

The book of Genesis

Introduction

The book of Genesis, and its first eleven chapters have been attacked by Satan's crowd more than any other portion of scripture. If Satan can get you to doubt the foundational chapters of the scriptures, he can get you to believe anything.

Chapter One

In the beginning

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

In the beginning: In Hebrew, the word for first is used.

God: The Hebrew word Elohim. The "im: ending means that the word is plural. God is plural.

Created: To make out of nothing.

The Heaven: Shamayim in Hebrew) This is also a plural word ending in "im" but it is translated as singular just as the word God was previously translated. Both God and the Heaven are one and they are more than one.

God is triune, and there are three heavens. Inside the Heaven of heavens are two smaller heavens. Outer space and the sky we see outside during the day.

The earth: The planet we live on.

The scriptures have three very important truths found in their very first verse:

Truth #1: God doesn't argue his existence.

The first four words say, "In the beginning God", this is one of the most amazing statements made by Moses because, in the scriptures, God never tries to prove his existence.

He just states that He exists, and then leaves it up to you to decide, by faith, whether you believe in Him or not.

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Truth #2: God creates out of nothing:

Genesis 1:1 says, "In the beginning God created". No big bang. There are no millions, or billions of years needed by an omnipotent God, as are needed by the evolutionists to form the earth. There was just God speaking things into existence by his word.

No true scientist can honestly be an evolutionist because evolution is unscientific. It takes a far greater amount of faith to believe in evolution than it does to believe that an intelligent and loving God created us.

Evolution is contrary to everything that science stands for because science is based on observable events that can be reproduced again and again with the same results. Real science is based on facts.

Evolution is based on faith. The faith, or belief, that there is no God. Only God can create something out of nothing.

Mankind can invent, and build things, but he must have the materials that only an all-powerful God can create. God doesn't need anything to make everything.

Truth #3: God created two separate and distinct places:

God created both the heaven (singular), and the earth. Moses could have just said God created the universe, but he specifically separates the one from the other, because they are different.

God created the heaven as the place for him to dwell in, and the earth as the place for man to dwell. There is coming a day when God will dwell with man during the millennial kingdom (Immanuel: God with us).

Since there are two separate and distinct places that God created, heaven and earth, he has two different programs that governs them.

He has the prophecy program, which has to do with the creation, and the governing of the earth, through the nation of Israel, and everything that has been written or spoken by the prophets since the world began.

Luke 1:70 As he spake by the mouth of his holy prophets, which have been since the world began:

Acts 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

God also has the mystery program which was revealed by the apostle Paul, and it concerns the body of Christ and our heavenly destiny. It consists of the things which have been kept secret (or a mystery) since the world began.

Romans 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

Between Genesis 1:1 and Genesis 1:2 is where many people put a gap that has caused a lot of division among those who study their bibles.

Is there a gap of time here, or is it just wishful thinking? First of all let me say that evolution needs a gap of billions and billions of years to slip in the "theory" of evolution.

God on the other hand does not need anything. If there is a gap here, then there should be some other times where we see other gaps in the bible. Do we? Yes, and there are many of them.

Gaps in the bible

One very recognizable gap in the bible is a gap of around 2,000 years which involves Jesus' first and second comings:

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. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 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, 19 To preach the

acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears.

Jesus was quoting Isaiah 61:1 & 2 in Luke 4:18 & 19 but he intentionally leaves off the second half of verse two of Isaiah 61:2 because he is going to come back again and fulfill the latter part of Isaiah 61:2 when he brings about the day of vengeance of our God; to comfort all that mourn in that day.

Isaiah 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

The church, which is Christ's body exists in a gap not found anywhere in the old testament. Colossians 1:18-24. This was a mystery that was hid in God from the beginning of the world. Ephesians 3:9.

Acts 26:15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

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.

The earth was without form, and void: The only other time in scripture where the words “” appear, are in the writings of the prophet Jeremiah, where they speak about a time of judgment on the earth:

Jeremiah 4:23 I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.

These two verses do not exclude the possibility of the earth being formed by God, and then it becoming without form and void. Another verse does however give us the answer to this question:

Was it created without form, and void? No!!! God formed it to be inhabited:

Isaiah 45:18 For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else.

According to Isaiah God formed the earth to be inhabited, and the same Hebrew word for vain here in Isaiah 45 is the same word translated as void in Genesis 1:2.

The earth became void after the rebellion of Lucifer and his angels. Lucifer (a Cherub) and the angels all existed prior to the creation of the earth according to scriptures:

Pre-creation of the earth

Job 38:3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me. 4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; 7 When the morning stars sang together, and all the sons of God shouted for joy?

Lucifer is called Satan (the adversary) after his fall. He and the sons of God had to give account of themselves to God as recorded in the book of Job, which is the oldest book in the bible.

Angels are sons of God by creation, meaning that they came forth from God. The morning stars sang, and the sons of God all shouted for joy at the creation of the earth.

Post creation of the earth

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.

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.

And darkness was upon the face of the deep: How did darkness come into being? Before space was created there was only God, and he is Light. So where did darkness come from?

1st John 1:5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

And darkness was upon the face of the deep: In Genesis 7:11-12 we see the next time the word deep is used to help us understand what the face of the deep is:

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. 12 And the rain was upon the earth forty days and forty nights. See also Genesis 8:2.

See Genesis 49:25, Deuteronomy 33:13, Job 38:30, 41:31, Psalms 104:6, 107:24, 135:6, Luke 5:4, Romans 10:7 and 2nd Corinthians 11:25.

These verses and others speak of the deep in the heavens as well as deep that is in the earth and in the seas.

And the Spirit of God moved upon the face of the waters: Here we have the spirit of God moving upon the face of the waters and that combined with the word of God speaking that light appeared.

Verses one and two both come before the words “And God said,” which leads many to believe that it is because they were before the first day of creation.

Day one

3 And God said,

“Let there be light:”

and there was light.

And God said: This is the first of only thirty times that scriptures say, **“and God said.”** Ten of the thirty times are in this first chapter of the bible because this is the creation chapter, and God creates everything by his word. Jesus is the Word of God. John 1:1-14.

Let there be light: This is not referring to the sun, moon, and the stars, but to a supernatural life-sustaining light that emanated from God.

We can see all three members of the Godhead involved in creation in the first three verses. God created the heavens and the earth, and the spirit of God moved upon the face of the waters, And God said (the word/Jesus), Let there be light.

When Moses wrote that God divided the light from the darkness in verse four, what he meant was that God the Son in his pre-incarnate form (the Light of the world), illuminated the earth when the spirit of God moved upon the face of the waters from His dwelling place in what is now called the third heaven.

God has already established a precedent for this in his word in a future event that we read about in Isaiah:

Isaiah 60:19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory. 20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

An everlasting light will illuminate everything in the future just as it did prior to Lucifer's fall.

God's light functions just as the sun or light today, with the side of an object (i.e., the earth) that faces the light receiving illumination, and the opposite side of the earth receiving less illumination; thus, creating darkness, or what we call night.

The way that God provided for light and darkness was by allowing the earth to rotate on its axis; thus, providing a night and a day to opposites sides of the earth.

Had God not done this the earth would be scorched on one side and mostly frozen on the other, with life surviving only around the outer edges of the planet that are farthest from the Sun.

Paul even refers to this event, and relates it to our salvation in his second letter to the Corinthians:

Here are some very important verses spoken by the apostle Paul that concern light, creation, Satan, reconciliation, and salvation that deal with this very discussion:

2nd Corinthians 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

4 And God saw the light, that it was good: and God divided the light from the darkness. 5 And God called the light Day, and the darkness he

called Night. And the evening and the morning were the first day.

And God saw the light, that it was good: At first there was only darkness upon the face of the deep, but now there was light as well. This verse does not say that the darkness was good, only that the light was good.

And God divided the light from the darkness: This could have occurred by causing the earth to begin to rotate one rotation every twenty-four hours.

And God called the light Day, and the darkness he called Night: Which was there first? Darkness. That is why you have the ending of verse five the way that it is.

Notice the word "day" in Genesis 1:5. There is a hermeneutical law to understanding doctrine which is called "the law of first mention".

And the evening and the morning were the first day: The day begins with the evening (around 6:30 PM) and ends after the morning (or after the daylight has ceased).

The reason why the word "day" is so important is because it is the first time that the word "day" is mentioned in the scriptures, and it is the foundational verse that proves that there were six literal 24-hour days of creation for the earth.

Psalms 11:3 If the foundations be destroyed, what can the righteous do?

And the evening and the morning were the first day: What is the last thing said on the first day of creation, that is said on the other five days as well?

Each of the six days of creation begins with "And God said," and it ends with "and the evening and the morning were the ____ day."

Day two

6 And God said,

“Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.”

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

A firmament in the midst of the waters: It was called Heaven; it is the sky where the fowls of the air fly. The waters were divided from above it, and below it.

The air itself is part water. Our atmosphere is the first of three heavens. The other two being outer space and heaven itself where God dwells.

And it was so: The usual comment which says, "and God saw that it was good," is not found at all on the second day.

This is another reason why many believe there is a gap between Genesis 1:1 and 1:2, and some say this is when Lucifer, and a third of the angels fell.

And the evening and the morning were the second day: The second literal 24 hour day. Not an age.

Day three

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. 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.

The waters under the heaven be gathered together unto one place: The waters plural, (the Seas).

And let the dry land appear: When the waters were gathered together dry land appeared. At this point there were not the seven continents that we have today.

The bible does teach us that the land was divided in the days of Peleg in chapter ten. Logic would lead us to believe that there was only one continent at this time. See Genesis 10:25.

And God saw that it was good: This is the second time in three days he said that it was good.

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. 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. 13 And the evening and the morning were the third day.

And God saw that it was good: How many times does God say his creation is good on day three? Do you see two times? You should. They are in verses 10 and 12.

Day four

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:

Now the Sun and the moon would take over the responsibility of illuminating the earth from the Light of the world.

15 And let them be for lights in the firmament of the heaven to give light upon the earth:”

and it was so. 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.

The greater light to rule the day: The Sun.

The lesser light to rule the night: The Moon which reflects the light from the Sun.

He made the stars also: See Judges 5:20 and Psalm 8:3.

17 And God set them in the firmament of the heaven to give light upon the earth, 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. 19 And the evening and the morning were the fourth day.

Here we have the creation of the sun, the planets, the moon, and stars out of nothing. Angels were not created on this day as some believe because the book of Job says otherwise: See Job 38:4-7.

The sons of God and the morning stars sang at the creation of the earth four days earlier. How could God make the earth first, and why? Why is easy. It is because earth is the center of God's plan.

And God saw that it was good: It was made for us by God ,so it was good.

And the evening and the morning were the fourth day: The day begins in the evening when it gets dark. A 24 hour day.

Day five

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.”

The moving creatures: The sea life.

The fowl: Birds.

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.

After their kind: God created animals to reproduce after their own kind (species), they could not interbreed. They do not evolve into new animals.

And God saw that it was good: Why were these created? For mankind to see God's glory in his creation.

22 And God blessed them, saying,

“be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.”

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

And God blessed them, saying, be fruitful and multiply in the earth: This is first time anything can become fruitful and multiply.

And the evening and the morning were the fifth day: A literal 24 hour day.

Day six

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. 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.

After his kind: No monkeys evolving into men.

And God saw that it was good: It was good because it gave mankind more evidences of a Creator.

The creation of mankind

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.”

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

Let us make man in our image, after our likeness: Here we have the triune God talking to the other two members of the godhead.

The Hebrew word Elohim is first used in verse 26 for God, this is a plural form for the word God. This is the second time God alludes to the doctrine of the godhead or trinity in the first chapter of the bible. See Romans 1:20.

El stands for God and "im" at the end of any Hebrew word means plural. So, the God who is one, is also more than one. Use this when explaining the trinity to a Jewish person.

Male and female created he them: Adam and Eve.

Twice God's word says that man was created in God's image, he includes Eve in those statements as well. It wasn't until sin entered the world that mankind would be born, but not in the image of God. Now they would be born in the image of their fallen parents. See Genesis 5:3.

Dominion is given to man

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.

And God blessed them, and God said unto them, Be fruitful, and multiply: This would also be said to the rest of the living things he created.

And replenish the earth, and subdue it: To replenish means to refill it. The animals, bird, sea creatures were not told to replenish the earth, nor to subdue it. Man was given dominion.

In verse twenty-eight God tells Adam and Eve to "Be fruitful, and multiply, and replenish the earth." God plenished it, and mankind was responsible to replenish it.

This has caused much speculation as to whether there were people, or angels here before us, or whether God simply meant that He created Adam and Eve (the earth's first generation) and that it was up to them to replenish the next generation, and each generation thereafter were to replenish the next generation.

The bible talks about Lucifer as having been on the earth prior to his fall in Ezekiel 28:13 where it says he was in Eden, the garden of God.

We know from the scriptures that Adam and Eve had two sons and that they had to have married their sisters because Genesis 3:20 says that "Eve was the mother of all living."

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.”

To you it shall be for meat: Adam and Eve didn't eat meat, they were vegetarians. That all changed after the flood, however, which we will study in a few chapters.

Israel had a different diet for them under the law of Moses, and today the apostle Paul tells us in this dispensation what we can eat in 1st Timothy 4:4-5.

“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 is life, I have given every green herb for meat:”

and it was so.

I have given every green herb for meat: Not only did cows chew the cud, but the lion did as well. There were no ferocious animals to fear for Adam and Eve because all animals were vegetarians, even the dinosaurs which walked the earth at this time.

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.

If you have been paying attention throughout chapter one, you will have noticed that I have been highlighting the statements made by God that said:

God saw ever thing that he had made and behold it was very good: If Satan is a created being (Cherub) and he is, then many believe his fall had to be after the sixth day of creation for God to say, "everything that he made was very good."

When were Lucifer and the angels created? All angels were created before the creation of the earth as seen earlier in Job 38:4.

Some who believe in a gap between Genesis 1:1 and 1:2 teach that only the good angels were the ones that sang and shouted for joy at the foundations of the earth.

Does the bible say anything about things before the foundation of the world? He absolutely does!

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; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

And the evening and the morning with the sixth day: A literal 24 hour day.

Chapter Two

The garden of Eden

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

The heavens: There are three heavens mentioned in the bible.

And all the host of them: All the host of things in heaven (angels) and things on the earth.

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 made.

The seventh day: The day of rest.

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.

God blessed the seventh day, and sanctified it: He set it apart from the other days because of what it represents.

Here we have the first example of something physical (six days of creation) being followed by something spiritual (one day of rest).

This is a theme you will see repeatedly throughout the pages of scripture. You may have noticed in the previous chapter that I have underlined the six times that God says, "and the evening and the morning were the day".

The thing that should stick out to the person who studies the bible is that as we read about the seventh day in chapter two, the familiar statement is not made concerning the seventh day, which is because the seventh day has no end prophetically speaking.

The seventh day is a picture of the millennial kingdom. During the kingdom, the Messiah will be reigning on earth as King of kings and Lord of Lords. Because the seventh day doesn't include that statement, it is a sign that his reign will be eternal.

God mentions the kingdom as initially lasting 1,000 years in Revelation 20:2-7 because mankind must go through the dispensation of the kingdom and allow for all the saved and lost, including the devil, to be judged at the great white throne.

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 the heavens and of the earth: Nowhere is there any mention of millions or billions of years. The only reference to a time period is the word day, which is a 24-hour period.

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

Most people have read over these verses many times without studying them, and they are surprised when someone mentions that prior to the flood it had never rained anywhere on the whole planet.

Sadly, that is the problem today with most Christians who read their bibles, they read them, but they don't study them.

Proverbs 25:2 Says, It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

God wants us to search the scriptures as the Bereans did in Acts 17:10-11.

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.

The breath of life: Genesis 6:17, 7:15, 7:22 & Job 33:4.

A living soul: The soul is something that lives on forever. We are a bunch of flesh and bones until life is placed into us by God and then we become a living soul.

While Adam was the first living creation, a child receives life at their conception.

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

Eastward in Eden: Eden was more like a large country, with an amazing garden in the east of Eden.

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.

The tree of life: This a very important tree, for if a person were to have eaten of this tree, they would have lived forever in the state they were in at the time that they ate of it, innocence.

Adam could have gone straight to this tree before the fall, but instead he chose to go to the other tree.

Adam and Eve would have become eternal sinners, unable to receive salvation. However, God in His omniscience protected Adam and Eve from partaking of this tree by His actions in chapter three.

This tree will be partaken of in the kingdom by those on the earth during the millennial reign of Christ. See Revelation 22:2.

The tree of the knowledge of good and evil: See v:16 below.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. 11 The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; 12 And the gold of that land is good: there is bdellium and the onyx stone.

The land of Havilah, where there is gold: This was before the flood so the land and rivers would have changed a lot.

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

People have been trying to find this garden of Eden for six thousand years. Many have tried to find it so that they might partake of the tree of life and live forever. Try as they will, they will never find it, because it now resides in heaven.

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.

The garden of Eden along with all of these rivers mentioned were washed away in the universal flood a few short chapters later.

Paradise is mentioned in association with the tree of life which currently resides in heaven where it has been since the fall, but it will be made available to the saints in the kingdom (more on this in our study on Revelations). See Revelation 2:7.

While we still have a river called the Euphrates, it could not possibly be in the exact same location throughout its length to help anyone figure out the exact spot of the garden of Eden.

The garden of Eden

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

To dress it and to keep it: To farm it. To pick the fruit and vegetables when they were ripe to eat.

16 And the Lord God commanded the man saying,

“Of every tree of the garden thou mayest freely eat: 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.”

The tree of the knowledge of good and evil: Adam and Eve began life in the state of innocence, they were not perfect!

They were not born in sin as each one of us are today, in fact they were not born, they were created, sin had not yet corrupted them. God had created Adam (mankind) to live forever.

The penalty for disobedience to the only rule God had placed upon man, sudden death, on the very day the commandment was broken. No plea bargaining, or lengthy trials.

Satan was paying close attention to these words, and he concocted a plan to bring about Adam's death, which we will read about in the next chapter.

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.”

An help meet for him: The words literally means a helper fit just for that person.

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.

Out of the ground the Lord God formed every beast of the field, and fowl of the air: Just like he created Adam out of the dust the earth.

Adam: Ruddy. It is the Hebrew word for man.

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.

As parents we give our children their name because we are over them, Adam was potentate over all the earth, so he had the right to name all the animals.

That is a position that Satan wanted for himself, and he devised a plan to take Adam's dominion over all the earth from him.

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; 22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. 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.”

Made he a woman: She wasn't created out of nothing. She was made out of a man.

This is now bone of my bones, and flesh of my flesh: Eve was made from a rib of Adam.

Woman: The word literally means out of man.

24 Therefor shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. 25 And they were both naked, the man and his wife, and were not ashamed.

Leave his father and mother: Adam did not have a father or mother.

Cleave unto his wife: God is teaching us that the woman was taken out of the man and that they (man and woman) reunite as one in the institution of marriage.

It is vitally important that believers (and non-believers as well) realize why during a marriage ceremony the bride wears white (It is a symbol of her virginity). The bible declares that two become one flesh (married) when they consummate.

Why does the father give away the bride at a wedding? Because, contrary to the rebellious culture we live in today, the bride belongs to the father until he gives her away as a chaste virgin unto her groom at the altar.

There is no spiritual significance in giving the bride away if she has already given herself away to others or even to her potential groom.

2nd 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 they were both naked, the man and his wife, and were not ashamed: They did not know good from evil yet as they had not eaten from the forbidden fruit yet.

Chapter Three

That old serpent

Genesis is the book of first mentions, and here Satan is revealed to us in the form of a serpent.

Adam had nothing to fear from any beast for he had dominion over them, and they feared him, but this was no ordinary creature, it was controlled by none other than Satan himself:

Revelation 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the

whole world: he was cast out into the earth, and his angels were cast out with him.

The casting out of Satan and his angels is still an event that happens in the future, but you can see that God's words identifies Satan with the serpent.

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?”

The serpent: The devil.

Subtil: Sneaky in his way of speech,

He said unto the woman: This is no ordinary serpent because it can speak.

Yea, hath God said, Ye shall not eat of every tree of the garden: He questioned whether God said that they could not eat of any tree of the garden.

2 And the woman said,

“We may eat of the fruit of the trees of the garden: 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.”

God did not say, “Neither shall ye touch it lest ye die.” Eve added that to the word of God.

The oldest trick in the book

The book referred to is the bible and the oldest trick is Eve falling for the devil's lie. First, Satan set her up by deliberately questioning God's word:

"Yea, hath God said, ye shall not eat of every tree of the garden?"

Notice also that both Satan and Eve left out a word that God had given to Adam, they both left out the word "**freely**". We are not to add to the word of God, nor are we to take from it.

It could be that Adam did not tell Eve that God said they may "**freely**" eat from every tree, or she could have forgotten he said that word.

She also may have just been repeating exactly what Satan had just said, because he left it out just before Eve spoke.

I don't think Eve was intentionally watering down God's word here to Satan, because it would serve no purpose for her to do so, but she then adds something to what God had originally said.

She adds, "**neither shall we touch it**" which was not found in God's command to Adam (who told Eve what God had said originally), so either Adam added that, and Eve was just repeating what Adam said, or Eve came up with that all by herself.

Paul says something interesting about Eve, and this talking serpent, that we need to remember:

2nd 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.

Eve was first lied to by God's adversary, Satan, and then he outright contradicted God by saying:

4 And the serpent said unto the woman,

“Ye shall not surely die: 5 For God doth that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.”

Notice, we have a serpent here that can talk. I don't believe any of the other animals had the gift of speech. So, Satan using the serpent, claims to be another authority other than God.

Now Eve was beguiled, and Adam is just standing there doing nothing.

Notice that after Adam and Eve had sinned their eyes were opened, and they were ashamed of their nakedness because they now possessed the knowledge of good and evil, The scripture says that "they knew that they were naked".

Ye shall be as gods: Why didn't that saying shock Adam and Eve? Apparently ,they understood what a god was with a small g, because they didn't ask what a god was. Satan was one.

Man loses dominion of the earth to Satan

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 make one wise, she took of the fruit thereof, and did eat, and gave unto her husband with her; and he did eat. 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.

She took of the fruit: She touched the fruit and didn't die.

She gave unto her husband with her; and he did eat: Adam was standing there silent while Satan's distorted what God said. He did nothing.

Adam and Eve had life in themselves before they ate of the fruit and they would have lived in God's presence forever, but Satan tricked them into giving up eternal life, and they now were going to die because of their sin, and all of their offspring as well.

Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

Satan thought he had won, because all of the human race would now be born in sin, but he hadn't heard of the virgin birth yet.

Even having accomplished this Satan was not happy with just giving mankind a death sentence, and their being removed from the presence of God, because he would soon unveil his next plan to stop the seed of the woman from being born.

They sewed fig leaves together and made themselves aprons: The fig tree is used by God as a type of the nation of Israel in the bible with the figs themselves representing the works of Israel.

So, if this fig tree represented Israel and her works, it was the wrong time for this tree to be eaten from figuratively. Adam and Eve were not Jews, nor Gentiles. Jews came about at the time of Abraham and his obedience to circumcision.

Gentiles would have come about at the same time. Gentiles were those uncircumcised, who were outside of the covenants of promise which didn't start until Abraham. Before Abraham, man was called just that, man.

Genesis 10:5 is the first time the word Gentile is mentioned, but it is mentioned by Jewish Moses almost 500 years after what he was describing happened.

At the time Moses mentioned the people in that verse they were obviously all Gentiles. The time for Israel (the fig tree) would not come until after the flood.

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.

They heard the voice of the Lord God walking in the garden: The Hebrew word "voice" is also the same as the word "Word" found throughout the scriptures. You can't hear a voice walking, but you can hear the Word of God (Jesus Christ) walking in the garden.

This was a pre-incarnate appearance of the Lord Jesus Christ physically walking in the midst of the garden. Theologians refer to this as a Theophany.

9 And the Lord God called unto Adam, and said unto him,

“Where art thou?”

10 And he said,

“I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.”

I was naked: Didn't him and Eve make aprons to cover their nakedness? Yes, but they were not enough to prevent lust.

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?”

Why did Adam say that he was naked when he just made aprons out of fig leaves? Because he was clothed enough for him to feel comfortable in until God showed up and then conviction set in.

1st 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? 20 For ye are bought with a

price: therefore glorify God in your body, and in your spirit, which are God's.

12 And the man said,

“The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.”

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.”

The serpent beguiled me: He tricked me.

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

Thou art cursed above all cattle: The serpent lost its legs as a reminder to us today when we see it that the devil is sneaky. Verse fifteen is a prophecy of the virgin birth of Jesus Christ, (the seed of a woman). All other humans are of the seed of their father except Jesus Christ.

This is because the Saviour of all mankind must not be born as a sinner like you, and I are because of Adam's fall. Praise God, that it doesn't say that the serpent will bruise the head of the seed of the woman.

The bruising of Jesus' heal is about his crucifixion, while the reference to the bruising of Satan's head is for when he is cast into the lake of fire forever.

God openly reveals to Satan part of his plan to defeat Satan's usurpation of the earth through the future seed of Eve, but the seed comes from the man, not the woman.

God would have to bypass the traditional way of conception and have a child conceived without the tainted blood from the seed of his father. God would have to have a Son.

I will put enmity between thee and the woman: There will be war between them. Satan will seek to destroy the seed of the woman (the Messiah).

It shall bruise thy head, and thou shalt bruise his heel: This speaks of Satan's defeat and Christ's crucifixion.

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.”

Thy desire shall be to thy husband, and he shall rule over thee: The husband is to be the head of the wife even as Christ is the head of the church. See Ephesians 5:22-27.

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

Cursed is the ground for thy sake: The earth was cursed because of Adam's obeying his wife while disobeying God.

The curses upon Eve and the earth will be lifted during the millennial kingdom.

20 And Adam called his wife's name Eve; because she was the mother of all living. 21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

Eve: See Genesis 2:23 It means the mother of all living.

The mother of all living: Cain and Seth each married their sisters.

The LORD God make coats of skins, and clothed them: They had a covering (possibly of light) while they were still in the image of God, but after they had sinned their covering was gone, and God had to make them each a coat of skin to serve as a covering. God, would not look upon their nakedness.

Their nakedness was a rejection of the glory they once wore that came from being made in God's image. Now that was gone, and they were ashamed of what they had done, but that didn't erase the consequences.

We may be forgiven of our past, but we also may have to live with the consequences of our past.

