some sexual, some occultic...) and eventual judgment. Only a remnant, like Noah, will strive to keep himself separate from the world and protect his family from the dangers of the merging.

4. This also points to the breakdown in the home caused by a breakdown of marriage standards. Godly men would marry ungodly women and vice versa. Marriage is not designed for evangelism. Both parties must be saved and walking with God if there is to be any hope for godly children. Most marry due to physical or even lustful reasons, seldom for spiritual reasons. The women must look for a man who is spiritually stronger than she is so that he can lead her spiritually. The man must be looking for a woman with a meek and quiet spirit who will follow him, encourage him and support him in leading his family in a wicked and adulterous generation.

5. The fruit of such ungodly unions would be "mighty men, men of renown, giants in the land." These would refer to men of a name, mighty men in their rebellion against God, like Nimrod in Genesis 10 and 11, men who are bold against God and strong in their humanism in their service to the god of their age. And we certainly see such men in our generation who are very influential and powerful in our age against God.

6. Do we truly understand and appreciate the seriousness of ignoring Biblical separation in our personal lives, our marriages, our churches and in our doctrines? We tend to

underestimate the seriousness of such a sin. Failure to separate will always result in disaster and judgment.

Beware of any preacher or politician who always talks about “unity” and “bringing people together”. It may be an admirable sentiment but it is not Biblical.

1. Jesus did not come to bring people together.

A. Matthew 10:34,35 **“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.”**

2. Jacob turned down an offer from Hamor that stressed joining.

A. Genesis 34:16 **“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.”**

3. Ezra turned down an offer for help in rebuilding the temple from the neighboring people.

A. Ezra 4:1-3 **“Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.”**

**“they took them wives of all which they chose.”** The rabbis suggest that this could involved taking animals as wives and homosexuality. We assume the animal kingdom was corrupted by the sin of the day, and in considering the degeneracy of the day, that is possible. The sodomy is also very likely, again in considering the spirit of that age.

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**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.

**AV**

**ESV**

**LSB**

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.

3 Then the LORD said, “My Spirit shall not **abide** in man forever, for he is flesh: his days shall be 120 years.”

3 Then Yahweh said, “My Spirit shall not strive with man forever because he indeed is flesh; nevertheless his days shall be 120 years.”

The ESV omits **“strive with man”** but has **“abide with man”**. The LSB retains **“strive”**.

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**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 and reputations.
    - 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!
  - C. Nephilim (per the Hebrew word), some sort of alien or superhumans? There is so much about this era that we are not told and we assume there was much occultic activity in this day, serious enough for God to completely destroy that world.

**AV**

**ESV**

**LSB**

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.

4 The **Nephilim** were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

4 The **Nephilim** were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore *children* to them. Those were the mighty men who *were* of old, men of renown.

The ESV and LSB change the simple word “giants” to the difficult word “Nephilim”.

“The monstrous births that arose from the conjunction of the sons of God with the daughters of men, typify unto us what an odious monster results from the conjoining of holy things with wicked, as of a holy profession with a wicked life in hypocrites, and what powerful enemies against religion such are, whether they are peculiar persons or churches, as the church of Rome, that monstrous beast, in whom are joined the profession of the name of Christ and many of his doctrines with the most odious devilism, who has horns as a lamb, but speaks as a dragon: and their bulk and huge stature denotes their pride, as none are so proud as hypocrites (Jonathan Edwards, *Notes on the Scriptures*).”

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### **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 (see Mathew 24:37-39):

1. Preoccupation with physical appetites (Luke 17:27)
2. Rapid advances in technology (Genesis 4:22)
3. Grossly materialistic attitudes and interests (Luke 17:28)
4. Uniformitarian philosophies (Hebrews 11:7)
5. Inordinate devotion to pleasure and comfort (Genesis 4:21)
6. No concern for God in either belief or conduct (2 Peter 2:5; Jude 15)
7. Disregard for the sacredness of the marriage relation (Matthew 24:38)
8. Rejection of the inspired Word of God (1 Peter 3:19,20)
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*).”

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

“**repented**” “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; I 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 (I Sam. 15:29; Psalms 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; Psalms 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 on the Pentateuch*, page 83)".

**"repented...grieved"** Grief over something should bring repentance. Repentance is born when we become grieved over our sins. In God's case, He was grieved over the utter depravity of man and it made him sorry that He ever created man.

\*\*\*\*\*

**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".

**"I will destroy man"** And this destruction was complete. The Flood scoured the earth and left no trace of the civilization that existed before the Flood. Archeology can tell us nothing about their civilization. There are no artifacts, no books, nothing that tells their story. Post-Flood civilizations have left numerous relics for study, but no trace of the Pre-Flood world remains. Even the geography of the earth was destroyed and remade, as was the atmosphere. That civilization was so wicked and perverse that God wiped every trace of it from history. We would know nothing about it unless God had preserved some record of it in the Bible.

**AV**

**ESV**

**LSB**

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.

7 So the LORD said, "I will **blot out** man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."

7 And Yahweh said, "I will **blot out** man whom I have created from the face of the land, from man to animals to creeping things and to birds of the sky; for I regret that I have made them."

The ESV and the LSB have “blot out”. This is not the same idea as “**destroy**”.

God could wait no longer. There was only one godly family left. There was the possibility that this family could eventually become influenced by the world and its ways and turn away from God. It was also possible that the wicked men of this generation would react and kill Noah and his family because of his witness for God against their ungodly lives. To save this family and to make sure Genesis 3:15 would be fulfilled, God must destroy the world.

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

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

The “**but**” is a contrast. The world was wicked BUT Noah was righteous,

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

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

AV	ESV	LSB
8 But Noah found grace in the eyes of the LORD.	8 But Noah found <b>favor</b> in the eyes of the LORD.	8 But Noah found <b>favor</b> in the eyes of Yahweh.

The first use of “**grace**” in the Bible, given in connection with God being merciful in the face of judgment. The modern versions use “found favor” except the New King James, which retains “grace”. Why change it? This is the first usage of “grace” except that is not the case in modern versions.

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#### **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.

1. Amos 3:3 “**Can two walk together, except they be agreed?**”

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.

1. Hebrews 11:7 **“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”**

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 **“That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;”**) and to be further conformed to His image (Romans 8:29 **“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”**)

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 God (Hosea 11:10 **“They shall walk after the LORD: he shall roar like a lion: when he shall roar, then the children shall tremble from the west.”**). This would involve following after God.

B. Walking before God (Genesis 17:1). This involves walking before God in the sense that your life is a completely open book before Him and that you are hiding nothing from Him.

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.

A. The ESV has “righteous”.

2. Perfect

A. Mature, complete, wanting nothing.

B. Noah was the first “perfect” man in Scripture, although we may well assume Enoch was probably perfect as well, although he is not referred to as perfect.

C. The ESV and LSB have “blameless”. “Perfect” is better.

**“in his generations”.**

1. Noah served his generation by walking with God and by being perfect.
2. Noah was born into his generation and was born for it and prepared for it.
3. David was also said to have “**served his generation**” in Acts 13:36. We are all born into our generation by the providence of God to serve our generation by the will of God. I was born in 1964 and my generation included the 1970s (especially 1978 onward when I was saved) to the present day.
4. 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.

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**6:10 And Noah begat three sons, Shem, Ham, and Japheth.**

After the Flood, these three men would be the fathers of the three races of humanity, European, African and Oriental.

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**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.**

There was utter lawlessness and a breakdown of lawful society. It became survival of the fittest and it was every man for himself, as there was no law enforcement of government to protect the weak. This also implies corruption among any ruling authorities.

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**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. The full extent of the depth of this corruption **“of all flesh”** in this age is only hinted at in Scripture but it must have been very terrible and the sin very deep. If there were angelic interventions in the human race, the offspring may have been horribly mutated and grotesque. The human race had been corrupted through the influence of Satan in ways that could not be corrected or redeemed. The only remedy was utter destruction.

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**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.**

God could have wiped out humanity and simply have retreated back into eternity. He would have been absolutely justified if He had done that. But to do that would be to admit the creation of man was a mistake and that it was beyond the power of God to deal with. Instead, God decided to do a “re-set”. He would not re-create man or creation (He may have re-created creation after the fall of Lucifer between Genesis 1:1 and 1:2). Instead, he would start over with humanity by starting the human race with a new man, Noah.

The rabbis are harsh with Noah, even questioning whether he was righteous, since there is no record of Noah praying for that generation the same way Abraham prayed for Sodom. But the rabbis overlook the fact that Abraham was not praying for Sodom, he was praying for Lot, so there is no justification to condemn Noah. There comes a time when the wickedness of a generation has gone too far for human prayer. The sins Noah saw in his day may have convinced him that prayer for that generation would be worthless. There is no record of Enoch praying for his generation, yet God raptured him, so why would God be angry at Noah?

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**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.

**“pitch”**

1. The Hebrew word for "pitch" (kopher) is the same word for atonement. It means to cover.
  2. The pitch sealed the ark and made it secure from the destruction and judgment that was to fall upon the earth. In this the pitch is a type or picture of Christ. The blood of Christ seals the believer against the destruction and judgment that every person has to face in the future. Christ bore the judgment of sin for us; He has paid the atonement, the sacrifice, for our sins.
  3. The pitch also acted like a glue to keep the ark together and to give it strength and stability. The blood of Christ keeps our atonement strong as well.
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**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 standard railroad freight cars. It was not designed for beauty or speed but for stability under what would be very rough conditions. This size and design would make the ark almost impossible to capsize.

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**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.

The ark also had 3 stories.

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**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.

“**I, even I...**” God made it plain that He would send the Flood, that He was responsible for it, and not some natural disaster or event as some of the Creationists are always looking for to try to explain supernatural events like this.

**AV**

**ESV**

**LSB**

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.

17 For behold, I will bring a flood of waters upon the earth to destroy all flesh in which is the breath of life under heaven. Everything that is on the earth shall die.

17 “As for Me, behold I am bringing the flood of water upon the earth, to destroy all flesh in which is the breath of life, from under heaven; everything that is on the earth **shall breathe its last**.

“**shall die**” The LSB has the clunky “shall breathe its last.” How is that an improvement on “shall die?”

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**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”.

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**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 handling “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.
4. The idea of saving two of every species of animal must have overwhelmed Noah. The task was an awesome weight to put upon a man's shoulders. This God knew, but note

the help God promised. The animals would come to Noah to be saved (6:20). Did the animals sense the coming storm and disaster, as animals often do?<sup>1,2</sup> Or did God act upon the animals and cause them to approach the ark? Scripture does not say, but both methods of gathering the animals are probably true. Noah would need God's help to complete such an awesome task.

The rabbis suggest that even “demons” were preserved on the ark! How silly, seeing they are spiritual beings and not “flesh”. They would not be threatened by the Flood.

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**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.**

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**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.**

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

Noah did as any God-fearing man who walked with God would- he obeyed all that God told him to do. If he hadn't, his disobedience would have marked the end of the human race.

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### **Spiritual Applications, Genesis Chapter 6**

There is a lot of disagreement among the commentators as to exactly what is going on in verses 1-4. Whether it is devilish/occultic activity or intermarriage between the “godly” and “ungodly” lines (and a breakdown of separation), the results are the same. We cannot discount occultic activity in our day for it is more widespread than we might want to believe. Most of the weird and destructive behavior we see in society is a result of devil possession. If we are talking about intermarriage, then that is Satan's way to destroy Christian families, but introducing unsaved people and their philosophies into our homes. Marriage is never for evangelism and no Christian should marry a non-believer. You will regret it in the end. The old bachelor, when asked why he never married, said “I would rather want something I didn't have than to have something I didn't want”.

We hold to a universal flood because the Bible clearly teaches it and a local flood would be illogical under these conditions. God's judgment was complete and total. We can find very few remains of the civilization that existed before the flood as the waters literally scoured the earth. It is as if God wanted nothing to remain from that civilization for us to find, lest we be corrupted by those artifacts.

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1 I've seen this with my dog and cat, who knew a tornado was approaching our house before we did. We opened the door to go into our basement and the dog and cat beat us to it, although neither had ever gone into the basement before!

2 If this was the case, why didn't thousands of animals show up at the ark? Why would they know to do to the ark?





## **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.**

There is a gap of time between Genesis 6 and 7. It could have been decades or the "120 years" of 6:3.

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", which is often misquoted.

"God spoke to Noah and told him to "come-enter into the ark." These words must have been both comforting and terrifying to Noah. Comforting because Noah knew that he was now to be vindicated and delivered from all the trials of this evil world and from the abuse of the ungodly. Terrified because he knew that the earth and every living thing upon it was now to be destroyed. Just picture the thoughts that were bound to be flashing across Noah's mind: every friend, relative, neighbor, and person upon earth was to be destroyed, wiped off the face of the earth; every animal, house, building, tree, shrub-all the earth and everything upon it was to be destroyed.

1. What was the earth to look like?
2. What was it going to be like to be the only living family upon earth to survive, only one of eight souls?
3. What was it going to be like living locked up in the ark for so long a time?
4. What was it going to be like facing a storm so ferocious that it was going to flood the whole earth? (*Pastor's Outline and Sermon Bible*)."

The ark as a type of the church:

1. The way in which persons were saved by the ark, was by taking warning from Noah the preacher of righteousness to fly from the wrath to come, and hearkening to the call, and flying for refuge to the ark, and getting into the ark. So the way by which we are saved by Christ, is by flying from the deluge of God's wrath, and taking refuge in Christ, and being in him.

2. The ark was a refuge from storm, and from wind, the rain that poured down out of heaven in a very dreadful manner, it did not hurt those that were in the ark; so Christ is a hiding-place from the wind, a covert from the tempest. Isaiah 32:1. He is a place of refuge, and a covert from storm and from wind, Isaiah 4:6. "He is to his church a refuge from the storm, when the blast of the terrible ones is as a storm against the wall." Isaiah 25:4. "He that is built in Christ, when the wind blows, the rain descends, and the floods come and beat upon his house, it will not fall."

3. The company in the ark was safe in the greatest catastrophe, when the world was as it were dissolved. So they that have Christ for their refuge and strength, need not fear, though the earth be removed, and though the mountains be carried into the midst of the sea (as they in fact were in the flood, they were in the midst of the sea, the sea surrounded them and overwhelmed them), though the waters thereof roar and are troubled, though the mountains shake with the swelling thereof, Psalms 46:1; Psalms 46:2; Psalms 46:3. Though the waters were so exceeding great and overwhelming, yet those that were in the ark did not sink in them. Though the waters overtopped the highest mountains, yet they could not overwhelm them;

though the ark when it stood on the ground was a low thing, in comparison of other things that the waters overwhelmed, yet the waters could not get above them, but let the waters rise never so high, yet the ark kept above them, which evidently represents the safety of the church in Christ in the greatest danger, so that "when thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." Isaiah 43:2. Concerning those that belong to the church of Christ, it is promised in Psalms 32:6, "For this shall every one that is godly pray unto thee in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him." And though the church often appears as a low thing, as though the mighty waters that come against it could immediately overflow it, yet the church is kept above water, let them come in ever so fiercely, and rise never so high. If it was not the Lord that is on their side, oftentimes her enemies would swallow her up quick. This also represents to us how Christ was kept from sinking under his sufferings. It was impossible that Christ should fail in the great work that he undertook; and though his sufferings were so great, though the deluge that came upon him was so very great, the billows of wrath so mighty, enough to overwhelm a whole world, and to overwhelm the highest mountains, to overtop the stoutest and mightiest, yet Christ did not sink and fail, but was kept above water; he kept above water; he kept above all, and in the issue triumphed over all; as his church also in him shall obtain the victory over all her enemies, and shall appear finally above them, let them rise never so high, and deal never so proudly, as the ark kept still above the water, when the waters were mounted up even to heaven. The ship wherein Christ was could not sink. Matthew 8:24; Matthew 8:25; Matthew 8:26, "And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves; but he was asleep, and his disciples came to him, and awoke him, saying, Lord, save us; we perish. And he said unto them, Why are ye fearful? O ye of little faith! Then he arose and rebuked the winds and the sea, and there was a great calm."

4. They that went into the ark were saved, when thousands and millions of others were destroyed; so they that dwell in the secret place of the Most High, that make Christ their refuge, and the Most High their habitation, thousands shall fall at their side, and ten thousands at their right hand; only with their eyes shall they behold and see the reward of the wicked, but no evil shall befall them, nor any plague come nigh their dwelling, Psalms 91.

5. There was but one ark that any could resort to for refuge in the whole world. So there is no other name, but the name of Christ, given under heaven among men whereby we must be saved. There was no other refuge but the ark. If they went up to the tops of their houses, or to the tops of the highest mountains, it was in vain, the waters overtopped them; so if men trust in their carnal confidences, in their own strength, their own works, and mount high in a towering conceit of their own righteousness, it is in vain. In vain is salvation looked for from the hills, and the multitude of the mountains, for there is no safety but in the Lord. Other refuges did they then probably look for, more likely to save them than the ark, for they could scarce conceive of such a way of safety by the floating of such a building on the waters, the art of making ships having not been discovered before that time. So men's own righteousness looks more likely to men to save them, than Christ. They are ready to say of the Lord's anointed, How shall this man save us?

6. There were but a few saved, when all the rest of the world was destroyed; so the church of Christ is but a little flock.

7. The door of the ark was open to receive all sorts of creatures, tigers, wolves, bears, lions, leopards, serpents, vipers, dragons, such as men would not by any means admit into the doors of their houses, but if they came they would soon have beat them out again. So Christ stands ready to receive all, even the vilest and worst: he came to save the chief of sinners. There were all kinds of creatures in the ark; so in the Christian church are gathered together persons of all nations, kindreds, tongues, and people, persons of all degrees, all kinds of tempers and manners. In the ark the wolf dwelt with the lamb, the leopard lay down with the kid, all were peaceable together in the ark, even those that were the greatest enemies, and were

wont to devour one another before, as it is prophesied that it should be in the Christian church, Isaiah 11:6, etc. Isaiah 65:25.

8. All in the ark was subject to Noah, as the church is subject to Christ; all was saved by his righteousness, Genesis 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." As the church is saved by Christ's righteousness, there is no rest any where for God's people but and in Christ, as the dove that Noah sent forth found no rest for the sole of her foot but in the ark; when she wandered from the ark, she found no rest till she returned again. The dove therein was a type of a true saint, as the raven was a type of a false professor, who separates from Christ, and returns to him no more.

9. The ark was taken up from the earth, and after being long tossed to and fro in the waters, when it was not steered by the wisdom of Noah, but was only under the care of Providence, is rested on top of an exceeding high mountain, as it were in heaven, and was brought into a new world; so the church of Christ in this world is tossed to and fro like a bark on the water, passes through great tribulation, and appears to be overwhelmed. Isaiah 54:11, "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colours, and will lay thy foundations with sapphires." At last, through God's care of it and mercy to it, it rests in heaven. The ark, in the midst of the flood, rested on a mountain strong and high; so the church, when ready to be overwhelmed, rests on a rock higher than she (Jonathan Edwards, *Notes on Scripture*)."

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**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.**

“the male and his female” Interesting wording, indicating that the female belonged to the male!

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**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.**

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**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.**

Forty= biblical number of probation and testing.

The seven-day warning or delay may have been a period of mourning for Methuselah, who died just before the flood.

AV	ESV	LSB
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	4 For in seven days I will send rain on the earth forty days and forty nights, and every living thing that I have made I will <b>blot out</b> from the face of the ground."	4 "For after seven more days, I will send rain on the earth forty days and forty nights; and I will <b>blot out</b> from the face of the land

will I destroy from off the face of the earth.		every living thing that I have made.”
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**“destroy”** The ESV and LSB have “blot out”.

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**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 **“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”**

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

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**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.**

Eight people, just Noah’s family, that was it. After decades (?) of faithful preaching to that generation, Noah couldn’t get anyone outside of his own house saved. Getting our family saved should always be our first priority and if all you get saved is your spouse, children and in-laws, that would still be a success.

The rabbis find another reason to attack Noah. The reason why Noah had no convert was because he didn’t really try and didn’t really care about those people. They claim that Noah was selfish and that his heart was not pure in his warnings to that age. But the Bible gives no such justification for this criticism. Maybe the problem was with the people and not the messenger? If the gospel is faithfully preached with prayer, then the preacher cannot be held responsible if no one responds.

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**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. Regarding the larger animals, babies or younger (and smaller) versions of them may have been on the ark.

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**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.

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### **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.**

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**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 with much force. They may have erupted like a volcano. The seismic activity was such as we will not see again until the Tribulation.

If the Flood was a myth, why be so specific regarding Noah's age?

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

**Forty** is the Biblical number of judgment, testing and probation.

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**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;**

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**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.**

Only marine life would not need to be transported.

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

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**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.

"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)."

	Assyrio-Babylonia 1	Assyrio-Babylonia 2	Persia	Syria	Asia Minor	Greece	Egypt	Italy	Lithuania	Russia	China	India	Cree (Canada)	Cherokee (US)	Papagoa (Mexico)	Aztecs (Mexico)	Peru	Leward Islands	Fiji Islands	Hawaii
Man in transgression (Gen. 6:5-6, 11-12)																				
Divine destruction (Gen. 6:7, 13, 17; 7:4, 23)																				
Favored family (Gen. 6:8, 18)																				
Ark provided (Gen. 6:14-16; 7:1, 7-9)																				
Destruction by water (Gen. 6:17; 7:4, 10-24)																				
Humans saved (Gen. 6:18; 7:1-7, 13-16, 23)																				
Animals saved (Gen. 6:19-20; 7:2-3)																				
Universal destruction (Gen. 7:21-23)																				
Landing on mountain (Gen. 8:4)																				
Birds sent out (Gen. 8:7-12)																				
Survivors worship (Gen. 8:20)																				
Divine favor on saved (Gen. 9:1-17)																				

 Full representation of biblical idea
  Partial representation of biblical idea

**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 savor of life to some and a savor of death to others.

1. 2 Corinthians 2:16 **"To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?"**

**The Evidence for the Flood** (from Peter Ruckman, *Ruckman Reference Bible*, pages 1691-1692, Appendix 12)

Accounts of this Flood survive today in legends worldwide. They can be found among the Assyrians who dated the Flood at 2316 B. C. , the Greeks who dated it at 2300 B.C , the Phoenicians who dated it at 2200 B C., the Mexicans who dated it at 2297 BC., and the Egyptians who dated it at 2600 B C.

Erratic boulders, ossiferous fissures, loess deposits, orogenesis, and continental "drifts" all bear scientific, experimental, objective proof that the Flood did take place. Fossil placements, the rapid formation of immense deposits, the void pre-Cambrian period, the polystrata fossils of trees, the deposits of coal and oil, the problems of "graded bedding," the unity of the strata, the "strata sequence," and the "overthrust" all show that a man who believes in gradual evolution of any kind, is "crippled too high for crutches."

Look at the population statistics below. With only .01 percent growth annually, starting in 1,000,000 BC, there would have been  $2 \times 10^{43}$  (that's two with 43 zeroes after it) people on earth by the time of Christ (Vance Ferrell, *The Evolution Handbook*, 2001, pg. 156).

### **The Ark Itself**

If a cubit was 22.5 inches, there would be 2,966,308.6 cubic feet of air space.

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

1269-Marco Polo professed to have seen it.

1649-Gemelli Careri said that thirty miles from Ararat was Nachivan ("the staying ship")-the oldest city in the world

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

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

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

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

1917-Russian and Turkish soldiers saw the ark.

1936-A New Zealander (Hardwicke Knight) brought back hand-tooled wood from Ararat and said, "I found Noah's ark."

1948-A Kurdish farmer could not cut wood from the ark with a knife

1955-Ferdinand Navarra, a French industrialist, and his son cut a piece from the ark that tested at 4,500 years old (Carbon-14 method). The ark was at a level of 13,000 feet, 150 miles from any timber; there were no oaks within 350 miles

The ark's dimensions were 450 feet by 90 feet, with 150-foot timbers covered in pitch.

### **The Cargo**

Noah took "kinds" aboard. That would not have required the presence of Celts, Picts, Gauls, Bulgars, Slavs, Zulus, Latins, Huns, Pisidians, Dorians, Franks, Goths, Koreans, Chinese, Japanese, Incas, Persians, Eskimos, Visigoths, Cherokees, Apaches, etc...; only two Europeans, two Orientals, and two Africans. For example, all that would be needed to create all the species of dogs you can find would be three pairs of foxes, three pairs of wolves, and three pairs of hyenas (or some other combination that would produce the "species" later). From those we now have timber wolves, gray wolves, yellow dog "dingoes," collies, retrievers, pit-bulls,



German shepherds, Doberman pinchers, bull dogs, fox terriers, toy terriers, dachshunds, wired-haired terriers, etc.

### The Population

If the Flood is rejected, then each family of even 4 children, all living to see their grandchildren, would produce a population of: 96 in 5 generations, 3,070 in 10 generations, 98,300 in 15 generations, 3,150,000 in 20 generations, 3,220,000,000 in 30 generations.

There is no evidence that population growth rates are significantly altered by war or disease. If families had 25 children since 2348 B.C., the population would be 210,000,000 at the time of Christ. If there were six children per family, the population would be 235,000,000 at the time of the Flood. Without the Flood, there would have been 2.7 billion people per square foot of land after 5,000 years of human history (Whitcomb & Morris, *The Genesis Flood*, 1961, pg. 398)

### The Water

Volume- $3.825 \times 10^{22}$  cubic feet

Weight-- $6.595 \times 10^{21}$  tons

Area-196,000,000 square miles

Mt Everest-29,028 feet

Water-62.4 pounds per cubic foot

Flood- $1.236 \times 10^{20}$  cubic feet

Weight-(Flood x water) 3,856,000,000,000,000,000,000 tons

Pressure-1,813,000 pounds

Earth weight- 6,595,000,000,000,000,000,000,000 tons

Noah's Flood would increase the weight of the earth by 55% (Donald Patten, *The Biblical Flood and the Ice Age Epoch*).

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

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**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 move or relocate? The flood could have out-run if it was local. 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.
- P. 1,900 drowned in monsoon floods in Bangladesh in July 2004.
- Q. An estimated 250,000 drowned in tidal wave floods in South Asia following a massive earthquake in Indonesia in December 2004.

R. 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. You can get a flood with just a few hours of rain. Once, here in Smyrna, Delaware, we got 11 inches of rain in an afternoon! Hurricanes can also flood an area in a matter of hours.

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 (**"For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee."**). 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).

"According to some statistics, the volume of the Flood was  $3,830 \times 10^{22}$  cubic feet. The weight was  $6,595 \times 10^{21}$  tons (Those figures would be 3,830 followed by 22 zeros, and 6,595 followed by 21 zeros.) The area would have been 196 million square miles and would have increased the earth's weight by 55% of its present weight (Peter Ruckman, *Ruckman Reference Bible*, page 17)."

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.

1. The rains came the 17th day; the 2<sup>nd</sup> month (7:11).
2. The rains were upon the earth 40 days and 40 nights (7:12, 17).
3. The waters prevailed upon the earth 150 days (7:24).
4. The waters were abated and returned from off the earth continually after the end of 150 days (8:3).
5. The Ark rested in the 17th day; the 7<sup>th</sup> month upon the mountains of Ararat (8:4).
6. The waters decreased continually until the 10th month (8:5a).
7. The tops of the mountains could be seen on the 1st day; the 10th month (8:5b).
8. After 40 more days, Noah opened the window and sent forth a raven (8:6, 7).
9. Seven more days passed and Noah sent forth the dove the second time (8:10).
10. Another seven days passed and Noah sent forth the dove the third time (8:12), after which Noah knew that the waters were abated.
11. 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).
12. 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 on the Pentateuch*, page 91)".

"In the next several verses of Genesis 7 appear a considerable number of reasons to prove that the Bible is describing a worldwide Flood, not a local flood. Some of these are as follows:

1. The wording of the entire record, both here and throughout Genesis 6–9, could not be improved on, if the intention of the writer was to describe a universal Flood; as a description of a river overflow, it is completely misleading and exaggerated, to say the least.
2. Expressions involving universality of the Flood and its effects occur more than thirty times in Genesis 6–9.
3. The Flood "was [or better, 'was coming'] forty days upon the earth." A continual downpour lasting for forty days, concurrently with a bursting of great clefts in the crust (verses 11–12) would be impossible under present uniformitarian conditions.
4. The Flood which came on the earth was the mabbul, a word used solely in connection with the Noahic Flood. The ordinary Hebrew words for a local flood are not used here at all.
5. The water rise was quickly sufficient to "bear up the ark," indicating a depth of at least twenty feet in the earliest stages of the Flood, since the Ark was at least forty-four feet high and heavily loaded. As already noted, the Ark was far too large to accommodate a mere regional fauna and was more than adequate to house two of every species of land animal in the whole world, living or extinct.
6. As the rains continued, the waters "prevailed," a word which means, literally, "were overwhelmingly mighty," and would be quite inappropriate in the setting of a local flood. Job 12:15 says that the waters "overturned the earth."
7. The construction, outfitting, and stocking of the Ark, so that it "went upon the face of the waters" had all been an absurd waste of time and money if the Flood were to be only a local flood. Migration would have been a far better solution to the problem, for Noah as well as the birds and beasts.
8. The waters covered all the "high hills" and the "mountains" ("hills" and "mountains" are the same word in the original, the repetition being a case of Hebrew parallelism for the purpose of emphasis).

9. The waters not only “were overwhelmingly mighty” (translated “prevailed” in verse 18) but “prevailed exceedingly” over the earth.

10. All the mountains “under the whole heaven” were inundated under at least fifteen cubits of water (half the height of the Ark, probably representing its depth of submergence), telling us that the Ark could float freely over all the mountains. These would patently include at least the mountains of Ararat, the highest peak of which reaches 17,000 feet. A 17,000-foot Flood is not a local flood!

11. The mountains were “covered.” The Hebrew word here, *kasah*, conveys a very positive emphasis; it could well be rendered “overwhelmed,” as it is translated in some instances. The waters not only inundated the mountains but eventually washed them away.

12. A double superlative—“all the high mountains under all the heavens”—cannot possibly allow the use of the word “all” here in a “relative” sense, as sometimes maintained by proponents of the local flood theory.

13. “All flesh died that moved upon the earth.” In a local flood, most of the fauna can escape death by fleeing the rising waters or by swimming to dry ground if necessary (or by flying away, in the case of birds); but this would be impossible in a universal Flood.

14. “Every man” died, in accordance with the very purpose of the Flood. In a local flood, most people escape. Furthermore, there is no longer any question that ancient man occupied the entire globe at a date (as calculated by anthropologists, at least) much earlier than the date of any supposed “local flood” corresponding to the event described in Genesis. A local flood would not have reached “every man.”

15. Not only did everything with “the breath of life” die (this including animals, as well as man, further confirming that animals possess the *ruach*, or “spirit” of life), but so was “every living substance destroyed.” The word translated “living substance” is one word in Hebrew, *yequm*, and is simply translated “substance” in Deuteronomy 11:6. It clearly refers here to vegetation, as well as animals. In fact, God had told Noah: “I will destroy man with the earth” (Genesis 6:13).

16. Only Noah and those with him in the Ark survived the Flood, so that all present men are descended from Noah’s three sons (see also Genesis 9:1, 19). Likewise, all the earth’s present dry-land animals came of those on the Ark (Genesis 8:17, 19; 9:10). The very purpose of God had been to destroy all other living men (Genesis 6:7) and land animals (Genesis 6:17, 7:22).

17. No local flood continues to rise for 150 days.

18. Even after the waters began to abate, and the Ark grounded on the highest of the mountains of Ararat (Genesis 8:4), it was another 21/2 months before the tops of other mountains could be seen (8:5).

19. Even after four months of receding flood waters, the dove sent out by Noah could find no dry land on which to light (8:9).

20. It was over an entire year (7:11; 8:13) before enough land had been exposed to permit the occupants to leave the Ark.

21. God’s promise never to send such a Flood again (Genesis 8:21; 9:11, 15) has been broken repeatedly if it were only a local or regional flood.

22. The New Testament uses a unique term (*kataklysmos*, “cataclysm”) for the Flood (Matthew 24:39; Luke 17:27; 2 Peter 2:5; 3:6) instead of the usual Greek word for “flood.”

23. New cosmological conditions came into being after the Flood, including sharply denned seasons (Genesis 8:22), the rainbow along with rain (Genesis 2:5; 9:13–14), and enmity between man and beasts (Genesis 9:2).

24. Man’s longevity began a long, slow decline immediately after the Flood (compare Genesis 5 and Genesis 11).

25. Later Biblical writers accepted the universal Flood (note Job 12:15; 22:16; Psalm 29:10; 104:6–9; Isaiah 54:9; 1 Peter 3:20; 2 Peter 2:5; 3:5, 6; Hebrews 11:7).

26. The Lord Jesus Christ accepted the historicity and universality of the Flood, even making it the climactic sign and type of the coming worldwide judgment when He returns (Matthew 24:37–39; Luke 17:26, 27). (Henry Morris, *The Genesis Record*).”

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

The Flood covered the highest point on earth to a depth of 45 feet. Today, that is Mount Everest at over 29,000 feet. But before the Flood, were there mountains that high? Mount Everest, as we know it today, might not have existed before the Flood. The highest mountain may only have been a few thousand feet, we simply do not know. There was great tectonic upheavals during the flood that could have created the higher mountains that we have today. Regardless, such language makes any idea of a local flood impossible.

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**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:**

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

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**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.**

**AV**

**ESV**

**LSB**

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.

23 He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark.

23 Thus He blotted out every living thing that was upon the face of the land, from man to animals to creeping things and to birds of the sky, and they were blotted out from the earth; and only Noah remained, and those that were with him in the ark.

**“destroyed”** The ESV and LSB have “blotted out”.

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**7:24 And the waters prevailed upon the earth an hundred and fifty days.**

“The forty days of the erupting earth and torrential rain must have been a terrifying time, a time so terrifying that the small band of survivors often fell to their knees, individually and jointly. Their hearts must have cried out continually for the mercy of God as they went about their daily

duties of survival and of taking care of the animals. After the violent storm and eruptions of the earth for forty days, everything apparently quieted down to some degree, although the water still rose and still churned and raged on for a total of 150 days (Ge. 7:24).

"Noah and his dear family had plenty of work to do. Picture them caring for, feeding, and cleaning up after the animals and after themselves. But keep this in mind: they were enclosed in a box-like structure, three stories high and 150 yards long, the length of one- and one-half football fields. They had to take care of the animals and themselves for 150 days, floating within the shell of the ark. They were bound to feel...

cooped up  
restless  
shut in

confined  
almost imprisoned

Here and there-sometimes-nerves were bound to become edgy and words sharp. Emotions were bound to be ruffled and feelings were bound to be hurt. The little band of survivors were believers, but they were human beings, sinful human beings who had been saved only by God's mercy and grace. They were, therefore, just like us, subject to such human emotions and feelings. There must have also been times when they wondered, "How much longer will the flood last? How much longer will we be cooped up? How much longer before God will deliver us and let us step on the earth again? And, what will it be like: no one left-no man, no woman, no child, no animal-just us, our family, the eight of us?" Imagine the thoughts that crossed their minds and the conversation between them as they sat around together after a long and hard day's work. Imagine the questions, apprehension, anxiety, fear, and perhaps even trembling. Just four men and four women left upon earth. Can we imagine their feelings, emotions, and conversations? Is it possible?... God never forgot Noah; He never forgets anything. But it had been 150 days since God had spoken to Noah; 150 days since God had instructed him. It was almost like God had forgotten Noah, for one hundred and fifty days is a long time. Imagine being cooped up in a box-like structure-the ark, a house, anyplace-for 150 days. Did Noah feel forsaken, as though God had forgotten him? (*Preacher's Outline and Sermon Bible*)."

## **GENESIS CHAPTER 8**

### **XXXIX. 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 “ads” 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)."

When God “remembered” Noah, that means it was time to act.

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

**“restrained”** This gives the impression that the waters would have continued to fall through some sort of natural processes, but that God prevented it. God gave the work a rest from the rain as that is the idea of “restrained” here.

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**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”** This 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)."

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**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).

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**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.

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**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:**

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**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.

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**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**” This 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).”

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**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.**

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

Noah was more patient than I would have been after 150 days in the ark. But he wanted to be certain that the ground was dry enough for them to settle.

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**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”** This 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).”

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**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.

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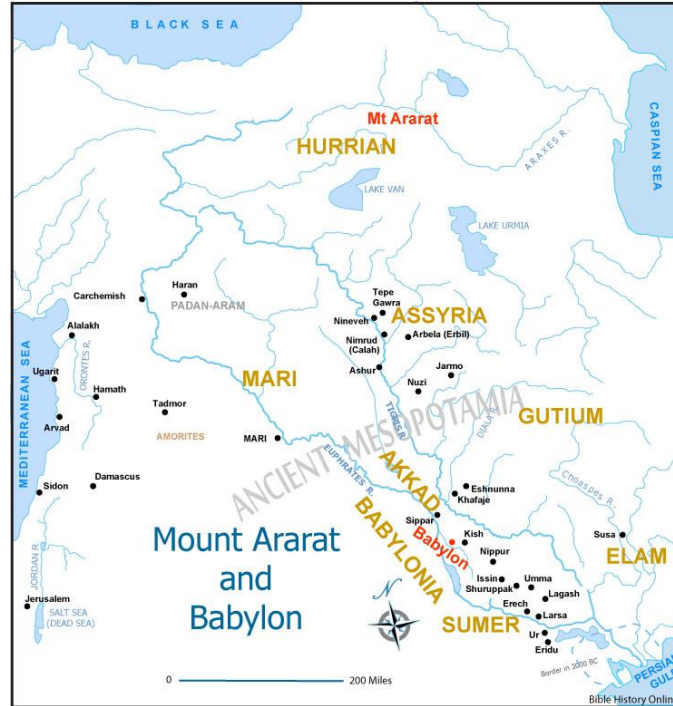
**8:13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.**

“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). Note how Noah did not become impatient and run ahead of God. He did not rush the will of God. It was God’s will for him to leave the ark, but when? What Noah needed was faith and patience in God.

**“the first month, the first day.”**

1. Six such important dates in Bible:

- A. Here, the drying up of the waters (8:13)
- B. The setting up of Tabernacle by Moses (Exo 40:2)
- C. The sanctification of cleansed-up Temple by Hezekiah (2Ch 29:17)
- D. The going up of Ezra (7:9)
- E. The giving up of strange wives (Ezr 10:17)
- F. The offering up of a bullock in Ezekiel’s future Temple (Eze 45:18). (Ethelbert Bullinger, *The Companion Bible*)



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## **XL. 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.

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**8:15 ¶ And God spake unto Noah, saying,**

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**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”** This is repeated from Genesis 1:28.

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**8:18 And Noah went forth, and his sons, and his wife, and his sons’ wives with him:**

**“Eight”**

1. The biblical number for new things.
2. With eight people going into the earth, it was a new start for the human race.
3. After the judgment of the Flood, they walked out into a new heaven (atmosphere) and a new earth. This is a type of the New Heavens and the New Earth we will see after the judgments at the end of the Millennium.

A. 2 Peter 3:10-13 **“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.”**

“But let us imagine the scene as best we can. The earth had been devastated by an enormous flood, a flood so great that it had covered even the highest mountain peaks. The vegetation of the earth-the forests, trees, bushes, fruits, and grasses of the earth-most had been uprooted and destroyed. Only seed remained, seed that had been left scattered all over the earth as the waters had receded into the lakes, rivers, caverns, and sea beds of the earth.

The earth was no longer filled with the lush green of the forests and the beautiful colors of shrubs and flowers. The earth was no longer filled with fruit-bearing trees, bushes, and vegetables. The earth Noah stepped out upon was mostly barren land, barren with debris scattered all over its surface. Uprooted trees and vegetation were lying everywhere. And remember: all the people and animals had drowned as well. Bones were probably scattered here and there among the debris. Most of the carcasses, if not all, would have decayed or been eaten by the sea creatures over the year of the flood. Only the bones would be lying among the

debris. Keep in mind also that most of the bones would have been buried from the convulsions that had taken place in the subterranean crust of the earth and from the erosion caused by the rushing waters as they flowed and settled into the beds of the earth.

"When Noah stepped out from the ark upon the earth, he stepped upon a devastated earth (*Preacher's Outline and Sermon Bible*)."

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**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.**

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#### **41. Noah's Altar and Sacrifice 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.

1. He built it:

- A. For thanksgiving of bring them through the Flood.
- B. To acknowledge the righteousness of God in this judgment.
- C. As a promise of future worship of God in this new era.

This is the first mention of the burnt offering.

1. We will see it next in Genesis 22:2.

2. The burnt offering will be further enlarged upon in Leviticus 1,6 and in Romans

12:1,2.<sup>1</sup>

A. Romans 12:1,2 **"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."**

3 It was known in the days on Noah

A. The knowledge of this offering was ancient, going back to probably before the Flood

B. When was it first offered, by whom and why?

i. We don't think Noah was the first to offer it, but his was the first recorded offering

ii. Were the offerings of Cain and Abel burnt offerings?

4. "Though his stock of cattle was so small, and that rescued from ruin at so great an expense of care and pains, yet he did not grudge to give God his dues out of it. He might have said, " Have I but seven sheep to begin the world with, and must one of these seven be killed and burnt for sacrifice? Were it not better to defer it till we have greater plenty?" No, to prove the sincerity of his love and gratitude, he cheerfully gives the seventh to his God, as an acknowledgment that all was his, and owing to him. Serving God with our little is the way to make it more; and we must never think that wasted with which God is honoured (Matthew Henry)."

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**1** The term "burnt offering" is not used in this passage but the definition and application of it are clearly seen here.

This is also the first mention of an **altar**, although we would suppose Cain and Abel (and earlier people who may have offered sacrifices before the Flood would have built altars as well.

1. Altars were used:

- A. As a place of sacrifice
- B. As a place of communion and worship
- C. As something built to commemorate a great event or a covenant

There are no revealed instructions by God regarding how and what to offer in a burnt offering or how to build an altar. These would come later.

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**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.

- 1. Our imagination is wrong (Genesis 6:5).
- 2. Our eyes are wrong.
  - A. Romans 3:18 **"There is no fear of God before their eyes."**
- 3. Our mouth is wrong.
  - A. Romans 3:14 **"Whose mouth is full of cursing and bitterness".**
- 4. Our tongue is out of order.
  - A. Romans 3:13 **"Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips".**
- 5. Our heart is wicked.
  - A. Jeremiah 16:12 **"And ye have done worse than your fathers; for, behold, ye walk every one after the imagination of his evil heart, that they may not hearken unto me."**
- 6. Our ears are rotten.
  - A. Acts 28:27 **"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."**
- 7. We have spiritual heart disease.
  - A. Jeremiah 17:9 **"The heart is deceitful above all things, and desperately wicked: who can know it?"**
  - B. Acts 28:27 **"For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."**
- 8. Our thoughts are no good.
  - A. Proverbs 24:9 **"The thought of foolishness is sin: and the scorner is an abomination to men."**
- 9. Our hands are filthy.
  - A. Isaiah 59:3 **"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness."**
- 10. Our feet are wretched.
  - A. Romans 3:15 **"Their feet are swift to shed blood:"**
- 11. Our ways are crooked.
  - A. Romans 3:16 **"Destruction and misery are in their ways:"**

All this is why we need to be born again! You can't remedy this or reform this and religion can't improve the situation of fallen man.

**"as I have done"** God takes full responsibility for the Flood. He may have used natural processes but it was all from Him.

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**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 and Kentucky" 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!

### **Spiritual Applications, Genesis Chapter 8**

Man had a new beginning but unfortunately, he still had his old nature. The new sins soon became manifested with drunkenness and some sort of sexual immorality. Man's environment has no bearing on his sin nature. Lucifer sinned in heaven, Adam sinned in a garden and Noah and his family sinned in the new world. Liberals believe that if you can change a person's environment you can make him a better person, especially if you give him an education. But you can sin as easily in a prayer room as you can in a pool hall. If you send a child to college who has been stealing apples from railroad cars, he will come back and steal the railroad. Education and environment cannot improve a person. Only the new birth can do that.

### **Major Mountains of the Bible**

Mt. Ararat (in modern Turkey), where Noah's ark came to rest (Genesis 8:4).

Mt. Carmel, where Elijah was victorious over the prophets of Baal (1 Kings 18:9-42).

Mt. Ebal (opposite Mt. Gerizim), where Moses commanded that an altar be built after the Hebrews entered the Promised Land (Deuteronomy 27:4).

Mt. Gerizim, where Jesus talked with the Samaritan woman at the well (John 4:20).

Mt. Gilboa, where King Saul and his sons were killed in a battle with the Philistines (1 Chronicles 10:1,8).

Mt. Hermon, a mountain range that marked the northern limit of the conquest of Canaan (Joshua 11:3, 17).

Mt. Lebanon, the source of cedar wood for Solomon's temple in Jerusalem (1 Kings 5:14,18).

Mt. Moriah, where Abraham brought Isaac for sacrifice (Genesis 22:2) and the location of Solomon's temple (2 Chronicles 3:1).

Mt. Olivet, or Mt. of Olives, where Jesus gave the discourse on His Second Coming (Matthew 24:3).

Mt. Pisgah, or Nebo, where Moses viewed the Promised Land (Deuteronomy 34:1).

Mt. Seir, south of the Dead Sea, the location to which Esau moved after Isaac's death (Genesis 36:8).

Mt. Sinai, or Horeb (near Egypt), where the law was given to Moses (Exodus 19:2-25).

Mt. Tabor, 6 miles east of Nazareth, served as a boundary between Issachar and Zebulun; also Barak launched his attack on Sisera from Tabor (Judges 4:6-15).

Mt. Zion, originally limited to the southwest sector (2 Samuel 5:7), was later used of all Jerusalem (Lamentations 1:4).

## 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 (**“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished.”**).
3. Canaan cursed.
4. Man to repopulate/replenish earth, fill it up again.
  - A. Compare Noah’s commission with Adam’s in Genesis 1:28. Both had to refill a devastated earth (after a flood? No flood is mentioned in pre-Adamic times).
5. Establishment of human government through the institution of capital punishment for murder

**AV**

**ESV**

**LSB**

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

1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply and **fill** the earth.

1 And God blessed Noah and his sons and said to them, “Be fruitful and multiply, and **fill** the earth.

“**replenish**” the ESV and LSB have “fill”.

Comparing Noah and Adam:

1. Both were given commissions to replenish the earth (after a flood?)
  - A. Genesis 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.”**
  - B. Genesis 9:1 **“And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.”**
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.

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**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 (like dogs, cats, cows...) have a better relationship, but wild, undomesticated animals will generally

run when they see a man. God has put an instinctive fear of man in animals. The relationship between man and animals was damaged by the fall. That original relationship will be restored in the Millennium.

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**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.

What caused the change with regard to eating animals? Before the Flood, man was vegetarian. It seems both the Fall and the Flood had a radical change on the animal kingdom. Animals may have been intelligent before the Fall and Flood. Neither Adam nor Eve were shocked to be talking to a serpent. The killing and eating of intelligent creatures would have been as troubling then as it be today. But if the animal kingdom suffered a catastrophic loss or removal of their intelligence after the Flood, then using animals for food would have been permitted. If this is correct, then we could certainly see the animal kingdom restored to that pre-Flood status of intelligence.

The environment of the earth was now radically different after the Flood. Before, the earth probably produced an over-abundance of food, more than enough to feed the human population. Now, that ability of the earth to provide such an amount of food was probably limited, which is one reason why God expanded man's diet to include animals. This would be a continued reminder of sin. Every time an animal was killed for food, it would be a reminder that something has to die in order for you to live.

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**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 **"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."**
3. After the law- Acts 15:29 **"That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well."**

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?

A. Jesus uses this language in John 6:53-56 (**"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."**).

B. 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 it.



C. 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.

D. 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”.

There are several good reasons for this restriction about eating blood:

1. It prevents disease.
2. It teaches a connection between life and the blood.
3. It reminds man of the blood of the atonement, the blood of the sacrifice, that is necessary for man to be accepted by God. Blood is the basis for atonement so it must be respected and honored.
4. We wonder if there is some sort of religious basis behind all these Dracula stories, with vampires eating blood.

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**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.

The prohibition against the shedding of man’s blood applies even to murderous animals. Guilty animals are to be stoned to death, the Mosaic law’s most common means of public execution.

A. Exodus 21:28 **“If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.”**

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**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. Murders *\*must\** be executed, there is no option. Opponents of the death penalty claim they are acting out of compassion for the guilty party, but they are really acting out of hatred against 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. A person is to bear the image of God upon earth. To kill a person is to remove the image of God from the earth. To kill a person removes the person from the earth. All that he is, all that he was and could contribute to the earth and society, and all of his love, care, concern, knowledge, strength, and contributions are removed from the earth. All that the person could have contributed to society and the earth is lost forever. Future generations are also killed, as any children the murdered person might have will now never be born. This is the reason the murderer must be executed: he must not be allowed to take other lives, to destroy God’s purpose for man, that of fellowshiping with God and of producing other followers of God.

The crime in view here is homicide, a deliberate, pre-meditated, taking of a life. Manslaughter and other accidental taking of life is treated differently, such as the establishment of the cities of refuge under the Mosaic Law.

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

1. The first blood shed is the blood of a lamb (Gen. 3).
  2. The second blood shed is that of a "shepherd" (Gen. 4:5–8).
  3. The Good Shepherd of John 10 sheds blood (Col. 1:14).
  4. The Christian has peace through this blood (Col. 1:20), is justified by this blood (Rom. 5:9), is cleansed by this blood (1 John 1:7), is redeemed by this blood (Eph. 1:7), is purged by this blood (Heb. 9:14), and is saved by this blood (Eph. 2:13).
  5. Judas goes to "the field of blood" (Acts 1:19).
  6. Pilate tries to get innocent blood off his hands (Matt. 27:24).
  7. Mystery Babylon is guilty of the blood of saints and martyrs (Rev. 17:5,6).
  8. Her followers drink blood (Rev. 16:6).
  9. Blood is forbidden in both Testaments.
  10. Christ's garment at the Second Advent is dipped in blood (Isa. 63; Rev. 19:13).
  11. Both Testaments are instituted with blood (Heb. 9:8–22).
  12. "Innocent blood" is always avenged (Matt. 23:35; 2 Kings 9:26).
  13. The Christian will dip his feet in blood at the Second Advent! (Psa. 58:10, 68:23).
- (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 238)."

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

This is a repeat of Genesis 1:28.

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

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**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 Genesis 9:9
4. All living creatures- Genesis 9:10,12-17

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**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.**

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**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

A. Psalm 32:6 **“For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.”**

B. Matthew 7:25-27 **“And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.”**

2. Satanic persecution

A. Revelation 12:15,16 **“And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.”**

3. Isaiah 54:9 **“For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.”**

The next time the Lord destroys the earth, it will be by fire.

A. 2 Peter 3:7 **“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”**

Elements of this covenant:

1. The regulation of seasons (Genesis 8:22; 9:11).

A. This helps man regulate his agricultural activities.

2. Repopulation of the earth (Genesis 9:1,7).

3. The supremacy of man: to rule over the earth (Genesis 9:2).

4. The provision of food for man (Genesis 9:3,4).

5. The establishment of human government and of capital punishment (Genesis 9:5-7)

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**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.

**“perpetual generations”** This means generations forever.

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**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.**

God makes a covenant with a planet!

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**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:**

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**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.

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**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.

Of course, the modern Sodomites have stolen the symbol of a rainbow. In Scripture, the rainbow is a picture of the grace and mercy of God. Under the Sodomites, it is a picture of sin and the worst kind of sexual perversions imaginable. It is a symbol of their hatred of God.

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**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.

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#### **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.**

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

You can trace your lineage back to one of these three men. If you are European, it would be Japheth. If you are black, it would be Ham. If you are Asian, it would be Shem. This includes American/Canadian Indians.

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#### **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.

The rabbis actually teach that Satan helped Noah plant this vineyard.

**“husbandman”** “The word is formed from the word “husband”, from the Old Norse “husbondi”, originally referring to a landowning peasant or master of a house. “Hus” is the word for “house”.

A husbandman is a man who tills or cultivates the soil, a farmer (Laurence Vance, *Archaic Words and the Authorized Version*, page 187)."

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**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.

"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 on the Pentateuch*, page 98)".

Sinning in one's old age has also happened to some other godly men.

1. Moses sinned in the latter years of his life by disobeying God in his anger and frustration, and was not allowed to enter the promised land because of his disobedience.

A. Numbers 20:7-13 (Numbers 20:12 **"And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."**)

2. David sinned in the latter years of his life by committing adultery with Bathsheba and having her husband killed (2 Samuel 11:1-27).

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**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 or other act of perversion 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). But it would appear although Noah's family was living in a new world, the old sins from the days before the Flood were still with them.

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

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**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.

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**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.

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**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. The rabbis claim that Ham castrated Noah, thus made him unable to father a fourth son. Why Ham would want to castrate his father is not expanded upon in the rabbinical commentaries.

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#### **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 unmovable. 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*, pages 257-258)."

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 an introvert. He can take orders and he can

follow. Where he respects his leaders, he will go to the death for them, and where he loses respect for his leaders, they are in danger of dying (suddenly) themselves! "Paris Peace Talks" are a joke to a real Shemite. He doesn't think that way at all. He thinks simply and straight—right to the point. While Japheth jockeys for "position," Shem sits back and laughs at him. Shem will respect an atom bomb, but not the smiles and handshakes of a "foreign devil" trying to use Catholics to run his country. Shem is about three times smarter than you give him credit for being, and to him nothing could be more ludicrous than "bargaining at a peace table." His plans are already made 10 years ahead of time, and nothing short of an A-bomb would change them or stop them. You don't mess with Shem. You whip him or you leave him alone. Rudyard Kipling's "Ballad of the East and West" shows a clearer grasp of Shem's thinking processes than any paper delivered (or speech made) by any Secretary of State in the last thirty years. MacArthur knew Shem; General Stillwell knew Shem...A pure-blooded Shemite is tough to fight. He can run three days on a bowl of rice and put up with fighting conditions that would drive Japheth out of his mind. In America, it took the white man 200 years to whip him, when Shem was out armed and outnumbered for half that length of time. If you kill him five to one in Asia, you will lose all your men, and he will still have 4,000,000 left when the slaughter is through. You don't mess with Shem. You can talk "turkey" and get "squared away" sitting around a table with Dutchmen, Swedes, Irishmen, and Englishmen, but you won't buffalo Shem. Shem reads you before you figure out about what to bargain with him. Shem honors his ancestors, reverences their spirits, and practices self-denial. In an environment of sudden death, tidal waves, earthquakes, fires, famines, and floods, he is prone to suicide and has the highest mortality rate of the three races. He is a hard worker and has a strong back. His staple diet is rice and fish, and he is an excellent cook of vegetables. If he respects you and honors you, you can trust him with your wallet and your car, and if he does not respect you, you are not safe turning your back on him. He can copy anything that a German invents—which an American will buy! He can make anything cheaper than a European can make it, and he lives frugally, no matter what his income is. (Peter Ruckman, *The Bible Believer's Commentary on Genesis*, pages 259-260)."

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**9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.**

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.

"The Europeans are destined to take the American Indians' "tents" away from them, which they do... I am sitting now in territory that belonged to the Seminoles I am in "their" tents (Peter Ruckman, *Ruckman Reference Bible*, page 21)."

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#### **46. The Days of Noah 9:28,29**

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

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**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.

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### **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.**

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### **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
2. Magog- Ezekiel 38:2; 39:16; Revelation 20:8.
  - 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.
      - a. This is where Jonah was fleeing to in Jonah 1.
    - iii. Kittim. Cyprus
    - iv. Dodanim
      - a. Sometimes referred to as Rodanim
      - b. The Rhodian islands in the Aegean Sea
  - C. They were merchants, Ezekiel 27:13.
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.
  - C. They were merchants, Ezekiel 27:13.
  - D. Gog was their chief prince, Ezekiel 38:2,3; 39:1.

6. Meshech

- A. Tubal
- B. Magog, and some northern nations
- C. Some think this is modern Magog, Tubal and Meshech is Russia.
- D. Were merchants, Ezekiel 27:13.
- E. Gog was their chief prince, Ezekiel 38:2,3; 39:1.

7. Tiras

- A. Thracians
- B. The Tyrsenoi, a people occupying the coast islands of the Aegean Sea

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

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

Togarmah figures in Ezekiel 38:3-6, leading up to the Battle of Armageddon.

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

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**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.

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**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.

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

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

**Nimrod**, the 13<sup>th</sup> 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

A. Compare with Micah 7:2 **"The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net."**

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*, page 274)."

5. He was a prime force in the building of the Tower of Babel in chapter 11.

6. Also see 1 Chronicles 1:10 **"And Cush begat Nimrod: he began to be mighty upon the earth."**

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 Tower 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 on the Pentateuch*, page 117)."

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**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.

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**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.

A Biblical unfolding of Babylon:

1. Founded by Nimrod (called the land of Shinar). Founded upon rebellion from God.  
A. Genesis 10:10.
2. Tower of Babel incident here. First attempt at a Satanic attempt to unify mankind against God.  
A. Genesis 11:1-9
3. Men of Babylon were resettled in Israel by the Assyrians.  
A. 2 Kings 17:24 **"And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."**
4. Hezekiah's treasure would be carried to Babylon and his sons would be exiled there.  
A. 2 Kings 20:16-19 **"And Isaiah said unto Hezekiah, Hear the word of the LORD. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah unto Isaiah, Good is the word of the LORD which thou hast spoken. And he said, Is it not good, if peace and truth be in my days?"**
5. The Babylonian Captivity of 70 years.  
A. 2 Kings 24,25.
6. Manasseh carried captive to Babylon in judgment.  
A. 2 Chronicles 33:11 **"Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon."**
7. Babylon associated with Rahab.  
A. Psalm 87:4 **"I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there."**
8. A judgment pronounced upon Babylon.  
A. Psalm 137:8,9 **"O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us. Happy shall he be, that taketh and dasheth thy little ones against the stones."**
9. Isaiah's burden of Babylon.  
A. Isaiah 13:1-22
10. Satan likened to the king of Babylon.  
A. Isaiah 14:4-26
11. Babylon is fallen.  
A. Historically
  - i. Isaiah 21:9 **"And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground."**

- B. Prophetically
    - i. Revelation 14:8 **“And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”**
  - 12. Destruction of Babylon.
    - A. Isaiah 47:1-15
    - B. Isaiah 48:14 **“All ye, assemble yourselves, and hear; which among them hath declared these things? The LORD hath loved him: he will do his pleasure on Babylon, and his arm shall be on the Chaldeans.”**
  - 13. Be not afraid of the King of Babylon.
    - A. Jeremiah 42:11,12 **“Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.”**
  - 14. Jeremiah’s prophecy of Babylon’s downfall.
    - A. Jeremiah 50:1-52:34
  - 15. Babylon- the head of gold in Nebuchadnezzar’s dream.
    - A. Daniel 2:31-38
  - 16. Nebuchadnezzar’s image of a man (humanism) set up in the plain of Dura, in Babylon, and worship of this image commanded in Daniel 3
  - 17. Babylon likened to a lion with the wings of an eagle, that came up out of the sea.
    - A. Daniel 7:1-4
  - 18. A bitter and hasty nation.
    - A. Habakkuk 1:6-11
  - 19. Abraham came out of the land of the Chaldeans.
    - A. Acts 7:4 **“Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.”**
  - 20. Peter wrote from Babylon, and there was a church there.
    - A. 1 Peter 5:13 **“The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.”**
  - 21. Final doom.
    - A. The fall of economic, religious and political Babylon in Revelation 17,18.
- In summary, Babylon represents a system (political, economic, spiritual) that is opposed to the Kingdom of God. It is the antithesis of everything godly and right. It offers itself as an alternative to the Kingdom of God.

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**10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,**

See Micah 5:6 **“And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.”**

Rehoboth- “there is room”. The Methodists set up a camp-meeting ground in days past at what is now known as Rehoboth Beach, Delaware.

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**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,**

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

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

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**10:16 And the Jebusite, and the Amorite, and the Girgasite,**

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

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

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**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.**

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## **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.**

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

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

Uz is 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 (“**And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother's name was Joktan.**”).

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” the 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.

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**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.

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

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

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**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.**

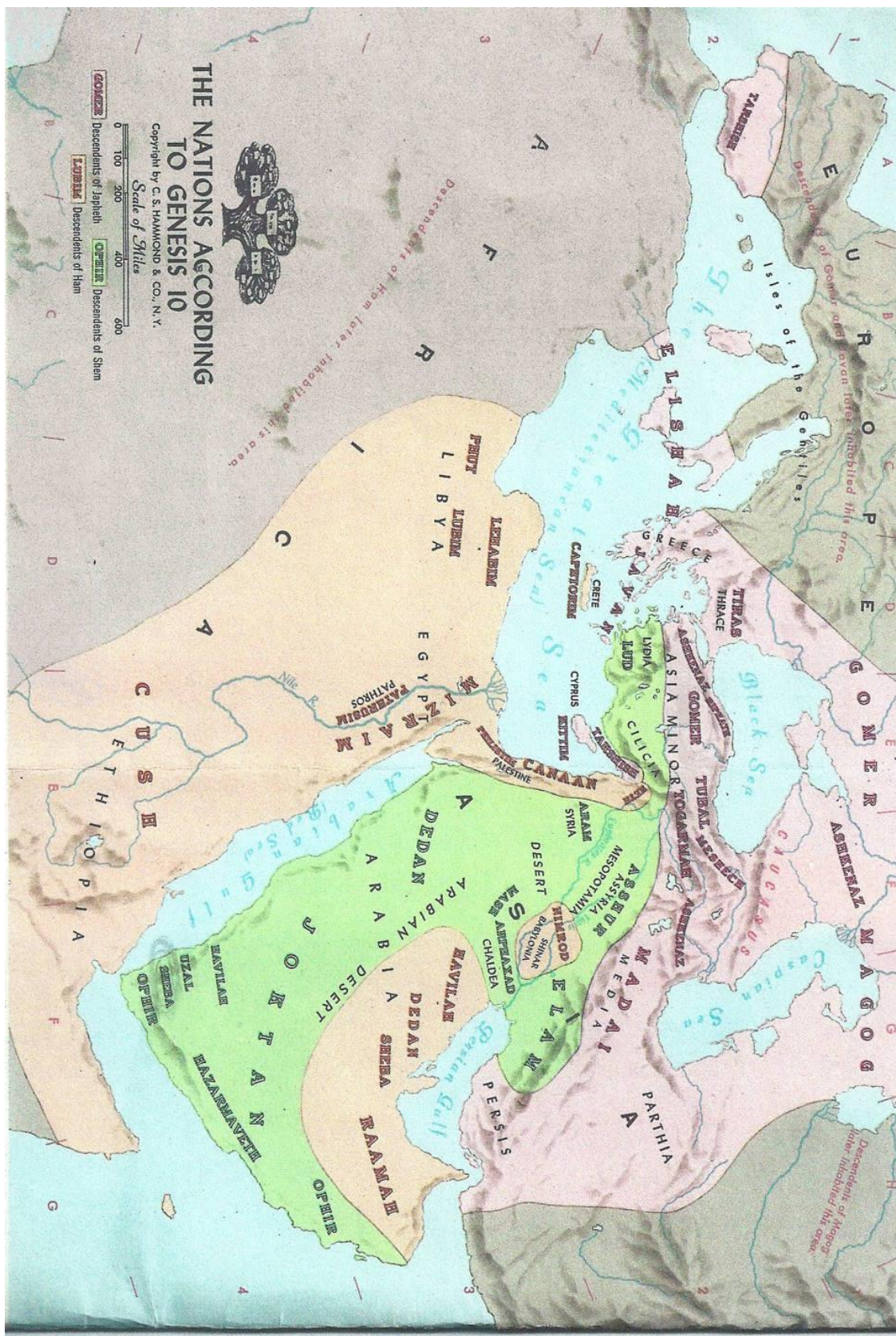
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**10:31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.**

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**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.

Was this "one" language Hebrew or something similar to it?

"There are similar accounts of the Tower of Babel and the confusion of tongues found around the world - many of them recorded centuries before missionaries ever brought a Bible into those areas. Unmistakable narratives of the Genesis 11 event are found in Assyria and Babylon, Sumeria and Greece, and among the Toltecs and the Cholutans. The Chinese, the Hindus, and the Persians tell us of the divisions of speech by a Supreme God. The Estonians and the Irish and the American Indians tell us of the same thing (O Talmadge Spence, *Foundations Bible Commentary on The Pentateuch*, page 121)."