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:”

Behold, the man is become as one of us, to know good and evil: Just like the name of the tree implied, it happened. The sons of God (angels) knew good and evil.

And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: God could not have the whole earth given over to Satan and his plans, for all eternity, so he put them out of the garden.

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

The garden was eastward in the land of Eden and now we see Adam being driven out of the garden in an eastwardly direction," a flaming sword to keep the way of the tree of life.

Now Adam no longer had the same access to God as he once had. He could not just walk with him in the garden and talk with him because of sin.

Cherubims: Two mighty angels now blocked man's entrance to the paradise, but God had a plan through a future nation, and a tabernacle to allow a nation to commune with God.

That would all begin after the flood with a person by the name of Abraham whose descendants would be known as the children of Israel.

And a flaming sword to keep the way of the tree of life: To keep Satan from destroying it. Many will need it during the time of Jacob's trouble.

Chapter Four

Blood vs works

The first family was now about to become a reality. Not very much time had elapsed since Adam and Eve were expelled from the garden of Eden and Eve becoming pregnant.

Also, the location of their residence is unknown other than the fact that it was eastward of Eden. How far eastward is a mystery.

1 And Adam knew Eve his wife; and she conceived, and bare Cain, and said,

"I have gotten a man from the LORD."

Adam knew Eve: The word "knew" is meant in an intimate, and physical way. God had given Adam and Eve the gift of sex (The union of a man and a woman intimately in the confines of a marital relationship).

Satan has taken that and perverted it. God has had to judge the cities of Sodom and Gomorrah for their wickedness.

Cain: His name means a spear. Remember the prophecy given to Mary concerning Jesus? That a sword would pierce through her own soul. See Luke 2:35.

Since Satan knew about God's promise to defeat him through the seed of the woman special attention was placed on Cain by the devil and he really turned out corrupt (a murderer in fact).

His wife: They were in a marriage relationship.

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

Abel: Ab means father in Hebrew, and el means God. God is my father.

Notice that God places the younger first when listing them together because of the favour Abel had with God due to his obedience.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. 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: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

In process of time: This referred to the time for an offering was at hand. Both boys knew they were to bring an offering. Their father Adam probably told them.

God had instituted the first sacrifice for sins in the garden when he killed innocent animals and made coats for Adam and Eve. The skins were a covering for their nakedness only.

They were not a covering for their sins. It was the blood of the innocent animals that foreshadowed the future sacrifice of Jesus Christ that provided a covering for their sins.

And of the fat thereof: This was required for most of the Levitical offerings as well. See Leviticus 3:9.

And the LORD had respect unto Abel and to his offering: Abel offered a sacrifice of an innocent lamb for a guilty sinner, while Cain offered the works of his hands.

His countenance fell: He was angry, and it showed on his face.

6 And the LORD said unto Cain,

"Why art thou wroth? and why is thy countenance fallen? 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."

Sin lieth at the door: Sin had entered his heart.

And unto thee shall be his desire: You are the firstborn and if you do right God will bless you.

Now Cain and Abel would offer their own sacrifices. Cain was married, and was responsible to make an offering for his own house.

No longer was his father responsible for making an offering for his two sons. Cain, on his own, decided to bring an offering of his own making. Cain brought fruit, instead of what he knew God expected.

God did not have respect for Cain's offering because there was no blood shed for the remission of sins.

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.

Cain brought the wrong offering he wanted to bring, and when that wasn't good enough for God, he killed his brother, who convicted him with his offering.

9 And the LORD said unto Cain,

“Where is Abel thy brother?”

And he said,

“I know not: Am I my brother's keeper?”

10 And he said,

“What hast thou done? the voice of thy brother's blood crieth unto me from the ground.”

I know not: That was a lie, he knew exactly where he buried him in the field.

Am I my brother's keeper: God is omniscient, so He was not asking for Himself, He was asking for Cain's benefit. God could hear the voice of Abel's blood crying out to him from the grave. The life was in the blood.

Abel was the first person to go to paradise. Adam died 929 years later and finally joined him.

The voice of thy brother's blood crieth unto me from the ground: God knows all things. God even knew when Cain initially had the idea to kill his brother.

“11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;”

And now art thou cursed from the earth: The ground would not produce for him like before because of his sin.

The earth, which hath opened her mouth: This is said numerous times in the bible: See Numbers 16:32.

“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.”

When thou tillest the ground, it shall not henceforth yield unto thee her strength: This was a personal curse on Cain for his sin, not a universal curse upon the earth that occurred in chapter three with his father.

A fugitive: A guilty person on the run.

A vagabond: A nomadic traveller.

13 And Cain said unto the LORD,

“My punishment is greater than I can bear. 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.”

Thou hast driven me out this day from the face of the earth: Sin has a wage or penalty.

And from thy face shall I be hid: Cain was to leave God's presence. See verse 16 below.

And it shall come to pass, that every one that findeth me shall slay me: Does not the law say that if a man murders another man, by man shall that man be killed? It does! But the law wasn't given yet.

This was an individual curse of banishment and poverty upon Cain for the murder of his brother, and a banishing from God's presence.

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.

Whosoever slayeth Cain, Vengeance shall be taken on him sevenfold: Why sevenfold? See Psalm 79:12 & Proverbs 6:31.

That would mean whoever kills Cain, they would die along with six other family members. How was this fair?

The LORD set a mark upon Cain, lest any finding him should kill him: The truth is we don't know what the mark was. What mark would stop someone from killing Cain?

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

In the land of Nod, on the east of Eden: Cain lived on the east of Eden in the place called Nod, It was away from the presence of God, which was to the west.

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

And Cain knew his wife; and she conceived: Where did Cain get his wife? Since chapter two states that Eve was the mother of all living, we know that Cain had to marry his sister.

Enoch: His name means dedicated.

Six generations are mentioned from Cain to Lamech with no mention of the number of years between each person. Lamech is the first person mentioned as having two wives.

19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. 20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. 21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ. 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.

Naamah: Here we have the first sister mentioned in the bible, a city bears her name in Joshua 15:41, but it is not clear whether there is any relation to the Naamah mentioned here, my guess is no, because of the flood.

I doubt Noah, or one of the others on the ark named a city after her as she was a distant descendant of Cain. And if you remember what we are about to study, that side of Adam's family was wholly given over to inter-mingling with the sons of God.

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

I have slain a man to my wounding, and a young man to my hurt: Lamech was physically assaulted, and wounded by two men, and he killed them both in self-defense.

Now Abel had some company in the abode of the dead, except they would have been on the torment side, not the paradise side. See Lazarus and the rich man's story in Luke 16:20-25.

Truly Lamech seventy and sevenfold: Since God said he would avenge someone for getting vengeance on Cain, sevenfold, Lamech thought surely that God should avenge him seventy-seven times more because of his innocence.

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.”

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.

Seth: The name means a substitute in place of Abel.

For God, said she, hath appointed me another seed instead of Abel whom Cain slew: Man provides the seed. Only once is there a mention of the seed of the woman. It is found in Genesis three about the virgin birth of our Saviour.

Enos: The name means “men”.

Now God, and humanity had a new chance through the line of Seth with his son Enos, whom the bible declares that during Enos' days men began to call upon the name of the LORD.

We read later on that Seth was born one hundred and thirty years after Abel. Satan gets a six-generation head start with Cain's line before Seth is ever born.

Cain's lineage was pretty much totally corrupt by now, so God would work through Seth's line to bring in the seed of the woman who would crush Satan's head.

Cain as a type of the Antichrist:

1. He was of that wicked one. 1st John 3:10-12. This does not mean that he is the literal physical son of Satan, as some teach.

2. He offered the works of his hands as an offering instead of a blood sacrifice.

3 He murdered his brother as the Anti-christ will murder many Israelites.

4, He was a liar when he murdered his brother, as the Antichrist will attain the kingdom with flatteries, and make war with the remnant of his seed. See Revelation 12:17.

5. He was cursed from the earth, just as the antichrist will be, and he will be cast into the lake of fire, and his punishment will be more than he can bare.

Cain's lineage chart

Cain

Enoch

Irak

Mehusael

Methusael

Adah - Lamech - Zilah

The Flood

Chapter Five

The family tree

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;

In the likeness of God made he him: See Genesis chapters one and two for more information.

Why is a genealogical chart found so close to the front of the bible, in fact why did God put any of the numerous genealogies in the bible?

The primary purpose of this genealogy is to give all of mankind a timeline from which we can see how long man has been on the earth.

If you take all the information about the descendants of Adam down unto Jesus, you will come up with 4,000 years.

Then by simply adding another 2,024 years to that it brings us to our present day, which gives us an accurate time span from Genesis 1 until today, which is 6024 years, not millions or billions of years as the evolutionist teach.

Is it really that important that a Christian believes in the first eleven chapters of Genesis as fact and not fiction? Absolutely!

If a person does not believe in these eleven chapters, how can they trust a Saviour who believed them, and quoted them to support His doctrine?

Mark 10:5-9 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the

beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

These are all quotes from Genesis 1:27; 5:2 and 2:24 thus proving that God's Son knew these verses were true. If Jesus knew they were true, then we need to fully trust him.

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

Adam: The title given to the first man and woman was Adam, this word meant ruddy or reddish. It also meant mankind. This name stuck with the man Adam, but he gave a different name to his wife Eve because she was taken out of man.

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:

And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image: This is Adam's third son. We are not sure how old Adam was when Cain and Abel were born. The bible doesn't say.

To be in Adam's own likeness was not the same thing as being in God's likeness. Adam was now a sinner and he lost some of the likeness he had before he had sinned.

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters: 5 And all the days that Adam lived were nine hundred and thirty years: and he died.

All the days that Adam lived were nine hundred and thirty years: To admit the existence of God is to admit the possibility that nothing is impossible.

Remember that God had originally intended man to live forever, but sin entered the picture, and the sentence of death was handed down to Adam, and ultimately down to all of us.

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

Romans 6:23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1st Corinthians 15:21-22 For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

There is coming a day when there will be no more death, and when people born during the millennial kingdom will pass Adam's age. Then time shall be done away with. See Revelation 10:6.

6 And Seth lived an hundred and five years: and begat Enos: 7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons

and daughters: 8 And all the days of Seth were nine hundred and twelve years: and he died. 9 And Enos lived ninety years, and begat Cainan: 10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters: 11 And all the days of Enos were nine hundred and five years: and he died. 12 And Cainan lived seventy years, and begat Mahalaleel: 13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters: 14 And all the days of Cainan were nine hundred and ten years: and he died. 15 And Mahalaleel lived sixty and five years, and begat Jared: 16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters: 17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died. 18 And Jared lived an hundred sixty and two years, and he begat Enoch: 19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters: 20 And all the days of Jared were nine hundred sixty and two years: and he died. 21 And Enoch lived sixty and five years, and begat Methuselah:

Methuselah: His name means, "Death (Meth) his (u) so be it (Selah)." His death, so be it." This is in reference to the flood.

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: 23 And all the days of Enoch were three hundred sixty and five years: 24 And Enoch walked with God: and he was not; for God took him.

Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated (raptured or caught away) him: for before his translation he had this testimony, that he pleased God.

Enoch is translated just prior to the worldwide cataclysmic flood just like the body of Christ (the church) will be raptured prior to the tribulation period, just like the 144,000 are take up at the mid-point of the tribulation period.

Don't always think everything is a picture of the body of Christ, because sometimes it's actually a picture of something that is in Israel's program. Enoch prophesied of the judgment that would follow that seven-year period of tribulation:

Jude 14-16 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

Enoch's great grandson was Noah, whom God used to save humanity after the flood, many people do not realize that Noah's father Lamech died just 4 years before the flood.

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

Methuselah: His name means "His death shall bring." He is also the oldest person to possibly have drowned in the flood.

Methuselah was still alive right up until the flood, he no doubt along with Lamech must have not believed Noah's message, because they sure didn't help Noah build the ark.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: 27 And all the days of Methuselah were nine hundred and sixty and nine years: and he died.

Nine hundred and sixty nine years: He was the oldest person to have ever lived.

28 And Lamech lived an hundred and eighty and two years, and begat a son: 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."

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters: 31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

Noah: His name means rest.

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

This verse makes it sound like the three brothers were born as triplets.

Genealogical chart

4000 BC Adam and Eve created by God: Gen. 1:27 & 2:22

3999 BC Cain is born and possibly his sister

3998 BC Abel is born and possibly his sister

* Cain gives birth to Enos

* 5 generations proceeded from Enos. See Genesis 4:17-24

3870 BC Adam (130) begets Seth: Gen. 5:3

3765 BC Seth (105) begets Enos: Gen. 5:6

3675 BC Enos (90) begets Cainan: Gen. 5:9

3605 BC Cainan (70) begets Mahalaleel: Gen. 5:12

3540 BC Mahalaleel (65) begets Jared: Gen. 5:15

3378 BC Jared (162) begets Enoch: Gen. 5:18

3313 BC Enoch (65) begets Methuselah: Gen. 5:21

3126 BC Methuselah (187) begets Lamech: Gen. 5:25

3070 BC Adam dies at (930): Gen. 5:4 & 5

3013 BC Enoch taken to Heaven (365): Gen. 5:22-24

2958 BC Seth dies (912): Gen. 5:7 & 8

2944 BC Lamech (182) begets Noah: Gen. 5:28

2860 BC Enos dies (905): Gen. 5:10 & 11

2765 BC Cainan dies (910): Gen. 5:13 & 14

2700 BC Mahalaleel dies (895): Gen. 5:16 & 17

2578 BC Jared dies (962): Gen. 5:19 & 20

2444 BC Noah (500) begets Japheth oldest son: Gen. 5:32

2442 BC Noah (502) begets Shem second son: Gen. 5:32

2349 BC Lamech dies (777): Gen. 5:30 & 31

2344 BC Methuselah 969 dies year of flood: Gen. 5:26-27

2344 BC The world-wide flood comes.

2342 BC Shem (100) begets Arphaxad: Gen. 11:10

2307 BC Arphaxad (35) begets Salah: Gen. 11:12

2277 BC Salah (30) begets Eber: Gen. 11:14

2243 BC Eber (34) begets Peleg: Gen. 11:16

2213 BC Peleg (30) begets Reu: Gen. 11: 18

2181 BC Reu (32) begets Serug: Gen. 11:20

2151 BC Serug (30) begets Nahor: Gen. 11:22

2122 BC Nahor (29) begets Terah: Gen. 11:24

2052 BC Terah (70) begets Abram Gen 11:26

1948 years after Adam was created. A coincidence?

2004 BC Peleg dies (239): Gen. 11:19

2003 BC Nahor dies (148): Gen. 11:25

1994 BC Noah dies (950): Gen. 9:29

1985 BC Sodom and Gomorrah destroyed:

1966 BC Abram (86) begets Ishmael:

1952 BC Abram (100) begets Isaac:

1951 BC Serug dies (232): Gen. 11:23

1904 BC Arphaxad dies (438): Gen. 11:13

1874 BC Salah dies (433): Gen. 11:15

1842 BC Shem dies (600): Gen. 11:11

1813 BC Eber dies (464): Gen. 11:17

Adam means, man, Seth means, appointed, Enos means, mortal, Keenan means, sorrow, Mahalaleel means, the blessed God, Jared means, shall come down, Enoch means, teaching, Methuselah means, death shall bring, Lamech means, the despairing, and Noah means, rest.

The ark

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

When did men begin to multiply on the face of the earth? Right from the beginning. Adam multiplied, Cain multiplied, Seth multiplied, and they had daughters. Because of Adam's sin a death sentence was passed down to everyone.

Romans 6:23 says, For the wages of sin is death.

Ezekiel 18:20 says, The soul that sinneth, it shall die.

Mankind was originally intended to live forever, but now sin had entered the picture, and so death would have it's say in every one's life, but people were living now for over 900 years.

This presented a major problem after just a short amount of time because people were being born daily, but people were not dying as quickly to sustain a proper balance. God's word says it best when it says, "**Men began to multiply**".

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.

The sons of God: They first appear in history when they sang with the morning stars at the creation of the earth. Then later when they present themselves to God in heaven to give account for what they have been doing:

Job 38:7 When the morning stars sang together, and all the sons of God shouted for joy?

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.

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.

The sons of God were fallen angels that had intercourse with human women and produced this type of offspring. Angels do not marry in heaven, because they are all male, but these ones left their first habitation!

They cannot reproduce without human help! All the angels that were around then are still around now. No angels have ever been born, or ever will be born! Scripture says nothing of any further angels being created other than the ones created initially.

This ungodly union was able to produce a genetic nightmare, and they all had to be destroyed by God in the flood we are about to read about.

These sons of God were sent as a part of Satan's plan to destroy the seed of the woman, (Genesis 3:15-16) so he would never be able to be born, or if he was, he would be unqualified to be mankind's Saviour due to his being an offspring of this ungodly union.

The daughters of men: They are simply the daughters of men. Nothing in scripture points to any other conclusion.

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."

My spirit shall not always strive with man: God will not continually strive with us in the flesh because He has numbered our days for our own good. We were originally created to live forever but sin entered the picture in the garden.

He then limited our life span to 1,000 years of age because the wages of sin is death (See Romans 6:23). Soon after the flood God numbered man's days in an act of love to 120 years to limit the pollution of the sons of God (today it is 70). See Psalms 90:10.

Israel was later given the responsibility of destroying the second batch of these giants that were dispatched by Satan after the flood.

That is why they were commanded not to make any leagues with the inhabitants of the land, but to utterly destroy them. Most of these nation's religions were lascivious in nature and they all had a history of having giants in their lands.

Many believe that verse three was also a time clock for judgment and that God was also saying through Noah that the flood was coming in one hundred and twenty years.

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.

There were giants in the earth in those days; and also after that: The words after that refer to the flood. Remember that Moses is writing this well after the flood.

These giants were offspring of the sons of God and the daughters of men, and they became the mighty men of renown. The book of Jude adds tells us more about this:

Jude 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

These sons of God went after strange flesh, and their fate is settled:

2nd Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 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; ..., 9 The Lord knoweth how to deliver the godly out of temptations,

and to reserve the unjust unto the day of judgment to be punished:

So harsh and immediate was this judgment by God for these sons of God (fallen angels) that it served as a deterrent to the rest of the fallen host not to follow in their footsteps.

Sadly, other ones did immediately after the formation of the nation of Israel, and they predominantly occupied the land surrounding the Jerusalem because of its strategic importance to God's plan for a future kingdom.

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

The thoughts of his heart was only evil continually: This does not happen because some good sons married some bad daughters, it happens when fallen angels marry daughters of men.

Imagine a fallen daughter of men and a fallen angel (a son of God) having offspring, and that offspring inheriting both fallen natures.

The depravity of that offspring could obviously degenerate to the point that God would have to wipe them out.

It repented the LORD that he had made man: God isn't a sinner that needs to repent of anything. It simply meant that he regretted the decisions mankind had made that caused them to devolve to the point they had.

8 But Noah found grace in the eyes of the Lord.

Noah found grace: This is the first of many times were the word grace is found in the Old Testament, notice that grace is found every time. We don't find grace today in the dispensation of grace. It was dispensed to us. See Ephesians 3:1-2.

Look up the word grace in a concordance and every time the word shows up in the old testament see that the word “find” or found is also mentioned.

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. 10 And Noah begat three sons, Shem, Ham, and Japheth.

Noah was a just man and perfect in his generations: His generations had not been infected by his family intermarrying with the sons of god because he was just in following God's commands to not mingle with the sons of God.

Noah walked with God: The bible says he was a preacher of righteousness. 2nd Peter 2:5.

The Jews were the descendants of Shem, while those living on the African continent where descendants of Ham, and the Europeans were the descendants of Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

All flesh had corrupted his way upon the earth: Satan had corrupted his wisdom because of his brightness. Pride caused it. See Ezekiel 28:17.

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.”

The end of all flesh is come before me: All flesh had corrupted itself by mingling with the sons of God and God was very gracious to Noah and his family by saving his family from the flood that was about to come as a judgment upon the earth.

Behold, I will destroy them with the earth: God often says the word behold, before he does a supernatural act. God had given mankind 120 years to repent under the preaching of Noah, but they would not.

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

Just as Moses was saved by an ark with pitch, so God saved Noah and his family because their generations were perfect. See Exodus 2:3.

Gopher wood: Most likely Cypress wood.

Pitch: Bitumen.

“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.”

Three hundred cubits: 450 feet long.

Fifty cubits: 150 feet wide.

Thirty cubits: 45 feet tall.

“6 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.”

With lower, second, and third stories: This gave each story fifteen feet of space. It would make sense to have only one area taller than that for the tallest animal on earth. The giraffe which “coincidentally” is around 15 feet tall.

God allowed most or all of the dinosaurs to be destroyed in the flood. The book of Job mentions two different types of dinosaurs Leviathan, and Behemoth. See Job 40:15 & 41:1.

Leviathan is mentioned in Psalms 74:14, 104:6, and Isaiah 27:1 refers to him as that crooked serpent. Satan is called a serpent as well. See Revelation 12:9 and 20:2.

“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 everything that is in the earth shall die.”

I, even I: This phrase is used by God 15 times out of the 19 times it is mentioned in scripture, and it usually related to him doing something supernatural.

God had to destroy the world, not because he created man, but because of the pollution of humanity by these sons of God (fallen angels).

All these giants were destroyed, but there were more that appeared after those days (after the days of the flood). Goliath was also a product of the sons of God and the daughters of men.

Notice where all the giants were at that time. They were not in the land of Egypt, they were in the land of Canaan, waiting for the Israel to return.

We don't even read about giants in Abram's day because Satan knew he wouldn't need them again until Israel was about to return to the land.

The Noahic covenant

“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.”

I will establish my covenant: The Noahic covenant.

Thou, and thy sons, and thy wife, and thy sons' wives: Four married couples of one man, and one woman per couple.

“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.”

They shall be male and female: So they could be fruitful and multiply and replenish the earth.

“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.”

Two of every sort shall come unto thee, to keep them alive: Each two were male and female to keep the species alive.

“21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and for them.”

22 Thus did Noah; according to all commanded him, so did he.

The flood

Very little commentary is necessary in this chapter because God explains everything.

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.”

For thee have I seen righteous before me in this generation: Noah and his family alone was seen as righteous because his generations were perfect. His family was not contaminated with the sons of God.

“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.”

Noah was told what things were clean, and what were unclean. It is unclear why seven and not three pairs of two.

Of the clean animals, some were used for sacrifice, while the extras were for reproducing more clean animals, since these would eventually be the animals used for meat.

“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. 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.”

I will cause it to rain upon the earth forty days and forty nights: This is the first time we see the number forty mentioned in scripture, and it is associated with judgment.

5 And Noah did according unto all that the LORD commanded him. 6 And Noah was six hundred years old when the flood of waters was upon the earth.

Noah was six hundred years old: David delivered Israel by purchasing the threshing floor of Aruna for 600 shekels to stop the angel from killing more Israelites. See 1st Chronicles 21:25.

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. 8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth, 9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah. 10 And it came to pass after seven days, that the waters of the flood were upon the earth. 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.

In the second month, the seventeenth day: fell in the middle of the feasts of unleavened bread. Israel wasn't a nation yet, but it is always interesting to note when God mentions the day something happens on.

He didn't have to mention the day, but he did for a reason, and our job is to find out what that reason is or was.

All the fountains of the great deep broken up: See Genesis 1:2, 8:2, Job 38:30, Psalm 104:6, and Proverbs 8:28.

And the windows of heaven were opened: This is not talking about clouds. See Genesis 8:2. Malachi 3:10 is used in a different sense than intended here. A window without glass.

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

The rain was upon the earth forty days and forty nights: This is the number synonymous for testing or judgment in the bible. The children of Israel wandered 40 years in the wilderness, and Jesus was tempted of the devil 40 days.

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

And the LORD shut him in: God shuts Noah's family in the ark of safety. God did not instruct Noah to build a large raft, to tie the animals down as best as he could, and whichever ones endured unto the end would be saved.

They were shut inside the ark. They didn't have to row to safety. God did the saving, not them, or God plus them.

There was nothing for Noah, or anyone in his family to do to now to make it to dry ground, God took care of them completely.

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.

Forty days: This is the number synonymous for testing or judgment in the bible. The children of Israel wandered 40 years in the wilderness, and Jesus was tempted of the devil 40 days.

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

The face of the waters: The top of the sea, where the water stops and the air begins (the edge).

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

All the high hills, that were under the whole heaven, were covered: This verse proves that the flood was a universal flood, not a local flood.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered. 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: 22 All in whose nostrils was the breath of life, of all that was in the dry land, died. 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.

Every living substance was destroyed: What may seem to the lost world as a terribly atrocity by God, was actually a saving of humanity, and a saving of all who would put their trust in God because without the flood, the Messiah could not have been born.

He could not have been part man, part fallen angel, and part God and been our Saviour. He was fully God and fully man.

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

An hundred and fifty days: That's five months at sea in a boat full of animals, and not one sailor on board.

Chapter Eight

The new beginning

God spared eight souls, from the judgment that came upon the world (eight souls whose generations were perfect, or not infected with the sons of God marrying the daughters of men).

When Peter says below that Noah was the eighth person it does not mean the eighth from Adam, he means the eighth person on the ark. God starts all over again with eight people. Eight is the number of new beginnings.

2nd Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

Notice the different terms used by Peter in his two epistles in regard to Noah's deliverance from the flood:

1st Peter 3:20., when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. 21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

It was the ark that saved Noah and his family from the waters of the flood. The water without God's ark would have killed Noah.

God is talking about physical deliverance, not spiritual salvation here. Noah's family was saved by the water killing all the offspring of the sons of god from polluting the future generations after them. God destroyed that wicked seed.

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;

God made a wind to pass over the earth: See also Exodus 14:21.

The waters asswaged: They ceased.

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

The fountains of the deep were also stopped: and the windows of heaven were stopped: See Genesis 1:2 and 7:11.

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

The waters were abated: They were gone.

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

In the seventh month, on the seventeenth day of the month: This coincides with the Jewish feast of tabernacles. See Numbers 29:12-35. This feast last eight days. Eight is the number of new beginnings.

The mountains of Ararat: They are located in modern day Turkey.

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.

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

The window of the ark: See Genesis 6:16.

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

see if the waters were abated from off the face of the ground;

A raven: The raven is a type of a bad omen in the scriptures. It is an unclean bird.

A dove: The dove is a type of the holy Spirit. It is a clean bird.