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**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.**

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

"they said one to another" Nation spoke with nation and people spoke with people. This "United Nations" or rebellion was universal among the nations.

Brick was usually sun-dried, but they baked the bricks in their haste in their rebellion against God. There may not have been enough stone in the Plain of Shinar to build so they had to make brick for a project of this size,

"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)."

"In the Hebrew, there are eleven pronouns ("they," "us," "we," etc ..) which emphasizes, so much, the combined unity (or, we should say union) of this effort against the Lord. Let us note this emphasis on union.

1. The union of speech. "They said one to another" (Genesis 11:3).
2. The union of labor. "Go to, let us make brick, and burn them thoroughly" (Genesis 11:3).
3. The union of politic. "Let us build us a city" (Genesis 11:4a).
4. The union of purpose. "And a tower" (Genesis 11:4b).
5. The union of religion. "Let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Genesis 11:4c).

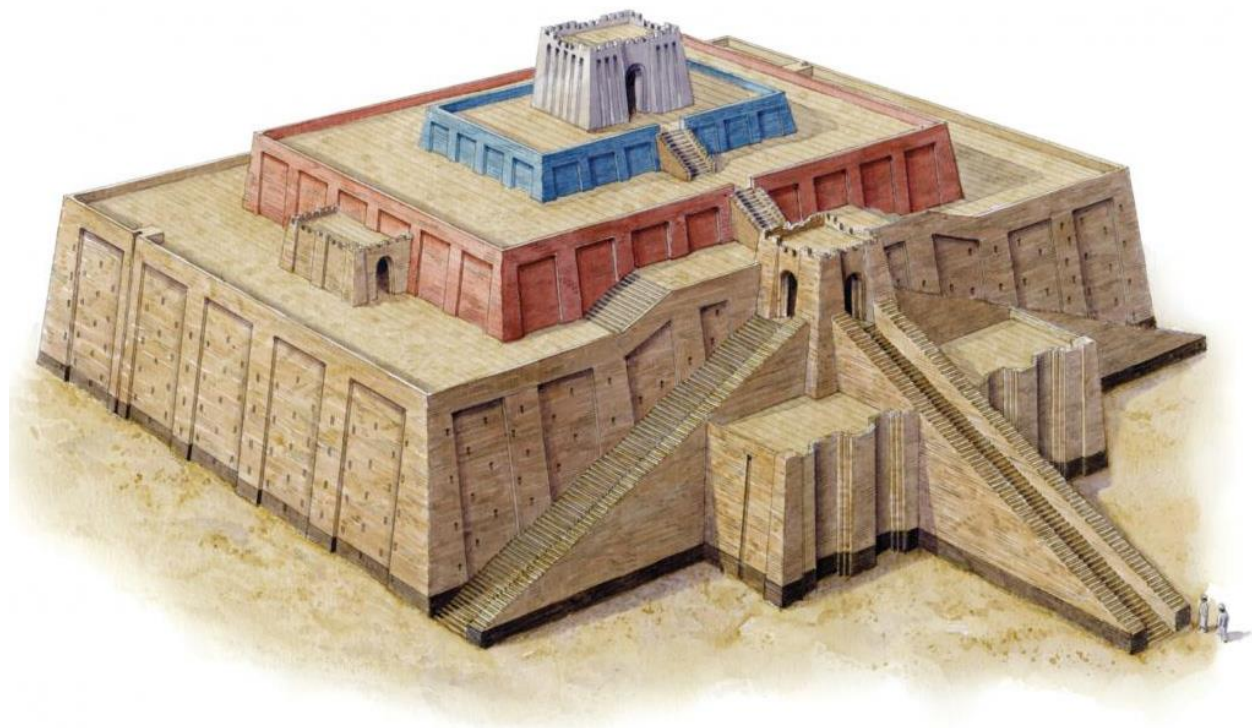
This union of language, industry, government, and purpose was aimed in the great union of religion. They wanted to make a name for themselves in contrast and in opposition to the name

of the Lord. This was motivated by the fact that they were determined to oppose any further scattering by the Lord with a flood or judgment against man. Here again, Nimrod instructs us in these matters. He was against the Lord – the Name upon which men had begun to worship and call (4:26). He was a mighty hunter of men before the Lord in drawing them away from the true religion. Again, the building of a city is associated with the wicked, as it was in the case of Cain (4:17) and Nimrod (10:11) (O Talmadge Spence, *Foundations Bible Commentary on The Pentateuch*, pages 122-123)."

\*\*\*\*\*

**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. The tower may have been a ziggurat. "Ziggurats are temple-towers found throughout the area of ancient Mesopotamia. They were commonly built of sun-dried mud and straw bricks held in position with bitumen as mortar. Stairways ascended to the top of these structures, where a small temple/shrine sat on the summit. The illustration depicts the Ziggurat of Nanna at Ur, which was constructed during the reign of Ur-Nammu (c. 2113–2095 B.C.). Its area covered 150 x 200 feet (46 x 61 m), and its height was 80 feet (24 m). It is commonly believed that this type of structure was being built in the Tower of Babel episode (Gen. 11:1–9). The text indicates that the builders of Babel had discovered the process of making mud bricks and that they employed "bitumen for mortar" (v. 3). Based on that invention, the builders decided "to build ... a tower with its top in the heavens" (v. 4) (*ESV Study Bible notes*)."



**"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".

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 Genesis 9:15.
2. It was built in defiance of God's command to Noah and his sons to fill and replenish the earth in Genesis 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. They may have been jealous that God was dwelling in heaven while they were on earth. Why should God reserve heaven for Himself?

This is a picture of false religion- climbing to heaven by your own works. God had given the human race a new start and this is how they responded.

**"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.

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

**"children of men"** They did not style themselves as "children of God". Their rebellion against and rejection of God is seen in this term. Man always wants to "make a name for himself" at the expense of glorifying God.

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**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.

"In his very interesting book, *The Story of Language*, Mario Pei world-famous linguist and authority, states: "If there is one thing on which all linguists are fully agreed, it is that the problem of the origin of human speech is still unsolved." He further adds: "What are the chances that modern linguists, equipped with the powerful aids of present-day science, may one day break down the veil of mystery that enshrouds the origin of language? Frankly, very slight." He points out again, "Against them stands one imposing fact. If they were true (the so-called

theories), language would have arisen as a series of isolated monosyllabic grunts, groans, and wheezes, later refined and combined to form words. We might then expect to find such among primitive and backward groups...Such is emphatically not the case (O Talmadge Spence, *Foundations Bible Commentary on The Pentateuch*, page 119)."

1. Evolution certainly cannot explain languages. According to evolutionary theory, early languages should be simple, with increasing complexity over time. But this not the case. Ancient languages, like Greek, Latin Hebrew or Sanskrit, are very complex, more so than modern languages. American Indian languages are extremely complex as compared to more "advanced" European languages, yet this should not be the case of human evolution was true. Languages started complex and have simplified over time, where evolution states the opposite should be the case.

2. Today, man still cannot deal with the language problem. A "universal auxiliary language" or an "inter-language" has been proposed that all men could learn in addition to their native language. This would enable differing language groups to communicate. Many such languages have been developed and proposed, such as Volapuk, Esperanto, Novial and Interlingua, but none have been successful. Esperanto is the most widespread inter-language but it only has a few million users as best and it shows no hope of being universally adopted, although it did almost get to that point after World War I.

Wikipedia currently lists 91 languages with at least 10 million speakers ([https://en.wikipedia.org/wiki/List\\_of\\_languages\\_by\\_number\\_of\\_native\\_speakers](https://en.wikipedia.org/wiki/List_of_languages_by_number_of_native_speakers)). Currently, there are over 6,900 languages in the world (<https://www.linguisticsociety.org/content/how-many-languages-are-there-world>).

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 **"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 went down to "investigate" the sins of Sodom."**
3. Genesis 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. , God promised He would go down into Egypt with Jacob."**
4. Exodus 3:8 **("And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.")** and Acts 7:34 **("I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.")** when God came down to see the sufferings of His people in Egypt
5. Exodus 19:11 **"And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai."**, when God prepared to give Israel the law
6. Numbers 11:17 **"And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."**, to anoint the 70 elders of Israel
7. Psalm 72:6 **"He shall come down like rain upon the mown grass: as showers that water the earth."**, in refreshment

8. Psalm 144:5 (“**Bow thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.**” and Micah 1:3 (“**For, behold, the LORD cometh forth out of his place, and will come down, and tread upon the high places of the earth.**”), in judgment

9. Isaiah 64:1 “**Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,**”, a prayer for the second coming.

10. John 4:49 “**The nobleman saith unto him, Sir, come down ere my child die.**”, 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.

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**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.

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**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.**

Babel= confusion. We also get our word “barbarian” from this, meaning “one of a strange speech” or “one who stutters”.

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Ages listed in Genesis 11:

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

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.

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## **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:**

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

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

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

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

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

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**11:16 And Eber lived four and thirty years, and begat Peleg:**

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

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

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

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

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

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

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

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

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

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

“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*, pages 308-309).”

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**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- Genesis 11:27
  - A. Haran begets Lot, which makes Lot Abram’s nephew- Genesis 11:27
2. Haran died relatively young, before Terah died- Genesis 11:28
  - A. Haran dies in Ur- Genesis 11:28
3. Abram and Nahor take wives- Genesis 11:29
  - A. Abram marries Sarai- Genesis 11:29
    - i. Sarai was barren- Genesis 11:30
  - B. Nahor marries Milcah- Genesis 11:29
    - i. Milcah was the daughter of Haran, so he married his sister-in-law  
Genesis 11:29
4. Terah takes Abram, Sarai and Lot out of Ur into the land of Canaan- Genesis 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- Genesis 11:31
6. Terah dies in Haran at age 205- Genesis 11:32
7. **THEN** God calls Abram in Genesis 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- Genesis 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 Charran.”** There was an appearance to Abram sometime between the trip from Ur to Haran although Moses does not mention.

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- Genesis 11:26,27,28,29,31

2. Haran as a town- Genesis 11:31,32; 12:4

Name	Meaning	Genesis reference
Ur	Light	11:28
Haran	Parched, Mountain	11:31
Canaan	Merchant, Trafficker	11:31
Sichem (Shechem)	Shoulder	12:6
Moreh	Teacher	12:6
Bethel	House of God	12:8; 13:3
Hai (Ai)	Heaps	12:8; 13:3
Egypt	Dual Lands?	12:10
Jordan, Plain of	Descending	13:10
Mamre, Plain of	Fatness, Strength	13:18
Hebron	Fellowship, Communion	13:18
Dan (Laish?)	Judging	14:14
Hobah	On Left Hand	14:15
Damascus		14:15
Shaveh Valley, Plain		14:17
Mamre		18:1
Gerar	Circle, Region	20:1
Berr-sheba	Well of Seven, Oath	21:31; 22:19
Moriah (-jireh)	Lord (Jah) Provides	22:2
Jehovah-jireh		22:14

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).



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*, page 312).”

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**11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.**

” The ancient city of Ur lies 186 miles (300 km) southeast of modern Baghdad on a bend of the original course of the Euphrates River. Major excavations took place at the site in 1922–1934 under the direction of Sir Leonard Woolley. Ur became an important city in Mesopotamia near the end of the third millennium B.C. The governor of Ur, a man named Ur-Nammu (c. 2113–2095 B.C.), brought the city to great prominence. He took the titles “King of Ur, King of Sumer and Akkad.” Thus was founded the Third Dynasty of Ur (2113–2006 B.C.). This period was one of great peace and prosperity, the high point of the city’s existence. This diagram of the city represents the Third Dynasty of Ur, and it includes a central palace and a temple complex. The latter has as its center the Ziggurat of Ur-Nammu that is dedicated to the moon god Nanna. Ur was the birthplace of the Hebrew patriarch Abraham (Gen. 11:27–32), and the plan represents the city that he would have been familiar with (*ESV Study Bible* notes).”

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**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.**

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

This was a very serious problem in the ancient world.

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**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.

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### **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, dwelt 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 have 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").

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### **Spiritual Applications, Genesis Chapters 10,11**

God designed man to live in nations, then He separated the nations into differing languages, cultures and geographies. In His sovereignty, God determined what nationality they would have. We should take a measure of pride in our heritage, but not go overboard with it.

Language is especially important to a people. I like to read Tolkien and his Lord of the Rings books but I find his constructed languages (Quenya, Sindarin...) more interesting. Tolkien understood you cannot separate a people from their language. Even today, Jews will speak Hebrew for that is their language and it helps define their culture and identity as a people. We do not wonder that Liberals seek to control language today, in re-defining words and definitions. He who controls the language and the definitions of words controls the argument.

George Orwell understood this as he wrote 1984. His Newspeak was designed to make "thought-crime" impossible, as there would be no words available to express unapproved ideas. One character who was working on Newspeak was a man named Syme, who delighted in "destroying words". He would say "You think, I dare say, that our chief job is inventing new words. But not a bit of it! We're destroying words — scores of them, hundreds of them, every

day. We're cutting the language down to the bone... You don't grasp the beauty of the destruction of words. Do you know that Newspeak is the only language in the world whose vocabulary gets smaller every year?...Don't you see that the whole aim of Newspeak is to narrow the range of thought? In the end we shall make thoughtcrime literally impossible, because there will be no words in which to express it. Every concept that can ever be needed, will be expressed by exactly one word, with its meaning rigidly defined and all its subsidiary meanings rubbed out and forgotten. Already, in the Eleventh Edition, we're not far from that point. But the process will still be continuing long after you and I are dead. Every year fewer and fewer words, and the range of consciousness always a little smaller. Even now, of course, there's no reason or excuse for committing thoughtcrime. It's merely a question of self-discipline, reality-control. But in the end, there won't be any need even for that. The Revolution will be complete when the language is perfect. Newspeak is Ingsoc and Ingsoc is Newspeak,' he added with a sort of mystical satisfaction. Has it ever occurred to you, Winston, that by the year 2050, at the very latest, not a single human being will be alive who could understand such a conversation as we are having now?"

The confusion of languages did not stop man's sinning or desire to unify against God. The confusion of the languages just slowed it down a bit, but once sinful man learned to cope with inability to speak with other peoples, he was right back on track in his sin and rebellion. One proposed away around this confusion of languages was the development of "International Auxiliary Languages", a, "interlanguage" that was neutral and easy of everyone to learn so they could communicate across linguistic barriers without abandoning their own religion. There have been "unofficial" international languages in history, such as Latin or French. English fills that role today. But it was believed that if there was a neutral international language, more people would be willing to use it. These projects have included Esperanto and Interlingua, among dozens of others, but none have been as successful as was hope by their developers.



**SUMMARY- LIFE OF ABRAHAM (references in Genesis unless otherwise noted)**

1. First mention- 11:26
  - A. Named Abram
  - B. Lived in Ur of the Chaldees 11:28
  - C. Father was Terah 11:26
    - i. He died in Heran 1
2. Wife was Sarai- Genesis 11:29
  - A. They were half-brother and half-sister 20:12
  - B. Sarai was barren 11:30
3. Terah took his family and left Ur 11:31
  - A. Lot went with them. He was Abram's nephew 11:31
  - B. They were heading for Canaan- Genesis 11:31
4. Giving of the Covenant 12:1-3
  - A. Initial call to separate himself from his family 12:1
5. Abram and his family departed from Haran 12:4
  - A. Abram was 75 years old at this time 12:4
6. Abram comes into Canaan 12:5
7. Covenant repeated 12:7
8. Abram builds his first altar in Sichem 12:7
9. Moved to a location between Bethel and Hai 12:8
10. Abram builds his second altar 12:8
  - A. Abram called on the name of the Lord 12:8
11. Abram journeyed to the south 12:9
12. Famine and trip to Egypt 12:10-20
  - A. Abram lies about Sarai 12:12
13. Abram's wealth 13:2
14. Returns to the area between Bethel and Hai 13:3
  - A. He returns to the altar of Genesis 12:8
  - B. He calls upon the name of the Lord 13:4
15. Strife and separation from Lot 13:5-13
  - A. This was God's way of getting the negative influence and strife of Lot out of Abraham's house.
16. Covenant repeated 13:14-17
17. Abram dwells in the plain of Mamre at Hebron 13:8
18. Abram builds his third altar 13:8
19. Abram rescues Lot from being a prisoner of war 14:13-16
20. Abram meets the King of Sodom and the King of Salem 14:17-24
  - A. He rejects the King of Sodom 14:22-24
  - B. He tithes to the King of Salem 14:20
21. Covenant repeated 15:1-21
  - A. Abram believes God and it is counted to him for righteousness 15:6; Romans 4:18,19
22. The incident with Hagar 16:1-16
  - A. Ishmael born 16:15
    - i. Abram was 86 years old at this time 16:16
23. The Call to Holiness 17:1-18
  - A. **"Let us go on to perfection"**- Hebrews 6:1.
24. Circumcision instituted- 17:9-14,23
  - A. Abraham was 99 years old when he was circumcised 17:24
25. Abram's name changed to Abraham 17:5
  - A. Sarai's name changed to Sarah 17:15

26. God and two angels visit Abraham 18:1-22
27. God tells Abraham of his intention to destroy Sodom and Gomorrah and Abraham's intercession 18:23-33
  - A. Abraham witnesses the destruction of the cities of the plain and the deliverance of Lot 18:27
28. Abraham had a place where he stood before the Lord 18:27
29. Abraham journeys south to Gerar 20:1
30. Abraham lies about Sarah again for fear of Abimelech 20:2-18
31. Birth of Isaac, fulfillment of God's promise 21:1-8
32. Hagar and Ishmael cast out 21:9-21
33. Abimelech and Phichol make a covenant with Abraham 21:22-32
34. Abraham plants a grove in Beersheba and calls on the name of the Lord 21:33
35. Abraham dwells in the Philistine's land many days 21:34
36. The testing of Abraham 22:1-14
  - A. Abraham's testimony of perfection and maturity.
37. Covenant renewed 22:15-19
38. Abraham dwells at Beersheba 22:19
39. Death of Sarah 23:1,2
  - A. She was 127 years old at her death.
40. Abraham purchases a burial cave 23:3-20
41. Securing a bride for Isaac 24:1-67
42. Abraham's second family in his old age 25:1-6
43. Death of Abraham 25:7-10
  - A. He was 175 years old at his death 25:7

#### **DIRECT COMMUNICATIONS TO ABRAHAM**

1. Abraham is called out of the land of his kindred. 12:1.
  2. Abraham is given the promise of the land of Canaan. 12:7.
  3. Abraham's promise of the land is furthered. 13:14.
  4. Abraham is given the promise that his seed would be perpetuated through Isaac. 15:1.
  5. Abraham's covenant is confirmed and made everlasting, and Circumcision is established. 17:1.
  6. Abraham's seed would be Isaac, as revealed through the Angel of the Lord. 18:1.
  7. Abraham's covenant is confirmed again after the Offering of Isaac is committed. 22:1.
- (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, pages 195-196).

Abraham's life can be easily divided into two great segments: (1) The Call Out of Sin, and (2) The Call Into Perfection. When Abraham was seventy-five years old he was called, spiritually, out of sin. (Gen. 12: 1-4). When Abraham was ninety-nine years old he was called into perfection. (Gen. 17: 1) (O. Talmadge Spence, *The Quest for Christian Purity*, page 122)."

<b><u>Abraham's Timeline</u></b>		
<b><u>Event</u></b>	<b><u>Age of Abraham</u></b>	<b><u>Genesis</u></b>
Abram departs from Haran, enters Canaan	75	12:4-5
Abram fathers Ishmael with Hagar	85-86	16:3-4
Abraham fathers Isaac with Sarah	100	21:5
Abraham's wife Sarah dies	137	23:1
Abraham's son Isaac marries Rebekah	140	25:20
Abraham dies	175	25:7

## GENESIS CHAPTER 12

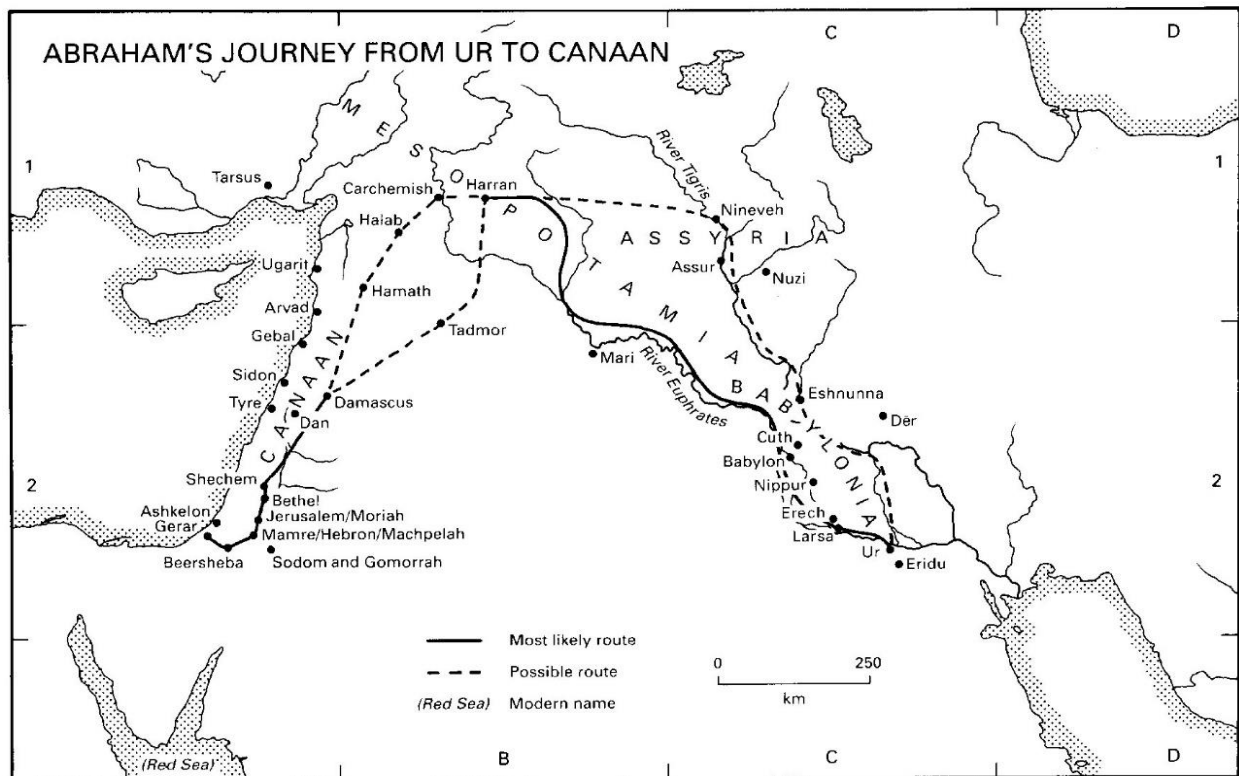
We now move into the biographies of the patriarchs, which is presented:

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.

Abraham's life can be divided into two parts:

1. The Call Out of Sin- Genesis 12-16
2. The Call Into Perfection- Genesis 17 onward



### 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 or about the events that led to his knowing God. 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.

The doctrine of election is seen here. It is not “unconditional” election as God always has His reasons for doing what He does and choosing whom He does, although He usually does not tell us what the basis is, except for His foreknowledge (1 Peter 1:2 **“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.”**)). God did choose Abraham, out of an idolatrous environment, and Abraham alone, out of the millions on earth in that day, so be the founder of a new nation.

We also see:

1. God chose a man, not a committee, not a nation, not a denomination, not a theological system, but a man to do His work.
2. We don't know why God chose Abram and not another man. There was something in Abram's character that God knew He would work with.
3. God discriminated against every other nation in His deliberate choice of Abram. He may have been from Ur but Abram would never be known as “Abram the Urite”. God would create a totally new nation to be His people at the expense of all the other nations of the earth.

**“Get thee out of thy country”** not “stay in”. Abram was to totally separate from his people, his family, his hometown and his religion. God is a god of separation, not integration. Beware of any politician or religious leader who is talking about “bringing people together”.

**“unto a land that I will shew thee”** God didn't identify the land or even tell Abram what his final destination would be (Hebrews 11:8 **“By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.”**), but He would point Abram in the right direction. God prepares a city, instead of a country in Hebrews 11:16 **“But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”**, but Abram goes seeking a country, not a city, in Genesis 12:1-4.

The human race had once again deteriorated into depravity; thus God was intervening in human history. He called and appointed Abram to father a new race of people, a people who were to carry on the godly line and give birth to the promised seed and Savior. It would also be through this new people that God would give humanity the Scriptures.

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**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 promises to Abraham include:

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



These are unconditional promises, which means God will fulfill it regardless of what Abraham did or did not do. He could make such promises with Abraham for God knew that Abraham was such a man with whom God could make unconditional promises with, because of his faithfulness. David was the same kind of man.

We are not going to refer to this as a covenant because the word is not used in this chapter. "Covenant" is not used until Genesis 15:8 with reference to Abraham. Even Paul recognizes that God made "promises" to Abram in Galatians 3:29.

The rabbis say "Since traveling causes three things: 1) it diminishes procreation, 2) it diminishes money, and 3) it diminishes fame (lit. name), therefore, he required these three blessings, namely that He blessed him concerning children, concerning money, and concerning fame."

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**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.**

This blessing goes through Abraham and the nation of Israel. It goes through nothing else. If you want this blessing, then you have to bless Israel. The ultimate fulfillment of this promise will be in the Millennium, where all nations will be blessed by and through Israel. God will curse any man (or nation) who curses the descendants of the twelve tribes of Israel. Conversely, God will bless any man (or nation) who blesses the descendants of the twelve tribes of Israel.

"The classes of Bible rejectors who will resent this deduction will be:

1. British Israelites ("The World Tomorrow," etc.) who want the English-speaking people to be able to claim the promise.
2. Roman Catholics who wish to put an "anathema" on anyone who did not subscribe to the dogmas instituted at the Council of Trent, 1546. (This includes all Jews who reject the New Testament.)
3. Reformed and Presbyterian "cultured Christians" who pervert Galatians 3:29 to mean that everything God promised Abraham is for the church (this is "Replacement Theology"- jpc).
4. Arabs in the land of Palestine who think that the Jew is only one of several people who has a right to the land (or who outwardly deny that the Jew has any right to the land- jc).
5. Anti-Semitic writers who think that the "Protocols" are the product of "Khazars" in Russia who plan to take over the Gentile "World Bank."
6. Modern educators and scientists, who long ago put the word "curse" into the same section of their filing cabinet as "blood of Christ," "virgin birth," "bodily resurrection," and "Holy Bible." (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 320-321).

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#### **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.**

The rabbis are all over the place when they try to guess how old Abram was when he came to his knowledge of God. A general consensus is that he was 40 years old, which they call the "age of understanding". If that is true, Abram would have spent 35 years in Haran before

leaving. What was he doing during those 35 years? The rabbis claim he was both seeking God and trying to convert his neighbors. If this is true, Abram was trying to be a light for God in an idolatrous city. But there came a time when Abram had to leave his puritan life and start his pilgrim life.

**“Lot went with him”** Lot is a continual source of trouble until he leaves, and then he causes trouble after he leaves (Genesis 14:1-15). The original commission to Abram did not include Lot so Abram had no business bringing him along.

Abraham was called out.

Abraham went out.

Abraham stayed out. He never went back to the old life, the “old hometown” or the old religion.

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**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 **“Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed. This is the land that yet remaineth: all the borders of the Philistines, and all Geshuri,”** ).

It is interesting that these people are referred to as “souls”. Souls really are people as a person is a soul, so it is accurate to refer to a person as a soul.

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## **55. First Giving of the Promises to Abram 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.**

Sichem and the border of Canaan were about 300 miles apart.

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. Since “the Canaanite was then in the land”, Satan already had a foothold in the Promised Land. Trying to get the Canaanite out of your Promised Land will not be easy and will require a lifetime dedication to the warfare.

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 Canaanites will not cease.

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6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite <i>was</i> then in the land.	6 Abram passed through the land to the place at Shechem, <b>to the oak of Moreh</b> . At that time the Canaanites were in the land.	6 And Abram passed through the land as far as the site of Shechem, <b>to the oak of Moreh</b> . Now the Canaanite <i>was</i> then in the land.
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**“plain of Moreh”** Both the ESV and LSB have “oak of Moreh”. “This confusion comes from trying to make the Hebrew word “Elon” mean “oak.” The word for “oak,” however, is not “Elon” but ‘ul (or ‘il). Wasting several paragraphs discussing the problem, the commentators come to the conclusion that “oak of Moreh” is proper even though the same word is “plain” in Genesis 14:13 and 13:18. Since it is apparent in the last two cases that Abraham certainly did not dwell “in the oak of Mamre” (!), the Bible believer may leave the Authorized text as it stands and leave “Scripture wresting” to the unstable souls who wish to destroy themselves with it (see 2 Pet. 3:16) (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, page 326).”

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**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.**

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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.	7 Then the LORD appeared to Abram and said, “To your <b>offspring</b> I will give this land.” So he built there an altar to the LORD, who had appeared to him.	7 Then Yahweh appeared to Abram and said, “To your seed I will give this land.” So he built an altar there to Yahweh who had appeared to him.
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The land would not be given to Abraham personally but to his **seed**. The LSB retains “**seed**” but the ESV has “offspring”. But this destroys the cross reference to Galatians 3:16, “**He saith not, And to seeds, as of many; but as of one, And to thy seed Which is Christ**”. Abraham had a lot of offspring/children, but he has only one seed. Is this promise directed to Abraham’s other offering listed in Genesis 25 or just to Isaac?

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).

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**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 not 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, to mark that God had appeared to him there.

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**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.

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9 And Abram journeyed, going on still toward the south.	9 And Abram journeyed on, still going toward the <b>Negev</b> .	9 And Abram journeyed on, continuing toward the <b>Negev</b> .
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**"south"** The English Standard Version has "Negev", an unnecessary complication. The Hebrew word is Strong's #5045 נֶגֶב negeb, neh'-gheb; from an unused root meaning to be parched; the south; specifically, the Negev or southern district of Judah, occasionally, Egypt (as south to Palestine):—south (country, side, -ward). The Hebrew word is "Negev" but the ordinary reader would not know that the Negev was in the south of Israel, so the Authorized Version has the better and easier reading.

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## **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. At least Abram did not go back to Ur in this time of crises.

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.

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**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:**

The rabbis claim that only now did Abram realize that Sarai was a beautiful woman. How silly. Abram knew Sarai was beautiful from the day he met her. This is simply a statement of fact that Abram knew there was trouble brewing because Sarai was beautiful.

\*\*\*\*\*

**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.**

Sarai was beautiful enough for the king. She is "taken into Pharaoh's house" with the purpose of becoming one of a series of wives or concubines. Sarai is placed in a harem, and she becomes subject to lengthy and elaborate preparatory rites similar to those described in Esther 2:8-14

**"So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her her things for purification, with such things as belonged to her, and seven maidens, which were meet to be given her, out of the king's house: and he preferred her and her maids unto the best place of the house of the women...Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) Then thus came every maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name."**

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**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. Was this part of Abram's plan, to get a large dowry for Sarah and make his escape before the scheme was discovered?

\*\*\*\*\*

**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.

The nature of the plague is not given but it may have had something to do with God closing up all the wombs within the royal household and concubines, which seemed to be standard for the day, since inability to have children was considered as a curse and judgment from God.

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**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 deception:

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?

**AV**

**ESV**

**LSB**

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.

19 Why did you say, 'She is my sister,' **so that I took her for my wife?** Now then, here is your wife; take her, and go."

19 "Why did you say, 'She is my sister,' **so that I took her for myself as a wife?** So now, here is your wife, take her and go."

The ESV and LSB have 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 my sister? Wherefore I toke her to my wife" although the other pre-Authorized Version Bibles read as the Authorized Version..

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

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### **Spiritual Applications, Genesis Chapter 12**

Abraham came from a bad background and environment yet God called him and did great things through him. He came from an idol-centric background and may have been an idolator himself. Yet God appeared to him and called him. We don't have all these details. Simply because someone has a rough upbringing is no hindrance to God using them in a mighty way. The Welsh evangelist Christmas Evans have an extremely rough childhood yet he did a great work in his evangelistic ministry.

Notice all the altar-building by these men in Genesis. Private worship and devotions are one of the keys to spiritual health. Do not neglect family worship or corporate worship, either. But the battle for the spiritual life is won or lost in private, in the closet.





## **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.

One reason why Abram may have taken Lot with him is that Abram treated Lot like the son he did not have.

\*\*\*\*\*

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

A lot of this came from Egypt. Egypt will reward compromise and apostasy well. Even if it did come as a result of Abram's backsliding (and not all of it came from Egypt), God still allowed him to keep it.

\*\*\*\*\*

**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;**

Abram is between the House of God (Bethel) and the Heap of Ruins” (Hai). It is decision time as to where he will go. We know how Lot chose and it led to his ruin. Every man will find himself in this spiritual geography at some point of his life and the rest of his life will be determined here, in which direction he goes.

“**the south**” The ESV and LSB used “Negev”. The “Negev” is a term for the southern area of Israel but how many people know that? It is better to keep the Authorized Version reading that just references the southern area of Israel.

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**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.**

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## **SUMMARY- THE LIFE OF LOT**

1. Haran begat Lot- Genesis, Genesis 11:27
2. Terah took Lot- Genesis, Genesis 11:31
3. Abram departed with Lot, Genesis 12:4
4. Lot had flocks and herds, Genesis 13:5
5. There was strife between Lot's herdsmen and Abram's herdsmen, which led to a separation, Genesis 13:6-12
6. Lot ends up in Sodom, Genesis 13:12

7. Lot taken captive in a military action- Genesis 14:12, rescued by Abram in Genesis 14:13-16
8. Lot returns to Sodom, sits in the gate, Genesis 19:1
9. Warned by angels to flee the impending destruction of Sodom and the neighboring cities, Genesis 19:12,13
10. Lot had no respect from his family due to his compromises, Genesis 19:14
11. Lot escapes to Zoar, Genesis 19:22, later to leave it and go to the mountains- Genesis 19:30
12. Lot escapes Sodom with only his two daughters and commits incest with them, bringing forth the nations of the Ammonites and Moabites, Genesis 19:37,38.
13. Referred to as “just” by Peter in 2 Peter 2:7 (“**And delivered just Lot, vexed with the filthy conversation of the wicked:**”) although he was vexed by the filthy conversation of the wicked.

\*\*\*\*\*

### **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.

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**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.**

“This town ain’t big enough for the both of us”.

Since Abram was apparently reluctant to cut ties with Lot, the Lord arranged a situation where it had to be done. This was God’s way to get the negative influence, attitude and strife of a carnal man (Lot) out of Abram’s house, so that Abram could focus on his walk with God.

\*\*\*\*\*

**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 ‘catechizing 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 chose Sodom. Some people simply cannot be trusted to make the correct decision in these circumstances.

Lot had flocks and herds, but he is never shown to have built any altars, nor do we ever see him at prayer. He had money but no spirituality.

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. College towns are often 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.

A good spiritual test would be to ask if are you attracted by the things of Sodom? Do you have a desire to visit Las Vegas or a casino? Do you go to the beach and walk around in your underwear? Do you need booze or a glass of wine with your meal when you go out? Do you waste your time watching movies, especially R-rated ones? Does country or pop or jazz or rock or "rhythm and blues" music appeal to you? What kind of Christian music do you listen to? Are you tolerant of "alternative sexual identities" or transgenderism? If so, you have pitched your tent towards Sodom (Genesis 13:12). But Abraham had his tent pitched away from Sodom so that he would not be enticed by what it had to offer, and make no mistake, it has much to appeal to the flesh. Remember, "Sodomy" not just sexual perversion. Ezekiel 16:49,50 expands to their sins to include pride, ease, abundance of idleness and fulness of bread (material prosperity and too much time on their hands).

**“even as the garden of the LORD”** The area destroyed by God in Genesis 19 was a rich agricultural area, but you would never know it by looking at the area in the years after the divine judgment on the area.

\*\*\*\*\*

**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.

Lot chose good land but poor company.

\*\*\*\*\*

**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 Genesis 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! It is also associated with Sodom and sodomy. Sin is associated with rebellion and sinners are in rebellion against God.

\*\*\*\*\*

### **59. The Promises 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 His promises to Abram. It is obvious that God sided with Abram in this controversy.

Abram’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

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**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 these promises, 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**

After the covenant is repeated, Abraham builds another altar, his third one.

Mamre is also referred to under three different names, Hebron, Arbah and Kirjatharba. This is not unusual, even in the naming of modern cities. Washington is also known “the District of Columbia” or just “DC”. Los Angeles is “LA”, Baltimore is “Charm City” (ha!), Philadelphia is called the “City of Brotherly Love” (double ha!) and “Philly” and New York is called “The Big Apple”.

The ESV and LSB have “oak of Mamre”. The New King James Version has “the terebinth trees of Mamre”, which is much worse than “plain” or “oaks”, showing that the New King James Version is no sort of updating of the Authorized Version, but it is an entirely new and independent translation.

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### **Spiritual Applications, Genesis Chapter 13**

Let the life of Lot be a flashing red light in your life. He had great spiritual opportunities and potential due to his relationship with Abraham, yet he threw it all away. God even gave him a second chance after his capture as a prisoner of war and rescue by Abraham. But here was a man who was raised in a godly environment yet rejected it. He felt more comfortable in Sodom than he did in Abraham’s house. He not only lost himself, but his wife and children as well. Apostasy and compromise with the world always extract an incredibly high price.



## **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. The Christian life is full of them! Your battles do not cease at salvation. They continue on and new ones join your old ones.

Amraphel. We are not sure who he is but some of the commentators guess that he is Hammurabi.

The Babylonians are already in the area around Canaan.

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**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, fought in Canaan by Canaanites.

The rabbis interpret these names as follows:

1. Bera: He was evil (רע) to Heaven and evil to people. [from Tan. Lech Lecha 8]
2. Birsha: He was elevated in wickedness (רשע). [cf. Tan. Lech Lecha 8]
3. Shineab: He hated (שונא) his Father (אב) in Heaven. [from Tan. ad loc.]
4. Shemeber: He made (שם) wings (אבר) to fly and to spring and to rebel against the Holy One, blessed be He. [from Tan. ad loc.]

These were kings of the various city-states in the area except possibly Tidal, as he is called "king of nations", which might indicate that he was king over multiple city states, or over a larger geographical area.

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

**"Salt Sea"** is the Dead Sea.

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

**Thirteen** is the Biblical number of rebellion.

The cause for the war was a revolt by the Palestinian states against the rule of a foreign government. Chedorlaomer, the king of Elam, had conquered Palestine some twelve years before. He had enslaved and taxed the Palestine city-states. Now, in the thirteenth year, the people of the Palestine city-states had had enough. When the time came for the taxes to be paid, they refused and rebelled. This left Chedorlaomer with no choice, for he had to protect his tax base and the trade routes.

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**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. Who they were exactly is difficult to determine.

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**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 dwelt 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;**

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**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.**

“**King of Nations**” mean “king of various or multiple nations.”

\*\*\*\*\*

**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.**

What were the “**slimepits**”? The Hebrew word isn’t much help here, as it mainly deals with springs or wells. It might have something to with petroleum deposits in the area? The Hebrews translations has this as “clay pits”.

The five kings fail to repel the alliance of eastern kings. Consequently, the cities of Sodom and Gomorrah are defeated and plundered.

\*\*\*\*\*

**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 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.

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## **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. The word probably came from Abram's ancestor, Eber, which means "beyond, on the other side." By calling Abram "the Hebrew" (the man from the other side of the Euphrates river), Abram is set apart from the surrounding people

"**confederate**" is from the Latin "confoederatus" "to unite together with", meaning "to unite in a treaty or league". We are familiar with the Articles of Confederation of American history, which predated the American Constitution, which was a loose alliance of states with a weak central government. The Confederate States of America of 1861-1865 was also an alliance of states with a weak central government.

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**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.

Abram could muster a fighting force of 318 people, "in his own house" which meant that his family and servants could have numbered from 1,500 to 2,000 people!

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**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.**

Abram's forces executed a forced night march.

\*\*\*\*\*

**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.**

This was quite the victory for Abram and with this, he was starting to make a name for himself. This worldly honor tempted Abram to compromise: to keep what he had gained for himself. The worldly honor is represented in Bera, the king of Sodom. He brought nothing to Abram as he had nothing. He had lost everything. His enemies had destroyed and ransacked Sodom, taken all the goods and enslaved all the people. What the king wanted was to rebuild his kingdom, and there was only one way he could do this: get his subjects, the people, back. Thus he appealed to Abram: "**Give me the people and you keep the goods: all the gold and valuables, all the livestock and possessions**" in Genesis 14:21.

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.

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## **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 Chedorlaomer, 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? Who will he follow?

1. **King of Sodom**- he was over a very great and powerful city, although it was very wicked and was marked for destruction. Abram could have gotten a lot of social prestige and money if he had linked up with a man who typified his generation, but he would have lost the blessing of God. This is exactly what Lot did and Lot's choice and results of that choice was a clear and obvious warning sign to Abram. He was wise enough to know to stay as far away from the King of Sodom and he could and to have as little dealings with him as possible.
2. **King of Salem**. This is Melchizedek, the king of (Jeru)salem and a priest who knew the Most High God. Abram honored him by tithing off the spoils to him and he received a blessing from Melchizedek. Lot would have wanted nothing to do with Melchizedek in his carnality.

Abraham is met by this unusual figure Melchizedek and the commentators still haven't figured out who he is. I believe he could have been Shem. See Hebrews 7 for more information.

We can summarize the ways that the Priestly Order of Melchizedek was superior in priesthood to that of Levi:

1. Melchizedek was a king and a priest. No Levitical priesthood was.
  - A. King of Salem (or Jerusalem)
    - i. Hebrews 7:2 **"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;"**
2. The Levitical priesthood was limited to the tribe of Levi, but that of Melchizedek was not limited to a single tribe.
  - A. Hebrews 7:14 **"For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood."**
3. The order of Melchizedek predated Levi, as Melchizedek shows up in Genesis 14, long before Levi was born or before his priesthood was established.
4. The order of Melchizedek is eternal.
  - A. Hebrews 7:3,16,17 **"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God;**

**abideth a priest continually... Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec."**

B. Levi's priesthood ended at the cross when Christ fulfilled the law (Romans 10:4 **"For Christ is the end of the law for righteousness to every one that believeth."**) and the sacrifices for sin became unnecessary.

5. Levi paid tithes to Melchizedek through Abraham, thus acknowledging Melchizedek to be superior.

A. Hebrews 7:4-6,9 **"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises... And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham."**

B. Levitical priesthood collected tithes from the people but Levi, through Abraham, tithed to Melchizedek.

C. This made the Melchizedekian priesthood superior to the Levitical one.

6. The order of Melchizedek included Christ, but not so Levi.

7. Sinners made up Levi's order. Melchizedek was more honorable and the sinless Christ was a member of this order

8. The defects in the Levitical priesthood are resolved in Melchizedek.

A. Hebrews 7:11 **"If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?"**

9. He was a Gentile as there were no Hebrews yet except for Abraham and Sarah.

10. Melchizedek is mentioned three times in Scripture:

A. In history, Genesis 14

B. In prophecy, Psalm 110

C. In doctrine, Hebrews 7

11. The Mormons try to steal this priesthood and apply it to young men/missionaries in their cult but that is nothing more than spiritual robbery of the worst sort.

12. His ministry seems to be geared more toward Gentiles. He dealt with Abram before his circumcision. He was probably a Gentile as well since he was not descended from Abram.

13. There are no successors to Christ's priesthood after this order.

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**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 with Shem? He would have been around 580 years old by this time.

First mention of "priest".

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**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.

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**14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.**

The first mention of tithing. The Wycliffe Bible translates it as “dymes” which we get our word “dime”, meaning a tenth of a dollar.

Abram gives thanks to God by giving tithes to Melchizedek. The kings who came out of the victory side of this war might have given thanks to their gods or would have claimed the glory for themselves.

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#### **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.
  - A. Malachi 3:10 **“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”**
4. In the New Testament, the place was “laid by in store”.
  - A. 1 Corinthians 16:2 **“Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”**
5. In the Old Testament, animals and vegetables were tithed.
  - A. Leviticus 27:30 32 **“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD.”**
  - B. Matthew 23:23
6. In the New Testament, it appears to be money.
  - A. Acts 11:29 **“Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:”**
  - B. Romans 15:26 **“For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.”**
  - C. 1 Corinthians 16:1-3 **“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem.”**
7. In the Old Testament, the tithe supported the Levites and priests.
  - A. Numbers 18:24 **“But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.”**

B. Nehemiah 10:37,38 **“And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.”**

8. In the New Testament, it supports ministers and poor saints.

A. 1 Corinthians 9:9-14 **“For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”**

9. In the Old Testament, it is brought once every three years.

A. Deuteronomy 26:12 **“When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;”**

10. In the New Testament, it is brought on the first day of the week.

A. 1 Corinthians 16:1,2 **“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.”**

11. In the Old Testament, it is the tithe plus an offering.

A. Malachi 3:10 **“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.”**

12. In the New Testament, it is “according as a man purposes in his heart, both cheerfully and bountifully”.

A. 2 Corinthians 9:6-9 **“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.”**

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**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 persons more than he wants the money.

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**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,**

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**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 that helps to keep your shoes on your feet.

**“I made Abram rich”** “This is the trap into which many a school builder and church builder falls: he obligates himself to the unsaved or to carnal Christians or to dead Orthodox Christians for financial support, and then he must take orders from them. If he rebels, he loses his shirt, and if he obeys and makes “a go of it,” then the denominational machine or the carnal treasurer or the board of trustees or the unsaved business manager (“Bera” has a lot of applications!) announces: “Well, he finally made it, with our help!” God gets no glory out of this kind of thing (cf. Gideon’s 300—Judg. 7:2) (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, page 367).”

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**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.**

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### **Spiritual Applications, Genesis Chapter 14**

The choice every believer must make in his life is given in this chapter. Abraham is confronted by the King of Sodom and by the King of Salem.

The King of Sodom- he was over a very great and powerful city, although it was very wicked and was marked for destruction. Abram could have gotten a lot of social prestige and money if he had linked up with a man who typified his generation, but he would have lost the blessing of God. This is exactly what Lot did and Lot’s choice and results of that choice was a clear and obvious warning sign to Abram. He was wise enough to know to stay as far away from the King of Sodom and he could and to have as little dealings with him as possible.

The King of Salem. This is Melchizedek, the king of (Jeru)salem and a priest who knew the Most High God. Abram honored him by tithing off the spoils to him and he received a blessing from Melchizedek. Lot would have wanted nothing to do with Melchizedek in his carnality.

This is a choice that will determine the course of the life from this point on and it will be very difficult to reverse this choice. Lot chose the King of Sodom. Abraham chose the King of Salem.

## **GENESIS CHAPTER 15**

### **63. The Promises Upgraded to Covenant 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 **“For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield.”**
2. His exceeding great reward. This is not just a financial reward (as Abram was very rich already) but is also a spiritual reward, which is of great value.

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**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?**

Abram’s house was rich in material things but not with children. God had promised Abram children but how? He was old and Sarai was old and barren. Abram simply did not understand how God would fulfill that promise. This may have been a reason why God kept repeating the covenant promises to Abram. In other covenants, God gave it once, but the Abrahamic Covenant was repeated to Abram at least three times. Abram probably had no problem with the land and the blessing parts of the covenant, but the “seed” portion was simply something he couldn’t grasp. It was a staggering promise and God had to keep dealing with Abram to strengthen his faith regarding his own seed.

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**15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.**

“What is the point of all these blessings if You will not give me a child?”

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**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.**

“**bowels**” Another term for Abram’s body, the very essence of his body. “Bowels” (as bowl) is the hollowed-out center of a thing, the interior parts.

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**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.

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**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 **"And that was counted unto him for righteousness unto all generations for evermore."**

This is the first mention of "believe" in Scripture.

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

1. Abraham was on the other side of the cross.
2. Abraham did not go to heaven when he died but to Paradise.
3. Abraham is not born again as that is not revealed until John 3.
4. Abraham does not receive the indwelling of the Holy Spirit.
5. Abraham does not receive a new nature.

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 **"For it is not possible that the blood of bulls and of goats should take away sins."**). 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.

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**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.**

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**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 (**"Then said Mary unto the angel, How shall this be, seeing I know not a man?"**), he believed the promise. He was asking for the details of how God would fulfill His word.

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**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.**

There are three animals totaling three years each. They match the prescribed sacrifices of Leviticus 1:14, Exodus 29:15, Numbers 15:27, and Deuteronomy 21:3. The lamb is missing,



although the ram can be a type of Christ, as it plainly is in Genesis 22:13. The birds are not divided, but only beheaded.

A. Leviticus 1:15-17 **“And the priest shall bring it unto the altar, and wring off his head, and burn it on the altar; and the blood thereof shall be wrung out at the side of the altar: And he shall pluck away his crop with his feathers, and cast it beside the altar on the east part, by the place of the ashes: And he shall cleave it with the wings thereof, but shall not divide it asunder: and the priest shall burn it upon the altar, upon the wood that is upon the fire: it is a burnt sacrifice, an offering made by fire, of a sweet savour unto the LORD.”**

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**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.**

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**15:11 And when the fowls came down upon the carcasses, Abram drove them away.**

Abram drives the fowls away (types of devils) and protects the sacrifice.

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**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.**

Abram 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 Abram'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).”

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**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;**

A prophecy of the upcoming Egyptian bondage. This “four hundred years” has caused no end of headaches for commentators. “The bone of contention is the term “four hundred years,” for Moses states in Exodus 12:40 that the sojourning was 430 years, and Paul says that the law (of Exod. 20) was given 430 years after the covenant which God made with Abram in Genesis 15:13. With a date of 1491 B.C. on the Exodus (Bullinger) and 1606 B.C. (Larkin) and 1520 B.C. (*International Standard Bible Encyclopedia*, Conder) and 1220 B.C. (liberal view), there is about as much unanimity on the subject as a Vietnam peace talk. If 1491 is right, then the Israelites have to go down into Egypt in 1921—which is at the time that Abram left Haran, before Isaac and Jacob were born (let alone Joseph!). If the 1606 date is right, the Jews entered Egypt 2036 B.C., which would have been thirty years before Abram was born. If the 1520 date is right, then

Israel goes down into Egypt in 1950, which would have been four years before God appeared to Abram in "Ur of the Chaldees." If the 1220 date is right, one must cram 300 years (see Judg. 11:26) between the Exodus and Solomon (plus forty years for Num. 14:34), making the dedication of the Temple (1 Kings 6:1) in 880 B.C.; yet, 1 Kings 6:1 says there are 480 years between the Exodus and Solomon's temple. This would make the Temple dedication in 740 B.C.! (By such a system, John the Baptist would be one of the principal speakers at the Council of Nicaea, A.D. 325!)

"Larkin solves the problem by making Abram's birth in 2111 B.C., then time runs 505 years to the Exodus (1606 B.C.). Four hundred and thirty years of this period of 505 years is dated from Genesis 12:4 (the promise—Gal. 3:17) to the Exodus; this would make the children of Israel in the land of Egypt only for a period of 215 years. The interpretation is arrived at by noting carefully that the verse in Exodus 12:40 does not say that "the children of Israel SOJOURNED IN EGYPT 430 years," but rather "Now the sojourning of the children of Israel, WHO DWELT IN EGYPT, was four hundred and thirty years." (The sojourning begins with Gen. 12:1, according to Larkin; it runs 215 years to Gen. 48–49, and then 215 years to Exod. 12:40.) This system reconciles Judges 11:26 with 1 Kings 6:1 making 591 years from the Exodus (1606 B.C.) to the Temple (1005 B.C.—the dedication). The date of 1 Kings 6:1 is reconciled to Exodus 12:40 by assuming that 111 years of servitude (in the Book of Judges) are not included in the statement in 1 Kings 6:1.

"Bullinger dates the 430 years of Exodus 12:40 back to the promise of Genesis 15, thus making Genesis 15:13–21, 1921 B.C.; but this conflicts with his chronological tables, for he has already given 1921 as the date of Abram's departure from Haran. According to his own system (App. 50, p. 51), the events of Genesis 15 are taking place in 1911 B.C. If 430 years are to be added to this (which he says they are: Margin, p. 22), the date of the Exodus would have been 1437 B.C., but this is off the date in the Appendices by more than 50 years!

"Bullinger dates the 400 years from Isaac's birth (Acts 7:6) and presumes that the "evil entreating" began with Ishmael making fun of Isaac (see Gal. 4:29). But Bullinger has Isaac born in 1896 B.C. Four hundred years added to this would be 1496, yet the date Bullinger gives for the Exodus is not 1496 but 1491 B.C. To remedy this error, Brother Bullinger has altered his note (p. 22) on page 53 of Appendix 50 and stated that the 430 years should be aimed back to Genesis 12:1—not Genesis 15:13! This would make Genesis 12:1 be 1921 B.C., but alas, in Bullinger's chronology, the first call which came to Abram in Ur of the Chaldees (Acts 7:1–4; Gen. 12:1–4) is given in Appendix 50, p. 51, as 1946 B.C., not 1921 B.C. ("How pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard," Psa. 133:1–2.)

"Larkin seems to have the best of the argument. Thiele, Smith, Rimmer, and others may disagree; but the only juggling that Larkin has to do is the 111 years in the book of Judges. (See *Dispensational Truth*, Larkin, p. 71–73.)

"At any rate, it is clear that the 400 years (mentioned in Gal. 3:17 and Gen. 15:13) does not date from Exodus 1 or Genesis 48 and 49; it has to date from Isaac's birth or from Genesis 12:1–3.

"If we accept Bullinger's chronology up to Genesis 15, the starting point for Genesis 12:1–2 would be 1946; adding Larkin's 505 years to this would give a date for the Exodus of 1441. This date is as safe as any; however, it pushes the Temple dedication up to 961 B.C. (Bullinger could have no possible objection to this theory, however, for his temple doesn't get dedicated until 910 B.C.!) The compromise cut would be 1946 for Genesis 12, plus 430 to Exodus 12 (1516 B.C.), plus 480 to the Temple (1 Kings 6:1), making the dedication 1035 B.C. This leaves all the figures of the AV 1611 intact, without any alteration (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 376–379)."

The rabbis say "The "four hundred years" refer to the period from the birth of Isaac (in the

year 2048 from creation—1713 bce), to the Exodus from Egypt (in 2448), during which time Abraham's descendants were "strangers in a land that is not theirs." The actual sojourn in Egypt was for 210 years, of which the final eighty-six were a time when the children of Israel were enslaved and afflicted."

"There have been a number of explanations concerning the difference of 400 years and 430 years in the various scriptures involved (cf. Ex. 12:40 & Gal. 3:17). The simple conclusion which seems best to draw acknowledges that we do not have all of the chronological facts. This makes the matter a little difficult. However, we believe that the later use of the 430 years is a measurement going back to the initial call of Abram, at the age of 75; and, the first use of the 400 years is directly in connection with the promise of Isaac, probably at the time of his weaning (21:8), about 30 years later, when this promise would actually commence fulfillment. The 430 years are including the entire sojourn from the very beginning of Abram in Canaan; whereas the 400 years are only dealing with the sojourn from the day of liberty given to Isaac in his household. We note the third phrase, which is really a generality, speaking of the matter as "in the fourth generation" (v. 16). All of these statements are in agreement; however, they commence at a different point in time O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, pages 144-145)."

We have to remember there are several parts of Israel's time in Egypt. Joseph is taken to Egypt as a slave first, then he rises to "prime minister". He then brings his family to Egypt and they settle in Goshen. Israel was not in bondage during their entire time in Egypt as that doesn't start until Exodus 1. As long as Joseph was alive, Israel was not in bondage, but that situation developed sometime after Joseph's death. If they were in Egypt for 430 years (Galatians 3:17 **"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."**), they may have been in bondage for only 215 of those years.

In Genesis 15:13-16 God gives a sevenfold prophecy to Abram.

1. Abram's descendants would be strangers in a foreign land.

A. Genesis 46:2-4 **"And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. 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: 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."**

2. They would be servants in that land.

A. Exodus 1:7-14 **"And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage, in mortar, and in**

**brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour."**

3. This servitude would last some 400 years.

A. Exodus 12:40 **"Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years."**

4. God himself would later judge that nation which enslaved Israel.

A. Exodus 7-12.

5. Abram would be spared all of this.

A. Genesis 25:7,8 **"And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years. 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".**

6. After spending four long generations in Egypt, Israel would return to Canaan.

A. Exodus 6:16-20 **"And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years. The sons of Gershon; Libni, and Shimi, according to their families. And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years. And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations. And Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years."**

7. Israel would come out of Egypt with great substance.

A. Exodus 12:35,36 **"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians."**

B. Psalm 105:37 **"He brought them forth also with silver and gold: and there was not one feeble person among their tribes."**

God would take a long time to accomplish this, **"for the iniquity of the Amorites is not yet full"** (15:16). God would allow them yet another four or five hundred years before destroying them. (Joshua 10.) God's patience and forgiveness have no depth limit (Romans 5:20

**"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:"**), they do have a length limit (Proverbs 27:1 **"Boast not thyself of to morrow; for thou knowest not what a day may bring forth"**).

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**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 **"And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?"**).

**"shall they come out with great substance"** And they did! Israel **"spoiled the Egyptians"** at the exodus in Exodus 12:36.

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**15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.**

Abraham died this good kind of death in Genesis 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.”**.

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**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.

**“iniquity”** is from the Middle English “iniquite”, from Old French, from Latin “inīquitās”, from “inīquus, unjust, harmful”. It means something that is unequal, a lack of righteousness or justice, wickedness

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**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.

**“when the sun went down, and it was dark”** A night season event in Abram’s life.

A. Psalm 16:7 **“I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.”**

B. Psalm 17:3 **“Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.”**

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**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 promises that God made with Abraham are now upgraded to covenant status. The promises are now 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”.

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**15:19 The Kenites, and the Kenizzites, and the Kadmonites,**

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**15:20 And the Hittites, and the Perizzites, and the Rephaims,**

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**15:21 And the Amorites, and the Canaanites, and the Girdashites, and the Jebusites.**

## **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.

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**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 had no revelation that she was to be the mother of Abram's "seed." If she desired to see the promise of Genesis 15:5 (and Abram must have told her about it), then Hagar seemed like a logical option.

Sarai sounds somewhat bitter here. She sounds like she is blaming God for her not bearing, which is true enough, but that truth can be acknowledged with a bitter spirit. 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.

We must remember one possible reason why Sarai and Abram had so much trouble in this chapter. God had said that Abram would have a seed, but He never indicated that Sarai would be the mother. All they had were a few words from God and the incident with the burning lamp in Genesis 15. They had no written Scripture to refer to or to draw faith from. They had no Bible! They could not turn to the Old Testament and see how the great patriarchs of old did it. They had nothing to go on. They were going to be the trailblazers and the pioneers of faith. We have a completed Bible, full of examples of faith and we do worse than Abram and Sarai did. What is our excuse? We have a completed Bible; they have no Bible at all. They did believe God, although imperfectly, with no Bible. The fact that they were able to put as much faith in a mere word from God without a written Bible is a credit to them and is a rebuke to us who struggle to believe God despite having a written Bible we can constantly refer to.

Sarai had her child by proxy. Rachel did the same thing in Genesis 30:3.

1. Ruth 4:17 **"And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David."**

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. Sarai assumes she is not going to be the mother of the promised seed, so she decides to help God to fulfill His covenant.

There is no record of Abram arguing with Sarai or protesting. Abram may have been thinking the same thing as Sarai since God did not specifically say that Sarai would be the mother. Abram must be the father, but anyone could have been the mother, right? That wasn't as important, right?

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**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.

Hagar was given to Abram to be his wife but there was no sort of ceremony of any kind. Hagar's status within Abram's household is changed from servant to wife, although this does not place her on a par with Sarai.

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**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. Hagar was now also a wife to Abram and was considered to be "superior" to Sarai since she was able to have children and Sarai was not. This rivalry between wives is a common theme in Scripture (see Rachel and Leah and Hannah and Peninnah in 1 Samuel 1). It became clear where the fault had been in the marriage of Abram and Sarai. Sarai is the sterile party, not Abram. Consequently, Hagar feels she has reason to gloat about the matter. Hagar would never fail to remind Sarai "I can have children; you can't!"

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**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 harkened 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.

Hagar's hostile attitude toward Sarah may have come as a surprise. If they had hated each other, Sarah would not have suggested that Abraham take her as a concubine. After Hagar conceived, she turned on Sarah and became hostile to her, for which Sarah blames Abraham. Maybe Hagar developed feelings for Abraham after they encounter and became jealous of Sarah. Whatever the reason, the relationship between them became hostile, and Abraham was caught in the middle.

**AV**

**ESV**

**LSB**

5 And Sarai said unto Abram, My wrong *be* upon thee: I have given my maid

5 And Sarai said to Abram, "**May the wrong done to me be on you!** I gave my servant

5 And Sarai said to Abram, "**May the violence done to me be upon you.** I gave my



into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.	to your embrace, and when she saw that she had conceived, she looked on me with contempt. May the LORD judge between you and me!"	servant-woman into your embrace, but she saw that she had conceived, so I became contemptible in her sight. May Yahweh judge between you and me."
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**"my wrong"** The LSB uses "may the violence"... which is too strong here. The ESV agrees with the Authorized Version. The ESV and LSB have Sarai playing the victim here, claiming she was the wronged party in all of this, and blaming Abram.

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**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 as she was also a wife of Abram, so Sarai just made her life miserable. Sarai was the "elder" wife and the "ranking" wife, so she was in charge. 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 to Abram, should she have some rights? Why would Abram allow Sarai to abuse her? Hagar was still considered Sarai's servant or slave despite the fact that she was also Abram's wife. Abram acts in a very passive manner here.

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**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.**

This is the 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*, page 386)."

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**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.**

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**16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.**

To her credit, Hagar obeyed, returning to a difficult situation.

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**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.

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**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.
4. Josiah (1 Kings 13:2)- Jehovah supports.
5. Cyrus (Isaiah 44:28)- Sun, Throne.
6. John the Baptist (Luke 1:13)- Jehovah is gracious.
7. Jesus (Luke 1:31)- Deliverer, Savior.

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**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.

“wild man” Both the ESV and LSB read “He shall be a wild donkey of a man”.

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**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).”

“**Thou God seest me**” Hagar gets a revelation of the omnipresence of God, that no matter where she was, God saw her and was well aware of her situation. She states this as a general truth but the ESV and the LSB translate it as a title for God, as they both read ““You are a God of seeing” and ““You are a God who sees”.

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**16:14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.**

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**16:15 ¶ And Hagar bare Abram a son: and Abram called his son’s name, which Hagar bare, Ishmael.**

And you know there would be much tension in this household!

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**16:16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.**

Abram was still only middle-aged when Ishmael was born.

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### **Spiritual Applications, Genesis Chapter 16**

The lesson of this chapter is “don’t try to help God fulfill His promises”. Years had passed without the promised seed being born and Sarah grew impatient. She decided to help God fulfill His promise by giving Hagar to Abraham and having children by her. Yet this became a mess and a disaster. A son was born but God refused to bring the covenant through Ishmael. When it became clear that Sarah had made a mistake, she blames her husband for not stopping her. She had a point as there is no indication that Abraham supported Sarah’s idea, but he also did not speak against it and he went along with it.



## **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, nourishment and provision.

#### **"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 on 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 and sanctification are both an Old and New Testament charge.
7. This is the Old Testament version of the exhortation of Hebrews 6:1, **"Let us go on to perfection"**.

#### AV

#### ESV

#### LSB

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.