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

He stayed yet other seven days: Seven days after the ark came to rest upon the mountains.

An olive leaf pluckt off: An olive branch is symbolic of a peace agreement. God wrath was finished against mankind.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

And he stayed yet other seven days: He stayed seven more days (14 in total) after the raven first exited the ark.

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.

In the first month, the first day of the month: That was new years day.

4 And in the second month, on the seven and twentieth day of the month, was the earth dried. 15 And God spake unto Noah, saying,

“16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. 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.”

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him: 19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

Two of every kind of clean, and unclean animals departed and went out from the ark to be fruitful and to multiply upon the face of the earth.

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.

Of every clean beast, and of every clean fowl: That was a very large offering if you stop to think about how many animals had to be offered.

Burnt offerings on the altar: See Genesis 22:2.

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.”

The LORD smelled a sweet savour: This is the first time that this is said concerning an offering. It is said about Israel's offerings forty times in a positive light, and one time in a negative light. See Exodus 29:18.

The LORD said in his heart: The LORD said these things in his heart, and they were later revealed to Noah so as not to tip off Satan immediately to his plan to deal with Satan's plan to thwart God.

The imagination of man's heart is evil from his youth: All are born sinners.

The sons of God would eventually come back and take the daughters of men to them as their wives and create more giants, but this time God was going to have a nation that would wipe them out in battle as they attempted to establish God's kingdom on the earth.

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

Once Satan understood that God was not going to flood the earth again because he is bound by the covenant that he made, Satan dispatched another group of the sons of God to come down to the daughters of men.

There would be a brief reprieve of that tactic for a while because Satan did not know right away what God had said **“in his heart”** until it was revealed later on to man. He cannot read God's mind.

Chapter Nine

The Noahic covenant

1 And God blessed Noah and his sons, and said unto them,

“Be fruitful, and multiply, and replenish the earth.”

Be fruitful and multiply, and replenish the earth: God had to protect this small group of eight souls so that it would multiply into what we see today.

“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.”

The fear of you and the dread of you shall be upon every beast of the earth: They were not afraid of man while he was a vegetarian (before the flood), but now that he could eat meat, the animals began to fear man.

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

Every moving thing that liveth shall be meat for you: We are not required or expected to be vegetarians. That is why God took seven of each kind of clean animal with him on the ark so he would have some of them to eat.

They couldn't just eat lamb for every meal or the lamb's would become extinct. Noah had a very diverse diet of animals in those early days, while the animals were multiplying.

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

Flesh with the life thereof: The one requirement that God puts on their eating meat is that it be drained of its life-giving blood. See Leviticus 17:11.

“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 every man's brother will I require the life of man.”

Surely your blood of your lives will I require: If a man murdered another man, that man was to be put to death by man. If an animal were to kill a man, the animal was to be killed.

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

For in the image of God made he man: Here we have a definitive answer about capital punishment. God demands it!

We also have an important reason for it because we are made in God's image, and to shed man's blood is to attack God's plan for man to live forever with him.

“7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.”

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

Be ye fruitful, and multiply: Noah would have no more children, but Shem, Ham and Japheth would now begin to multiply on the earth.

Shem is listed first because he is the one that the Hebrew nation comes from, not because he was the firstborn. He probably wasn't the firstborn.

The Noahic covenant

“9 And I, behold, I establish my covenant with you, and with your seed after you; 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. 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.”

I will establish my covenant with you: This was first alluded to in Genesis 6:16, but is expounded upon more here in this chapter.

Satan, and the fallen angels hate water. Maybe because it reminds them of the flood. Where did Jesus have the devils end up at that had possessed the swine at their own request?

Into the sea. The next time the earth is destroyed it will not be by a flood, it will be by fire:

2nd Peter 3:10 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. 11 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 12 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?

The token of the covenant

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:”

The token of the covenant: The sign of the rainbow.

“13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. 14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: 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. 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.”

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.”

A token is a sign of a person's promise, just as Judah did to Tamar when he gave her his staff, signet, and bracelets:

Genesis 38:16 And she said, What wilt thou give me, that thou mayest come in unto me? 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? 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.

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

And Ham is the father of Canaan: While Noah had three sons, God's word only focuses on Ham's descendants at this time for obvious reasons.

Of them was the whole earth overspread: We are all related to Noah through the sons of Noah. There is no worldwide evolution that turned monkeys into men. There is only one dysfunctional family which is spread out all over this globe.

20 And Noah began to be an husbandman, and he planted a vineyard: 21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

The bible does not say how long after the flood it was before Noah was drunken within his tent, but we know it was many years later because Ham has a son called Canaan after the flood, and he is in this story.

I would guess Canaan was a teenager or young man at the time of this story, but he could have been a newborn, or a young child.

Noah began to be an husbandman: He planted a vineyard to be able to have something else to drink besides milk and water, something sweet.

He drank of the wine and was drunken: Obviously the fruit of this vineyard had fermented, I don't buy the popular excuses saying, Noah didn't know he was getting drunk. There is a big difference in fresh grape juice and grape wine.

And he was uncovered within his tent: This meant that he was naked in his tent. See also Exodus 28:42.

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

Saw the nakedness of his father: Why was he going in his father's tent we don't know. He could have been checking on his drunk 601+ year old father to see if he was okay.

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.

And covered the nakedness of their father: He was probably sleeping, and his blanket came off him.

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

And knew what his younger son had done unto him: This could be speaking about Ham, or it could be speaking about his grandson Canaan. All throughout the bible there are times where grandsons are referred to as sons.

Jesus is called the son of David even though he is twenty-eight generations removed from David. See Matthew 1:17.

The bible doesn't say what his younger son had done unto him so we can only speculate. If Ham did do something to Noah, and he was Noah's firstborn it would have cost him the right of the firstborn (we don't know), like it cost Reuben.

25 And he said,

“Cursed be Canaan; a servant of servants shall he be unto his brethren.”

26 And he said,

“Blessed be the LORD God of Shem; and Canaan shall be his servant. 27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.”

Cursed be Canaan: Scripture does not say what exactly transpired in Noah's tent that day, but many have speculated that there may have been a sexual assault on Noah by his son or grandson based on the words of Noah.

This could be why Noah didn't curse Ham instead. Another possibility is that it was Ham all along, and he is not mentioned anymore in the story by name, which happens when bad things happen, and the name is blotted out of the story.

Satan was the one behind this wickedness. One thing you will find as you look at drunkenness in the scriptures is that nakedness usually follows it

Shem seems to be promoted (blessed) here over his brothers, and Japheth is blessed as well, but not as much as Shem.

28 And Noah lived after the flood three hundred and fifty years. 29 And all the days of Noah were nine hundred and fifty years: and he died.

Noah was still alive for 52 years when Abram was born. See the chart in chapter six.

Chapter Ten

The generations of the sons of Noah

The sons of Japheth

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

The sons of Japheth

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. 4 And the sons of Javan; Elishah, and {Tarshish}, Kittim, and Dodanim. 5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

Gomer and Magog: They are found again in the book of Ezekiel chapter thirty-eight and are described as the participants in an end-time war against Israel and God.

Madai, and Javan: See 1st Chronicles 1:5-7.

Tubal, and Meshech: See Ezekiel 38:2-3.

Ezekiel 38:1 And the word of the LORD came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, 3 And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: 4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: 5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: 6 Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.

By these were the isles of the Gentiles divided in their lands: Moses wrote this about 500 years later, and anyone who was not a circumcised descendant of Abraham was a Gentile. People were not called Jews or Gentiles until Abraham's day.

The descendants of Japheth were not called Gentiles until after Abraham became the father of the Jewish nation.

Everyone after his tongue: The division of tongues did not happen for a long while after the flood.

The sons of Ham

Ham, if you will remember from chapter nine, was the son who walked in and saw his father's nakedness and did nothing for Noah, except to tell his two brothers.

The descendants of Ham later established the cities of Sodom and Gomorrah, and also the cities of Babel and Nineveh (all of which were very lascivious cities).

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

Canaan was cursed in chapter nine and would end up a servant nation. It is interesting that Canaan, who was probably the firstborn of Ham is mentioned last here instead of first where the firstborn is usually mentioned. That only happens when the firstborn messes up and loses that position.

Zephaniah 2:5 Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the LORD is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

Cush

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

Sheba, and Dedan: God uses two of the grandsons of Ham's, Sheba, and Dedan, to oppose Satan in the later days as they along with the merchants of Tarshish come up against the descendants of Japheth which are aligned with the antichrist in the battle of Gog and Magog mentioned above.

Ezekiel 38:7 Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them. 8 After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. 9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. 10 Thus saith the Lord GOD; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: 11 And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, 12 To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. 13 Sheba, and Dedan, and the merchants of [Tarshish], with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? 14 Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD; In that day when my people of Israel dwelleth safely, shalt thou not know it? 15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: 16 And thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

Another famous ancestor of Ham and Canaan is Nimrod the hunter. Nimrod is the husband of Semiramis, and together they started the largest pagan religion ever unleashed to this day, from which many denominations copy many of its practices.

8 And Cush begat Nimrod: he began to be a mighty one in the earth. 9 He was a mighty hunter before the LORD: wherefore it is said,

“Even as Nimrod the mighty hunter before the LORD.”

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

Babel: This would become known as the kingdom of Babylon. See Genesis 11:1-9.

The land of Shinar: A land to the east of where Noah and his sons settled after the flood. See Isaiah 11:11.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

Nineveh: That great city. See the book of Jonah.

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

The same is a great city: Resen was a great city in Moses' day, but Nineveh soon replaced it as the capital of that area, and was a much greater city.

Mizraim

13 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 14 And Pathrusim, and Casluhim, (out of whom came Philistim,) and Caphtorim.

Out of whom came Philistim, and Caphtorim: The Philistines (Philistim) were from the country of Caphtor, where the Caphtorim were from.

Canaan

15 And Canaan begat Sidon his firstborn, and Heth, 16 And the Jebusite, and the Amorite, and the Girgashite, 17 And the Hivite, and the Arkite, and the Sinite, 18 And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.

Sidon his firstborn: His descendants settled in modern-day Lebanon along the coastline.

The border of the Canaanites

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

The children of Shem

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

The father of all the children of Eber: Eber is where we get the name Hebrews from.

The brother of Japheth the elder: Japheth has always been listed last in the listing of their names, but he is the oldest of the three brothers. Ham is called the younger son in Genesis 9:24.

22 The children of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram. 23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

Eber

24 And Arphaxad begat Salah; and Salah begat Eber.

Eber: His descendants would become known as the Hebrews.

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.

The name of the one was Peleg: A son of Eber (the first Hebrew).

And his brother's name was Joktan: The name of the other was Reu. See Genesis

For in his days was the earth divided: The continents were divided during the days of Peleg.

Their continent's plates shifted to where they are now. Australia was at one time connected to Africa during the days of Peleg.

Why would this happen at the same time that Eber first descendant is mentioned? Because God was going to divide the earth along with the languages, and the nations would form, and from one of them (the Hebrews) God would have his special nation that would one day rule with him as a kingdom of priests.

Joktan

26 And Joktan begat Almodad, and Sheleph, and Hazar-maveth, and Jerah, 27 And Hadoram, and Uzal, and Diklah, 28 And Obal, and Abimael, and Sheba, 29 And Ophir, and Havilah, and Jobab: all these were the sons of Joktan.

Joktan: He was the son of Eber and the brother of Peleg.

30 And their dwelling was from Mesha, as thou goest unto Sephar a mount of the east. 31 These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

Their dwelling was from Mesha, as thou goest unto Sephar a mount of the east: In Arabia.

In case you do not recognize any of these names that's okay, they are from what is called the Semitic lineage. From which we get the terms Semitic, and anti-Semitic.

Shem was Abraham's great grandfather. Abraham was the father of the Jewish nation.

Japheth represented by the Gentiles will one day soon attack his younger brother Shem fulfilling Ezekiel 38. Ham, represented by his son Canaan, will be nothing more than a servant nation at that time to Japheth, just as Noah prophesied many years ago.

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.

As you would probably guess, Canaan was a wicked person and defiled the land with the perversions, and God said he would spew them out of the land. God would then place a descendant of Shem in the land to reclaim it for Himself.

Chapter Eleven

The end of an age

Here in chapter eleven we have the end of the Noachic covenant and the beginning of the Abrahamic Covenant. The Noachic covenant doesn't really come to an end, it is just overlapped by the Abrahamic covenant.

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

There were earlier references to languages in the preceding chapters, but they were about the future languages that would be spoken in those lands during the days that were to follow.

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.

A plain in the land of Shinar: This is in modern day Iraq where the ancient city of Babylon was built. The people were spreading out because of overcrowding in search of more land but something happened.

Satan wanted to rally man against God, so he encouraged them to stay together so he could control them better and lead them against God:

The tower of Babel

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. 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.”

The people were building a tower to the god of this world, they were not walking according to God's course, but were walking like those spoken of by Paul:

Ephesians 2:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power

of the air, the spirit that now worketh in the children of disobedience:

God said mankind was to be fruitful and multiply and replenish the earth, but these men said let's stay put, and make a name for ourselves, lest we be scattered abroad.

That is exactly what happened when man tried to create a nation of their own before God created a special nation from the loins of one person, Abram.

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

And the LORD came down: This only happens four times in scripture where it says the LORD came down. See Exodus 19:20 where the LORD came down on mount Sinai. See also Numbers 11:25 and 12:5

Through unity you can accomplish almost anything! These people, however, were trying to accomplish the will of the prince of the power of the air and not the will of their Creator.

“7 Go to, let us go down, and there confound their language, that they may not understand one another's speech.”

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

Go to, let us go down, and there confound their language: The LORD went down first and then he says let us go down. The us is the other two members of the godhead (trinity).

The LORD confounds mankind's languages so that they could not understand one another, to slow down the plan of Satan to control all of humanity.

This caused the nations which distrust one another, to form because they did not understand one another due to their different languages.

Imagine how successful Hitler could have been if the whole earth spake one language, or Stalin. After God caused mankind to split up, he could establish his nation that would perform his will on earth one day. The nation of Israel.

The Shemites

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

Shem was an hundred years old: So this means that Shem was two years younger than his brother Japheth the elder.

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

Shem was still alive for many years after Abram was born.

12 And Arphaxad lived five and thirty years, and begat Salah: 13 And Arphaxad lived after he begat Salah four hundred and three years, and begat sons and daughters. 14 And Salah lived thirty years, and begat Eber: 15 And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

Eber: He is the father of the Hebrews

16 And Eber lived four and thirty years, and begat Peleg: 17 And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. 18 And Peleg lived thirty years, and begat Reu:

Peleg lived thirty years, and begat Reu: Now man is having children earlier than before the flood, and they are dying a lot sooner as well because God was shortening man's days down to control evil.

19 And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters. 20 And Reu lived two and thirty years, and begat Serug: 21 And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters. 22 And Serug lived thirty years, and begat Nahor: 23 And Serug lived after he begat Nahor two hundred years, and begat sons and daughters. 24 And Nahor lived nine and twenty years, and begat Terah: 25 And Nahor lived after he begat Terah an hundred and nineteen years, and begat sons and daughters.

The birth of Abram

Why is all the focus on Noah's Son Shem now? Because after the people are scattered at Babel a new nation will be born out of one person that would one day give the world its Saviour.

That Saviour would die not only for the nation of Israel, but for the sins of the whole world. That nation known as Israel will become a kingdom of priests one day.

Everyone that was in Adam was dispersed at Babel, and everyone that will be in Christ one day will be brought together under Christ's authority:

Ephesians 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

Abram and the promise

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, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

The story of Abram begins with his Father Terah, who was living in Ur of the Chaldees when his firstborn son Haran was born unto him.

26 And Terah lived seventy years, and begat Abram, Nahor, and Haran.

Abram: He is mentioned first because of his preeminence over the other two, as is often seen throughout the scriptures.

The three brothers were not triplets as you might suppose at first glance, but it was at the age of seventy that Terah had the first of his three sons.

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

Haran is probably the oldest of the three because he is the first to have a son.

28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

Haran died before his father: How or why Haran died is not the story here, Abram is. We do know that Haran's death was especially hard on his father Terah, because he names a city after him, and he stays there until his own death.

It is most likely that Haran's wife was dead by this time as well because it was customary to have the oldest surviving brother marry his deceased brother's wife to raise up seed unto his brother, but this, as we shall see, does not happen.

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

Notice that Nahor takes his brother Haran's daughter as his wife. This implies a considerable age difference between the two siblings.

Nothing is recorded in scripture to substantiate that Iscah made the trip to Haran with Abram. He may have lived out his days in Ur of the Chaldees with his uncle Nahor.

30 But Sarai was barren; she had no child.

God withheld Sarai from having a son for many years for His own glory. Sarai did not become bitter during this trial as many through the ages have, but she allowed God to work through her during this time to prepare her for a much greater task later on, to be the mother of a great nation.

God would have Abram's heir, and the future heir of the promise, born in the land of promise, not in the pagan cities of Ur, or Haran.

31 And Terah took Abram his son, and Lot the son of Haran his sons son, and Sarai his daughter in law, his son Abrams 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.

Terah took Abram his son, and Lot the son of Haran: And they went to go into the land of Canaan but for some reason he stopped short (halfway), and he ended up establishing a city named after his firstborn son Haran. Nahor stayed in Ur of the Chaldees.

We have a clearer understanding from chapter twelve and in other places that it was Abram alone that God called to leave that area. Terah just decided to tag along, most likely not wanting to be separated from Abram, his second son.

And they came unto Haran, and dwelt there: The town was called Haran after they arrived there. Haran was Terah's dead son.

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

And Terah died in Haran: Now we come to the death of Abram's father in the city named after his older brother, and we learn a little more about the ages of Haran and his much younger brother Abram.

If Terah was seventy years old when he begat Haran, and two hundred and five years old when he died, that would mean that Haran, if he would have lived, would have been one hundred thirty-five years old at the time of his father's death.

And if Abram were the older brother, he would have been older than that, but the bible records that Abram was only seventy-five years old when he left his father's grave in Haran.

That would make Abram sixty years younger than his older brother Haran.

If the age difference is too much of a gap for you to swallow, I suggest you go back to Genesis chapters one through eleven and re-read them by faith, for in them you find men living up to nine hundred and sixty-nine years, as was the case with Methuselah.

A new dispensation (economy) would now begin

God was now going to operate differently than he had in the past with mankind. A new dispensation, or economy, was beginning between God and man.

It would be through the person of Abram, and his descendants known as Israel, who would make up a future kingdom that would one day rule and reign on the earth with the Messiah, as a nation of kings and priests.

The word dispensation comes from the Greek word: Oikonomia or economy.

The word is used of the apostle Paul four times in his epistles, three of those times he refers to the dispensation, or the economy of grace that was given to him: 1st Corinthians 9:17, Ephesians 3:2 and Colossians 1:25.

It bears record that if a dispensation was given to Paul during the latter part of his life, then there must have been other dispensations that came before the one God gave specifically to him.

Paul also mentions the word dispensation in regard to a future dispensation called the dispensation of the fullness of times, so from just these four times in Paul's epistles we learn that God is a dispensationalist. God works differently with mankind at different times.

God also uses the Greek word Oikonomia three more times in the gospel of Luke which spoke to Israel just prior to the dispensation/economy of grace that was given to Paul to give to us in the body of Christ today.

Those three times are all found in Luke 16:2-4, and the word Oikonomia is here translated as the word stewardship. We are to be stewards with the stewardship we have been entrusted with from the apostle Paul today just like any steward of any other dispensation.

Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

The word stewardship comes from the root word steward, also found in these verses, and it means a ruler over a household:

Luke 12:42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?

In Titus 1:7 Bishops (pastors) are called the stewards of God.

Chapter Twelve

Separation from the world

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:”

Get thee out of thy country: Abram had to separate himself from his past in Ur of the Chaldees as an example to the nation that would eventually come out of his loins.

Now he had to depart from the city of Haran which his father settled in, and head to the promised land.

And from thy kindred: That would be lot, but Abram doesn't separate from him, instead he takes him with him. He would end up being a “lot” of trouble.

Unto a land that I shall shew thee: Canaan land. The land where Canaan and his descendants dwelt.

God makes seven promises to Abram

“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:”

I will make of thee a great nation: This was a first. With no other person did God make such a promise. If a person, or a

nation in the future wanted to be blessed by God, they would have to bless Abram, or eventually his offspring.

This promise of a nation is later repeated to his son Isaac, and later on to Jacob, and then to all twelve tribes that descended from Jacob's loins.

This promise is latter mentioned to Moses concerning the descendants of Abram becoming a great nation. This promise will ultimately be fulfilled in the future millennial kingdom.

I will bless thee: Up unto this time, God had not given Abram anything according to the scriptures, but that was all about to change. Notice what God's word says near the end of his life:

Genesis 24:1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things.

Isaiah 51:1 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. 2 Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.

And make thy name great:

Nehemiah 9:7 Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

Abraham means the father of nations

And thou shalt be a blessing: Abram blessed his 316 hired servants with food, tents, employment, protection, and he blessed Lot and the five kings after he had defeated the army of Chedorlaomer in Genesis 14 by returning all the spoils and those held captive to their families.

“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.”

And I will bless them that bless thee: Melchizedek blessed Abram with wine and bread after his return from the slaughter of Chedorlaomer and God blessed him for blessing Abram with a tithe of the battle (Genesis 14).

This is the only time we read about Abram tithing in the scripture, and it was not from his salary, but from the spoils of war.

Do you remember the Centurion that had blessed Israel in building them a Synagogue whose servant was sick in Luke 7:1-10? Jesus was obligated to bless him for blessing his people, Israel.

And curse him that curseth thee: What happened to the five nations that had captured Abram's nephew Lot? They were cursed. What later happened to the Egyptians? Cursed. Just go down the list, nation after nation that cursed Abram's offspring were cursed.

There will be a judgment of nations after the tribulation period that we will look at later on in our study of Israelology future, and we will see how these nations will be judged for how they treated Jesus' brethren, the Jews. See Matthew 25:31-46.

And in thee shall all the families of the earth be blessed: All the families of the earth had not been born yet, but when the

promised seed of Genesis 3 (Jesus) dies for mankind, then all families could be blessed in Abram through his seed the Messiah.

Genesis 12:4 Abram's obedience to the LORD:

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.

Abram was obedient even though he did not know where he was going. Did Abram obey completely?

And Lot went with him: No, he let Lot tag along with him

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.

These promises made to Abram are not just to Abram, but also to his descendants as we shall see later, and these promises were unconditional. God is going to keep his promises because he gave his word regardless of how Abram or his descendants behave.

There are some who would have us believe that God has fulfilled every promise made to Abram/Abraham and the Jewish nation, but we will see that simply isn't so.

God later would make a conditional covenant with Israel (not a promise), and if they were obedient to that covenant, they would be blessed, but if they were not, they would be punished. The law covenant however did not disannul the promise:

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.

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.

The land of Canaan: The place where Canaan's descendants settled.

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.

The place of Sichem: This is the only mention of the word Sichem in the bible. It is later called Shechem.

Unto the plain of Moreh: Between mount Ebal and Gerizim

And the Canaanite was then in the land: Why did God inspire Moses to write that line in the text? Was it just filler, or something to enhance our image of what it was like in the land at the time Abram arrived in it?

No! It was to remind us of the curse on Canaan which we read about earlier. God was, because of their vile sexual practices

mentioned in Deuteronomy 18, going to expel them out of the land because they had defiled themselves and the land.

This was also called Sychem, and Sychar. The burial place of Abraham, Isaac, and Jacob. See John 4 and the woman at the well).

The land is promised to Abram's seed

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.

And the LORD appeared unto Abram: This is the first time we see in the bible that God appeared to someone. We read about God talking to man in the garden, or with Noah, but not about him appearing to a man.

Unto thy see will I give this land: We also see a very important statement here that God tells Abram that this promise is not just to Abram himself, but that it will pass down unto his seed.

At this time in Abram's life he had no seed, so this is a two-fold blessing. Abram is going to have a seed, and the land of Canaan will belong to his seed as well as him.

And there he builded an altar unto the LORD: This is the first time it is recorded that someone builds an altar in the land of Canaan to the LORD.

The LORD would be glorified in his land, and Satan would be furious at God's entering into the land he has held since Canaan arrived.

8 And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel 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.

A mountain on the east of Bethel: Abraham called upon the name of the LORD, not the name of Baal, or of any of the other names of the heathen in those lands.

When Abraham told people that the LORD had called him, he used the Hebrew word translated to English as LORD, the name was YHVH, which is where we get Jehovah or Yahweh from.

Bethel: Bethel means the house of God. It is where the tabernacle stood for many years before the temple was built.

Hai: This would also be called Ai in Joshua 7:2.

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

Why was Abram constantly journeying around building altars? He was commanded to travel up and down in the land that he would possess, and he was doing just that while looking for a city:

Hebrews 11:9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God.

A famine in the land of promise?

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.

Abram went down into Egypt: Abram had never been to Egypt before, but hunger caused him to go down into Egypt. Nothing is said negative by God to Abram for his decision.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife,

“Behold now, I know that thou art a fair woman to look upon: 12 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. 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.”

That it may be well with me for thy sake: Abram convinced his wife that it was better that she be married to Pharaoh than that he should die.

How would Abram’s seed inherit the land of Canaan if Abram no longer had a wife? He may have thought God would give him another wife instead of Sarai. We don’t know.

14 And it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. 15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

And the woman was taken into Pharaoh’s house: She was to become part of his harem, but God would not allow this to happen.

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.

And he entreated Abram well for her sake: Abram did not say no to these gifts as it would be an insult to Pharaoh, and he did not tell Pharaoh she was his wife because of fear.

Maidservants: The main one was Hagar, the Egyptian.

17 And the LORD plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. 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? 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.”

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

And they sent him away, and his wife, and all that he had: Pharaoh let him keep all that he had given him. We don’t know how Pharaoh figured out that Sarai was also Abram’s wife.

We do know that God was not going to allow Sarai to be taken by Pharaoh because she was going to be an integral part of the promise God made to Abram, as she was to be the mother of the Jewish people.

Pharaoh, and his house were plagued with great plagues because of her so someone had to tell Pharaoh that it was because of Sarai being the wife of Abram that they were being plagued.

There is no way Abram could have been killed here because God had made a promise to Abram to give him the land of Canaan. He should have thought about that and said she is my wife, and let God protect him.

We do not have a hedge of protection around us as believers today, because we are not the father of a future kingdom that will one day rule with Christ, but Abram was.