1 When Abram was ninety-nine years old the LORD appeared to Abram and said to him, "I am God Almighty; walk before me, and be **blameless**,

1 Now it happened that when Abram was ninety-nine years old, Yahweh appeared to Abram and said to him, "I am God Almighty; Walk before Me and be **blameless**,

Starting in 17:1, we see how the crises of sanctification affects Abraham's life:  
The Crises in Abraham's Life- the Call to Sanctification here

**Before the Crises-** occasional lapses and sins

1. Partial obedience- didn't leave all his kindred but took Lot with him into Canaan- Genesis 12:1,4
2. Went to Egypt without God's command Genesis 12:10
3. Lied about Sarah Genesis 12:12
4. Incident with Hagar- Genesis 16
  - A. "Helping God out" to fulfill His covenant.
5. Abraham is saved (15:6) but is still a babe, immature in his spirituality.
6. Yes, there were victories, but Abraham has the stumble and trouble that we all deal with

**The Crises hits-** Genesis 17

1. Abraham is already a believer
2. He has a walk with God, though imperfect
3. He has victories, but has defeats as well
4. God visits, calls him to perfection and to walk before God
  - A. Abraham responds properly

**After the Crises-** a stronger, deeper and more effective walk

1. The change in life comes- 2 Corinthians 5:17 **"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."**
2. Circumcision enacted Genesis 17:10
  - A. The physical mark of the covenant
  - B. There will be physical evidences of a successful crises
    - i. In dress
    - ii. In appearance
    - iii. In layout of our house
    - iv. In what we read, watch, listen to
2. Names changed Genesis 17:5,15
  - A. A new start in the new life needs a new name with a stronger spiritual character.
3. God communes directly and physically with Abraham Genesis 18:33
4. God confides to Abraham about Sodom Genesis 18
5. Abraham intercedes in a strong way with God about Sodom Genesis 18:23-33
6. The offering of Isaac- Genesis 22.
  - A. This is the ultimate consummation that demonstrates that Abraham came to perfection and sanctification.

But this is not and is never sinless perfection- there is still a failure after the crises in Genesis 20:2- Abraham lies about Sarah again

1. The crises is not sinless perfection. It is spiritual maturity
2. God dealt with Abraham in stronger and deeper ways after the crises than He did before
  - A. Intercession for Sodom
  - B. Offering of Isaac
  - C. Dealings regarding the Covenant

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**17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.**

The covenant is between God and Abraham and his seed through Isaac. It is not made with anyone else, not with the descendants of Ishmael or any Gentile nation. Groups like those who follow Herbert W. Armstrong and his British-Israelism nonsense are forever trying to steal the

covenant and apply it to the British people and, by extension, Americans, but it simply cannot work theologically.

**AV**

**ESV**

**LSB**

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.	2 that I may make my covenant between me and you, and may multiply you greatly."	2 so that I may <b>confirm</b> My covenant between Me and you, And that I may multiply you exceedingly."
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**"I will make"** The LSB reads "I will confirm", The ESV reads as the Authorized Version.

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**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.**

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**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. The fifth letter of the Hebrew alphabet "He" is inserted into Abram's name. Since "five" is the Biblical number of death, the addition shows that Abraham will produce no physical fruit (Isaac) until his body is reckoned to be dead. He will produce his physical fruit only from a dead body.

A new walk, new nature and new life with God require a new name. This flows from a successful response to the crises in sanctification in Genesis 17:1.

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## **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.**



This seed is Israel. Christians get in on the blessing through faith in Galatians 3:7 (“**Know ye therefore that they which are of faith, the same are the children of Abraham.**”), but the literal, physical covenant is to the literal, physical Jew. Protestant (through Covenant Theology) and Catholic theology would seek to steal these covenant promises and apply this to the Christian. See a full treatment on this heretical theological system in Appendix 1.

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**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.**

Verses 7 and 8 are millennial, dealing with the land element of the Abrahamic Covenant, that God would to Abraham and to his seed the land of Canaan for an everlasting possession.

1. This covenant is everlasting.
2. The promise is to Abraham and his seed.
3. All of Canaan would be given to Abraham’s seed for an everlasting possession.
4. God would be their God.
5. It is NOT given to the Church, no matter what Catholics, Protestants, advocates of “Replacement Theology” or “British Israelism” may teach.

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## **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 (not literal) seed of Abraham (Galatians 3:7 (“**Know ye therefore that they which are of faith, the same are the children of Abraham.**”). What are our obligations, as Christians, toward this covenant?

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**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.**

Circumcision is now added to the covenant. With the call to perfection (Genesis 17:1) and the change of name (17:4,5) comes the painful procedure of circumcision.

“Circumcision is not a Hebrew invention. For example, it was used in Egypt from very early periods as an act of ritual purity (apparently a requirement for men who would work in an Egyptian temple). Some tomb scenes from as early as the Old Kingdom (c. 2575–2134 B.C.) depict the practice (*ESV Study Bible* notes).”

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**17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.**

“The very physical description of this matter of circumcision is very revealing. It is an attack, a cutting away of that secret seat of the flesh from which comes all births. It is exemplary of God’s attitude about the Adamic pollution that has flowed through the human race from the fall of man. Through this very physical organ sinners have been born, and not a one escaped the depravity received from each forefather before him. Circumcision strikes at the root and seed of sin, even as figured in the rite itself. It is only a figure, but a very real figure! Man is a double sinner; a

sinner by choice and a sinner by nature. He has sinful deeds that flow out of a sinful seed; he has sinful fruit that comes from a sinful root. The new birth takes away the sins, deeds, and fruit of personal choice; but sanctification is needed to take away the nature, seed, and root of sin (O. Talmadge Spence, *Foundations Bible Commentary, The Pentateuch*, page 147).”

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**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 ritualistically impure till then, and it was seven days before it was clean. Both the mother and child were unclean seven days on that account, they being both defiled with that blood, as Leviticus 12:2,3 (“**Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised.**”). When Gentile baby boys are circumcised today, it is usually done a day or two after birth, since it is not done for covenantal reasons but rather of health reasons.

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**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.

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**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.**

The rabbis interpret this as that person dying childless and dying a premature death.

“This practice (circumcision) is said by the Catholics and Reformers to “foreshadow the Christian rite of Baptism” (*Pulpit Commentary*, Vol. I, p. 233). The reasoning behind this is connected with the remarks found under Genesis 17:6–8.

1. If circumcision can put someone into a covenant relationship with Jehovah (Gen. 17:9–10),

2. And this covenant guarantees *spiritual salvation* (Gen. 17:8, privately interpreted!),

3. Then there must be something in the New Testament that can guarantee the salvation of a man’s seed (1 Cor. 7:14)!

4. Therefore, “baby sprinkling” is New Testament “baptism” and guarantees the salvation of a man’s children (Acts 16:31).

This mad exegesis is considered to be “the faith once delivered to the saints” by the German and Dutch Reformed Churches and by the Presbyterians and Roman Catholics (although Catholics have inserted a few more original innovations themselves).

The flaws in such a pagan system are apparent at once to a careful reader of the Bible.

1. Household salvation is a flop in many cases (David, Samuel, Eli) even where the conditions of the covenant are met.

2. Romans 4 says that circumcision was only a “sign” of the righteousness Abram obtained by faith BEFORE he got the sign (Rom. 4:9–12)! Therefore, the SIGN does nothing to the individual (note 1 Cor. 7:19).

3. Circumcised, baptized people can be demon-possessed sinners in the process of perishing (see Saul and Simon—Acts 8:19–23).

4. No woman could “get into” any covenant if circumcision and baptism match, for no girl baby could be circumcised.

5. No one in the New Testament is ever baptized before they are saved, any more than Abram was circumcised (Gen. 17) before he was saved (Gen. 15).

6. If the laws of the covenant are as exact in the New Testament as they are in the Old (assuming circumcision and baptism are the same type of rite, which they are not), then no “covenant child” of the Dutch and German Reformed congregations or Catholic congregations was ever saved or even “born again.” For if water baptism is the “new birth” (“Amen” say all the pamphlets published by the Knights of Columbus), its operations would have to be as exact as circumcision. Circumcision *must be on the eighth day*, to males only. It must be on one part of the body that constitutes less than 1/20th of the body. By the same token, baptism, in the New Testament, must come to a sinner who has *already believed* (Mark 16:16; Acts 16:30–34), and it must be by *immersion*, as a type of *burial* (Rom. 6:1–5; Col. 2:9–12). To be quite blunt about it (and quite Scriptural), not one baby sprinkled between Tertullian (160–220) and Bishop Pike got anything but wet. Substituting “sprinkling” for “baptism” would be the same thing as substituting baby powder for circumcision. You cannot disobey God’s orders *even when you have your interpretation right, let alone when you have it as fouled up as a Chinese fire drill*.

7. Baby sprinkling—which is not baptism—could not take the place of circumcision if it was baptism; and further, if it *did* and *was*, it could have no effect on a baby at all, for baptism in the New Testament *follows an active belief and response to the Gospel*. (See Acts 2, Acts 10, Acts 16, or anywhere else.)

The confusion arises from three sources. First of all, the desire of man to resort to a visible means of propagating truth: Catholic and Reformed parents wanted to increase their membership and political security by “predestinating” their children to the same faith. Secondly, an egotism and pride which resents the wealth of the Jew and desires to get rid of him. Thirdly, an absolute refusal to believe what God said, as He said it, in the context in which He placed it. Returning to Genesis 17, observe the marvelous riches of the AV 1611 as they unfold the doctrine of circumcision before the eyes of the believer who “compares spiritual things with things spiritual.”

1. The foreskin was a covering or “veil” over the means of reproduction. Hence in Song of Solomon 5:7, a woman’s face is veiled (cf. Gen. 24:65 and 20:16). She is revealed to her husband.

2. God reproduced a seed in the birth of Christ, and thus reveals Himself (1 John 5:1–20; John 1:1–3). In doing so, he had to tear the veil from the Holy of Holies (see Heb. 10:20; Matt. 27:50–54). But the “covering” was made of skin (Exod. 26:7, 14)!

3. The Creator will not give a final revelation of Himself as Creator until Hebrews 1:10–12, when the “clothing of the universe” will be torn back, giving a clear revelation.

“Circumcision,” then, pictures God revealing Himself as “Creator” or Reproducer. This is apparent for ten reasons.

1. Abram “now dead” (see Rom. 4) is about to reproduce.

2. Sarah “now dead” is about to reproduce.

3. There can be no birth without blood on the part of the woman, so the man joins her.

4. The new birth must have blood shed.

5. It must be a man’s blood that is shed, not a woman’s (see Gen. 3:15).

6. Since man’s seed is “corruptible,” a new birth is required; thus “circumcision” points dangerously near to what Paul uncouthly describes as “cutting off” (see Gal. 5:12)!

7. It is therefore a picture of the new birth (Col. 2:8–14).

8. The new birth is a real spiritual cutting which God could not perform in the days of Abram (see notes on Gen. 15:6).

9. The seed, the blood, the birth, and the revelation are, therefore, inseparably connected.

10. Christ is the Seed, it is His blood, He gives the birth (John 1:12–13), and He is the revelation of the one True God and eternal life (1 John 5:1–2)! Therefore, to confound this rite with water baptism or to confound water baptism with the new birth (as all Roman Catholics do) is to mangle and adulterate the word of God to the place where the Lord God would not be interested in what a man professed to believe. (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 398-402)."

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### **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). Since "five" is the Biblical number of death, the change in name and addition of the fifth letter to her name shows that she brings forth no new life (Isaac) until her womb is dead, only to be revived by God.

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### **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.**

God also adds that it will be Sarah who will be the "mother of nations" or of the seed of the covenant. This will be fulfilled in Genesis 21.

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**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. If Abraham had laughed in unbelief like Sarah did, God would have rebuked him, too. But Abraham laughs in wonder so God names the baby "Isaac", which means "Laughter".

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**17:18 And Abraham said unto God, O that Ishmael might live before thee!**

Ishmael would live, but the covenant would be with Isaac. Abraham was concerned about the fate of Ishmael, as he was his son. Would he have any role to play in any covenant of God? Maybe God would consider making Ishmael the son of the covenant?

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**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.

AV	ESV	LSB
<b>19</b> 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, <i>and</i> with his seed after him.	<b>19</b> God said, “ <b>No</b> , but Sarah your wife shall bear you a son, and you shall call his name Isaac. I will establish my covenant with him as an everlasting covenant for his offspring after him.	<b>19</b> But God said, “ <b>No</b> , but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.

Both the ESV and LSB insert a “No” at the beginning of the verse.

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#### **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.**

God will bless Ishmael and make a provision for him for Abraham's sake, the blessing will go through Isaac.

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**17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.**

God sets the timing for Isaac's birth to be in about a year.

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**17:22 And he left off talking with him, and God went up from Abraham.**

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**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.**

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**17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.**

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**17:25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.**

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**17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.**

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**17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.**

This was an act of faith, for it rendered completely helpless all the males in the camp. Circumcision was to. Compare Genesis 34:25. Abraham's house could have been attacked during their recovery period while they were still sore and recovering, and unable to defend themselves.

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**Spiritual Applications, Genesis Chapter 17**

The great exhortation is "walk before me and be thou perfect." Enoch and Noah walked "before" God. Abraham is invited to go higher and farther than they did by walking "before" God. God would actually invite us to do this. What a privilege to have such fellowship and communion with God but a great responsibility is involved as well. It means a commitment and a consecration with God that will dominate the life. It will draw things out of us that might frighten us but that we must recognize and deal with. It will open up insights and revelations about God to us that would otherwise be hidden. It will totally and completely transform and dominate the life. The price is high but the returns are infinite and eternal. Are you sufficient for this?

Abraham is called to this life without having a Bible, the indwelling of the Holy Spirit, a church, a pastor or a hymnbook. Yet he managed to do it because he wanted to do it. So what is our excuse for not walking before God, when we have so many more spiritual advantages that Abraham did not have.

The result is being "perfect". This is not sinlessness for the Bible doesn't define it this way. It is maturity, wholeness, completeness, wanting nothing. Walking before God completes the life, gives it a purpose and a goal. This is what every man wants, a purpose, something that is bigger and greater than himself that he can give his life to. But only a Christian can find it and even then, only a few Christians will find it. Many Christians will have no burden for this. They are content simply to be saved and will see no real reason to go on or to go any further. They have their salvation and that is enough. But what they miss by this attitude! They will never know God's fullness!

I've Crossed the Jordan River

Words: H. T. Spence

Music: I've Crossed the Jordan River | H. T. Spence

1. In days of deep depression, when demise of hope is seen,  
The web of sin has brought to man a broken shattered dream.  
But I have found within the Cross of Christ a victory!  
Oh, Glory, Hallelujah! God's blessings now I see.
2. We live in times when Christians seem content to live in sin.  
Deceitfulness of self and pride—their wilderness within.  
God's fullness they have not desired; in grace, they've never grown.  
They've left the land of Egypt, but Canaan's land, unknown!

3. Oh Christian, come to Jordan's brink and view the land supreme!  
The fullness of a life with God, a land for His redeemed!  
Through Jordan's river you must cross, and Gilgal's work believe!  
God's rest to you He's promised; believe it and receive.
4. But Canaan's more than Jordan's brink and Gilgal's work of grace.  
A vast, rich land with wealth untold, each day new blessings trace.  
Oh, friend, this life is waiting now; Christ blood has power to be  
The source of all these blessings, the wealth of Calvary!
5. Within this glorious Canaan life a mountain stands in view.  
It's called Moriah, Mount of God; it's climbed by just a few.  
Though Ishmael's gone, our Isaac now must be on altar laid.  
God's fire must bring consuming, each day burnt offering made.

Refrain:

I've crossed the Jordan River; I've entered Canaan's land!  
Inheritance is waiting for me, I understand!  
I'm feasting off the honey, the corn, the oil, and wine!  
I've crossed the Jordan River; rich blessings now are mine.





## **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.

**"plains of Mamre"** The ESV and LSB continue to translate this as "the oaks of Mamre".

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.

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**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. The rabbis claim that these **"three men"** were the angels Michael, Gabriel, and Raphael. We know they were angels but there is nothing to indicate this.

Hospitality towards guests was an important part of Oriental culture. Notice everything Abraham is doing here involves haste (also Genesis 18:6,7). He did not have to run or go to all this effort. Abraham could have ignored them, just let them pass by, or sent one of his servants out to them. But Abraham knew the travelers were walking out in the noon day heat and had most likely been traveling all morning. He knew they would be tired, thirsty, hungry, and dirty. He could not fail to offer them rest and refreshment.

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**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 on The Pentateuch*, page 143)."

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**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.

The rabbis say “This is to teach us that taking in guests is greater than receiving the Divine Presence.”

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**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.

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**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.**

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ESV

LSB

<b>6</b> And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead <i>it</i> , and make cakes upon the hearth.	<b>6</b> And Abraham went quickly into the tent to Sarah and said, “Quick! Three <b>seahs</b> of fine flour! Knead it, and make cakes.”	<b>6</b> So Abraham hurried into the tent to Sarah and said, “Hurry, prepare three <b>seahs</b> of fine flour, knead <i>it</i> , and make bread cakes.”
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“**Three measures**” = one for each guest. This was probably unleavened bread due to the haste in which it was made. The ESV and LSB clarify the “measure” by using “seahs”. That’s helpful! How many of you know off the top of your head what a “seah” is? Modern translation muddle the Scripture rather than clarify it.

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**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. The meal was prepared from scratch, so it still took a while to prepare everything.

The rabbis teach this “**young man**” was Ishmael, who was given this chore to teach him how to serve, but there is nothing in the text to suggest that.

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**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 in the Orient, and the women do not eat with the men. Abraham was acting as a servant, setting the food before his guests.

The glorified body can eat food, as in Luke 24:41-43 “**And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.**”

AV

ESV

LSB

8 And he took butter, and milk, and the calf which he had dressed, and set <i>it</i> before them; and he stood by them under the tree, and they did eat.	8 Then he took <b>curds</b> and milk and the calf that he had prepared, and set it before them. And he stood by them under the tree while they ate.	8 Then he took <b>curds</b> and milk and the calf which he had prepared, and placed <i>it</i> before them; and he was standing by them under the tree, and they ate.
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**"butter"** The ESV and LSB have "curds".

No bread? The rabbis blame Sarah, who they say was having her period, which made the dough ritualistically unclean.

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**18:9 ¶ And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.**

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**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 tent.

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**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 **"And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years."**

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**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 (**"Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement."**). 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. This was a laugh of unbelief. Abraham also "laughed" in Genesis 17:17, not in unbelief but in wonder,

Sarah would think of the "pleasure" that would be involved, of both sexual delight as well as the joy of motherhood.

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**18:13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?**

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**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.**

**“Is any thing too hard for the LORD?”**

1. This refers to God’s omnipotence. The Lord is offended at this lack of faith in His power or word. The same God Who created Man and Woman would certainly have no problem getting an old, barren woman and her older husband to conceive.
2. The structure of this question expects a negative response.
3. God waits until Sarah is past her childbearing years to give her conception. He could have done this some years earlier, when Sarah was younger, but then, no miracle would have been involved and God would not have gotten as much glory out of Isaac’s birth. God put Himself into what humanly looked like an impossible situation, then worked through it with no difficulty at all.

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**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.

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**18:16 ¶ And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.**

These two angels left for their deputation to Sodom. They had to leave the pleasure of Abraham’s company to drag Lot out of Sodom.

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**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. The land, including these five cities, “belonged” to Abraham, so it was only proper that God tell him of His plans.
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" (Genesis 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.

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**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?**

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**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 **“Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied”**). You cannot talk about God’s election without factoring in foreknowledge into that equation somewhere. God could trust Abraham because God already knew his character and spirituality. Bible election is conditioned on foreknowledge and Bible predestination is based on foreknowledge (Romans 8:29 **“For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”**), regardless of what anyone’s theological system may teach.

**“I know him”** What confidence God had in Abraham to share with him what he was about to do! God “knew” Abraham and had full confidence that he would do and react right with the upcoming revelation that God would destroy the cities of the plain.

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.

**“do justice and judgment”** The ideas are very similar. We could say that God knew Abraham would do right and react properly when God would tell him that He was about to destroy the cities.

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**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).

The rabbis say “In Sodom it was decreed: “Whoever hands a piece of bread to a pauper or stranger shall be burned at stake”.

“Plotit the daughter of Lot was married to one of the leading citizens of Sodom. One day, she saw a pauper starving in the street, and her soul was saddened over him. What did she do?

Every day, when she went to draw water from the well, she would place from all the foods of her home in her pitcher and feed the pauper. But the people of Sodom wondered, "This pauper, how is he surviving?" until the matter became known and she was taken out to be burned, and her cries rose to the Divine Throne. (Pirkei d'Rabbi Eliezer, ch. 25)

"Our Rabbis taught: The men of Sodom were corrupted only on account of the good which G-d had lavished upon them... They said: Since there comes forth bread out of our earth, and it has the dust of gold, why should we suffer wayfarers, who come to us only to deplete our wealth? Come, let us abolish the practice of lodging travelers in our land...

"If a person had rows of bricks the Sodomites came and each took one brick, saying, 'I have taken only one.' If a person spread out garlic or onions to dry, each one came and took one, saying, 'I have taken only one.'

"There were four judges in Sodom: Shakrai, Shakurai, Zayyafi, and Mazle Dina. If a man assaulted his neighbor's wife and caused her to miscarry, they would say to the husband, 'Give her to him, that he make her pregnant for you.' If one cut off the ear of his neighbor's ass, they would order, 'Give it to him until it grows again.' If one wounded his neighbor they would say to the victim, 'Give him a fee for bleeding you.'

"They had beds upon which travelers slept. If the guest was too long, they shortened him; if too short, they stretched him out.

"If a poor man happened to come there, every resident gave him a dinar, upon which he wrote his name, but no bread was sold to him. When he died, each came and took back his dinar.

"A certain maiden gave some bread to a poor man, hiding it in a pitcher. When the matter becoming known, they daubed her with honey and placed her on the parapet of the wall, and the bees came and consumed her."

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**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

Ezekiel 16:49 lists Sodom's other sins as "**Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.**" It wasn't just the sexual sins

that spelled Sodom's doom. She was proud and materialistic as well, which helped make it possible for these sexual perversions to develop. When you are fat, happy, rich and idle, the flesh finds ways to entertain itself and those ways are usually very sinful.

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**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.

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### **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.

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; Go

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*, pages 148-149).

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.

At no time does Abraham question or challenge God about His decision to destroy the cities. Abraham agreed with God's judgment and at no time did he challenge God, claiming He was unjust or unloving in His impending judgments. But Lot was in Sodom! Despite his horrible backsliding, Lot was still part of Abraham's family and cared about what happened to him.

#### AV

#### ESV

#### LSB

23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?	23 Then Abraham drew near and said, "Will you indeed sweep away the righteous with the wicked?"	23 Then Abraham came near and said, "Will You indeed sweep away the righteous with the wicked?"
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**"destroy"** The ESV and LSB have "sweep away". Yet they use "destroy" in 18:28. Yes, there are different Hebrews words used in verse 23 and 28 but the Authorized Version translators saw no problem translating them with the same English word.

In 18:23, the Hebrew word is "Strong's #5595 נָפַח *nâphâh*, to scrape (literally, to shave; but usually figuratively) together (to accumulate or increase) or away (i.e. to scatter, remove, or ruin; intransitively, to perish). It is translated as "add, augment, consume, destroy, heap, join, perish, put."

In 18:28, the Hebrew word is Strong's #7843 נָחַשׁ, *shâchath*, to decay, i.e. (causatively) ruin. It is translated as "batter, cast off, corrupt(-er, thing), destroy(-er, -uction), lose, mar, perish, spill, spoiler, [idiom] utterly, waste(-r)."

The pre-Authorized Version translations all use "destroy" in both verses.

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**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".

Which city? Sodom? Probably, as that was the city Lot was in. Abraham was not as concerned about the other four cities.

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).

This would turn out to be a major over-estimation on Abraham's part. In twenty years, Lot (as 90 percent of the Christians in America) had not led one soul to saving faith in God. Lot had no influence and no power because despite his testimony, he was too much like the other Sodomites to be any spiritual example. He had personal contacts, but no heavenly testimony. He had commercial wealth without spirituality, status without separation, and for security a piece of land that would be burnt to a cinder in 24 hours.

Lot is aptly described in 1 Corinthians 3:15 **"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."**

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**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?**

**"to slay the righteous with the wicked"** "The correct historical answer to verses 23 and 25 in the Church Age is simple; God will certainly allow the righteous to be destroyed with the wicked, and sometimes He will let them be destroyed and let the wicked survive {see Eccl. 8:14}, In the New Testament, Christ is crucified, and Herod and Pilate die of old age. Stephen is stoned to death, and Caiaphas is around a good while after that. There are multiple cases in the Church Age where Christian martyrs are murdered right and left and the Catholics who killed them die of old age (Peter Ruckman, *Ruckman Reference Bible*, page 37).".

**"Shall not the Judge of all the earth do right?"** Oh, yes He will. You don't have to worry about that.

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**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 **"Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it."**

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**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:**

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**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.**

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**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.**

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**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.**

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**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.**

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**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, which is how most of us pray. There were not 10 righteous people in Sodom, even if you counted Lot's family. There was ONE righteous man there. That ratio is probably close to the amount of righteous people in our modern cities.

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**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.

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### **Spiritual Applications, Genesis Chapter 18**

Can you imagine God, with two angels, showing up at your house for lunch? That's the kind of communion and fellowship God had with Abraham. And Abraham had it without a Bible, a hymn book, a church or a pastor. What is our excuse for not having this level of communion? We have so many more spiritual advantages than Abraham had (including having the indwelling of the Holy Spirit, which he did not have), yet we struggle more in our communion and walk with God than Abraham did. Billy Kelly sang a song "If Jesus Came to Your House" which had a burden along these same lines.

God let Abraham in on what He was planning to do with Sodom and Gomorrah, and the surrounding cities. God didn't have to tell Abraham a thing, but He did because He wanted Abraham to know what He was about to do, and why, plus to give him a chance to intercede for the cities, since Lot was dwelling there.

## **GENESIS CHAPTER 19**



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Notice:

1. The angels who visited Sodom did not preach or give any sort of warning.  
A. Nineveh got a warning in Jonah 3.
2. No miracles or signs were provided.
3. There was a warning to Lot but to no one else.
4. None of the other cities involved were visited or warned of the impending judgment.

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### **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. The backslider is the loneliest man in town.

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.

A. 2 Peter 2:6-9 **"And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:"**)

B. He bows himself to the ground in respect, as Abraham did (Genesis 18:2).

C. He invites strangers into his home and offers to wash their feet, as Abraham does (Genesis 18:4).

D. Lot makes his visitors a feast, as Abraham does (Genesis 18:8).

E. Lot, in spite of his carnal choices and his spiritual failures, is still an Old Testament saint, who was **"vexed with the filthy conversation of the wicked"** (2 Peter 2:7).

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**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.

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.

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**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. It looks like Lot laid out quite a meal for them.

There is no indication that Lot's wife nor his daughters assisted in the preparation of the meal, unlike Sarah in Genesis 18:6.

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**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.

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**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.

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**19:6 And Lot went out at the door unto them, and shut the door after him,**

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**19:7 And said, I pray you, brethren, do not so wickedly.**

Lot calls these Sodomites “brethren”. He does not give them any rebuke but almost seems sympathetic to their desires.

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- Genesis 19:1
5. He calls Sodomites “brethren”- Genesis 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.

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**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. His girls would be safe in the company of homosexuals.

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**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**” here was saying that “this outsider, this foreigner...” Despite his wealth and position, the Sodomites had no respect for Lot in much the same way that the world has no respect for a backslider or a carnal Christian.

AV	ESV	LSB
<p>9 And they said, Stand back. And they said <i>again</i>, This one <i>fellow</i> 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, <i>even</i> Lot, and came near to break the door.</p>	<p>9 But they said, “Stand back!” And they said, “This fellow came to sojourn, and he has become the judge! Now we will deal worse with you than with them.” Then they pressed hard against the man Lot, and drew near to break the door down.</p>	<p>9 But they said, “Step aside.” Furthermore, they said, “This one came to sojourn, <b>and already he is persistently acting like a judge</b>; now we will treat you more wickedly than them.” So they pressed hard against Lot and stepped up to break the door.</p>

The LSB reworks the verse as “he is persistently acting like a judge.” Lot was a judge by the fact that he was sitting in the gate. As a weak believer in Jehovah (but a believer nonetheless), Lot would have been prone to be more moral than the other judges and this probably got to be offensive and annoying to the Sodomites. Even a backslider has enough grace in him to talk about God and sin, even if he has little credibility among the heathen. Lot had reproved them in the past and the Sodomites never forgave him for it.

These perverts had no shame in what they were doing. There was no shame, no embarrassment, no consideration for anyone but themselves, and no consequences as what they were doing was perfectly legal and accepted.

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**19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.**

There are actually people who believe “**shut to the door**” is “archaic” and is hard to understand that that needs to be “updated” in modern versions. But it is obvious exactly what the phrase means.

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**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.

Lot had to be saved by the angels from the Sodomite mob before his ultimate deliverance at the destruction of Sodom. How many times must God deliver a carnal Christian from sins and situations that he should never have gotten himself into? Lot was protected by those whom he sought to protect.

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**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.

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**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.

A. They can smite with blindness.

1. Genesis 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.”**

B. They can destroy whole cities.

1. 2 Samuel 24:16 **“And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.”**

C. They can destroy entire armies.

1. 2 Kings 19:35 **“And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.”**

**“waxen”** is from the Old English “weaxan”, meaning “to grow”.

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**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 **“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. ). Sodomites have no respect for a backslider!”**).

Lot gained power but lost influence, especially with his own family.

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**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.**

Lot’s wife and his two daughters were the only ones willing to go. The rest of Lot’s family had “free will” to accept or reject the warning and deliverance and chose not to.

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**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.

1. Luke 17:32 **"Remember Lot's wife."**

**"And set him without the city."** This is the only safe place to be (Heb. 13:11–14), at least for the "saint." The reader will notice that Lot is separated (Associated Press—"segregated") from his community, kinfolks, job, business associates, church members, social acquaintances, and every form of "togetherness" and "brotherhood." And this segregation is the only thing that saves his neck. To the true believer, every city on this earth (in this dispensation) is Sodom, including Jerusalem (see Rev. 11:8), and the believers' negative outlook is the thing that characterizes the true Biblical "faith delivered to the saints" (see comments on Noah—Gen. 5:29).

"The Christian who believes the Book is outside the social camp, the religious camp, the political camp, and the ecumenical camp. He is a pilgrim and a sojourner who left the "City of Destruction" through the "wicket gate" (see John Bunyan), and 300 years of so-called "scientific progress," since Bunyan, hasn't altered the nature of this world system a whit. C. I. Scofield once noted that the world system is "imposing and powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but seething with national and commercial rivalries and ambitions, it is upheld in any real crisis only by armed force and is dominated by Satanic principles" (old reference Bible, 1901, p. 1342).

**"Without the city"** is the true Christian position, and *"within the city"* (be it Jerusalem, Babylon, Sodom, Rome, or Jericho) are the religious compromisers, carnal professors of Christianity, the worldly plenipotentiaries of the National Council of "Christian" Churches, the papal nuncios and other subversive agents of the Vatican, the worshipers of education, the ambitious humanitarians and Marxists, the scientific idolators, the fanatical commercialists, and Vanity Fair, filled with fruit stand religions (Peter Ruckman, *Bible Believers Commentary on Genesis*, page 429). Something is very wrong with a Christian who can feel comfortable will dwelling "within the city".

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**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.**

**"escape for thy life"** "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*, page 431)."



**“escape to the mountain”** Since the entire valley will be destroyed, Lot is told to escape to the hills.

AV	ESV	LSB
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.	17 And as they brought them out, one said, “Escape for your life. Do not look back or stop anywhere in the valley. Escape to the hills, lest you be <b>swept away</b> .”	17 Now it happened, as they brought them outside, one said, “Escape for your life! Do not look behind you, and do not stay anywhere in the valley; escape to the mountains, lest you be <b>swept away</b> .”

**“consumed”** The ESV and LSB have “swept away”.

**19:18 And Lot said unto them, Oh, not so, my Lord:**

This sounds like Peter in Acts 10:14 **“But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.”**

**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.**

Was it no option for Lot to go back to Abraham’s house? Or was that the last place Lot wanted to go or thought he could go? Like the Prodigal Son, Lot would have rather gone anywhere than back to the Father’s House (or his uncle Abraham’s house). Better to live with another brand of sinners in Zoar or later in a cave than go back to live under the influence of a godly man.

**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.

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**19:23 ¶ The sun was risen upon the earth when Lot entered into Zoar.**

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**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.

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**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.**

Not just the inhabitants and buildings were destroyed but the ground and soil were polluted, rendering the area unfit for agriculture.

This event is referred to sixteen times in the Scriptures:

- |                      |                   |
|----------------------|-------------------|
| 1. Deuteronomy 29:23 | 9. Zephaniah 2:9  |
| 2. Isaiah 1:9        | 10. Matthew 11:23 |
| 3. Isaiah 13:19      | 11. Mark 6:11     |
| 4. Jeremiah 49:18    | 12. Luke 10:12    |
| 5. Jeremiah 50:40    | 13. Luke 17:29    |
| 6. Lamentations 4:6  | 14. Romans 9:29   |
| 7. Ezekiel 16:49,50  | 15. 2 Peter 2:6   |
| 8. Amos 4:11         | 16. Jude 7        |

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**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 may have also left some of her children back in Sodom and was reluctant to leave them.

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.

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**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?

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**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.

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**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 the 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 fellowshiping with Sodomites, with his family gone and who had no spiritual influence over anyone, being delivered from Sodom before the judgment fell, which is a type of the rapture. If anyone should have been left behind in Sodom, it should have been Lot, yet he was "raptured"

out and the angels couldn't do anything in judging the cities until he was safely delivered. We would have to conclude then that any teachings of a "partial rapture" are not Scriptural.

God "remembered" Abraham, but nothing is said about God "remembering" Lot. God remembered Abraham's prayers and his concern for Lot. God is not going to "remember" the worldly, backslidden compromiser.

God remembered Abraham for remembering Lot, but I am sure Lot never returned the favor. Lot despised his uncle. Lot sneered at Abraham's standards, laughed at his worship and made fun of his simple, country, nomadic lifestyle. Lot never prayed for Abraham, nor did he ever show any concern for him. Lot didn't appreciate the fact that Abraham "saved Lot's bacon" back in Genesis 14 when Lot could have been sold as a slave. How did Lot show his appreciation? By going right back to Sodom, after Abraham literally risked his life to rescue him. Lot forgot God so God only remembered Lot because Abram asked him to.

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**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.**

Lot was the first recorded caveman.

There are 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 population, which might have moved God to destroy Zoar as he did Sodom.

To be safe, Lot decides to leave Zoar and rather settle in the nearby mountains.

**"dwelt in a cave"** See how sin, carnality and compromise will bring you down? Lot could have been happy and prosperous had he stayed with Abraham. Lot did enjoy a measure of success and prosperity in Sodom, only to lose everything (including most of his family). Now, at the end, he is reduced to living in a cave.

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**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.

**"and there is not a man in the earth to come in unto us after the manner of all the earth"** is quite an exaggeration but these two girls have a bad omen on them, so they may have been right to think that no man would take a chance in marrying them. It could also mean that the cities of this area were also populated by perverts and homosexuals and that it would be difficult, if not impossible, to find a "normal" man that they could marry.

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**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.

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**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.**

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**19:34 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.**

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**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*, pages 441-442).”

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**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).

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**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, the Lord's human mother (Ruth 4).

1. Moabite women cause Solomon to sin.
    - A. Nehemiah 13:23,26 **“In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab...Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.”**
    - B. 1 Kings 11:1 **“But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;”**
  2. The King of Moab hires Balaam to curse Israel.
    - A. Numbers 22,23.
  3. Eglon oppresses Israel.
    - A. Judges 3.
  4. Intermarriage with the Moabites costs Israel 24,000 dead.
    - A. Numbers 25:1-9.
  5. They are Israel's enemies for 500 years.
    - A. 1 Samuel 12,14
    - B. 2 Samuel 8:12
    - C. 2 Kings 1,3.
  6. Their country and their people are the objects of God's wrath at the Second Advent.
    - A. Isaiah 16
    - B. 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.
  - A. Deuteronomy 23:3 **“An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever.”**
3. They oppress Israel in the Book of Judges and refuse to return land which belonged to Israel.
  - A. Judges 10-12.
4. They are Israel’s enemies for 500 years.
  - A. 1 Samuel 12:12 **“And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.”**
  - B. 2 Samuel 10:10 **“And the rest of the people he delivered into the hand of Abishai his brother, that he might put them in array against the children of Ammon.”**
  - C. 2 Kings 24:2 **“And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.”**
5. They are listed with Moab as a target of judgment in the Second Advent.
  - A. Zephaniah 2:8,9 **“I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and saltpits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.”**
  - B. Jeremiah 49
  - C. Ezekiel 25.

Lot’s sin and carnality results in the birth of two nations that were mortal enemies of Israel.

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### **Spiritual Applications, Genesis Chapter 19**

Sodom, Gomorrah and the cities of the plain must be destroyed but Lot must be delivered. We are surprised that Peter says Lot was a “just” man as we would have never guessed it from the accounts in Genesis. This shows that we do not know who is saved or lost, so we must be very careful when we make these kinds of judgments.

It is a sad thing when you have to be dragged kicking and screaming out of Sodom. Lot didn’t want to leave, although he believed the warning of the angels. His daughters didn’t want to leave and his wife was about to return to certain destruction when she was encased in salt. Some people would rather die with the wicked than live with the godly.

We do not know if these cities ever got any sort of warning or witness from God about this impending destruction. It appears that there was no warning, no visit from a prophet urging repentance. God would send Jonah to Nineveh but Sodom and her sister cities would have no visitation. But God was still righteous whether He gave a warning or not. Only Lot got the warning, and that was from two angels, not a human prophet.





## **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.

**"Gerar"** It was a Philistine city in the Negeb region, close to the border of Egypt. It was a border city located on the outer reaches of the southern part of the promised land. It sat right on the major trade route between Egypt and Palestine. It was a commercial center for travelers and business people, a very prosperous city. Both Abraham and Isaac journeyed to the city seeking trade (Genesis 20:1; 26:6).

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**20:2 And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.**

Abraham repeats his mistake from Genesis 12:13. This time, Abraham did not go into Egypt but Egypt (spiritually) came to him. Why did Abraham repeat his sin regarding lying about Sarah? He was scared of being killed so the locals could take Sarah (20:11), just as Abraham feared this about the Egyptians. Even after you've had great experiences and victories with God, that does not mean that you are now "sinlessly perfect" or that you can't "mess up" again.

Why did Abraham fall into this same sin? Basically, because he was scared! He was also scared in Genesis 12 in Egypt and fear often crowds out faith. Abraham had a genuine fear both here and down in Egypt that he could get killed over Sarah so faith went out the window and was replaced by fear that led to a deception.

Also, remember that Abraham is human. How many of us keep falling into the same sin over and over during the course of our lives, even when we know better? In this sense, Abraham is no different than the average Christian. Most commentators, without a lot of real-world experience (from being squirreled away in their studies for 8 hours a day) would fail to understand this facet of human nature. They may not understand but the rest of us would.

**"Abimelech king of Gerar sent, and took Sarah"** just like in Genesis 12:14-16. No doubt Abraham groaned "Here we go again!"

**"Abimelech"** means "my father is king" is evidently a title (not a proper name) common to Philistine kings, such as Khan, Czar, Sultan, Caesar, Fuhrer, etc.

Sarah was in her 90s by now and was still very attractive. No doubt her godly character contributed to her continued physical attractiveness. Godly women are attractive women both physically and in their character and such women continue to attract the right kind of man well into their middle age.

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**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.**

“What follows is a study of the problem (and a solution of the problem): “What about the heathen who have never heard?” Since “modern man” always asks this question with the quizzical, guileless look of an innocent criminal trying to prevent a judge from passing sentence, it is rather strange that he can’t read Genesis 20. Genesis 20 answers the problem.

1. The heathen are not as innocent as you think they are (Rom. 1).
2. They know right and wrong many times where you do not (see Gen. 20:4).
3. They can receive extra-biblical revelations which you cannot receive (Gen. 20:3).
4. God Himself often prevents them from sinning (Gen. 20:6).
5. And if they obey the word, they live; if they don’t, they die (Gen.20:3).

The corollaries to this study are found in Romans 2; Jeremiah 40:2; Deuteronomy 20:17, 1:39; Daniel 4:5, 7:1–28; and Acts 10. Getting it all together, we find that God has answered the “Where do the heathen go?” question long before modern man ever showed up, and “as surely as God made little green apples,” modern man will give account in the day of judgment for every word that God ever spoke (Deut. 18:18–22).

1. Heathen are obligated to follow their conscience.
2. They are born, and they live, with enough light to know right from wrong.
3. Where they are feeble-minded or insane, they are not held accountable.
4. Where they die before attaining the position of Adam in Genesis 3:6, they are innocent.
5. Where they follow their consciences, God gets the gospel to them.
6. Where they do not, they are judged for violating their conscience.
7. They are just as lost as some American bishops and priests, except possibly not quite as damned (see Jesus’ authoritative statement on this last remark in Matt. 23:13–14).
8. Any heathen who follows his conscience will wind up at Calvary; be he Taoist, Buddhist, Mohammedan, Confucianist, Shintoist, Hindu, Catholic, Jew, Brahmanist, or Protestant (see Cain and Abel—Gen.4:1–6).

Nebuchadnezzar’s captain of the guard, a “heathen” (without the Bible or the Holy Spirit), had a greater grasp of the Scriptures than the orthodox Bible revisers of the nation which Nebuchadnezzar wiped out (see Jer. 36:23–25, 40:2–4).

Where do the heathen go? They go to Walgreens, Sears, Holiday Inn, and the First National Bank (Peter Ruckman, *The Bible Believer’s Commentary on Genesis*, pages 447–448)."

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## 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. Many times, the heathen can be even more moral and act better than many Christians.

AV	ESV	LSB
4 But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?	4 Now Abimelech had not approached her. So he said, “Lord, will you kill an <b>innocent people</b> ?	4 (Now Abimelech had not come near her.) Then he said, “Lord, will You kill a nation, even <i>though</i> righteous?

**“righteous”** The ESV has “innocent”. There is a difference between being “innocent” and “righteous”.

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**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.**

Abimelech would not have taken Sarah if Abraham had been honest and upfront with him. He did what he did because Abraham lied to him and he honestly thought Sarah was unmarried. But it must have seemed odd to him that such an attractive woman of Sarah’s age would still be unmarried. He only acted on what he was told.

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**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.**

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

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**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.**

**“he is a prophet”** Was God embarrassed by His prophet lying about his wife in front of this Gentile? God’s “prophet” had told a bare-faced lie to a heathen king. Abraham did not put on a good performance before this heathen. Fortunately, Abimelech did not seem to take it personally (even after Abraham’s “insult” in 20:11). He was not too offended by the lie Abraham told him, although the results of that lie could have been severe.

How many times do God’s people do and say stupid things before the lost (this includes preachers!) that do not make for a good testimony, that results in a sinner being offended and giving him an excuse to reject the gospel? Good luck trying to get someone like that saved! Every time a preacher falls into immorality or when a church splits, it causes an offense in the eyes of the world, giving them an excuse to reject God. Nathan said this of David after his adultery and murder of Uriah by saving David gave God’s enemies a great occasion to blaspheme because of his foolish actions (2 Samuel 12:14 **“Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.”**).

This also shows that “God’s men” are made of flesh and still have a sin nature and will occasionally do and say stupid things, will occasionally embarrass “the ministry” and will disappoint “the brethren”. He should honor elders but never put them on a pedestal. Too many preachers have elevated themselves so high that even when they sin, they can twist it around to being something noble in the eyes of their followers.

This is the first mention of a prophet, but by the Law of First mention, it isn’t good! It only shows that prophets and the best of God’s men are still human and still possess a sinful nature, but God manages to work around it and through it. There are 49 named prophets in Scripture.

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**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.**

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**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.**

“What did I ever do to you that you’d lie to me like this? I came that close to committing adultery because you lied to me!”

“**a great sin**” This heathen knew adultery was a great sin. This heathen is light years ahead of your average college student or professor who sees nothing wrong with any sin, especially adultery or other sexual sins.

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**20:10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?**

**“What sawest thou?”**

The New International version reads “What was your reason”.

The New King James Version and New World Translation of the Jehovah Witness cult read “What did you have in view”.

The Jerusalem Bible reads “What possessed you”

The ESV and LSB are okay with “What did you see” and “What have you seen”.

“The modern versions fail to recognize that “the light of the body is the eye” Matthew 6:22.

Abraham’s sin of fear, compare Genesis 12:2, 12, arose from what he SAW. He SAW how the Egyptians regarded Sarah, Genesis 12:14, 15 and he SAW that Abimelech did the SAME. The desire to SIN, Genesis 20:9, often begins with the EYES, Matthew 6:22, 23, Mark 9:47, 2 Peter 2:14, James 1:14, 15 with 1 John 2:15, 16 (Alan O’Reilly, ‘O Biblos, pages 50-51).”

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**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. Abraham had no respect for Abimelech or his people and he underestimated them. But some of the heathen have more morality and character than God’s people have. In reality, there was more of the “fear of God” in Abimelech’s palace than in Washington or New York City.

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**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.**

Abraham says he told a “half-truth” but when it is all said and done, it had the effect of a whole lie,

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**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.**

Abraham identifies himself as a “wanderer” but seems to blame God for it.

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**20:14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.**  
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**20:15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.**  
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**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).”

**AV**

**ESV**

**LSB**

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.

16 To Sarah he said, “Behold, I have given your brother a thousand pieces of silver. It is a sign of your innocence in the eyes of all who are with you, and before everyone you are vindicated.”

16 To Sarah he said, “Behold, I have given your brother one thousand pieces of silver; behold, it is your vindication before all who are with you, and before all you are cleared.”

“he is to thee a covering of the eyes, unto all that are with thee, and with all other” This is a difficult phrase to understand. The ESV renders it as “Behold, I have given your brother a thousand pieces of silver. It is a sign of your innocence in the eyes of all who are with you, and before every one...” The LSB renders it “it is your vindication before all who are with you, and before all you are cleared.” But both translations seem to ignore “**thus she was reproved,**” The wording is obviously meant to be a rebuke to Sarah’s role and part in this. But it could also be rendered as acknowledging that Sarah had to obey her husband in this matter, so the bulk of the blame would have been on Abraham, not her, although she apparently was not totally exonerated.

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**20:17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.**  
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**20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham’s wife.**  
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**Spiritual Applications, Genesis Chapter 20**

Abraham repeats the same mistake he made back in Genesis 12. Even good men sometimes struggle with master sins and have difficult times getting the victory over certain sins. Since there is no sinless perfection in this life, such struggles are to be expected. Some sins never molest us but others seem to vex us daily.

God must have been embarrassed when Abimelech caught Abraham in his lie. God had to remind him that Abraham was a prophet, although he lied to this man. I wonder how often we do not live up to our profession and testimony before the unsaved, when they see that we stumbled, sinned or failed?

## **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.**

If God speaks it, it will happen and exactly in the manner and time He says it will. The prophecy of Isaac's birth was a long time coming, humanly speaking, but when the appointed time arrived, God fulfilled His word. Daniel 10:1 shows a principle of prophecy; **"the thing was true but the time appointed was long."**

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**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.

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).

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**21:3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.**

Isaac = "laughter".

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### **SUMMARY- THE LIFE OF ISAAC**

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.

## DIRECT COMMUNICATIONS TO ISAAC

1. Isaac receives the Abrahamic Covenant Genesis 26:2.

2. Isaac receives the promise of his posterity as well as the land. Genesis 26:24. (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 196).

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**21:4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him.**

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**21:5 And Abraham was an hundred years old, when his son Isaac was born unto him.**

Since Abraham lives to 175, he is still “middled aged” at age 100.

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**21:6 ¶ And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.**

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**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.**

She would laugh, not in unbelief this time, but in delight. Have you ever laughed in such a manner when the power of God was so obvious and evident on your behalf?

\*\*\*\*\*

**21:8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.**

This was a common practice, something we don't do in the West.

This could have been a root of the conflict between Sarah/Isaac and Hagar/Ishmael. Did Abraham throw any sort of feast like this when he was weaned? Probably not. Isaac was the son of the covenant and Ishmael was the son of “trying to help God fulfill His word”. Envy and jealousy may have been the result with Hagar and Ishmael, seeing how much attention Isaac was getting, at the expense of Ishmael.

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## **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).

Why was Hagar mocking? Was it like “Well, congratulations Sarah, you finally got your boy” in a sarcastic and disrespectful tone and attitude? This is a similar situation between Peninnah and



Hanna in 1 Samuel 1. No doubt Leah may have mocked Rachel as well although that is not recorded.

\*\*\*\*\*

**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(“**Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.**”). Cast out the flesh and human effort in living the Christian life! Hagar was considered a concubine, not a full “wife” so no divorce was required. Hagar was still a slave (bondwoman) and that is how she was treated. Sarah was right in that the only way this conflict could be resolved was for Hagar and Ishmael to be sent away. Isaac and Ishmael simply could not live together in the same way that the spirit and the flesh could not live together. They must be separated and must stay separated.

\*\*\*\*\*

**21:11 And the thing was very grievous in Abraham’s sight because of his son.**

The birth of Isaac and the strife between his sons did not diminish the love Abraham had for Ishmael. But Abraham realized that Hagar/Ishmael could not live in peace in the same house with Sarah/Isaac and agreed with Sarah. Putting the flesh away (in the person of Ishmael) is always painful since we love the flesh, but it must be cast out if we are going to embrace the spirit (represented by Isaac).

\*\*\*\*\*

**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.**

The rabbis claim, based on this verse, “This teaches us that Sarah was superior to Abraham in prophecy.” How they came to such a conclusion is a genuine mystery.

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**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 Genesis 21:17,18,20.

“**putting it on her shoulder**” Women usually carried their burdens on their shoulders while men carried them on their heads.

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**21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs.**

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**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.**

You always think the worse when all looks dark and there is no hope or help in sight.

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**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.**

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**21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.**

But God still makes no covenant with Ishmael.

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**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.**

Compare this with the Antichrist in Revelation 6:1 (“**And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.**”), with a bow but no arrow. Archers do not have good presentations in Scripture. This would make Ishmael a type of the Antichrist.

\*\*\*\*\*

**21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.**

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.

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## **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. Unsaved men know if there is a godly person in their midst.

"Old Testament piety implies that financial prosperity is a sign of godliness. In the New Testament this is done away with, as can be seen from Revelation 2:9 and 3:17. This misconception is still with the apostles in John 9:1-5 and Matthew 19:24-25, and with Hinn, Osteen, and Warren in 2006. The New Testament parable of the "rich man" in Luke 12:16-21 shows that a gigantic income is not a sign of "godliness" at all. This is most important to note because when all of the new "Bibles," including the NKJV, hit the money passages in "terrible Timothy" (1 Tim 6), they all went completely "bugs" at verses 5 and 10 and fixed things up so that they would not be guilty of "supposing that gain is godliness." Both verses have been changed in every edition of the Bible that has come out since 1901 (Peter Ruckman, *Ruckman Reference Bible*, page 43)."

\*\*\*\*\*

**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.**

Abraham had dealt falsely with him back in chapter 20. He wanted to make sure Abraham wouldn't do so again.

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**21:24 And Abraham said, I will swear.**

This was back in the day when a man's word was his bond. Today, 70-page contracts drawn up by lawyers are usually required. I remember people saying there was a time when the old-time Methodists could go down to the bank and borrow money on their word.

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**21:25 And Abraham reproved Abimelech because of a well of water, which Abimelech's servants had violently taken away.**

Wells were highly prized in arid environments and were frequent sources of strife and contention.

\*\*\*\*\*

**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, as 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 ("The next day

**John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”).**

\*\*\*\*\*

**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.**

“**sware**” “The word is from a Hebrew word that is similar to "seven". When a man says, "I have sworn" he has actually said, "I have sevened myself". Strong’s # 7650, שָׁבַע shâba‘, shaw-bah'; to seven oneself, i.e. swear (as if by repeating a declaration seven times).

\*\*\*\*\*

**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.**

Beer-sheba = The Oath of the Well or the Well of Seven.

“**made a covenant**” The ESV and LSB have “cut a covenant”, which is a legitimate alternate reading.

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**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. This practice okay in the days of Abraham, but “every bad thing on earth is a good thing twisted,” (to quote Bob Jones, Sr.) so the high places and the groves become the chief headaches when Israel goes into apostasy.

**AV**

**ESV**

**LSB**

<b>33</b> And <i>Abraham</i> planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.	<b>33</b> Abraham planted a <b>tamarisk tree</b> in Beersheba and called there on the name of the LORD, the Everlasting God.	<b>33</b> And <i>Abraham</i> planted a <b>tamarisk tree</b> at Beersheba, and there he called upon the name of Yahweh, the Everlasting God.
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The New King James Version, ESV and LSB replace “**a grove**” with “tamarisk tree”. How much clearer that is than “a grove”!

“**Everlasting God**” is El Olam. The root has the idea of “to hide” (Isaiah 45:15 “**Verily thou art a God that hidest thyself, O God of Israel, the Saviour.**”).

“God-The Everlasting God-The Eternal God (El Olam): the name means "God everlasting," "God eternal," "God forever," "God over all-eternally."

This is a fresh revelation of God’s name to Abraham. Abraham, who had just made a treaty with Abimelech the Philistine, was calling on the Lord as the Everlasting Source of peace and security. The Everlasting God is the only One who can assure that the treaty is kept. The everlasting God alone can be the validator and the vindicator of the treaty.

There are at least three major ideas in the name "the everlasting God" or "the eternal God."

1. The everlasting God is the source of time. God is untouched by time. He continues on. He is everlasting and eternal. He was, is, and evermore shall be. He is without beginning or ending. All things find their source, beginning, and ending in Him.
2. The everlasting God is the source of creation and enduring stability. He is the only One who is everlasting, who endures. Hence, He is the only possible source of creation and provision, the only One who could have created and can now assure salvation, provision, peace, and security.
3. The everlasting God is the Overseer of all things both seen and unseen. He alone, the everlasting God, can see the hidden things. Thus He alone can assure that things will be overseen, that is, worked out for good and brought to a just and righteous end (*The Preacher's Outline and Study Bible*)."

\*\*\*\*\*

### **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. He had title of the land but not possession.

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### **Spiritual Applications, Genesis Chapter 21**

The prophetic principle of Daniel 10:1 is true here, "The thing was true but the time appointed was long". God gave the prophecy and promise of Isaac's birth "long ago" but it finally came true without any help from Abraham or Sarah. God's clock runs on a different standard than ours, so we cannot expect God to work on the same schedule that we do. The answers and fulfillments come according to His timing, not ours.



## **GENESIS CHAPTER 22**

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

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### **79. The Testing of Abraham 22:1-19**

**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 (“**Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:**”).

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.

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**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.

The “burnt offering” sacrifice was well known centuries before Moses and the giving of the Law.

“**Thine only son Isaac, whom thou lovest.**” No “friend of God” has been really “tried” until he has been tried on the things that he *loves*. Men *are* what they love—and fear; profession or training have very little to do with it, as any “twenty-year man” in the army knows. “Show me what a man loves and what scares him, and I’ve got the man’s number.” The Devil looks at it the same way. Affections determine decisions and decisions determine destinations (see Demas, Ruth, Peter, Paul, and anyone else, in or out of the Bible). If a man has never been tested on the point of what he *loves most*, he has never been tested at all. (See First Commandment as it is given in Deut. 6:5.) (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 470-471).”

“**offer him there for a burnt offering**” The command is incredible. This is something the heathen religions did. Why would God require it of Abraham? And this was the son of the covenant. If he killed Isaac, what happened to the covenant then? The command simply made no sense, unless maybe Abraham figured that if he killed Isaac, God would restore him to life again.

“Abraham is told to kill the boy. This astounding injunction cannot be justified by the feeble explanation that “since all the Shemites and Phoenicians did this kind of thing, it did not take Abraham by surprise” (Micah 6:7). The text says that God put him up to it. At the same time it

must be remembered that on such occasions God and the Devil are working so closely together that the most spiritual of men have a hard time discerning who is doing what. For example, study carefully 2 Samuel 24:1 and 1 Chronicles 21:1. The narratives of Job 1 and 1 Kings 22 reveal that operations in the spirit world are a good bit more complex than the average Bible commentator would have you to believe. What happens in Abraham's case is comparatively simple.

The fifth cherub approaches the throne.

"Howdy." (He always was audacious and without fear—see Job 41.)

"Good afternoon, and where have you been?"

"Oh, going to and fro in the earth, up and down in it."

"Hast thou considered my friend Abraham, how there is none like him in the earth? A just and upright man. One that fears God and eschews evil?"

"Well, I don't know about that! You call him 'your friend.' But he might not be so close a friend as you think he is."

"Oh, you're quite mistaken. Abraham's my friend. I can count on him."

"Really?"

"Yes, really."

"Listen, Lord God Jehovah! I've got 20,000,000 people down there that love me more than Abraham loves you! They'll drown their children in the Ganges for me; they'll let the jackals eat their twin babies for me; they'll let their juggernauts roll over their mothers and fathers for me; they'll whip their backs raw doing penance for me; and they'll burn their babies down in Gehenna for me. For me, you understand? You don't have any friends like that!"

"Abraham's my friend."

"You wanta bet?"

"You're faded. Shoot."

Now that is an "American translation." Goodspeed, Moffatt, Weymouth, and Phillips couldn't come near it, and I do not recommend that they should try, but that is what took place in plain English.

Abraham is tested in regard to his love for God. The faithful man not only will be tested (vs.1), but will be tested on the thing he loves (vs. 2). His response will be to go where God tells him to go (vs. 3). (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 473-474)."

Some thoughts that were no doubt going through Abraham's mind at this point:

1. How could God tell me to offer my son as a sacrifice?
2. Is this not against God's law that forbids murder (Ge.9:5-6)?
3. How can I sacrifice my own son, the son of my heart and of my life? Would I not rather die myself than him?
4. Why would God want such a thing? Why, O God, why?
5. What about the promise? God, you promised and gave Your Word that Isaac was the promised son, that he was to be the father of nations, that through his descendants the promised seed would come, the Savior of the World? If I sacrifice Isaac, how can all this happen? How can you fulfill your promise?
6. How can I ever face Sarah again, or for that matter, face anyone?
7. And what about my testimony before the world? What are the unbelievers going to think—all those who know me, all the Canaanites, Egyptians, Philistines, and others? What kind of testimony will this be to them?
8. God, sacrificing Isaac does not match your promise. I cannot reconcile all this in my mind. How can you fulfill your promise if I do this thing? How could you ask me to sacrifice Isaac? What do you mean? What are you after? What are you doing? (*Preacher's Outline and Study Bible*).

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**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 (“**He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;**”) and Hebrews 11:19 (“**Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.**”) here, about Abraham’s faith in this situation.

Isaac was to be a burnt offering in the same way Jesus was on the cross.

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**22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.**

Abraham has to sleep two nights on the way to his destination. He has to wrestle with the command of God to kill Isaac and Satan telling him that there is no way that he can obey God in this matter. To wrestle with such an issue for a few hours is one thing. For two sleepless nights is quite something else. Most of the most intense spiritual battles are fought at two o’clock in the morning. Abraham fought a spiritual battle in those days that few generals could understand. You can be sure Abraham prayed as he had never prayed before yet got no response from God. God told him what to do. No need to elaborate on it. Will Abraham obey or not, based on a single word from God? There would no fleeces to lay out. Abraham had no Bible to consult or “run the references” with. He based everything on a single word from God.

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**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.

“**come again to you**” Orientals don’t say “I am going” but they say “I am going and will return”.

#### **“Worship” of God in Biblical Theology**

Definition- giving God the honor, glory, respect, fear, praise and reverence that is due to Him

1. First mention in Genesis 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.**”

A. It involved obedience, faith and a willingness to sacrifice.

2. Worship in the Old Testament was “afar off”.

- A. Exodus 24:1 **"And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off."**
3. Worship "before" God.  
A. Deuteronomy 26:10 **"And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD."**
4. Sin must be dealt with before there can be worship.  
A. 1Samuel 15:25 **"Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the LORD."**
5. Worship involves fear of God.  
A. 2 Kings 17:36 **"But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice."**  
B. Psalm 5:7 **"But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."**  
C. Psalm 96:9 **"O worship the LORD in the beauty of holiness: fear before him, all the earth."**
6. Worship involves sacrifice.  
A. 2 Kings 17:36 **"But the LORD, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice."**
7. Worship in the beauty of holiness.  
A. 1 Chronicles 16:29 **"Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness."**  
B. Psalm 29:2 **"Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness."**  
C. Psalm 96:9 **"O worship the LORD in the beauty of holiness: fear before him, all the earth."**
8. Worship toward the temple.  
A. Psalm 5:7 **"But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple."**  
B. Psalm 138:2 **"I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name."**
9. Worship in the Millennium.  
A. Psalm 66:4 **"All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah".**  
B. Psalm 86:9 **"All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name."**  
C. Isaiah 27:13 **"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem."**  
D. Isaiah 49:7 **"Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee."**  
E. 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."**

F. Ezekiel 46:2,3 **"And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt offering and his peace offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before the LORD in the sabbaths and in the new moons."**

G. Ezekiel 46:9 **"But when the people of the land shall come before the LORD in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it."**

H. Zephaniah 2:11 **"The LORD will be terrible unto them: for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."**

I. Zechariah 14:16,17 **"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain."**

J. John 4:21 **"Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father."**

K. Revelation 15:4 **"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."**

10. Bowing down and kneeling in worship.

A. Psalm 95:6 **"O come, let us worship and bow down: let us kneel before the LORD our maker."**

11. Worship at His footstool.

A. Psalm 99:5 **"Exalt ye the LORD our God, and worship at his footstool; for he is holy."**

B. Psalm 132:7 **"We will go into his tabernacles: we will worship at his footstool."**

12. Worship at His holy hill.

A. Psalm 99:9 **"Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy."**

13. Jesus Christ worshipped.

A. Matthew 2:2 **"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."**

B. Hebrews 1:6 **"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him."**

14. Vain worship- involves the commandments of men.

A. Matthew 15:9 **"But in vain they do worship me, teaching for doctrines the commandments of men."**

B. Mark 7:7 **"Howbeit in vain do they worship me, teaching for doctrines the commandments of men."**

15. Worship in spirit and in truth.

A. John 4:23,24 **"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."**

B. Philippians 3:3 **"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."**

16. The Father desires true worshippers.

A. John 4:23 **"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him."**

17. Worship in heaven.

B. Revelation 4:10 **"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,"**

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**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.**

Isaac carried what would be the instrument of his death on his back, the same way Christ carried His own cross (John 19:17 **"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:"**).

\*\*\*\*\*

**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?**

**"where is the lamb"** 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 **"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."**

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.

3. The Lamb is closer than you think.

A. Romans 10:8 **"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach".**

B. Deuteronomy 30:4 **"If any of thine be driven out unto the outmost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee:"**

C. You don't have to search high and low or go through years of empty religious rituals (and still not know where you are going to go when you die!).

4. So many people are looking for the wrong thing. Many are looking for a pope, Mary, "the one true church that Christ founded", a baptistry, some man, a theological system, anything but a simple, harmless lamb! How can a lamb save anyone? It is one of the weakest, most unassuming of animals! But you must swallow your religious pride to be saved and accept that lamb who will die in your place. The philosophers are also asking the wrong question. They want to know the "great good" or the "basis of all knowledge" or if there is any way to know what truth is. They also need to lay aside their human scholarship and accept the lamb by faith.

"This **"Lamb"** was typified in Genesis 4:4-11, prophesied in Genesis 22:1-14, applied in Exodus 12:1-23, personified in John 1:18, identified in John 1:29-36, crucified at Calvary and glorified in Revelation 6:6-13 (Peter Ruckman, *Ruckman Reference Bible*, page 1383)."

Other important questions asked by mankind and recorded in Scripture:

1. "Where is he that is born King of the Jews?"
2. "Sirs, what must I do to be saved?"
3. "How then can man be justified with God?"
4. "Who can bring a clean thing out of an unclean?"
5. "What shall I do then with Jesus which is called Christ?"

Every sinner had better make sure he first, asks these questions, and then, has the proper answer for them.

\*\*\*\*\*

**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. The Son of God was the Lamb! God will always provide where there is a legitimate need.

**AV**

**ESV**

**LSB**

8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.	8 Abraham said, "God will provide <b>for himself</b> the lamb for a burnt offering, my son." So they went both of them together.	8 And Abraham said, "God will provide <b>for Himself</b> the lamb for the burnt offering, my son." So the two of them walked on together.
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Nearly every modern English version mistranslates this as "God will provide for himself a lamb", destroying the revelation that God Himself, in the person of Jesus Christ, would be the lamb (John 1:29). Any correct translation must read "God will provide Himself", not "God will provide for Himself" or simply "God will provide".

Translations that get the verse right:

1. Darby's translation
2. The Revised Standard Version
3. American Standard Version
4. Rheims Douay (although it has "victim" and not "lamb", destroying the type in another way.).
5. The Tyndale Bible, Coverdale Bible, Bishops Bible and Geneva Bible readings could also be better.

**"burnt offering"** "The Burnt Offering, undoubtedly, is the very greatest expression of God or man in his ascendancy in the will of God, by grace; and it is rarely realized by many professing Christians on earth. Whenever the Offering is used it is understood as the highest utilization of worship or consecration or dedication. Noah and Abraham are the first two recorded in the Bible to have become acquainted with its principle. After this the word will be used no less than 263 times in the rest of the Old Testament.

"There must have been some other oral communication that gave explanation and understanding to these early men, such as Noah and Abraham, in this truth of the Burnt Offering. It is not an accident that a man comes upon such a lofty view of God. We should

sincerely believe that this Offering exemplifies the highest act of man on a fallen planet. It is the unique voluntary expression of man's highest response to the grace of God. Leviticus, chapter one, sets forth the meticulous details of the sacrifice itself, and from there we move to the very Sacrifice of Jesus Christ On. 19), and on to the believer's own Burnt Offering and consecration (Rom. 12:1-2).

"When Abraham took his son to Moriah, it gave us access to an insight that heretofore was unrevealed. Few Christians know anything at all about this spiritual act; we live in a time of extreme materialism, secularism, and moral schizophrenia, and people are often phonies. The Burnt Offering is a total consuming of the believer, and it is impossible to fake it. The picture is clear here; some will call it murder, others will see its meaning. This chapter particularly reveals the stigmatism of the Offering, as well as the excruciating plainness of what is involved in its reality. To see it aright, is to appreciate it more. We see here a father making the supreme sacrifice on the one hand, and a son making the supreme submission on the other. Sacrifice and submission are probably the two greatest qualities of the Son of God in the world, and they are the two greatest reactions of a child of God for this life (O. Talmadge Spence, *Foundations Bible Commentary*, pages 157-158).".

\*\*\*\*\*

**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. Neither one of them resisted. 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.**

There is a very unusual level of submission and trust in Isaac to the will of his father, as Christ fully submitted Himself to the will of His Father. What earthly son would demonstrate such trust in his earthly father?

Questions to ask:

1. Do we love God more than anything?
2. Are we willing to sacrifice ourselves totally for God and His cause?
3. Are we willing to sacrifice everything for God-to actually give God everything-our lives and our possessions? Are we willing to sacrifice everything for God-all our possessions-in order to take the gospel of God's Son to the uttermost part of the earth?
4. Are we willing to obey God totally, no matter the cost?
5. Are we totally surrendered, absolutely surrendered-to God? (*Preacher's Outline and Sermon Bible*).

\*\*\*\*\*

**22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.**

At the last minute! Once the knife is going downward, God knows Abraham would have killed Isaac if He had not stopped him. The angel only calls. There is no mention of a physical restraint, but we think there would needed to be a restraint on Abraham's arm or Isaac would have been a dead man.

\*\*\*\*\*

**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.

God wants living sacrifices, not dead sacrifices. God wants the bodies of people, but He wants living bodies, not dead bodies. God wants a human sacrifice, but He wants the sacrifices living, not dead. The dead cannot serve God but even the weakest living believer can render service (Ecclesiastes 9:4, **"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion."**)

This is the consummation of Abraham's spiritual pilgrimage.

1. It started in Genesis 15:6 when he believed what God told him regarding the covenant and it was counted to him for righteousness.
2. The call to "go on to perfection" comes in Genesis 17, which he responds to.
3. Abraham has shown he has developed a perfection and maturity by obeying God fully.

\*\*\*\*\*

**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 **"And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!"**).
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.

This is the incident when Christ said that Abraham saw His day and was glad in John 8:56  
“Your father Abraham rejoiced to see my day: and he saw it, and was glad.”.

\*\*\*\*\*

**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. This is the very theme of the burnt offering, total devotion, total offering of the life to God.

\*\*\*\*\*

**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.**

**AV**

**ESV**

**LSB**

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

18 and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.”

18 “In your seed all the nations of the earth shall be blessed, because you have **listened** to My voice.”

“obeyed” The LSB has “listened” while the ESV reads as the Authorized Version. Abraham could have “listened” to God’s voice without obeying.

\*\*\*\*\*

**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.**

\*\*\*\*\*

## **80. Abraham’s Relatives 22:20-24**

**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 **"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil."**).

Buz - Elihu, the young friend and counsellor of Job, was a descendant of this man (Job 32:2 **"Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God."**). He is also mentioned with Dedan and Terna (Jeremiah 25:23 **"Dedan, and Tema, and Buz, and all that are in the utmost corners,"**).

Kemuel (the father of Aram) – uncle of Laban and Rebekah, (is used in two other places Numbers 34:24 **"And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan."** and 1 Chronicles 27:17 **"Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:"**). 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.

\*\*\*\*\*

### **Spiritual Applications, Genesis Chapter 22**

This is the classic passage revealing the faith and obedience of Abraham. He fought a battle on this mountain that few generals and soldiers know anything about. Offer his own son as a burnt offering! Isaac was the son of the covenant and a fulfillment of prophecy! God may ask us to do things that seem contrary to His word or to common sense, but we must have the faith that He knows what He is doing, even if He does not tell us. Abraham's faith was validated in the end and was rewarded and set as an example for us.



## **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.**

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**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.

**“weep for her”** There is nothing wrong with shedding tears over the death of a loved one. They are not a sign of weakness nor of weak faith. It shows that the deceased was loved and will be missed. Abraham wept not he did not sorrow as those who had no hope (1 Thessalonians 4:13 **“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.”**).

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### **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,**

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**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! Despite living in the “land of promise”, Abraham owned no land.

\*\*\*\*\*

**23:5 And the children of Heth answered Abraham, saying unto him,**

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**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 sepulchres 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).

Abraham will no more take a gift from the “sons of Heth” than he would from the King of Sodom (Genesis 14:23). Like David, he pays for what he needs and wants (2 Samuel 24:24 “**And the king said unto Araunah, Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver.**”). Abraham does not want to be in debt or be obligated to anyone.

**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.**

“Harken” has the idea of not just to hear something but to respond to a suggestion that has been made.

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 land 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**

Abraham didn’t just buy the cave but also some of the surrounding land.

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**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.**

The “gate” is where all legal transactions were done.

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**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 Joseph.

### **Spiritual Applications, Genesis Chapter 23**

It is important to give Christians a proper burial. The body is the temple of the Holy Spirit (1 Corinthians 3:16) and it should be treated with that reverence even in death. We respect a tabernacle, temple or a church building, so the body of a believer should also be honored, even if it is going to return to the dust. Cremation is a dishonoring of the body as we never see any believer cremated in Scripture, although some heathen cultures practiced it. It is mainly done today for financial reasons as it is much cheaper than a traditional burial. Cremation was reserved for a dishonorable burial. Cremation was sometimes used by the Church of Rome as punishment for accused heretics, which included burning at the stake. For example, the body of John Wycliff was exhumed years after his death and burned to ashes, with the ashes thrown in a river, explicitly as a posthumous punishment for his denial of the Roman Catholic doctrine of transubstantiation.

Abraham took great care to secure a proper burial place for Sarah and her method of burial was conducted with great dignity. He also spent a great deal of money to secure a proper burial place. His descendants, like Jacob, were concerned that they would be buried in the family tomb (Genesis 49:31) and Joseph did not want his bones left in Egypt (Genesis 50:25; Joshua 24:32). Jews were very concerned about how they would be laid to rest, and where, as they were believers in the resurrection. When Jesus died, His body was also handled with great care and respect. Devout men carried Stephen to his burial in Acts 8:2.

## **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.

"This passage shows us the steps to take in seeking the right persons and God's will in marriage. It is a passage that should be studied by every person considering marriage:

Step 1: following God's will for marriage (vv.1-9).

Step 2: arising and going forth to seek a wife (vv.10-11).

Step 3: praying and asking for God's guidance in seeking a wife (vv.12-14).

Step 4: acting upon and following through with one's prayer (vv.15-25).

Step 5: thanking God for His kindness, faithfulness, and leadership step by step (vv.26-27).

Step 6: responding and accepting the graciousness of the family (vv.28-32).

Step 7: sharing one's heart and purpose about marriage (vv.33-48).

Step 8: asking for a clear decision in marriage (vv.49-51).

Step 9: confirming and sealing the decision for marriage (vv.52-61).

Step 10: consummating the marriage (vv.62-67). (*Preacher's Outline and Sermon Bible*).

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### **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 Genesis 15:2; 24:2
2. Intelligent and obedient Genesis 24:2-11
3. Knows God Genesis 24:12-14
4. Knows how to pray Genesis 24:15,16
5. Wise and courteous Genesis 24:17-25
6. Worshipped God and was thankful for answered prayer Genesis 24:26,27
7. Patient Genesis 24:28-30
8. Diligent and focused on his Master's business Genesis 24:31-49
9. Unnamed, which would make him a good type of the Holy Spirit.

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**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 **"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"**.

The servant is a like the Holy Spirit, unnamed but known only by his work and title, who is charged with carrying out the work of securing a bride at Christ's coming.

1. Ephesians 1:13,14 **"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."**

\*\*\*\*\*

**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. No Christian should ever marry an unbeliever.

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.

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**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. The bride would have a choice to go with the servant or not. She would have free will in the matter. The servant had to ask what to do if the girl decided not to go with him.

\*\*\*\*\*

**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.

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**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.**

There is no “irresistible grace” is seen here as taught by the theological system of Calvinism. 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.

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**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. Much prayer is also required when seeking a husband or a wife.

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**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:**

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**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.**

This is “laying out a fleece” to discern the will of God.

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**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. It is not always in a church service. We think that we have to bring people to a church service in order to be saved but most people are not saved in a church building.

A. Matthew 4:18-20 “**And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they**

**were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him."**

**B. Acts 9:1-4 "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"**

Rebekah was the grand-niece of Abraham and the granddaughter of Nahor, Abraham's brother.  
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**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 ("**For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.**") and she is very fair to look upon, just read Solomon's descriptions of the Shulamite in the Song of Solomon. The Church ought to be a very pleasant thing to look upon but due to the carnality and apostasy of the majority of churches, the opposite is true. What spiritual Christian actually enjoys looking in at a Binny Hinn service or in Joel Osteen's church or what goes on in a Kingdom Hall? They are to be endured at best, like one would endure a root canal.

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**24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.**

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**24:18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.**

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**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.

Rebekah is not only a good-looking, hard-working, pure young lady, she is also a woman of her word. She is the answer to a Christian young man's prayer for a wife.

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**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.

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**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.

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**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.

**AV**

**ESV**

**LSB**

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;

22 When the camels had finished drinking, the man took a **gold ring** weighing a half shekel, and two bracelets for her arms weighing ten gold shekels,

22 Now it happened that when the camels had finished drinking, the man took a **gold ring** weighing a half-shekel and two bracelets for her wrists weighing ten shekels in gold,

Almost all commentators and modern English versions insist on rendering “earring” as “nose ring” or just “ring” as the ESV and LSB do. I think the translators of our Authorized Version were smart enough to tell the difference between the two.

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**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?**

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**24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.**

Rebekah’s father was probably dead, which is why Laban takes such an important role in this chapter.

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**24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.**

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**24:26 And the man bowed down his head, and worshipped the LORD.**

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**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.**

He is thankful that God is not going to ignore Abraham’s burden and pray for a suitable wife for his son. God would respond in a way that all parties will be benefitted,

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**24:28 And the damsel ran, and told them of her mother's house these things.**

Having family visitors was not a common thing, with the hardship and slowness of travel plus the distances involved.

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**24:29 ¶ And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.**

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**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.**

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**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.**

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

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**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.**

"**provender**" from the Middle English "provender", from Old French, alteration of "provender", from Vulgar Latin \*prōvenda, to provide. It refers to dry food for animals, although it can refer generally to food or provisions.

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**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.

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**24:34 And he said, I am Abraham's servant.**

Even when given an opportunity, he never tells his name. His relationship with Abraham was more important to him than even his own identity and name. In Christ, he was important. On his own, he was unimportant.

\*\*\*\*\*

**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.**

The servant will do all he can to “talk up” Isaac, to impress Rebekah with his character and possessions. The Christian witness is to do this as well, to speak to the beauties of his Christ and His character, nature and riches. Prosperity preachers always talk about the things the sinner can get out of Christ if they get saved but a faithful witness emphasizes Christ Himself.

For an example of this kind of evangelism, which we will call “Shulamite Evangelism”, consider how the Shulamite dealt with the Daughters of Jerusalem, as in Song of Solomon 5:10-6:1.

“The Shulamite is only too happy to tell the daughters what is so special about her beloved! What a great open door for witnessing are such questions. When carnal ones or sinners see that we have a genuine love for Christ, they will inquire of it and desire to know why we love Him as we do. Then we have this chance to get in a really precious witness in for Christ. We should be as eager to thus witness and to boast on our Beloved as the Shulamite was.

You can measure the depth of one's love and intimacy with Christ by seeing how they describe Christ. If all they can do is use theological or abstract terms in describing Christ then they know not Him. One must move beyond the cold theological facts about Christ and get onto the deep, personal, intimate descriptions of Him. When someone describes the love of their life, they use terminology that demonstrates that they not only love that person with a very deep love but that they are also very well acquainted with them. Even non-poetical souls (like mine!) will slip into poetry at such opportunities as they search their vocabularies to find the words that reflect the love in their hearts.

Here is a secret to successful evangelism. We wonder why so few sinners seem to respond to invitations to Christ. Could it be because we have such a low view of Christ? If someone were to ask us to give a description of Christ, what kind of a description would we give? Many Christians could only give a theologically correct description of Christ. “He is God, Second Person of the Trinity, Son of God, Son of David, etc...” and that description would be correct. But there is no heart to it. Anyone could glean such a description of Christ from any theology book. But what is He like? Give me a description that goes beyond some cold, sterile technical description and show me that you really know about Him! Can you give a Shulamite description of Christ? Only if you have a Shulamite heart and have a Shulamite view of Christ. The sinner cannot do this, nor can the backslider, the carnal Christian or a Christian will no communion with Christ. If we can give such a description of Christ, then it shows we really know Him, love Him and we might just be able to attract some carnal person to seek Him too (6:1). Evangelism is not trying to wring some prayer or profession out of a person, but it is trying to woo a bride for Christ, exactly as the Unnamed Servant of Abraham tried to do in Genesis 24.

We will then go through this description of Solomon and make the spiritual applications to Christ:

1. He is white (5:10). Refers to His purity and holiness as white is the color of both, The Hebrew has the idea of “dazzling”, showing the brightness of His countenance. Deity's countenance is not dull but shines forth as lightening, brighter than the noon-day sun, as we should expect.

2. He is ruddy (5:10). This refers to his redness. This refers to his manliness and His passion. Red also stands for blood, so we are reminded of His passion of His suffering and death and His humanity. It would also speak of His earthiness. Christ is not some mysterious God of the deist Who cannot be approached and Who is not concerned for the individual. He is a personal God who has that deep personal interest in even the most humble of saint.

3. He is the chiefest among ten thousand (5:10). Christ is the capstone, the supreme, the best that God has to offer to mankind. There is none in heaven or in earth that can even compare to Christ in any manner. But why only ten thousand? The Hebrew is literally a myriad, even millions. Old Testament thought of a multitude usually did not extend into the millions, so multiples of thousands was used to describe what we would think of as millions, billions or even trillions.

4. His head is as the most fine gold (5:11). The head is that controlling part of the body and is the most eminent part of the body. Christ is the head of the church, which means He leads the church, just as our heads control our bodies since our brains are within our heads. But Christ is a head of fine gold, that very valuable of metals that is a symbol of deity. There is the "head of gold" in Nebuchadnezzar's dream image of Daniel 2:32,38. This represented the Babylonian Empire under Nebuchadnezzar. Babylon is the ultimate in anti-God, anti-Christ forces in human history, starting with Nimrod in Genesis 10 and culminating with the Roman Catholic system in the end times and the Tribulation. That it is a "head of gold" shows it to be a counterfeit of the true Golden Head of the human race, Jesus Christ. The human race lost its head in Eden when Adam fell, so Satan has tried numerous "head transplants". Babylon was one of them, as well as Egypt, Assyria, Greece, Persia and Rome. Christ is our head but Satan will offer his christ in the Antichrist who will masquerade as a "head of gold". Anything that attempts to replace Christ as our head spiritually is a fraud and is not a true head of gold. This would include any theological system which attempts to replace Christ. The world offers many heads to usurp the authority over the Christian, such as sports, television, money, sex, drugs, alcohol, and so on. These are heads of cardboard and concrete, not the true gold of deity.

5. His locks are bushy, and black as a raven (5:11). This speaks of His youth (He died in the prime of life, at age 33) and vigor. His hair is thick, black and bushy, not long and stringy as seen in so many paintings of Christ.

6. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set (5:12). We have spoken much of the eyes in this study, how they are the windows into the soul. Christ's eyes reveal a pure and holy soul, compared to the cleanness of doves and the purity of milk. They are also fitly set, fixed and eternal in their piercing and penetrating gaze that is able to see into the very heart and soul of every man. Our eyes wander about in our instability and wanderings, but Christ is the most stable and consistent person in creation. He does not change, as seen in the fixedness of His eyes.

7. His cheeks are as a bed of spices, as sweet flowers (5:13). The cheeks are the support structure of the most lovely face in creation. Christ's cheeks and face are so lovely that they give off a fragrance that reminds one of spices and flowers.

8. His lips like lilies, dropping sweet smelling myrrh (5:13). The lips are the gates of the words, so even the words of Christ, even if they hurt or heal, are sweet. They are sweet in their wooings of love and comfort but they can also drop myrrh in rebuke and chastening. But even these seasons are sweet to the soul for they even more prove His love toward us.

9. His hands are as gold rings set with the beryl (5:14). He has the hands of a carpenter, strong and manly. These hands are not idle but are constantly at work in bring sinners to himself and in fulfilling the Father's will. And it is by those hands that we are kept in salvation, free from the danger of falling from grace.

10. His belly is as bright ivory overlaid with sapphires (5:14). The belly, or the bowels, were seen in Bible days as the seat of the emotions, the center of affections. This speaks of the preciousness and the beauty of the heart of Christ. His love and affections are as bright, as pure and as precious as ivory overlaid with sapphires. It was common for a Hebrew to use organs of the body to express emotions: the liver showed joy, the kidneys denoted affections, the heart represented affections, mind, and the abdominal organs meant compassion.

11. His legs are as pillars of marble, set upon sockets of fine gold (5:15). The legs support the entire body. See how strong and sturdy Christ is, able to bear the burdens of millions

of His children and never weary. These strong, manly legs are set in sockets of fine gold, showing the undergirding support of deity under us.

12. His countenance is as Lebanon, excellent as the cedars (5:15). The beauty of the face of Christ- what artist can capture it? How He must have looked! How fortunate were those who were able to see Him in the days of His earthly ministry. But we will one day see His face when we are like Him. This day the Church of God eagerly awaits.

13. His mouth is most sweet: yea, he is altogether lovely (5:16). Compare this again to His lips. This mouth and these lips speak only those words that are fit and godly. There is no impurity here, unlike the mouth of the sinner which contains the poison of asps under the tongue. The mouth is also used to give kisses and these kisses of Christ are the sweetest there is. These kisses, or tokens of His affection and love for us are given both in the shadow as well as the sunshine. What can be more of encouragement, especially when we are in the crucible, than the bestowal of one of these love tokens?

"He is altogether lovely" (5:16). This is the plenary Shulamite view of Christ. This summarizes all the fine and minute details of Solomon-Christ as viewed by the Shulamite-Christian. Put all these individual portraits of Christ together and the final, overall view is "altogether lovely"- every part and particle of Christ. There is no flaw, no spot, no blemish in Him. The pure, noble and holy see Him as such. This is how the Shulamite saw Him. There is no spot, no flaw, no defect in Christ. Everything about Him is desirable and lovely.

The results of Shulamite Evangelism- Song of Solomon 6:1 "Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee."

The Daughters ask the Shulamite the whereabouts of her Beloved. The description that the Shulamite gave of Solomon was of such love and spiritual passion that it stirred something within the hearts of these carnal church members. Yes, Christians need to be evangelized as much as sinners. Sinners need to be evangelized regarding salvation. Saints need to be evangelized regarding sanctification and falling in love with Christ. One Shulamite witness can do that. Who couldn't help but be interested by such a description of Christ? Who would not desire to know where such an Altogether Lovely One would be, so that they too might come to know Him as did the Shulamite? They knew who to ask and they asked the right question. If the Shulamite did not know where and how to find Solomon, who would?

"Whither is thy beloved turned aside? that we may seek him with thee." Their request is genuine. They desire to seek Christ along with the Shulamite. They have entered into the life of discipleship along with the Shulamite. They will seek Him along with her. They will seek Him together, with the more experienced Shulamite leading the way.

This is evangelism directed toward the saints. We must evangelize the lost to salvation but we dare not neglect evangelizing the saved for sanctification. Preachers in our day are forever asking "How many souls have you won to Christ?" or "When is the last time you led someone to Christ?" An equally valid question to ask would be "When is the last time you influenced a Daughter of Jerusalem to seek after Christ along with you?" Have you led anyone to love of Christ within the church? Defects in house evangelism are just as grave as defects are in field evangelism. The full consummation of this successful evangelism of the Daughters is seen in 6:9. But we would not just limit this to evangelizing the professing Christian to go deeper with. This can certainly be applied to the evangelization of the sinner.

The best tool for evangelism (humanly speaking) is a good example. The Daughters were converted by the love and the relationship they saw between the Shulamite and Solomon. It made a powerful impression on them and they wanted to seek this One as well. How powerful is a godly example! How many have been influenced to a holy walk by reading The Memoirs and Remains of Robert Murray McCheyne by Andrew Bonar? How many missionaries

went to the field after reading the Diary of David Brainerd, edited by Jonathan Edwards? Who has ever read the Letters of Samuel Rutherford and not come away impressed by his love toward Christ? The hyper-evangelists of our day are forever attacking “lifestyle evangelism” but the Shulamite used it and it worked on the Daughters.

Here then is the test of a Shulamite Christian. It is not “how many professions do you have”? but rather “How many people have you influenced for holiness and the Christian life by your example?” (John Cereghin, *The Pilgrim Way Commentary on the Song of Solomon*, pages 97-103).”

AV

ESV

LSB

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.

35 The LORD has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys.

35 “And Yahweh has greatly blessed my master, so he has become great; and He has given him flocks and herds, and silver and gold, and **male slaves and female slaves**, and camels and donkeys.

“**menservants, and maidservants**” The ESV and LSB render this as “slaves”. The Authorized Version has them as “servants” and there is a difference between a servant and a slave, so we will retain the tradition reading. Even the ASV will use “servants”. The later English translation shift from “servant” to “slave”.

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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.

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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:

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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.

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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:

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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:**

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**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;**

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**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.**

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**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.**

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**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's daughter unto his son.**

**AV**

**ESV**

**LSB**

**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's daughter unto his son.

**48** Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way to take the daughter of my master's kinsman for his son.

**48** “And I bowed low and worshiped Yahweh; and I blessed Yahweh, the God of my master Abraham, who had guided me in the true way to take **the daughter of my master's relative** for his son.

**“my master's brother's daughter”** The LSB waters this down to read “the daughter of my master's relative”. How clunky and awkward.

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**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.**

God was in control of this situation, and they realized there was nothing they could do to stop it, nor would they want to.

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**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.**

Laban and Bethuel would have to give their approval, but the final decision would still be Rebekah's. The decision to "go with that man" or not is based on the free will of the person involved.

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**24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.**

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**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 accepting this dowry, Rebekah would be betrothed to Isaac.

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**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.**

Can you blame them? They would probably never see Rebekah again, so they wanted to spend as much time as they could before she left. If my daughter was leaving my home and I would never see her again, I would be reluctant for her to leave, too.

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**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.**

"Hinder me not" The sinner will always try to hinder, or delay, in making his decision for Christ. He needs to think about it, or he will do it after he graduates from school, after he is married, after the kids are grown and out of college, after the mortgage is paid off, after he retires, etc. But the Holy Spirit always urges haste in such matters.

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**24:57 And they said, We will call the damsel, and inquire at her mouth.**

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**24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.**

**“Wilt thou go with this man?”**

1. The salvation question. She was asked and she made a decision based on her free will.
2. But it was a big decision! He would leave her home and family, never to see them again, to marry a man she has never met. What if she didn't like Isaac? What if Isaac didn't like her? This was a major step of faith on Rebekah's part.

There is no “irresistible grace” as taught by the Calvinists. She would have “free will” to go or not. She could have said “no” just as a sinner can say “no” to the gospel. 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. The prospective bride is put under no compulsion to come. The Holy Spirit enlightens (24:34,35) and tells the story (24:36-49) and offers the invitation (24:53), but He never makes the decision (24:58). The free will of man in salvation is a Biblical doctrine. Man can and often does resist the conviction power of the Holy Spirit in evangelism. Anyone who has done any amount of personal work knows this to be true.

1. The Rich Young Ruler in Matthew 19:22 was interested in salvation and asked Jesus about it. Jesus told Him (He was the greatest soulwinner of them all!) about salvation, and the Ruler walked away. He exercised his free will to reject what the Lord was telling him.

2. Felix trembled under the conviction of Paul's preacher, but he fought it off and never repented (Acts 23 and 24).

3. Paul “almost” persuaded Agrippa to become a Christian in Acts 26:28. Why didn't he take the last step?

4. Free will is seen in Exodus 35:5, 10, 21, 22, 25, 29.

5. God “decreed” (and prophesied) the total destruction of Jerusalem (Jeremiah 21:4-8), and then made the “eternal decree” conditioned on the free will of man (Jeremiah 17:21-27, 38:17). Man's free will could alter the “decree,” even after it was prophesied (Peter Ruckman, *Why I Am Not A Calvinist*).

6. Ezekiel 18:31 (**“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?”**) and Ezekiel 33:11 (**“Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”**) clearly teach the free will of man, that he can turn to God or not. (**“Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? ... Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?”**)

I've heard some Calvinists (Steven Lawson, who is prominent in Calvinistic circles) attack the truth of the free will of man as a pagan doctrine, despite these verses staring them in the face. He stated that if you believe in “free will”, then you believe in pagan doctrine. Simply because you may not like a certain doctrine or because it may offend you doesn't take it a “pagan doctrine”. Lawson, and others like him, are very much mistaken in such beliefs.

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**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 and a strange family, the bride would have at least one such friend and familiar face.

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**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.**

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**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.**

It could have taken days or weeks to make the trip. There was a lot of time for thinking, prayer, even second-guessing on Rebekah's part, if she was really making the right decision. There wasn't much else to do on such trips as this except think!

Rebekah didn't go alone. She also went with a nurse and "**her damsels**", ladies-in-waiting who would also minister to her.

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**24:62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country.**

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**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.

This is the first mention of "meditation" in Scripture. Observations about meditation.

1. Isaac was a man of meditation and prayer, at least early in his life. He sunk into a passive mentality later in his life but his piety was stronger in his early years.
2. He meditates at eventide.
3. He meditates in an isolated area, away from distractions and other people.
4. Communion:
  - A. Focuses our hearts and thoughts on God.
  - B. Helps us to sustain communion with God.
  - C. To strengthen and defend our hearts.

Meditation:

1. Meditation is a heart activity.
  - A. Psalm 19:14 "**Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.**"
  - B. Psalm 49:3 "**My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.**"
2. Subjects of meditation
  - A. Meditations on God.
    - i. Psalm 63:6 "**When I remember thee upon my bed, and meditate on thee in the night watches.**"
    - ii. Psalm 104:34 "**My meditation of him shall be sweet: I will be glad in the LORD.**"

- B. Meditation on the law
  - i. Joshua 1:8 **"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."**
  - ii. Psalm 119:97 **"O how love I thy law! it is my meditation all the day."**
- C. Meditations on the testimonies of God.
  - i. Psalm 119:99 **"I have more understanding than all my teachers: for thy testimonies are my meditation."**
- D. The works of God
  - i. Psalm 77:12 **"I will meditate also of all thy work, and talk of thy doings."**
  - ii. Psalm 143:5 **"I remember the days of old; I meditate on all thy works; I muse on the work of thy hands."**
- E. The precepts of God
  - i. Psalm 119:15 **"I will meditate in thy precepts, and have respect unto thy ways."**
  - ii. Psalm 119:78 **"Let the proud be ashamed; for they dealt perversely with me without a cause: but I will meditate in thy precepts."**
- F. The statutes of God
  - i. Psalm 119:23 **"Princes also did sit and speak against me: but thy servant did meditate in thy statutes."**
  - ii. Psalm 119:48 **"My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes."**
- G. The word of God
  - i. Psalm 119:148 **"Mine eyes prevent the night watches, that I might meditate in thy word."**
- H. The things of God
  - i. 1 Timothy 4:15 **"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."**
- 3. When to meditate
  - A. At eventide.
    - i. Genesis 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."**
  - B. Day and night
    - i. Joshua 1:8 **"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."**
    - ii. Psalm 1:2 **"But his delight is in the law of the LORD; and in his law doth he meditate day and night."**
  - C. In the night watches
    - i. Psalm 63:6 **"When I remember thee upon my bed, and meditate on thee in the night watches."**
    - ii. Before the night watches
      - (a). Psalm 119:148 **"Mine eyes prevent the night watches, that I might meditate in thy word."**
- 4. Where to meditate

- A. In the field
    - i. Genesis 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.”**
  - B. In your bed
    - i. Psalm 63:6 **“When I remember thee upon my bed, and meditate on thee in the night watches.”**
5. Results of meditation
- A. Success
    - i. Joshua 1:8 **“This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.”**

“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 j and if we have the art of improving solitude, we shall find we are never less alone than when alone (Matthew Henry).”

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**24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.**

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**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” (Genesis 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.

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**24:66 And the servant told Isaac all things that he had done.**

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**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.**

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.

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#### **Spiritual Applications, Genesis Chapter 24**

This is another classic chapter, this time showing Biblical evangelism. The servant witnesses and tells of his errand, the Holy Spirit does the rest. No high-pressure arm-twisting. No Romans Road. No “pray after me” or “squeeze my hand” or “walking the aisle”. No running through a gospel presentation in eight minutes on someone’s doorstep. No “confrontational soulwinning”. Simply making the offer and allowing the Holy Spirit to do the rest. This is a perfect match to John 4.

We also notice that the choice was Rebekah’s, of her own free will. Man has a free will, even if he is dead in his trespasses and sins (Ephesians 2:1). “Wilt thou go with this man”? To marry a man she has never even met? Talk about faith in the presentation of Isaac by this servant! The servant bragged up Isaac as we are to brag up Jesus, but the choice is ultimately on the part of sinner to go or not, to be saved or not.



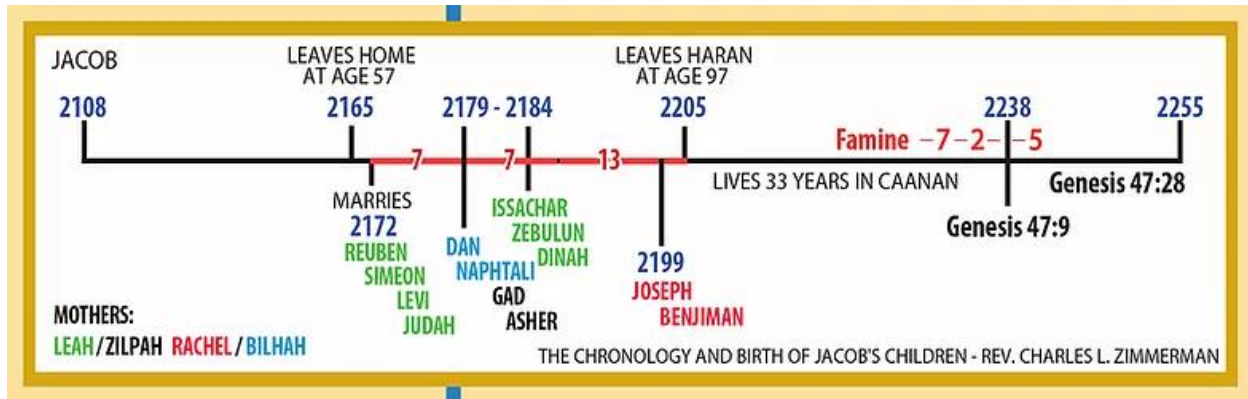


## GENESIS CHAPTER 25

### Jacob

SUPPLANTER	SERVANT	SAINT	SEER
Beersheba	Padan-aram	Hebron	Egypt
77 Years	20 Years	33 Years	17 Years
	Bethel- Conversion	Peniel- Consecration	
Birthright Blessing	Deceived Deceiving	Discipleship Discipline	Two Sons in Prophecy Twelve Sons in Prophecy

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



### SUMMARY- LIFE OF JACOB

Jacob and Esau born- Genesis 25:24-26  
 Esau sells his birthright to Jacob- Genesis 25:29-34  
 Rebekah plots to steal the blessing from Esau and have it given to Jacob- Genesis 27  
 Jacob goes to Haran- Genesis 28  
 Jacob's first meeting with God- Genesis 28:11-22  
 Jacob works for Laban and marries Leah and Rachel- Genesis 29  
 Jacob returns to Haran- Genesis 31  
 Jacob and Esau reunite- Genesis 32,33  
 Jacob wrestles with the angel and his name changed to Israel Genesis 32:24-32  
 Dinah violated- Genesis 34  
 Jacob's second meeting with God- Genesis 35  
 Rachel dies- Genesis 35:19,20  
 Joseph sold into Egypt- Genesis 37  
 Jacob goes to Egypt- Genesis 46  
 Jacob dies- Genesis 49:33

#### DIRECT COMMUNICATIONS TO JACOB

1. Jacob receives the Abrahamic Covenant. Genesis 28:13.
2. Jacob is instructed to return to Canaan. Genesis 31:11.
3. Jacob is renamed as Israel. Genesis 32:24.
4. Jacob is once again instructed to return to Canaan. Genesis 35:1.
5. Jacob once again receives blessing and promise. Genesis 35:9. (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 196).

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#### **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*)."

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**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 Ephher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.**

\*\*\*\*\*

#### **85. Abraham's Will 25:5,6**

**25:5 ¶ And Abraham gave all that he had unto Isaac.**

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**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.**

True that Isaac was the son of the covenant and was Abraham's favorite son for obvious reasons, but it seems Abraham did not provide much for his second family. Keturah was not buried with Abraham and these later sons were given gifts but not inheritances.

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## **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.

\*\*\*\*\*

**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.

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.

Abraham died:

1. 100 years after he came to Canaan (Genesis 12:4)
2. 75 years after the birth of Isaac (Genesis 17:17)
3. 38 years after the death of Sarah (Genesis 23:1)
4. 35 years after Isaac and Rebekah's marriage (Genesis 24:67)
5. 15 years (approximately) after Jacob and Esau were born. They both knew their grandfather before he died (Genesis 25:20, 26).

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**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;**

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**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.**

Abraham had many other sons, including Ishmael, but Isaac is the one that is the most important in God's plan.

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## **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:**

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**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,**

“Kedar” is associated with the “tents of Kedar”.

1. Psalm 120:5 “**Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!**”.

2. Song 1:5 “**I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.**”

\*\*\*\*\*

**25:14 And Mishma, and Dumah, and Massa,**

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**25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:**

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**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 (Genesis 25:9). The Bible spends very little time on Ishmael's life or legacy because it is not important in God's plan for the ages.

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**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's presentation 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 “**And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.**”). 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. We also read nothing of Isaac's conversion or crises experience, unlike both Abraham and Jacob. Isaac acts as a bridge between Abraham and Isaac.

“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).”

The rabbis teach “The cynics of that generation were saying that Sarah had become pregnant from Avimelech (Abimelech, as in Genesis 20), since she had failed to conceive in all the years she was with Abraham. What did G-d do? He formed the countenance of Isaac to resemble that of Abraham, so that all might attest that Abraham had fathered Isaac. This is the meaning of the repetitious wording of the verse: “Isaac (is certainly) the son of Abraham (since there is proof that) Abraham fathered Isaac... There are children who are embarrassed of their parents, and there are parents who are embarrassed by their children. With Abraham and Isaac it wasn’t like that: Isaac prided himself in that he was “Isaac the son of Abraham,” and Abraham prided himself in that “Abraham fathered Isaac.””

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**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.**

The rabbis have the crazy idea that in the three years before he married Rebekah, Isaac was in the Garden of Eden! “For three years, from the Binding of Isaac at age 37 to his marriage at age 40, Isaac was in the Garden of Eden (Asarah Maamarot)... Isaac spent three years in the Garden of Eden, abandoning the physical state for a wholly spiritual existence. In order to ensure the success of the most physical phase of a person’s life, it must be prefaced by a period of spiritual preparation. Although the primary objective of our mission in life is the development and sanctification of the physical world, one must enter that world well equipped with the spiritual vision of the divine purpose and with the spiritual fortitude to carry it out. (The Lubavitcher Rebbe)”

**AV**

**ESV**

**LSB**

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.	20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel <b>the Aramean of Paddan-aram</b> , the sister of Laban the Aramean, to be his wife.	20 and Isaac was forty years old when he took Rebekah, the daughter of Bethuel <b>the Aramean of Paddan-aram</b> , the sister of Laban the Aramean, to be his wife.
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“**Bethuel the Syrian**” The ESV and LSB have “Bethuel the Aramean of Paddan-aram.”

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**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 as everyone else would have done, Isaac went to the right source- God.

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**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)

The rabbis claim "Whenever she would pass a house of prayer or house of study, Jacob would struggle to come out ... and when she passed a house of idol-worship, Esau would struggle to come out. Also, they were struggling among themselves, fighting over the inheritance of the two worlds (i.e., the material world, and the "world to come")."

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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 (Genesis 26:25).
  - B. Only once do we read of him praying (Genesis 25:21).
  - C. Only once are we told that "he called on the name of the LORD" (Genesis 26:25).
  - D. And only once is it recorded that God appeared to him and spoke with him (Genesis 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)

### Isaac's Timeline

Event	Age of Isaac	Genesis
Isaac's mother dies	37	23:1
Isaac marries Rebekah	40	25:20
Isaac fathers Jacob and Esau with Rebekah	60	25:26
Isaac's father Abraham dies	75	25:7
Isaac's brother Ishmael dies	123	25:17
Isaac sends Jacob to Laban in Haran	137	28:5
Isaac's grandson Joseph is born	144	30:25; 31:38–41
Isaac dies	180	35:28

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### Jacob's Timeline

Event	Age of Jacob	Genesis
Jacob's grandfather Abraham dies	15	25:7
Jacob sent to Laban in Haran	77	28:5
Jacob marries Leah and Rachel	84	29:21–30; 30:1, 22–26
Jacob fathers Joseph with Rachel	91	30:22–24
Jacob flees from Laban to Canaan	97	ch. 31
Jacob's son Joseph sold into slavery	108	37:12–36
Jacob's father Isaac dies	120	35:28–29; cf. 25:26 with 35:28

Jacob reunites with Joseph and moves his family to Egypt	130	chs. 46–47; cf. 47:9, 28
Jacob dies	147	47:28

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## **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.**

Rebekah gets the prophecy that Jacob would eventually rule over Esau and be favored over Esau.

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**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, than the wild, hairy man of the flesh would be.

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**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 became sports minded, irresponsible, not caring for family or business affairs. He became a sportsman, especially a skillful hunter. He loved the open country, roving about, and soaking up the excitement of unbridled behavior. He apparently loved recreation and became addicted to the sports of the day. He made sports his business, especially hunting: he lived for sports, and sports consumed his thoughts and life. Esau loved freedom, the license to do what he wanted. He loved feeling independent and having no responsibility. He did not wish to be tied down nor made responsible for anything or anyone. The picture painted by Scripture is that he was foot-loose and fancy-free, taking little, if any, responsibility for the affairs of the family and its estate. And, remember: the business holdings of the family were both many and large (see note—Ge.25:5-6). Isaac had inherited all the wealth of Abraham. The family was, therefore, one of the wealthiest families and largest ranchers in all of Palestine. But Esau's heart was just not in family and estate affairs. He wanted as little responsibility as possible so that he could hunt and spend his time as he wished. In short, Esau is pictured as a self-centered, irresponsible man, caring far more for sports than for the responsibilities that come with being an adult. He did not want to be saddled with the responsibility of family affairs and business.

Jacob was the exact opposite of Esau. Jacob was a mature, quiet, settled man who looked after the affairs and responsibilities of the family. He stayed right with the tents, the workers, herds, and affairs of the family (*Preacher's Outline and Sermon Bible*).”

Esau was a hunter as Nimrod was (Genesis 10:9).

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**25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.**

This is a major mistake in raising children. 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 onto 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.

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## **92. Esau Sells His Birthright 25:29-34**

**25:29 ¶ And Jacob sold pottage: and Esau came from the field, and he was faint:**

The Talmud says "Esau committed five sins on that day: he dishonored a betrothed maiden, he committed a murder, he denied G-d, he denied the resurrection of the dead, and he spurned the birthright." The rabbis claim "On that day, Esau murdered Nimrod (the king of Babel)." Yet Nimrod was long dead by this time, so what is the justification for this claim?

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**25:30 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.**

**"Feed me, I pray thee, with that same red pottage"** The LSB had an almost comical rendering of "Please give me a swallow from the red stuff—this red stuff." A "swallow?"

**"red pottage"** In a play upon words, recall that Esau was born red and hairy (Genesis 25:25) and had sold his birthright for a bowl of red pottage.

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**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.

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**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. He saw greater value in a bowl of pottage than the eternal blessings the birthright would bring. He was very hungry and you can't eat your birthright! Thus, Esau is referred to as a "profane" man in Hebrews 12:16. Esau regretted his foolish choice later and sought for a **"place of repentance,"** for which Esau sought **"carefully with tears"** but never found (Hebrews 12:17).

1. The Firstborn is entitled to a double portion of the inheritance.

A. Deuteronomy 21:17 **"But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his."**

2. The Firstborn is entitled to the Abrahamic blessing.

A. Genesis 12:1-4 **"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: 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: 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. 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."**

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.

A. Hosea 12:13 **"And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved."**

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**25:33 And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.**

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**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.**

Esau got his dinner but it was the costliest bowl of soup in history. 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 not seek to pass it down to their children also despise their spiritual birthright.

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### **Spiritual Applications, Genesis Chapter 25**

Abraham died an old man, full of years, and gathered unto his people. This is the Lord's way of saying he died well, he died the death of the righteous. He lived well so he died well. You cannot expect a good death if you live apart from God or in disregard to His word. It used to be said of the old Methodists (not the modern, United Methodist crowd) "See how well the Methodists die!" I wonder how many Christians are dying well since there is no much carnality and apostasy in the church today.

A good death can be a great witnessing tool, as people remember your life and your walk with God. A good life and death will make it easier for the preacher who will preach your funeral to "talk you up" and give a good presentation of the gospel. Remember the exhortation by Robert Murray McCheyne, who said "Live, so as to be missed, when gone". He fulfilled that. He died in 1843 at age 29 in Scotland and books about him and his writings are still in great demand.

When a man like Abraham dies, those left behind may think "what do we do now? Who will lead us now?" This happens when a genuine Christian dies. If he pastored a church or headed up a Bible College or a mission board or wrote many books, he leaves a gap in his death that seems cannot be filled. But God buries the workman but the work goes on and He raises up another man and equips him to take up the mantle that the other man laid down. Consider how Elisha succeeded Elijah.



## **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)."

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### **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.**

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**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:**

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**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;**

The moral of Genesis 26:2,3 is not to run down to Egypt (the world system) when times get tough but stay within the will of God.

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**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;**

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**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.

This is Abraham's legacy. Despite his faults and sins, God still gave him a very good eulogy.

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.

5.2. 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 (Genesis 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. He faced the same temptations as did his father and also struggled with them.

**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.**

Isaac and Rebekah were obviously acting as a husband and wife, maybe in a somewhat playful manner. Abimelech could tell at once this was more than a brother-sister relationship, that they were indeed married.

**AV**

**ESV**

**LSB**

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.

8 When he had been there a long time, Abimelech king of the Philistines looked out of a window and saw Isaac **laughing** with Rebekah his wife.

8 Now it happened, when he had been there a long time, that Abimelech king of the Philistines looked out through a window and saw, and behold, Isaac was caressing his wife Rebekah.

**“sporting”** The ESV has “laughing with Rebekah” and the LSB has “caressing his wife Rebekah”, which is probably acceptable. **“Sporting”** is Strong’s #6711 צחק tsâchaq, to laugh outright (in merriment or scorn); by implication, to sport. Translated in the Authorized Version as “laugh, mock, play, make sport”. They were laughing, having a good time, kissing and embracing each other, and playing with each other as a husband a wife would. Whatever they were doing, it was obvious to anyone watching them that they were husband and wife, not brother and sister.

**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.**

Isaac had the same fear as his father did, that the men would kill Isaac so that they could take his wife,

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**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.

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**26:11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.**

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#### **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.

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**26:13 And the man waxed great, and went forward, and grew until he became very great:**

Isaac is:

- A. Providentially preserved (Genesis 26:24)
- B. Providentially blessed (Genesis 26:13)
- C. Providentially provided for (Genesis 26:18)
- D. He is “fruitful in the land” (Genesis 26:22).

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**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

“**envy**” This kind of envy can involve violence but the Lord apparently protected Isaac from allowing the Philistines to act on their envy.

**AV**

**ESV**

**LSB**

14 For he had possession of flocks, and possession of herds, and great store of

14 He had possessions of flocks and herds and many

14 and he had possessions of flocks and possessions of herds and many servants, so

servants: and the Philistines envied him.

servants, so that the Philistines envied him.

that the Philistines were **jealous** of him.

**“envied”** The LSB has “jealous” while the ESV agrees with the Authorized Version reading.

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**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.

1. 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.”

A. Isaac is in trouble, in a difficulty.

B. He now looks for that which is an absolute essential, that without which life cannot be maintained at all—that of water.

C. There was the desperate need at this time in his life.

2. How often an individual, a family, or a church does not realize as it should its primary, urgent need.

A. 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.

B. 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.

3. 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.

A. No, the whole message is that Isaac “digged again the wells of water which they had digged in the days of Abraham his father.”

B. This becomes an insight into what needs to be done today. We do not need a “new” message or one outside the Bible.

C. 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.

i. Science

ii. Psychology

iii. Hedonism

iv. Politics

D. 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.

i. 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.

ii. New English Bible versions are coming out regularly. We do not need new Bibles. We need the old Authorized Version, the Bible our fathers



used. It is simply too late in church history to take up with new and unproven Bibles.

E. 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).

F. 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.

i. Outside of the Bible, history is our best teacher.

What is the first principle we observe in looking back across history?

1. The history of the Church has been a history of ups and downs. It can be seen on the very surface.

A. 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.

B. 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.

C. Yes, people's lives were changed, and it affected the way they lived.

2. Oh, if the churches had sought the Lord in revival in past decades, we may have diverted the present distress America is in.

A. 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.

B. 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.

C. People have caused the great moves of God in the past to give way to the apostasy of our times.

D. 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?

1. In every glorious period of revival, you will find that the people returned to something that God's people had obtained before.

A. 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.

B. In once again seeking God for the need, it rediscovers what was once thriving spiritually.

C. 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.

2. Isaac, in his wisdom, decided to go back. He was going to make certain of a supply.

A. He commanded his men to go to those old wells which had been dug by Abraham, his father.

B. 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."**

- C. 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.
- D. 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.
3. 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.
- A. There is only one explanation for our lack of revival today: it is the work of the Philistines.
- B. 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.
- C. 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?
4. 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.
- A. 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.
- B. 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.

1. 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?
2. We must candidly consider what this work of the Philistines is. We must be honest and blunt.
  - A. We have got to be plain and clear, and we must have the courage of conviction.
  - B. 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.
  - C. 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).

We also have to notice that the Philistines stopped the "old wells" Abraham dug and the herdsmen of Gerar strove with Isaac over them. This forced Isaac to dig new wells. While going back to the old wells is good, we may be forced to dig some new wells. The old well of Fundamentalism has been stopped up. The Reformation truths have been stopped up. If we try to redig those old wells, the herdsmen of Gerar will strive with us over them. If the old

movements are “stopped up”, the remnant may have to dig new wells using the same tools our fathers used to dig their wells. We have our father’s wells, but we may have to dig new wells. Will there be a new movement to replace Fundamentalism? It was grand and glorious “old well” but those who once identified with that movement and who have since left may need to dig a new well for a new remnant movement to replace that old well.

Some men try to dig new wells when there is nothing wrong with the old well. New English Bible versions are new wells when there is nothing wrong with the old well of the Authorized Version. New wells of music or worship are unnecessary as there are nothing wrong with those wells.

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**26:16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.**

One man with the blessing of God is mightier than a nation!

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### **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.**

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**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.**

The rabbis teach “Behold the humility of Isaac. A person acquires a house and gives it a name; then his son comes, adds a new part to it, and calls it by a different name. Not so Isaac: all the wells which Abraham dug and named, although they were entirely stopped by the Philistines, when Isaac redug them a second time he did not give them new names, but reinstated the names given them by his father. And what reward did he receive for this? The other Patriarchs had their names changed: Abraham was first called Abram and later Abraham; Jacob was initially called Jacob and subsequently given the name Israel. Isaac, however, was given the name “Isaac” from G-d even before his birth, and his name was not changed for all generations. (Midrash HaGadol)”

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**26:19 And Isaac’s servants digged in the valley, and found there a well of springing water.**

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**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.

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**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.

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## **96. The Covenant Confirmed With Isaac 26:23-25**

**26:23 And he went up from thence to Beer-sheba.**

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**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, like his father.

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## **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.**

Because 90 years had passed since Abraham was visited by men with the same names, they must have been titles rather than proper names (Genesis 21:22).

\*\*\*\*\*

**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.**

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**26:33 And he called it Shebah: therefore the name of the city is Beer-sheba unto this day.**

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### **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.

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**26:35 Which were a grief of mind unto Isaac and to Rebekah.**

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### **Spiritual Applications, Genesis Chapter 26**

Isaac was not half the man his father was. This tends to be a trend in families where the sons do not attain the same accomplishments as their fathers. It is a rare thing if they do. Have you ever heard of Luther's children or Calvin's or Moody's or Spurgeon's or Wesley's? I would love nothing better for my sons to overtake me in spirituality and service to God!

Also notice Isaac fell into the same lying as his father did. Family sins are sometimes the hardest to break. If you study the history of the Kennedy family (John F. Kennedy as his family), you will see family displays (and resulting family judgments) on full display.

Regarding Isaac "sporting" with his wife, if someone you did not know saw you in public with your spouse, could they tell you were married by how you acted around each other?



## **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.

**"his eyes were dim"** The rabbis claim Isaac's vision dimmed "From the smoke of the offerings that Esau's wives burned for their idols. Another explanation is that when Isaac was bound on the altar and his father wished to slaughter him, at that moment the heavens opened and the angels wept, and their tears fell into his eyes, which caused his eyes to dim." Why couldn't it just be from old age? These rabbis dream up the most extreme interpretations.

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**27:2 And he said, Behold now, I am old, I know not the day of my death:**

The text does not say that Isaac was sick or was dying as he lived 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'." As you get older, you realize you may die at any time and that could come quickly and without warning, so you start getting your papers in order. I'm doing that at age 58 after triple bypass surgery. So now is a good time to make out his will, just in case.

1. Isaiah 38:1 **"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, Set thine house in order: for thou shalt die, and not live."**

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**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 on The Pentateuch*, page 171)."

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**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.**

**"savoury"** Orientals are fond of highly-spiced foods.

Is there rebellion in Isaac's desire to give the blessing to Esau rather than Jacob? True Esau was the firstborn but he sold his birthright in Genesis 25. Did Isaac know Esau did that? Even if Isaac did not know that, he must have known of Esau's carnality. God had told Rebekah that the older son, Esau, was to serve the younger son, Jacob (Genesis 25:23) and Rebekah would

have told that to Isaac. But Isaac didn't care because Esau was his favorite son and he loved him more than Jacob. This favoritism impaired Isaac's judgment.

Isaac was absolutely determined to give Esau the blessing. It was not simply that he intended to give Esau the double portion, as first-born sons are entitled to under normal conditions. He intended to give Esau such a great blessing that he would put Jacob permanently under the dominion of the profane elder brother. This was motivated by Isaac's favoritism of Esau and his lesser love for Jacob.

From the beginning, it was clear that Esau was hated, and would be part of the covenant line. God had told Rebekah this in Genesis 25:23 and there was no doubt Isaac knew about it. Isaac decided that he could thwart God's declared will by giving the blessing to the son and nation that God had decided to hate (Malachi 1:3,4 **"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever."** and Romans 9:11-14 **"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid.)"**).

Rebekah understood the motivation and character weakness of her husband. She had seen him favor Esau with his love from the beginning. Now he was about to defy God, cheat Jacob, and bless the elder son. Rebekah had apparently been unable to change Isaac's mind. Like Esau, Isaac was guilty of the sin of honoring his belly more than God's promises.

There was no time to lose. Rebekah made an assessment concerning the likelihood that she and Jacob could convince Isaac to reverse his judgment of a lifetime concerning the respective merits of the two sons, and she decided that deception, rather than an appeal to God's word, was more likely to be successful. She cooked up some meat, thereby appealing to Isaac's desires, and dressed her son in camouflage.

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**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.

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**27:6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,**

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**27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.**

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**27:8 Now therefore, my son, obey my voice according to that which I command thee.**

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**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?

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**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. This is what happens when you “help God out”. Sarah did that and got Hagar and Ishmael in return. Rebekah does it and she never sees her son again. No doubt Esau and Isaac were angry with her too and she damaged her relationship with both of them.

God shows us His will but there is always the human response that we need to do something to help bring it to pass, that the fulfillment of God’s will depends on human effort. If we just sit around and wait for God to work, we think it is laziness and a lack of faith. Pastors get into this trap. They believe that God has called them to “build a great work for God” but they do not trust in God to do the work to build such a work. The preacher thinks he needs to do all the legwork, all the “soulwinning”, even to the point to compromise to help God out. Now we ought to do what we can as idleness is never a good thing, but God does not require our help to fulfill His will. Wisdom is knowing when to act and when to step back and let God work.

We feel that we are going to lose out and be bypassed, that God's purpose in our lives will not be fulfilled unless we act and act now. Thus, we act by devising our own plans to achieve and bring about God's will. We rationalize and convince ourselves that our acting now is just, is actually of God because we are acting for God. And the usual result is that we make a mess of things.

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**27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:**

Jacob would have wanted the blessing as he obtained the birthright by scheming, but he thought the plan was too risky. If anything went wrong, Isaac would curse him, not bless him. But Rebekah talked him into it and he obeyed his mother.

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**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, with help from his mother. Some mothers are so determined that their child (usually the boy) is going to have “nothing but the best” that they go to great lengths, and sins, to make it come to pass. They are called “helicopter mothers” as they are always hovering over their children.

**AV**

**ESV**

**LSB**

12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I

12 Perhaps my father will feel me, and I shall seem to be **mocking** him and bring a

12 “Perhaps my father will feel me, then I will be as a **mock**er in his sight, and I

shall bring a curse upon me, and not a blessing.	curse upon myself and not a blessing.”	will bring upon myself a curse and not a blessing.”
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“**deceiver**” The ESV and LSB have “mock”. Mocking someone and deceiving someone are two very different things.

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**27:13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.**

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**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.

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**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:**

The firstborn usually wore distinctive garments.

The rabbis claim “These are the clothes which Esau coveted from Nimrod, killing him in order to take them from him. (Midrash Rabbah)” Again, there is no reason to believe that Esau killed Nimrod.

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**27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:**

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**27:17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.**

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**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. Genesis 27:18, “Who are you?”
2. Genesis 27:20, “How did you get it so quickly?”
3. Genesis 27:21, “Let me make sure.”
4. Genesis 27:24, “Are you sure you’re Esau?”
5. Genesis 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.

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

"Note the lesson to be learned: people in all walks of life try to impersonate other people. They try to walk, talk, look, preach, teach, and argue cases like others —instead of being themselves. God wants us to be ourselves, to fulfill His will for us by letting our own personalities and contributions shine through our lives. He does not want us living a lie, neither trying to be someone else nor trying to sound like someone else. Of course, we should follow the dynamic example of others, but we should not impersonate and try to be like them. This is not the way to bring about God's will in our lives. God has made each of us distinctive with distinctive gifts and abilities and with a distinctive contribution to make to society. We must, therefore, be true to our own personalities and abilities, fulfilling God's will by being ourselves (*Preacher's Outline and Sermon Bible*). This is a good lesson. Be yourself. Who is better qualified? Preachers need to stop trying to be Jack Hyles, John R. Rice or (fill in the blank) and just be themselves.

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**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 and spiritual we can get in justifying our sin. Jacob dragged God into his deception.

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**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.**

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**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.**

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**27:23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.**

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**27:24 And he said, Art thou my very son Esau? And he said, I am.**

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**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.**

How Jacob must have sweated all this out! He knew Esau could have returned at any time but Isaac was in no hurry in trying to discern if this was really Esau or not. And it probably seemed to Jacob that Isaac was taking a week to eat his meal!

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**27:26 And his father Isaac said unto him, Come near now, and kiss me, my son.**

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**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 that 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 on The Pentateuch*, page 171)."

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**27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:**

I believe it was God's intention for Jacob to get the blessings he needed from God but not in the manner he used. Just imagine if a carnal man like Esau had gotten these blessings!

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**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.**

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**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.

Jacob was finished with his part of the plan and got out of the chamber just as Esau was coming in.

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**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.**

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**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. He was firstborn physically but not spiritually or in terms of inheritance.

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**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.**

Isaac is beginning to realize that God has overruled him. Isaac intended to give his blessing to Esau but God intended it for Jacob, and that is exactly how it turned out. Was Isaac being rebellious in all this? Isaac knew the covenant and he must have known what God told Rebekah in Genesis 25:23. Yet Isaac was determined to bless Esau instead of Jacob.

**"Isaac trembled very exceedingly"** It sounded as though Isaac was so upset that he was about to have a stroke.

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**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.**

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**27:35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.**

And it couldn't be undone or revoked.

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**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?**

Esau sold it willing! He blames Jacob for his own short-sightedness.

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**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?**

This is in fulfillment of Genesis 25:23.

**“all his brethren have I given to him for servants”** Esau was Jacob’s only brother, which might mean an extended family. All of Esau’s family and any other family members they might have would serve Jacob, and his descendants.

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**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.

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**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 leaving it up to Esau to make a good living without God’s blessing or help. The **“corn and wine”** are omitted (27:28), leaving Esau with a “living,” but no “wealth.”

**AV**

**ESV**

**LSB**

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;	39 Then Isaac his father answered and said to him: “Behold, <b>away from the fatness of the earth</b> shall your dwelling be, and away from the dew of heaven on high.	39 Then Isaac his father answered and said to him, “Behold, <b>away from the fatness of the earth</b> shall be your habitation, And away from the dew of heaven from above.
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**“thy dwelling shall be the fatness of the earth”** The ESV and LSB both mangle the verse to read “away from the fatness of the earth”, a completely opposite meaning.

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**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.**

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**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.**

**AV**

**ESV**

**LSB**

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.	41 Now Esau hated Jacob because of the blessing with which his father had blessed him, and Esau said to himself, “The days of mourning for my father are approaching; then I will kill my brother Jacob.”	41 So Esau <b>bore a grudge</b> against Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, “The days of mourning for my father are near; then I will kill my brother Jacob.”
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**“hated”** The LSB has “bore a grudge” while the ESV retains the Authorized Version reading. Esau did more than just “hold a grudge” against Jacob. Esau was mad enough to kill him.

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

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**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.**  
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**27:43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;**  
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**27:44 And tarry with him a few days, until thy brother’s fury turn away;**

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.

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**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? Esau did get over it but it would take years.

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**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 (such as intermarriage with non-believers) not only bring grief to the parties in a marriage but also to the parents.

Was this another scheme of Rebekah? This concern about the local girls comes rather abruptly after this incident. She knew Esau was mad enough to kill Jacob because of her deception. She had to get Jacob to a place of safety so she went to Isaac with her fears that if Jacob stayed home, he might marry a local heathen girl, something neither wanted, seeing how many problems were created by Esau doing that. This would give Isaac an excuse to send Jacob away to his mother’s family to get a wife, while getting Jacob “out of Dodge” so that Esau couldn’t harm him. If this was the case, why couldn’t Rebekah just “come clean” and be up-front with Isaac?

**Spiritual Applications, Genesis Chapter 27**

John Wesley fell into this situation when he thought he was going to die yet lived for 20 more years. Fear of a premature death can be useful to us as it would force us to “set our house in order” (Isaiah 38:1). We should always live with death in view and be ready to die at any time. But I get the idea that Isaac was a bit weaker in his dealing with this illness, that he did not handle it well in his dealings with his sons. He clearly favored Esau over Jacob and that never turns out well. You would have thought Jacob would have remembered this when he favored Joseph and later Benjamin over his other children. That did not turn out well, either.



## **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.

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**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.**

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**28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;**

**God Almighty = El Shaddai.**

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**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 co-operate 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 **"For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged."** and 2 Timothy 2:13 **"If we believe not, yet he abideth faithful: he cannot deny himself."**) and that working out of God's purposes will be for our good and His glory (Romans 8:28 **"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."**). 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.

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**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.**

It may have been necessary to get Jacob away from his parents in order for God to start the long process of sanctification in Jacob, as He will really start to undertake after Genesis 32 (He starts it later in this chapter). It's a terrible thing to assume that Isaac and Rebekah may have been a hindrance in Jacob's spiritual life but we do not see much spirituality in Jacob after all the years in his parent's home. Esau's carnal influence probably was not helping either. But there is no doubt that this was a difficult day for all involved. Jacob would see Esau again but not his parents.

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## **102. Esau's Wives 28:6-9**

**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;**

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**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. Esau did not.

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**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. Sons always want to please their fathers, no matter what kind of relationship they may have with them.

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**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 Canaanite wives. How many wives does a man need?

She was from Ishmael's family. They were not Canaanites and were related to Abraham, so this was a compromise by Esau.

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### **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 crises 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.

It must have been a difficult time for Jacob. He's left home for the first time in his life (he was a "homebody", a "plain man"), his brother wanted to kill him because of a scheme his mother talked him into, travelling alone on a long journey to a house that he was unfamiliar with, even if they were part of his family.

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**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 slept outdoors instead of staying in one of the local towns, so as to avoid dealing with the Canaanite peoples.

Jacob's crises took place during a night season, as in Psalm 16:7 ("I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons.") and Psalm 17:3 ("Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress."). 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. The real lessons are learned by those who have graduated from the school 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."

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**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. This ladder is a type of Christ. He is on earth but the top of the true faith which He brings reaches into heaven. There are thousands of religions that all start on earth but none can reach into heaven and none have angels ascending and descending. They are all trying to reach into heaven (Genesis 11:4) but God has grounded them all. They all may start well and look impressive, but these false religions have their top (bottom?) in hell. It may be the most impressive ladder you've ever seen in your life, but it gets weaker, flimsier and uglier the further up you go. Then it starts to collapse and can offer no support for you where and when you need it most. There is a ladder (religion) that God builds and sets and extends into heaven, and then there are all other ladders. Only the worship of the true God Jehovah can bridge the immense gap between God and man,

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**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.

The Abrahamic Covenant is reaffirmed to Jacob, but it was never given to Esau.

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**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.**

They would spread all over the earth, especially when they were scattered after the destruction of Jerusalem in A.D. 70.

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**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.**

Look at these promises:

1. I am with thee.

A. Deuteronomy 31:6 **"Be strong and of a good courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."**, given to a people about to travel.

B. Joshua 1:5,8 **"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee... This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success"**, given to a people about to fight.