Chapter Thirteen

Separating from Lot

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

And Lot with him, into the south: We learn here that Lot was with Abram in Egypt. When they return, they go to the south of Canaan land, before they were in central part of it.

2 And Abram was very rich in cattle, in silver, and in gold. 3 And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; 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.

Abram should have called on the name of the LORD before going down to Egypt. Doing wrong to do right is never right. Unfortunately, this is not the last time Abram tells Sarai to say she is his sister.

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

Where did Lot get his wealth from? Part of it was from his inheritance from his father Haran after his death as a third of the cut of what Terah would have divided amongst his sons at his death with Lot getting Haran’s share since he had died before Terah.

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. 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. 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.”

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. 11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

It was well watered everywhere, before the LORD destroyed Sodom and Gomorrah: Now the water there is all poisoned with the salt.

The sea is now the dead sea because it has too much salt in it to maintain life. When God destroyed the cities, the whole area became a salty wasteland unto this day.

The land of Canaan

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. 13 But the men of Sodom were wicked and sinners before the LORD exceedingly.

And pitched his tent toward Sodom: The people of Sodom and their neighbors from Gomorrah were descendants of Canaan, and because their wickedness was exceeding before God's eyes, they had defiled the land see Deuteronomy 18.

God was not going to just overthrow them or have them taken away as captives, but he was going to utterly destroy them for their wickedness. God does not destroy cities today in the dispensation of grace because he is not at enmity with us because of Jesus' death on the cross. We are in the dispensation of grace.

God's land promise to Abraham's descendants

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

After that Lot was separated from him: God announced to Abram that the land he was going to give him that he would also give it to his descendants, and it would continue to be theirs forever as part of an everlasting promise.

“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. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.”

I will make thy seed as the dust of the earth: Abraham's descendants would be very hard to number.

The plain of Mamre

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.

The plain of Mamre: When Abram finally arrived in Hebron after obeying God and walking through the length and breadth of the land he still dwelt in a tent, which is a temporary dwelling place. Abram, as of yet, had not received one inch of land.

He eventually bought the cave of Machpelah as a place to bury his wife. Why is that so? Was God not able to fulfill his promise to Abram in his lifetime? We will answer those questions later in this study, but the answer shouldn't surprise you.

God will have to resurrect Abram and his descendants to keep his promises to them. Abraham's physical descendants have a connection to the land and his seed is compared to the dust of the earth.

And he built there an altar: Abram built altars everywhere he went because there were no Levites yet, nor a tabernacle of temple to sacrifice at.

Chapter Fourteen

Abram goes to war

War would soon come to Lot's house, because he chose the pleasures of sin for a season, while Abram chose God's path.

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;

King of Shinar: The land of Shinar is mentioned in Daniel's opening chapter as being in Babylon. See Daniel 1:2.

King of Elam: During the Median and Persian empires the palace in Shushan is mentioned as being in the province of Elam. See Isaiah 11:11 and Daniel 8:2.

These five kingdoms were much smaller than they were in Daniel's days and they were not too far removed from the last days of Noah and his sons.

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.

Sodom: A city destroyed by God for its wickedness.

Gomorrah: A city destroyed by God for its wickedness.

Admah: A city destroyed by God for its wickedness. See Deuteronomy 29:23 and Hosea 11:8.

Zeboiim: A city destroyed by God for its wickedness. See Deuteronomy 29:23 and Hosea 11:8.

Bela, which is Zoar: It is the city the Lot fled to escape the wrath of God on the surrounding cities. See Genesis 19:22-30 and Genesis 13:10. See Isaiah 15:5.

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

The vale of Siddim: It was full of slime pits. See verse 10. It is known as the dead sea today.

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

In the thirteenth year they rebelled: Thirteen is called the number of rebellion because of this verse, and because Ishmael was circumcised when he was 13. This is pure conjecture, and not supported by the scriptures.

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, 6 And the Horites in their mount Seir, unto El-paran, which is by the wilderness.

The Rephaims: These were giants which descended from the sons of God and the daughters of men. See Genesis 6.

The Zuzims: These were giants which descended from the sons of God and the daughters of men. See Genesis 6.

The Emims: These were giants which descended from the sons of God and the daughters of men. See Genesis 6.

In Shaveh Kiriathaim: In the plain between two cities.

The Horites: These people do not appear to be related to the giants mentioned above. They lived in mount Seir and were also defeated totally by Esau's descendants in Deuteronomy 2:12-22.

El-paran, which is by the wilderness: Not far from the Egyptian border with Israel.

7 And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that dwelt in Hazezon-tamar. 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; 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. 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.

En-mishpat, which is Kadesh: The name means a fountain or eye (entrance) of judgment. Mishpat is Hebrew for judgment.

The kings of Sodom and Gomorrah fled, and fell there: They did not die in the pits. We see them again later in the chapter.

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way. 12 And they took Lot, Abrams brothers son, who dwelt in Sodom, and his goods, and departed.

Who dwelt in Sodom: Lot chose to pitch his tent toward Sodom initially, but now he was dwelling in Sodom.

For twelve years the residents of Sodom served Chedorlaomer before rebelling, but after the rebellion Lot ended up in a worse situation than at the beginning.

Notice that the king of Shinar came against the area where Lot chose to dwell. Shinar is the area around Babylon.

It is very interesting to note that the first war in the bible is fought with Babylon leading it, and it is in connection with the land promised to Abram, just like the last war in the bible.

The slaughter of Chedorlaomer

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.

Abram the Hebrew: This is the first mention of the word Hebrew. A name given to the descendants of Eber. See Genesis 10:21-11 and in 1st Chronicles chapter one.

The plain of Mamre the Amorite: See verse 24 below.

These were confederate with Abram: These three Amorite brothers joined forces with Abram for mutual protection.

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.

Dan: It is in the north of Israel near the Syrian border.

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. 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.

On the left hand of Damascus: West of Damascus.

Abram chases Lot's captors deep into Syria and he slaughters them at Hobah, before returning with Lot and all the women back to the land, and he is then greeted by the formerly defeated king of Sodom.

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 kings dale.

But there is another king that shows up as well, the king of Salem, who is a person of great importance. This battle pictures a future end-time battle.

The valley of Shaveh: See also verse 5 above.

The kings dale: The king's valley. See also 2nd Same
Melchizedek

18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Melchizedek: His name means king of righteousness.

King of Salem: Salem in Hebrew is Shalom, which means peace.

Notice that Melchizedek, along with Salem, is not mentioned as being involved in the battle. Why? Salem means Peace.

Jerusalem is to be the future capital of the nation of Israel in David's day, but it is also to be the future capital of the world, after the King of kings, **shall strike through the kings in the day of his wrath.**

Israel's King will come from the loins of Abram, but only after he slaughters his enemies and makes them his footstool.

Psalm 110:1 A Psalm of David. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 2 The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. 3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. 4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. 5 The Lord at thy right hand shall strike through kings in the day of his wrath. 6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. 7 He shall drink of the brook in the way: therefore shall he lift up the head.

Melchizedek doesn't get mentioned again until Hebrews chapters 5, 6, and 7. He is however mentioned in a very unique role as both a king, and the priest of the most high God, just like the Messiah of Israel would be one day.

This most high God is the very same God that Abram worshipped, and it must have been very refreshing for Abram

to have someone else in this Idol worshipping land that believed in the one true God.

In order for any Jew to understand the priesthood they must understand the first priest in the bible and start building their understanding from there.

Bread and wine?

Bread, and wine: Just like in the Lord's supper that was instituted with the nation of Israel during the passover meal. For there to be a king, there of a necessity needs to be a kingdom.

Bread and wine have to do with a king and his kingdom. Jesus told his disciples in the upper room when he instituted the Lord's supper, that he would not partake of it again until he drank it new with them (believing Israel) in their kingdom.

The Lord's supper had to do with the institution of the new testament, which was promised to the house of Israel and to the house of Judah in their kingdom when they would have God's word written on the hearts and they would know to choose good and not evil. See Jeremiah 31:31.

That has not happened yet, but it will in the kingdom. The new testament could not take effect until after the death of the testator:

Hebrews 9:16 For where a testament is, there must also of necessity be the death of the testator.

19 And he blessed him, and said,

“Blessed be Abram of the most high God, possessor of heaven and earth: 20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

The most high God, possessor of heaven and earth: Where does Melchizedek rule and perform his priestly functions in his kingdom of peace called Salem from?

What will the world experience for a thousand years when Christ sits as Priest and King in Jerusalem? Peace (Shalom). Abram is also referred to as belonging to the most-high God as well, so as to make it perfectly clear to the reader that it is the same God being referred to.

And he gave him tithes of all: This was prior to the law of Moses, and it is the only time Abram tithed that we know of. Tithing was required under the law, it is not required under grace today, nor was it required prior to the law.

Today God wants, and loves a cheerful giver. The writer of Hebrews had this to say concerning Melchizedek.

Hebrews 7:1-17 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 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; 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. 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 without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. 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? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 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.

Psalm 110:4 The LORD hath sworn and will not repent, Thou art a priest forever after the order of Melchizedek.

Hebrews 7:18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. And inasmuch as not without an oath he was made priest: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

If anyone did the things that the bible said the Messiah would do, then we should take the time to examine those things for ourselves, and not just blindly take our leaders word that Jesus is not the Saviour, because our eternity rides on getting this correct.

Matthew 15:14 And if the blind lead the blind, both shall fall into the ditch.

Back to Abraham in Genesis

21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. 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, 23 That I will not take from a thread even to a shoe latchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich: 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.”

Aner, Eschol, and Mamre: The Amorites that had been confederate with Abram. The king of Sodom had no right to ask anything back from Abram, but because God would not share his glory with anyone, Abram was impressed upon by God, to give him back everything.

It is not over with Lot however, because in spite of all this Lot continues to stay in Sodom and things gradually get worse.

Also notice what is said about the God of Melchisedek, that he is the possessor of heaven and earth. That has a lot to do with some differences that Paul will point out in his epistles, but it is a mystery to the descendants of Abram until Paul reveals it to the world thousands of years later.

Chapter Fifteen

The promise of a son

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.”

I am thy shield: God shielded Abram and protected him in his battle with Chedorlaomer. See 2nd Samuel 22:3, Psalm 3:3, 28:7,5 9:11, 119:114 & 144:2.

And thy exceeding great reward: The next few verses tell us his great reward is the children that shall come from his loins. See Psalm 19:11, Matthew 5:12, & Revelation 22:12.

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?”

3 And Abram said,

“Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.”

The steward of my house: A steward is someone who is over the affairs of the house. See Luke 16:1-8.

Remember the name of Abram's steward, (Eleazer) because in a later chapter he will appear again to find a bride for Abram's son from his own family.

Rebekah was a Gentile because she did not descend from the loins of Abram, although she is related to Abram, she was a Gentile none the less.

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. 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. 6 And he believed in the LORD; and he counted it to him for righteousness.”

Tell the stars: Number, or count them.

And he believed in the LORD, and he counted it to him for righteousness: Abram lived before the law of Moses and was declared righteous with God by his faith in the LORD.

Notice also that this is the second time that God tells Abram about his offspring, the first was in Genesis twelve where he compares his descendants with something that is earthy, but this time he compares them with something that is out of this world, the stars of heaven.

We in the body of Christ are Abram’s seed by faith, and are a heavenly people with a heavenly destiny. We do not inherit Israel’s physical blessings here on earth in her kingdom.

We have spiritual blessings in heavenly places (Ephesians 3:1). Let us look at what Saul of Tarsus (Paul) had to say about Abram when addressing this subject of justification or righteousness (salvation).

Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the

righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarahs womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; And being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification.

This Saul of Tarsus is also known as the apostle Paul, the apostle of the Gentiles Romans 11:13, the writer of thirteen books of the bible, all of which begin with the name, Paul, as the first word of each of them.

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.”

8 And he said,

“Lord GOD, whereby shall I know that I shall inherit it?”

Abram got his answer in the form of a covenant promise in which God has Abram offer a sacrifice as a sign between him and God.

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. 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.”

And divided them in the midst: See Jeremiah 34:18-19.

But the birds divided he not: See Leviticus 1:17.

11 And when the fowls came down upon the carcasses, Abram drove them away. 12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. 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; 14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.”

A deep sleep fell upon Abram: See Genesis 2:21, 2nd Samuel 26:12, Job 33:15, & Daniel 10:8-9.

An horror of great darkness fell upon him: This great darkness is symbolic of terrible times that were to come. See Isaiah 9:2, Joel 2:2 and Acts 2:20.

And they shall afflict them four hundred years: A hundred and twenty years before Israel's captivity happened God foretold of it, and he even gave the duration of it which must have excited the desire of the nation as they awaited their deliverer Moses (A type of Christ).

They were in Egypt for 430 years, but they were not afflicted until 30 years after they arrived in Egypt.

“15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. 16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”

They shall come hither again: They shall come back to the land promised to them.

For the iniquity of the Amorites is not yet full: This a prophetic reference to the time when Israel would be prevented from retreating by the Amorites and taken into captivity by the Babylonians.

God was not going to allow Abram's descendants to possess the land until the Amorites had gotten so bad in defiling the land that God would have to spew them out of the land.

Israel was one of the tools God would use to remove the Amorites from the land which they defiled with their perversions.

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.

A smoking furnace: Egypt is referred to an iron furnace which Israel was in while they were slaves there. See Deuteronomy 4:20, 1st Kings 8:51 and Jeremiah 11:4.

A burning lamp: This is possibly a type of God lead Israel as a pillar of fire in the wilderness.

That passed between those pieces: God alone passed through the fire without Abram.

In a normal covenant between two people, both people would walk between the pieces of animal, but God alone walked through twice. Once for himself and once for Abram. See Jeremiah 34:18-19

That meant that this Covenant was not dependent upon Abram's keeping his end of the bargain, because he couldn't, it was solely dependent on a perfect God who never changes and who delights in keeping his promises.

A covenant

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: 19 The Kenites, and the Kenizzites, and the Kadmonites, 20 And the Hittites, and the Perizzites, and the Rephaims, 21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”

These ten nations possessed the land that would soon belong to the descendants of Abram. The descendants of Ham forfeited it when he went in unto his father and saw his nakedness. Ham's descendants through Canaan were exceptionally perverse.

Chapter Sixteen

The son of the flesh

1 Now Sarai Abrams wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. 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. 3 And Sarai Abrams 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.

And Abram hearkened to the voice of Sarai: After ten years Sarai becomes impatient and leads Abram into sin just as Eve did with Adam in the Garden (See verse 5). The fact that Hagar was an Egyptian is mentioned twice for us to remind us that she was not a part of what God had promised to Abram.

The promise was through Sarai, not Hagar. Hagar was not with Abram when God made his promise to him. Once again, we turn to the words of Paul in his letter to the believers in Rome where he said:

Romans 9:6 For they are not all Israel, which are of Israel. 7 Neither, because they are the seed of Abraham, are they all the children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh (Hagar's descendants), these are not the children of God; but the children of the promise (Sarah's descendants) are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

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. 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.”

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.

My wrong be upon thee: She talked Abram into doing the wrong thing:

Sarai recognized her sin and her drawing Abram into it with her and ultimately the whole world suffered because of her and her impatience.

The LORD judge between me and thee: One wrong did not justify another, and Sarai's sin against Hagar was not justified because Hagar now despised Sarai.

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. 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.”

9 And the angel of the LORD said unto her,

“Return to thy mistress, and submit thyself under her hands.”

The angel of the LORD: This was a pre-incarnate appearance of the Lord Jesus Christ. A Theophany. He appeared to her with a message. The word angel means a messenger.

The way to Shur: See Genesis 20:1.

Return to thy mistress, and submit thyself under her hands: Gentiles prior to the dispensation of grace were to submit themselves to Israel, for salvation at that time was of the Jews, as it will be again in the kingdom but today Israel is an enemy of the cross. See John 4:22.

10 And the angel of the LORD said unto her,

“I will multiply thy seed exceedingly, that it shall not be numbered for multitude.”

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. 12 And he will be a wild man; his hand will be against every man, and every mans hand against him; and he shall dwell in the presence of all his brethren.”

I will multiply thy seed exceedingly: That would come about through Ishmael's seed, not hers as women do not have seed, men do.

Ishmael: God (El) hears (shma).

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?”

14 Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

Thou God seest me: The name Hagar used for God.

Beer-lahai-roi: Beer (well) lahai (the living) Roi (Seer).

Kadesh: Also known as Enmishpat: The fountain of judgment. See Genesis 14:7.

Bered: The name means Hail.

The world has felt the brunt of this prophecy throughout the ages, and they will see only more of the wildness of Ishmael until the return of the Redeemer.

15 And Hagar bare Abram a son: and Abram called his sons name, which Hagar bare, Ishmael. 16 And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.

Fourscore and six years old: 86.

Just because Hagar's descendants are not the children of the promise does not exclude them from salvation which is free to all who will call upon Christ.

God is not a respecter of persons. God has elected Israel's descendants for a specific purpose to bring the word of God (oracles as Paul calls them) to the world.

Chapter Seventeen

The covenant of circumcision

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. 2 And I will make my covenant between me and thee, and will multiply thee exceedingly.”

3 And Abram fell on his face: and God talked with him, saying,

“4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. 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.”

Ninety years old and nine: 90.

I am the Almighty God: El Shaddai.

Abraham: The father of nations.

In the Hebrew language there is what is called an infix, where a letter or letters are added, not to the beginning of a word like a prefix, or to the end of a word like a suffix, but into the middle of the word.

The letters "ha" meaning "the" is added to Abram to give us Abraham: Ab the father, raham meaning many and combined gives us the name: the father of many.

“6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.”

Kings shall come out of thee: Saul, David, Solomon, Rehoboam, down to Jesus, the King of kings.

“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. 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.”

An everlasting covenant: The land is an everlasting promise to Abraham and his descendants the children of Israel.

These borders will be recognized one day during the millennial reign of Christ and not before, for the world hates the children of the promise because the devil hates them.

This promise was given to Abraham after Ishmael is already thirteen years old. It is not until Isaac is born that Abraham can circumcise his child at the age the covenant requires, which is when they are 8 days old.

9 And God said unto Abraham,

“Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. 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. 11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.”

Ye shall circumcise the flesh of your foreskin: To cut off the foreskin on a male's privy (private) member. See Deuteronomy 23:1.

It shall be a token of the covenant: A token is a sign of something bigger.

“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.”

He that is eight days old shall be circumcised: Eight is the number of new beginnings with God. Isaac would be the first one circumcised on the eighth day.

God began a Covenant with Abraham that would remain until it was added to with the giving of the Mosaic Covenant (the law) some four hundred years later.

“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.”

He that is bought with money: If they worked for a Jewish family they had to be circumcised. They would work for a set period of time. Usually seven years.

“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.”

That soul shall be cut off from his people: Remember the promise is specifically through Isaac as we shall see in the following verse.

Those that did not adhere to this covenant were then cut off from his people. They were not killed but they could no longer intermarry within the 12 tribes.

They could not obtain any land inheritance; they could not enter paradise when they died because they had rejected the covenant that God had made with them by not circumcising their children.

15 And God said unto Abraham,

“As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.”

Sarai: From the root word Sar. The names means a leader. Like a Tsar.

Sarah: A mother of nations.

“16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.”

17 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? 18 And Abraham

said unto God, O that Ishmael might live before thee! 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.”

Then Abraham fell on his face: An act of reverence or worship. Used 31 times in scripture. See Joshua 5:14.

Isaac: The half-brother of Ishmael. His name means,

“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.”

Twelve princes shall he beget: Ishmael had twelve sons.

“21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.”

22 And he left off talking with him, and God went up from Abraham.

At this set time in the next year: Nine months after conception.

Pride has kept many of Isaac's descendants from coming to the Messiah as it has kept many descendants of Ishmael from faith in him as well. Both still hate one another. Today however, they can have unity in one body (the church) under the Messiah of the whole world.

The Jews became self-righteous with the law and the promises while the descendants of Ishmael were deceived into the religion of Islam which claimed Ishmael was the child of promise not Isaac.

Consider the words of Saul (Paul) as he corrects the false teaching of the Jewish Christians in his letter to the believers in Galatia:

Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 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. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the

scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.

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 Abrahams house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

The selfsame day, as God had said unto him: Every single male was circumcised on that day God spoke to Moses.

God could have Abraham circumcised earlier but he waited until Abraham turned ninety and nine. None of them were circumcised on the eight day as commanded because they were all too old. Isaac would be the first to be circumcised on the eighth day in the bible.

24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin. 25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

Ishmael was thirteen years old when he was circumcised. The command to be circumcised when a child turns eight days old was mentioned at the beginning of this chapter but the first person to be circumcised on the eighth day was Isaac, which is significant.

26 In the selfsame day was Abraham circumcised, and Ishmael his son. 27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Notice here that Ishmael is not circumcised on the eighth day but rather after his thirteenth birthday, this is just more proof that Isaac is the seed promised by God.

No descendant of Ishmael should be upset at this as the descendants of Isaac are not better than anyone else in the world for God is not a respecter of persons.

There must be a recognition that Isaac's descendants were commissioned by God to be a light unto the Gentiles by giving us the Messiah and also the word of God.

Chapter Eighteen

Abraham sees the LORD

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; 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 LORD appeared unto him in the plains of Mamre: Notice in verse one that the word LORD is in all capital letters

and as you will see in verse three that Abraham calls him Lord, which shows a reverence for him, but not a knowledge of exactly who he was talking to.

3 And said,

“My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: 4 Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: 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.”

Wash your feet: A middle eastern custom to wash the feet of a visitor that came to your house after a long journey, or to allow them to do it themselves if they were total strangers.

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.”

7 And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. 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.

He took butter, and milk, and the calf: Here we have meat and milk in one meal, doesn't this go against the law of Moses?

Exodus 23:19 Thou shalt not seethe a kid in his mother's milk.

The law of Moses didn't come around for another 400 plus years yet, but Abraham and Sarah did not boil (Seethe) the animal in its mother's milk, they were however both a part of the meal along with butter, a dairy product as well.

The butter was used as either something to flavor the meat after it was cooked, or as a spread on the bread that was prepared by Sarah.

Also, something that is often overlooked is who was eating with Abraham and Sarah at this meal? The LORD! It was a pre-incarnate appearance of Jesus Christ who ate meat and dairy products offered to him by Abraham.

The context of the command is always given in connection to the offering of first fruits and it was forbidden because the heathen would do that very thing in their hopes of making themselves fertile.

As part of their (the heathens) offering they would eat, and part they would offer to the pagan god and God didn't want his nation to act like all the other nations with their fertility rites.

The pagans also believed that this offering would give them fertile crops as well. Notice the context of what happens next, (It is about an infertile Sarah), what a coincidence.

9 And they said unto him,

“Where is Sarah thy wife?”

And he said,

“Behold, in the tent.”

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.

The time of life: Nine months later.

11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. 12 Therefore Sarah laughed within herself, saying,

“After I am waxed old shall I have pleasure, my lord being old also?”

13 And the LORD said unto Abraham,

“Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? 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.”

15 Then Sarah denied, saying,

“I laughed not;”

for she was afraid. And he said,

“Nay; but thou didst laugh.”

Sarah could have just apologized for her disbelief and that would have been the end of it, but she lies to the face of God as if he could not discern her thoughts, all to keep her false image before others.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. 17 And the LORD said,

“Shall I hide from Abraham that thing which I do; 18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 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.”

20 And the LORD said,

“Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; 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.”

The cry of Sodom and Gomorrah is great because their sin is very grievous: Abel’s blood cried unto God when Cain slew him. See Genesis 4:20, 21:11, 41:31, Exodus 9:3, 18, 24, 10:14, Jeremiah 14:17 and James 5:4.

Notice first of all that from these descendants of Ham, whose son Canaan was cursed by God for doing something to Noah, we have the inhabitants of Sodom and Gomorrah.

Also notice this angel of the Lord that spoke with Abraham had knowledge that was supernatural, and yet it seemed limited at times.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD. 23 And Abraham drew near, and said,

“Wilt thou also destroy the righteous with the wicked? 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? 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?”

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.”

Wilt thou also destroy the righteous with the wicked: He was referring to Lot and his family.

27 And Abraham answered and said,

“Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: 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.”

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 fortys sake.”

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.”

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 twentys sake.”

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 tens sake.”

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Peradventure ten shall be found there: The number ten is used a number relating to testing. If ten righteous could be found the city would be spared but they could not find ten.

Sodom was not so much destroyed for her sin as she was for her lack of saints. Lot apparently was not the positive witness of God to the Sodomites that he should have been.

Chapter Nineteen

Angels destroy Sodom

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;

And there came two angels to Sodom at even: These were the two men with the angel of the LORD that appeared to Abraham in the previous chapter.

And Lot sat in the gate of Sodom: He was sitting there because many of the city’s legal matters were handled at the city gates in most middle eastern cities in those days.

And he bowed himself with his face toward the ground: He wasn’t worshipping them; he was showing them respect.

2 And he said,

“Behold now, my lords, turn in, I pray you, into your servants 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.”

Nay; but we will abide in the street all night: What an odd thing to say. Angels live outside of time, and they were going to destroy the place, but first they wanted to witness things first hand and they were about to.

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.

And he pressed upon them greatly: Lot knew of the wickedness of his city and how that sin loved the cloak of darkness and he feared for the safety of these visitors who had just come from Abraham's home.

He convinced them it was a wicked place in the evenings, and they should come in and join him for a feast.

2nd Peter 2:6 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; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

And did bake unleavened bread, and they did eat: Unleavened bread is something made in a hurry. Yeast is not added to puff the bread up. Yeast is a type of sin that puffs a person up.

These Angels also partook of a feast prepared by Lot and his family. There are other times when angels are recorded as eating unleavened bread. See Judges 6:14-22.

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: 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.”

That we may know them: They meant that they wanted to know them in a perverse sexual way. They wanted to rape (sodomize) them.

For those liberals who defend the people of Sodom and claim they were just worried about these two strangers possibly being

spies coming to spy out the city read the next you need to read context of the story all the way back.

6 And Lot went out at the door unto them, and shut the door after him, 7 And said,

“I pray you, brethren, do not so wickedly.”

Do not so wickedly: They intended to do something so wicked (knowing them in a perverse way while raping them).

“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.”

Imagine the audacity of the devil, these men, if you will remember, were servants of the LORD (angels) which just shows us how perverted the devil is.

I have two daughters which have not known man: ... Do ye to them as is good in your eyes: How could a father even imagine making the comment Lot made to these men?