C. 1 Chronicles 28:20 **“And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the LORD God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD”**, given to a people about to work.

D. Hebrews 13:5,6 **“Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me”**, given to people who need grace and assurance in times of trial.

2. I will keep thee.

A. Genesis 31:7, God will provide and protect. He did this with Jacob when Laban kept trying to swindle him.

3. I will bring you again into this land.

4. I will not leave you until I have done for you that which I have promised to do.

These promises are given to Jacob when he is in an immature spiritual state, on the run after swindling his brother, and when he exhibiting no trust in the promises of God. Jacob is given a promise about the land of Palestine while he is leaving it.

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**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 or 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 was in the world, and the world was made by him, and the world knew him not.”**), He can be in the temple and the priests know it not (Matthew 12:6 **“But I say unto you, That in this place is one greater than the temple”**, and Matthew 24:1 **“And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.”**), and He can even be in the body of the believer and the believer “know it not”! (1 Corinthians 6:19 **“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?”**). Jacob was “saved” here in an Old Testament context. 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. God is everywhere, even in places you may not expect to find Him, like in a nightclub or a clambake on the beach or n Wall Street, and He gets His witnesses out in all places and in all environments, even if everyone is unaware of His presence.

Jacob’s “salvation” is different from the New Testament salvation since:

1. Jacob did not receive the indwelling of the Holy Spirit.
2. Jacob did not become part of the body of Christ.
3. Jacob did not put his faith in Christ as Christ had not yet come.

4. He does not receive a new nature. Jacob doesn't get his new name, "Israel" for another 20 years. It would take 20 years to go from his "new birth" experience to his crises experience of sanctification and spiritual maturity.

5. He does exercise belief and makes his confession, which is a requirement in both Old and New Testaments.

There are clear differences between Old Testament salvation and New Testament salvation as its requirements vary from dispensation to dispensation. Men are not saved exactly the same way in all dispensations.

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**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 Manor, 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 with 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.

**AV**

**ESV**

**LSB**

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.

17 And he was afraid and said, "How **awesome** is this place! This is none other than the house of God, and this is the gate of heaven."

17 And he was afraid and said, "How fearsome is this place! This is none other than the house of God, and this is the gate of heaven."

"**dreadful**" The LSB has "fearsome". The ESV has "awesome" which is better than the LSB reading.

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**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. The reason why Jacob may have built a pillar instead of an altar is that a pillar would be more permanent, and you could engrave it and embellish it more than you could a pile of rocks fashioned into an altar.

Jacob's stone pillar has been duplicated and appropriated by many false religions. The Irish have their "blarney stone". There is a large black stone at Mecca that Muslims revere. There is a stone obelisk at St. Peter's in the Vatican, not to mention on the Mall in Washington D. C. There is the stone in Delphi, sacred to Apollo; the stone in Emesa (on the Orontes), sacred and consecrated to the sun; the angular rock at Pessinus (in Phrygia), worshipped as hallowed by Cybele and the Stone of Jacob (supposedly in Westminster Abbey), upon which the kings and queens of England are "crowned" (see the teachings of the "British Israelism cult of Herbert W. Armstrong and his followers). Christ is this "rock" (Romans 9:33 **"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed"**; 1 Corinthians 10:4 **"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ"** and 1 Peter 2:8 **"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."**) and the heathen set up these other rocks and stones as a counterfeit to Christ and His salvation. And this Stone that was "cut without hands" in Daniel 2:34,45 (**"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces... Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."**) will crush all these other stones.

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**28:19 And he called the name of that place Beth-el: but the name of that city was called Luz at the first.**

**Beth-el** = "The House of God". This would be 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.

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**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. But he has come to a point in his life where Jacob now recognizes God and seriously considers God for the first time in his life. We have little revelation of the kind of religious training he received from Isaac and Rebekah. It is barely mentioned, probably because his parents failed both he and Esau in that regard. How did Esau turn out to be so carnal? Due to a lack of solid training in the home and a lack of a spiritual example from his parents. God must deal directly with Jacob, for the first time in his life. Jacob is thinking spiritual thoughts for the first time in his life.

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**28:21 So that I come again to my father's house in peace; then shall the LORD be my God:**

Jacob's "vow" consists of "If God will do this for me, then I will do this for Him", which is a way a lot of "foxhole conversions" go. But when you get truly saved, you stop bargaining with God and simply accept Him as He is, with no strings attached.

Jacob's experience is the classic presentation of the two stages of salvation. He is "saved" here but is still living a carnal life. There is a difference between being born of the Spirit and being filled with the Spirit. He is saved but not sanctified, not mature. That would take place in Genesis 32:1,2. This is not a Pentecostal "second blessing". Jacob is saved at his initial new birth, but maturity takes longer. For Jacob, it took 20 years. Hopefully, it will not take nearly as long with us!

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**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. It was a practice in wide circulation before the Law was given. Jacob promises to honor God with his substance, but just how faithful he was to this vow is a little hard to see in reading Jacob's life and attitude over the next 20 years. We never see him tithing!

Jacob was always the horse-trader and the businessman, thinking in terms of entering into agreements and deals. He treats God the same way. He says that if God does certain things for him, Jacob will "reward" God by tithing. But God didn't need Jacob's money. He wanted Jacob's heart freely, regardless of what God would do or not do for him. We do not enter into "deals" with God. He does not promise that we will do certain things for God if God does things for us. The beggar does not bargain with the King. We come to God based on His mercy and grace, not on the basis of the "Art of the Deal". Jacob attempts to strike a bargain with God because it would be good for Jacob, not that it would bring glory to God. We often deal with God in a very human way as that is how we basically understand God. We expect Him to react like a man, instead of treating Him as God.

"How true to life this is! It was not only characteristic of Jacob personally, but typical of us representatively. Jacob/ailed to rise to the level of God's grace and was filled with fear instead of peace, and expressed human legality by speaking of what he will do. Oh, how often we follow in his steps! Instead of resting in the goodness of God and appropriating His free grace, like Jacob, we bargain and enter into conditions and stipulations. May the God of Grace enlarge our hearts to receive His grace, and may He empower us to magnify His grace by refusing to defile it with any of our own wretched additions (A. W. Pink, *Gleanings in Genesis*)."

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### **Spiritual Applications, Genesis Chapter 28**

For all his faults, and he had many, Jacob obeyed his parents when it came time to marry, where Esau did not. Obedience is a virtue and character trait that will serve you well in life, especially obedience to parents, authority figures, and God. Today is a day of rebellion and Americans especially don't like people telling them what to do. But rebels and the disobedient seldom have good public testimonies or solid walks with God.

His experience with God at Bethel has been called Jacob's "new birth" experience, although no one was truly "born again" as we are in this New Testament age. But his dealings with God here certainly made an impression of Jacob, resulting him setting up a pillar to mark



the event and vowing vows. It is good to remember where and when you were born again. Mark that spot, remember the day and remember what God did for you there. Make it a high holy day in your life, as that was the day you died to the world and was born again unto God. We mark our physical birthdays, and we should mark our spiritual birthdays with the same devotion and care.

"The Double Cure is best exemplified in the life of Jacob with the use of two places in geography: (1) Bethel, and (2) Peniel. Bethel was the "gate of heaven" to Jacob and is typical of Regeneration or the New Birth. (Gen. 28: 11-22.) Peniel was the place of "wrestling" for Jacob and is typical of Sanctification. (Gen. 32: 24-30) Bethel gains life; Peniel gains death. Regeneration is the giving of Life; Sanctification is the administration of a death. Years later, Jacob acknowledges the experience at Peniel as the place when "The Angel which redeemed me from all evil, ... " (Gen. 48: 16) Jacob was redeemed at Bethel, but he was redeemed from ALL EVIL, including the sin nature-full salvation- at Peniel (O. Talmadge Spence, *The Quest For Christian Purity*, page 122).".



**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.**

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**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.**

The "great stone on the well's mouth" is a large flat stone like the one covering a cistern, and usually a hole is in the center of this flat covering with another stone (a round boulder) over it to keep debris and dirt out of the well.

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**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.**

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**29:4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.**

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**29:5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.**

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**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.**

These are similar events to what we saw in Genesis 24.

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**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.**

**"high day"** Probably noontime.

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**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.**

Was Jacob trying to get the other shepherds to leave so he could be alone with Rachel?

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**29:9 ¶ And while he yet spake with them, Rachel came with her father's sheep: for she kept them.**

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**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.**

This was love at first sight on Jacob's part.

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**29:11 And Jacob kissed Rachel, and lifted up his voice, and wept.**

This was a common practice in the Orient.

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**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.**

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**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 embraced 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.

"Eventually, Jacob had to share and tell why he was there (v.13c). How much did Jacob share? Certainly he shared how he found Laban and his family and that he had come to find a wife from among his mother's people. But did he share about the whole sordid mess back home and accept personal responsibility for his own sin and deception? Did he share that he had to flee for his life? Several factors seem to indicate that Jacob did share all with Laban.

1. He came alone, with no servant or attendants with him. Laban knew that the family was wealthy and that Abraham had sent a whole caravan of servants to seek a bride for Isaac. How could Jacob explain his being alone with no servants?

2. Jacob had no gifts, no dowry with which to secure a bride. How could he explain this?

3. Jacob had not come for just a few days visit. He had apparently come for a long time and showed no desire to leave, even after a month (v.14).

4. Jacob had just had a deep experience with God, repented, and committed his life anew to the LORD. This alone would have stirred Jacob to share his testimony, how God had saved him and strengthened him at Bethel (*The Preachers Outline and Sermon Bible*)."

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**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. Tradition allowed a stranger to be cared for 3 days. On the fourth he was to tell his name and mission. After that he could remain if he worked in some agreed upon arrangement (Genesis 29:15).

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**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?**

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**29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.**

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**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. Or it could mean that the only thing that was attractive about Leah (physically) were her eyes. Her eyes may have been weak. In our day, we might say he needed to wear glasses.

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.

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**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. And think about the wasted years until they could finally get married!

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**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.**

Laban was also scheming to marry off Leah, who apparently was not as attractive or desirable as Rachel was. Laban saw Jacob as they old chance Leah would have to get married.

Notice that when Laban answers the request in verse 19, he is careful to omit:

1. Setting the date of the marriage.
2. Mentioning Leah.
3. Giving a direct consent to the marriage.

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**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.**

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### **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.**

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**29:22 And Laban gathered together all the men of the place, and made a feast.**

A wedding feast is held, but for which daughter?

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**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.**

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**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.

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**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 outconned. 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! This was supposed to be the greatest day in Rachel's life and her father was going to cheat her out of it. What did Leah think about all this? It was also dark during this time, so it would have been difficult to discern a veiled, silent woman anyway.

**"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. How does it feel to be on the receiving end of being tricked, Jacob?

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**29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.**

Why didn't Laban tell this to Jacob seven years earlier? If he had, there was no way Jacob would have worked seven years for Leah, so Laban kept it quiet. Laban succeeds in "dumping off the old maid" of his oldest daughter. Laban figures this is the only way to marry off Leah. And Laban out-schemes Jacob.

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**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 off.

The 'week' is the length of time for the wedding feast.

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**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.

Jacob has been forced into a position which Ishmael chose voluntarily (that of having wives who were sisters). This is forbidden under the Law in Leviticus 18:18 **"Neither shalt thou take a wife to her sister, to vex her, to uncover her nakedness, beside the other in her life time."**

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**29:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.**

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**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:

1. By Leah- Reuben, Simeon, Levi, Judah, Issachar, Zebulun
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.

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### **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.

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**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.**

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**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.**

Presenting Jacob with all these sons did not soften Jacob's attitude toward Leah.

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**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.**

The rabbis write "A woman who has one child, carries it on her arm; when she has two children, both her arms are full; when her third child is born, her husband has no choice but to help her out... Thus Leah said: "Now this time will my husband be joined to me, because I have born him three sons." (Chizkuni)"

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**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.**

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### **Spiritual Applications, Genesis Chapter 29**

Leah was God's choice to be Jacob's wife, but Jacob wanted Rachel, who did not have the same type of personality or character. Rachel was more attractive than Leah, but Leah had more character. Never base marriage on appearance but rather, base it on godly Christian character. It has been said that he who marries a woman based on her appearance is like buying a house because of its paint job.



### **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 millennia 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.

\* 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-paaneah (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 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 renting 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).

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### **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.

Name	Meaning of Name	Mother
Reuben	Behold, a son!	Leah
Simeon	Hearing	Leah
Levi	Joined	Leah
Judah	Praise	Leah
Dan	Judge	Bilhah
Naphtali	Wrestling	Bilhah
Gad	Troop	Zilpah
Asher	Happy	Zilpah
Issachar	He brings reward	Leah
Zebulun	Dwelling	Leah
Joseph	Adding	Rachel
Benjamin	Son of my right hand	Rachel

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 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. Rachel nagged her husband and threatened to slash her wrists.

Is Rachel threatening suicide if Jacob can't give her children? He certainly would if he could, but that is in God's hands. But we see how desperate Rachel is, as if nothing was worse in this day than to be a barren woman, especially when your sister-rival is having children (especially sons) every year. The fact that Jacob was having no problems having children by Leah shows the problem wasn't with Jacob, it was with Rachel. A childless woman in ancient Oriental culture was no better than a dead wife and was an embarrassment to her husband.

"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)." Many pastors today pray "give me a record attendance in Sunday School next Sunday or I die!"

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**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?**

Was Rachel blaming Jacob for the fact that she couldn't conceive. Jacob's success with Leah shows that biologically, the problem wasn't with Jacob. Jacob places the "fault" where it belongs. It is God who shut up Rachel's womb.

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**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.**

"Behold my maid Bilhah, go in unto her" just like in Genesis 16 with Sarah and Hagar. This shows Rachel's desperation to have children any way she can get them, even if they are surrogate. This usually causes trouble when you try to "help God out". With Hagar, Ishmael was born, whom the Muslims claim as their "father". With Bilhah, Dan was born, who introduced idolatry into Israel and from which tribe the Antichrist will come.

"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."

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**30:4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.**

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**30:5 And Bilhah conceived, and bare Jacob a son.**

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**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. "Dan" means "judge." He is the fifth son (see comments on Gen. 5:5), and his birthstone would be a "sapphire." This is the second foundation of New Jerusalem (Rev. 21:19–20) and would match May (or February) for the Gentile and July–August (or April–May) for the Jew. The birthstone for May is an Emerald (or Amethyst for February). Dan would match Andrew or Bartholomew among the apostles. Dan's tribe goes into apostasy long before David is born, and they stay in apostasy until Sennacherib carries the northern tribes away into captivity (727 B.C.—Bullinger, 616 B.C.!!). Dan goes through the Tribulation "unsealed" (see Rev. 7:4–8), but is restored in the Millennium (see Ezek. 48) (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 601)."

"God hath judged me" Rachel thought that God had seen her situation and supported her situation with her sister and that He had judged in her favor by allowing her to conceive by Bilhah.

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**30:7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.**

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**30:8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.**

Having children by proxy worked with Dan so Rachel decides to do it again and Naphtali is born.

**“I have prevailed”** which was not true; for her sister exceeded her both in the number of her children, and in her propriety in them, being the fruit of her own womb, not of her handmaid's, as Rachel's were. Here is an instance how partial judges most persons are in their own causes and concernments (Matthew Poole, *English Annotations of the Holy Bible*.)” In other words, Rachel was taking credit for Bilhah's children.

**30:9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.**

Leah was leading 4-0 but Rachel scored two quick “sons” by proxy so Leah sees the need to increase her lead over her sister so she pulls the same trick of having a child by proxy.

**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.**

More sons on the way, she hopes!

**AV**

**ESV**

**LSB**

11 And Leah said, A troop cometh: and she called his name Gad.

11 And Leah said, “**Good fortune has come!**” so she called his name Gad.

11 Then Leah said, “**How fortunate!**” So she named him Gad.

**“a troop cometh”** Both the ESV and LSB give the idea of “good fortune is coming”.

**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.**

Mandrakes are also mentioned in Song 7:13. These were 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.**

Was Leah estranged from Rachel for some reason during this period?

Rachel “farms out” Jacob to Leah for those mandrakes.

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**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.**  
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**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.**

**30:22 ¶ And God remembered Rachel, and God hearkened to her, and opened her womb.**

It was a long time coming but Rachel finally gets a son of her own.

**30:23 And she conceived, and bare a son; and said, God hath taken away my reproach:**

A barren woman was quite the reproach in ancient Israel. It was seen as either a judgment of God or that there was something wrong with the woman.

**30:24 And she called his name Joseph; and said, The LORD shall add to me another son.**

Rachel is being prophetic and she is right, referring to Benjamin (Genesis 35:16-18). The fulfillment of this prophecy is expensive, as Rachel will have a hard labor and will die. The ESV and LSB render it more as a hope than as a prophecy as “may the Lord 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? Was the negative influences of Laban and his family beginning to affect Jacob's children? Was his additional seven-year hitch for Rachel now over? There is a time when a man has got to get away from his in-laws, and strike out on his own in raising his family.

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**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.**

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### **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.**

**AV**

**ESV**

**LSB**

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.

27 But Laban said to him, "If I have found favor in your sight, **I have learned by divination** that the LORD has blessed me because of you.

27 But Laban said to him, "If now I have found favor in your sight, *stay with me*; **I have interpreted an omen** that Yahweh has blessed me on your account."

**"learned by experience"** The ESV has "I have learned by divination" and the LSB has "I have interpreted an omen". I doubt Laban, although he was a heathen in many ways, would have to resort to divination to realize that God was blessing him financially for having Jacob around. His ledger could have told him that. But it is possible that Laban realized, or discovered, by other means that as long as Jacob was hanging around, God would bless him.

**"learned by experience"** is Strong's # 5172 שָׁחַז nāḥaš, to practice divination, divine, observe signs, learn by experience, diligently observe, practice fortunetelling, take as an omen.

The Darby translation reads "I have discovered..." which is a good rendering. The Bishop's Bible has "proved" and the Geneva Bible has "perceived".

Do you need to resort to divination or to read omens to determine if God is blessing you? Or are thy trying to discern the source of these blessings?

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**30:28 And he said, Appoint me thy wages, and I will give it.**

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**30:29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.**

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**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?**

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**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:**

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**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.**

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**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.**

**“So shall my righteousness answer for me”** This is another way of saying “I’ll be vindicated in the end because I’m the innocent party in all this”.

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**30:34 And Laban said, Behold, I would it might be according to thy word.**

“What follows (vss. 27–32) is a battle of wits, so one must read between the lines. The lines say only:

1. “How about staying?”
2. “I don’t feel like it.”
3. “Well, you name your price and you can have it.”
4. “You realize that you made a lot of money off me.”
5. “That’s true, so name your price; I’ll pay it.”
6. “Well, I don’t want anything; however....”

But one can immediately see what belongs between the numbered lines. Jacob is quoting statistics to show the need for a raise in salary; Laban is professing to be willing to pay anything, but we already know what Laban’s professions are worth (see Gen. 29:19). Jacob is appealing to the needs of his children, and although Laban is consenting, Jacob doesn’t trust him. If Jacob had trusted him, he would have answered, “What shall I give thee?” (vs. 31) with something like, “\$100.00 a week” or “\$2.00 an hour with time and a half for overtime plus Social Security benefits and job insurance (back in 1970 or so- jc).” The payment which Jacob proposes is foolproof, for it is dependent upon God blessing Jacob with fertile animals! With the evidence he had on hand (four wives and twelve children), how could he miss? (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 611-612).”

“Laban trusted to the course of nature, whereby cattle usually bring forth their young of their own colour; and Jacob relied upon the providence of an Almighty God, and his gracious Father (Matthew Poole, *English Annotations of the Holy Bible*).”

“Jacob offered Laban a plan that could bless him while costing Laban nothing. He would continue to care for Laban’s animals, as he had been doing. His pay would consist of animals not yet born, animals which would seem the less desirable to Laban because of their markings and color. None of the solid color animals would be taken by Jacob, and if any were born into Jacob’s flocks, Laban could take them (they were considered as stolen). Only those animals born speckled, spotted, striped, or abnormally colored would belong to Jacob. Evidently, most of the animals were white (sheep), black (goats), and brown (cattle). Few were in the category of Jacob’s request. Further, Jacob would not even use the living speckled or abnormally colored animals to breed more like them. He would separate them into a flock of their own kind, apart from the normally colored animals. Only the spotted and abnormally colored offspring born in the future to the normally colored would be his. Since it seemed to Laban that the birth of such

abnormally marked animals was unlikely to occur in any significant volume from the normally colored, he agreed. He believed this a small and favorable concession on his part to maintain the skills of Jacob to further enlarge his herds and flocks. Jacob, by this, put himself entirely in God's hands. Only the Lord could determine what animals would be Jacob's. To make sure Jacob didn't cheat on his good deal, Laban separated the abnormally marked from the normal animals in Jacob's care (v. 34–36)... Jacob was knowledgeable about sheep, goats, and cattle, having kept his father's animals for most of his 90 years, and Laban's for the last 14 years. He knew that when one uncommonly marked animal was born (with a recessive gene), he could then begin to breed that gene selectively to produce flocks and herds of abnormally marked animals, which were in no way inferior physically to the normally marked. Once he began this breeding process, he sought to stimulate it by some methods that may appear superstitious and foolish to us (as the mandrakes in v. 14). But it is most likely that he had learned that, when the bark was peeled, there was some stimulant released into the water that stimulated the animals to sexual activity. In v. 38, the word "conceive" is literally, in Heb., "to be hot," or as is said of animals "to be in heat." His plan was successful (v. 39) and kept his own flock separate from the abnormally colored ones of Laban. His system worked to his own advantage, not that of Laban (v. 42) who had for years taken advantage of him. Jacob gave God the credit for the success of his efforts (31:7, 9). (John MacArthur, *MacArthur Study Bible*)."

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**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.**

Since the majority of sheep and goats in an Oriental flock are either plain black or plain white, Jacob's proposal seems very attractive to Laban. All Jacob asks for "hire" is the brown sheep, the speckled goats, and the spotted goats.

\*\*\*\*\*

**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 pilled white strakes in them, and made the white appear which was in the rods.**

I have to admit, I know nothing about what is going on here! I know nothing about animal husbandry or cattle breeding.

"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 feeble 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*, pages 614-615).”

“It could be asked at this point, “what was this artifice or method that Jacob adopted in this matter of the selection of sheep?” Eastern sheep being generally white, the goats black, and the spotted or speckled ones rather few and rare, Jacob actually proposed to remove all existing ones of that description from the flock and to be content with what might appear at the next lambing time (J.F.B.). Of course, this seemed to give advantage to Laban. Jacob’s system selected three kinds of trees - the poplar, the hazel (occurring nowhere else in the Bible), and the chestnut (cf. Hos. 4:13 & Ezek. 31:8). The styles are of a bright red colour, when peeled; and along with them Jacob took wands of other shrubs, which, when stripped of the bark, had white streaks. “These, kept constantly before the eyes of the female at the time of gestation, his observation had taught him would have an influence, through the imagination, on the future offspring” (J.F.B.). It might well be that Jacob had only come up with this idea, theoretically, without actually believing or proving the matter formerly, during his previous fourteen years of observing the flock. This would add to our former thought that it was neither scientific nor superstitious, but rather a hopeful theory on his part. However, keep reminded, the Lord brought about his success (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 179).”

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**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 feeble 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.**

\*\*\*\*\*

### **Spiritual Applications, Genesis Chapter 30**

The problem with a polygamous marriage is competition between the wives. See 1 Samuel chapters 1 and 2. The husband cannot love two or more women equally, so one will be hated and the other loved. Both women will compete for their husband's attentions, even going to rather radical extremes. This is why the ideal marriage is one man to one woman, so they can dedicate themselves to only one person, and are not forced to split their affections.



## **GENESIS CHAPTER 31**

Genesis 31 is the chapter of complaining and griping.

### **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.**

With God's blessing, Jacob was coming out on top economically with the cattle and Laban was on the losing end. Laban's sons saw this as a loss of any future inheritance, so they were bad-mouthing Jacob and were no doubt complaining to their father about the situation.

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**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.**

We don't have the record of these "ten times" unless Jacob is exaggerating to make his dilemma more serious so that his wives would sympathize with him. But Rachel and Leah knew what kind of a man their father was and would know if Jacob was exaggerating. Whenever Laban did "change his wages", it was always for the worse for Jacob. Laban would complain about "hard times", "increased overhead" or "increase in taxes".

\*\*\*\*\*

**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.**

See what the Lord said in Genesis 31:12.

\*\*\*\*\*

**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.**

God took credit for the incident with the cattle in chapter 30 as it was true that Laban was cheating Jacob more than he was in the past.

\*\*\*\*\*

**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. Genesis 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. Genesis 28:21- So that I come again to my father’s house in peace; then shall the Lord be my God:

iii. Genesis 28:22- All that thou shalt give me I will surely give the tenth unto thee.



- a. Promise of tithing and honoring God with his substance.
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?**

Jacob wanted the support of Rachel and Leah for obvious reasons. When they would leave, they would never see their father again, so they had to be supportive of Jacob here. They also knew what Jacob was saying was true and that he was cheating them out of their money as well, as in Genesis 31:15.

\*\*\*\*\*

**31:15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.**

The reason why Laban was so eager to marry off Leah and Rachel back in Genesis 29 was not because of the welfare of his daughters, but was for economic gain and to get another seven years of labor out of Jacob.

Leah and Rachel were “sold” by their father. Laban used his girls to ensnare Jacob into working for him “on the cheap”. Laban was not thinking of “young married love” when he pulled off the transactions of Genesis 29:23–28.

**AV**

**ESV**

**LSB**

15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.	15 Are we not regarded by him as foreigners? For he has sold us, and he has indeed devoured our money.	15 “Are we not counted by him as foreigners? For he has sold us and has also entirely consumed our purchase price.
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“money” The LSB has “our purchase price”, probably referring to their dowry.

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**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.**

This is exactly what Jacob wanted to hear and he wanted to know that Rachel and Leah were behind him in this relocation. It’s quite the blessing when your wife (or wives!) support you in your following the call of God.

\*\*\*\*\*

**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.**

No mention of Rebekah. Was she dead by this time?

\*\*\*\*\*

**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 (Genesis 30:1), but she is also a thief.

"This is the first mention of "images" in the Bible. We have the "image of God" and the image of Adam in Genesis 1:27 and Genesis 5:3, but these are man-made images (Teraphim) which come in two sizes: St. Christopher, for putting on the dashboard of the car, and life-size, for carrying around on floats at the Mardi Gras. The one in David's bed is life-size (see 1 Sam. 19:13), and others were probably pocket-size (see 2 Sam. 5:21; Ezek. 21:21, etc.). "Images" were made out of gold and silver and were used as "aids to worship"; they were prayed to and even worshipped by all Gentiles everywhere. (Study Rev. 13:15; Dan. 3:2; Gen. 35:4; Exod. 32:31; Psa. 82:1, 96:5, 97:7,9; 1 Cor. 8:5; Jer. 44:8,15; 1 Cor. 10:20, etc.) The use of idols or pictures as "an aid to worship" is forbidden in either Testament (and the decorations on the Tabernacle coverings has nothing to do with the problem). So strong is the obsession among the Gentiles to idolize material objects, that to this day, there are hundreds of thousands of Americans (with high-school educations) who still "reverence" statues, objects, pictures, relics, and icons. Shem is much wiser. Buddha once said, "There are no holy statues." Paul said, "They are nothing" (1 Cor. 8:4), but to the superstitious pagans—the Kennedys, the Luces, the Agnews, the Listons, the DeGaulles, the Hitlers, the Mussolinis, the Castros, the Francos, the Jean Dixons, the Al Smiths, the McCormacks, and the Spellmans—statues and pictures have a fascination which borders on violation of the second commandment. For this reason the second commandment is omitted from the Ten Commandments, as given in all official Roman Catholic publications (nihil obstat). Roman Catholics "scratch" Exodus 20:4 and make two commandments out of the tenth commandment to cover up their abuse of the infallible revelation of God (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 622-623)."

Rachel was infected by the "everyone-is-doing-it" idolatry of her father. No mention is made of Leah being affected by her father's idolatry and she was not involved in this theft. Rachel, as her sister, was surrounded by her father's images her entire life. Jacob may not have tolerated them in his family but Rachel saw no harm in having them, even if meant stealing them. She may have viewed the images as "aids to worship" and even as a good luck charm that would bring good fortune. Roman Catholics think the same way when they put a plastic statue of "St. Christopher" on their dashboard to that he can "protect" them from auto accidents.

Possible motivations why Rachel stole her father's idols:

1. Were the idols valuable? Were they worth some money? Was Rachel trying to recover some of the dowry money her father had stolen from her?

2. Were the idols tied up with her father's inheritance? Tablets discovered at Nuzi around 1930 show that certain household gods were identified with a person's inheritance. It

seems that whoever held the gods was recognized as the primary heir of a man's estate. Was Rachel planning to give the gods to Jacob at some later date? The gods would show that Jacob definitely held title to the flocks he had gained while working for Laban. If Jacob ever needed to prove that he had legitimately received the herds from Laban—if Laban or Laban's sons ever contested Jacob's right to the herds—the gods would be Jacob's proof. As stated, whoever held the household gods was the primary heir of a man's household estate (*Preacher's Outline and Sermon Bible*).

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**31:20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.**

Jacob is at fault here unless he feared that Laban would somehow attempt to prevent Jacob from leaving by force.

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**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.**

The rabbis offer this odd interpretation: "Jacob had left behind holy letters which he had not yet extracted from Laban. This is why Laban pursued him — to give him the letters which remained with him. An entire chapter was added to the Torah by these letters (Ohr HaTorah)."

\*\*\*\*\*

**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.**

Laban was upset and he may have been thinking to "teach Jacob a thing or two" but God warned him to inflict no physical injury on Jacob or do anything he would later regret. "The sixth night out, "Two-gun" Laban is snoring by the campfire. He has been lying awake the last few nights planning on what he is going to do with Jake when he gets his hands on him, and Laban's eyes look like a road map of the United States. Now, exhausted, he falls asleep, "And God came to Laban the Syrian in a dream by night" (vs. 24). The message is quite brief. In American it is: "Now listen, son, Jacob is my boy, and when my boys need a whipping, I do the whipping (Heb. 12:5–8). When you catch him, watch your big mouth, and if you threaten him or apple-polish him, I'll kill so much of your livestock back home that when you get back you won't be able to make a bowl of lamb gravy. Is that clear?" Laban wakes up saying, "Yessir! Yessir! Anything you say!" "And that isn't all," continues the Voice. "If you or any of your men slap leather or even flinch for your holsters, you'll walk the 300 miles back to Padanaram on corns and bunions. Do you read me?" "Loud and clear," says Laban. (You see, that is real American "Bible." The scholars who keep producing "clearer" translations are just making a great big mess of things, and actually all they are doing is destroying the faith of the Christian in the Holy Bible.

The AV 1611 is clear enough. It is too clear for most scholars.) (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 624)."

**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? Jacob "stole away" in a similar way as Rachel stole her father's idols. Jacob just ups and quits without giving Laban "two weeks notice".

"as captives taken with the sword?" Hardly, as in Genesis 31:16. They were more than willing to leave Laban's house. Laban did not believe that his daughters could have possibly agreed with the departure and must have left under duress.

Laban does not mention the feared economic losses he would incur if Jacob left (see Genesis 30:27).

**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?**

**AV**

**ESV**

**LSB**

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?

27 Why did you flee secretly and trick me, and did not tell me, so that I might have sent you away with mirth and songs, with **tambourine and lyre?**

27 "Why did you flee secretly and deceive me and not tell me—so that I might have sent you away with gladness and with songs, with **tambourine and with lyre—**

"**harp**" The ESV and LSB have "lyre" but "harp" is better understood.

**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 you 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.**

"**the God of your father**" Apparently Laban was not a worshipper of the God of Jacob's family.

**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.

Laban says "Okay, if you wanted to go home, fine. But you should have given me a chance to say goodbye to my family first since I will never see them again. And oh, by the way, why did you steal my gods?" Jacob stole cattle but no "gods". A god that can be stolen and that cannot defend or provide for itself is not much of a God. What kind of god is it who can be stolen? Or be burnt (Isaiah 44:15-18 **"Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto. He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand."**)? This is the "Micah religion" of Judges 17-18. This is a folly of idolatry that idolaters never face. The creator of that "god" is greater than the "god".

"These "gods" can be stolen, which brings up the problem: what kind of a "god" is it that can be stolen or stuck with chewing gum under a pew, like a Catholic wafer? In the official Catholic literature, "god" can get stuck in your teeth, or can be dropped on the floor and rat pick him up and carry him off. You can also regurgitate your "god" being sick, and have to pick up the pieces (or what's left) and re-swallow it. This is in the official Roman Catholic literature published by the Catholic Church (L. L. Moral, *My Catholic Faith*, from My Mission House; (1949); Liguori; *The Dignity and Duties of the Priests*; Durieux, *The Eucharist Law and Practice* (1926), The Council of Trent given by Blakeney (Canons 1-3), *The Holy Sacrifice of the Mass* by the Knights of Columbus; pamphlet 6 (1965), The Fifth Article of the Creed of Pope Pius IV; Administrand, Philip Schaff's: *History of the Christian Church*, volume 4; and *The History of the New Testament Church*, volume 1, published in 1992 by the Bible Baptist Bookstore.

"A "god" that you can swallow and digest and flush down the toilet is no more the "God" Of the Old Testament or the New Testament than Allah, Brahma, Kali, Krishna, Shakti, Vishnu; Rama, Lakshmi, Shibi, Ganesha or Hanuman (Peter Ruckman, *Ruckman Reference Bible*, page 65)."

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**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.**

How would Laban be able to do this?

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**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.**

Jacob had no use for idolatry. The fact that Laban had household gods and that his wives were raised in that environment were no doubt a cause of grief for Jacob. But when it came to idolatry, Jacob had a clear conscience.

Why did Rachel steal them? These household gods were often seen as good luck tokens. Look at many Roman Catholic houses and you will find plastic grottos with Mary on the front porch and a few “St. Christopher” or “St. Joseph” statues in the house. By having these idols, the Catholic is hoping for God’s blessing (or at least the blessing of Mary or the “saints”, which is almost as good!) on the house and family. Laban may have used his idols to divine about events. Rachel may have taken them so that he could not inquire about their flight.

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**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.**

Laban went through Jacob’s family’s belongings like a Jesuit priest hunting for Bibles hidden in a Waldensian home.

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**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, so she couldn’t rise before her father. She covered one sin, theft, and another sin, idolatry, with a third sin, lying. It usually takes additional sins to cover an initial sin.

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**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?**

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**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.**

Jacob tried to settle his differences with Laban in true eastern fashion. He reviewed all the injustices done him while in Haran for twenty years. He evidently had a strong case against Laban, for he soon became willing for a peaceful settlement.

“betwixt” archaic for “between” or “between two people”, from the Middle English, from Old English betwux, from be- + -twux (akin to Gothic “tweihnai” two each).

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**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.**

Jacob is saying “If I was going to steal anything from you, I would have done it long ago and I would have stolen something more valuable than a bunch of useless house idols!”

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**31:40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.**

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**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.**

Jacob stayed with Laban a total of 20 years.

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**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.**

“**fear of Isaac**” Perhaps Jacob was warning Laban that Isaac was still alive and could take vengeance on him if his son were harmed.

**AV**

**ESV**

**LSB**

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, <b>and rebuked thee yesternight.</b>	42 If the God of my father, the God of Abraham and the Fear of Isaac, had not been on my side, surely now you would have sent me away empty-handed. God saw my affliction and the labor of my hands and rebuked you last night.”	42 “If the God of my father, the God of Abraham, and the dread of Isaac, had not been for me, surely now you would have sent me away empty. God has seen my affliction and the toil of my hands, so He rendered <i>the</i> decision last night.”
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“**rebuked thee yesternight**” The LSB has “so He rendered the decision last night.” The ESV reads as the Authorized Version.

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### **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?**

“**and all that thou seest is mine**” Laban was taking credit for all Jacob had.

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**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.**

**“make a covenant”** Both the ESV and LSB have “cut a covenant”, which is an acceptable reading.

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**31:45 And Jacob took a stone, and set it up for a pillar.**

Not a cause to build an altar as Laban was not of the same “religion” as Jacob.

\*\*\*\*\*

**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.**

You would not eat with an enemy so this meal was set to solidify their friendship, or at least their toleration of each other and their toleration of each other.

\*\*\*\*\*

**31:47 And Laban called it Jegar-sahadutha: but Jacob called it Galeed.**

Laban uses Chaldee, Jacob uses Hebrew. Both terms meant the same thing, “heap of witness”.

\*\*\*\*\*

**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.**

**“Mizpah”** beacon or watch tower, a place of separation.

\*\*\*\*\*

**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.

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**31:51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;**

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**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.

Twelve stones were also used as a boundary and as a witness marker in Joshua 4.

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**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.**

“**Jacob sware by the fear of his father Isaac**” See 31:42. Isaac may have still had the armies that he had inherited from Abraham in Genesis 13.

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**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.**

Laban would never see his children and grandchildren again. As a father and grandfather, I know that is rough!

\*\*\*\*\*

### **Spiritual Applications, Genesis Chapter 31**

Did Jacob forget the events of Genesis 28, or at least started treating his dealings with God at Bethel carelessly? God calls him back there to remember what transpired and to renew his vows to God. We tend to forget, and we all suffer from lousy spiritual memory. It is good to review our dealings with God regularly, otherwise we will let it slip and miss out on the spiritual benefits that we are supposed to derive from them.



## 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.**

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**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. Jacob saw these angels, but it appears no one else did. Are the "two camps" a reference to the angels who ascended and descended on the ladder of Genesis 28:12?

I'm not really sure what is going on here, unless Jacob got some form of angelic protection in his meeting with Esau. Jacob needs it as he already had a uncomfortable meeting with Laban, now he has one with Esau. Jacob had a lot of old accounts to settle before he could really go on with God.

**AV**

**ESV**

**LSB**

2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place Mahanaim.

2 And when Jacob saw them he said, "**This is God's camp!**" So he called the name of that place Mahanaim.

2 Then Jacob said when he saw them, "**This is God's camp.**" So he named that place Mahanaim.

"**This is God's host**" The ESV and LSB have "God's camp".

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### 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.**

Jacob was going to pass through Esau's land, and he wanted Esau to know that his intentions were good. He may have also hoped that after 20 years, Esau was no longer angry with him.

\*\*\*\*\*

**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 Jacob supposed to think? Four hundred men? They'll slaughter us! He assumed Esau has never forgotten or forgiven after all these years, and now he was going to "settle the score" with Jacob. 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.

Esau may still have been angry enough to kill Jacob, hence the large number of men. God may have delt with Esau as He did Laban to warn Esau about harming Jacob. Or maybe Jacob's gift softened Esau's heart.

"Right away, "old man Jacob" with his smooth, crafty; self-justifying, self-preserving mind, starts to hatch a plan or program to protect himself (vss. 8; 13-19), The flesh always hatches some plan or program. before it trusts God. He does not pray until verse 9 (Peter Ruckman, *Ruckman Reference Bible*, page 67)." But in 32:20 and in Genesis 33, we see that God has already mellowed Esau without Jacob knowing about it (Isaiah 65:24, "**And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.**").

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**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. He claims the promises of God (and maybe even a few that weren't in Scripture!), holds God to His word (Genesis 32:9), admits his own unworthiness and lack of righteousness (Genesis 32:10), thanks God for His goodness and provision (32:10), unloads the burden of his heart without mincing words (Genesis 32:11), probably with tears and strong cryings, and then claims the Abrahamic blessing.

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**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. Jacob is beginning to realize certain spiritual truths in the hour of his trial.

\*\*\*\*\*

**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.**

There is no confession of any of the sins that Jacob committed against Esau in this prayer. Conscience had made Jacob a coward.

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**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;**

A hopeful bribe. Jacob prayed but as one who has not had much experience with God, he gets little assurance that God heard him, so he falls back on “Plan B” and sends a gift to Esau, just in case.

\*\*\*\*\*

**32:14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,**

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**32:15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.**

“**milch camels**” Camels that give milk. They were very valuable as their milk was a source of food. “**Milch**” is from the Middle English milche, from Old English -milce (in thrīmilce, May, month when cows can be milked thrice a day).

\*\*\*\*\*

**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.

The “**present**” was an attempt to repay Esau for the wrong Jacob did to him.

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**32:21 So went the present over before him: and himself lodged that night in the company.**

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**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.**

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**32:24 ¶ And Jacob was left alone; and there wrestled a man with him until the breaking of the day.**

Jacob was left alone. No man witnessed the wrestling Jacob did with God in his “prayer closet”. 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. God does his best work with us when we are alone and we pray our best when we are alone. Corporate prayer is good but private prayer is better.

Six Men Left Alone With God

1. Jacob

A. Genesis 32:24 **“And Jacob was left alone; and there wrestled a man with him until the breaking of the day.”**

2. Moses.

A. Exodus 24:2 **“And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.”**

3. Jeremiah.

A. Jeremiah 15:17 **“I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.”**

4. Daniel

A. Daniel 10:7,8 **“And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength.”**

B. Some of Daniel’s visions came to him while he was alone.

5. Jesus

A. Luke 9:18 **“And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?”**

6. Paul

A. 1 Thessalonians 3:1 **” Wherefore when we could no longer forbear, we thought it good to be left at Athens alone;”**

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.

This will be Jacob's second crises experience, the first one was back in Genesis 28:10-22. That was his "new birth" (in an Old Testament context) conversion. Here, Jacob goes deeper with God in a crises of sanctification.

**"until the breaking of the day"** Have you ever wrestled with God all night? This was a night season in Jacob's life (Psalm 16:7 **"I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons"** and Psalm 17:3 **"Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress."**) and God does His best work in these seasons. God visits in the night and starts to deal with us strongly about sanctification or some other important spiritual issue. There will be no sleep until the issue is resolved. Blessed are such sleepless nights as we will spiritually profit from these seasons.

\*\*\*\*\*

**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 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. Now he knows better. 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). It can be anything that "keeps you down" and reminds you of your dependance on God. 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.

The **"thigh...out of joint"** is serious and very painful. It is a sinew which spasms and jerks the bone out of the socket. In the last stages of cholera, this happens all over the body. This is why so many Christians try to avoid these deep dealings with God, as they are extremely painful spiritually. Why wrestle with God when you can be carried to the skies on flowery beds of ease?

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**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.**

This is a bold declaration, but it reveals how desperate Jacob was at this point. How desperate are you for God's blessing? Will you hang on to God in desperation and not let go until He responds?

\*\*\*\*\*

**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 crises of sanctification, where he sees himself as God sees him, as he really is. Jacob is finally being totally honest and candid with himself.

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). This is required in the Christian life. God does not save a sinning sinner only to make him a sinning saint. There must be an attack on the sin nature so the saint can get victory over his sin.

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 Beersheba. 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*, pages 639-641)."

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**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.**

The way you prevail with God is to surrender to Him.



**AV**

**ESV**

**LSB**

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.	28 Then he said, "Your name shall no longer be called Jacob, but Israel, for <b>you have striven with God</b> and with men, and have prevailed."	28 Then He said, "Your name shall no longer be Jacob, but Israel; for <b>you have striven with God</b> and with men and have prevailed."
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Both the ESV and LSB add "you have striven with God..."

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**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.

**AV**

**ESV**

**LSB**

30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.	30 So Jacob called the name of the place Peniel, saying, "For I have seen God face to face, and <b>yet my life has been delivered.</b> "	30 So Jacob named the place Peniel, for <i>he said</i> , "I have seen God face to face, <b>yet my life has been delivered.</b> "
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**"preserved"** The ESV and LSB have "delivered".

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**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 certain evidences 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. Jacob would never be able to fight his own battles again, just as we should not rely in our own strength or cunning to fight our battles.

"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 on The Pentateuch*, page 186).".

**"he halted upon his thigh"** With every step he took for the rest of his life, Jacob would be reminded of his encounter with God and the resulting spiritual benefits he received from it. There would be pain, but crucifixion is very painful. Jacob nailed his old nature to the cross (Galatians 2:20 **"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."**) and the flesh would cry out in pain constantly. Circumcision is a painful procedure but it is necessary of the flesh is going to be "cut off". Sanctification is not a painless procedure and the scars resulting from it will last a lifetime.

**"he halted upon his thigh"** Jacob goes away with a blessing, but yet halting on his thigh. God commonly, when He bestows some extraordinary spiritual blessing and peculiar favor, also at the same time brings some temporal affliction or difficulty, as Paul when admitted to the third heavens had a thorn in the flesh at the same time, lest he should be exalted above measure. Jacob's halting on his thigh represents the saints getting along with difficulty and trouble, disappointment of their temporal aims, and their failing in the steps they take, as what nature aims at and desires. Jacob's lameness after he had the blessing, made him lean more on his staff, so the saints' afflictions they meet with in the world, make them live more by faith (Jonathan Edwards, *Notes on Scripture*)."

The spiritual lessons seen in Genesis 32:

1. God will meet every man, sometime in his life, like this, but few will profit by it or will seriously engage God in these times.
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 and desperation, where you are so desperate that you engage God and won't let go until He responds.
  - A. It can also indicate stubbornness and self-will in wrestling with God instead of immediately submitting to Him and His will for our lives.
4. The flesh is difficult to overcome, even for God. It is only overcome by strenuous, painful effort.

- A. It can be defeated but it will be painful and will cost us something.
5. The flesh can only be defeated by crippling it, or crucifying it, as in Galatians 2:20 **"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."**
- 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.
- C. Jacob had no victory until he was wounded and crippled.
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 **"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."**).
- 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 **"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."**).
7. A changed name comes with a changed life- Genesis 32:28
- A. Jacob has a new nature. Old Jacob, the liar, thief, deceiver, is now replaced by Israel, a prince 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.

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**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.**

\*\*\*\*\*

"Luz and Jabbok become Bethel and Peniel. These are the places of the double cure of Calvary. We dare not go too far with either of these places. When Luz changes to Bethel it does not mean our life is over and we are in heaven; neither when Jabbok becomes Peniel does it

mean we have been glorified. Even after Bethel, there is some distance between having your name written in the Lamb's Book of Life and being in heaven, itself, complete and glorified. Also, after the benefits of Peniel, we must be ever mindful that we must meet Esau and a daily walk with the Lord. Neither experience means the battle is over, or that we have no race to run. You cannot substitute the experience and the blessing for the life and the process. It is not a choice of one or the other...Down through Christian history, it seems, the theological systems have made too much of either extreme, whereas the Bible gives a balance. Bethel is the House of God and the gate of heaven, but it is not heaven; Peniel is the crucifixion of the flesh and the "old man," but not the eradication of the possibility of sin. We encourage the crisis experience at both Luz and Jabbok, but we also remember the other places of our pilgrimage besides Bethel and Peniel. God's double cure is proclaimed and received, but the keeping of the Christian walk has no substitute elsewhere (O. Talmadge Spence, *Foundations Bible Commentary on The Pentateuch*, pages 185-186)."

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### **Spiritual Applications, Genesis Chapter 32**

Esau is presented as a man of the flesh but he did two things right here:

1. He forgave Jacob for his swindling him out of the blessing and the birthright.
2. He said "I have enough" (Genesis 33:6) when Jacob offered him a gift.

Many Christians have yet to attain to these spiritual graces that this unsaved, fleshly man did! It is significant when God changes you name. It happened multiple times in Scripture. The name is supposed to denote the character of the person. This is why the Jews might delay naming a child until the character of that child begins to manifest itself. This was not practiced so much in the New Testament days, but it still rings true, especially with Saul (named after King Saul) being known as Paul (the little one).

## **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.**

After the battle and victory with God and a crucifixion of the flesh, Jacob must still meet the carnal man, Esau. He will need to deal with the still indwelling carnal sin nature he has. Neither the new birth nor sanctification eradicate the sin nature. It conquers it and puts it under control, but it remains with us until death or rapture.

There are also external Esaus which the saint must battle as well, carnal friends, family, children, churches, not to mention the world, the flesh and the devil. Neither at the new birth or at sanctification does God remove us and rapture us to heaven. We are left here as a testimony and to continue to carry the battle for and quest for Christian purity to our generation, to encourage others to begin their own quest and to encourage and help those already on their own personal quest.

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**33:2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.**

The order of importance of Jacob's affections. The least valued were in the front (Leah's children and the children of the concubines) with the more valued members in the back (Rachel and Joseph).

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**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.**

It appears Esau had gotten over his anger and that he had mellowed with time. Esau had done pretty well for himself without the birthright or blessing. Maybe he just wanted to see his brother again after 20 years.

\*\*\*\*\*

**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.**

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**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.**

**AV**

**ESV**

**LSB**

9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

9 But Esau said, "I have enough, my brother; keep what you have for yourself."

9 But Esau said, "I **have plenty**, my brother; let what you have be your own."

Not many men can say "I have enough". It is incredible that a carnal man like Esau could say it. The years had apparently mellowed Esau and he was doing fine financially. He was no longer angry with Jacob and has earned enough wealth to be satisfied.

The ESV and LSB water down Esau's profession by rendering it "I have plenty". There is a difference between having "enough" and "having plenty". "Enough" means you don't need any more, "plenty" means you have a lot of something but not necessarily 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.**

I doubt Jacob's children were "tender" as they were old enough to make a trip like this and were raised as herdsmen. Were there unnamed grandchildren here in Jacob's house? Regardless, Jacob is making excuses as he does not want to go with Esau. He had been under Laban's thumb for 20 years and he did not want to get too tangled up with Esau. Jacob was afraid to go on with Esau, and God had a different direction for him to go, anyway, and that direction did not involve Esau.

\*\*\*\*\*

**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.

I've seen Pastor Esau in operation, keeping his congregation busy 5 nights a week and all-day Saturday "working the house route" so he could boast of a "record-breaking attendance and number of baptisms". To these pastors, the sheep are to be sheared and driven to exhaustion to put spiritual meat on the pastor's table.

Pastor Jacob knows better. He has weak, young and old members of his congregation and some have been hurt, so he goes forward but with slower speed and more care. He leads his flock to pasture. He doesn't drive them.

\*\*\*\*\*

**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.**

Still wishing to show his care for Jacob, Esau offered to leave a body of men to travel with Jacob's caravan for protection. But Jacob again declined, and Esau left and returned home to Seir.

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**33:16 ¶ So Esau returned that day on his way unto Seir.**

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#### **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. Jacob was able to experience a season of peace, settlement, and growth. After Esau left, Jacob traveled to Succoth, where he remained for a while. His exhaustion from all he had been through was probably the reason he stopped there. Note that he built a house for himself and shelters for his livestock. The name Succoth means shelters or booths.

"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).

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**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.**

**AV**

**ESV**

**LSB**

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.

19 And from the sons of Hamor, Shechem's father, he bought for a hundred pieces of money the piece of land on which he had pitched his tent.

19 Then he bought a portion of a field where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, **for one hundred qesitah.**

**“one hundred pieces of money”** The LSB has “one hundred qesitah.” What is a “qesitah”? How does this make the text easier to read or clearer? The ESV reads as the Authorized Version.

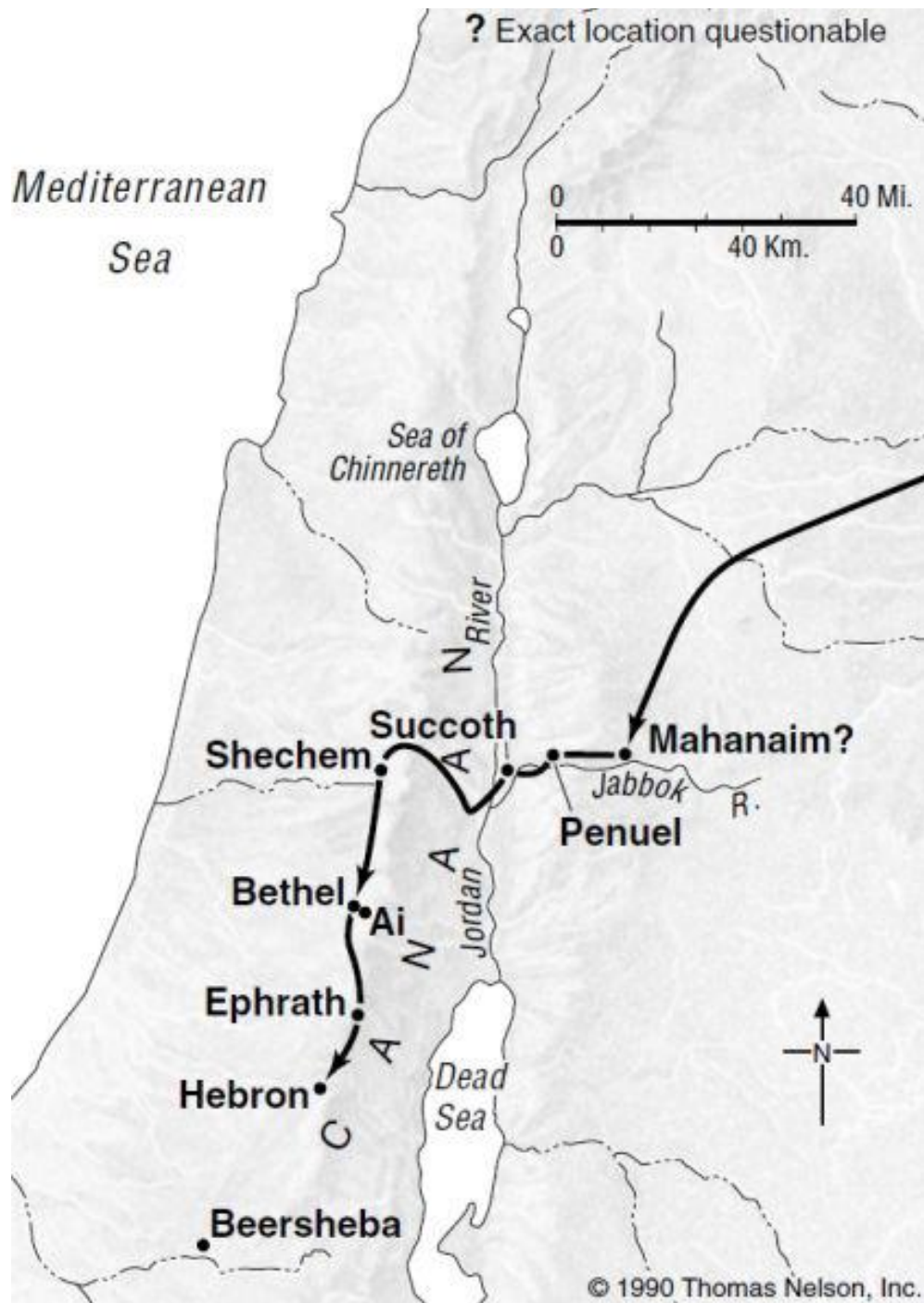
\*\*\*\*\*

**33:20 And he erected there an altar, and called it El-elohe-Israel.**

Jacob was able to worship in peace. He built an altar at Shechem and called it “El Elohe Israel”, meaning “God of the God of Israel.”

Jacob's route back to Canaan:







## **GENESIS CHAPTER 34**

Jacob and his family must actually have spent several years living in either Succoth or Shechem or both. The events described in chapter 34, presuppose that Leah's youngest child, Dinah (Genesis 30:21), must have been at least in her teens, which means that her older brothers, especially Reuben, Simeon, and Levi, must have been in their twenties. When they first moved to Succoth, Reuben was probably about twelve years old, so that the family must have lived at least ten years in Succoth and Shechem, mainly the latter. Though the text does not mention it, it seems likely that Jacob must have visited Isaac and Esau on various occasions during this period (Henry Morris, *The Genesis Record*)."

We have to also consider that Dinah was raised "in the country", far from the allures and temptations of the city and may not have had much experience in dealing with boys outside of her family. She may have been somewhat naïve in her dealings with Shechem. Shechem was clearly smitten with her and Dinah was no experienced enough in the ways of the world to handle it as well as she could have. This can be a problem when we shelter our children in Christian homes. Our children may not know how to deal with the world if they are not dealing with it daily. I went to public school all my career from 1970-1983 so I did not have a sheltered environment while growing up. Sometimes, Christians who had to go out into the world and do "hand-to-hand" combat are better at dealing with the world than are young people who had a more sheltered upbringing.

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### **116. The Violation 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 of her own age. She may have been around 13-15 years old at this time. Did Jacob allow her to go into the city alone, unsupervised? Some commentators assume Dinah may have been somewhat neglected by Jacob since she was Leah's daughter and Leah was not Jacob's favorite. This might explain Jacob's rather mild reaction to the news of her defilement. But Jacob's sons reacted in a manner that was anything but mild.

**"daughters of the land"** "Dinah's association with the women of the land possibly carries negative connotations. The only other occurrence of this expression in Genesis comes in 27:46, when Rebekah speaks out against Jacob's marrying "one of the daughters of the land (*ESV Study Bible notes*)."

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**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.**

It may not have been rape in the traditional sense, but it certainly wasn't right. We don't know if Dinah was complicit or not. Dinah may have been flattered that she drew the attention of such a powerful young man, and he was probably charismatic and handsome, too. And since Shechem was a prince and obviously from a powerful family, he may have been arrogant enough to think he could have his way with Dinah.

“The immediate problem, however, was the need for teen-age feminine companions for Dinah. She had probably met some of the Shechemite girls and gotten to know them. This was good in a way; but it also raised problems, since their standards were quite different from those Jacob and Leah had tried to teach her. Whether she had become a bit rebellious against these standards is not mentioned, but it is possible, in view of the circumstances. In any case, Dinah, being now and then in the company of the Shechemite girls, could hardly have failed also to come to the attention of some of the Shechemite young men. She must have seemed particularly attractive, being of a different nationality, as well as possessed of a grace and charm which was not shared by girls raised in an atmosphere of idolatry and lasciviousness such as characterized most Canaanite communities. Dinah soon came to be desired by young Shechem, the son of Hamor, the city’s chieftain. Unattached young women were considered fair game in cities of the time, in which promiscuity was not only common but, in fact, a part of the very religious system itself. It seems likely that Dinah must have been warned about such dangers by her parents, but perhaps she felt she could look out for herself and resented their overprotective attitude. To what extent she may actually have encouraged Shechem, who must have seemed a rather glamorous figure to a young girl like Dinah, is not stated. In any case, it was only a matter of time until she had been seduced by Shechem while she was visiting some of her girl friends in the city. Shechem may or may not have actually forced her, but in view of her age it was at least a case of what today would be called “statutory” rape. With Shechem, however, it was not merely a case of a routine conquest, as no doubt often was true in such a place, for he really had fallen in love with Dinah and wanted her to become his wife. After he had seduced her, he did not cast her aside, but tried to comfort her and assure her that he loved her and would marry her. In fact, he took her into his own house (verse 26) and kept her there (Henry Morris, *The Genesis Record*).”

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**34:3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.**

Men who defile girls like this usually don’t treat their victims well and care little for them. It could have been a case of two young people making a mistake and now Shechem wants to make it right. It seemed Dinah was favorably disposed to him as there is no record of her opposing what is going on in this situation.

\*\*\*\*\*

**34:4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.**

To his credit, Shechem did not cast Dinah off, as Amnon did with Tamar in 2 Samuel 13:14,15 (“**Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with her. Then Amnon hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And Amnon said unto her, Arise, be gone.**”). Dinah wasn’t just another conquest to Shechem. He really developed feelings for her.

\*\*\*\*\*

**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. He did not act rashly but waiting until he was able to talk to Hamor to get all the details. Jacob’s sons showed no such patience but started plotting their revenge.

\*\*\*\*\*

**34:6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.**

Hamor understands how bad the situation is for his son and he goes to Jacob to talk it over and “hash things out”. But neither Hamor nor Shechem ever apologize to Jacob for Shechem did to Dinah.

There was:

1. No apology to either Jacob or Dinah. If Hamor was a powerful man, he may have thought there was no need to apologize as he and his family could get away with anything. The young men in that city did things like this all the time, so why apologize for it?
2. No sympathy expressed
3. No confession of wrongdoing
4. No suggestion that Shechem would be disciplined

\*\*\*\*\*

**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 that “Israel” is used in a collective sense.

As they only had the one sister, Jacob’s sons probably were quite protective of her and were especially angry that she had been defiled. They were determined to do something about it. Simeon and Levi were Dinah’s full biological brothers (Genesis 29:33,34; 30:21) so they would have taken the lead in this revenge plot.

\*\*\*\*\*

**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.**

This proposal is purely secular with no spiritual benefits presented. Hamor is pushing the economic and familial advantages of this proposed alliance with Jacob.

Jacob never confronted Hamor over the defilement of Dinah. Hamor and Shechem may have thought that it was no big deal since they were so important, and Shechem may have thought he could get away with what he did with no punishment. He practically rapes Dinah and then expresses his desire to marry her with no acknowledge of his sin and no apology.

\*\*\*\*\*

**34:9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.**

This would have destroyed the covenantal uniqueness of Jacob’s family if they mingled with people who were not children of Abraham. This offer was really a Satanic temptation to destroy the Abrahamic Covenant.

\*\*\*\*\*

**34:10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.**

Jacob was a wanderer, at constant risk of attacks by roving bands in the desert. This alliance would have afforded Jacob some security and protection.

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**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.**

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**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!

\*\*\*\*\*

**34:14 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:**

\*\*\*\*\*

**34:15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;**

Hamor’s offer was secular but the proposal by the sons of Jacob was spiritual, at least on the surface. If Hamor wanted to “merge” with Jacob, Hamor’s people would need to submit to the rite of circumcision first.

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**34:16 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.**

But they were not “one people” but were quite different. The temptation to mingle with the world is always before the Christian. The Christian is separate from the world and is to maintain that separation and is to avoid any and all offers to be just like the world. Inter-marriage with the world does this. Christians should only marry other Christians and Christians are always to maintain their distinctiveness in family and in business.

\*\*\*\*\*

**34:17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.**

Why do Jacob’s sons refer to Dinah as “our daughter” unless they were negotiating in Jacob’s name?

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**34:18 And their words pleased Hamor, and Shechem Hamor's son.**

\*\*\*\*\*

**34:19 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.**

\*\*\*\*\*

**34:20 ¶ And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,**

Hamor and Shechem thought they were getting a great deal with Jacob's family, so they go to the town elders and lay out the proposition:

1. The "men are peaceable" (Genesis 34:21).
2. The land is big enough for both of them (Genesis 34:21).
3. All we have to do is get circumcised (Genesis 34:22).
4. In the end, we can make a good profit (Genesis 34:23).

\*\*\*\*\*

**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.**

The men were willing to undergo this painful rite for the prospect of what this alliance with Jacob promised. There may have been some genuine hope among Hamor's people that such an alliance may have benefited both sides, so their intentions may have been honorable to some degree.

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**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.**

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**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.**

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**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.**

The pain of circumcision was worse on the third day after the procedure.

Jacob knew nothing about it until after it happened and he never endorsed it, but he did little to Levi and Simeon besides complaining to them how difficult it would make things for him.

All of Jacob's sons were in on this but for some reason, only Simeon and Levi did the actual killing. They knew that if they killed Shechem, the rest of the men of the city would probably kill them, so they realized that they had to kill all the men.

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**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.**

Why she is in Shechem's house is not clear unless she is there to help nurse Shechem during his recovery after his circumcision. It is very probably that Dinah really liked Shechem and would have been consenting to a wedding. She may have been there to prepare for an upcoming wedding. Levi and Shechem especially marked these two men for death as they were the ones responsible for Dinah's defilement.

This act causes Simeon and Levi to lose the birthright, which becomes their privilege after Reuben's act of going into Jacob's concubine (see Genesis 35:22).

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**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,**

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**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).

The murder, looting and taking of captives was something Assyrians or Canaanites would do. For sons of Abraham to do this did cause a stink in the reputation of Jacob. His family acted no better than the pagan tribes all around them and would have destroyed any opportunity to evangelize the tribes around them.

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**34:31 And they said, Should he deal with our sister as with an harlot?**

There is no indication that Jacob answered this question.

From this point on, Dinah is “damaged goods”. What man would want anything to do with her now, knowing that if he made one wrong step, her brothers might kill him? We also have to wonder if Dinah was bitter at her brothers from destroying what was probably her only chance at marriage. It was a tragic and pitiful event for her that may have ruined the rest of her life.