What must have been going through the minds of his daughters at that moment? Lot had truly drifted far from what he knew was right.

While it was the custom to protect and provide for those who have come into your home, that custom should not supersede protecting your own flesh and blood.

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. 10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. 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.

They smote the men that were at the door with blindness: Even though these men were blinded they still tried to get inside to commit their wicked deeds. Sin will stop at nothing to destroy a person's life.

This one fellow came in to sojourn, and he needs will be a judge: Lot was not one of them, but he became a judge at the gate after living there a while.

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: 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.”

Who was going to destroy these cities? The two men (angels) were going to cause their destruction.

The cry of them is waxen great: Their sin is so great.

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.

And Lot went out: To go get his sons in law. They were legally engaged to Lot’s daughters and were considered their wives by law, but they had not taken them into their homes yet, nor had they consummated the marriage yet with them.

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.”

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.

Arise: Lot had returned from trying to get his sons-in-laws to join them, and he was probably sitting down for a moment. This is not a picture of the rapture of the body of Christ, although there are similarities.

The LORD being merciful unto him: God was not going to destroy

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.”

Look not behind thee: This command was not obeyed by Lot’s wife and she paid with her life.

18 And Lot said unto them, Oh, not so, my Lord: 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: 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. 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. 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.

Zoar: The name means a little city. It got its name from this encounter between Lot and an angel, each name in Hebrew means something. This city fought with Sodom and Gomorrah against the five kings in previous chapters.

23 The sun was risen upon the earth when Lot entered into Zoar. 24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven; 25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

Then the LORD rained: See Exodus 9:23.

Brimstone and fire from the LORD: This area even today looks as if it were destroyed only a few years ago by God. It will remain a wasteland forever. See Deuteronomy 29:23 and Psalm 11:6.

26 But his wife looked back from behind him, and she became a pillar of salt.

But his wife looked back from behind him, and she became a pillar of salt: See the command in verse 17 above.

27 And Abraham gat up early in the morning to the place where he stood before the LORD: 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 gat up early in the morning to the place where he stood before the LORD: This is referring to the place where Abraham begged God not to destroy the cite if he found 10 righteous people in it. See Genesis 18:22.

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.

God remembered Abraham: Had Lot not been related to Abraham he would not have been under the protection God promised Abraham.

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.

And Lot went up out of Zoar, and dwelt in the mountain: To the very place the angel told him to flee to, but he begged to stay in the small city. See verses 18-20 of this chapter.

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: 32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.”

After the manner of all the earth: There was no one left alive to be their husbands and to give them children.

What else can you expect from a couple of girls who were raised by a worldly father in a wicked city? Lot cared for the things of this world, and he did not invest in his children's future by keeping them close to the godly influence of his uncle Abraham.

Let us make our father drink wine: They wanted him to drink until he passed out.

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. 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.”

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. 36 Thus were both the daughters of Lot with child by their father.

I can't imagine the next time Abraham and Lot met, and as Lot would naturally tell his uncle the story about the destruction of Sodom and Gomorrah and what happened to Lot's wife, what was said about this whole matter? What was Abraham's response?

Lot's compromises in the past did not help him to raise his daughters up right so they would make right decisions, instead he took a government job in the gate of the most wicked city the world and his daughters were raised around a town of perverts.

37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day. 38 And the younger, she also bare a son, and called his name Benammi: the same is the father of the children of Ammon unto this day.

And the firstborn bare a son, and called his name Moab: The child's name was a statement of what he was. Ab is the first word in Hebrew by taking the first two letters and combining them to make the word for father.

All of the alphabet (alephbet in Hebrew) is built on the foundation of the word father, just like all of mankind is built from the first son of God the father, Adam. The prefix “Mo” means

Lot fathers the Moabite nation from which Ruth is born some 800 years in the future. Up until Ruth, the Moabites remained as a whole an idol worshipping people. Ruth was the exception. Moab was a continual enemy of the nation of Israel.

The younger, she also bare a son, and she called his name Benammi: Lot fathers the Ammonites who were a continual enemy of the nation of Israel.

Chapter Twenty

Abraham goes south

Going south or going down is often seen as a negative direction spiritually speaking in the Word of God as it is here in this story.

This is one of two times that Abraham asks his wife to say she is his sister and neither chapter in which Abraham does this is the promise of a seed mentioned. It is mentioned thirteen times in fifteen other chapters.

1 And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar. 2 And Abraham said of Sarah his wife,

“She is my sister:”

and Abimelech king of Gerar sent, and took Sarah.

Abimelech: His name means my father is King. This pagan king only after Abraham was heading south again asked Abraham about Sarah.

Abraham, obviously forgetting the lessons from his previous time with Pharaoh, said the same thing, a lie. The fear of death will make you do things you never would have otherwise.

I know she is his sister as well as his wife, but Abraham meant to deceive. God has promised he would protect Abraham on numerous occasions.

God was not going to allow anything to happen to the future mother of the Jewish people, because the God of the universe had promised Abraham that he would have a son with Sarah.

Kadesh: Also called Enmishpat. The fountain of judgment. See Genesis 14:7.

Shur: The place where God talked to Hagar the first time.

Gerar: See Genesis 10:19.

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 mans wife.”

God came to Abimelech in dream: God hates adultery and Abraham almost allows his wife and Abimelech to commit this awful deed all because Abraham was afraid.

Why should Abraham be afraid? He has received promises from God of his supernatural protection because he is to be the father of the Jewish nation.

One of the main reasons that God hates adultery is because marriage is the union of two into one. So, just as is marriage for life, we become one with God eternally in our salvation. Marriage is a picture of our salvation.

4 But Abimelech had not come near her: and he said,

“Lord, wilt thou slay also a righteous nation? 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.”

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. 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.”

Wilt thou slay also a righteous nation: He was aware that God destroyed of Sodom, Gomorrah and two other small nations for their unrighteousness, and that he could “also” do the same to his nation if he so desired.

Abimelech appeals unto God by saying that his nation was righteous nation.

For he is a prophet, and he shall pray for thee, and thou shalt live: Abraham’s life was filled with prophecy, as well as the life of his family, and his servant were prophetic pictures of God the Father, the Holy Spirit, and the Messiah (Son of God).

Since God made a covenant with Abraham when he was called Abram, Abraham was untouchable to Abimelech, and to Pharaoh. Just because Abraham was supernaturally protected by God does not mean that you are today.

God had to do for Abraham what Abraham wouldn’t do for his wife, and the future nation of Israel. God wasn’t about to let Abraham’s weakness keep him from fulfilling his promise to bring forth a nation out of him and Sarah.

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.

Hebrews 1:1 God at sundry times and diverse manners spake in times past unto fathers.

God spoke to a pagan king in a dream and told him not to touch his prophet. He was a liar, but he was still the man God was using at that time to bring about a future kingdom of Israel, and nothing any king or prophet did was going to stop God from doing his will.

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 hast thou done unto us: God had fast closed up the wombs of Abimelech’s wife, and his maidservants, because of his taking up Sarah to be his wife. See verse 18 below.

Abimelech couldn’t have had a child with Sarah anyway, because God caused him to be temporarily sterile at that time. See verse 18 below.

This great sin: The possible adultery of Abimelech with the wife of the prophet Abraham. God did not tell Abimelech that Abraham was to be the father of nations.

10 And Abimelech said unto Abraham,

“What sawest thou, that thou hast done this thing?”

11 And Abraham said,

“Because I thought, Surely the fear of God is not in this place; and they will slay me for my wifes sake. 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. 13 And it came to pass, when God caused me to wander from my fathers 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 was acting in opposition to God’s will by lying to Abimelech which would have led to terrible consequences if God had not intervened.

14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

Abimelech took sheep, and oxen, and menservants, and women servants, and gave them unto Abraham: This is because he didn’t want God to destroy him, or his nation.

15 And Abimelech said,

“Behold, my land is before thee: dwell where it pleaseth thee.”

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.

My land is before thee: dwell where it pleaseth thee: Abimelech didn't know the future promise of God that he would give him all of Abimelech's land one day.

I have given thy brother a thousand pieces of silver: Abimelech was practicing Genesis 12:1-3 without even knowing it, because God spoke to him in a dream and told him that Abraham was his prophet.

Behold, he is to thee a covering of the eyes: A veil is a covering. Wives and unmarried women were to wear veils in many middle eastern cultures let others know their marital status. See the story of Rebekah in Genesis 26:45.

And with all other: thus she was reproved: Notice that Abimelech didn't shame Sarah when he said Abraham was her brother but reproved her and in a way that didn't embarrass her too much.

17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children. 18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abrahams wife.

God healed Abimelech: God was going to do a work very shortly with Sarah, and Abimelech (whose name means my Father is king) was not going to take Sarah and mess God's plan up.

God was going to use Sarah to bring in the promised seed to Abraham and her having conceived with Abimelech would have really messed things up.

One thing that is interesting to note in this chapter like in the chapter where Abraham goes into Egypt and calls his wife his sister that God does not repeat his promise of an heir in these two chapters where Abraham is out of God's will.

Chapter Twenty-one

Sarah conceives a son

1 And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken. 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 LORD did unto Sarah as he had spoken: He opened up her womb so she could have a child.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him,

Isaac. 4 And Abraham circumcised his son Isaac being eight days old, as God had commanded him. 5 And Abraham was an hundred years old, when his son Isaac was born unto him.

Isaac: His name means to laugh (as Sarah and Abraham both did).

Abraham circumcised his son Isaac, being eight days old: This was the beginning of a biblical tradition that is still practiced unto this day. Eight is the number of new beginnings.

This was commanded by God to Abraham but all who were circumcised on that day were too old to completely fulfill God's word. Ishmael was already thirteen when this command was given to Abraham. Isaac's birth was a miracle birth.

6 And Sarah said,

“God hath made me to laugh, so that all that hear will laugh with me.”

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.”

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned. 9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

The son of Hagar: Ishmael.

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.”

11 And the thing was very grievous in Abrahams sight because of his son.

Bondwoman: See Galatians 4:21-31 and Isaiah 54:1.

Cast out the bondwoman and her son: The apostle Paul quotes Sarah to explain the significance of this moment. Galatians 4:21-31.

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.”

Sarah said to Abraham what God wanted her to say to him concerning Hagar and Ishmael.

“13 And also of the son of the bondwoman will I make a nation, because he is thy seed.”

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 Beersheba.

Bread, and a bottle of water: Thats all that Hagar received, and no inheritance remained for Ishmael. How this must have caused Hagar to hate Sarah and her seed. This hatred was instilled in the mind of her son and that has remained until this day.

The wilderness of Beersheba: Where Abraham made a covenant with Abimelech and at a well (a Beer) and gave him seven (sheba) sheep. See Genesis 21:

15 And the water was spent in the bottle, and she cast the child under one of the shrubs. 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. 17 And God heard the voice of the lad; and the angel of God called 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. 18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.”

And God heard the voice of the lad: Why did God care for little Ishmael? God made a promise to Abram, and changed his name to Abraham (father of NATIONS, not nation).

From Ishmael’s Israel seed God would raise up nations to chastise Israel for the spiritual adultery she would commit as she repeatedly turned away from the covenant she made with the LORD, to humble her to the point she would return to him.

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.

A well of water: The word for well in Hebrew is beer. This is not an acholic beverage, but a place where water is drawn from.

20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. 21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

The wilderness of Paran: Kadesh and Egypt. See Numbers 10:12, 12:16, 13:2, 13:26 & 1st Samuel 25:1.

Ishmael marries an Egyptian which would make his descendants three quarters Egyptian, and that percentage would increase as their descendants married other Egyptians.

Abraham’s covenant with Abimelech

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: 23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my sons 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.”

24 And Abraham said,

“I will swear.”

I will swear: They would swear an oath unto one another, and whoever broke the covenant could be killed if the crime was of a grievous nature.

25 And Abraham reproveth Abimelech because of a well of water, which Abimelechs servants had violently taken away. 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.”

27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

I wot not: I didn’t know.

A covenant: (A Brit in Hebrew). A witness of an agreement made. See the meaning provided in verses 30-32 below.

28 And Abraham set seven ewe lambs of the flock by themselves. 29 And Abimelech said unto Abraham,

“What mean these seven ewe lambs which thou hast set by themselves?”

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.”

31 Wherefore he called that place Beersheba; because there they sware both of them. 32 Thus they made a covenant at Beersheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of the Philistines.

There are other covenants made in the bible with an animals blood being shed. This was not one of them.

Wherefore he called that place Beersheba: Beer is in Hebrew and Sheba is Hebrew for the number seven. See also verse 14.

33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. 34 And Abraham sojourned in the Philistines land many days.

And Abraham planted a grove in Beersheba: And called there on the name of the LORD: Groves were not evil of themselves (they were just trees), it was when altars to other gods were placed in them, and they were used to worship these other gods. See Genesis 12:8 and 13:4.

The everlasting God: See Isaiah 40:28 and Romans 16:26.

Chapter Twenty-two

The tempting of Abraham

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.”

God did tempt Abraham: He was tried, or tested. See Hebrews 11:17.

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:

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.”

Thine only son: Abraham had another son, Ishmael, but he was not the son God had promised him, Isaac was. He and his mother had been cast out by Sarah.

The land of Moriah: This is in the future city of Jerusalem and mount Moriah is the same mountain Jesus will be crucified on.

Offer him there for a burnt offering: See Genesis 8:20.

Abraham is a type of God the Father, and he is told to sacrifice his Son, who is a type of Christ the only begotten of the father.

Jesus Christ God's Son was sacrificed on Mount Moriah which just so happens to be 777 meters above Sea Level.

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.

Ass: A donkey. Jesus rode to this same mountain to be a sin offering upon a donkey.

Two of his young men: They were probably not Ishmael, and Eliezer as many suggest, because Ishmael was just cast out of

the family, and Eliezar's job was to be the steward of Abraham's house while Abraham was away.

He was to protect it, and all that belonged to Abraham while he was gone, and he was to run errands while Abraham was home. See where he goes and gets a bride for Isaac in chapter 24.

These two men could see the sacrifice taking place as witnesses, but they could do nothing about it because these they were too far away.

Jesus sends two young men to find a donkey for Jesus to ride on in Matthew 20:1-3.

Isaac his son: He is a type of Christ.

And clave the wood: To cut or carve. Isaac's father cut the wood for his only son to be offered on. Jesus would be placed on a wood cross to be offered on day.

4 Then on the third day Abraham lifted up his eyes, and saw the place afar off. 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,”

Then on the third day: The third day since he was told to go to Moriah. Arrive, complete, finish or perfect. Jesus was finished with his ministry on the third and was perfected. See Luke 13:32.

And saw the place afar off: The two men could represent James and John, who wanted to be by his right hand and his left in the kingdom, but they fled and were both probably watching afar off. Remember what Christ asks them both. See Mark 10:38-39.

Two women Mary Magdalene and the other Mary stood “**afar off**” and watched the crucifixion. See Mark 14:40-41 and 47.

Abraham said that they would both go up on Moriah to worship and come again. Abraham believed that God would raise his Son up again because he knew his Son Isaac was the Son of the Promise.

The lad: He was still young enough to be called a lamb.

And worship: Sacrifice is called worship. See also Exodus 24:1. Hearing the word of God is also called worship.

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.

And laid it upon Isaac his son: God's Son had wood placed upon his back (a cross), and he also had to walk up this very same hill to be sacrificed.

Imagine the faith of Abraham to take his son up this hill. Notice also that it says that they both went up together because in just a few verses we find out that only one person (Abraham) comes down.

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?”

8 And Abraham said,

“My son, God will provide himself a lamb for a burnt offering:”

so they went both of them together.

Where is the lamb for a burnt offering: As John was baptizing, Jesus shows up, and John says,

Behold, the Lamb of God which taketh away the sin of the world. John 1:29. See also John 1:36.

God will provide himself a lamb: The blood of lambs could not ever wash away Abraham's sins, but they did provide a covering until the true Lamb of God would offer his sinless body as a sacrifice for the sins of the world.

The prophet Daniel said that the Messiah would be cut off (killed) but not for his own sin.

Daniel 9:25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself:

The time frame mentioned in Daniel 9:24-27 leads to only one person who could have fulfilled this prophecy because the time mentioned in Daniel has come and gone two thousand years ago.

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. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the angel of the LORD called unto him out of heaven, and said,

“Abraham, Abraham:”

and he said,

“Here am I.”

Abraham, Abraham: Why twice? All the other times God spoke to him, he only said his name once, except this time. He wanted to get his attention, and stop what he was doing.

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.”

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.

Notice that God calls Isaac Abraham's only Son. Isaac is the Son of promise, and the only son that God uses here. In the Quran there is no mention of which son it is, and so Muslims claim it is Ishmael, not Isaac.

If that were the case then the Messiah would have had to come from Ishmael's lineage, not Isaac's. Muslims accept Jesus as a prophet, but not the Saviour of the world, so they claim the Jews began to change the scriptures to replace Ishmael with Isaac.

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.

Jehovah-jireh: The LORD saw.

In the mount of the LORD it shall be seen: This is future tense, and it was a prophesy of the future coming Messiah to this very mountain (Moriah).

15 And the angel of the LORD called unto Abraham out of heaven the second time, 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: 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; 18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

I will multiply thy seed as the stars of heaven: See Genesis 26:4 and Exodus 32:13.

Thy seed shall possess the gate of his enemies: In Genesis 24:60 Laban told his sister to be the mother of thousands of millions and let her seed possess the gate of those that hate them just like God prophesied. How did Laban know what God told Abraham on mount Moriah?

And in thy seed shall all the nations of the earth be blessed: See Genesis 12:1-3.

19 So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.

Abraham returned unto his young men: Isaac is not mentioned as returning with Abraham in the story.

Isaac is a type of the Messiah (the Lamb of God) who dies as an atonement for the sins of the world. He is not mentioned again until he sees his bride coming as he goes to meet her at the end of chapter twenty-four.

Then Abraham (A type of God the Father) sends his unnamed servant (a type of the Holy Spirit) to get a bride for his Son (A type of the Messiah). Jesus' bride is the believing remnant of Israel, not the church, which is Christ's body.

Abraham dwelt at Beersheba: This is where his wife would die and be buried in the cave of Machpelah.

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; 21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram, 22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel. 23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abrahams brother.”

Behold, Milcah: See Genesis 11:29.

Thy brother Nahor: Abraham's brother: See Genesis 11:29.

Aram: See Numbers 23:7.

And Bethuel begat Rebekah:

“Genealogies should never be ignored, there is always one or two nuggets in them. Here Rebekah is listed, which of course later becomes Isaac's wife.

Rebekah of course fulfills a major type or picture in scripture. Isaac, a type of Christ, gets a Bride from his own family. Rebekah was Abraham's brother's granddaughter. Shemites, not Canaan's or Japheth's descendants.

“24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.”

His concubine, whose name was Reumah: This is the first time the word concubine is used. It means a woman who is not the wife of a man, but he has children from her.

None of Nahor's children through Reumah are ever heard of again in the bible.

Chapter Twenty-three

The death of Sarah

1 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah. 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.

And Abraham came to mourn for Sarah: Abraham apparently was not with Sarah when she died.

3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

“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.”

The sons of Heth: His descendants. Heth was a son of Canaan. See Genesis 10:23. They were known for their wickedness and idolatry. See also Genesis 27:46 about the daughters of Heth.

5 And the children of Heth answered Abraham, saying unto him,

“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.”

The children of Heth: They become the Hittites most likely.

7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth. 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, 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.”

The cave of Machpelah: Pelah, means double(d), or to fold in half.

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,

“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.”

Ephron the Hittite: They were also descendants of Canaan. See Genesis 15:20. He could be the first person called a Hittite, which could very possibly mean a descendant of Heth.

12 And Abraham bowed down himself before the people of the land. 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.”

14 And Ephron answered Abraham, saying unto him,

“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.”

Four hundred shekels of silver: \$128,000 in today's worth.

Betwixt: Between.

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. 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 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.

Made sure: A title deed was made up at the gate of the city.

The gate of the city: Where legal matters were handled in the presence of witnesses.

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. 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.

By the sons of Heth: The Hittite descendants of Heth verified the purchase of the land by Abraham from Ephron their kinsman.

Chapter Twenty-four

A bride for his son

Here we see in this chapter a beautiful picture of God the Father (represented by Abraham) sending the Holy Spirit (the unnamed servant) to get a bride for his Son Jesus Christ (represented by Isaac).

The church has been called the bride of Christ by many well-meaning individuals, but the term is never used in scriptures in association with the church, which is Christ's body, but rather with a very Jewish city known as new Jerusalem, the Lamb's wife in Revelation 22.

1 And Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. 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: 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:”

Abraham was old, and well stricken in age: He was ten years older than Sarah who died at 127, so he would have been around 137 years old.

His eldest servant: Here we have God's servant, a type of the Holy Spirit, being sent to find a bride for his son.

Often times you will see stories in which a prominent person in the story whose name is missing, as it is here, to serve as a sign that this person is a type of someone or something.

Abraham's servant is actually named earlier in Genesis 15:2 as Eliezer of Damascus. If Abraham is a type of God the Father, then who is his son? The Messiah.

Put, I pray thee, thy hand under my thigh: 3 And I will make thee swear: A custom in those days when swearing an oath. See Genesis 47:29.

By the LORD, the God of heaven, and the God of the earth: This is the one true God. Not a pagan god. See Genesis 14:22.

“4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.”

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?”

6 And Abraham said unto him,

“Beware thou that thou bring not my son thither again.”

Peradventure: A word that means, “what if.”

Thither: Don't bring him there.

The Son needed to stay in the land among his own people because Jesus came to the lost sheep of the house of Israel. He came unto his own, and his own received him not. Rebekah is a type of believing remnant that comes to her Messiah.

“7 The LORD God of heaven, which took me from my fathers house, and from the land of my kindred, and which spake unto me, and that I swore 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.”

He shall send his angel before thee: God did the same for his wife (the nation of Israel when he led them out of Egypt. See Exodus 23:20. And he does it again in Exodus 33:2 when they enter the land of promise.

This servant had to take a wife from afar, because if it had been a Canaanite wife then the Canaanites would also be entitled to the land along with Abraham.

God had promised to take away the land of the Canaanites back in Noah's day when Ham, Canaan's father had seen Noah's nakedness.

“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.”

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

The Holy Spirit is the servant of God. He is a person and not an impersonal force. He is one with God the Father, and the Son. His leading is not irresistible, then or now.

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.

The city of Nahor: Nahor lived in Haran, named after his brother. This servant had access to all the power and wealth that the Father had and used it in perfect harmony with Father Abraham, just as the Holy Spirit does today.

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.

At the time of the evening: This unnamed servant arrives at the time of the evening, when the servant meets Rebekah.

The nation of Israel has had the whole light of the day to recognize the Messiah with the light of the scriptures as her guide, but she was willfully blind, and she killed many of the prophets that God had sent unto her to tell of his coming.

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. 13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: 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.”

Eliezer asks for a sign to be granted of his own choosing. He will ask for a drink for himself, and the damsel that says she will do as he asks and more, that she would be the one for Isaac.

Notice in this story that the Son didn't pick whosoever he willed, but he was busy working for the Father, he was to marry whoever came without seeing him.

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, Abrahams brother, with her pitcher upon her shoulder. 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. 17 And the servant ran to meet her, and said,

“Let me, I pray thee, drink a little water of thy pitcher.”

18 And she said,

“Drink, my lord:”

and she hastened, and let down her pitcher upon her hand, and gave him drink. 19 And when she had done giving him drink, she said,

“I will draw water for thy camels also, until they have done drinking.”

20 And she hastened, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels.

And the servant ran to meet her: The Holy Spirit (represented by the unnamed servant) is in a hurry here to find a bride for his master's Son. This will be the case in the tribulation period.

21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not. 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; 23 And said,

“Whose daughter art thou? tell me, I pray thee: is there room in thy fathers house for us to lodge in?”

A golden earring of half a shekel weight: and two bracelets for her hands of ten shekels weigh of gold: She was adorned as a bride for her future husband (Isaac). See Revelation 21:2.

24 And she said unto him,

“I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.”

Milcah: Her name means queen.

25 She said moreover unto him,

“We have both straw and provender enough, and room to lodge in.”

26 And the man bowed down his head, and worshipped the LORD. 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 masters brethren.”

28 And the damsel ran, and told them of her mothers house these things. 29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. 30 And it came to pass, when he saw the earring and bracelets upon his sisters 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. 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.”

Thou blessed of the LORD: He was blessed by the LORD sending his angel to guide him to their home.

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 mens feet that were with him. 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.

And the men’s feet that were with him: This is the first that we hear about other men traveling with Eliezer. This was for protection as a rich man travelling alone would attract thieves.

34 And he said,

“I am Abrahams servant. 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. 36 And Sarah my masters wife bare a son to my master when she was old: and unto him hath he given all that he hath. 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: 38 But thou shalt go unto my fathers house, and to my kindred, and take a wife unto my son. 39 And I said unto my master, Peradventure the woman will not follow me. 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 fathers house: 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. 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; 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; 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 masters son.

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. 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. 47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands. 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 masters brothers daughter unto his son.”

The Holy Spirit is testifying of the greatness of his master just as this servant is testifying of his master Abraham who is a type of God the Father.

“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.”

That I may turn to the right hand, or to the left: Let me know which way I should go.

50 Then Laban and Bethuel answered and said,

“The thing proceedeth from the LORD: we cannot speak unto thee bad or good. 51 Behold, Rebekah is before thee, take her, and go, and let her be thy masters sons wife, as the LORD hath spoken.”

Bethuel: He was Laban, and Rebekah’s father.

52 And it came to pass, that, when Abrahams servant heard their words, he worshipped the LORD, bowing himself to the earth. 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. 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.”

The men that were with him: His servants.

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.”

Ten days:

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.”

57 And they said,

“We will call the damsel, and enquire at her mouth.”

58 And they called Rebekah, and said unto her,

“Wilt thou go with this man?”

And she said,

“I will go.”

Rebekah has the opportunity to say no, as in verse fifty-eight, just as salvation is made available to all, there must be a willingness to accept the offer.

59 And they sent away Rebekah their sister, and her nurse, and Abrahams servant, and his men.

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.”

Let thy seed possess the gate of those which hate them: See Genesis 22:17.

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. 62 And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. 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.

Isaac came from the way of the well of Lahai-roi: Once again it is in the evening that the groom meets his bride. The Gentiles

will come into these blessings in the kingdom long after the Jews have had the truth during the day.

It is interesting to note that God had Isaac at the well of Lahai-roi when his bride approached. This is the well where Hagar heard from God about Ishmael.

64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. 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.

Therefore she took a vail, and covered herself: He was not supposed to see her before the wedding.

Rebekah met her future husband in humility, off of her camel immediately, and covering her face. This is how we are to come to our Master in humility.

Notice that the servant referred to the Son as his Master as well. The role of the Holy Spirit is to convict of sin and to point people to the Saviour.

The servant first drew Rebekah to the Master and then he identified him to her before introducing her to the Master.

66 And the servant told Isaac all things that he had done. 67 And Isaac brought her into his mother Sarahs tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mothers death.

Chapter Twenty-five

His last days

1 Then again Abraham took a wife, and her name was Keturah. 2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

Keturah: She is called Abraham’s concubine in 1st Chronicles 1:32. There is a teaching circling that Keturah is Hagar. There is no historical, or biblical support for this, in fact there is evidence to the contrary in both.

Jokshan: Begats Sheba, and Dedan

3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. 4 And the sons of Midian; Ephah, and Epher, and Hanoah, and Abidah, and Eldaah. All these were the children of Keturah.

Sheba, Dedan, and Midian are in all in modern day Saudi Arabia. Many of the descendants of Abraham have been some

of Israel's greatest enemies and yet God has seen them through just as he has promised.

5 And Abraham gave all that he had unto Isaac. 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.

Abraham gave all that he had unto Isaac: Because he was the one who was to be the heir. Ishmael's mother got a loaf of bread and a bottle of water.

But unto the sons of the concubines, which Abraham had, Abraham gave gifts: These sons received gifts from Abraham to sustain them for a while. See verses 2-4 above.

And sent them away eastward, unto the east country: (Ur of the Chaldees.) God did not want these other sons of Abraham to also be in the land given to Abraham, Isaac, and Jacob's descendants.

These descendants of Abraham, and Keturah will one day unite to help defeat the descendants of Ishmael in the last days as predicted by Ezekiel in chapters 37-39.

Abraham, Isaac, and Jacob never possessed the city of Jerusalem, but their descendants would one day. Abraham sojourned in the land of promise, as in a strange country, in tabernacles (tents). See Hebrews 11:9.

Notice what Abraham did with his children that were not from Sarah, he sent them eastward unto the east country. They were not to possess the land that Isaac was promised. See Hebrews 11:8-19.

Abraham dies

7 And these are the days of the years of Abrahams life which he lived, an hundred threescore and fifteen years. 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.

An hundred threescore and fifteen years: 175 years.

Abraham in his youth, which was prior to his leaving Ur of the Chaldees had the privilege to learn firsthand from his ancestors about the flood and the events prior to the flood.

Noah did not die until Abraham was between 58 - 60 years of age, and if he didn't hear it directly from Noah, he could have heard the story from his Great-Great Grandfather Shem who was still alive prior to Abraham's departure from Ur of the Chaldees.

Then Abraham gave up the ghost and died: This is the first time the word ghost is mentioned in the bible, it is speaking about his spirit.

And was gathered to his people: Sarah, Terah, Haran, Adam, Eve, Seth, Enoch, Methuselah, and Noah, these we all awaiting him in paradise (also called Abraham's bosom after he arrived). See Luke 16:22.

In Genesis 15:15 God said to Moses: And thou shalt go to thy fathers in peace. See also Genesis 47:30. It could also mean that his family gathered for his funeral to bury him as verse 9 says.

It could also mean that he went to the abode of the dead in Abraham's bosom. See Luke 16:22.

This is the first of six times that this phrase is used exactly this way. It is also said "gathered unto thy people" three times and unto my people once.

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; 10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

This field, and cave, are near the modern city of Hebron today. This was Abraham's only land possession that is recorded in the scriptures up to this point, and it was a burial plot, not a place to live.

The inheritance of the land would come a while later. Abraham will enter into that land one day after the resurrection.

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.

The Well of Lahai-roi: This well is mentioned in Genesis 16 as the location of the place were God spoke to Hagar and announced the birth of Ishmael.

The well Lahai-roi is the same well that Isaac was coming from when he met Rebekah as she was coming with Abraham's servant. See Genesis 24:62.

The sons of Ishmael

12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham: 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, 14 And Mishma, and Dumah, and Massa, 15 Hadar, and Tema, Jetur, Naphish, and Kedemah: 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.

According to their nations:

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. 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.

And was gathered unto his people: His sons and their wives and children, that would one day form many nations.

Isaac

19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac: 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.

Padanaram: A place in Syria where Jacob served Laban for fourteen years for his wives, and six years for his animals. See Genesis 28:1-7, 31:18, 33:18, 35:9, 26, & 46:15.

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.

The LORD was intreated of him: To make intercession for someone.

22 And the children struggled together within her; and she said,

“If it be so, why am I thus?”

And she went to enquire of the LORD. 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.”

The LORD said unto her: God spoke to Hagar (a woman) and now he speaks to Rebekah. Rebekah was to be the grandmother of two nations, which is why he spoke to her.

24 And when her days to be delivered were fulfilled, behold, there were twins in her womb. 25 And the first came out red, all over like a hairy garment; and they called his name Esau.

The first came out red: The word red is related to the name Adam (ruddy) in Hebrew.

Esau: He was the father of the nation of Edom (the Edomites).

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.

His hand took hold on Esau's heel: This was symbolic of wanting what Esau had (the birthright).

Threescore years old: 60.

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. 28 And Isaac loved Esau,

because he did eat of his venison: but Rebekah loved Jacob.

What a carnal relationship Isaac had with his son. Esau was taught by his own father that love can be bought for a piece of venison.

Satan is behind the playing of favorites in this family as a way to sow discord, and to ultimately thwart the will of God concerning Jacob, and his future generations.

The birthright

29 And Jacob sod pottage: and Esau came from the field, and he was faint: 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.

The same red pottage: Edom means red, and is from the same root word Adam.

31 And Jacob said,

“Sell me this day thy birthright.”

32 And Esau said,

“Behold, I am at the point to die: and what profit shall this birthright do to me?”

33 And Jacob said,

“Swear to me this day;”

and he sware unto him: and he sold his birthright unto Jacob.

Sell me this day thy birthright: You could lose your birthright by sinning against the family. Esau wasn't dying, he was just way too impatient.

I am at the point to die: and what profit shall this birthright do to me: It would do a dead man any good unless he had a son to pass it down to, and he didn't yet.

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.

Lentiles: See 2nd Samuel 17:28, 23:11 and Ezekiel 4:9.

Jacob took advantage of Esau's predicament (he was starving) and manipulated Esau into giving up his birthright which God was going to give him anyway.

The younger was always supposed to serve the Elder unless the elder disqualified himself. Esau disqualified himself by being a profane fornicator according to the writer of Hebrews.

Hebrews 12:16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would

have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

It was too late for Esau to have the birthright; he gave it away.

Romans 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (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;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid.

The elder was called (or elected) to do what? Be saved? No! He was called to serve the younger! Election has to do with service, not salvation!

Chapter Twenty-six

There was a famine in the land

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.

The first famine that was in the days of Abraham: See Genesis 12:10.

2 And the LORD appeared unto him, and said,

“Go not down into Egypt; dwell in the land which I shall tell thee of: 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 swear unto Abraham thy father; 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; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.”

During the famine in Abraham's day (chapter 20:1-18) Abraham went to Gerar, and it was there that he said that his wife Sarah was his sister, and Abimelech took her unto himself to marry, but God intervened. His household could no longer bare any children because of his taking Sarah as his wife.

Gerar was a place of testing and Abraham failed miserably there, and his son did not learn from his father's mistakes, in fact, he is about to repeat one.

6 And Isaac dwelt in Gerar: 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.”

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. 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.”

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.”

11 And Abimelech charged all his people, saying,

“He that toucheth this man or his wife shall surely be put to death.”

Abimelech (my father is king) remembered what God had done in the past with his people when Abraham had done the same thing when he first arrived there. See Genesis 20:17-18.

Satan no doubt filled Isaac's mind with this silly notion as he did with his father on two occasions which neither achieved Satan's goal of corrupting the seed. What a reputation the first two Jews had amongst the Philistines?

12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him. 13 And the man waxed great, and went forward, and grew until he became very great: 14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him. 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.

An hundredfold: He became a hundred times richer than he had been.

16 And Abimelech said unto Isaac,

“Go from us; for thou art much mightier than we.”

17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there. 18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names

after the names by which his father had called them.

Isaac digged again the wells of water: See Genesis 21:25.

19 And Isaac's servants digged in the valley, and found there a well of springing water. **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. **21** And they digged another well, and strove for that also: and he called the name of it Sitnah.

Esek: The word means strife.

Sitnah: The word means opposition.

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.”

Rehoboth: The word means to make room, to broaden.

23 And he went up from thence to Beersheba. **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.”

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.

As his father Abraham did, Isaac dug wells. Wells meant life to those who possessed them, and they almost always became a source of contention amongst the local inhabitants.

26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army. **27** And Isaac said unto them,

“Wherefore come ye to me, seeing ye hate me, and have sent me away from you?”

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; **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.”

30 And he made them a feast, and they did eat and drink. **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. **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.”

33 And he called it Shebah: therefore the name of the city is Beersheba unto this day.

Shebah: The word means Seven. The seventh well dug by Isaac. This well is still there today.

34 And Esau was forty years old when he took to wife Judith the daughter of Beerli the Hittite, and Bashemath the daughter of Elon the Hittite: **35** Which were a grief of mind unto Isaac and to Rebekah.

Judith: This is the only time her name appears in scripture.

Bashemath: She had five sons with Esau. See Genesis 36:13.

Elon the Hittite: See Genesis 36:2.

The Hittites were one of the ten nations that possessed the land that God had promised to the descendants of Abraham in Genesis 15:20 and for Esau to take two of these women as his wives was to go against his own family's future.

These marriages would not turn out to be a good union for his brother Jacob and their descendants as they would become known as the Edomites. The Ammonites and Moabites were Lot's descendants.

Chapter Twenty-seven

Jacob the supplanter

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.”

Isaac was old, and his eyes dim: See the death of Moses in Deuteronomy 34:7.

2 And he said,

“Behold now, I am old, I know not the day of my death: **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; 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.”

That my soul may bless thee before I die: This was the blessing of the firstborn. Apparently, Esau had not told his father that he sold his birthright to Jacob for a bowl of pottage.

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. 6 And Rebekah spake unto Jacob her son, saying,

“Behold, I heard thy father speak unto Esau thy brother, saying, 7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death. 8 Now therefore, my son, obey my voice according to that which I command thee. 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: 10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.”

Satan tries a new trick with Jacob in aligning himself with him to deceive his brother. He knew Jacob was the seed and that he would receive the blessing somehow, so Satan thought that God may judge Jacob for his method of obtaining the birthright and blessing, and possibly he would lose both of them to Esau.

11 And Jacob said to Rebekah his mother,

“Behold, Esau my brother is a hairy man, and I am a smooth man: 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.”

13 And his mother said unto him,

“Upon me be thy curse, my son: only obey my voice, and go fetch me them.”

Upon me be thy curse my son: Rebekah knew that there were two nations in her womb (Edom and Israel) with her two sons, and she knew Esau the older, was to serve Jacob the younger. God didn't need her help.

14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. 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: 16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: 17 And she gave the

savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

What a twisted plan Rebekah weaves to perfection, but while she may have gotten the initial result she wanted, it would bring about another problem, Esau's anger.

18 And he came unto his father, and said,

“My father:”

and he said,

“Here am I; who art thou, my son?”

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.”

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.”

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.”

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.”

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. 24 And he said,

“Art thou my very son Esau?”

And he said,

“I am.”

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. 26 And his father Isaac said unto him,

“Come near now, and kiss me, my son.”

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: 28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: 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.”

God give thee the dew of heaven, and the fatness of the earth: See Deuteronomy 33:13, Haggai 1:10, Judges 9:9, and Psalm 36:8.

Remember Jacob had already secured the birthright from Esau who despised it as scripture records and now he has received his father's blessing.

The way in which these events occurred has angered Esau's descendants until this very day. The way in which he went about acquiring them was not worth the trouble it caused. God had already planned to give the blessings to him in the first place.

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. 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.”

32 And Isaac his father said unto him,

“Who art thou?”

And he said,

“I am thy son, thy firstborn Esau.”

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.”

And have blessed him? Yea, and he shall be blessed: The blessing was irrevocable according to Isaac's following words.

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.”

35 And he said,

“Thy brother came with subtilty, and hath taken away thy blessing.”

Subilty: (To supplant) He tricked his father with the help of his mother.

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?”

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?”

I have made him thy lord: Esau would serve the younger Jacob. This did not happen in their days but it has happened with their descendants and it will find its fulfillment in the millennial kingdom.

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. 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;”

This is similar to the beginning of Jacob's blessing, but the blessing takes a different turn now.

“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.”

By thy sword shalt thou live: He would become a warring people.

And shalt serve thy brother: Prophesied in Genesis 25:23.

It shall come to pass when thou shalt have the dominion: This I believe is a prophecy of Herod the Edomite becoming king of Israel in the days when Jesus was born.

These words did not help calm Esau, only to further enrage him. It would not be until a long period of time went by that Esau's anger would subside.

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.”

The days of mourning: Some Jews mourn for seven days, and it is called sitting Sheva (seven), but we have seen where others have mourned for a full month.

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. 43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;”

Laban my brother: See Genesis 24:29.

Haran: A city established by Terah, Abraham’s father before coming to the promised land. It was named after Abraham’s brother Haran, the father of Lot. See Genesis 11:26-32.

“44 And tarry with him a few days, until thy brother's fury turn away; 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?”

Then shall I send, and fetch thee from thence: She doesn’t send for him even after twenty years of Jacob working for Laban, to acquire his two wives, Leah, and Rachel, two concubines, and a whole lot of animals.

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?”

The daughters of Heth: Heth was the son of Canaan and he sold Abraham a cave in a field to bury Sarah his wife. This cave would later have Abraham, Isaac, Rebekah, Jacob, and Leah buried in it.

Rebekah loved her son, but honesty would have been a better policy with her husband, and because Jacob went along with the charade he too was chastised by God.

Chapter Twenty-eight

The daughters of Laban

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.”

Canaan: He was he grandson of Noah, who was cursed in Genesis 9:25. His people were wicked.

“2 Arise, go to Padanaram, 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.”

Thy mother’s brother: Rebekah was telling Jacob to marry one of his first cousins.

“3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; 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.”

The land wherein thou art a stranger: See Genesis 37:1.

5 And Isaac sent away Jacob: and he went to Padanaram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

Now you begin to see where Rebekah got her trickery from. She was taught it by her family. The Devil has been a liar from the beginning.

6 When Esau saw that Isaac had blessed Jacob, and sent him away to Padanaram, 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;”

7 And that Jacob obeyed his father and his mother, and was gone to Padanaram; 8 And Esau seeing that the daughters of Canaan pleased not Isaac his father; 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.

Then went Esau unto Ishmael: Hagar was an Egyptian, which meant Ishmael was half Egyptian. Esau decided to marry someone daughter, who was a rebel on the bad side of father’s side of the family.

Both Isaac, and Rebekah were wrong for playing favorites, and because their loyalties were divided, their house became divided, and remains that way until this day.

The sister of Nebajoth: Ishmael’s firstborn See Genesis 25:13.

Since Esau was the oldest, he should have been sent to Laban, his uncle first, to get a wife instead of Jacob, Rebekah’s favorite.

Leah should have been Esau’s first wife, and Rachel should have been Jacob’s first wife, but that is not how it turned out.

Since Hagar’s son Ishmael could not inherit the blessings of God from Abraham, Satan may have tried to sneak Ishmael’s

daughter into the lineage, and inspire Esau to rebel against what his parents wanted.

Since Esau already despised his birthright, and sold it to Jacob, he easily fell prey to jealousy, and did the exact opposite thing than what God and his parents would have wanted

10 And Jacob went out from Beersheba, and went toward Haran. 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.

A certain place: When you see the word “certain” being used, you will usually find an unusual or important event occurring.

The certain place that Jacob saw this ladder is described shortly as Bethel, where God’s tabernacle would come to rest.

Jacob’s ladder

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. 13 And, behold, the LORD stood above it, and said,

A ladder set up on the earth: Why did Jacob need to see a ladder with angels on it? Jacob’s name would soon be changed to Israel when he returned to the land, that he is now departing.

Angels protected first Abraham, then Isaac, and now Jacob (Israel), who would father twelve sons, who would become the twelve tribes of Israel (Jacob).

The angels of God ascending and descending: This ladder began on the earth, not in heaven. Angels were here, they ascended to heaven, then they returned to heaven. We are wired to think the opposite is the case when its’ not.

Then Jacob sees the LORD standing above the ladder speaking to him these words:

“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; 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. 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.”

I am with thee, and will keep thee in all places whither thou goest: He was with them in Egypt, in the dispersion, in the captivities, in the time of Jacob’s trouble in the future.

And will bring thee again into this land: God will after the time of Jacob’s trouble bring all the dispersed Jews that are alive back into the land, and he will resurrect all the just to also

return into the land promised to them since he first talked to Abraham.

God repeats his promise to Abraham, Isaac, and now to Jacob, and it is to this seed that the nation of Israel is to be forged.

The Jews are no better than anyone else, but God has called them for a specific task to be the lineage through which the Messiah would come into the world and be its Saviour.

16 And Jacob awaked out of his sleep, and he said, “Surely the LORD is in this place; and I knew it not.”

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.”

This is none other but the house of God: This verse leads many to believe this is speaking of the temple mount in the future city of Jerusalem.

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.

Set it up for a pillar, and poured oil upon the top of it: This was an act of worship for what he had seen and heard in his dream. See Genesis 35:14.

19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

And he called the name of that place Bethel: Jacob named the place Bethel. When Abraham was there originally is was still called Luz. See Genesis 12:8 and 13:3.

The name of that city was called Luz at the first: Luz is the same word translated as Hazel in Genesis 30:37.

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, 21 So that I come again to my father's house in peace; then shall the LORD be my God: 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.”

God did take care of Jacob and bring him back to his father’s house in peace, and so Jacob makes a couple of pledges here:

This stone, which I set for a pillar, shall be God’s house: Bethel is the place where Abram first built an altar in the land. See Genesis 12:8, 28:19, 31:13, and 35:1-15.

Of all that thou shalt give me I will surely give the tenth unto thee: Jacob pledged to tithe regularly as his grandfather Abraham did once when he met Melchisedek.

Chapter Twenty-nine

And Jacob kissed Rachel

1 Then Jacob went on his journey, and came into the land of the people of the east.

Then Jacob went on his journey: This was to be a short-lived exile from the land of promise while they waited for Esau to cease from his desire to kill Jacob.

Remember how Rebekah wanted to return with Eliezer the very next day to meet and marry Isaac? She was supposed to send for Jacob, when that happened, but she didn't.

It was twenty years later when his favorite wife finally gave them an heir, that Jacob decided to return to his family in the land of promise.

The land of the people of the east: The land of Padanaram.

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. 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.

Thither were all the flocks: There were all the flocks.

4 And Jacob said unto them,

“My brethren, whence be ye?”

Whence be ye: Where are you from?

And they said,

“Of Haran are we.”

Haran: The city founded by Terah, Abram, Sarai, Nahor, and Lot when they left Ur of the Chaldees. See Genesis 11:31. It was named after Lot's deceased father Haran.

5 And he said unto them,

“Know ye Laban the son of Nahor?”

And they said,

“We know him.”

6 And he said unto them,

“Is he well?”

And they said,

“He is well: and, behold, Rachel his daughter cometh with the sheep.”

Rachel his daughter: Rachel is the daughter of Laban.

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.”

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.”

These sons had gathered and were waiting for Rachel to arrive with her father's sheep so as not to have to make her roll the heavy stone away by herself.

9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them. 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.

Her father's sheep: Laban's sheep.

His mother's brother: Laban was Rebekah's brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept. 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.

Jacob kissed Rachel: It was a kiss of greeting, on the cheek. See verse 13 below.

And lifted up his voice, and wept: He was excited to have safely arrived, and to have just met his future wife, who was beautiful, and well favoured.

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. 14 And Laban said to him,

“Surely thou art my bone and my flesh.”

And he abode with him the space of a month.

Surely thou art my bone and my flesh: An old saying now reversed to my flesh and bone. Which means you are a member of their family. See Judges 9:2, and 2nd Samuel 5:1.

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?”

For nought: For nothing.

16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was

Rachel. 17 Leah was tender eyed; but Rachel was beautiful and well favoured.

Leah was tender eyed: Weak, faint, or soft. Her name means weary in Hebrew.

Rachel: Her name in Hebrew means a sheep (Ewe).

Well favoured: Someone gazed upon. See Joseph in Genesis 39:6.

18 And Jacob loved Rachel; and said,

“I will serve thee seven years for Rachel thy younger daughter.”

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.”

20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her. 21 And Jacob said unto Laban,

“Give me my wife, for my days are fulfilled, that I may go in unto her.”

That I may go in unto her: That he may consummate their marriage.

22 And Laban gathered together all the men of the place, and made a feast.

And made a feast: A wedding banquet.

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.

He went in unto her: He consummated the marriage with her.

24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid. 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?”

26 And Laban said,

“It must not be so done in our country, to give the younger before the firstborn. 27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.”

Fulfil her week: Here we see that Jacob serves Laban for seven years (literally one week of years) for Rachel, but he gets Leah in return. Jacob, who tricked his father to steal his brother's birthright now has a trick played on him by his uncle.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

This example of a week being seven years, becomes very important prophetically speaking when you get to Daniel 9:23-27 where we find out that it will be sixty-nine weeks of seven years each for a total of 483 years until Messiah is to come, and be cut off (killed).

It is called the seventieth week of Daniel, and it is yet to come when Israel is to go through the time of Jacob's trouble just prior to entering the millennial kingdom. See Jeremiah 30:7.

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid. 30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

Bilhah his handmaid: She would eventually bare two sons to Jacob. Dan and Naphtali.

And he went in also unto Rachel: He consummated their marriage.

He loved also Rachel more than Leah: Jacob loved Leah, just not as much as he loved Rachel. It was Rachel that hated Leah.

31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

When the LORD saw that Leah was hated: She was hated by her jealous sister Rachel.

He opened her womb: For the first seven years of their marriage she was not able to bare Jacob a child. (Some think it was fourteen years later, but the math doesn't add up.

Jacob was first married to Rachel, and then he worked for her for seven years. Leah was neglected by Jacob as he was with Rachel whom he loved, and God blessed poor Leah, while keeping Rachel from having children to teach them a lesson.

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.”

Reuben: Reu is the Hebrew word for saw or seen, and ben is the Hebrew word for son.

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.

Simeon: From the Hebrew word meaning heard.

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.

Levi: The name means joined in Hebrew. Leah was trying to get Jacob’s love by bearing him many children. That was not the best way to do that.

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.

Judah: His name means praise in Hebrew. I believe Leah may have learned her lesson, and she started to lean on God, instead of trying to manipulate the situations in her marriage as she had done before.

Chapter Thirty

God remembered Rachel

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.”

Or else I die: Her lineage would die out if she did not have any children.

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?”

In God’s stead: In his place. They had been trying and it wasn’t because of him that they could not conceive.

The fruit of the womb: Children. See Deuteronomy 7:13 & Psalm 127:3.

The truth of the matter is that it was Rachel’s fault that she could not have any children at this time because of her hatred and jealousy towards Leah, her older sister. See Genesis 29:31

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.”

4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

Bilhah: Her name means timid in Hebrew. Rachel did the same thing that Sarah had done with Hagar out of her desperation.

5 And Bilhah conceived, and bare Jacob a son. 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: His name means a judge in Hebrew. She concluded that God had judged the situation, and that she was righteous because God had allowed her handmaid to conceive a child.

7 And Bilhah Rachel’s maid conceived again, and bare Jacob a second son. 8 And Rachel said,

“With great wrestlings have I wrestled with my sister, and I have prevailed:”

and she called his name Naphtali.

Naphtali: The name is Hebrew means wrestled.

Notice that to Rachel it became a competition with her sister for the love of her husband. In their culture the woman who could bare the most sons received the most honor because her sons would be able to provide for them in their later years.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

Zilpah: Her name means a dropping in Hebrew.

10 And Zilpah Leah’s maid bare Jacob a son. 11 And Leah said,

“A troop cometh:”

and she called his name Gad.

Gad: It means troop in Hebrew. This was a mean name to choose to instigate her sister. It literally means a small army was coming.

12 And Zilpah Leah’s maid bare Jacob a second son. 13 And Leah said,

“Happy am I, for the daughters will call me blessed:”

and she called his name Asher.

Asher: It means happy in Hebrew.

God returns the favor of barrenness unto Leah as she in turn begins to hate her younger sister who is still yet without a child and begins to compete with her handmaid against Rachel’s handmaid.

Notice how the game continues on, and the comments that these two sisters make unto each other continue to grow worse.

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.”

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.”

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.”

I have hired thee: I have rewarded thee.

And he lay with her that night. 17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. 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.

Issachar: His name means “to hire” in Hebrew, to receive something for payment.

19 And Leah conceived again, and bare Jacob the sixth son. 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.

Zebulun: This means to dwell with.

21 And afterwards she bare a daughter, and called her name Dinah.

Dinah: It means judgment in Hebrew. See Esther 1:13. Jacob was dwelling with whomever was baring children to him, and at that time it was Leah again, but that would now end.

22 And God remembered Rachel, and God hearkened to her, and opened her womb. 23 And she conceived, and bare a son; and said,

“God hath taken away my reproach:”

God hath taken away my reproach: It was a reproach not to have children. God’s command for men and women is to be fruitful and multiply.

Rachel longed for a child, while today’s woman puts off having children, because she is made to feel by society that being a mother is only for women who can’t make it.

24 And she called his name Joseph; and said,

“The LORD shall add to me another son.”

Joseph: His name literally means, “God will add.” He was the 12th child of Jacob.

God had allowed Rachel’s womb to be closed until this particular time to give her a child that would be a type (or picture) of the Messiah to deliver his people, as well as the world.

Joseph’s birth took a supernatural act of God for him even to be conceived because Rachel was barren, and while Rachel had her reproach taken away, Jesus mother’s only just began when she conceived.

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. 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.”

Send me away: While Leah, her handmaid, and the handmaid of Rachel were producing children for Jacob he was happy to remain with Laban in Haran.