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**Spiritual Applications, Genesis Chapter 34**

“Be ye angry and sin not” (Ephesians 4:26) is the apostolic advice but few heed it. When we get angry, it is basically because we have been offended somehow. Only God can get angry without sin. Our anger will usually involve some sin. Although Levi and Simeon may have been justified in their anger over what happened to Dinah, it resulted in the destruction of a city for the sin of one man. We can usually justify our sin. The wrath of man seldom works to the righteousness of God. Jacob gave his boys a mild rebuke but they justified their actions, saying that their sister should not have been treated as a harlot



## **GENESIS CHAPTER 35**

Four burials in Genesis 35:

1. Of the idols- Genesis 35:4
2. Of Deborah- Genesis 35:8
3. Of Rachel- Genesis 35:19
4. Of Isaac- Genesis 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. He tends to "downsize" us of our material possessions and relationships as we get older.

"There are three locations in the chapter- Bethel, Ephrath and Mamre. The chapter records four burials and three funerals. God was still cutting the ties that bound Jacob to earthly things. Some of those ties were very dear. The death of Rachel, for instance, must have seemed to Jacob to be 'the unkindest cut of all' (John Phillips, *Exploring Genesis*, page 272)."

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### **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.**

God commands an altar to be built here.

Three steps to revival in Genesis 35:

1. **"Let us arise, and go up to Beth-el"** (Genesis 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.
  - B. 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. It is the "peak" of the emotional and spiritual experience of the believer. Every Christian needs to "go back to Bethel" once in a while for spiritual renewal and personal revival.
2. **"Put away the strange gods"** (Genesis 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.
  - B. Idolatry had worked itself into Jacob's family and was still plaguing it. For some reason, Jacob had neglected to deal with the issue until now, but it is a good sign that God is working when such a sin is dealt with.

3. **“And be clean, and change your garments.”** (Genesis 35:2)

A. The garment can be spotted by the flesh (Jude 23 **“And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.”**).

If this can be called a revival, its effects were not that strong nor that long lasting. It may have helped Jacob but not his sins. After the “revival”:

1. Reuben oversteps his authority and goes into Jacob’s concubine Bildad in Genesis 35:22.
2. Joseph is sold into slavery by his brothers in Genesis 37.
3. Judah commits adultery with Tamar and obviously still had a problem with prostitutes in Genesis 38.

All of this after a revival!

We often place too much hope in revivals. They tend to be short, localized and their effects temporary. The First Great Awakening was followed by decades of spiritual decline in the country from 1770-1800. The Second Great Awakening (1797-1825) was the longest and strongest revival in this country, but it gave birth to Mormonism, Seventh-Day Adventism and the errors of Finneyism, the corruptions of evangelism started by Charles Finney.<sup>1</sup>

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**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. Today, if any preacher dares say anything about clothing styles, he is immediately branded as a legalist by contemporary Christians. But the Bible has much to say about brands and styles of clothing. Was Jacob being a legalist when he told his family that they needed to go through their wardrobes if they wanted to be spiritually clean?

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.

**“Put away the strange gods that are among you”** The idolatry in Jacob’s house was due to the influence of Laban’s house, which is another reason why Jacob wasn’t to leave Laban’s influence. Today, the reference would be to the statues of St. Joseph, St. Mary, St. Jude, Blessed John the Baptist, et al. that are found in most Roman Catholic houses.

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**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.**

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<sup>1</sup> I also refer to Charles Finney as the first New Evangelical (not Billy Graham or John Harold Ockenga) because Finney was promoting a new evangelism, a new way to do evangelism, which is exactly the burden of New Evangelicalism. I wrote about this extensively in my doctoral dissertation *Nettleton Verses Finney: The Shift in American Evangelicalism, 1820-1830*, written in 1995 and available on my website for free at [www.pilgrimway.org](http://www.pilgrimway.org).

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.

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**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 on the Whole Bible*).”

The idols were buried, hidden, but not destroyed. This would have been only a partial revival. The Reformation was like that. It was a partial revival because they only “buried” the roman Catholic practices and doctrines they supposedly separated from, but did not destroy them out of their churches.

**AV**

**ESV**

**LSB**

4 And they gave unto Jacob all the strange gods which <i>were</i> in their hand, and <i>all their</i> earrings which <i>were</i> in their ears; and Jacob hid them under the oak which <i>was</i> by Shechem.	4 So they gave to Jacob all the <b>foreign</b> gods that they had, and the rings that were in their ears. Jacob hid them under the <b>terebinth tree</b> that was near Shechem.	4 So they gave to Jacob all the foreign gods which they had and the rings which were in their ears, and Jacob hid them under the oak which was near Shechem.
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The New King James Version and the ESV again render “**oak**” as “terebinth tree”. For once, the LSB reads as the Authorized Version.

“**earrings**” It is amazing how the commentaries and modern English translations insist that “earrings” were really “nose rings”.

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**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 is possible that these tribes were glad that Jacob’s boys wiped out the men of Shechem, to eliminate a rival tribe or city-state.. It is also possible that the surround town may have seriously considered attacking Jacob’s family in retaliation but God prevented that,

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**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.**

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**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.**

**“El-beth-el”** 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 change is significant. Jacob had shifted his emphasis from the house to the One whom he met there. God Himself now took the center of his interest. He had at last been converted from a place to God Himself...Where is my primary interest? Is it Beth-el or El-beth-el? Is it my church or my Lord? Is it my ministry or my God? My creed or my Christ? When we have gone on from Beth-el to El-beth-el, the Triune God will become to us our home, our environment, our rest and our life. Then we shall know the deep, inner meaning of the Christian faith; but not until then (A. W. Tozer, *The A W. Tozer Bible*, pages 44,45).”

The house of God is important but don't neglect the God of the House of God. We sometimes put more value on the building than the God of the building. We wonder if the Jews did that with the temple in Matthew 24:1 (**“And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.”**). Consider the history of the Taj Mahal in India. The Taj Mahal was commissioned by Shah Jahan in 1631, to be built in the memory of his wife Mumtaz Mahal, who died on 17 June that year, while giving birth to their 14th child. Construction started in 1632, and the mausoleum was completed in 1648, while the surrounding buildings and garden were finished five years later. He was very close to his wife and was devastated at her death. Jahan decided to build her tomb which would become the Taj Mahal. No expense was spared. He became consumed with the building. One day, he kept bumping into a wooden crate at the site and ordered it to be discarded. He had forgotten that his wife was in that crate. He almost discarded his wife for the sake of the building and forgot why he was building in the first place.

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 (Genesis 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 altar, “the God of the house of God.” (O. Talmadge Spence, *The Foundations Bible Commentary on The Pentateuch*, page 193).”

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### **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.**

**“Allon-bachuth”** The Oak of Weeping.

“It should be kept in mind that this wonderful old friend, Deborah, died in the household of Jacob, not Isaac, which we are surprised to hear at this point she lived so long. Does this mean that there had been some past contacts between Isaac and Jacob that Scripture does not mention? There was no mentioning of Deborah leaving with Jacob in his flight at the beginning (28:10). We do recall that Deborah came originally with Rebekah from Pandan-aram (Genesis

24:59). Several explanations have been given concerning this beautiful mystery. They are: (1) Deborah went with Jacob when he first left home, although it was not mentioned in the divine account (28:10). (2) At some later time, probably at the death of Rebekah, which is not recorded in the Bible, her nurse, Deborah, was sent to Jacob in her native land. (3) That Esau brought Deborah to Jacob when they met each other (33:4), although here again there was no written account of her at that time. (4) That Isaac sent Deborah to meet Jacob at his return to Bethel, having heard that Jacob was returning to Canaan, either by Esau or some other source of messenger.

"This, of course, could only be resolved by mere conjecture; no one really knows the answer to the mystery. However, we feel certain that the exegesis lends the natural conclusion that Deborah was with Jacob at this time, at El-Bethel, and died just prior to the solemnities of this new altar. The latter thought seems to be implied because of the statement that God "appeared unto Jacob again, when he came out of Padan-aram, and blessed him" (v. 9) - this verse being mentioned after the death of Deborah (v. 8). Deborah (literally, a bee) lived up to her name, "supposing her to have been fifty years on coming to Canaan, she had attained the great age of 180" O.F. & B.). She could easily have nursed the birth of Rebekah and Rebekah's favourite son, Jacob, and now with him to the end of her days, having previously witnessed the death of Rebekah, too. Here we see a remarkable honoring, for, no doubt, she was the only mother Jacob had in his later years. Her death was the occasion for a great lamentation, but it could easily have marked the end, in memory, of the old life of Jacob (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 194)."

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### **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.**

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**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 (Genesis 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.

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**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. God also reminds Jacob of the Abrahamic Covenant and repeats it to remind Jacob that He had not forgotten about it and that it was still in effect.

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**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.**

This is the reason why Jacob didn't follow Esau to Edom. The land of his fathers was not Edom But Canaan.

**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. After the covenant was confirmed again, Jacob offers the drink offering to signify that he will now pour out his life to God. Jacob's long process of sanctification was now bearing fruit and was beginning to manifest itself.

"Here again the "drink offering" comes to us right out of the biblical pages of truth just as if we knew all about it before this time. Actually, the drink offering was supplementary to the burnt offering (Num. 15:5). It accompanied and emphasized the blood sacrifice, although it involved no blood-shedding itself. The offering was of wine, which symbolized both the blood of the sacrifice and probably the Holy Spirit. Jacob in making this offering made a sign that he devoted his life to the service of God. By the way, it does not seem to be that we should assume that the use of wine in the drink offerings was consumed; they were poured out on the ground, or, in this case, upon the pillar. We are speaking of this in the Old Testament ceremonial sense, although it is a debatable issue (O. Talmadge Spence, *Foundations Bible Commentary on the Pentateuch*, page 194).".

Jacob also sets up another pillar to mark the place where God appeared to him. He then anoints it with oil and poured a drink offering on it.

**35:15 And Jacob called the name of the place where God spake with him, Beth-el.**

**Beth-el** = the house of God.

## **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.**

Why did Jacob move away from Bethel, the place where God wanted him to dwell (35:1)? Was Jacob backsliding in his grief and wandering away from the perfect will of God? Hard circumstances, such as the death of a loved one, can break some Christians and they fall apart. I knew a preacher who, after the death of his wife, completely fell apart and could never preach again. Other men deal with the death of their wife by immediately marrying again, whether it is God's will or not, as they simply cannot deal with living alone after many years of marriage.



**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.**

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**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”. Jacob considered Rachel to be his “right hand”.

Rachel’s death is mentioned but not Leah’s. But we do know that Leah was buried with the rest of the family (Genesis 49:31).

“**as her soul was in departing**” Departing to where? We know her soul was departing from her body. We assume it went to Abraham’s Bosom as in Luke 16. There is no support for the heresy of “soul sleep” here. Her soul departed her body. It did not fall asleep.

Jacob could have gotten bitter against and could have hated Benjamin for causing the death of Rachel through the hard labor, but he loved Benjamin more as a result. Jacob did not blame Benjamin for Rachel’s death as it was not his fault!

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**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.

“One can imagine the state of Jacob’s mind. He is burying a woman whom he loved from start to finish, and although he himself is buried with his first wife, Leah (Gen. 49:31), we can be sure that Jacob buried his heart near Bethlehem many years before his bones were laid to rest near Shechem (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, page 663).”

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**35:20 And Jacob set a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.**

This pillar was still well-known in Samuel’s day (1 Samuel 10:2 “**When thou art departed from me to day, then thou shalt find two men by Rachel’s sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?**”).

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## **121. Reuben Upsurps the Headship 35:21,22**

**35:21 ¶ And Israel journeyed, and spread his tent beyond the tower of Edar.**

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**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.

“No details are given concerning events leading up to the affair, but somehow Reuben began to associate intimately with Bilhah, Rachel’s maid. She was much older than Reuben, of course, and it was clearly a very abnormal situation, whether or not there were as yet any actual laws in effect against this type of incest. Bilhah was actually the mother of two of Reuben’s younger brothers, Dan and Naphtali. There is no indication, and it seems unlikely, that Reuben was guilty of rape; and it also seems unlikely that it could have been a simple matter of seduction on his part, since Bilhah was certainly sufficiently mature not to have submitted to a sudden infatuation. A possible suggestion is that, after Rachel’s death, Bilhah wanted to take Rachel’s place in Jacob’s affections and attentions. When he failed to respond, she may have reacted by consorting with Reuben, his oldest son, in a way that was unhealthy and dangerous. With both of them seeking a physical outlet, one thing led to another until they actually began to have intercourse together. When Jacob learned of it, as he was sure to do, he no doubt put a stop to it; but at the time he apparently took no punitive action against either party. In time, however, it cost Reuben his birthright (Genesis 49:3, 4), as Jacob never forgot it. No matter what the temptations and mitigating circumstances may have been, such an act as this could not be excused (Henry Morris, *The Genesis Record*).”

“**concubine**” is like a mistress, a woman who cohabits with a man without being legally married to him. In certain societies, such as imperial China, a woman contracted to a man as a secondary wife, often having few legal rights and low social status. From the Latin concubīna : com-, com- + cubāre, to lie down.

“**Israel heard it**”. Neither Reuben or Bilhah told Jacob about it. He heard about it second-hand. Also, the Bible does not say “Jacob heard it”. The Old Man Jacob may have taken drastic action against his son. But the New Man Israel left it to God but he never forgot or forgave Reuben, as in Genesis 49.

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## **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:**

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**35:24 The sons of Rachel; Joseph, and Benjamin:**

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**35:25 And the sons of Bilhah, Rachel’s handmaid; Dan, and Naphtali:**

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**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.**

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**35:28 And the days of Isaac were an hundred and fourscore years.**

Isaac was 180 years old at his death. He outlived his father by 5 years.

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**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.**

Esau and Jacob were still in fellowship with each other, these many years after their first reunion, as the two once-alienated brothers came together to participate with each other in the burial ceremonies for their father.

Isaac was buried in the same sepulcher with Rebekah, and with Abraham and Sarah, in the cave in the field which Abraham had purchased in Mamre (Genesis 49:29-31).

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### **Spiritual Applications, Genesis Chapter 35**

“Going back to Bethel” resulted in a mild revival and a reformation. Reformation is good but revival is better. Reformation is usually man “cleaning up his act” while revival is more of a work of God. We can reform without regeneration. The Reformation of the 16<sup>th</sup> century did some good things but it eventually stalled as most of the Reformers were unwilling to touch some of their darling sins, since as state churches, religious intolerance and persecution and baptismal regeneration. They went so far but no farther and became satisfied in their attainments, limited as they were. There were some sins and practices that Jacob’s family held on to, as well. Only a revival makes a clean sweep of things in the life but then again, it’s effects can be only temporary and not deep enough in the life. Revivals can also sometimes do more harm than good. See remarks earlier in this chapter.

Do we put too much effort into seeking revival? Why do we want it? For the religious excitement in brings? To make us look good, especially if we can claim that our ministry initiated the revival, or if we can claim that we are leading the revival? The problem with revival is that it can destroy us unless we have mature spiritual leadership to bring us through a season of revival and such leadership is sorely lacking in churches today. Maybe instead of “seeking revival”, maybe we should rather see “normal Christianity” or a return to classical Christianity,



## **GENESIS CHAPTER 36**

John Phillips calls the chapter the “pedigree of the flesh” (John Phillips, *Exploring Genesis*, page 283).” This lineage started with disobedience and lust for unbelieving women. Unlike the Lord’s family tree, recorded by both Matthew and Luke, Esau’s family tree shows not grace, no godliness and no hope. Sins of an initial generation can go on for countless generations to follow.

There are a lot of issues and questions regarding this chapter that may be fun for the dead-orthodox scholars to play with,<sup>1</sup> but would profit the average Christian reader little. There is a reason why Paul warned about “endless genealogies” 1 Timothy 1:4.

Henry Morris thinks that this material regarding Esau’s family came from Jacob and Moses inserted this family record into the text of Genesis.

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### **124. The Generations of Esau 36:1-43**

**36:1 Now these are the generations of Esau, who is Edom.**

Why does the Bible put so much attention on Esau’s lineage? None of these people, nor Esau, serve any important role in the upcoming Bible history or the unfolding of God’s plan for the ages.

Edom would develop into a major enemy of Israel, especially during the time of the Babylonian Invasion of Israel, when the Edomites blocked up the escape routes from Jerusalem and turned over any Jews they could find to the Babylonians. This is detailed in the book of Obadiah.

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**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;**

“The name Adah was utterly repugnant to Isaac...The family records, handed down from Noah, preserved the memory of Adah, the wife of Lamech, the great arch-rebel before the Flood. Isaac was not going to have *that* name mouthed constantly in his ears (John Phillips, *Exploring Genesis*, page 284),”

**Aholibamah.** She may have been a temple priestess or a temple prostitute. If so, Esau may have met her as he attended the filthy pagan rites of her religion. Her name is an evil one with an evil connotation.

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<sup>1</sup> A “dead orthodox” scholar is a man who can you everything about a passage or a book, like its authorship, vocabulary, background, “problems”, but they can’t tell you what the book says or is teaching! They can analyze the New Testament until the cows come home but couldn’t preach a simple message on John 3 to save their lives. They have a head for scripture but no heart for scripture.

**36:3 And Bashemath Ishmael's daughter, sister of Nebajoth.**

Most commentaries list these three women as comprising all of Esau's wives. "Judith the daughter of Beerli the Hittite" (see Genesis 26:34) is made to match Aholibamah (number two in the above listing). "Mahalath the daughter of Ishmael" (Genesis 28:9) is made to match Bashemath (number three in the list above). If this listing is not true, then Esau has five wives instead of three:

1. Adah
2. Aholibamah
3. Bashemath
4. Judith
5. Mahalath.

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**36:4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;**

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**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.**

Bashemath and Adah only bare one son each to Esau but Aholibamah had three sons, showing Esau may have spent most of his time with Aholibamah and that she was his favorite wife.

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**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.**

Esau finally moved away from home. The friction between Esau and his parents over his fall into heathenism was too great so he packed his bags, took his wives, and moved away from his parents, where he could live his life without their interference.

The flesh is very prosperous. Esau seemed to do quite well without God. The flesh served him well so far, so why change now?

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**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.**

Just like Abraham and Lot in Genesis 13.

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**36:8 Thus dwelt Esau in mount Seir: Esau is Edom.**

Edom, one of the mortal enemies of Israel, were descended from Esau.

Esau settled in the hill country of Seir which was to become the land of Edom. The land was given to Esau by God (Deuteronomy 2:5; Joshua 24:4).

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**36:9 ¶ And these are the generations of Esau the father of the Edomites in mount Seir:**

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**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.**

The Bible gives us little or nothing about the lives of these men. The Bible has much to say about Abraham, Isaac, Jacob and Joseph but nothing of these men. Their lives were not interesting, not edifying and not important for study by the child of God. These sons and grandsons of Esau gained earthly honor and prominence. They became the rulers and politicians of their day. But the memory of their family lasted only for a few generations. Their record and their memory are buried forever, only to be known as the archaeologists dig. They left no spiritual or eternal contribution that really mattered.

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**36:11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.**

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**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.**

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**36:13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.**

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**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.**

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**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”** How the flesh revels in titles of nobility! It loves honor and recognition. This is like preachers who love to be called “Reverend” and “Doctor” (especially if that doctorate is honorary!).

Most commentaries and modern translations insist on translating “dukes” as “chiefs” but we see no good reason to change the text.

H.C. Leupold points out that the Hebrew for duke (alluph) is from the root eleph, which means a thousand. Thus, there could be a suggestion here that these chiefs were men who ruled over a thousand people or a thousand families. (*Preacher's Outline and Sermon Bible*).

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**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.**

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**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 as they intermarried with the Horites. They were not a "pure" people as Israel was.

"Seir means "rugged," and the Horites were a rugged people. It is well known that they were "cave dwellers," but it is not generally known that, according to Deuteronomy 2:12, they were connected with the Nephilim and Rephaim—"the fallen giants" of Genesis 6! It will be observed that Esau intermarried (here we go again!) with this race, for one of his wives was said to be a Hivite (36:2), and this is interpreted by the Holy Spirit (in the AV 1611) as being a "Horite" in 36:20—Anah. Timna, Eliphaz's concubine, is also a Horite (cf. 36:12,22) (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 674)."

**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.**

Is this the best legacy Anah could muster? He did no better? Made no important spiritual contribution to anyone? Such was Esau's line. At least Cain's line made important accomplishments and contributions to civilization, even if they were in rebellion against God. Esau's family contributed nothing noteworthy to human history.

**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.**



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**36:27 The children of Ezer are these; Bilhan, and Zaavan, and Akan.**

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**36:28 The children of Dishan are these; Uz, and Aran.**

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**36:29 These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,**

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**36:30 Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.**

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**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 “**When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold, And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel**” and Deuteronomy 28:36 “**The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.**”) revealed to him.

Esau would also boast that she had kings long before Israel did. The flesh loves to boast of its great accomplishments that excel anything done in the spirit. The flesh has built great civilizations, conquered diseases, founded great schools of philosophy and has walked on the moon and sent spacecraft beyond Pluto while those who walk in the Spirit were busy finding out and seeking for God.

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**36:32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.**

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**36:33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.**

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**36:34 And Jobab died, and Husham of the land of Temani reigned in his stead.**

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**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.**

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**36:36 And Hadad died, and Samlah of Masrekah reigned in his stead.**

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**36:37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.**

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**36:38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.**

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**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.**

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**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,**

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**36:41 Duke Aholibamah, duke Elah, duke Pinon,**

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**36:42 Duke Kenaz, duke Teman, duke Mibzar,**

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**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.**

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### **Spiritual Applications, Genesis Chapter 36**

The Bible does not reveal many accomplishments by Esau's line. Cain's line had many accomplishments before the Flood but none are recorded for Esau. Good men decline in their accomplishments as history progresses and so do evil men. The Law of Human Collapse tells us that as history progresses, men become weaker due to the increasing powers of sin. If we are to make any mark for God in our generation, we will have to work much harder at it than our fathers and grandfathers did.

Esau's lineage lived and died but made no mark on history and contributed nothing. Christians should strive to live better so we don't live useless and ineffectual lives. The Christian wants to make a contribution to his age and he wants to serve his generation (as David did in Acts 13:36. That is the burden behind this set of Pilgrim Way Commentaries (and any books I may write). I want them to be a legacy for my children and grandchildren. I also want them to be my contribution to the generation I lived in. They will never be officially

published in book form and will never be widely read, but here they are, for anyone who can profit from them. I least I contributed something, no matter how meager it may have been. I can die better having contributed at least something.

This must have been a rotten and hellish family. Most families without God are. You have to feel sorry for the children that are born into such families. There is constant bickering, fighting, hatred and sin.

What was happening to Jacob while Esau seemed to be prospering so greatly? Jacob was not prospering at all despite having the birthright and the blessing. Jacob was in exile who was obliged to work as a servant in the household of his uncle Laban. Eventually he prospered somewhat. He married two wives and had two concubines, and from these four he received twelve sons and one daughter. He grew rich in cattle and eventually returned to Bethel and then to Hebron, where his father Isaac had been living. By this time he was doing quite well. But he was still a farmer who ultimately would have to migrate to Egypt to survive the drought that undoubtedly diminished his herds of sheep, goats, camels, and cattle. There his descendants, though greatly multiplied in numbers, would become slaves.

While this was happening, Esau was producing generations of tribal chieftains and kings. He was consolidating his hold on Edom and was growing rich in the commerce that the Edomite kingdom controlled. What would Jacob have been thinking during this period? Would he perhaps have been jealous of his brother with his worldly success?

During this time, God was building Jacob's character and training up a nation that would eventually serve Him. And Esau? Esau was prospered in many physical things so that his descendants eventually came to be the great and wealthy nation of Edom. He did not prosper spiritually. Spiritually, his life was a long process of decline, and the nation he founded eventually became a special object of God's judgment (as described in the Book of Obadiah).

Edom eventually would be destroyed while Israel shall continue forever. In the end, Jacob would prevail over his brother,



## **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 (Genesis 37:2); Jesus is the Great Shepherd.
  - A. John 10:11 **"I am the good shepherd: the good shepherd giveth his life for the sheep."**
2. Joseph was opposed to and exposed evil (Genesis 37:2); Jesus did the same.
3. Joseph was loved by his father (Genesis 37:3,4); Jesus was beloved by the Father.
  - A. Matthew 3:17 **"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."**
  - B. Matthew 17:5 **"Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water."**
  - C. John 10:17 **"Therefore doth my Father love me, because I lay down my life, that I might take it again."**
  - D. Philippians 2:9 **"Wherefore God also hath highly exalted him, and given him a name which is above every name:"**
  - E. Both were the favorites of their father.
4. Joseph was hated by his brothers (Genesis 37:4); Jesus was hated by His brothers.
  - A. John 1:11 **"He came unto his own, and his own received him not."**
  - B. Luke 19:14 **"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us."**
5. Joseph was hated for his words (Genesis 37:8); Jesus was hated for His words.
  - A. John 3:32 **"And what he hath seen and heard, that he testifieth; and no man receiveth his testimony."**
  - B. John 7:7 **"The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."**
6. Joseph was promised a remarkable future (Genesis 37:7-12); Jesus looked past the cross to the joy set before Him.
  - A. Isaiah 9:6,7 **"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this."**
  - B. Luke 1:31-33 **"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."**
  - C. Hebrews 12:2 **"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."**
7. Joseph foretold of his future sovereignty (Genesis 37:7-12); Jesus did the same.
  - A. Matthew 26:64 **"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."**
8. Joseph was envied by his brothers (Genesis 37:11); Jesus was envied by His brothers.

- A. Matthew 27:17,18 **"Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him."**
9. Joseph was sent by his father to his brothers (Genesis 37:13); Jesus was sent to the 'lost sheep of Israel,' by His Father.
- A. John 4:34 **"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work."**
- B. John 5:30 **"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."**
- C. John 6:38-40 **"For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."**
- D. John 12:48-50 **"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."**
- E. John 17:21 **"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."**
10. Joseph seeks out his brothers (Genesis 37:14-17); Jesus sought out His.
- A. Luke 19:10 **"For the Son of man is come to seek and to save that which was lost."**
11. Joseph seeks the welfare of his brothers (Genesis 37:14); Jesus came not to condemn but that the world might be saved through Him.
- A. John 3:17 **"For God sent not his Son into the world to condemn the world; but that the world through him might be saved."**
12. Joseph seeks his brothers until he finds them; Jesus seeks us until He finds us, at the initiative of the f(F)ather.
13. Joseph was conspired against (Genesis 37:18); Jesus was also conspired against.
- A. Matthew 12:14 **"Then the Pharisees went out, and held a council against him, how they might destroy him."**
14. Joseph's brothers did not believe his dreams (Genesis 37:19, 29); Jesus' brethren did not believe His words.
- A. Matthew 27:39-43 **"And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."**
- B. John 3:18 **"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."**
- C. John 3:36 **"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."**

15. Joseph was stripped of his coat (Genesis 37:23); Jesus was stripped of His coat.  
A. Matthew 27:27, 28 **"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe."**  
B. John 19:23 **"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout."**
16. Joseph was cast into a pit (Genesis 37:24); Jesus was thrown (hurriedly) into a grave.
17. Joseph was taken out of the pit, alive in his body (Genesis 37:28); Jesus was physically resurrected from the tomb (pit).
18. Joseph's brothers mingled hypocrisy with their hatred (Genesis 37:27); the Jews did the same with Jesus.  
A. Matthew 27:35,36 **"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there;"**  
B. John 18:28,31 **"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover...Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:"**
19. Joseph is sold for the price of a slave (20 pieces of silver) (Genesis 37:38); Jesus was sold for thirty pieces of silver (the price of a slave).
20. Judah suggested the idea of selling his brother (Genesis 37:26-28); the Greek name for Judah is Judas, who betrayed Him.  
A. Matthew 1:2,3 **"Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;"**
21. Joseph's blood sprinkled coat (goat blood) is presented to his father (Genesis 37:31); Jesus is our scapegoat and His blood was presented to the Father as a sin offering.  
A. Leviticus 16:8-10 **"And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness."**

### **Genesis 39**

22. Joseph becomes a servant (Genesis 39:1); Jesus became a servant.  
A. Philippians 2:6, 7 **"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:"**
23. Joseph was a prosperous servant (Genesis 39:2,3); Jesus was also a prosperous Servant.  
A. Isaiah 52:13 **"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high."**  
B. Isaiah 53:10 **"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand."**
24. Joseph's master was well pleased with him (Genesis 39:4); the Father was always pleased with what Jesus did.  
A. John 8:29 **"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him."**

25. Joseph, the servant, was made a blessing to others (Genesis 39:5); Jesus was a blessing to the world.

26. Joseph was a goodly person (Genesis 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 (Genesis 39:7-12); Jesus was tempted and did not sin.

A. Matthew 4:1-11

B. Hebrews 2:18 **"For in that he himself hath suffered being tempted, he is able to succour them that are tempted."**

C. Hebrews 4:15 **"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."**

28. Joseph was falsely accused (Genesis 39:16-18); Jesus was falsely accused.

A. Matthew 26:59,60 **"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,"**

29. Joseph attempted no defense (Genesis 39:19); Jesus gave no defense at His trials.

A. Isaiah 53:7 **"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."**

30. Joseph was cast into prison, though he was innocent (Genesis 39:20); Jesus is sentenced to death though Pilate found no fault in Him.

A. John 19:4,6 **"Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him...When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him."**

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; Jesus suffered by crucifixion.

A. Psalm 105,17,18 **"He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron:"**

33. Joseph won the respect of his jailor (Genesis 39:21); Jesus won the respect of a Roman centurion standing at the cross.

A. Luke 23:47 **"Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man."**

### **Genesis 40**

34. Joseph was numbered with transgressors (Genesis 40:1-3); as it was prophesied about Jesus.

A. Isaiah 53:12 **"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."**

B. Mark 15:28 **"And the scripture was fulfilled, which saith, And he was numbered with the transgressors."**

35. Joseph was the means of blessing to one, but the pronouncer of judgment on the other (Genesis 40:16,17,19); as Jesus was a blessing to one of the thieves He was crucified between.

A. Luke 23:43 **"And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise."**



36. Joseph showed his knowledge of the future and gave credit to God alone (40:8); as Jesus did.

A. John 12:49 **"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."**

37. Joseph desired to be remembered by the butler (Genesis 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, God would not allow Him to remain in the tomb.

A. Acts 2:24 **"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."**

39. Joseph changed his prison clothes for clothes of glory as did Jesus.

A. John 20:6,7 **"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."**

40. Joseph was delivered from prison by the hand of God (God sending a dream to Pharaoh and Joseph's testimony in Genesis 45:7-9); as God raised Jesus from the tomb.

A. Acts 2:32 **"This Jesus hath God raised up, whereof we all are witnesses."**

B. Acts 10:40 **"Him God raised up the third day, and shewed him openly;"**

41. Joseph is seen now as the Revealer of secrets; compare Genesis 41:16,25 with the words of Jesus.

A. John 17:8 **"For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."**

B. Revelation 1:1 **"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:"**

42. Joseph warned of a coming danger and urged his hearers to make suitable provision to meet it (Genesis 41:33-36); as did Jesus 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.

43. Joseph is portrayed as a Wonderful Counselor in giving wisdom to Pharaoh (Genesis 41:33-36); as Jesus is known as the One **"in whom are hid all the treasures of wisdom and knowledge"**. (Colossians 2:3).

44. Joseph's counsel commended itself to Pharaoh and his officers (Genesis 41:37-39); as did Jesus' teaching while He was on earth.

A. Matthew 7:28,29 **"And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes."**

B. Matthew 13:54 **"And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?"**

C. John 7:46 **"The officers answered, Never man spake like this man."**

45. Joseph is exalted and set over all Egypt (Genesis 41:39,40); as God highly exalted Jesus.

A. Philippians 2:5-11 **"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at**

**the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."**

B. 1 Peter 3:22 **"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."**

46. Joseph was seated on the throne of another; as Jesus shares the Throne with the Father. Today Jesus 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 Jesus rules as Joseph shared the throne of Pharaoh.

47. Joseph was exalted to the throne because of his personal worth; as Jesus was highly exalted for His personal worth (Philippians 2:6-9 **"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:"**). Joseph goes from the pit of the prison to exaltation on the throne, just as Jesus went from the pit of hell (1 Peter 3:19, where He preached to the spirits in prison after His death) to the highest exaltation in His ascension in Acts 1:9 **"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."**

48. Joseph was invested with such insignia as became his new position (Genesis 41:42); as was Jesus.

A. Acts 5:31 **"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."**

B. Hebrews 2:9 **"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."**

C. Revelation 1:13 **"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."**

49. Joseph's authority and glory were publicly owned (Genesis 41:43); as Peter publicly declared the Lordship of Jesus on Pentecost.

A. Acts 2:36 **"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."**

50. Joseph received from Pharaoh a new name (Genesis 41:45); as God gave Jesus a new name. 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."

A. Matthew 1:21 **"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."**

B. Acts 5:31 **"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."**

C. Philippians 2:9,10 **"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;"**

51. Joseph was thirty years old when he began his ministry (Genesis 41:46); as Jesus was thirty years old when He began His public ministry.

A. Luke 3:23 **"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli,"**

52. Joseph's exaltation was followed by a season of plenty (Genesis 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."

A. John 12:24 **"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."**

B. Romans 11:25 **"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."**

53. Joseph's exaltation was also followed by a period of famine (Genesis 41:53-54); as **'the time of Gentiles' will come to an end and 'the time of Jacob's trouble'** (or the tribulation period) (Jeremiah 30:7) will begin. It will be a very grievous time (Genesis 41:31). It will be a time when the whole earth (a picture of all of Egypt) will be tried. (Revelation 3:10 **"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."**).

54. Joseph, alone, is now seen as dispersing bread to a perishing world (Genesis 41:55); as Jesus is the One who disperses the Bread of Life.

A. John 6:35 **"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."**

B. John 6:48 **"I am that bread of life."**

55. Joseph became a Saviour to all peoples (Genesis 41:57); as Jesus is the Savior to all peoples.

A. John 3:16 **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."**

56. Joseph has unlimited resources to meet the need of all the people (Genesis 41:49); as does Jesus.

A. Romans 10:12 **"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."**

B. Ephesians 1:7 **"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;"**

C. Ephesians 2:4 **"But God, who is rich in mercy, for his great love wherewith he loved us,"**

D. Ephesians 2:7 **"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."**

E. Ephesians 3:8 **"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;"**

F. Colossians 2:9 **"For in him dwelleth all the fulness of the Godhead bodily."**

G. 1 Peter 1:3 **"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,"**

## **Genesis 42**

57. Joseph's family is driven out of their own land (Genesis 42:1-3, 5); this is in fulfillment of God's prophecy in Genesis 15:13. 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.

58. Joseph was unknown and unrecognized by his brethren (Genesis 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.

59. Joseph, however, saw and knew his brethren (Genesis 42:7); so too, Jesus' eye is on the Jews even today.

A. Jeremiah 16:17 **"For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes."**

B. Hosea 5:3 **"I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled."**

60. Joseph punished his brethren (Genesis 42:7,17); as God (Jesus) is dealing harshly with the Jews today.

A. Hosea 9:17 **"My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations."**

B. Matthew 23:35-39 **"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."**

61. Joseph made provision for his brethren while they were in a strange land (Genesis 42:25); Jesus promised to provide for the Jews while they are scattered.

A. Jeremiah 30:11 **"For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."**

B. Ezekiel 11:16 **"Therefore say, Thus saith the Lord GOD; Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."**

62. Both Jesus and Joseph were not of Egypt, or "not of this world" as both were strangers in their respective lands.

A. John 17:14,16 **"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world."**

This is not a complete or an exhaustive list. Some students have found as many as 152 parallels.

"The chances of forty-eight prophecies being fulfilled in one man, where they concern a man that has never been born, are  $10^{157}$ . Not counting the 150 similarities recorded in Genesis 37–50 (in the life of Joseph), there are forty-eight prophecies between Genesis and Malachi which deal with the first coming of Jesus Christ, and there are 400 that deal with His second coming. The mathematical "laws of probability" here are ten to the 1,600th power; there are not that many electrons in the universe. A mathematician who does not believe in the infallibility of the Bible is a hypocrite... The chance of 150 details, like the one found here (Gen. 37:15), matching Jesus Christ, while forty other prominent Bible characters fail on 130 of them is too much accuracy for a writer to invent. One might invent a system where ten incidents were taken out of the lives of forty men and then knitted together into a fictitious account of Jesus Christ, but how did 150 from one man come out "on the button"? These are not "generalities." There aren't two men alive anywhere today who are the "sons of their father's old age," whose brothers are shepherds in Palestine, who tattle on them, and who will wind up in jail with two prisoners and then become second in the line of government to sustain hungry people seven years! But Joseph and Jesus (1,700 years apart!) match everything I just listed, plus 140 more not yet listed. (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 685, 689)."

A simple outline of the seven-fold type of Christ is given as follows:

1. His Silent Years (Genesis 37:2-3).
2. His Public Ministry (Genesis 37:4-19)
3. His Humiliation (Genesis 37:20-36; 39:1-41:13)
4. His Exaltation Genesis (41:14-57)
5. His Return (Genesis 42:1-48:12)
6. His Brethren (Genesis 48:13-49:33).
7. His Blessedness (Genesis 50:1-21).

In this account, we see Joseph as a:

1. Foreseeing son- Genesis 37:5
2. Rejected son- Genesis 37:8-11
3. Envied son- Genesis 37:11
4. Sent son- Genesis 37:13
5. Conspired against- Genesis 37:18
6. Slain son- Genesis 37:18-20
7. Shamed son- Genesis 37:21-24
8. Buried son- Genesis 37:24
9. Tempted son- Genesis 39:7-12
10. Exalted son- Genesis 41:14-16

There are some ways in which Joseph is an anti-type of Christ:

1. He was not virgin born
2. He was not crucified
3. He did not die in Palestine
4. He worked no miracles
5. He was married (Christ was single) although He had a Gentile bride
6. He was not a carpenter
7. He had no disciples
8. He professed to be nothing more than human (he made no claims of deity although he may have been viewed as a deity in the Egyptian religion and political structure)
9. He may have had a problem with pride early in his life.

### Joseph's Timeline

Event	Age of Joseph	Genesis
Joseph's father Jacob moves family from Haran to Canaan	6	31:17–21
Joseph sold to Potiphar in Egypt	17	ch. 37
Joseph interprets dreams of cupbearer and baker in prison	28	ch. 40
Joseph's grandfather Isaac dies	29	35:28–29
Joseph interprets Pharaoh's dreams, is released from prison	30	41:1–36
Seven years of plenty; sons Manasseh and Ephraim born during this time	30–37	41:47–52
Seven years of famine; two years into the famine Joseph reconciles with his brothers and father	37–44	41:53–47:26

Joseph's father Jacob dies	56	47:28
Joseph dies	110	50:22–26

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### **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.

“Jacob desired to settle in tranquility, but it pounced upon him the agony of Joseph. For when the righteous wish to settle in tranquility, G-d says: “Is it not enough for the righteous what is prepared for them in the World to Come, that they also ask for a tranquil life in this world?” (the Jewish Rishi).”

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**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.

1. John 10:11 **“I am the good shepherd: the good shepherd giveth his life for the sheep.”**
2. John 21:15-17 **“So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.”**

“Jacob had Joseph bringing reports to him on the other son's behavior (v.2). Most shepherds and overseers have the authority to handle job problems themselves, but apparently Joseph was not able to handle problems. Why? Probably because he was the youngest son. Being only seventeen years old would indicate that he was not able to manage his older brothers who were full-grown men. The brothers were rough, ungodly young men. Remember their sister had been raped by the young prince of Shechem. In retaliation, they had murdered every man in the city

of Shechem and looted and enslaved every woman and child in the city (see outline and notes—Ge.34:1-31 for more discussion). They had bitterly disappointed their father. He just could not trust them. This was probably the reason Jacob had elevated Joseph to be the overseer of his flocks. His older sons were too unpredictable and untrustworthy, subject to getting into all kinds of trouble. They were not responsible. They were just a rough, mean gang of young men. This, of course, meant that Jacob had no choice: he had to elevate Joseph to oversee his livestock operation, and he had to have him report on his other sons behavior. And note: this is what Joseph did. He brought a bad report to his father about his brothers. What the report was is unknown, but the fact that he reported the matter was bound to add to the hard feelings between Joseph and his brothers, add more strife and bitterness (*Preacher's Outline and Sermon Bible*)."

**"Joseph brought unto his father their evil report"** Joseph may have had a habit of "tattling" on his brothers, as being something of a "snitch", and no one likes a person like that. Since Joseph was Jacob's favorite son (and Joseph knew it), he may have acted in a proud and arrogant manner towards his brothers. Although Joseph is the best type of Christ we have, the type is not perfect, as Jesus never acted this way, although He was the favorite of His Father.

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**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.

1. Psalm 125:3 **"For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity."**
2. Ephesians 6:4 **"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."**
3. Colossians 3:21 **"Fathers, provoke not your children to anger, lest they be discouraged."**

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. "Jacob unwisely gave Joseph the coat or robe of the superior, the overseer...The Hebrew phrase can mean "a long-sleeved coat or robe" (kethoneth passim). This was the robe that had long sleeves and reached down to the ankles. A person could not, of course, work in such a robe. It was the robe of the superior, the overseer, the manager (*Preacher's Outline and Sermon Bible*).".

#### AV

#### ESV

#### LSB

<p><b>3</b> Now Israel loved Joseph more than all his children, because he <i>was</i> the son of his old age: and he made him a coat of <i>many</i> colours.</p>	<p><b>3</b> Now Israel loved Joseph more than any other of his sons, because he was the son of his old age. And he made him a robe of many colors.</p>	<p><b>3</b> Now Israel loved Joseph more than all his sons because he was the son of his old age; and he made him a <b>varicolored tunic</b>.</p>
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Most of the commentators mistranslate this as "coat of many pieces" but that would be a better description of the coat after Genesis 37:33 the boys ripped it to pieces. The LSB has a clumsy

reading of “a varicolored tunic.” It repeats this reading in Genesis 37:23 and 32. How is that an improvement? Even the ESV has “many colors”.

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**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.**

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**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).”

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**37:6 And he said unto them, Hear, I pray you, this dream which I have dreamed:**

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**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! This is 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.**

All of Jacob’s family would one day bow down to Joseph.

\*\*\*\*\*

**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 (“**And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:**”) is Mary. She is clearly Israel.

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**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 “**For he knew that the chief priests had delivered him for envy.**”). Korah’s rebellion was motivated by envy in Numbers 16. Envy is the root of many sins.

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. The idea of a father bowing down to his son was contrary to Oriental thinking, where the father was always superior to the son.

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## **126. The Selling of Joseph into Slavery 37:12-36**

**37:12 ¶ And his brethren went to feed their father’s flock in Shechem.**

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**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. This would irritate the brothers against Joseph even more. He was comfortable at home while they did all the hard work in the fields.
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 Naphtali; 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*).”

Joseph is sent by his father to his brethren as Christ was sent by the Father to Israel.

1. Matthew 15:24 “**But he answered and said, I am not sent but unto the lost sheep of the house of Israel.**”

“**Shechem**” was a place predestined for evil: in Shechem Dinah was violated; in Shechem Joseph was sold by his brothers; and in Shechem the kingdom of the House of David was divided.

1. 1 Kings 12:1 “**And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.**”

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**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?**

The rabbis claim this “**man**” was Gabriel, but there is nothing to indicate that this “**man**” was an angel.

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**37:16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.**

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**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.**

The Jewish leaders also conspired against Christ in Matthew 21:38 “**But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.**”

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**37:19 And they said one to another, Behold, this dreamer cometh.**

Said in sarcasm and contempt.

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**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 “**Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.**”). They did not realize they were really fighting against God as they did not accept that Joseph’s dreams were from God.

“**Some evil beast hath devoured him**” It made sense. There was also such a danger working around livestock. The flaw in the plan is that they would not be able to produce Joseph’s body after they sold him to the travelling caravan.

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**37:21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.**

**AV**

**ESV**

**LSB**

21 And Reuben heard *it*, and he delivered him out of their hands; and said, Let us not kill him.

21 But when Reuben heard it, he rescued him out of their hands, saying, “Let us not take his life.”

21 But Reuben heard *this* and delivered him out of their hands and said, “**Let us not strike down his life.**”

The LSB has “Let us not strike down his life” which is a clumsier reading. Why not just say “kill him”? The ESV has “take his life” which is a weaker reading.

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**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. Nicodemus also tried to talk “his brethren” out of killing Jesus in John 7:50,51 (“**Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth?**”). Reuben was hoping that maybe if they just roughed-up Joseph a bit and “put the fear of God into him”, that would satisfy his brothers and maybe put a bit of humility into Joseph.

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**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 (“**But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.**”) shows the same hateful attitude Israel had against Christ. Jesus also had his raiment stripped from Him as He hung naked on the cross.

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**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 or a dry well, which would be a type of hell, or the grave. These pits or cisterns were often use as prisons.

“The next scene is a pitiful one. From the standpoint of “brothers,” it is a little harmless “lesson” they are teaching a young man who needs to learn one. But there are the pitiful screams of the boy as his clothes are torn off (vs. 23), and he is thrown into an eight-foot (or ten foot) pit that is as dry as the bottom of a cracker barrel. He is crying and begging his brothers to pull him up and let him go (vs. 24). The brothers then “sat down” (vs. 25) and “lifted up their eyes and looked” (vs. 25). The real Bible believer has no trouble picking up the scene in the New Testament, for Jesus Christ is stripped (Matt. 27:28), refused water (Exod. 12:9!!), and “sitting down they watched him there!” (Matt. 27:36) (Peter Ruckman, *Bible Believer’s Commentary on Genesis*).”

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**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.

AV

ESV

LSB

<p>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 <i>it</i> down to Egypt.</p>	<p>25 Then they sat down to eat. And looking up they saw a caravan of Ishmaelites coming from Gilead, with their camels bearing <b>gum</b>, balm, and myrrh, on their way to carry it down to Egypt.</p>	<p>25 And they sat down to eat a meal. Then they lifted up their eyes and saw, and behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing <b>aromatic gum</b> and balm and myrrh, going to bring <i>them</i> down to Egypt.</p>
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**“spicery”** The ESV and LSB have “gum” and “aromatic gum”.

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**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.

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**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.

1. Exodus 21:16 **“And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.”**
2. Deuteronomy 24:7 **“If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you.”**

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.” Did the brothers really think this would exonerate them if Joseph ended up being killed in Egypt? Let the Ishmeelites of the Egyptians kill him, and they thought there would be no blood on their hands. In the long run, they got rid of Joseph, they were no responsible for his death and they made a nice little profit on him.

Reuben was not here when the caravan arrived. They were on a schedule and could not tarry long so the decision was made to sell Joseph on the spur of the moment as the rest of the brothers could not wait until Reuben arrived. This opportunity to get rid of Joseph and to make a little money just fell into their laps and they had to strike while the iron was hot.

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**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 into slavery if you don't own him? You have to own something in order to sell it. I can sell my car but I can't sell your car!

**"twenty pieces of silver"** Christ was sold for 30 pieces, which we would expect since the subject of the type is greater than the type. Christ would have to be sold for more than Joseph was. Talk about blood money!

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**37:29 ¶ And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.**

Where did Reuben go during this period?

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**37:30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?**

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**37:31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;**

**"kid of goats"** "G-d pays back man measure for measure... even the righteous does He pay back measure for measure. Jacob deceived his father with goatskins (cf. Genesis 27:16), and his sons deceived him with the blood of a goat...Likewise, Judah, who deceived his father with the blood of a goat, was deceived by Tamar with a "kid of goats." (Midrash; Rashi)"

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**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"

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**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.

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**37:34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.**

You always have to wonder why God never told Jacob the truth about Joseph. All this was God's will and plan and we see that everything worked out for the best, but God will often not tell us things He could for reasons that are his own and for reasons that we do not understand. It is not because God enjoyed watching Jacob mourn as he did, but it would eventually all work out for Jacob's best. Some suffering and mourning now pays off in gladness and glory later.

**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.

The brothers stole all those years from both Jacob and Joseph in their own selfishness and self-centeredness. This is why kidnapping is a capital offense under the law.

Jacob died that day. His favorite son was dead and Jacob lost any and all joy and reason to live. He moped constantly. He went to bed early and rose late. He cried every day. And his other sons saw this every day yet could say nothing. The cruelty of their hate against Joseph caused daily pain to their father, yet none of the boys made it right by coming clean.

"What then happened was the exact opposite of what the sons had hoped for. They had hoped that their father would soon accept the death of Joseph and turn back to them for the management of his affairs and inheritance. But this was not to be. The result was a deeper alienation between Jacob and his sons (vv.34-35). Upon seeing the bloodied coat, Jacob had torn off his own clothes and put on sackcloth. The problem was this: Jacob went into an extended period of grief and mourning, and he stayed in mourning so long that everyone became very concerned. All his sons and his daughter tried their best to comfort him, but he would have absolutely nothing to do with anyone. He just would not be comforted. In his own words, he was ready to mourn until he died and went to the grave himself. At least there he could be with his son Joseph (v.35) (*Preacher's Outline and Sermon Bible*)."

**AV**

**ESV**

**LSB**

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.

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

35 Then all his sons and all his daughters arose to comfort him, but he refused to be comforted. And he said, "Surely I will go down to **Sheol** in mourning for my son." So his father wept for him.

"the grave" both the ESV and LSB use "Sheol".

**37:36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.**

### **Spiritual Applications, Genesis Chapter 37**

The dangers of a parent showing favoritism among his children are seen here. This can cause envy and hatred toward the favored child by the other children, which could provoke those less-favored children to wrath (Ephesians 4:6 “**And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord**” and Colossians 3:21 “**Fathers, provoke not your children to anger, lest they be discouraged.**”). This ended up in a near-murder of Joseph, and his being sold into slavery. This resulted in Jacob mourning over his supposedly-dead son for years. The cruelty involved in his other sons in allowing their father to suffer like that for so long is incredible.

Joseph deserves some blame too. He was Jacob’s favorite, and he knew it and he made sure his brethren knew it. We wonder about his attitude when he told his family about his dreams. While Joseph may have been the best type of Christ we have in the Old Testament, he is not a perfect type as some pride and arrogance is seen in his early years.

The hatred among brothers can sometimes be the strongest hatred there is, being more intense than hatred among strangers or enemies.





## **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.

This chapter is parenthetical, maybe included to show what Judah was like before he matured into the man that he would become in Genesis 45.

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. This may be why God included this parenthetical chapter. Judah was complicit in the selling of Joseph into slavery, and he comes across as a carnal man in this chapter. Yet he who would become the father of the messianic tribe would grow and mature by the time we get to Genesis 45, where he is willing to become a slave to take Benjamin's place. This chapter shows how he grew and matured over time.

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**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.

Verse 12 says that Judah married Shuah, who was a Canaanite. He should have known better and Jacob certainly would have admonished his sons against this.

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**38:3 And she conceived, and bare a son; and he called his name Er.**

Er = "enmity".

\*\*\*\*\*

**38:4 And she conceived again, and bare a son; and she called his name Onan.**

Onan = "wickedness."

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**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.**

Shelah = "sprout".

\*\*\*\*\*

**38:6 And Judah took a wife for Er his firstborn, whose name was Tamar.**

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**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 or what he did that was so bad that God just killed him for it. Could it have something to do with his Canaanite mother and her bad influence? The Canaanite environment he was raised in?

AV	ESV	LSB
7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.	7 But Er, Judah's firstborn, was wicked in the sight of the LORD, and the <b>LORD put him to death.</b>	7 But Er, Judah's firstborn, was evil in the sight of <b>Yahweh, so Yahweh put him to death.</b>

**"the LORD slew him"** Both the ESV and LSB read "the LORD (or Yahweh)" put him to death. Why soften the language? Er was evil and so the Lord killed him.

\*\*\*\*\*

**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 (**"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed."**) It apparently was observed before the Law was given. If a man died without children, then the next oldest son was to marry his wife and bear a son. By law, the son was legally the firstborn son and heir of the deceased brother. This assured two things:

1. The family name continued
2. The property holdings were kept in the family.

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**38:9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto 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. Any children would not be his. Onan wanted the pleasure of sex with Tamar but not the responsibility. Onan was no better than Er.

This is not masturbation but Onan “pulled out” while in the act of intercourse with Tamar, spilling his sperm on the ground when he hit orgasm and ejaculation (let’s just talk plainly, okay? This language is no worse than what you hear on the playground at any middle school). He went through all the pleasure of the act but then pulled out when the responsibility part came in the act. But one of the problems involved with male masturbation is that the “seed” is “spilled on the ground” instead of being used for the conception of children. Onan engaged in *coitus interruptus*.

Onan violated no law since Deuteronomy 25:5-10 (see above) was not yet given. God slew him for the wickedness of his heart, not for the violation of any law.

**“spilled it on the ground”** Both the ESV and LSB read “wasted it on the ground”. The Bible is trying to be discreet while describing an overtly sexual act.

“What follows is quoted to new draftees in the armed services as follows: “It is better for your seed to go into the belly of a whore than to be cast by the wayside.” This “Bible verse,” which has been used for centuries to get the new recruit down to the “red light district” (spelled H-i-g-h S-c-h-o-o-l in the twentieth century), is so deeply rooted in the imagination of English-speaking people that there are aged men in the country who will swear on their mother’s grave that the verse is in the Bible, but of course, it is not. It is a “conflation” of Genesis 38:15 with Matthew 13:4. This unique reading is characteristic of what might be called Red Foley religion or Elvis Presley religion. Its favorite “verses” are, “It’s a sin to shoot a dove,” “It’s a sin to sell a dog,” and “Before the Lord comes, you won’t be able to tell whether it’s winter or summer.” With this type of Christianity comes almanacs, golden records, Sears-Roebuck catalogs, goat glands, and “Little Jimmy” Dickens singing the “hymn for the week”, “White Christmas.” (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, page 699).”

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**38:10 And the thing which he did displeased the LORD: wherefore he slew him also.**

**AV**

**ESV**

**LSB**

10 And the thing which he did displeased the LORD: wherefore he slew him also.

10 And what he did was wicked in the sight of the LORD, and he put him to death also.

10 But what he did was displeasing in the sight of Yahweh; so He put him to death also.

**“he slew him also”** Again, the ESV and LSB read “the LORD (or Yahweh according to the LSB) put him to death. Why soften the language? Why so squeamish?

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**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.**

Tamar may have been viewed as a “bad luck omen” by Judah as she was associated (indirectly) with Onan’s death and we don’t know how or if she may have been associated with Er’s death. Judah didn’t want to take that risk with Shelah and he had no intention of allowing him to marry Tamar, despite what he may have promised. Judah put the blame on Tamar instead of blaming himself for creating a wicked, Canaanite homelife than influenced his sons to

wickedness. In Judah's mind, All this was Tamar's fault instead of the fault of his two wicked sons which Judah had raised.

"This indicates that there is a problem in chronology in the chapter, for it means that even if Er and Onan died at fifteen or sixteen years of age, that six years after their death Judah would be going into Egypt to live with Joseph. Joseph is seventeen years old at the time of Genesis 38:1, and he is thirty years old at the time of 41:46. He is thirty-seven years old when the famine begins, and Judah comes down into Egypt (permanently) when there are still five years left to the famine (see Gen. 45:11). This would make Joseph thirty-nine years old and Judah forty-three years old at the time of the entrance of Israel into Egypt. Since Judah is twenty-one at the time of marriage (Gen. 38:1), being four years older than Joseph, he would be thirty-six years old by the time Er and Onan were fifteen and sixteen years old. Another three years must pass between Shelah growing up to be, shall we say, sixteen years old, and the birth of Pharez and Zarah (38:30), which would make Judah thirty-nine years old with only four years left to live in the land of Canaan. This would make a contradiction with Genesis 46:12 (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 700)."

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**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.**

"In the process of time" could cover a considerable time indeed. Joseph was absent in Egypt for 22 years before his father and brothers went down to Goshen to be with him. Most of this period may well be covered by this chapter. At the end of it Judah was a man of about 48 years old.

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**38:13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.**

In the case of Samson it says, "And Samson went down to Timnath" (Judges 14:1). For Timnath sat on the slope of a hill: one ascended to it from one side and descended to it from the other.

"shear his sheep" Such an event was frequently associated, in the ancient world, with festivity and licentious behavior characteristic of pagan fertility-cult practices.

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**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.**

Tamar knew enough about Judah to know that he would probably fall for this scheme. She posed as such a temple prostitute, rather than as a common harlot, is evident from the fact that the word used to describe her later by the Canaanite men themselves (Hebrew cedesha, meaning 'one set apart,' as used in verses 21 and 22) was the word used for this purpose. It was culturally acceptable in Canaanite society for women to engage in "religious prostitution" as an "act or worship" or service or thanksgiving to their gods.

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**38:15 When Judah saw her, he thought her to be an harlot; because she had covered her face.**

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**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?**

Note how easily he approached the prostitute: it was as though he knew what to do, as though he had plenty of experience.

\*\*\*\*\*

**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?**

“This is an expensive prostitute. This particular type of prostitute is a religious harlot (see Rev. 17:1–5), a Qedeshah in Hebrew. Ordinary “cat house” prices do not run like this. In the latter part of the nineteenth century in America, the standard price was one dollar for the “better class.” Cheaper harlots ran as low as twenty-five cents during the depression of the 1930’s. Overseas in World War One, those who “worked for the Yankee Dollars” (see “Rum and Coca Cola” by the Andrews Sisters, 1944) ran from one dollar to ten dollars, which was considered to be an inflationary price. Overseas in World War Two, the “Yankee dollar” was transferred to Pesos (in the Philippines), Francs (in France), Yen (in Japan), Pounds (in England), Marks (in Germany), etc., and depending upon the size of the encampment and the number of civilian women available, the prices ran from one dollar (American equivalent) to twenty-five. Many times, cigarettes, chocolate bars, or food stolen from the Commissary did the job, but this was usually the price of “girlfriends”; the professionals wanted cash...The Harlot of Genesis 38:15 is a temple prostitute; at least that is the way she appears to Judah, who calls her a “Qedeshah.” It is assumed that some of the harlot’s money goes to the “gods.” This makes Judah doubly guilty. He is a descendant of Abraham, Isaac, and Jacob. What business has he with Ashtoreth and Baal? (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 702-703).”

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**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 “**pledge**” was security, or a “down payment that Judah would follow through on his transaction.

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.

AV	ESV	LSB
18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that <i>is</i> in thine hand.	18 He said, “What pledge shall I give you?” She replied, “Your signet and your <b>cord</b> and your staff that is in your hand.” So he gave them to	18 Then he said, “What pledge shall I give you?” And she said, “Your signet and your <b>cord</b> and your staff that is in your hand.” So he gave

And he gave *it* her, and came in unto her, and she conceived by him.

her and went in to her, and she conceived by him.

*them* to her and went in to her, and she conceived by him.

“**Bracelets**” were also worn by wealthy men. The ESV and LSB have “cords”

Wealthy men also carried a staff with their name written on it and other identifying marks.

Judah becomes part of the common Canaanite landscape instead of rising above it.

Judah was willing to pay “top dollar” for this prostitute, including letting her have his signet, bracelets and staff. That would be the same as a man today giving a whore his driver’s license, computer passwords and credit card as “security” for the transaction.

“**she conceived by him**” Apparently, no birth control was used or it didn’t work. Getting an abortion was out of the question.

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**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.

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**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.**

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**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.**

Judah is worried that the prostitute would parade around his signet, bracelets and staff and say “You see this? Well, this sorry, good-for-nothing Jew came in here and got what he wanted and said he would pay and look! He never did!”

\*\*\*\*\*  
**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. Tamar was to be burnt for playing the prostitute but Judah was to suffer no punishment for going into a prostitute.

**“let her be burnt”** Leviticus 21:9.

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**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.

Tamar did not come flat out and name Judah as the father. Tamar gave Judah a chance to confess on his own. When Judah saw that he was “trapped”, he did the right thing and confessed. Judah was the father and Tamar could prove it.

**“bracelets”** The ESV and LSB have “cords”

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**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. It would have been rather easy for Judah to lie his way out of it, as it was his word against hers. She could have gotten those things anywhere, or Judah could have claimed they were stolen or something. But he has enough character to face his sins when they blow up in his face.

**“She hath been more righteous than I”** So much so that Tamar is mentioned in Matthew’s genealogy in Matthew 1:3 (**“And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;”**). Both were guilty of sin, but Tamar had a better justification than Judah did.

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**38:27 ¶ And it came to pass in the time of her travail, that, behold, twins were in her womb.**

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**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.**

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**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.**

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**38:30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.**

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**Spiritual Applications, Genesis Chapter 38**

We see the growth of Judah as a man. He was involved in the conspiracy against Joseph. He fooled around with prostitutes and showed himself a hypocrite in his dealings with Tamar. Yet he would later offer himself as a substitute for Benjamin when he was going to be made a slave by Joseph. His tribe would eventually become the Messianic tribe. A man can start badly yet through the grace of God, can finish well. He was still not perfect, for no man is, but he finished better than he started.



## **GENESIS CHAPTER 39**

"If the reader is looking for sex, the Bible is full of it. The only trouble is that sex is always placed in a moral or immoral setting. Acts of impurity are never glamorized, sexual sins always produce bad fruit and merit judgment, and sin is never joked about. For this reason, the average sinner much prefers Kinsey, Freud, and Mickey Spillane (or Baldwin, Hemingway, Faulkner, or Boccaccio) when it comes to sex adventures. The passage before us is plainly a woman trying to seduce a young man. The average American would sit up till one o'clock in the morning to watch it on the "Late, Late Show" (which shows the early, early movies). But in the Bible story everything backfires. The young man turns her down (vs. 12), she lies about him (vs. 18), he quotes Scripture to her when she turns on the charm (vs. 9), and then for his chastity and purity, the young man is given a kingdom (see Gen. 41). That doesn't sound too much like the Hollywood version, does it? (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 710)."

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### **128. Joseph in Potiphar's House 39:1-18**

**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. "There seems to be special significance made of the fact that he was an "Egyptian" (Genesis 39:1). Discoveries have shown that Egypt had come at that time under a new dynasty; therefore it is repeatedly stated that Potiphar the Egyptian was retained in his official position from the old dynasty... "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 on The Pentateuch*, page 205)."

"Joseph was in a strange city, in one of the largest cities of the world. He knew nothing about the language nor the culture, absolutely nothing about the people and their ways. And most crushing of all, he was a slave. What was he to do? There was only one thing he could do: turn to God. This Joseph did. Obviously, he prayed and prayed, crying out for God to help and strengthen him, for Scripture says that the LORD was with Joseph meeting his needs. But note another significant point. Joseph not only prayed, he worked hard. Joseph was in terrible circumstances, the worst circumstances imaginable: he had been kidnapped and enslaved and was having to adjust to a whole new way of life in a strange city. But Joseph...

1. was not wallowing around in self-pity
2. was not cursing God
3. was not angry with the world (*Preacher's Outline and Sermon Bible*)."

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**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.**

The father was also with the Lord during His earthly ministry.

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**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.**

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**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.**

Christ also came to serve and to minister in Matthew 20:28 (“**Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**”) and in the entire Gospel of Mark.

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**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.**

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**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 goodly person, and well favoured.**

“**Joseph was a goodly person, and well favoured**” This can also be said of Christ. Joseph would be a very valuable slave, one whom Potiphar could trust.

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**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.

Christ was also tempted while on earth, in Matthew 4 and Luke 4.

“This was a strong, powerful temptation for Joseph. Several facts show this:

1. He was a young man, probably in his late twenties by this time. He was a normal young man with normal sexual desires, and she was flattering him and opening the door wide open for him.

2. She was most likely a beautiful, attractive woman.

3. She was also a very important woman, the wife of a high-ranking official in Pharaoh’s court. It would have been a tremendous advantage to have sex with her: she would no doubt favor and probably well reward Joseph through expressing positive statements and suggesting promotions for Joseph. It could perhaps even lead to his freedom some day.

4. It was to Joseph’s great advantage not to upset his master’s wife. If he upset and angered her, he very well knew what could happen. (*Preacher’s Outline and Sermon Bible*).”

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**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;**

Joseph's time of testing comes, but he passes the test with flying colors and does not fail as did Reuben and Judah.

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**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?**

Joseph gave two reasons why he had to refuse her:

1. **"There is none greater in this house than I"** He did not want to violate his master's trust by committing adultery with his wife.