But the moment his favorite wife bore him a child he wanted to get back to the promised land with him. God gave him that desire at that time through a dream that he gave to Jacob. See Genesis 31:13, & 10-13 below.

It is also interesting to note that both Rachel, and Mary, the mother of Jesus each had to flee for safety after the birth of their firstborn son.

Chapter Thirty-one

Return unto the land

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.”

2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

The countenance of Laban: The look on his face.

3 And the LORD said unto Jacob,

“Return unto the land of thy fathers, and to thy kindred; and I will be with thee.”

4 And Jacob sent and called Rachel and Leah to the field unto his flock, 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. 6 And ye know that with all my power I have served your father. 7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

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. 9 Thus God hath taken away the cattle of your father, and given them to me.”

Jacob's dream

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. 11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I. 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. 13 I am the God of Bethel, 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.”

The rams which leaped upon the cattle: These represent Laban and his sons coming against Jacob and his family in the future if they were to remain there.

The angel of God: The messenger of God. There is a difference between the angel of the LORD and the angel of God. One is a pre-incarnate appearance of the LORD Jesus Christ, and the other is another angel with a message.

I am the God of Bethel: See Genesis: He protected him from Esau's wrath, and he would protect him from Laban's as well.

14 And Rachel and Leah answered and said unto him,

“Is there yet any portion or inheritance for us in our father's house? 15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money. 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.”

Even Laban's daughters saw the unjust acts of their father towards Jacob. Laban favoured his sons over his daughters, which was a common practice because the daughters were often seen as a financial burden on families.

17 Then Jacob rose up, and set his sons and his wives upon camels; 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 Padanaram, for to go to Isaac his father in the land of Canaan. 19 And Laban went to shear his

sheep: and Rachel had stolen the images that were her father's.

Rachel had stolen the images: These were idols of pagan gods, which she planned to bring with her to Israel.

20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled. 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.

Jacob stole away unawares: He snuck his family out of the country while Laban was busy.

The river: The Jordan river.

And set his face toward the mount Gilead: He headed in the direction of mount Gilead.

22 And it was told Laban on the third day that Jacob was fled. 23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead. 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.”

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. 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? 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? 28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. 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.”

“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?”

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. 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. 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. 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.

In the camel's furniture, and sat upon them: The furniture just simply meant in the middle of the saddle. Obviously they were very small for her to be sitting on them on the saddle.

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.

The custom of women: It was that time of the month.

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? 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. 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. 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. 40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. 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. 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.”

Jacob chode with Laban: He contended with him.

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? 44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.”

A covenant: (A brit in Hebrew) A peace treaty between the two families.

45 And Jacob took a stone, and set it up for a pillar. 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. 47 And Laban called it Jegarsahadutha: but Jacob called it Galeed. 48 And Laban said,

“This heap is a witness between me and thee this day.”

Jegarsahadutha: The gathering.

Galeed: Not Gilead, but a variation of the same root word meaning a heap of stones as a testimony.

Therefore was the name of it called Galeed; 49 And Mizpah; for he said,

“The LORD watch between me and thee, when we are absent one from another. 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.”

Mizpah: It means a watch tower in Hebrew.

This is not a covenant that is a very positive one, they are literally saying if you trespass God will get you, and if I trespass God will punish me.

51 And Laban said to Jacob,

“Behold this heap, and behold this pillar, which I have cast betwixt me and thee; 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. 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.

The fear of his father Isaac: This was speaking of Isaac's God that Jacob was swearing by.

Notice that Laban invokes the God of Abraham and Nahor, but Jacob invokes his father, Isaac. Abraham and Nahor were at

first idol worshippers. That is the god to whom Laban was invoking.

Isaac made sure that he was invoking the true God of his fathers. Remember he was upset that they had stolen his gods (idols).

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. 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.

Jacob got out of that frying pan, and he was about to jump into a fire as he entered the land with his brother Esau.

Chapter Thirty-two

The angels of God met him

1 And Jacob went on his way, and the angels of God met him. 2 And when Jacob saw them, he said,

“This is God's host:”

and he called the name of that place Mahanaim.

Mahanaim: Angels. This is the plural of Mahana which means angel, or messenger of God.

3 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.

The land of Seir: The land around mount Seir in Edom. Modern day Jordan.

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: 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.”

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.”

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;

Jacob was greatly afraid and distressed: He shouldn't have been, God had just sent a bunch of angels to him at the end of the previous chapter.

8 And said,

“If Esau come to the one company, and smite it, then the other company which is left shall escape.”

Jacob devises a plan that wasn't I sure very popular with Leah and her handmaid, to save his own life and those he loved the most.

This act of favoritism no doubt left a mark in the minds of Joseph's brothers, and their mothers, as to just how important they were in Jacob's eyes.

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: 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. 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. 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.”

Jacob gets religious all of a sudden when he is in trouble, and he starts to pray. If he had prayed before devising his plan to meet and appease Esau, he would have prevented a lot of future problems, like the jealousy Joseph's brothers had towards him.

13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother; 14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams, 15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals. 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.”

Drove: Each group.

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?”

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.”

Jacob is to be Esau's lord, and Esau is to be Jacob's servant according to their father's own words. Jacob is trying to save his own skin by appeasing Esau. He could have said, Esau, it was wrong for me to take advantage of you twenty years ago, and I am sorry.

He instead appears to be trying to give back the birthright to his brother. God had determined before they were ever born that the elder should serve the younger.

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. 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.”

21 So went the present over before him: and himself lodged that night in the company. 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.

The ford Jabbok: A ford is a stream that feeds into a river. Jabbok is south of the sea of Galilee. See Deuteronomy 2:37, 3:16, and Joshua 12:2.

23 And he took them, and sent them over the brook, and sent over that he had.

Jacob becomes Israel

A prince that hast power with God and men

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. 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. 26 And he said,

“Let me go, for the day breaketh.”

And he said,

“I will not let thee go, except thou bless me.”

27 And he said unto him,

“What is thy name?”

And he said,

“Jacob.”

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.”

As a prince hast thou power with God: He was a prince because he was the grandson of Abraham, and son of Isaac, he was the father of a nation. He was powerful because God was going before him and fighting his battles for him.

Here we have a pre-incarnate appearance of Jesus to Jacob, and he comes with a new name for Jacob. Israel! Jacob was the name given to him at birth.

Israel: A prince with God.

Israel was the name given to Jacob at his return with two wives, two concubines, eleven sons, and one daughter, back into the promised land. The timing was no coincidence. See Genesis 35:10.

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?”

Wherefore is it that thou dost ask after my name: Why are you asking my name? Because Jacob got a new name, he wanted to know the “man's name.”

And he blessed him there.

That name was not to be revealed to Israel until the Messiah physically came to Earth. That name we know today is none other than Jesus of Nazareth.

30 And Jacob called the name of the place Peniel:

“for I have seen God face to face, and my life is preserved.”

31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

He halted upon his thigh: He caused him to limp. To be halt.

32 Therefore the children of Israel eat not of the sinew which shrank, 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.

Chapter Thirty-three

Esau ran to meet him

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. 2 And he put the handmaids and their children

foremost, and Leah and her children after, and Rachel and Joseph hindermost. 3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. 4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

This must have enraged Leah Jacob's first wife and her adult children. It would later come back to haunt Joseph the favoured son of Jacob's favorite wife.

And bowed himself to the ground seven times: An act of reverence sometimes done out of great fear.

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:.

6 Then the handmaidens came near, they and their children, and they bowed themselves. 7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. 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.”

9 And Esau said,

“I have enough, my brother; keep that thou hast unto thyself.”

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. 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. 12 And he said,

“Let us take our journey, and let us go, and I will go before thee.”

If now I have found grace: All through Israel's prophecy program and before it people found grace. Today we live in a dispensation of grace.

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. 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.”

Seir: Mount Seir.

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.”

16 So Esau returned that day on his way unto Seir. 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: The word in Hebrew means booths. It got its name from this event. This City is named after Israel's wandering in the wilderness. During their wanderings they slept in booths.

18 And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padanaram; and pitched his tent before the city. 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. 20 And he erected there an altar, and called it Elelohe-Israel.

Salem, a city of Shechem: Which would later be called Jerusalem. The word means peace in Hebrew.

Shechem was the one who takes Dinah, and lays with her in the next chapter, and his people were destroyed for it by Simeon and Levi.

The children of Hamor: Shechem, and his brothers. See Genesis 34.

Elelohe-Israel: The God of gods. The mighty God.

Notice that Jacob went to Succoth instead of Bethel where God told him to go. This is just another example of Jacob obeying God in his own time in his own way.

Chapter Thirty-four

Dinah's defilement

1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land. 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.

And defiled her: She could now not be married to another man because she was no longer a virgin.

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. 4 And Shechem spake unto his father Hamor, saying,

“Get me this damsel to wife.”

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.

Some have wondered why this story is even in the scriptures to begin with. It is here to show us the consequences of being out of the will of God.

Had Jacob been in the will of God he would have been in Bethel were God called him to, and not in Shechem.

It is interesting to note that God spoke to Jacob in Bethel and then he did not speak to him again until he was to return to Bethel.

Had Jacob been where he was supposed to be, he would have avoided what was about to happen which has plagued Israel until this day.

6 And Hamor the father of Shechem went out unto Jacob to commune with him. 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.

He had wrought folly in Israel: He had done something very foolish with Israel's daughter.

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. 9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you. 10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.”

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. 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.”

Let me find grace: This is never said of us in the dispensation of grace today. It was said of those in the old testament.

13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister: 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: 15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised; 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. 17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.”

18 And their words pleased Hamor, and Shechem Hamor's son. 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.

The young man deferred not: He agreed to do it right away.

20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

“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. 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. 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.”

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. 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.

Simeon and Levi, Dinah's brethren: They were all fill-blooded brothers and sisters, not half-brothers and sisters. They were all from Jacob and Leah.

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. 27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. 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, 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. 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.”

31 And they said,

“Should he deal with our sister as with an harlot?”

This was not a war that God had told them to fight, remember that although the land was promised to Abraham it was still a future promise to be fulfilled after Israel was to return from their enslavement in Egypt.

Should he deal with our sister as with an harlot: Many people would go in unto an harlot, but only one person was to go in unto a virgin and that was her espoused husband.

Chapter Thirty-five

Go up to Bethel

1 And God said unto Jacob,

“Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.”

Bethel: Beth (house) el (God). The house of God where Jacob made a pillar, and poured oil on it in Genesis 28:10-19, and made a pledge to God.

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: 3 And let us arise, and go up to Bethel; 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.”

Put away the strange gods that are among you: That meant Rachel's as well, that she stole from her father Laban.

The day of my distress: When Jacob fled from Esau's anger after stealing his blessing from their father.

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.

Their earrings: Their earrings were most likely small images of strange gods. Earrings themselves were not considered evil.

Shechem: The exact area where Shechem previously lived.

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. 6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

Jacob came to Luz: After God spoke to Jacob when fleeing his brother Esau's wrath, he called the place the house of God (Bethel). That became its name when Israel conquered the land.

7 And he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother.

Elbethel: Literally, “God's house of God.”

8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

Deborah: A famous prophetess would come from here named Deborah, and she would judge Israel from under a palm tree named after her namesake, in the same location. See Judges 4:4,

Allonbachuth: Allon means an oak, and Bachuth means weeping. The place of weeping.

Deborah was the name of a future judge in Israel from the same area who judged Israel under a palm tree in the same location as her namesake's gravesite. See Judges 4:4-5:15,

9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him. 10 And God said unto him,

Padanaram: The place in Syria where he laboured for twenty years for Laban, Rachel's brother.

Israel

“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. 11 And God said unto him,

Thy name is Jacob: Supplanter. See

But Israel shall be thy name: Israel literally means a prince with God. See Genesis 32:28. God waits until Jacob gets to the land of Israel to change Jacob's name to Israel, declaring it as his descendants land. They will rule with the Messiah in the future kingdom

“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; 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.”

13 And God went up from him in the place where he talked with him. 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.

And Jacob set up a pillar: See Genesis 28:18.

15 And Jacob called the name of the place where God spake with him, Bethel. 16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

Bethel: The house of God.

Ephrath: An area next to Bethlehem.

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.”

Benjamin

18 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.

As her soul was in departing: As she was dying, also called giving up the ghost.).

Benoni: Son of my sorrow.

Benjamin: Son of right hand

19 And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. 20 And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.

In the way to Ephrath, which is Bethlehem: Ephrath is called Ephratha in the four gospels. See Psalm 132:6. Ephratha is the father of Bethlehem, meaning he populated it through his children.

Rachel's grave: See 1st Samuel 10:2. It was in the border of the tribe of Benjamin, at Zelzah.

Reuben's sin

21 And Israel journeyed, and spread his tent beyond the tower of Edar. 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.

The tower of Edar: A large tower for watching flocks.

Reuben went and lay with Bilhah his father's concubine: While his father was still alive even he slept with his brothers Dan, and Naphtali's mother.

And Israel heard it: Jacob heard about it.

Now the sons of Jacob were twelve:

Twelve: It is the number of Israel because it was the number of his sons, that would become the twelve tribes of Israel.

The sons of Leah

23 The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

The sons of Rachel

24 The sons of Rachel; Joseph, and Benjamin:

The sons of Bilhah

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

The sons of Zilpah

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.

Isaac died

27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned. 28 And the days of Isaac were an hundred and fourscore years. 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.

Isaac gave up the ghost, and died: Isaac was buried in the cave of Machpelah along with his wife, and his parents, Abraham, and Sarah.

Chapter Thirty-six

The generations of Esau

1 Now these are the generations of Esau, who is Edom.

Esau, who is Edom: He is the father of the Edomites.

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; 3 And Bashemath Ishmael's daughter, sister of Nebajoth.

The Hittite: The children of Heth. See Genesis 23:10.

The Hivite: A son of Canaan: See Genesis 10:17.

Sister of Nebajoth: He was Ishmael's firstborn son. Genesis 25:13.

4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel; 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.

Esau departs from Israel

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.

From the face of his brother: To a place at the southern tip of the Dead sea a few days journey away from Jacob.

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. 8 Thus dwelt Esau in mount Seir: Esau is Edom.

The land wherein they were strangers: See Genesis 28:4 and 37:1.

Esau is Edom: The land of Edom, from which we get his descendants, the Edomites.

God blessed these two brothers, but it was only through Jacob's blood line that the nation of Israel was to be born, and it was only through his blood line that the Messiah would come. See Romans 9:13.

9 And these are the generations of Esau the father of the Edomites in mount Seir: 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.

Eliphaz: The son of Adah, Esau's wife.

See 1st Chronicles 1:38-40.

Bashemath: Ishmael's daughter. See Genesis 26.

The sons of Eliphaz

11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz. 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.

Timna: Eliphaz's concubine.

Amalek: The son of Eliphaz and Timna.

The sons of Reuel

13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

The sons of Aholibamah

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.

These were dukes

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, 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.

Adah: Esau's first wife.

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.

Bashemath: Esau's second wife.

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. 19 These are the sons of Esau, who is Edom, and these are their dukes.

Aholibamah: Esau's third wife.

The sons of Seir the Horite

20 These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah, 21 And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom. 22 And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna. 23 And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam. 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. **25** And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah. **26** And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran. **27** The children of Ezer are these; Bilhan, and Zaavan, and Akan. **28** The children of Dishan are these; Uz, and Aran. **29** These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah, **30** Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.

The kings of Edom

31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. **32** And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah. **33** And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. **34** And Jobab died, and Husham of the land of Temani reigned in his stead. **35** And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith. **36** And Hadad died, and Samlah of Masrekah reigned in his stead. **37** And Samlah died, and Saul of Rehoboth by the river reigned in his stead. **38** And Saul died, and Baalhanan the son of Achbor reigned in his stead. **39** And Baalhanan 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.

The dukes of Edom

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, **41** Duke Aholibamah, duke Elah, duke Pinon, **42** Duke Kenaz, duke Teman, duke Mibzar, **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.

Can you imagine what the world would be like today if Jacob had never listened to his mother and had obtained the blessing and birthright in an ethical manner?

Joseph more than any other person in scripture typifies the Messiah because all other biblical personalities have their sins stained on every page of Holy writ, but Joseph stands above all others, with the exception of possibly Daniel, as a picture of "almost" moral perfection.

Chapter Thirty-seven

The generations of Jacob

Nothing is said about Joseph in his childhood which is also true of the Messiah. We need to realize we are no longer in Haran but rather sixteen years inside the promise land.

1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

And Jacob dwelt in the land: Jacob stayed in one location. He was born and raised there. He moved for 20 years back to Haran, before returning home.

Wherein his father was a stranger: Isaac and Esau are called strangers in the land in Genesis 28:1 and 36:7.

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.

Lad: A male seventeen or under.

The sons of Bilhah: The wife of Jacob, mother of Dan and Naphtali, the handmaid of Rachel.

The sons of Zilpah: The wife of Jacob, mother of Gad and Asher, the handmaid of Leah.

The six sons of Leah. Reuben, Simeon, Levi, Judah, Issachar, and Zebulun were not there with Joseph. They were probably farming.

Their evil report: A report that they were doing something their father wouldn't have approved of.

Joseph did as he should have in telling his father of their evil report which was for their own families good as they were all older than Joseph and providing for their own families.

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. **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.

Israel (Jacob) loved Joseph more than all his children: Joseph is the first son of his favorite wife, Rachel, and Benjamin was still a small child at this time. He had to be nursed by someone that was not his mother, because she died giving birth to him.

Joseph was beloved of father just as the Son of God was beloved of his Father. Jesus was also despised of men and acquainted with grief. Jesus was hated by his own people as Joseph was. See John 1:11.

A coat of many colours: Joseph received this coat after he had told his Israel of his brother's evil deed possibly as a reward for

doing right. It was symbolic of his future place as a ruler over his brothers because they all wore plain coats of only one color.

5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. 6 And he said unto them,

“Hear, I pray you, this dream which I have dreamed: 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.”

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.

Noticed that God gave Joseph a dream that concerned his brethren and he immediately told the contents to them with no regard for his own wellbeing as the dream obviously would upset them and bring about their wrath.

Jesus told a parable to Israel concerning himself that was very similar:

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.

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.”

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?”

The sun: Israel the father is represented in the dream as the sun.

The moon: His mother Rachel is represented here as the moon.

The eleven stars: His eleven brothers are represented as stars.

This dream is important because it helps interpret an end times prophecy is Revelation 12:1-6 about a man child from Israel in the time of Jacob’s trouble. See also Isaiah 66:7-8.

The man child will be the 144,000 male Jewish virgins that are witnesses for the first half of Israel’s tribulation period, and who are caught up at the mid-point of that time.

The body of Christ (The church) will be caught up before the time of Jacob’s trouble. See Jeremiah 30:7 and 1st Thessalonians 4:13-17 at the rapture (catching away).

11 And his brethren envied him; but his father observed the saying.

Just as Joseph’s family did all bow to him a few years later, so also will the world bow to the Messiah:

Philippians 2:11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

12 And his brethren went to feed their father’s flock in Shechem. 13 And Israel said unto Joseph,

“Do not thy brethren feed *the* flock in Shechem? come, and I will send thee unto them.”

In Shechem: Where Simeon and Levi killed the people there with the sword for Shechem raping their sister Dinah.

And he said to him,

“Here am I.”

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. 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 vale of Hebron: The valley of Hebron.

16 And he said,

“I seek my brethren: tell me, I pray thee, where they feed *their* flocks.”

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.

Dothan: A nearby city.

Joseph had a job to do, and he went about doing it without complaint, not knowing his brother’s evil intentions should he show up again. Jesus went unto his own brethren, and they did not receive him.

John 1:11 He came unto his own, and his own received him not.

18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. 19 And they said one to another,

“Behold, this dreamer cometh. 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.”

Jesus foretold in a parable that the religious leaders of his day would conspire to have him killed, so that the people would return to their leadership:

Mark 12:7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

21 And Reuben heard it, and he delivered him out of their hands; and said,

“Let us not kill him.”

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 who would have been held personally accountable for Joseph's death delivered Joseph from his brothers, but no one could deliver the Messiah from the sufferings that were predicted for him.

The Messiah would come unto his own and his own would not receive him according to the Prophet Isaiah:

Isaiah 53:1 Who hath believed our report? And to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.

How can his people not see their Messiah as he is all over the scriptures? They are blinded in part today as Paul tells us in Romans 11:7 and 25. We must reach them before it is too late.

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;

Jesus was stripped of his garments as well before his crucifixion. See Matthew 27:28.

24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it. 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.

A company of Ishmeelites: Descendants of Ishmael.

26 And Judah said unto his brethren,

“What profit is it if we slay our brother, and conceal his blood? 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.”

Judah: Saves his brothers lives because Joseph would end up saving all of them. Similar to how Jesus died for Israel's transgressions. See Isaiah 53:4-11.

And his brethren were content. 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. 29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. 30 And he returned unto his brethren, and said,

“The child is not; and I, whither shall I go?”

Here we see Joseph as a type of Christ being betrayed by his own brothers for twenty pieces of silver. The Messiah was also betrayed by Judas (Judah in Hebrew)?

The Messiah, as it was with Joseph, also had his garment taken from him prior to his death as foreseen by the Psalmist David:

Psalm 22:18 They part my garments among them, and cast lots upon my vesture.

Zechariah 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. 13 And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.

31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; 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.”

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.”

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

Both Joseph, and Jesus' garments were stained with blood! Just as Jacob rent his clothes at the news of his son's alleged death, so God rent the veil in his temple in Jerusalem in great mourning for his Son.

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.”

Into the grave unto my son: He was saying he was going to die, and see his son in Abraham's bosom. See Luke 16:22.

Thus his father wept for him. 36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

How could these brothers do this to their father? How could a nation do the same thing to their heavenly Father in the rejection of his Son, the Messiah?

Jesus died for the sins of the whole world, and Joseph, in type, goes down to Egypt, a type of the world in scripture, to redeem them, and eventually his own people after they are provoked to jealousy in seeing that God has blessed the Gentile world with grain.

Chapter Thirty-eight

A scarlet thread

This chapter is a very important chapter to read and understand which has to do with the lineage of the Messiah, of whom, Joseph is a type of.

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.

A certain Adullamite: Hirah. See verse 12-20 of this chapter.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her. 3 And she conceived, and bare a son; and he called his name Er. 4 And she conceived again, and bare a son; and she called his name Onan. 5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

A certain Canaanite, whose name was Shuah: A descendant of Canaan, Noah's grandson who was cursed by Noah.

Er: Judah's firstborn from Shuah, a Canaanite woman.

Onan: Judah's second son from Shuah.

Shelah: Judah's youngest son from Shuah.

Chezib: The name is from the Hebrew word "lie" or "lies."

6 And Judah took a wife for Er his firstborn, whose name was Tamar. 7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

Tamar: She was a Gentile, probably a Canaanite because of where she lived.

8 And Judah said unto Onan,

"Go in unto thy brother's wife, and marry her, and raise up seed to thy brother."

This was a custom in Israel to keep the property in the same family.

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. 10 And the thing which he did displeased the LORD: wherefore he slew him also.

Onan knew that the seed should not be his: Onan did not wish to have a son that would not be his own son, (he would be Er's son, and so he spilled his seed on the ground in disobedience to God, and his father and God judged him for it.

Judah did the right thing in giving Tamar unto Onan to raise up seed unto his brother's name, and this act by Onan was no doubt made public by Tamar.

We do not raise up seed unto our brothers today, because we are not Israel, God's chosen nation, who are to rule one day in Christ's earthly kingdom.

The land is their eternal inheritance, and if a person was killed with no child, then that lineage would stop there, and no one would be able to inherit the land intended for him, so the brother must raise up seed for his brother if he dies.

The lineage was especially important in the tribe of Judah, whom we are reading about, because that is the kingly tribe and they were almost left without and heir through which the Messiah would be born, the King of Israel.

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.

In her father's house: Tamar's father was probably a Canaanite because of where they lived.

Judah intended to do the right thing concerning Tamar, but good intentions are not obedience. Notice that early on Judah feared that God would also kill Shelah if he refused to raise up a seed for his older brother Er.

God could also kill Judah for not giving his son to Tamar as well. The reason that this practice was so important in Israel and especially with the tribe of Judah we shall see in a few more verses.

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.

13 And it was told Tamar, saying,

"Behold thy father in law goeth up to Timnath to shear his sheep."

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.

Her widow's garments: All black for mourning.

And covered herself with a veil: So he would think she was a harlot (prostitute).

Here is where Tamar hatches her plan to have a child, to receive her rightful heritage, she should have gone to the elders and made her case there, but instead took matters into her own hand.

15 When Judah saw her, he thought her to be an harlot; because she had covered her face. 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?”

Let me come in unto thee: Let me have relations with you.

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?”

A pledge: Something for her to hold in exchange for something promised.

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.

Judah had recently lost his wife and was lonely, but that is no excuse for visiting a supposed harlot.

Tamar cared not for the kid (goat) that Judah promised her, she wanted a son more than anything in the world, someone who would bring rest to her in her old age.

19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

And laid by her vail: She put it away.

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. 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. 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. 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.”

Let her take it to her, lest we be shamed: Let her come and get it. Judah didn't want to keep pursuing the matter, and let everyone know that he had visited a harlot. Everyone eventually did find out however, because we are reading about it today.

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.”

Played the harlot: Having sex with someone you are not married to. See Jeremiah 3:1.

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.”

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.

It is after this story that the little family of Israel is introduced to its deliverer, one of its own, but they do not recognize him as such.

27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

The time of her travail: This is also used of Israel's travail being birthed as a nation, and during the tribulation period. See Isaiah 66:7-8.

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.”

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. 30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

This breach be upon thee: Tamar’s son Pharez pulled his older brother back in the womb. He is in the lineage of Jesus.

Notice also that Tamar knew she was having twins because her maid was ready with a thread to mark the first born just in case there would be any confusion later on.

The world has been blessed because Judah did not kill Tamar for playing the Harlot. Now maybe you may understand the saying at the end of the book of Ruth concerning Tamar and her two sons. See Ruth 4:12.

Chapter Thirty-nine

The nightmare in Egypt

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. 2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. 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.

Joseph cared about pleasing his earthly father while he was back in Canaan, and that carried over even into the time period when he was a slave.

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. 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. 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.

While Joseph was a prisoner he was a type of Jesus’ prior to his ascension to heaven. He did always those things that pleased the Father.