2. **"how then can I do this great wickedness..."** This was the primary reason. Joseph did not say "how can **we** do this great wickedness..." Joseph couldn't control her actions and sinning did not concern her in the least, but Joseph could control his actions and he refused to sin. Joseph feared God more than Potiphar's wife, knowing how she would react.

Joseph called this temptation a **"great wickedness before God."** "Note the striking and pointed statement made by Joseph: illicit sex is a "great wickedness." Joseph called sin just what it is, sin. Sin is sin, and wickedness is wickedness. Illicit sex—immorality, adultery, premarital sex, homosexuality, any sex outside of marriage (that is, true marriage, marriage between a man and woman)—is sinful and wicked. Man has perverted the truth about illicit sex, calling it:

1. an alternate lifestyle
2. experimentation
3. sexual freedom
4. sexual preference
5. a normal, legitimate expression of one's nature

But no matter what man calls it, God strongly condemns illicit sex. Illicit sex destroys a person's heart, his self-control and discipline, and eventually the person's life. It destroys trust within families, parents, children, friends, and neighbors. On and on the list could go. Illicit sex is a terrible wickedness (*Preacher's Outline and Sermon Bible*)."

**"sin before God"** "Joseph recognizes that sin is basically against God (vs. 9). This is something about which modern man knows very little. (See detailed discussion on Gen. 4:7.) The Prodigal recognized this truth and David grasped it. "Modern man" (what a cliché!), when he speaks of sin or defines it, thinks of it only in relation to injuries done to "self" or to his "fellow man."

"Modern man" has lost all sense of divine purpose or divine presence in his moral dealings.

Only among a very small minority of Bible believing Christians is the great truth of the doctrine still preserved. It amounts to the realization that sin is basically anything that is "not right," and that, in essence, it is an act of self-will where the individual asserts his will against his Creator's will. (Study carefully: Isa. 14:12–15; John 5:40; Prov. 21:4, 20:9; 1 John 1:8; Rom. 9:20; 1 John 5:17.) (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 712-713)."

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**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.**

With Joseph's continual refusals, she saw him not only as an object of her lust but as a prize to be conquered. She was not going to be denied by this slave.

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**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.

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**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 ("**Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.**") 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.

Worldly women are not too careful about their character, but they are terribly concerned about their reputation. She couldn't seduce a slave! How could she ever live that down?

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**39:13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,**

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**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:**

She was now a woman scorned and humiliated. She made 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.

1. Matthew 26:60 "**But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,**"

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**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.**

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**39:16 And she laid up his garment by her, until his lord came home.**

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**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:**

"**Hebrew servant**" This was used as a racial slur against Joseph.

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**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.

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### **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 (“**And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly.**”). 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 being accused 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.

“Potiphar’s error was in relinquishing control of his family. In abdicating the management position in the family business, he went too far. He did not notice, or chose to ignore, his wife’s roving eye. In the time of crisis, when it was his wife’s word against Joseph’s, he chose to believe his wife rather than the man who had proven faithful and competent in the management of the family business. He thereby forfeited the benefits that Joseph’s abilities had brought him, just as Laban had forfeited the benefits of Jacob’s productivity (Gary North, *The Dominion Covenant*, page 214).”

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**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 had no trial and Christ had a “kangaroo court” for a trial. As a slave, Joseph could give no defense This was also true of Jesus at His trial (Matthew 27:11-14, see above).

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. It is possible that

this prison was for political prisoners. Presumably it corresponded to what we call house-arrest today, The prisoners were allowed to live freely in a house but not allowed to go outside the house. It would be like one of the modern "Federal Tennis Club Prisons" where government officials go to serve their sentences, but it is not a place where the common citizen would go.

"It seems that this was the round house usually attached to the dwelling of such an officer as Potiphar. Potiphar put Joseph in his own jail. It was partly a subterranean dungeon (41:14). It is thought that the keeper might have been previously acquainted with Joseph and had access to know his innocence of the crime laid against him. That may partly account for his showing so much kindness and confidence to his prisoner. But "Joseph was bound" (40:3), and in the final analysis, "the Lord was with him" (39:23) (O. Talmadge Spence, *Foundations Bible Commentary on The Pentateuch*, page 213)."

\*\*\*\*\*

**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.

1. Isaiah 53:7 **"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."**

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**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). No matter where Joseph landed, he prospered and did the best he could to adapt.

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**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. Joseph found his respect among the jailors; Jesus found it through Pilate and his wife. Joseph is no sooner in the prison than he takes it over just like Potiphar's house. Joseph winds up a "trustee" instead of a prisoner.

1. John 18:38 **"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all."**

"A good man will do good wherever he is (Matthew Henry)."

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### **Spiritual Applications, Genesis Chapter 39**

Joseph is growing in his tribulations. Wrongly sold into slavery, he seems resolved to make the best of his bad situations. Wherever he is placed, he prospers, either in Potiphar's house or in the prison. Our circumstances are not always what we would like them to be, and we usually can do little to change or improve our circumstances, so we must resolve to "grow where we are planted" and do all we can to glorify God and live for God in those circumstances.

Paul's advice to the Corinthian church was to "flee fornication" (1 Corinthians 6:18) and that is exactly what Joseph did. He was offered a tempting proposal from Potiphar's wife and he could have rationalized it by saying "I'm a slave and I have to do what I am told". But he found a higher rationalization, "How can I do this and sin against God?" Sexual temptations are the strongest as they are the most natural, so the best way to deal with them is not to deal with, but run from them as fast as we can. It has been said that in so doing, Joseph lost his coast but he kept his character.





## **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.**

"We see Joseph in prison, in the midst of two sinners - a butler and a baker. One will be saved - the butler; the other will be lost - the baker. Also, we view the Lord Jesus in the midst of two thieves (cf. Mat. 27:44; Lk. 23:32-33, 39-43). You will note that in the early part of the crucifixion, both malefactors spoke out against Christ (Matt. 27:44), but later on, one of them changed and repented. We see a similar condition existing between Joseph and his two transgressors in prison, and yet, later on, one acknowledges, by saying: "I do remember my faults this day" (41:9b) (O. Talmadge Spence, *Foundations Bible Commentary on The Pentateuch*, pages 206-207)."

The *Preacher's Outline and Sermon Bible* think there was a conspiracy to poison Pharaoh and these two men were caught up in it. But if that was the case, why weren't they immediately executed? Why imprison them at all?

"A fly was found in the goblet prepared by the butler, and a pebble in the baker's confection. (Midrash Rabbah; Rashi)"

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**40:2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.**

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**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.**

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**40:4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.**

A temporary, short-term imprisonment. We also don't know what the length of the imprisonment of the baker and butler. As a slave, Joseph had to serve meals to them during the day and probably do other duties, while spending the nights back in his cell.

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**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.**

Joseph is imprisoned with two other men, just as Jesus was 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 ("O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer

**of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.”).** This is why he was so reluctant to let Nehemiah to go Jerusalem for cupbearers were highly trusted men (Nehemiah 2:6 **“And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.”**).

The baker was in charge of all food service for the royal household. He was also a man of rank and importance.

The science or practice of interpreting dreams flourished in ancient Egypt because dreams were thought to predict the future. Both Egypt and Babylon developed a professional class of dream interpreters, as we see in Daniel 2 and 4. Deuteronomy 13:1-5 shows that such dream interpreters were part of ancient false religion and to be avoided by God's people.

1. Deuteronomy 13:1-5 **“If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.”**

The people in the Bible who have dreams:

1. Abimelech

A. Genesis 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.”**

2. Jacob

A. 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.”**

3. Laban

A. Genesis 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.”**

4. Joseph

A. Genesis 37:5 **“And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.”**

5. Pharaoh's chief butler

A. Genesis 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.”**

6. Pharaoh's chief baker

A. Genesis 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."**

7. Pharaoh

A. Genesis 41:1 **"And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river."**

8. An unnamed Midianite soldier

A. Judges 7:13 **"And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."**

9. Solomon

A. 1 Kings 3:5 **"In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee."**

10. Nebuchadnezzar

A. Daniel 2:3 **"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream."**

11. Daniel

A. Daniel 7:1 **"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters."**

12. Joseph

A. Matthew 1:20 **"But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."**

13. The Wise Men from the East

A. Matthew 2:12 **"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way."**

14. Pilate's wife

A. Matthew 27:19 **"When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."**

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**40:6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.**

They both had the dream and neither of them knew what to make of it. Have you ever had a dream that upset you since you had no idea what it meant, but you were sure that it meant something?

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**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.

**“Do not interpretations belong to God?”** The interpretations of Scripture belong to the Holy Spirit, not the commentator, the commentary, the “big name preacher”, the Bible college or the theological systems. Neither Joseph nor Daniel took credit for their interpretations but said God gave them the interpretations. Use men and commentaries, but the final authority is always God.

- “1. A man can know what God said if he is willing to face facts (Deut. 18:21).
2. God reveals secrets to those who fear Him (Deut. 29:29; Psa. 25:14).
3. God will show nothing to a “learned man” who turns up His nose at plain words simply because he cannot believe what they say (Isa. 29:12–13).
4. God reveals his greatest truths to “babies” (Isa. 28:9; Luke 10:21).
5. No church, priest, or pope can interpret anything relating to the future (2 Pet. 2:20–21) because God is not interested in revealing prophetic truth to people who reject the doctrine of the future restoration of Israel (Dan. 2:10, 23, 28).
6. Learning, education, wit, brains, mind power, and intellectual abilities are not related to understanding future revelation (Dan. 2:30; 1 Pet. 1:12).
7. “The testimony of Jesus is the spirit of prophecy” (Rev. 19:10); therefore, the Lord reveals His secrets to prophets, not priests (Amos 3:7).
8. What God reveals to the humblest believer by the Holy Spirit (who compares Scripture with Scripture—1 Cor. 2:13) cannot be ascertained or verified or comprehended by the greatest Greek and Hebrew scholar who ever lived, if he attempted to usurp the Holy Spirit as “Interpreter” with lexicons and learning (1 Cor. 2:10–15).
9. A man who is not a “dispensationalist” is not able to comment on the word in any intelligent fashion, for the word has proper divisions which must be discerned and then honored (2 Tim. 2:15).

By the above standards, which are the infallible, absolute standards laid down by the Holy Ghost Himself, eighty-five percent of the comments by all scholars and commentators, of any persuasion, are to be rejected without forethought. The surest proof that 85 percent of all scholars and commentators who ever lived do not know about what they are talking and are Scriptural “half-wits” is the fact that 85 percent of them in any age are postmillennial or amillennial. We are not saying they are “bad men” or “unlearned men” or “lost men.” We are saying that where the writing or teaching of any scholar or commentator contradicts one verse in the AV1611, that writing (or teaching) is to be rejected exactly as that scholar (or commentator) rejected the word of God: i.e., instantly, without reverence or respect, completely, flatly, finally, joyfully, and forever (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 718-719).”

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**40:9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;**

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**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:**

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**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.

This was involved in a Egyptian religious ceremony.

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**40:12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:**

Notice how confident Joseph is in the interpretation of these dreams, just as Daniel would be. When God gives you the interpretations, you can speak with confidence, even if the prophecy contained in that dream is bad news for the subject of the dream.

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**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.**

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**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.

The baker told his dream, hoping that his interpretation would be a good one as well. It is interesting how both men took Joseph's interpretations seriously and did not laugh at them, as we might do today.

**"on my head"** Orientals often carry baskets on their heads. In Egypt, men would carry such baskets on their heads while women carried them on their shoulders.

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**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.

**"Bakemeats"** are exactly what it sounds like, foods that are baked.

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**40:18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:**

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**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 soon to be a dead man. Joseph's words employ a subtle play upon words: the butler's head would be "lifted up" but the baker's would be "lifted off".

"Now imagine Joseph telling this to a man. Just think of the strong courage it took. And keep in mind, the baker was now a friend of Joseph's. Joseph cared for him. What an enormously difficult thing to do! Tell a friend that he is going to die within three days. But this was exactly what Joseph did. He demonstrated courage, the courage to tell the truth. It would have been so much easier to lie, to make up some lesser outcome, or at least to soften the meaning. But Joseph could not, for he was a true follower of God, and God commands His people to be courageous and truthful. To be true to God, Joseph had to be courageous: he had to tell the truth (*Preacher's Outline and Sermon Bible*)."

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**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). There would often be commutations of prison sentences as part of the celebrations.

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**40:21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:**

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**40:22 But he hanged the chief baker: as Joseph had interpreted to them.**

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**40:23 Yet did not the chief butler remember Joseph, but forgot 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. "But note a tragic fact: the chief cupbearer forgot about Joseph. He did not follow through with his promise. Why? Was it the excitement of being released and then the immediate pressure of duties that caused him to forget? Or did he just feel that Joseph was not important enough to have his case appealed before Pharaoh? After all, Joseph was just a slave.

Or did he fear Pharaoh so much that he did not want to risk bringing up his own prison experience again? Or, was he just waiting for an opportune time and just never felt that the right time presented itself? Scripture does not say why the cupbearer forgot Joseph, but we do know that Joseph would languish in prison for two more long years (Ge.41:1). These must have been the most difficult years of all, for it eventually became clear that the cupbearer was not going to appeal his case. He had forgotten Joseph (*Preacher's Outline and Sermon Bible*)."

The butler may have forgotten Joseph, but the Lord did not.

### **Spiritual Applications, Genesis Chapter 40**

Beware of putting too much stock in dreams. God did occasionally use them to communicate with man, but it was infrequent. God has no reason to employ dreams like this today when we have the indwelling Holy Spirit and a completed Bible. Dreams are subjective in their interpretation and are unreliable. They are the subconscious mind at work. The modern interpretation of dreams is big business and a major industry within the new age movement and the occult. The same warning can be applied to horoscopes and similar methods to try to get hidden information and forbidden knowledge,





## 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). Prophecies and God's promises work the same way. Sometimes, both can be long in their fulfillment. Joseph sat in prison for two years, forgotten by man but not by God.

**41:2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.**

AV	ESV	LSB
2 And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow.	2 and behold, there came up out of the Nile seven cows, attractive and plump, and they fed in the <b>reed grass</b> .	2 And behold, from the Nile there came up seven cows, sleek and fat; and they grazed in the reeds.

**"meadow"** The ESV and LSB have "reeds" or "reed grass".

"The word "meadow" in the passage is "Achu," which the commentators leap for in another effort to overthrow the AV 1611. It is said the word means "reeds" or "bulrushes." However, this definition is arrived at by appealing to the corrupt LXX and the "Wisdom of the Son of Sirach" (another name for "Baloney of the Son of Frankenstein"). The word for "bulrushes" is not "Achu," but "Agmon" in Hebrew, and the word for "reed" is neither "Suph" (see typical scholarly comment on the "Sea of Reeds") nor "Achu," but "Agam" and "Qanhe" (see Jer. 51:32; Isa. 19:6, etc.). Because the "meadows" in Egypt differ from those in England and the United States, there is no need to attack the passage. The equivalent of a pasture of grass "by the banks of the Nile" is a meadow in English, and this is the correct word to use (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 727-728)."

**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.**

**"rank"** The modern definition of this word is "stinking" or "smelly." But "rank" is also the station of achievement for various degrees (governor, mayor, commander, major, sergeant, etc.), and it is also a descriptive word on formations of men. These were good, healthy, well-developed ears of corn.

"It is from the Old English "ranc" meaning "strong". "Ranc" is related to similar words in other ancient languages that meant "upright, slender or straight. To be "rank" is to be "full-grown, upright, robust, ripe, healthy or strong." "Rank" gradually came to mean "rancid or disgusting" due to its being confused with the French "rance", "musty" (Laurence Vance, *Archaic Words and the Authorized Version*, pages 282-283)."

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**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.

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**41:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.**

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**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.**

Pharaoh called for his "wise men" just as Nebuchadnezzar did in Daniel 2:1-3. 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)."

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**41:9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:**

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**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:**

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**41:11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.**

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**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.**

"Accursed are the wicked, for they never do a kindness thoroughly. In mentioning Joseph, the Chief Butler speaks of him in disparaging language: "a lad"—unwise and unfitted for a high position; "a Hebrew," who does not even know our language; "a slave," and it is written in the bylaws of Egypt that a slave may neither become a ruler nor dress in princely robes.. (Rashi)"

**“servant”** The LSB has “slave” and according to their translators, they will render “servant” as “slave”. The ESV reads “servant”, although technically Joseph was a slave, but he was not your typical slave. He was treated more like a servant on many occasions.

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**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.**

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**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 **“But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”**) and a robe of righteousness.

Interesting Joseph was in the **“dungeon”** (ESV and LSB have “pit”), much like the inner prison. Was he in trouble after these two years? Did he offend again? Had he fallen out of favor with the prison administration?

“Conditions over the world are so grave that no one who thinks at all is able any longer to maintain a spirit of optimism. The world's philosophers have long ago ceased to preach peace, except as a goal toward which the nations should frantically struggle even while they have but little hope of attaining it.

“When Pharaoh was faced with trouble, he sent for Joseph; Nebuchadnezzar in dress called upon Daniel. These enlightened men of God knew the score- they could predict the future and point the way to safety. They were wise with a wisdom not of this world and so were able to face the future with cheerfulness even when they knew how dark and troubled that future would be.

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 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, *The A. W. Tozer Bible*, page 53).”

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**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.**

Everything that Joseph had suffered since being sold into slavery has been leading to this moment. It just took a long time to get here! Joseph's faithfulness is about to pay off.

It seems odd that the magicians could not interpret the dreams, as they don't seem to be that complicated in the imagery. It is possible that God clouded their understanding in order to open the door for Joseph.

\*\*\*\*\*

**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.

**AV**

**ESV**

**LSB**

16 And Joseph answered Pharaoh, saying, *It is* not in me: God shall give Pharaoh an answer of peace.

16 Joseph answered Pharaoh, "It is not in me; God will give Pharaoh a favorable answer."

16 Joseph then answered Pharaoh, saying, "It is not in me; **God will answer concerning the welfare of Pharaoh.**"

"**answer of peace**" The LSB has an awkward "God will answer concerning the welfare of Pharaoh." The ESV reads closer to the Authorized Version.

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**41:17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:**

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**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.**

Joseph's "time to shine" has come after all those years of prayerful waiting on God and all of those sleepless nights where Joseph wrestled with God much like his father did, only Joseph did it in the dark and in a prison.

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**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.**

Famines and droughts were common in this part of the world.

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**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:**

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**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.**

These seven years of famine would be a type of the tribulation period, but Jesus will be just as active in those seven years as Joseph was here. But what of the seven years of plenty before the seven years of famine? If the famine would be a type of the tribulation, what shall we do with the seven years of plenty that precedes it? Will there be an unusual time of blessing on Israel for the seven years leading up to the rapture and the tribulation?

O. Talmadge Spence suggests the following application: "We could say, in a manner of speaking, that the seven years of plenty are significant of the wonderful grace of God that was poured out upon the world because of the First Advent of Christ into the world. It reminds us so much of the words of the Lord Jesus in His first sermon in the synagogue at Nazareth. He, of course, is quoting from the prophet, Isaiah, and only quotes a part of the entire prophecy. That part dealt only with His First Advent. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down" (Lk. 4:18-20a). Then, as He sat with the eyes of the congregation fixed on Him, He said: "This day is this scripture fulfilled in your ears" (v. 21b). It is very obvious from this scripture, as well as other passages, that the First Advent of Christ

brought "glad tidings" of salvation and was an invitation, through preaching, to "the acceptable year of the Lord." Isaiah's prophecy went on to say, however, that after the "acceptable year of the Lord" was over, it would be followed by "the day of vengeance of our God" (61:2b-3). Jesus did not quote that part of the verse, simply because what was "fulfilled" that day in Nazareth did not include the future day of trouble which was to be instituted by the Second Advent of Christ back to the earth. But after a time of plenty would be a time of famine, as the language of our present studies reveal. Both the seven years of plenty and the seven years of famine are very typical; this age will close with the seven years of tribulation (Rev. 7:14). Also, before the seven years of famine came Joseph received a gentile bride, Asenath (41:45), and this is highly significant of Christ, Who will rapture a gentile bride before the Tribulation Period actually begins (Rev. 4-5). We are now living in the close of the Gentile Age, in the last Church Age - Laodicea (Rev. 3:14-22). It has been, particularly, since the Ascension of Christ, a gentile period, as far as the gracious invitation of salvation. There was something about the rejection and crucifixion of Christ that gave a blindness to the Jewish people as a whole (Mat. 27:20, 25; Acts 7:51-60; Rom. 9-11), although a few accepted Christ through these years of the proclamation of the Gospel (*Foundations Bible Commentary on The Pentateuch*, page 209)."

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**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.**

"the dream was doubled unto Pharaoh twice:" Two witnesses to establish a thing. This is an interesting way to express this idea.

\*\*\*\*\*

**41:33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.**

A good and honest administrator would be vital for the plan to work, as he would be controlling the food supply 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! He was told to interpret the dream, not to tell Pharaoh how to run his kingdom.

\*\*\*\*\*

**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.**

Famines had hit Egypt before, but this time divine warning permitted serious and sustained advance planning.

Even if the famine never came, the government could not lose. They would own all the grain in storage, and they could export it to other nations.

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### **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?**

Happy is the politician or boss who can, but such men are rare in any age. The idea was that it was Joseph's idea, so he was the best man to carry out this plan.

**AV**

**ESV**

**LSB**

<b>38</b> And Pharaoh said unto his servants, Can we find <i>such a one</i> as this <i>is</i> , a man in whom the <b>Spirit of God</b> <i>is</i> ?	<b>38</b> And Pharaoh said to his servants, "Can we find a man like this, in whom is the Spirit of God?"	<b>38</b> Then Pharaoh said to his servants, "Can we find a man like this, in whom is a divine spirit?"
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**"Spirit of God"** The LSB waters this down as "in whom is a divine spirit?" The ESV reads as the Authorized Version.

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**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 **"For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel."**), and it is the Spirit of God that shows these same things to the Christian (John 16:15 **"All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you."**).

\*\*\*\*\*

**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 **"For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house."**). His house was the house of Israel, and in this age it is the household of God.

**"thy word shall all my people be ruled"** Happy and blessed is the individual or the nation that is willing to be ruled by the word of God rather than by the will of man. But people, including God's people, would rather be ruled by Republicans and Democrats than by God Himself.

\*\*\*\*\*

**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.

The Father will set Christ over all kingdoms and lands in the Millennium.

\*\*\*\*\*

**41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures 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.**

**"second chariot"** Only Pharaoh would be greater than Joseph, just as only the Father is "greater" than the Son.

All will be compelled to **"bow the knee"** to Christ in the Millennium.

1. Philippians 2:9,10 **"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;"**

**"ruler over all the land of Egypt"** Christ will rule all. Technically He is King now but He will not come into His kingdom until after the Second Coming, and in the Millennium.

\*\*\*\*\*

**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.**

You have to wonder how Potiphar's Wife was thinking during this time. The man she sexually harassed and had imprisoned was now the second most powerful man in Egypt! But there is no record that Joseph took any action against her, just as he would take no action against his brothers later.

"By this statement Joseph was granted the status of being the son of Pharaoh. The Pharaoh actually granted Joseph a higher status than a son, when all these matters are considered (Lennart Moller, *The Exodus Case*, page 96)." Elevation of slaves like this, though rare in the west, were not as uncommon in the east.

We see Joseph now going from the pit of the prison to exaltation on the throne, just as Jesus went from the pit of hell (1 Peter 3:19, where He preached to the spirits in prison after His death) to the highest exaltation in His ascension in Acts 1:9).

Why didn't Joseph send word to Jacob that he was alive? He couldn't when he was a slave but now, he was the second most powerful man in Egypt? Why not send a message to his father? Hebron was only a six-day trip from Egypt. We are not told but Joseph may have feared that if Jacob knew he was alive then he would find out what his sons did to Joseph and would curse



them. To protect his brothers, Joseph may have thought it best to allow Jacob to continue to believe he was dead. Hebron is just a six-days' journey from Egypt! But the dreams dictated that they would bow to him—something which Joseph understood would take place in Egypt, the place where he was gaining sovereignty and power. The dreams also dictated that, at first, only his brothers will bow to him, and that only on a second occasion will his entire family do so. Had Joseph notified his father, Jacob would certainly have immediately come to him—contrary to how things were ordained in his dreams.

.....

### **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.**

"Zaphnath-paaneah" means "Revealer of secrets" or "Saviour of the World". Daniel did the same thing and had the same reputation.

"Poti-pherah" "Devoted to the Sun". A common Egyptian name as most Egyptians were sun-worshippers. 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*)."

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### **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 Poti-pherah 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.**

The famine does not affect the trees that bear dates, nuts, figs, etc., which is apparent by Genesis 43:11-15.

\*\*\*\*\*

**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 "His mother saith unto the servants, Whatsoever he saith unto you, do it."

\*\*\*\*\*

**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. Egypt and all the countries around were almost destroyed in spite of the preparatory measures taken during the seven good years. Had they not taken these measures the entire eastern Mediterranean region would have been wiped

out. During the seven years of famine, they could neither sow nor reap. Without enormous stocks of grain and other food, no nation could have survived those seven years of famine.

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Lennart Moller, in his excellent word *The Exodus Case*, identified Joseph with the Egyptian ruler Imhotep. On pages 95-98, he lists 27 parallels between them, thus making a good case for this identification. A summary of comparisons between Imhotep and Joseph shows that there are many likenesses between these two people.

Im = Imhotep and Jo = Joseph.

1-Im. Minister of the king of Lower Egypt (= the northern part of Egypt where, for example, Sakkara is situated)

1-Jo. "And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.", " ..and he made him ruler over all the land of Egypt." (Gen. 41:41,43).

2-Im. Foremost under the king.

2-Jo. "...and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." (Gen. 41:40).

3-Im. Administrator of the great palace.

3-Jo. "Thou shalt be over my house," (Gen. 41:40).

4-Im. Ruler by inheritance.

4-Jo. "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." (Gen. 41:44). By this statement Joseph was granted the status of being the son of Pharaoh. The Pharaoh actually granted Joseph a higher status than a son, when all these matters are considered.

5-Im. Priest in Heliopolis

5-Jo. Married to the daughter of the priest in Heliopolis (Gen. 41:45). With the status Joseph had as representative of the only God and political leader, it is not unlikely that he also succeeded his father-in-law as priest in Heliopolis.

6-Im. Builder and architect.

6-Jo. Joseph had all the storehouses and silos in Egypt built to store the grain and other food for the entire country and surrounding countries, during a period of seven years. (Gen. 41:35-36, 47-49, 41:57 and other passages.)

7-Im. Discoverer of the art of building with cut stone.

7-Jo. See point 6-Jo. If the hypothesis that the Sakkara complex was Joseph's administrative centre is correct, then these buildings were in cut stone. They were also the first of this sort in Egypt, so the builder of Sakkara was also the discoverer of this building art.

8-Im. Sculptor and creator of stone vases.

8-Jo. Is not mentioned in relation to Joseph.

9-Im. Exalted to be of godly character.

9-Jo. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38).

10-Im. It is not stated that people fell down before Imhotep but it is very probable that this was the case considering Imhotep's position in society.

10-Jo. People fell down before Joseph (Gen. 41:43).

11-Im. Great medical skill, is compared to the Greek god of healing, Asclepius.

11-Jo. Had doctors in his service, and worked by performing miracles and signs from God (Gen. 50:2).

12-Im. Was active during a period with seven years of famine followed by seven years of good harvests.

12-Jo. Was active during a period with seven good years followed by seven years of famine (Gen. 41:1-32, 47-57).

13-Im. "I need advice from God".

13-Jo. "And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace." (Gen. 41:16).

14-Im. Called the son of Ptah, the creator of all things

14-Jo. Professed faith in the only God, creator of all things (Gen. 40:8, 41:16, 41:25).

15-Im. Gives Pharaoh advice.

15-Jo. Gives Pharaoh advice (Gen. 41:1-57).

16-Im. Comes to Pharaoh when Pharaoh is distressed.

16-Jo. Comes to Pharaoh when Pharaoh is worried (Gen. 41:8,14)

17-Im. Decides on the tax rate (10%) to cope with the seven year-long famine.

17-Jo. Decides on the tax rate (20%) to cope with the seven year-long famine (Gen. 41:34).

18-Im. The tax law does not apply to the priests.

18-Jo. The tax law does not apply to the priests (Gen. 47:26)

19-Im. Becomes the god of healing and comes to people as they sleep.

19-Jo. Performs miracles in the lives of others, and is characterised by having dreams that come true and the ability to correctly interpret the dreams of others (Gen. 37:5-11,20, 40:5-23, 41:1-36)

20-Im. Realises when he is dying.

20-Jo. Realises when he is dying (Gen. 50:24)

21-Im. Has written many words of wisdom.

21-Jo. "And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art." (Gen. 41:39). There are also great resemblances to the Book of Proverbs. In the Book of Psalms it says of Joseph: "...and teach his senators wisdom" (Ps. 105:22).

22-Im. Dies at the age of 110.

22-Jo. Dies at the age of 110 (Gen. 50:22-26).

23-Im. Was probably not appointed and in service until Pharaoh Djoser had reigned for a time.

23-Jo. Was appointed some time after Pharaoh had established himself as ruler in Egypt (Gen. 41:37-45).

24-Im. Was not of royal blood but attained his position on his own merits.

24-Jo. Was from another nation, was not of royal blood and attained his position through the qualities God had given him (Gen. 37:1 – 41:57).

25-Im. Imhotep devoted time to writing and was an author.

25-Jo. With his wisdom, long life and administrative ability it is very probable that Joseph wrote a great deal. It may even be that Joseph is the author of certain parts of the Book of Proverbs (see “21-Jo”).

26-Im. Is called “Ibis”, in other words the one to whom all the ibis birds were sacrificed in Sakkara.

26-Jo. In a burial chamber inside the galleries of about a million mummified ibis birds, there is an empty coffin. This fits with what Joseph’s grave would have looked like: an empty coffin since the people of Israel had taken his bones with them (Gen. 50:22-26).

27-Im. Pharaoh Djoser reigned during the seven year-long famine. The one who was minister of state with the status of a god was Imhotep.

27-Jo. The Bible states that, under the reigning Pharaoh, Joseph was minister of state with the status of a representative of God, who solved the problem of the approaching seven years of famine disaster (Gen. 41:37-45).

With these comparisons, we see how much Joseph and Daniel were alike. Both were carried captive not a heathen land against their wills and both men rose to high political offices because of their spirituality and character. The old Anabaptists used to teach that it was a sin for a Christian to serve in government, probably because the governments of their day were so involved in persecuting them. But God blessed and honored both Joseph and Daniel in their political “ministries”. Both men carried great influence to the heads of state of their respective countries. What is needed today are Christians with the sane vision and spirituality as these men who can serve in a heathen government without compromise and witness for God in the corridors of power.

We wonder just how into their respective cultures Joseph and Daniel had to go. Joseph sounds like he went all-Egyptian, while trying not to forget his heritage and his God. Daniel was the same way as the exiles were exposed to Babylonian culture and language to try to make them forget their heritage, which did not work with Daniel and his friends.

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### **Spiritual Applications, Genesis Chapter 41**

When the time for the fulfillments of the will of God, the promises of God and the prophecies of God come, they can come quickly. We need to be always ready for them. After years of God supposedly forgetting Joseph (especially in the light of Genesis 40), bang! everything seems to happen in a matter of hours. Always be prepared for fast and unexpected moves of God. You could wake up in one situation and go to sleep with everything turned upside down from that morning.



## **GENESIS CHAPTER 42**

In Genesis 42, we see Joseph (Christ) putting his brothers (Israel) through “great tribulation” for their rejection of him.

“Here follows the complete story of a sinner’s salvation, (Genesis 42-45) until Joseph, a type of Christ, reveals Himself to the sinner...you will see how God deals with the sinner in listening to him, dealing with him, getting him under conviction, testing him for his honesty, testing him for his motives, rewarding him for his effort, bringing him under conviction, getting him to confess sin, getting him to repent, getting him to believe and then revealing Himself to him. The passages are 42:2,5,7,8,11,17,21,28,35; 43:11,14,20,31; 44:7,9,13,16; 45:1,2,15 (Peter Ruckman, *Ruckman Reference Bible*, page 84).”

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### **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. The sons were probably hesitant to go down to Egypt, remembering the trouble that Abraham got into.

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**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.

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**42:3 ¶ And Joseph’s ten brethren went down to buy corn in Egypt.**

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**42:4 But Benjamin, Joseph’s brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.**

Benjamin was the new favorite of Jacob with the apparent death of Joseph.

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**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?

AV

ESV

LSB

6 And Joseph <i>was</i> the governor over the land, <i>and</i> he <i>it was</i> that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him <i>with</i> their faces to the earth.	6 Now Joseph was governor over the land. He was the one who sold to all the people of the land. And Joseph's brothers came and bowed themselves before him with their faces to the ground.	6 <b>Now Joseph was the one in power over the land;</b> he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with <i>their</i> faces to the ground.
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**“governor”** The LSB does not translate “governor” but rather “Joseph was the one in power over the land”. The ESV reads as the Authorized Version.

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**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 (Genesis 42:6), he “worships what he knows not.”
3. God knows the sinner but asks him questions to see what he will answer.
4. Joseph’s brethren “knew not him” (Genesis 42:8).
  - A. John 1:10,11 **“He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.”**
5. God charges the sinner who comes to Him with sin (Genesis 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 (Genesis 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 (Genesis 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 (Genesis 42:17).

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**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 nor acknowledge Him until the Second Coming.

A. Zechariah 12:10-14 **“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the**



**land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.”**

The brothers may not have recognized Joseph as he was clean-shaven and didn't have a beard, as he did the last time they saw him, years earlier.

**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 (the direction of Canaan), which is why Joseph made 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. They said, “one is not”. What they did not say was “we sold him into slavery because he was constantly getting on our nerves, and he is dead now and we are responsible for his death”. All Joseph gets by means of a confession is a vague and open-ended “one is not”.

**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.**

Joseph wanted to see Benjamin as much as he wanted to see his father, so this would be his way to force Benjamin to come to Egypt.

**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.**

“**ward**” Old English weard, weardian ‘keep safe, guard,’ of Germanic origin; reinforced in Middle English by Old Northern French warde (noun), warder (verb) ‘guard,’ variants of Old French garde, garder. They were put under “house arrest”.  
\*\*\*\*\*

**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.**

Joseph could understand every word they were saying.  
\*\*\*\*\*

**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.

Joseph wept 9 times: 42:24; 43:30; 45:1,2,14,15; 46:29; 50:1,17. We was a very tender-hearted man. Jesus also wept several times in Scripture, as in John 11:35; Matthew 23:37-39; Luke 13:34,35; Luke 22:39-46.  
\*\*\*\*\*

**42:25 ¶ 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.**

Joseph sneaks their money back into their sacks as much if to say that the gift and grace of God cannot be purchased with money.

A. Acts 8:20 **“But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.”**

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**42:26 And they laded their asses with the corn, and departed thence.**

The trip was about 250 miles, maybe about a 15-20 day journey.

\*\*\*\*\*

**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.**

“**provender**” from the Middle English “provender”, from Old French, alteration of “provender”, from Vulgar Latin \*prōvenda, to provide. It refers to dry food for animals, although it can refer generally to food or provisions.

\*\*\*\*\*

### **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?**

How would you respond? You thought you paid good money for an honest transaction and lo! there is your money! Will they think “that man” in Egypt would accuse them of somehow stealing their money back?

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**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 has a 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. Joseph was dead, Simeon was in jail and it looked like Jacob would lose Benjamin, too.

\*\*\*\*\*

**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.**

Reuben is offering his sons as security but not himself. Judah does Reuben one better when he offers himself as security for Benjamin in Genesis 43:8.

\*\*\*\*\*

**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.

\*\*\*\*\*

### **Spiritual Applications, Genesis Chapter 42**

See how God can use something like a famine to bring about His will. The famine occurred when Joseph was in power and this drove Jacob's family to Egypt to buy food. God is behind every circumstance of our life and His timing is perfect, even when we are complaining about being inconvenienced by the "negative" aspects of these circumstances. But God uses these events for our good. If there had been no famine, Jacob's family would have had no contact with Joseph as they would have had no reason to go to Egypt. And Jacob, remembering the problems Abraham had in Egypt, would not have gone to Egypt for any reason unless he was forced to.

## **GENESIS CHAPTER 43**

### **138. The Second Trip to Egypt 43:1-34**

**43:1 And the famine was sore in the land.**

**“sore”** The LSB has “heavy”. The ESV is better with “severe”.

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**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.**

They would not get an audience with the governor unless Benjamin was with them, so returning to Egypt without Benjamin would be a waste of time.

\*\*\*\*\*

**43:4 If thou wilt send our brother with us, we will go down and buy thee food:**

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**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?**

Jacob accuses his sons of stupidity by telling “the man” that they had another brother. But there was no way they could have hidden that fact as Joseph would have known and would have asked about Benjamin eventually.

Why is Jacob now being referred to as “Israel”? “Israel” is the name to note Jacob’s new nature, so we are seeing Jacob’s slow but eventually maturity and sanctification by the shift in the use of his name.

“He is trying to understand things in hopes that “understanding the problem” will “solve the problem.” This approach is the standard approach of all modern educators and scientists; it is assumed by all that “understanding” (or “knowing about a problem”) will solve the problem. Only the new birth solves the problem, and even it does not solve the problem completely until the Advent of Jesus Christ. You can “understand” everything about the moon, the earth, the stars, human nature, history, art, music, religion, poetry, and nature that there is to understand, and after you’ve been in hell 20,000,000 years, what problem have you solved? It is presumed that by “understanding the problem,” intelligent action can be taken to “solve the problem,” but if the problem is that man is a sinful, fallen creature who was once in fellowship with God, then no solution will ever solve the problem (or ever has solved the problem), for religion, philosophy, science, and education pretend the problem doesn’t exist before they look for the solution! Forecast: bigger and better wars (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 761-762).”

\*\*\*\*\*

**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?**

This is 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. Parents will usually refer to their youngest child as “their baby”, even if he is a full-grown adult with his own family.

\*\*\*\*\*

**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.

“Here is a good example of “dynamic equivalence,” instead of “formal correspondence” No modern version can follow any Hebrew text in the passage. The last eight words of the Hebrew text say, literally, “I shall be the sinner against thee all the days.” This means that most sinners are not in a position to be saved until they are willing to take “the blame for ever” in connection with “the son of my right hand” Benjamin (Peter Ruckman, *Ruckman Reference Bible*, page 86).

\*\*\*\*\*

**43:10 For except we had lingered, surely now we had returned this second time.**

AV

ESV

LSB

10 For except we had lingered, surely now we had returned this second time.

10 If we had not delayed, **we would now have returned twice.**”

10 “For if we had not delayed, surely by now **we could have returned twice.**”

“If you had let us go back to Egypt when we had returned, instead of delaying us, we would have been back by now!” The ESV and LSB render this as “we would have returned twice” but that is not the meaning. The idea is that they would have been back from the second trip by now, not that they would have returned “twice”. The ESV and LSB are quite awkward with their readings.

\*\*\*\*\*

**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.

AV	ESV	LSB
11 And their father Israel said unto them, If <i>it must be</i> 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:	11 Then their father Israel said to them, “If it must be so, then do this: take some of the choice fruits of the land in your bags, and carry a present down to the man, a little balm and a <b>little honey, gum, myrrh, pistachio nuts, and almonds.</b>	11 Then their father Israel said to them, “If <i>it must be</i> so, then do this: take some of the best products of the land in your bags, and bring <i>them</i> down to the man as a present, a little balm and a <b>little honey, aromatic gum and myrrh, pistachio nuts and almonds.</b>

“**spices**” The ESV has “gum” and the LSB has “aromatic gum”.

“**nuts**” The ESV and LSB both have “pistachio nuts”.

\*\*\*\*\*

**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:**

Jacob did not want his sons to be thought of as thieves.

\*\*\*\*\*

**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.**

Jacob is also growing, as he is learning that he must leave some things in God’s hands and there are some situations that he cannot work out for himself.

\*\*\*\*\*

**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.

**AV**

**ESV**

**LSB**

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, <i>every</i> man's money <i>was</i> in the mouth of his sack, our money in full weight: and we have brought it again in our hand.	21 And when we came to <b>the lodging place</b> we opened our sacks, and there was each man's money in the mouth of his sack, our money in full weight. So we have brought it again with us,	21 and it happened when we came to <b>the lodging place</b> , that we opened our sacks, and behold, each man's money was in the mouth of his sack, our money in full. So we have brought it back in our hand.
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**"inn"** The ESV and LSB consistently use "lodging place". Would it really hurt them to just use "inn"?

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**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.**

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**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.**

Simeon must have wondered what took them so long, or why his father took so long to send his brothers down to get him.

\*\*\*\*\*

**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.**

**"provender"** is from the Middle English "provender", from Old French, alteration of "provender", from Vulgar Latin \*prōvenda, to provide. It refers to dry food for animals, although it can refer generally to food or provisions. It sounds like "provide" or "provision".



\*\*\*\*\*

**43:25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.**

\*\*\*\*\*

**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. The brothers are so worried about their situation, it never occurs to them as being rather strange that a governor of Egypt could remember the details of the family life of some foreigners who have been out of town for a year! Joseph met with a multitude of people daily, yet he remembered the details of a few Canaanite shepherds after a year?

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**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.**

**AV**

**ESV**

**LSB**

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.

30 Then Joseph hurried out, for his compassion grew warm for his brother, and he sought a place to weep. And he entered his chamber and wept there.

30 And Joseph hurried *out* for he was deeply stirred with compassion over his brother, and he sought *a place* to weep; and he entered his chamber and wept there.

**“bowels”** Neither the ESV or LSB do anything with the word, or even really translate it.

\*\*\*\*\*

**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.**

This is because the Hebrews eat the sheep which is worshipped by 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? There is no way this man could have guessed their birth order! Jesus knows more about the sinner than the sinner realizes. But Joseph is not ready to show his hand quite yet.

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**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 "five" is the Biblical number of death. Also, would the other brothers get jealous over Benjamin getting special treatment and attention, as they were jealous over Joseph's special attention and favor that he got from Jacob? Apparently, none of them got jealous. They were all jealous over Joseph being Jacob's favorite, which motivated their hatred toward him. But none of that jealousy was being directed toward Benjamin.

## **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.**

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**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? Joseph "framed" Benjamin. What will their reaction be when Benjamin is "found out"? If the brothers had examined their sacks before leaving, they would have seen the cup and avoided trouble. But after Joseph's performance who would have suspected the Governor of being up to anything?

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**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 indeed he divineth? ye have done evil in so doing.**

"The silver cup" would be a large cup like the mythological "Holy Grail," and it would be not only a drinking cup (vs. 5), but also a cup for telling the future, a kind of sterling silver "crystal ball." The word "**divineth**" (vs. 5) is like "St. John the Divine" (see title in original AV 1611) and matches the "divination" of Acts 16:16 and I Samuel 28:8. The custom was practiced universally by all nations and peoples, and it is still practiced universally. The modern equivalents are palmistry, divining by lines on the hand; phrenology, divining by marks on the head; astrology, divining by the positions of the Zodiac as they are related to days and months; necromancy, divining by summoning up the spirits of the dead (see Bishop Pike, 1968-69); fortune telling, by using a deck of cards or a crystal ball (see Jean Dixon, 1967-68); and the Ouija Board, divining by asking the spirits resident in wood for guidance. The author of this commentary will not go into a detailed analysis of any of these methods of divination, as all of them view the future from the Darwinian point of view. There is one "spirit" behind all divination where it prophesies of "peace on earth" and the progress of man beyond the year A.D. 3000. This spirit is not the Holy Spirit. It can be identified as extrasensory perception, psychosomatics, parapsychology, thought transference, or intuition; and it will still prophesy the same way. This spirit testifies that man has within him the mental capabilities to become God, that all men are brothers, that Christ was one in a series of "mediums" who grasped spiritual realities, and that blood atonement for sin is nonsense. The reader may classify any type of "divination," apart from the inspired prophecies recorded in the word of God, as unfruitful speculation. Merlin the magician had one of these cups; Nestor (according to Homer, 850 B.C.) had one; Alexander the Great had one; and there "is nothing new under the sun." In Anglican homes, the silver cup is given on the first birthday of each child, to this day (Peter Ruckman, *Bible Believer's Commentary on Genesis*, pages 773-774)."

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**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:**

They have done right (as Joseph!) and have been falsely accused (as Joseph!) and now are about to be arrested (like Joseph!) for something they didn't do (like Joseph!). They are going to get a taste of what Joseph has gone through over the last 20 years.

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**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.**

**“they rent their clothes”** They knew they were in big trouble!

\*\*\*\*\*

**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. See notes under Genesis 44:5.

\*\*\*\*\*

**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.**

“**iniquity**” is a string word to denote a serious or a gross sin, it is the word Judah uses to describe their sin of selling Joseph into slavery.

Judah now steps up and takes the point in the intercession. Reuben, as firstborn, should be the one pleading for Benjamin, but where is he? Why is he silent? Same for Levi and Simeon. All three men, especially Reuben, had been eclipsed by Judah. When “push came to shove”, all three men failed. But the next oldest brother, Judah, takes up the mantle and goes to bat for Benjamin, even offering to take his place. The Greater Son of Judah, Jesus Christ, also gave Himself for His brethren and for mankind as a whole.

“Note the confession: God had uncovered and found out their sin—not just Benjamin’s sin, but their sin, the sin for which they were all guilty. Judah was confessing that they were all guilty of sin, and God was now punishing them for it. God was punishing Benjamin, yes, but also punishing them for the sin they had committed in the past, the terrible sin of having sold their brother into slavery. Judah did not mention this sin publicly. That had already been done earlier in the presence of Joseph and his interpreter (Ge. 42:21-24). But the meaning of Judah’s confession is clear: God had uncovered the sins of all the brothers, and they were now ready and willing to bear God’s punishment. They were now ready to become the slaves of Joseph, all of them together, for they were all guilty before God (v.16) (*Preachers Outline and Sermon Bible*).”

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**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.**

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#### **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.**

Joseph’s anger was a burning anger. He was red-hot. Joseph must have put on a pretty good show in front of his brothers as he really was not angry, since he was the one who orchestrated this situation.

\*\*\*\*\*

**44:19 My lord asked his servants, saying, Have ye a father, or a brother?**

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**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". He thought Joseph to be dead but does not come out and say who was responsible for his 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.**

"Lad" Benjamin was a grown man with his own family at this time! But when you have multiple children, you usually think of your youngest like this, S/he will always be your "baby" even if they are 45 years old!

**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:**

**48:28 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 brothers 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.**

**AV**

**ESV**

**LSB**

29 And if ye take this also from me, and mischief befall

29 If you take this one also from me, and harm happens

29 'If you take this one also from me and harm befalls

him, ye shall bring down my gray hairs with sorrow to the grave.

to him, you will bring down my gray hairs in **evil to Sheol.**'

him, you will bring my gray hair down to **Sheol in evil.**'

**“grave”** The ESV and LSB have “Sheol in evil”.

**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.**

**“surety”** A pledge or formal promise made to secure against loss, damage, or default; a security. One who has made himself responsible for another; specifically, in law, one who has bound himself with or for another who remains primarily liable; one who has contracted with the creditor or claimant that he will be answerable for the debt, default, or miscarriage of another; one who enters into a bond or recognizance or other obligation to answer for another's appearance in court, or for his payment of a debt or his performance of some act, and who, in case of the principal's failure, can be compelled to pay the debt or damages; a bondsman; a bail.

The word came from the Middle English “surte”, from Old French, from Latin “sēcūritās”, from “sēcūrus”, sure.

**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. None of the brothers was about to abandon Benjamin but Judah was the one who was willing to put himself on the line and actually do something about it. John 15:13, **“Greater love hath no man than this, that a man lay down his life for his friends (or his brother!)”**.

After our relationship with Christ, our family is the most important relationship we have in this life. Family first. God made men to live both in nations and in families.

**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.**

And with this, Judah has completely broken Joseph. A truly repentant sinner, who stops trying to justify himself, gets more accomplished with God in five minutes that every program and preacher on Trinity Broadcasting Network can in a year.

**Spiritual Applications, Genesis Chapter 44**

We see Judah now having reached spiritual maturity of perfect. He is now ready to assume the responsibilities of hosting the Messianic tribe when offers himself as a substitute for Benjamin. Reuben would off his sons back in Genesis 42, but Judah offers himself, and this is a great type of the substitutionary work of Jesus Christ. The scene is classic and we see Joseph fighting back the tears at Judah's presentation. No one can read this passage without appreciating the emotions involved.



## **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.**

"No Bible believer who ever lived could fail to see in this scene the prophecy of Zechariah 12:10, 13:6, and Isaiah 61–64 fulfilled. For the sinner—don't forget the plan of salvation right through the story!—this is the time when Jesus Christ reveals Himself as the "friend of publicans and sinners" (John 15:15) and the "brother to all who obey him" (Mark 3:35) (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 784)."

\*\*\*\*\*

**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.

A. This is also seen in Zechariah 12:9-14 "**And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.**"

\*\*\*\*\*

**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.**

"I am Jesus, Whom you crucified" as in Zechariah 13:6 "**And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.**". He will say this to Israel at the Second Coming.

"**Come near to me**" Joseph is inviting his brothers to approach him and to give him a good, hard look. "Can't you see that it's me?"

\*\*\*\*\*

**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 (“**And we know that all things work together for good to them that love God, to them who are the called according to his purpose.**”). Joseph recognizes both the providence and the sovereignty of God. It was God Who moved the brothers to sell Joseph. It was God Who put him in Potiphar’s house and it was God who protected Joseph from the charge of rape. It was God who put Joseph in prison and then let him languish there for two years until the time was right for his promotion to the throne. Man may think he is responsible for the results of his actions, but Joseph recognizes God in all of it. This is something that is difficult for man to understand and recognize but it is true, and Christians must pray for this discernment.

\*\*\*\*\*

**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.

In the Midst of the Week of years (3½ years), we see the unveiling of Joseph to his brethren; this will happen in like manner, during the Tribulation, after the Antichrist offers up the abomination in the Holy of Holies (Daniel 9:27 “**And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**”).

\*\*\*\*\*

**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.**

Here the Sovereignty of God and the free will of man are both apparent as simultaneous, coordinate, intermingling acts in which neither loses its basic qualities. They seem to be opposites but they exist in a paradox.

When Christ reveals Himself to Israel at the Second Coming, He will also grant them a “great deliverance” from the Antichrist and will ensure Israel has a “posterity” in the earth in the Millennium and beyond.

**AV**

**ESV**

**LSB**

<b>7</b> And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.	<b>7</b> And God sent me before you to preserve for you a <b>remnant</b> on earth, <b>and to keep alive for you many survivors.</b>	<b>7</b> “So God sent me before you to establish for you a <b>remnant</b> in the earth <b>and to keep you alive for a great remnant of survivors.</b>
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“**posterity**” The ESV and LSB have “remnant”. “Posterity” has the idea of “Future generations, all of a person’s descendants.” I think “legacy” would be a good word, too. God is going to establish Israel that will exist for future generations. It is true that the Hebrew word here is Strong’s #7611 שְׂאֵרִית *she’êrîyth*, a remainder or residual (surviving, final) portion, that had

escaped, be left, posterity, remain(-der), remnant, residue, rest. But a “remnant” is not a good reading because Israel would not be a small nature in terms of population, based on the Abrahamic Covenant about his seed being greater in number than the sand of the seashore. Even when Israel went into Egypt, they became a great nation to the extent that the Egyptians feared them. This is a case where other Scripture must determine how to translate a word.

AV	ESV	LSB
7 And God sent me before you to preserve you a posterity in the earth, and to <b>save your lives by a great deliverance.</b>	7 And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors.	7 “So God sent me before you to establish for you a remnant in the earth and to keep you alive for a great <i>remnant</i> of survivors.

“**save your lives by a great deliverance.**” The ESV has “to keep alive for you many survivors.” And the LSB has “to keep you alive for a great *remnant* of survivors.” No deliverance? Just being “kept alive?” The Authorized Version is stronger and not as clumsy as the ESV and LSB.

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**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.**

“**So now it was not you that sent me hither, but God**” Joseph saw the hand of God in everything. Although his brothers sold him, Joseph says that God moved them to do so, so it was all in the plan of God to send Joseph into Egypt so that he could be in a position where he could preserve life during this famine. Joseph sees the providence of God in everything that happened to him and it takes a spiritually mature man to be able to do this.

However, if the action of the brothers was, shall we say, “pre-ordained”, are they still guilty? Can they be held responsible for their actions? Could they have changed their mind and not sold Joseph? Or did they have no choice? How much are we responsible and accountable for our actions if God pre-determines our actions like this? The Bible still puts the blame on the brothers even if God was behind it. As of right now, this is a theological knot I cannot untie.

“**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.

Joseph forgave his brethren. Jesus will forgive His brethren when they “**look on him whom they have pierced**” (Luke 23:34).

\*\*\*\*\*

**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:**

Joseph obviously had thought this out and planned this in advance, waiting for the right time to offer it to Israel. The anti-type here is Christ will offer Israel to live with Him in the Millennium, but not in Egypt, as Joseph did, which is a type of the world system. But Israel’s inheritance is

earthly in the Millennium and beyond. Did Joseph clear this with Pharaoh before he offered Goshen to his family? Did he have the authority to offer them that land without Pharaoh's permission? Joseph may have presented it to Pharaoh as "You have much cattle and my family are experienced with livestock. It is something most Egyptians don't like to do and many of them may not like living in Goshen. Why not let my family handle this?"

"Goshen was one of the most fertile regions in Egypt. It was excellent pasture and farming land. It was an area reserved for Pharaohs own livestock, an area where few if any Egyptian citizens were allowed to settle. Goshen would, therefore, give Israel plenty of room to grow and expand.

"Goshen was ideal as a home for Israel because shepherds were considered repulsive to the Egyptians. Israel would be segregated from the Egyptians, separated, living off by themselves. This would more easily protect Israel from following the worldly ways of the Egyptians and from intermarrying with them. Israel had to keep its godly and racial distinctiveness in order to fulfill God's great purpose for the nation. Joseph knew this, and no doubt, under God's guidance and direction, he laid the plans whereby the chosen family of God could be kept separate from the worldly Egyptians. The land of Goshen provided just the right place for Israel to stay true to God.

"Goshen was the ideal home for Israel for a third reason that is not mentioned in any Scripture but is clearly seen. Goshen was in the northeast region of Egypt, the land closest to Canaan, the promised land. Someday the family would be returning to the promised land. It would be far easier to walk across the border, so to speak, than to migrate across the land of Egypt from some distant region. (*Preacher's Outline and Sermon Bible*)."

\*\*\*\*\*

**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. There will come a time after the Abomination of Desolation where Israel will be so persecuted that they will need supernatural help to survive.

\*\*\*\*\*

**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. Joseph is also saying "it really is me saying these things and I have the authority and ability to do these things that I have promised."

\*\*\*\*\*

**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.**

Glory in Egypt, a type of the world. Even today, Jesus has some glory in this generation, but it is muted and hidden, only beheld by believers. But in the millennium, His glory will fill all the earth to see.

\*\*\*\*\*

**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.**

**“and after that his brethren talked with him”** They were catching up on years of family news.  
\*\*\*\*\*

**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.**

Joseph saved his entire family. Jesus said through Paul: **"All Israel shall be saved"** (Romans 11:26).

Pharaoh must have thought very highly of Joseph to allow his family to come live in Egypt under such generous terms.  
\*\*\*\*\*

**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.**

A new set of clothes was almost like currency. They were considered quite valuable and desirable. Benjamin got 5 new sets of clothes plus 300 pieces of silver since he was Joseph’s full-blood brother.  
\*\*\*\*\*

**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.**

**AV**

**ESV**

**LSB**

24 So he sent his brethren away, and they departed: and he said unto them, **See that ye fall not out by the way.**

24 Then he sent his brothers away, and as they departed, he said to them, “Do not quarrel on the way.”

24 So he sent his brothers away, and they departed. And he said to them, “Do not be stirred up on the journey.”

“**See that ye fall not out by the way.**” I would see this as “don’t get delayed or sidetracked on your journey” or possibly “Do not fear on your journey” or “You have no reason to fear” since they were going with an Egyptian caravan and there may have been soldiers accompanying them to protect them from robbers. The ESV has ““Do not quarrel on the way.” (Joseph knows his brothers. Eleven grown men, with their families, are going to have their nerves stretched and their tempers tested in a 250–280 mile trip) The LSB has “Do not be stirred up on the journey.”

**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.

These wagons would have been part of a caravan to help the elderly Jacob in his trip to Egypt. They would be moving a lot of material, plus all their cattle, so it was a major logistical operation. Military personnel may have been included to give additional protection.

**45:28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.**

**Spiritual Genesis, Chapter 45**

The “revelation” of Joseph to his brothers parallels the Revelation of Jesus Christ during the tribulation. Both are shocked into silence when they get the revelation, as they will say “We thought you were dead! We killed you!” Yet both Joseph and Jesus survived the plots and hatred of their brethren, only to be promoted to great glory. And both Joseph and Jesus forgave their brethren for the wrongs they committed against them, although both Joseph and Jesus put their brethren “through the ringer”, to bring them to the point where both would reveal themselves to them.





## **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 gotten into so much trouble there that Jacob wanted to verify that this really was the will of God. 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 divine visit in a night season.

A. Psalm 16:7 **"I will bless the LORD, who hath given me counsel: my reins also instruct me in the night seasons."**

B. Psalm 17:3 **"Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress."**

\*\*\*\*\*

**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 at 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.**

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**46:11 ¶ And the sons of Levi; Gershon, Kohath, and Merari.**

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**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 and resulting judgments. Hezron and Hamul take their place.

\*\*\*\*\*

**46:13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.**

Is this 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" figure 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.

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#### **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 that 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.**

It seems strange that in the middle of a famine that the Egyptians would allow foreigners to settle in their country like this. But Joseph was an important and an honored man in Egypt. Goshen was an area that was part of Egypt but not close to the major population centers of Egypt. The Hebrews could cultivate the area, provide livestock products and act as a buffer against any foreign invasions from Canaan.

\*\*\*\*\*

**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.

"Before doing this, he warns the boys to tell the truth about their occupation (shepherds and cattlemen) for the reasons mentioned under Genesis 43:32. Herodotus (ii, 47, 164) affirms that shepherds were treated with contempt throughout Egypt (see Wilkinson's Egyptians, London, 1837) and that artists, when depicting shepherds and "cowboys," often painted them as lame, poorly clad, or deformed. The abhorrence arose from the Hyksos (or "Shepherd Kings") who dominated Egypt from 2085–1825, supposedly. But the research work of Hislop (*The Two Babylons*, Loizeaux Bros., N.Y., 1916) would indicate that the real objection was the fact that the Hebrews sacrificed sheep and showed no respect for "sacred cows." An Egyptian cannot stand "the blood of the Lamb!" Not only is every sheep an abomination to an Egyptian, but so is every shepherd (see Gen. 46:34). Egypt is a type of the world, and this world never has had (and never will have) any use for the Good Shepherd (John 10:1–28) and "the Lamb of God which taketh away the sin of the world"! (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 801)."

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.

Joseph made a place for his family in Goshen, Jesus has gone to prepare a place for His people, also (John 14:1).

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### **Spiritual Applications, Genesis Chapter 46**

We can understand Jacob's reluctance to go to Egypt, even at Joseph's invitation and even after Jacob saw the wagons that Joseph had sent. God had promised Canaan to Abraham's family, not Egypt. And it appeared that God was telling Jacob to abandon Canaan, but this would only last about 400 years before his descendants would return to the land of promise under Joshua. We should always be hesitant to "go down to Egypt" (which is a type of this world system) unless we are directly led to do so by God. God had led Abraham and Isaac to dwell in Canaan and now God was moving Jacob to Egypt. God will move us around at times. We should always try to discern where God wants us and to stay there as long as God wants us to say. It is presumption to say "I am going to stay at this church (or in this location or ministry) until I die!" A good sentiment but it fails to account for changes and variations in the will of God for us over time. I came to Smyrna, Delaware in 1998, resolved to stay as long as God wanted me here. So far, here in 2022, it is 24 years. But I realize that God could move me tomorrow and I must be open to that if it is His will and if I have clear leading.



**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.**

Joseph was not ashamed of his brothers before Pharaoh. Jesus is also not ashamed to call us brethren.

A. Hebrews 2:11 **“For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,”**

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**47:2 And he took some of his brethren, even five men, and presented them unto Pharaoh.**

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**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. Keeping sheep was honorable and necessary in this day. 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.**

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**47:5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:**

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**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.

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**47:7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.**

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**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, especially if you ask this of a woman!

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**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.

This isn’t exactly an exciting testimony, full of spiritual victory, but it is honest. Jacob had a lot of trouble in his life and much it was his own fault. He was inconsistent in his spiritual walk with God. He relied on himself for too long. Jacob’s testimony is the testimony of a Christian who has planned his life instead of letting God plan it for him. And the worst enemy that God ever gave a Christian man was himself.

AV	ESV	LSB
9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage <i>are</i> 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.	9 And Jacob said to Pharaoh, “The days of the years of my <b>sojourning</b> are 130 years. Few and evil have been the days of the years of my life, and they have not attained to the days of the years of the life of my fathers in the days of their <b>sojourning</b> .”	9 So Jacob said to Pharaoh, “The days of the years of my <b>sojourning</b> are 130; few and evil have been the days of the years of my life, and they have not attained to the days of the years that my fathers lived during the days of their <b>sojourning</b> .”

The ESV and LSB have “sojourning” but “pilgrimage” is better.

Jacob was now 130 years old but his days were “few and evil”, regarding all the trials he went through. He realized he would not attain to the years of Abraham or Isaac.

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**47:10 And Jacob blessed Pharaoh and went out from before Pharaoh.**

The less is blessed of the better, as in Hebrews 7:7 **“And without all contradiction the less is blessed of the better.”**

“Now, at last, Jacob is what God wants him to be. There is no cringing and cowering in front of Pharaoh like there was before Esau (Gen. 33), there is no “buying of favors” with elaborate gifts (Gen. 32), and there is no slick scheme “cooked up” to get around Pharaoh. Jacob meets him “head on,” and assuming the role of the prophetic elder of the tribe, he gives a testimony and then places his hands on a king’s head and blesses him (vs. 10)! This is a long way from the Jacob of Genesis 30:37 and 32:7. Time and grace have done marvels for the old “supplanter,” and one may be sure that his hair is snowy white, like “the Ancient of days” (Dan. 7:9). Age has pinched wrinkles in his forehead and around his eyes, but the grace of God has converted those “crow’s feet” into marks of glory and has plowed his forehead with lines which say, “God has



gotten me through, in spite of myself and the Devil, and He will take me home the rest of the way!" (Rom. 8:34–39) (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 803)."

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#### **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.**

**"Rameses"** may have been another designation for Goshen.

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**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 Genesis 46:3.

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#### **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.

"Joseph devised six plans to meet the desperate needs of the Egyptian people (vv.13-26). The famine was severe: all of Egypt and Canaan were wasting away. There were no crops and no food to be found any place throughout all the land. The only food available was the food that Joseph had led the nation to store away in warehouses during the seven years of plenty. (See note—Ge.41:46-49 for more discussion.) Joseph devised six plans to save the people from starvation.

- 1) Plan one was to allow the people to purchase grain with money.
- 2) Plan two was to allow the people to purchase grain with their livestock (vv.15-17).
- 3) Plan three was to allow the people to swap their land and personal labor for grain (vv.18-20). Note that this proposal was made a year later and that it was made by the people themselves.
- 4) Plan four was to move the people into the cities for easier and more economical distribution of the food to them (v.21).
- 5) Plan five was to leave the priests alone, to let them keep possession of their land (v.22). Note that this was by order of Pharaoh himself, not by Joseph. Pharaoh needed the priests to give religious encouragement to the people during this most severe crisis. People tend to flock to their religious leaders and houses of worship in severe crises, especially when the crisis lasts on and on, year after year.
- 6) Plan six was to make a contract with the people that involved a generous tenant system (vv.23-26). The people were given seed to plant and harvest. In return for their labor,

they were to keep four-fifths (80%) and pay a tax of one fifth (20%) to the government.  
(*Preacher's Outline and Sermon Bible*)."

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**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.**

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**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.**

With no monetary instruments available as a medium of exchange, a barter system was established (Genesis 47:16-18). Land soon replaced animals as the medium of exchange. No money? Give your land to the state for food.

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**47:16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.**

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**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.**

The imposed by Joseph to control the impact of the famine, such as moving parts of the population into cities (Genesis 47:21) and demanding a 20% tax on crop yields (a double tithe, 47:24), did not affect his support among the people. approval ratings. The people understood that Joseph had not enriched himself at their expense as he was a honest and honorable man.

“servants” The LSB has “slaves” but the ESV has “servants”.

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**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.

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#### **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.**

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**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.

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**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.**

**“bowed himself”** The LSB adds “in worship” in italics.

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### **Spiritual Applications, Genesis Chapter 47**

Despite Joseph's urging at the end of Genesis 46, Jacob was not ashamed to tell Pharoah that he was a shepherd, even if they were despised by the Egyptians. Make no apology for your profession if it is an honorable one. Flipping hamburgers is honorable work if it is within the will of God.

In verse 9, Jacob speaks of his life as a pilgrimage. That it accurate, as we are taking a long journey, not really knowing where we are going except by faith. We also do not stop to rest very long in this world and in this life before continuing that journey.

## 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.**

Israel would be in-and-out of the land but the land grant is theirs forever, including into the Millennium and beyond. Simply because they were out of the land for period of their history does not mean God reversed or cancelled the land grant He promised to Abraham.

#### **AV**

#### **ESV**

#### **LSB**

**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.

**4** and said to me, 'Behold, I will make you fruitful and multiply you, and I will make of you a **company** of peoples and will give this land to your offspring after you for an everlasting possession.'

**4** and He said to me, 'Behold, I will make you fruitful and multiply, and I will make you an **assembly** of peoples, and I will give this land to your seed after you for an everlasting possession.'

**"multitude"** The ESV has "a company" and the LSB has "an assembly". In the light of the Abrahamic Covenant, "multitude" would be correct and the best reading.

**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 as sons #1 and #2. Jacob would adopt these sons of Joseph as his own.

**48:6 And thy issue, which thou begetttest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.**

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**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?**

Jacob (who was blind, Genesis 48:10) asked for identification of Joseph's sons before he would pronounce their blessings. Jacob may have remembered the time of blessing before his own father and the trick played on Isaac (Genesis 27).

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**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.**

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**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.**

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**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.

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**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.**

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**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.**

Jacob was doing this deliberately.

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**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,**

“the God which fed” God acted as a shepherd with Jacob during his life, protecting him, guiding him and feeding him.

\*\*\*\*\*

**48:16 The Angel which redeemed me from all evil, bless the lads; 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.**

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**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. God would bless the younger over the elder.

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**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).”

“**multitude of nations**” The LSB has “fulness of nations”. The ESV reads as the Authorized Version.

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**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.**

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**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.**

Joseph would get two Millennial portions when the land is allocated, according to Ezekiel 47:13 “Thus saith the Lord GOD; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph shall have two portions.”.





## **GENESIS CHAPTER 49**

### **151. Jacob and the Prophecies 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 befall 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*).”

“The deathbed scene of Genesis 49 far surpasses in importance, the deathbed scenes of Charlemagne, Washington, Lincoln, Pope John XXIII, Alexander the Great, Ludwig Von Beethoven, or General Stonewall Jackson. The deathbeds of the world’s famous men (Christian or non-Christian) are scenes of weeping, mourning, last wills and testaments, and sometimes bitter regret or cheerful encouragement (as the case may be). But few death beds in history (the Apostle Paul is an exception), outside of the scene of Matthew 27, can approach the significance of the death of “old man Jacob.”

Moses’ parting shot at Israel (Deut. 32–34) is of great prophetic importance, but in Genesis 49 Jacob covers both advents of the Lord Jesus Christ, points out the Antichrist, tells the future of the twelve tribes, locates the tribe which will rule, gives the nature of both advents and the two titles of the Messiah at both advents. That is, old man Jacob calmly lays out the details of history 3,680 years before they take place. Beside that kind of “prophesying,” Nostradamus, Jean Dixon, Edgar Cayce, and Mother Shipton have to “warm the bench” and watch the action. To fully appreciate the last statement, one must buy several books in the twentieth century which profess to be compendiums of prophecy or histories of prophecy. Not one book written on prophecy (which includes all the prognosticators), since 1920, even attempts to comment on Genesis 3, 49; Deuteronomy 18, 32; Judges 5; Psalm 89; 2 Samuel 23:2–7; Matthew 24; Luke 13; John 16, 17; Rev. 11, 13, 20; Isaiah 53, 66; Zechariah 14; or Acts 3. There are more detailed prophecies (which still lie in the future) in these eighteen passages than there are in the entire works of any three “prophets” in the twentieth century combined. And not one of the passages was written within 1900 years of the predicted event (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 821-822).”

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 was blind, but he could see far into the future and to the coming of the Lord. So many people with sight can't even see to the end of the day.

**"befall you"** Befall the sons of Jacob, or Israel, in the last days. The use of "befall" (definition below) implies that much of what would happen to the Sons of Jacob would be evil. They would have a hard go of it and most of their trouble would be self-inflicted through God's judgments on their sins and rebellion.

**"befall"** from the Old English "befeallan", from "be" = intense thoroughness and "feallan" = to descend from a high position to a low position. Thus, figuratively, "befall" means "the action of intense falling", usually referring to some form of evil (Steven J. White, *White's Dictionary of the King James Language*, volume 1, page 152)."

**"The last days"** refer to the days that precede the end of the Tribulation and the beginning of the Millennium.

In the New Testament, the **"last days"** is presented as:

1. 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 extend 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.
2. The phrase occurs 8 times in the Bible.
  - A. 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."**
    - i. An indefinite period of time
  - B. 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."**
    - i. Reference to the millennium
  - C. 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."**
    - i. Reference to the millennium
  - D. 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:"**
    - i. 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 in Zechariah 13:1-5 **"In that day there shall be a fountain opened to the**

house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive: But he shall say, I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth.”).

E. 2 Timothy 3:1 **“This know also, that in the last days perilous times shall come.”**

i. This is probably dealing with the last days of the Church Age, leading up to the rapture.

F. 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;”**

i. Since we are approaching Hebrews as a tribulational treatise (doctrinally), we will apply the “last days” in Hebrews as a tribulational reference.

ii. 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.

G. 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.”**

i. Unsure but it has a tribulation-type warning to it.

H. 2 Peter 3:3 **“Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,”**

i. 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*).”

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**49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.**

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A summary of Jacob's prophecies:

1. Reuben

- A. Unstable as water
- B. Will not excel

2,3. Simeon, Levi

- A. Instruments of cruelty
- B. Their anger is cursed
- C. They will be divided and scattered

4. Judah

- A. His brethren shall praise him
- B. His hand shall be in the neck of his enemies;
- C. His father's children shall bow down before him
- D. He is a lion's whelp
- E. He is gone up from the prey
- F. He stooped down
- G. He couched as a lion, as an old lion
- H. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;
- I. Unto him shall the gathering of the people be.
- J. He washed his garments in wine, and his clothes in the blood of grapes
- K. His eyes shall be red with wine, and his teeth white with milk.

5. Zebulun

- A. He shall dwell at the haven of the sea; and he shall be for an haven of ships
- B. His border shall be unto Zidon.

6. Issachar

- A. He is a strong ass couching down between two burdens:
- B. He saw that rest was good, and the land that it was pleasant; and bowed his shoulder bear and and became a servant unto tribute.

7. Dan

- A. He shall judge his people, as one of the tribes of Israel.
- B. He shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

8. Gad

- A. A troop shall overcome him: but he shall overcome at the last.

9. Asher

- A. His bread shall be fat, and he shall yield royal dainties.

10. Naphtali

- A. He is a hind let loose: he giveth goodly words.

11. Joseph

- A. He is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:
- B. The archers have sorely grieved him, and shot at him, and hated him:
- C. His bow abode in strength, and the arms of his hands were made strong by the hands of God
- D. God shall help him
- E. God shall bless him

12. Benjamin

- A. He shall ravin as a wolf
- B. In the morning he shall devour the prey
- C. At night he shall divide the spoil.

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**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.

**“beginning of my strength, the excellency of dignity, and the excellency of power”** These were Jacob's hopes for his firstborn son, but they never came to fruition because of Reuben's lack of character. What unrecorded mistakes did Jacob make in raising Reuben that caused these failures in his life?

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**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.**

AV	ESV	LSB
4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou <i>it</i> : he went up to my couch.	4 Unstable as water, you shall not have preeminence, because you went up to your father's bed; then you defiled it—he went up to my couch!	4 <b>“Uncontrolled</b> as water, you shall not have preeminence, Because you went up to your father's bed; Then you defiled <i>it</i> —he went up to my couch.

**“Unstable”** The LSB has “uncontrollable”. The ESV reads as the Authorized Version.

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. 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. Reuben did not have a strong character and did not have the convictions to be a good leader or example to his brothers.

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**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.

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**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.**

Jacob absolves himself from any connection with their crime (Genesis 49:6), making it impossible to suppose that Genesis 48:22 is a record of Jacob bragging about an attack on Shechem from Genesis 34.

**AV**

**ESV**

**LSB**

<b>6</b> 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.	<b>6</b> Let my soul come not into their council; O my glory, be not joined to their company. For in their anger they killed men, and in their willfulness <b>they hamstrung oxen.</b>	<b>6</b> “Let my soul not enter into their council; Let not my glory be united with their assembly; Because in their anger they killed men, And in their self-will <b>they hamstrung oxen.</b>
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**“they digged down a wall”** All the modern versions make absolute hash of the verse and they all assume it is a mistranslation in the Authorized Version.

1. “hamstrung oxen as they pleased”- New International Version
2. “they crippled oxen just for sport” New Living Translation
3. “in their willfulness they hamstrung oxen”- English Standard Version
4. “they hamstrung an ox”- New Kings James Version
  - A. So much for the NKJV being just a simple revision of the Authorized Version, when it carries the same error as all the modern versions do.
5. “in their self-will they lamed oxen”- New American Standard Bible, Amplified Version
6. “on a whim they hamstringing oxen”- Christian Standard Version
7. “you crippled cattle for no reason”- Contemporary English Version
8. “in their selfwill they houghed an ox”- English Revised Version

This reading seems to come from the corrupt “LXX” and all the modern versions picked it up. It would make more sense to destroy the wall and leave the city defenseless than to just hamstring some oxen. But why would they hamstring, or cut muscles and tendons of cattle, since lame cattle aren’t worth that much?

“Digging down a wall,” The expression “digged down a wall” is plainly the right expression for the acts of Genesis 34, and this is apparent from a study of the contexts of Psalm 7:15, 35:7; Ezekiel 12:5; Job 24:16 (!); and 2 Kings 19:24. In the Scriptures cited above is clearly an aggressive act of violence against someone else’s property, and it includes adultery.... (Peter Ruckman, *Bible Believer’s Commentary on Genesis*, pages 824-825).”

The Roman Catholic Rheims-Douay is close to the Authorized Version- “in their selfwill they undermined a wall.” That’s because it was translated close to the time that the Authorized Version was.

One way to really to damage to Shechem would be to tear down the wall and leave it defenseless to other unfriendly groups. And since Levi and Simeon killed the men, why do any damage to the cattle? They would have wanted the cattle unharmed to make a money on them if they sold them or if they decided to keep the cattle. Maiming them would make no sense. There is no record of anyone in Genesis 34 “houghing oxen” but Levi and Simeon did attack the city They “took their sheep, and oxen, and their asses...and all their wealth” (Genesis 34:27,28. They “houghed” nothing.

\*\*\*\*\*

**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.

**“I will divide them in Jacob, and scatter them in Israel.”** God is clearly speaking through Jacob here as thus was something that Jacob would have been unable to do himself.

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**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.

Jesus would come from the tribe of Judah. We would have expected Him to come from the tribe of the eldest, Rueben. But he went into his father’s “bed”, which disqualified him. Simeon and Levi would be next in birth order, but their anger disqualified them (Genesis 34:25). Judah is son number 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). 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.

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**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.

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**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:

A. In the crucifixion

1. John 12:32 “**And I, if I be lifted up from the earth, will draw all men unto me.**”

B. In the calling out of the church

1. Acts 15:14 “**Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.**”

C. In the restoration of Israel

1. Romans 11:24-28 “**For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.**”

D. In the conversion of the Gentile nations

1. Isaiah 2:1-5 “**Isa 2:1 “The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 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. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD.”**

2. Isaiah 11:1-11

3. Acts 15:17 “**That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.**”



**“Shiloh”** = rest-bringer of peace, referring to a man, the Lord Jesus Christ.

A. Peace is a man.

1. Micah 5:5 **“And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men.”**

B. For he is our peace.

1. Ephesians 2:14 **“For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;”**

C. He is King of peace.

1. Hebrews 7:2 **“To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;”**

D. Without Christ “there is no peace”.

1. Isaiah 57:21 **“There is no peace, saith my God, to the wicked.”**

E. Until He returns in the Second Advent, there will be no peace. The forecast for the western nations is war, rumors of war, and eventual obliteration.

1. Jeremiah 30:11 **“For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.”**

**AV**

**ESV**

**LSB**

10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him <i>shall</i> the gathering of the people <i>be</i> .	10 The scepter shall not depart from Judah, nor the ruler's staff from between his feet, <b>until tribute comes to him</b> ; and to him shall be the obedience of the peoples.	10 “The scepter shall not depart from Judah, Nor the ruler’s staff from between his feet, Until Shiloh comes, And to him <i>shall be</i> the obedience of the peoples.
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**“until Shiloh come”** is a phrase that comes under attack by the modern translations.

1. “Shiloh” is missing from the New International Version, the New Living Translation, the English Standard Version, the New King James Version, the New American Standard Version, the Christian Standard Version, the Contemporary English Version and the Rheims Douay Version. The ESV has “until tribute comes to him”.

2. The Amplified Version, the English Revised Version, the Legacy Standard Bible (which is a surprise) and the American Standard Version retain “Shiloh”.

“Observe the seven titles of Jesus Christ in the Pentateuch. He is:

1. The Rock (Deut. 32).

2. The Seed (Gen. 3).

3. The Sceptre (Gen. 49).

4. The Star (Num. 24).

5. The Shepherd (Gen. 49).

6. The Stone (Gen. 49).

7. Shiloh, “The Peace Bringer” (Gen. 49). (Peter Ruckman, *Bible Believer’s*

*Commentary on Genesis*, page 828).

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**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 (“**Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass**”) and Matthew 21:5 (“**Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass**”) that Jesus rode into Jerusalem to offer Israel the kingdom the first time.

Both advents are referenced here. The first one is the entry of Jesus into Jerusalem. The Second Advent is separated by the colon between these verses, a gap of 2000 years. That involves washing his garments in wine and in the blood of grapes.

A. Revelation 19:13,15 “**And he was clothed with a vesture dipped in blood: and his name is called The Word of God... And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.**”

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**49:12 His eyes shall be red with wine, and his teeth white with milk.**

Christ’s eyes will be read with fury at His second coming. The white teeth can go back to His description by the Shulamite in Song 5, as that is how the believers will see Him, all glorious and pure. The unsaved will only see His fury, anger and judgment at the second coming.

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**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. Israel was not primarily known as a nautical people but they did engage in maritime trade in 1 Kings 10:22 (“**For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.**”). Who knows how far Jewish sailors may have reached in their day?

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**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 33:18 (“**And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.**”), Issachar was to rejoice for his tents. He would seek the ease and comfort of compromise, especially in order to make money. They would be the kind to give up liberty for security. Many will trade liberty for security and that is what Issachar did. Their complacency would eventually cost them their freedom in Genesis 49:15.

AV	ESV	LSB
14 Issachar <i>is</i> a strong ass couching down between two burdens:	14 “Issachar is a strong donkey, crouching between the <b>sheepfolds</b> .	14 “Issachar is a strong donkey, Lying down between the <b>sheepfolds</b> .

“**burdens**” Both the ESV and LSB have “sheepfolds”.

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**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.**

**“servant”** The LSB has “slave” while the ESV agrees with the Authorized Version.

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**49:16 ¶ Dan shall judge his people, as one of the tribes of Israel.**

**AV**

**ESV**

**LSB**

16 Dan shall judge his people, as one of the tribes of Israel.	16 “Dan shall judge his people as one of the tribes of Israel.	16 “Dan shall render justice to his people, As one of the tribes of Israel.
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**“Dan shall judge his people.”** The ESV has the right reading but the LSB has “Dan shall render justice to his people”. This is NOT the meaning. Dan is the tribe of the Antichrist and he shall bring judgment to Israel during the Tribulation. Dan is judge but not in the sense of dispensing justice but in bringing judgment. This is a major blunder of the LSB.

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**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 so this tribe will go through the tribulation unsealed. 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. Daniel is the seventh son mentioned and we know that “seven” is God’s number. This “seven” being applied to Dan shows that the Antichrist will claim to be God, but he is an anti-God and anti-Christ, a false “seven” who will deceive many.

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.

1. Ezekiel 48:1,6 **“Now these are the names of the tribes. From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazarenan, the border of Damascus northward, to the coast of Hamath; for these are his sides east and west; a portion for Dan... And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.”**

**“adder”** The LSB has “horned snake”. “Adder” or the “viper” of the ESV is sufficient and better.

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**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.

AV	ESV	LSB
18 I have waited for thy salvation, O LORD.	18 I wait for your salvation, O LORD.	18 “For Your <b>salvation I hope, O Yahweh.</b>

**“waited”** The LSB has “hope”. The ESV reads as the Authorized Version, which is better.

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**49:19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last.**

AV	ESV	LSB
19 Gad, a troop shall overcome him: but he shall overcome at the last.	19 “ <b>Raiders shall raid Gad, but he shall raid at their heels.</b>	19 “ <b>As for Gad, raiders shall raid him, But he will raid <i>at</i> their heels.</b>

Let’s just say both the ESV and LSB scramble this verse and make it a mess.

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**49:20 ¶ Out of Asher his bread shall be fat, and he shall yield royal dainties.**

First prophecy of a king in Israel.

Also see Deuteronomy 33:24,25; “**Let Asher be blessed with children; let him be acceptable to his brethren and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be**”.

According to the text:

1. Asher will be wealthy and prosperous.
2. He must bring forth baked goods, pastries, and expensive foods for a king.
3. He must be accepted among the twelve tribes, in spite of the fact that there would be good reasons for the other ones to be jealous of him.
4. He must have access to oil deposits. There have been no large oil deposits found in Israel as of 2023, but they could be discovered any time!
5. He must be able to conquer his enemies and step on them.
6. He must be in good health till he dies, and his tribe must prosper as long as time run.

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**49:21 ¶ Naphtali is a hind let loose: he giveth goodly words.**

Joseph gets a lot of attention and accolades but his will not be the Messianic tribe.

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**49:22 ¶ Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:**

Joseph is engaged in a lot of fruit-bearing. “The spiritual application is that the fruit-bearing believer will be persecuted (2 Timothy 3:12) and will be hated (cf. Genesis 49:23 and John 16:1-4), but he will be helped by God (Genesis 49:25) and blessed by God (49:25) and strengthened

for spiritual combat (49:24) (Peter Ruckman, *Bible Believer's Commentary on Genesis*, page 837)."

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**49:23 The archers have sorely grieved him, and shot at him, and hated him:**

This could be tribulational. The Antichrist is portrayed as an archer (Revelation 6:2 "**And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer**") and he could make this tribe a special object of his attention and persecution in the tribulation. But historically, it would refer to the trials his brothers put him through, culminating in Joseph being sold into slavery.

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**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 adverbs are separated by the last comma in the verse.

**AV**

**ESV**

**LSB**

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty <i>God</i> of Jacob; (from thence <i>is</i> the shepherd, the stone of Israel:)	24 yet his bow remained unmoved; his arms were made agile by the hands of the <b>Mighty One of Jacob</b> (from there is the Shepherd, the Stone of Israel),	24 But his bow remained firm, And his arms were agile, From the hands of the <b>Mighty One of Jacob</b> , From there is the Shepherd, the Stone of Israel,
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"**mighty God of Jacob**" True that "God" is in italics so the verse reads "mighty...of Jacob." The ESV and LSB read "mighty One" of Jacob". The Authorized Version is more precise in identifying who this "One" is. The ESV and LSB capitalize "One" which would identify this as deity, but the Authorized Version leaves no doubt.

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**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:**

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**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.**

Joseph gets a greater blessing than any of the other patriarchs, even above Abraham, Isaac and Jacob. This promise of help in verse 25 must tie in with remarks under 23 where Joseph may be the most severely persecuted tribe in the tribulation. This makes sense if this tribe has blessing like those described here. No wonder the Antichrist will do his best to destroy this tribe, these blessings and this prophecy.

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**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. This one tribe (Judges 20:13,14 **"Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel: But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel"**) can beat the other eleven tribes in two major battles (Judges 20:21,25 **"And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men... And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword"**) and does it when they are outnumbered nearly eighteen to one (26,700 against 400,000). You did NOT want to mess with Benjamin as he would whip any force two or three times greater in number.

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**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.**

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**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,**

**"I am to be gathered unto my people"** A figure of speech for death, but Jacob would join his people after death in "Abraham's Bosom" that we see in Luke 16.

\*\*\*\*\*

**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.**

Jacob did not want to be buried in Egypt but he wanted to be buried with own people, 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 first and best 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.

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**49:31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.**

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**49:32 The purchase of the field and of the cave that is therein was from the children of Heth.**

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# **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 49 is similar to Deuteronomy 33 when it comes to prophecies of the twelve tribes. The chart below compares Jacob's prophecies with Moses' prophecies in Deuteronomy 33.

	<b>Jacob, Genesis 49</b>	<b>Moses, Deuteronomy 33</b>
Reuben	49:3,4 Unstable as water Will not excel	33:6 Let Reuben live, and not die Let not his men be few
Simeon	49:5-7 Instruments of cruelty Their anger is cursed They will be divided and scattered	
Levi	49:5-7 Instruments of cruelty Their anger is cursed They will be divided and scattered	33:8-11 Let thy Thummim and thy Urim be with thy holy one They shall teach Jacob thy judgments, and Israel thy law They shall put incense before thee, and whole burnt sacrifice upon thine altar.
Judah	49:8-12 1. His brethren shall praise him His hand shall be in the neck of his enemies; His father's children shall bow down before him He is a lion's whelp He is gone up from the prey He stooped down He couched as a lion, as an old lion The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; Unto him shall the gathering of the people be. He washed his garments in wine, and his clothes in the blood of grapes His eyes shall be red with wine, and his teeth white with milk.	33:7 Bring him unto his people Let his hands be sufficient for him
Zebulun	49:13 He shall dwell at the haven of the sea; and he shall be for an haven of ships His border shall be unto Zidon.	33:18,19 Rejoice in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of

		the abundance of the seas, and of treasures hid in the sand.
Issachar	49:14 He is a strong ass couching down between two burdens: 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.	33:18,19 Rejoice in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.
Dan	49:16-18 He shall judge his people He shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.	33:22 Dan is a lion's whelp He shall leap from Bashan.
Gad	49:19 A troop shall overcome him: but he shall overcome at the last.	33:20,21 Blessed be he that enlargeth Gad He dwelleth as a lion, and teareth the arm with the crown of the head. He provided the first part for himself, because there, in a portion of the lawgiver, was he seated; and he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.
Asher	49:20 His bread shall be fat, and he shall yield royal dainties.	33:24,25 Let Asher be blessed with children Let him be acceptable to his brethren, and let him dip his foot in oil. His shoes shall be iron and brass As his days, so shall his strength be.
Naphtali	49:21 He is a hind let loose: he giveth goodly words.	33:23 He is satisfied with favour, and full with the blessing of the LORD He will possess thou the west and the south.
Joseph	49:22-26 He is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: His bow abode in strength, and the arms of his hands were made strong by the hands of God God shall help him God shall bless him	33:13-17 Blessed of the LORD be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, And for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.



		His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.
Benjamin	49:27 He shall ravin as a wolf In the morning he shall devour the prey At night he shall divide the spoil.	33:12 The beloved of the LORD shall dwell in safety by him The LORD shall cover him all the day long, and he shall dwell between his shoulders.

### **Spiritual Applications, Genesis Chapter 49**

See how Reuben lost the birthright through presumption. As the eldest, he would have gotten a double portion of Jacob's inheritance and would have been expected to become the leader of the family. His should have been the Messianic tribe but he lost it through his lack of character. He turned out to be no sort of leader at all and must have been quite the disappointment to his father. He certainly did not exceed the accomplishments of his father. The Messianic honors fell to Judah, since Simeon and Levi were disqualified because of the fierceness of their anger.



**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.**

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**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 internal organs 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.

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**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.**

The Hebrews never embalmed their dead.

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**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.**

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**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.

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**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.**

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**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:**  
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**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.**  
\*\*\*\*\*

#### **154. Joseph Reassures His Brethren 50:15-21**

**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?

**“requite”** To make return for (something done or felt) in a similar or appropriate fashion, to avenge (an insult or wrongdoing). From Middle English requiten : re-, re- + quiten, to pay; see quit.]  
\*\*\*\*\*

**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.**  
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**50:18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.**

**“servants”** The LSB has “slaves” while the ESV reads as the Authorized Version.

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**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.**

Joseph's brothers fulfilled the Divine plan. Jesus' crucifiers fulfilled the determinate counsel of God (Acts 2:23 **“Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:”**).

\*\*\*\*\*

**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 (Luke 23:34 **“Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.”**).

Joseph loved his brothers to the end. Jesus loved His own, “loved them to the end” (John 13:1 **“Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.”**).

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### **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

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**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.

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**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. How negative! If Darwin was right, Genesis would have started in a coffin and ended up with some sort of utopia! But the Bible is primarily a negative book. Things start perfect then degenerate through sin to a "coffin in Egypt".

\*\*\*\*\*

"To the reader who has, under God, been helped and blest by this Exposition, we would say, Do everything in your power to make this work known to others. You owe it to your fellow-Christians so to do. Why should not many of them be instructed and gladdened, too? These books are not published as a commercial venture. The demand for this class of literature is tragically small. It takes from five to ten years to sell sufficient for the publisher to get back the bare costs of printing and binding. Nor is advertising of much avail. It is the personal word that counts. If you can do so conscientiously, earnestly recommend these volumes both by word of mouth and by letters, to your Christian friends, to your Pastor, to Sunday school teachers and other Christian workers. Bear them in mind when making a present to a friend. Another good way of interesting others is to loan your own copies, thus others may be induced to purchase for themselves.

And now, dear reader, my work in composing this commentary and yours in going through it (the first time, at least) is now finished; but there remains the improvement which ought to be made of it, and the account which must yet be given to God, for He "requireth that which is past" (Ecclesiastes 3:15). It is by attending to the former that we shall be prepared for the latter. I have not written for the sake of providing mere religious entertainment, and we trust that you have read with some higher motive than simply to fill in a few spare hours. Unless each of our hearts has been drawn out in warmer love, deeper devotion, and purer worship unto Him whose manifold glories give lustre to every page of Holy Writ; unless the result of our studies of John's Gospel leads both writer and reader to clearer visions of and more whole-hearted obedience unto the Word made flesh, our labors have been in vain (A. W. Pink, *Exposition of the Gospel of John*)."

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### **Spiritual Applications, Genesis Chapter 50**

From a garden to a coffin. That "little sin" of eating some fruit in Genesis 3 paid off in massive judgment that we still suffer from today. God had great plans for the human race but the sins of the generation of Noah, the generation of the Tower of babel and Nimrod, and the human race in general ruined it all. Now we fight a cursed earth to grow our bread and have to deal with the ever-intensifying depths of sin in our day. From joy in a garden to a lowland of sorrow, those are the fruits of sin.

### Archaic Words Defined

**“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). ”

**“asswaged”** This word is from the Old French “asouagier”, from a Latin “adsuaviare”, from “ads” 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). ” “The waters **assuaged**, the fountains... **stopped**, the rain...**restrained**, the waters...**returned**...the waters were **abated**...the waters **decreased** (Genesis 8:1-5). (Gail Ripplinger, *The Dictionary Inside the King James Bible*, page 31). ”

**“befall”** from the Old English “befeallan”, from “be” = intense thoroughness and “feallan” = to descend from a high position to a low position. Thus figuratively, “befall” means “the action of intense falling”, usually referring to some form of evil (Steven J. White, *White’s Dictionary of the King James Language*, volume 1, page 152). ”

**“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). It involves subtlety and deceit.

**“betwixt”** archaic for “between” or “between two people”, from the Middle English, from Old English betwux, from be- + -twux (akin to Gothic tweihnai, two each).

**“concubine”** is like a mistress, a woman who cohabits with a man without being legally married to him. In certain societies, such as imperial China, a woman contracted to a man as a secondary, or inferior wife, often having few legal rights and low social status. From the Latin concubīna : com-, com- + cubāre, to lie down. It can also refer to a whore.

**“confederate”** is from the Latin “confoederatus” to unite together with, associate with, meaning “to unite in a treaty or league”.

**“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).

**“enmity”** is to make an enemy, showing deep hatred. It is from the Latin “inimicitas”, “inimicus”, Old French “ennemistie”, all meaning “deep hatred, enemy”. “Enmity” is a feeling of deep hatred between two persons” (Steven J. White, *White’s Dictionary of the King James Language*, page 386). ” “It has letters like ‘enemy.’ EN like ‘in’ and ‘un’ is a prefix and a particle of negation; MITY comes from ‘amity’ meaning ‘friendship’. Therefore, it means ‘no friendship’ (Gail Ripplinger, *The Dictionary Inside the King James Bible*, page 86). ”

**“firmament”** The English is from the Latin “firmamentum”, meaning “strong, reliable” + “mentum= “chin”. It meant in classical Latin, “firmamentim” (literally “a strong chin”) 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 a “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 atmosphere 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).

**"husbandman"** "The word is formed from the word "husband", from the Old Norse "husbondi", originally referring to a landowning peasant or master of a house. "Hus" is the word for "house". A husbandman is a man who tills or cultivates the soil, a farmer (Laurence Vance, *Archaic Words and the Authorized Version*, page 187)."

**"iniquity"** is from the Middle English "iniquite", from Old French, from Latin "inīquitās", from "inīquus, unjust, harmful". It means something that is unequal, a lack of righteousness or justice, wickedness, sin.

**"meet"** comes from the Old English "gemaete", meaning "suitable" "Meet" is related to the word "mete". It means "proper, fitting, suitable, or becoming (Laurence Vance, *Archaic Words and the Authorized Version*, page 226)."

**"Milch"** is from the Middle English milche, from Old English -milce (in thrīmilce, May, month when cows can be milked thrice a day). "The 'ch' is pronounced like 'k', hence 'milch' is 'milk'. Other familiar words where 'ch' is pronounced as 'k' are 'Christ', 'Christian', 'scholar', 'architect' and 'anchor' (Gail Riplinger, *The Dictionary Inside the King James Bible*, page 142)."

**"provender"** from the Middle English "provender", from Old French, alteration of "provender", from Vulgar Latin \*prōvenda, to provide. It refers to dry food for animals, although it can refer generally to food or provisions. It sounds like "provide" or "provision".

**"rank"** "It is from the Old English "ranc" meaning "strong". "Ranc" is related to similar words in other ancient languages that meant "upright, slender or straight. To be "rank" is to be "full-grown, upright, robust, ripe, healthy or strong." "Rank" gradually came to mean "rancid or disgusting" due to its being confused with the French "rance", "musty" (Laurence Vance, *Archaic Words and the Authorized Version*, pages 282-283)."

**"requite"** To make return for (something done or felt) in a similar or appropriate fashion, to avenge (an insult or wrongdoing), recompense. From Middle English requiten : re-, re- + quiten, to pay.

**"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".

**"shoelatchet"** something similar to a shoe-lace that helps to keep your shoes on your feet.

**"subtil"**, archaic spelling of "subtle", meaning wise, crafty, fine or delicate, difficult to perceive or understand, mysterious, insidious in operation, elusive, mental keenness. It came from the Latin "subtilis, "fine, thin", Old French "soutil", Middle English "sotil". "The prefix 'sub' means 'below' and 'tile' means 'cover'. There fore 'subtil' means 'under cover' (Gail Riplinger, *The Dictionary Inside the King James Bible*, page 206)."

**"surety"** A pledge or formal promise made to secure against loss, damage, or default; a security. One who has made himself responsible for another; specifically, in law, one who has



bound himself with or for another who remains primarily liable; one who has contracted with the creditor or claimant that he will be answerable for the debt, default, or miscarriage of another; one who enters into a bond or recognizance or other obligation to answer for another's appearance in court, or for his payment of a debt or his performance of some act, and who, in case of the principal's failure, can be compelled to pay the debt or damages; a bondsman; a bail.

The word came from the Middle English "surte", from Old French, from Latin "sēcūrītās", from "sēcūrus", sure.

**"victuals"** Southerners and Mountaineers corrupt this to "vittals". It comes from a French word "vitaille" meaning "food". The Latin 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)."

**"ward"** Old English weard, weardian 'keep safe, guard,' of Germanic origin; reinforced in Middle English by Old Northern French warde (noun), warder (verb) 'guard,' variants of Old French garde, garder. "'To ward' is now the French 'guard', where the silent 'u' becomes 'w' and the 'g' is added. It is still seen in 'ward off', 'warden', 'ward of the court', 'hospital ward', 'political ward' and 'toward' (Gail Riplinger, *The Dictionary Inside the King James Bible*, page 227)."

**"waxen"** is from the Old English "weaxan", meaning "to grow fat".



## **The Errors of Replacement Theology (given in the light of the Abraham Covenant, as presented in Genesis)**

Sources:

*A Refutation of Replacement Theology*, March 1, 2018, by David Cloud  
[https://www.wayoflife.org/reports/a\\_refutation\\_of\\_replacement\\_theology.php](https://www.wayoflife.org/reports/a_refutation_of_replacement_theology.php)

*Proof Texts of Replacement Theology*, December 11, 2017 by David Cloud,  
<https://www.wayoflife.org/reports/proof-texts-of-replacement-theology.php>

*The Coming Apocalypse* by Renald Showers

*The Error of Replacement Theology*, Clarence H. Wagner, Jr.

Plus original material by the author, Dr. John Cereghin

Replacement Theology (also called Supersessionism) is the doctrine that the church has replaced Israel in God's plan and that the Church is now Israel. This is held by many Protestant groups, Puritans, Amillennialists, Postmillennialists, non-dispensationalists, the Roman Catholic Church and the self-styled "New IFB", the cult led by Steven Anderson of Phoenix, Arizona.

Any commentator who sees the Church in the Old Testament prophets (especially Isaiah 40-66) holds to some form of Replacement Theology. The *Thompson Chain Reference Bible* is guilty of this. On the chapter and page headings in the Prophets, Thompson often makes the prophecies refer to the Church and not to Israel.

Replacement Theology was introduced to the Church shortly after Gentile leadership took over from Jewish leadership. It's main teachings are:

1. Israel (the Jewish people and the land) has been replaced by the Christian Church in the purposes of God, or, more precisely, the Church is the historic continuation of Israel to the exclusion of the former.
2. The Jewish people are now no longer a "chosen people." In fact, they are no different from any other group, such as the English, Spanish, or Africans.
3. Apart from repentance, the new birth, and incorporation into the Church, the Jewish people have no future, no hope, and no calling in the plan of God. The same is true for every other nation and group.
4. Since Pentecost of Acts 2, the term "Israel," as found in the Bible, now refers to the Church.

The promises, covenants and blessings ascribed to Israel in the Bible have been taken away from the Jews and given to the Church, which has superseded them. However, the Jews are subject to the curses found in the Bible, as a result of their rejection of Christ.

### **Verses showing that God will never cast away His people Israel**

1. **Leviticus 26:44** And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God.
2. **Jeremiah 30:11** For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

**3. Romans 11:2 I say then, Hath God cast away his people? God forbid. For I also an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew.**

**4. 1 Corinthians 10:32- Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God.**

A. If God was done with Israel, then why does Paul mention Israel as a separate entity?  
5. A literal interpretation of all the Old Testament prophets and the Book of Revelation makes it clear that after the Rapture, God returns to Israel and starts dealing with them again (which He stopped doing in A.D. 70 after the destruction of the Temple). He calls out 144,000 literal Jews in Revelation 7 and we know they are literal Jews as their tribes are mentioned.

6. Where in Scripture does it say that the covenants to Israel have either been nullified or transferred to the Church? Has the Abrahamic Covenant ended? Or have the Kingdom Promises been transferred to the Church? No verse of Scripture gives any indication of this.

7. The resurrection of the modern nation of Israel in 1948 is also strong proof that God is not finished with Israel. Here is a nation that had its capital and temple destroyed by the Romans in A.D. 70 and the people driven from the land. Yet for 1,900 years, they maintained their culture, religion and language in their exile. In 1948, God did the unthinkable and re-established them in their own land. If God was finished with Israel, why would God go through all the trouble to re-establish the nation?

### **History of the teaching:**

In the first century AD, the church was well-connected to its Jewish roots, and Jesus did not intend for it to be any other way. Jesus was Jewish and the basis of His teaching is consistent with the Hebrew Scriptures. In Matthew 5:17-18 He states: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished."

Separation between Judaism and Christianity began as a result of religious and social differences. There were several contributing factors: 1) the Roman intrusion into Judea, and the widespread acceptance of Christianity by the Gentiles, complicated the history of Jewish Christianity; 2) the Roman wars against the Jews not only destroyed the Temple and Jerusalem, but also resulted in Jerusalem's relinquishing her position as a center of Christian faith in the Roman world; and, 3) the rapid acceptance of Christianity among the Gentiles led to an early conflict between the Church and Synagogue. Paul's missionary journeys brought the Christian faith to the Gentile world, and as their numbers grew, so did their influence, which ultimately disconnected Christianity from its Jewish roots.

Many Gentile Christians interpreted the destruction of the Temple and Jerusalem as a sign that God had abandoned Judaism, and that He had provided the Gentiles freedom to develop their own Christian theology in a setting free from Jerusalem's influence. After the Second Jewish Revolt (AD 133-135) put down by the Roman Emperor Hadrian, theological and political power moved from Jewish Christian leaders to centers of Gentile Christian leadership such as Alexandria, Rome, and Antioch.

As the Church spread within the Roman Empire, and its membership grew increasingly non-Jewish, Greek and Roman thought began to creep in and completely change the orientation of Biblical interpretation through a Greek mindset, rather than a Jewish or Hebraic mindset. This would later result in many heresies, some of which the Church is still practicing today.

Once Christianity and Judaism began to take separate paths, the chasm became wider and wider. Judaism was considered a legal religion under Roman law, while Christianity, a new religion, was illegal. As Christianity grew, the Romans tried to suppress it. In an attempt to alleviate this persecution, Christian apologists tried in vain to convince Rome that Christianity

was an extension of Judaism. However, Rome was not convinced. The resulting persecutions and frustration of the Christians bred an animosity towards the Jewish community, which was free to worship without persecution. Later, when the Church became the religion of the state, it would pass laws against the Jews in retribution.

As the apostasy grew during the early centuries after the apostles during the era of the "church fathers," the clear apostolic teaching about Israel was rejected. Following is a brief survey of this from *The Coming Apocalypse* by Renald Showers:

1. Quotes from the Church Fathers

a. Justin Martyr (AD 100-166), in *Dialogue of Justin Martyr with Tropho a Jew*, said that Christians 'are the true Israelitic race.' He also asserted that the biblical expression 'the seed of Jacob' now referred to Christians, not Jews.

b. Tertullian (160-220) wrote an anti-Semitic discourse titled *An Answer to the Jews*.

c. Origen's (185-254) allegorizing method of interpretation permitted him to read almost any meaning he desired into the language of the Bible. It allowed him to claim that the word Israel in the Bible can mean the church, not national Israel.

d. Cyprian (195-258) wrote *Three Books of Testimonies against the Jews*. He stated that in this work, he 'endeavoured to show that the Jews, according to what had before been foretold, had departed from God, and had lost God's favour, which had been given them in past time, and had been promised them for the future; while the Christians had succeeded to their place. Like Tertullian, he interpreted God's statements to Rebekah concerning the twins in her womb (Ge. 25:23) allegorically Esau representing the Jews and Jacob representing the Christians. The implication is that the Christians have inherited the birthright that the Jewish people have forfeited. He declared, 'The Gentiles rather than the Jews attain to the kingdom of heaven.

e. Constantine (272-337), the first Roman emperor to declare himself a Christian, became sole ruler of the entire empire in AD 323. He began an increasingly hostile policy toward the Jews. In 329 'the death penalty was ordained for those who embraced the Jewish faith, as well as for Jews versed in the Law who aided them.'

i. In AD 306, Constantine became the first Christian Roman Emperor. At first, he had a rather pluralistic view and accorded Jews the same religious rights as Christians. However, in AD 321, he made Christianity the official religion of the Empire to the exclusion of all other religions. This signaled the end of the persecution of Christians, but the beginning of discrimination and persecution of the Jewish people. Already at the Church Council in Elvira (Spain) in AD 305, declarations were made to keep Jews and Christians apart, including ordering Christians not to share meals with Jews, not to marry Jews, not to use Jews to bless their fields, and not to observe the Jewish Sabbath.

ii. In AD 321, Constantine decreed all business should cease on "the honored day of the sun." By substituting Sunday for Saturday as the day for Christian worship/rest, he further advanced the split. This Jewish Sabbath/Christian Sunday controversy also came up at the first real ecumenical Council of Nicea (AD 325), which concluded Sunday to be the Christian day of rest.

f. Sylvester, bishop of Rome from 314-335, incited the inhabitants of the Roman Empire against the Jews.

g. John Chrysostom (347-407) delivered messages *Against the Jews*.

- h. Ambrose (340-397) used the Jewish people as 'a type of the infidel.' He regarded the Jewish soul to be 'irrevocably perverse and incapable of any good thought' and asserted that 'burning a Jewish synagogue was not a crime.'
  - i. Hilary of Poitiers (AD 291-371) wrote: "Jews are a perverse people accursed by God forever."
  - j. Gregory of Nyssa (died AD 394), Bishop of Cappadocia: "the Jews are a brood of vipers, haters of goodness..."
  - k. Jerome (AD 347-407) describes the Jews as "... serpents, wearing the image of Judas, their psalms and prayers are the braying of donkeys."
  - l. Augustine (354-430) influenced the future direction of organized Christendom more than any person since the apostle Paul. Augustine's *Tract Against the Jews* was so influential that derogatory arguments against Jewish people throughout the Middle Ages were usually called 'Augustinian.' Augustine applied the allegorical method of interpretation to the prophets and Revelation. He interpreted the first resurrection and millennium of Revelation 20 as salvation of the soul at the new birth. Augustine developed the idea that the church is the kingdom of God foretold in such Scriptures as Daniel 2 and 7 and Revelation 20. In *The City of God*, Augustine was the first person to teach that the organized catholic church is the Messianic kingdom and that the Millennium began with the first coming of Christ. 'Therefore the Church even now is the kingdom of Christ, and the kingdom of heaven. Accordingly, even now His saints reign with Him.'
  - m. Cyril, bishop of Alexander (378-444) drove the Jews from the city. 'He assembled the Christian mob, incited them against the Jews by his excessive fanaticism, forced his way into the synagogues, of which he took possession for the Christian,' and handed over the Jews' property 'to be pillaged by the mob, ever greedy of plunder.'
  - n. In the early 4th century, Eusebius wrote that the promises of the Hebrew Scriptures were for Christians and not the Jews, and the curses were for the Jews. He argued that the Church was the continuation of the Old Testament and thus superseded Judaism. The young Church declared itself to be the true Israel, or "Israel according to the Spirit," heir to the divine promises. They found it essential to discredit the "Israel according to the flesh" to prove that God had cast away His people and transferred His love to the Christians.
2. Imperial Rome, in AD 313, issued the Edict of Milan, which granted favor to Christianity, while outlawing synagogues. Then, in AD 315, another edict allowed the burning of Jews if they were convicted of breaking the laws. As Christianity was becoming the religion of the state, further laws were passed against the Jews:
- a. The ancient privileges granted to the Jews were withdrawn.
  - b. Rabbinical jurisdiction was abolished or severely curtailed.
  - c. Proselytism to Judaism was prohibited and made punishable by death.
  - d. Jews were excluded from holding high office or a military career.
- These and other restrictions were confirmed over and over again by various Church Councils for the next 1,000 years.
3. This became the official doctrine of the Roman Catholic Church. The view that God is finished with Israel was behind the persecution of Jews by the Catholic churches, such as during the Crusades.
4. Replacement Theology was brought out of Rome by the Protestants in the 16th to 18th centuries. Martin Luther became extremely anti-Jewish toward the end of his life and called for the princes to persecute them and mobs to set upon them, 'even as Moses did, who slew three thousand of them in the wilderness.' He called for their synagogues to be destroyed, their houses pulled down, and their books burned.

5. Covenant Theology also adopted Replacement Theology within its theological system. It taught that since Israel rejected Christ as Messiah, God has forever rejected the nation of Israel as His people and replaced Israel with the Church. The Church is now the Israel of God and inheritor of the blessings God promised to national Israel. Thus, most Protestant churches hold the same doctrine that the Roman Catholic Church does in regards to the Jews.

Most of this doctrine came from frustration over Jewish persecution of the Church and their later rejection to convert to the Gospel. Since they refused to convert to Scripture, the idea was that God must have rejected them and if He did, then the Church must have replaced Israel.

### **Proof Texts Considered**

Replacement Theology takes a few verses out of context to try to establish their doctrines.

#### **1. Matthew 21:43 - Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**

A. If this verse were isolated, it could teach that God was finished with Israel and that the church has replaced Israel, but it cannot possibly teach that since Christ Himself said that He is not finished with Israel. He said they would not see Him TILL they repent (Matthew 23:39).

B. Jesus says that the Kingdom of God shall be taken away from the nation of Israel, NOT the Kingdom of Heaven. Some of the spiritual aspects of the Kingdom would be taken away from Israel during the Church Age as they continue in their blindness, but the Lord never said anything about the Kingdom of Heaven (the literal and political Kingdom which is instituted after Revelation 19) would ever be taken away from Israel. Since most who hold to Replacement Theology are reject a dispensational understanding of Scripture, they miss the distinction between the Kingdom of God and the Kingdom of Heaven and many do not even believe in a literal Millennial kingdom.

#### **2. Acts 1- Christ taught that the kingdom of Israel will be restored.**

A. Christ had taught the disciples about was the kingdom that was promised in Old Testament. He had not taught them that the Church has replaced Israel, because just before He ascended, the disciples asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). They believed that Israel's kingdom would be restored, they just didn't know when. Christ's reply makes it clear that they were all on the same page about the future of Israel's kingdom. He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power." (Acts 1:7,8).

B. If the disciples had still misunderstood Christ's teaching about Israel's kingdom, this would have been the perfect time to have corrected their thinking. But Christ didn't say, "You are confused; there is no restoration of Israel's kingdom." Instead, He told them that the timing of the re-establishment of the kingdom is God's business, and they need to focus on their own business in this present time, which is preaching the gospel to the ends of the earth.

#### **3. Romans 2:28-29 - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.**

A. Paul was showing the Jews of his day that their outward conformity to the law was not true righteousness and could not save them. Romans 2:28-29 is a simple statement that the true Jew, meaning the Jew that pleases God, the Jew that God intended when He made the Jews, is not one who merely observes the outward rituals of the Old Testament. Rather, he is one who is circumcised in the heart and loves God and His Word, as Abraham, Samuel, David, Deborah, Jeremiah, and Mary and Joseph.

B. This is not saying that an unsaved Jew is not a Jew or that unsaved Israel is not Israel. It is certainly not saying that a Christian is the true Jew and that the Church is Israel. All such things have to be read into the passage.

**4. Romans 9:6 - Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel.**

A. The context of this statement is found in Romans 9:1-8. Paul is expressing his love for Israel even in her unbelieving condition. He recounts her great benefits in having the covenants and the law and the fathers and chiefly as being "of whom as concerning the flesh Christ came."

B. Since the question would arise how could God's promises to Israel be reconciled with her present rebellion, Paul answers this. He says, "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel." He is simply saying that a Jew is not saved because he is born into Israel and is of the physical seed of Abraham. Just because someone is born into Israel or converts to Judaism doesn't mean he automatically inherits the promises of God. The promises of God are not through the law of Moses.

C. Paul proves this by pointing out that not all of Abraham's children inherited his promises (Romans 9:6-8). This is what Paul had already stated in Romans 2:28-29.

D. In this passage, Paul uses the term "Israel" in two ways. First, he uses it to refer to all Jews and to all the nation Israel (Romans 9:4). Then he uses it to refer to the true Israel which is the saved Israel (Romans 9:6).

E. Romans 9:6 does not say that a Jew is not a Jew or that an Israelite is not an Israelite. It is not saying that the true Israel consists of New Testament Christians. Paul says nothing here about the church replacing Israel. He is simply explaining what a true Israelite or Jew is before God. He is saying that salvation is not by being a physical descendant of Abraham.

**5. Romans 11:16-24 - For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"**

A. This passage is used by those who hold to Replacement Theology to teach that the Church and Israel are one tree. But the context of Romans 11 itself teaches that the Church is not Israel and that Israel has a future in God's plan and that her Old Testament covenants will be fulfilled.

B. Romans 9:15 says that as there is a casting away of Israel, which is what we see in the current dispensation, so there will be a receiving of Israel which will be associated with the resurrection of the dead (Romans 11:15).

C. What we see in Romans 9:16-24 is that the Church, though different from Israel, is closely associated with Israel (Romans 11:16-24). The root is not Israel herself. The root is Abraham's covenant and Abraham's Seed Jesus Christ. Both the church and Israel are connected with this Root. There is one tree but different branches. An Old



Testament saint like Samuel and a New Testament saint like Apollos are both children of Abraham, one literally and one spiritually. Some of the natural branches growing from the root were broken off because of unbelief, and when they repent they will be grafted back in.

D. In Romans 9:25-27, Paul summarizes the issue of the Church and Israel. Israel is in spiritual blindness today, and that is what we see in modern Israel, but God isn't finished with blind Israel. She will be saved and converted, and God's covenants with her will be fulfilled. Words could not be plainer. When Paul says that "all Israel shall be saved," he is referring to Israel as a whole Israel and not to every Israelite. This is clear in comparing Scripture with Scripture. All Israel will be saved in the sense of the 12 tribes. Ezekiel tells us that God will restore Judah and Israel and they will be one (Ezekiel 37:15-20). But Zechariah tells us that only one-third of individual Israelites living in that day will be converted (Zechariah 13:8,9). Paul stated that a remnant of Israel will be saved (Romans 9:27).

**6. Galatians 3:16 - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.**

A, Paul taught that Abraham's covenant is fulfilled in and by Christ. He is the promised Seed. He inherits the promises and distributes the blessings. But Paul nowhere says that Jacob's seed, the 12 tribes of Israel, have ceased to be the seed of Abraham. In the context, he is contrasting the covenant of Abraham with the covenant of Moses. He is proving that the law of Moses was temporary, and the blessing of Abraham and the salvation of God does not come through the law of Moses. It comes through Jesus Christ. See Galatians 5:17 - And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

**7. Galatians 3:26-29 - For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.**

A. This passage is speaking about Christ and those who are in Christ. In Christ there is neither Jew nor Greek. All are saved the same way and all become part of the same body today. But this passage does not say that there is no Jew or Greek today. There are still Jews and Greeks in the flesh, but they must be saved in the same way through faith in Jesus Christ. Paul made this clear elsewhere, when he said that the gospel was to be preached to "the Jew first, and also to the Greek" (Romans 1:16) and when he divided men into three major groups: Jew, Gentile, and the church of God (1 Corinthians 10:32).

B. New Testament believers are the seed of Abraham in Christ (Galatians 3:7). They are the children of God. But they are not the nation Israel and they have not replaced the nation Israel, and God is not finished with the nation Israel.

**8. Galatians 4:21-26 - Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all.**

A. The allegory of Galatians 4 cannot support the allegorical interpretation of prophecy, because Paul never interpreted Bible prophecy allegorically, always literally. He

described a literal tribulation (1 Thessalonians 5:1-3), a literal Antichrist (2 Thessalonians 2:8-12), a literal resurrection (1 Corinthians 15), a literal return of Christ with His saints (1 Thessalonians 3:13; 4:14), a literal kingdom to come (2 Timothy 4:1), a literal fulfillment of national Israel's promises (Romans 11:25-27).

B. Paul's allegory is different from the allegorical method of interpreting prophecy, because in Galatians 4 Paul assumes the literal existence of Hagar, Sarah, Mount Sinai, Jerusalem, etc. He cites them as allegories only for the purpose of illustration. Those who interpret prophecy allegorically, though, say that Zion is not Zion and that the 144,000 in Revelation 7 is not 144,000 and that the 1,000 years in Revelation chapter 20 is not 1,000 years. This is not what Paul was doing in Galatians 4.

**9. Galatians 6:15-16 - For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.**

A. Those who believe in salvation by grace through Christ Jesus are the ones who are accepted by God and are the true Israel. Paul is saying here the same thing as he said in Romans 2:28-29; 9:6. This is not to say that an unsaved Jew is not a Jew or that unsaved Israel today is not Israel or that the church is Israel. Only by isolating Scripture and proof texting and spiritualizing that which can only be literal can one come to such conclusions.

B. Paul is using the term "Israel" in a different and broader way than he usually does, but elsewhere he plainly says that Israel is Israel and Jews are Jews. He taught that a remnant of Israel will be saved (Romans 9:27) and that God's covenants with her will be fulfilled (Romans 11:25-27).

**10. Philippians 3:3 - For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.**

A. New Testament saints are the true circumcision, meaning they fulfill the true spiritual meaning of circumcision, which points to the circumcision of the heart, to knowing and loving God from the heart, to a rejection of self-righteousness for the true righteousness in Christ, rather than mere external ritual and confidence in religion and ritual.

B. The verse does not say that New Testament believers have become the true Israel and replaced Israel. It doesn't say that God's covenants with Israel are fulfilled in the church.

### **Why We Don't Use "Yahweh" as a Name For God**

Many commentaries on Genesis will translate the tetragrammaton "YHWH/JHVH" as "Yahweh". Older writers generally used "Jehovah". The Legacy Standard Bible (which we cite a number of times in this commentary) deliberately used "Yahweh". Their reasoning is:

"Traditionally, the translation "God" renders the Hebrew word Elohim. Likewise, the word "Lord" is a translation of Adonai. In the LSB, God's covenant name is rendered as Yahweh, as opposed to LORD. The meaning and implication of this name is God's self-deriving, ongoing, and never-ending existence. Exodus 3:14–15 shows that God Himself considered it important for His people to know His name. The effect of revealing God's name is His distinction from other gods and His expression of intimacy with the nation of Israel. Such a dynamic is a prevalent characteristic of the Scriptures as Yahweh appears in the OT over 6,800 times. In addition to Yahweh, the full name of God, the OT also includes references to God by a shorter version of His name, Yah. By itself, God's name "Yah" may not be as familiar, but the appearance of it is recognizable in Hebrew names and words (e.g. Zechar-iah, meaning Yah remembers, and Hallelu-jah, meaning praise Yah!). God's shortened name "Yah" is predominantly found in poetry and praise."  
(<https://lsbible.org/faqs/>)

This is just another reason why Bible-Believing Christians should reject the Legacy Standard Bible.

We've never liked the use of "Yahweh" as it is preferred by liberals and is generally avoided by conservatives and fundamentalists, who tend to use "Jehovah".

Gail Riplinger lays out issues with "Yahweh":<sup>1</sup>

"Thousands of years ago, perhaps 3,600, the name JEHOVAH was given by God to Moses. It is seen first in Genesis 2:4 in the Hebrew Old Testament and translated in Exodus 6:3 in the KJV. In his scholarly book, *A Dissertation Concerning the Antiquity of the Hebrew Language, Letters, Vowel-Points and Accents*, John Gill (1697-1771), eminent theologian and writer, documents the use of the very name JEHOVAH from before 200 B.C. and throughout the centuries of the early church and the following millennium. The Hebrew's Mishna allowed the name as a salutation (Berachoth, ix, 5); according to Thamid, the priests in the temple could use the true name, but those in the country could only use Adonai (vii, 2); Maimonides said the name was used by the priests in the sanctuary and on the Day of Atonement (Moreh Nebukim, I, 61, and "Yad chasaka," xiv, 10). Even commentators such as Nicholas of Lyra, Tostatus, Cajetan, and Bonfrere defended the pronunciation 'JEHOVAH' as received by Moses on Mt. Horeb. The name is found in the writings of Raymund Martin in the 1200s and Porchetus in the 1300s. Theodore Beza, Galatinus, and Cajetan, among many others, use it in the 1500s. Scholars such as Michaelis, Drach and Stier proved the name as the original. The 1602 Spanish Bible uses the name lehova and gave a lengthy defense of the pronunciation Jehovah in its preface. In "the 17th century the pronunciation JEHOVAH was zealously defended by Fuller, Gataker, Leusden and others, against the criticisms..."

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<sup>1</sup> Riplinger seems to be one of the few orthodox writers who deals with this subject, but even then, she only deals with it in her book *In Awe of Thy Word*, but in none of her other books. Since it has New Age and pagan backgrounds, you would think the subject would have gotten a treatment in *New Age Bible Versions*.

“Genebrardus seems to have been the first to suggest the pronunciation lahue [pronounced Yahweh], but it was not until the 19th century that it became generally accepted” (EB, pp. 311-314). Anti-Semitic German liberals, like Driver and Delitzsch, eagerly grasped the new pronunciation, Yahweh. They and other unsaved ‘higher critics,’ denied that the Old Testament was actually given by God. They grasped at any straw to shelter their unbelief, asserting that the Old Testament was the creation of men who adopted and adapted stories, words, and names from neighboring pagan religions and languages. The higher critics used the new pronunciation, Yahweh, as so-called proof that the God of Israel was nothing more than a tribal god, whose name had evolved from pagan gods like Yaho or Ya-ve, worshipped by the Babylonians and Canaanites, the Hebrews’ captors and neighbors. They said, Yahweh “meant Destroyer” (EB, p. 312). The German critics said, “Yahweh is not a Hebrew name;” such a pronunciation would prove the Hebrews borrowed it (EB, 310-314). Critic Rudolf Kittel asserts, “yahu...do[es] not lead back to a pronunciation represented by Jehovah (or Jehovah)” (The New Schaff, vol. XII, p. 470, s.v. Yahweh). The critics cited ancient documents, like the “magical texts,” Aramaic papyri, and Babylonian tablets that tell of pagan gods named Yaho, Yahu, or Ya-ve. (Is the web site [www.Yahoo.com](http://www.Yahoo.com) evoking this pagan deity and mocking the God of Israel?) Driver tried to provide as evidence, an Ethiopic list of magical names for Jesus, which included Yawe. Other Bible critics, anxious to find a linguistic, rather than a supernatural source for the name of the God of Israel, grasped the ‘Canaanite connection’ and the new pronunciation. Even the Oxford English Dictionary warns that “this origin is now disputed” (OED, s.v. Jehovah). (Riplinger then goes into a number of pages of technical analysis of the individual Hebrews letters involved).

“Who hatched the vowels in the new imaginary name Yahweh? The pronunciation, Yahweh, relies upon made-up vowel sounds. It ignores those seen in every pointed Hebrew Bible and used for thousands and thousands of years by both Jews and Christians. The *Catholic Encyclopedia*, ever ready to perpetuate any theory that discredits the Holy Bible (and its word, JEHOVAH) and promote their church ‘Fathers’ and traditions, reveals that the “cockatrice eggs”- vowels ‘a’ and ‘e’- were laid by Theodoret in the fifth century. “Not familiar with Hebrew, Theodoret used the Syrian” Jabe. (The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vol. XI, New York: Funk & Wagnalls Co., 1911, s.v. Jehovah, pp. 323-324; Vol. XII, s.v. Theodoret). Over 1500 years later, German higher critics and Catholic ‘scholars’ inserted the vowels in Jabe (a & e) into the consonants in JHVH to hatch the name Jahveh. This broke “out into a viper” called Yahweh, at the hand of English-speaking writers, untrained in German and Latin pronunciations (Isa. 59:5). *The Catholic Encyclopedia* boasts, “Inserting the vowels of Jabe into the original Hebrew consonant text, we obtain the form Jahveh (Yahweh)...” (*Catholic Encyclopedia*, 1910, Robert Appleton Company, vol. VIII, Online edition 1999, Kevin Knight, [www.newadvent.org](http://www.newadvent.org), s.v. Jehovah, quote taken from Section I, last paragraph; see also Theodoret, in “Ex Quaestione,” xv, in *Patrologia Greek.*, (Greek Fathers, Migne et. al). LXXX, col. 24)

“Unbelieving Bible critics, in the 19<sup>th</sup> century, merged the vowels in Jabe with JHVH, ignoring every vowel-pointed Hebrew manuscript and printed edition that has ever existed.

“Even Newsweek magazine has noticed that ancient pagan gods, like Yaho, are being resurrected to replace God the Father. Their article, “Hallowed Be Thy Name” observed, “Most Christians and Jews still pray to God as Father. But not for long, if feminist

theologians have their way...In their determination to be “inclusive” many mainline Protestants are busy excising all mention of a paternal deity from hymns and prayer books. New Age Jews are edging toward the use of “Yah” [instead of JEHOVAH] for the ineffable name of the Lord, partly as an effort to wipe out any lingering association with the masculine gender” (June 17, 1996, p. 75).

“Acting as agents for Yahoo, mainline publishers, like Zondervan House, print whole bibles, like the *Interlinear NIV Hebrew-English Old Testament*, with impressions of Yahweh on page after page. The preface says, “it may be the use of YAHWEH in this work will encourage the reader to use the personal name Yahweh in prayer...” instead of the LORD. This is a slick way for the devil to hide the common identity of Jesus, the Lord of both the New Testament and the Old Testament...Does this Interlinear, as linguist Dr. Isaac Mozeson warns, simply give voices to the spirits of the anti-semitic “pre-nazi movement of de-sacrilizing Hebrew” found in the lexicons of “Gesenius, Driver, etc”? (Gail Riplinger, *In Awe Of Thy Word*, pages 418-428).”

Beware of any commentary, ministry or translation that substitutes “Yahweh” for “Jehovah”.



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E=sword  
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### **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.

Ferrel, Vince, *The Evolution Cruncher (or The Evolution Handbook)*, An encyclopedic treatment of the claims of evolution and their Biblical and scientific refutation. A necessary book to own.

Humphreys, D. Russel, *Starlight and Time: Solving the Puzzle of Distant Starlight in a Young Universe*. Contains both a popular and a scientific treatment of the effects of gravity on time and the speed of light. A recommended book.

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 Elkton, Maryland 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.

Velikovsky, Immanuel, *World in Collision*. A controversial book that goes out on several limbs but a book that should not be ignored.



Whitcomb, John and Henry Morris, *The Genesis Flood: The Biblical Record and Its Scientific Implications*. This is the book that really put Scientific Creationism on the map. Dealing with geological issues, especially the rapid creation of the Grand Canyon.



### **About the Author**

Dr. John Cereghin was saved on February 9, 1978 at the age of 13 after being raised in the Roman Catholic church. He was saved after listening to a preaching program on missionary shortwave radio station HCJB from Quito, Ecuador. He left the Catholic church in 1983 and joined Maranatha Baptist Church in Elkton, Maryland in October, 1985. In 1986, he transferred from the University of Maryland to Maryland Baptist Bible College, earning the first doctor's degree awarded by the school in 1995. Dr. Cereghin also earned his Master of Theology degree from Foundations Theological Seminary in 1994.

Dr. Cereghin's ministry background includes working at Maranatha Baptist Church in Elkton, Maryland on the pastoral staff from 1990-1998, at radio station WOEL in Elkton, Maryland (1986-1998), teaching in various capacities at Maryland Baptist Bible College in Elkton, Maryland from 1988-1998, also serving as Dean of Men, Registrar and Academic Dean, and pastoring Queen Anne's Baptist Church, Centreville, Maryland (1989-1990), Charity Baptist Church, Mebane, North Carolina (1994-1995) and Grace Baptist Church in Smyrna, Delaware (1998-present). He is married to Teresa (Pigott) Cereghin (since 1996) and they have 4 children and 3 grandchildren.