Not only did God prosper Joseph’s hard work but he also blessed him because of who he was, a direct descendant of Abraham, through whom God would eventually build a great nation.

And Joseph was a goodly person, and well favoured. 7 And it came to pass after these things, that his master’s wife cast her eyes upon Joseph; and she said,

Joseph was a goodly person, and well favoured: He was good looking.

“Lie with me.”

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; 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?”*

My master wotteth not: He doesn’t know.

Joseph could have blamed his circumstances on God and made excuses for going in unto his master’s wife, but he would not allow his circumstances to determine his actions.

Joseph obeyed his father while he was with him, and he would now obey his heavenly Father even though it would have appeared to some as though God had abandoned him.

Notice Joseph’s response in verse nine, “*how then can I do this great wickedness, and sin against God?*”

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. 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.* 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.

The bible teaches us that we are to flee youthful lusts and that is exactly what Joseph did, Joseph was tempted, and he did not sin, just as Christ was tempted in all points.

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.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

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:”

An Hebrew: A descendent of Eber. See Genesis 10:

Joseph was falsely accused as was Jesus (Mark 14:56).

“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.”

16 And she laid up his garment by her, until his lord came home. 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: 18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.”

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. 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.

His wrath was kindled: It was lit on fire.

Notice that it is recorded here that Joseph does not defend himself. Jesus also was brought before his accusers, and remained silent. See Mark 15:4.

It was also prophesied by Isaiah that the Saviour would be put into prison for crimes he did not commit as Joseph was:

Isaiah 53:8 He was taken from prison and from judgement: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken.

21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. 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*. 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.

Joseph is only a type of Christ, and because of that, not everything that he does typifies everything that Christ would go

through, but there are so many things that parallel the prophecies of Christ that the possibility that it is by chance is improbable.

I believe that God intended to show the world a big taste of what the Messiah’s life would be like in the person of Joseph.

Chapter Forty

And they dreamed a dream

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. 2 And Pharaoh was wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers. 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.

Jesus, like Joseph, was also condemned between two prisoners, one of which would be redeemed, while the other would be punished even further.

Luke 23:32. And there were also two other, malefactors, led with him to be put to death. 33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward. 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 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* sad. 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?”

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.”

Interpretations belong to God: Joseph knew a thing about dreams, and their interpretations as God gave him a few dreams that helped him during his captivity in Egypt.

9 And the chief butler told his dream to Joseph, and said to him,

The butler’s dream

“In my dream, behold, a vine *was* before me; 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: 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.”

Joseph’s interpretation

12 And Joseph said unto him,

“This *is* the interpretation of it: The three branches *are* three days: 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.”

Joseph’s plea

“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: 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.”

16 When the chief baker saw that the interpretation was good, he said unto Joseph,

The baker’s dream

“I also *was* in my dream, and, behold, *I had* three white baskets on my head: 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.”

Joseph’s interpretation

18 And Joseph answered and said,

“This *is* the interpretation thereof: The three baskets *are* three days: 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.”

The fulfillment of their dreams

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. 21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh’s hand: 22 But he hanged the chief

baker: as Joseph had interpreted to them. 23 Yet did not the chief butler remember Joseph, but forgot him.

The Butler in this story is restored after three days, which is symbolic of the Messiah being resurrected after three days. The baker is cut off after the same three days as Israel is for her rejection of its Messiah.

Chapter Forty-one

Behold, *it was* a dream

Now Pharaoh was having a dream, but his dream was much different than the ones you and I have today, the Pharaoh’s dream was in unison with the dream that Joseph had.

Now Joseph’s patience pays off. God is about to exalt Joseph beyond his wildest imaginations.

Pharaoh’s first dream

1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. 2 And, behold, there came up out of the river seven well favoured kine and fattleshed; and they fed in a meadow. 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. 4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

Pharaoh’s second dream

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. 6 And, behold, seven thin ears and blasted with the east wind sprung up after them. 7 And the seven thin ears devoured the seven rank and full ears.

And Pharaoh awoke, and, behold, *it was* a dream.

Two full years Joseph was in prison after the butler was released, and yet he still maintained his integrity in spite of all his circumstances.

This story is one of great dreams and Pharaoh is no exception, his dream is given to him by God to release Joseph and to save the world through a descendant of Abraham just as Christ would do one day to all who believe on his name.

8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but *there was* none that could interpret them unto Pharaoh.

The butler remembers Joseph

9 Then spake the chief butler unto Pharaoh, saying,

“I do remember my faults this day: 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: 11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. 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. 13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.”

God planned this whole course of events to have Joseph in the right place at the right time to fulfill his purposes. Why does God show us what he is about to do? The answer is because he loves us, and He wants to show us his plans.

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.

Here we see Joseph, who was left for dead for two years by the world, and Israel, resurrected to a position of prominence in the world. Christ has been rejected by the world for two millennia, but his return is soon.

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.”

16 And Joseph answered Pharaoh, saying,

“*It is* not in me: God shall give Pharaoh an answer of peace.”

Praise God that Joseph doesn’t do as many of us would and take credit for some gift that God has given us as if by some course of study, a man could interpret dreams.

Pharaoh tells the dream to Joseph

17 And Pharaoh said unto Joseph,

“In my dream, behold, I stood upon the bank of the river: 18 And, behold, there came up out of the river seven kine, fatfleshed and well favoured; and they fed in a meadow: 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: 20 And the lean and the ill favoured

kine did eat up the first seven fat kine: 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. 22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good: 23 And, behold, seven ears, withered, thin, *and* blasted with the east wind, sprung up after them: 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.”

Numbers are very important to God and here we see the number seven used four times and the dream is repeated with variations, but they meant the same thing.

Joseph’s interpretation

25 And Joseph said unto Pharaoh,

“The dream of Pharaoh *is* one: God hath shewed Pharaoh what he *is* about to do. 26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one. 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.”

“28 *This is* the thing which I have spoken unto Pharaoh: What God *is* about to do he sheweth unto Pharaoh. 29 Behold, there come seven years of great plenty throughout all the land of Egypt: 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; 31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous. 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.”

If Pharaoh would have only had this dream once he could have passed it off as a nightmare or a silly dream, but because it was repeated, Pharaoh knew there was great significance assigned to it.

“33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. 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. 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. 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.”

God gave Joseph a mind that was able to multi-task. This was evident from the beginning helping his father with the flocks, it was evident at the house of Potiphar, and it was also evident during his time in the prison.

Jesus also prophesied of a period of time lasting seven years that is to come upon the whole world, which will be especially hard on his own people. The time of Jacob’s trouble (Jeremiah 30:7).

37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. 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?”

39 And Pharaoh said unto Joseph,

“Forasmuch as God hath shewed thee all this, *there is none so discreet and wise as thou art:* 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.”

41 And Pharaoh said unto Joseph,

“See, I have set thee over all the land of Egypt.”

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; 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.

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.”

Jesus is to be exalted to sit at the right hand of God and rule and reign over everyone just as Joseph did. Jesus was one with the Father and the Spirit.

45 And Pharaoh called Joseph’s name Zaphnath-paaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over *all* the land of Egypt.

Zaphnathpaaneah: The interpreter of dreams.

Joseph here receives a Gentile bride when he begins his reign, just as Jesus receives gentiles into his kingdom that helped Israel during their time of trouble.

Joseph was thirty years old

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.

Joseph was thirty years old: The ministry he was selected to do began when he was to save Israel and the world.

Jesus was thirty years old when he began his public ministry (Luke 3:23) to deliver his people, and the world. A priest could not begin his ministry until he was thirty years old as well. See Numbers 4:3. Jesus was a priest after the order of Melchizedek.

Both of them went about the whole land telling the inhabitants what needed to be done to save themselves, their families, and the nation. Both Joseph and Jesus fed the multitudes. See John 6:48-58.

47 And in the seven plenteous years the earth brought forth by handfuls. 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. 49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for *it was* without number.

Joseph’s sons

50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him. 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.”

52 And the name of the second called he Ephraim:

“For God hath caused me to be fruitful in the land of my affliction.”

53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

The seven years of famine

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. 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.”

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. 57 And all countries

came into Egypt to Joseph for to buy *corn*; because that the famine was so sore in all lands.

Notice that the famine was sore in all the lands. Joseph like God's plan for the world when Christ blessed his own country first before their being a blessing to all the world in the kingdom.

Chapter Forty-two

Joseph remembered the dreams

1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons,

“Why do ye look one upon another?”

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.”

3 And Joseph's ten brethren went down to buy corn in Egypt. 4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said,

“Lest peradventure mischief befall him.”

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

The reason for Jacob not sending Benjamin to Egypt with his brothers is because Benjamin was now the heir that would inherit the right of the firstborn which was forfeited by Rueben for his indiscretion with Bilhah, his father's handmaid.

Simeon and Levi also lost their right to replace Rueben when they slew all the men of Shechem against their father's wishes.

But little did anyone know that Joseph was still alive. Jacob did not trust his elder sons to care of Joseph's little brother.

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. 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.”

8 And Joseph knew his brethren, but they knew not him.

Just as his dreams had said many years ago his brothers were lying prostrate before him. Remember it was in his second

dream that his father as well would prostrate himself before him.

Just as Joseph was highly exalted, so also will be the Messiah. See Genesis 37:9.

Philippians 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

Notice here that Joseph was not recognized by his brethren the first time they seen him some twenty years later, but at the second appearance he made himself known unto them as Jesus will do at his return. See Acts 7:9-13.

Jesus was not recognized by his brethren on the road to Emmaus in Luke 24:37, but most importantly Jesus was not recognized as Israel's Messiah by the leadership of Israel. He came unto his own, and his own received him not. John 1:11.

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.”

The dreams which he dreamed: When he was seventeen years old back in the land of Israel.

10 And they said unto him,

“Nay, my lord, but to buy food are thy servants come. 11 We *are* all one man's sons; we *are* true men, thy servants are no spies.”

12 And he said unto them,

“Nay, but to see the nakedness of the land ye are come.”

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.”

And one is not: The said that Joseph was dead.

14 And Joseph said unto them,

“That *is it* that I spake unto you, saying, Ye *are* spies: 15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. 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.”

By the life of Pharaoh: On Pharaoh's life. It is like saying, I swear to God.

17 And he put them all together into ward three days.

As he once went to jail, so to now do his brothers find themselves in a foreign prison. Joseph gave his brothers a small taste of what it was like for him so that they could reflect upon their evil ways.

He put them all together into ward three days: The Jews will suffer for a little over three years during the last half of the tribulation period. This will give them time to realize their sin and receive their deliverer.

18 And Joseph said unto them the third day,

“This do, and live; for I fear God: 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: 20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die.”

And they did so. 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.”

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.”

23 And they knew not that Joseph understood them; for he spake unto them by an interpreter. 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, the one who argued with Reuben about killing Joseph in the first place, and the one along with Levi who deceived the people of Shechem before slaughtering them.

Simeon was also the leader in throwing Joseph into the pit as well, how fitting that he is the one now in the pit at Joseph's hand.

Simeon: He was second in line to lead the family but forfeited his claim at Shechem.

And wept: Joseph wept. This is said of him seven times concerning his brethren, Jesus also wept for Israel.

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. 26 And they laded their asses with the corn, and departed thence. 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: Feed grain.

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?”

They received ill-gotten gain when they sold Joseph to the traders, and now they had another reminder of how money would get them into trouble.

29 And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,

“30 The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. 31 And we said unto him, We are true men; we are no spies: 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.

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: 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.”

Joseph's brothers were feeling some remorse for their sin against him, so he let them return to their father and requested his younger brother to be brought back.

A request that Joseph knew his father would not favor because he knew he didn't trust his oldest sons. Just imagine the divisiveness that went on in the tents of Jacob's wives and handmaidens, each fighting over preeminence.

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. 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.”

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.”

Slay my two sons: What an unlikely thing for Jacob to do. What a ridiculous thing for Reuben to say.

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.”

What a pronouncement to make against the ten half-brothers! Jacob was basically saying, “I don’t trust any of you!”

He wasn’t worried about the Egyptians causing any mischief against Benjamin, but he was concerned that his brothers possibly would, so that they might return the right of the firstborn back to one of them.

Chapter Forty-three

The famine *was* sore in the land

1 And the famine *was* sore in the land. 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.”

Why is it that God allowed such an event to take place in the world? God wanted to give Israel a picture of its future.

Joseph came unto his own brothers, and they received him not just as the Jesus came unto Israel and they received him not, one day however, all of Israel will submit to their Saviour just as Joseph’s brothers all bowed before him.

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. 4 If thou wilt send our brother with us, we will go down and buy thee food: 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.”

6 And Israel said,

“Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?”

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?”

Have ye another brother: That was not what Pharaoh said, they were the ones that mentioned their other brother whom they said that he was not (he was dead) to Pharaoh.

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. 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: 10 For except we had lingered, surely now we had returned this second time.”

I will be surety for him: Surety did not happen the way Judah was proposing to Jacob. Judah was not leaving something of equal value with Jacob to “ensure” he would bring Benjamin back.

The reason for Joseph demanding Benjamin to be brought to him is for obvious reasons, his ten half-brothers tried to kill him for being their father’s favorite, and he feared they may do the same to his younger brother, and try to wipe out the line of Rachel.

If this had happened there would have been no king Saul, or Jonathan, and no Mordecai, and no Esther either to save their people later on.

Also notice that the children of Israel delayed their return to Joseph even at their brother’s expense. Israel has been delaying turning to Christ at their own expense today.

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: 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: 13 Take also your brother, and arise, go again unto the man: 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 was worried that the same mischief would befall Benjamin as befell his older brother. He was not ignorant of what brothers might do to inherit all that their father possessed.

Remember that Jacob took away the blessings of the first born from Reuben, and was reserving it for Joseph.

Now that Jacob believed that Joseph was dead, he was going to give the right of the firstborn unto his new favorite Benjamin which he knew would anger the older brothers.

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. 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.”

17 And the man did as Joseph bade; and the man brought the men into Joseph’s house. 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.”

19 And they came near to the steward of Joseph’s house, and they communed with him at the door of the house, 20 And said,

“O sir, we came indeed down at the first time to buy food: 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. 22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.”

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.”

How honest of these ten brothers, but before we give them too much credit for a great change of heart let us remember that these brothers still didn’t care about the welfare of the eleventh brother.

Where was the search party to find their enslaved brother so they may sell all they have to redeem him from a life of slavery? There was none!

I’m sure one of them must have thought that there may be a chance that we run into Joseph while on one of their journey’s to and from Egypt. No one ever said, “Hey, let’s look for Joseph.” That would have been a true sign of repentance.

And he brought Simeon out unto them. 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. 25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

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. 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?”

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. 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.”

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.

And Joseph made haste: He ran out of the room to get control of his emotions.

31 And he washed his face, and went out, and refrained himself, and said,

“Set on bread.”

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. 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.

For this Egyptian to seat them in accordance with their order of birth must have scared them to death.

They must have thought either this man knows more about our brothers than he is letting on, or God has given him some sort of revelation about us. Either scenario was not good for them they thought.

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.

Why should Benjamin receive five times the food of his brothers they must have reasoned in their minds?

It was as if God had revealed to this supposed Egyptian, that Benjamin was the innocent one that would be blessed of God,

and they would all have to serve him for their earlier sin against Joseph.

While the world was experiencing a famine, Israel had an opportunity to dine with a king in the world's eyes. Israel will be taken care of in the wilderness by the person that Joseph typified in his life, the Messiah.

Chapter Forty-four

The silver cup

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. 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. 3 As soon as the morning was light, the men were sent away, they and their asses. 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? 5 *Is* not this *it* in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.”

Joseph pretended that the cup was his special cup with which he divines the future with (a common occult practice similar to reading of Tea leaves).

Joseph was now going to have some fun with his brothers, and he also wanted to test them to see if time had changed their wicked hearts.

6 And he overtook them, and he spake unto them these same words. 7 And they said unto him,

“Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: 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? 9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord’s bondmen.”

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.”

The brothers bound themselves by grievous vows because they know that they are innocent. It is interesting to note that Joseph is trying to figure out if his brothers care about their father's feelings, and that is why he devises this plan to get an emotional reaction from his brothers.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack. 12 And he searched, *and* began at the eldest, and left at the youngest: and the cup was found in Benjamin’s sack. 13 Then they rent their clothes, and laded every man his ass, and returned to the city. 14 And Judah and his brethren came to Joseph’s house; for he *was* yet there: and they fell before him on the ground. 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?”

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.”

God hath found out the iniquity of thy servants: Joseph gets the emotional reaction he was looking for here when his brothers rent their clothing, and Judah almost gives a full confession here.

He stopped short of saying what iniquity it was that God was punishing them for.

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.”

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.”

“19 My lord asked his servants, saying, Have ye a father, or a brother? 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.”

Judah was so close to coming clean here, but he still sticks to the lie about his brother. He will not confess that he sold his brother into slavery for fear of Benjamin telling his father.

“21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25 And our father said, Go again, and buy us a little food. 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. 27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since: 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. 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; 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. 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. 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. 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.”

At least Judah stepped forward and offered himself for his brother on two separate occasions. Now he showed some concern for his father after learning how much their earlier actions had crushed him. While they hadn't come totally clean, Joseph had seen enough.

Chapter Forty-five

I am Joseph

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.

He shortened the time he was planning on making his brothers suffer just like Jesus does during the time of Jacob’s trouble.

Matthew 24:22 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard. 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. 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. 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. 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. 7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.”

Israel will again one day experience a great famine in their land as they are expelled back again into captivity in the wilderness for a period of three-and-one-half years during the latter half of the tribulation period.

Joseph reveals himself to his brethren the second time just as Jesus will after the tribulation period. Stephen spoke about this in Acts 7:1-14

“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. 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: 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: 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. 12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. 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.”

14 And he fell upon his brother Benjamin’s neck, and wept; and Benjamin wept upon his neck. 15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him. 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. 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; 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. 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. 20 Also regard not your stuff; for the good of all the land of Egypt is yours.”

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. 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. 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. 24 So he sent his brethren away, and they departed: and he said unto them,

“See that ye fall not out by the way.”

See that ye fall not out by the way: Don’t take any detours, but go straight home and return with your families.

25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, 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.

Who would believe such a story? If it wasn’t for the wagons Jacob may have remained in the land until his death. God knows what he is doing in your life as well.

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: 28 And Israel said,

“*It is enough; Joseph my son is yet alive: I will go and see him before I die.*”

What an impossibility Joseph would have thought only a few minutes earlier. The things that are impossible with man are possible with God.

Chapter Forty-six

The visions of the night

1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. 2 And God spake unto Israel in the visions of the night, and said,

The visions of the night: These were not what we experience from time to time, but they were supernatural interventions by God in the life of key people concerning God’s plans for the world.

“Jacob, Jacob.”

And he said,

“Here *am* I.”

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: 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.”

And Joseph shall put his hand upon thine eyes: This is a reference to the closing of someone’s eyes that dies, while you were in their presence.

5 And Jacob rose up from Beersheba: 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. 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: 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. 8 And these *are* the names of the children of Israel, which came into Egypt,

The children of Leah

Jacob and his sons: Reuben, Jacob’s firstborn. 9 And the sons of Reuben; Hanoch, and Phallu, and

Hezron, and Carmi. 10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman. 11 And the sons of Levi; Gershon, Kohath, and Merari. 12 And the sons of Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul. 13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron. 14 And the sons of Zebulun; Sered, and Elon, and Jahleel. 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.

The sons of Bilhah

16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli. 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. 18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, *even* sixteen souls.

The sons of Rachel

19 The sons of Rachel Jacob's wife; Joseph, and Benjamin. 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.

Notice again that Joseph took a Gentile woman as his bride. Today in Israel they count a person Jewish only if the Mother is Jewish, how far they have come from what the bible teaches.

21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppm, and Huppm, and Ard. 22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

The sons of Bilhah

23 And the sons of Dan; Hushim. 24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem. 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.

Threescore and ten

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; 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.

Threescore and ten: Sixty-eight descendants of Abraham went down into Egypt, they joined Joseph and his wife and two sons to become seventy, to fulfill the prophecy that God had given to Abraham:

Genesis 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;

This wasn't the greatest news for Jacob's descendants, but it is what they deserved for their multitude of sins, especially for how they treated Joseph, the very image of the Messiah.

Remember how that on numerous occasions the ten brothers of Joseph would say, "We will be your (Egypt's) slaves?" This was soon to come to pass.

28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. 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. 30 And Israel said unto Joseph,

"Now let me die, since I have seen thy face, because thou *art* yet alive."

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; 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. 33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation? 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."

Israel knew exactly how long they would have to stay in Egypt and knew exactly when their deliverer would come to take them out.

They didn't recognize him (Moses) the first time either. See Acts 7:15 through the end of the chapter. They also know they will spend seven years (the seventieth week of Daniel) in the wilderness before going into their kingdom.

Chapter Forty-seven

The land of Goshen

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.”

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh. 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.”

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.”

5 And Pharaoh spake unto Joseph, saying,

“Thy father and thy brethren are come unto thee: **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.”:**

Pharaoh was going to have a new problem to deal with because the people after they ran out of money to buy corn would have to sell their animals to Pharaoh. Pharaoh would soon need farm hands, and lots of them.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob,

“How old *art* thou?”

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.”

Their pilgrimage: Their time here on earth.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh. 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.

The land of Rameses: In the north central part of Egypt along the mediterranean.

12 And Joseph nourished his father, and his brethren, and all his father’s household, with bread, according to *their* families. 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. 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. 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*.”

Unfortunately, money will also fail during the time of Jacob’s trouble, and all will be required to receive the mark of the beast to be able to buy or sell. See Revelation 13.

Israel was taken care of by God in a strange place just as he will do in the future time of Jacob’s trouble, possibly Petra Jordan.

16 And Joseph said,

“Give your cattle; and I will give you for your cattle, if money fail.”

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. 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: **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.”

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.

Private land ownership will most-likely be forbidden during the future one world government as well, when the anti-christ will try to control everything, and everyone.

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. 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. 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. 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.”

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.”

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.

Except the land of the priests only: This is where most countries argue that a minister should not be taxed nor should the lands that belong to a particular ministry.

Regardless of whether the governments of this world gives immunity to churches, they should always preach against the wickedness of the country, as well as the government.

27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly. 28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years. 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: 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.”

31 And he said,

“Swear unto me.”

And he sware unto him. And Israel bowed himself upon the bed’s head.

Jacob believed the promise that God had made unto him in his youth that they would be delivered out of Egypt and go in and possess the land. Israel will go in and possess all of the land promised to Abraham after the time of Jacob’s trouble is ended.

Chapter Forty-eight

Not so, my father

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.

Joseph wanted his two sons to receive a blessing from their grandfather. Levi’s descendants would receive the LORD himself as their inheritance with the priesthood, so there would be a need for another tribe to inherit what Levi would have gotten.

2 And *one* told Jacob, and said,

“Behold, thy son Joseph cometh unto thee:”

and Israel strengthened himself, and sat upon the bed. 3 And Jacob said unto Joseph,

“God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, 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. 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.”

Luz: An earlier name for Bethel.

As Reuben and Simeon: Manasseh and Ephraim would belong to Jacob as sons in Joseph’s place and eventually in Levi’s place. This was not a demotion for the tribe of Joseph, but rather a promotion to double honor.

Twice as much land as everyone else would receive would go to Joseph’s descendants, just like the firstborn would usually receive.

Joseph had replaced Reuben with the blessing of the firstborn, but Reuben would still have his tribe although it would dwindle

in size and be captured first for staying on the east side of the Jordan.

“6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance. 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 Bethlehem.”

8 And Israel beheld Joseph’s sons, and said,

“Who *are* these?”

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.”

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.

The eyes of Israel were dim for age: His father’s eyes were also dim many years ago when he tricked his father to steal Esau’s birthright which he sold to him for a bowl of pottage.

11 And Israel said unto Joseph,

“I had not thought to see thy face: and, lo, God hath shewed me also thy seed.”

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. 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. 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. 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, 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.”

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. 18 And Joseph said unto his father,

“Not so, my father: for this *is* the firstborn; put thy right hand upon his head.”

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.”

Ephraim was the name that the northern kingdom often went by as well as the name of Israel and Samaria.

Unfortunately, neither of these two tribes which started out so well ended well because they were both a part of the northern confederacy, and were taken into captivity by Assyria because of their Idolatry.

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. 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. 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.”

I have given thee one portion above thy brethren: God takes seriously our actions as he did with both Rueben, and Joseph’s, and he rewarded them appropriately.

Rueben’s birthright of twice as much as everyone else passed to Joseph through his two sons.

Which I took out of the hand of the Amorite with my sword and with my bow: Simeon and Levi killed the men of Shechem in Genesis 34:27-29 with their swords for defiling their sister.

Joseph suffered patiently, and he received a double portion, while Rueben was guaranteed a double portion, he did not respect it, and it was lost.

1st Chronicles 5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father’s bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. 2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph’s:)

Chapter Forty-nine

The last days

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. 2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.”

The last days: The last days of Israel’s prophecy program are the tribulation period, called the seventieth week of Daniel. See Jeremiah 30:7 and Daniel 9:24-27.

Reuben

“3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: 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.”

As we study the life of the tribe of Reuben, we see they do not fare (excel) very well and actually are the first taken into captivity because they stay on the east side of the Jordan.

Reuben actually loses his birth right for this deed as well as his right to be the spiritual and political leader of the family.

1st Chronicles 5:1 Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. 2 For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

Simeon and Levi

“5 Simeon and Levi are brethren; instruments of cruelty are in their habitations. 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. 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.”

It was these two that avenged their sister at Shechem, and so they are listed together, and punished together. **I will divide them in Jacob:** Levi receives no land either, instead they receive forty-eight cities and later under Moses they become Israel’s priests.

And scatter them in Israel: Simeon receives almost nothing in the way of inheritance as far as lands go and you see after their battles, they become very few and are absorbed into Judah’s territory. See Genesis 34:27-29.

Judah

“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. 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? 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. 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: 12 His eyes shall be red with wine, and his teeth white with milk.”

Thy hand shall be in the neck of thine enemies: David will lead them into many battles and be victorious.

Thy father’s children shall bow down to thee: His tribe has the lineage of the kings in it.

Judah is a lion’s whelp: A lion’s cub.

Until Shiloh come: The Messiah.

Unto him shall the gathering of the people be: The return of all the dispersed from the four corners of the earth.

Binding his foal unto the vine, and his ass’s colt unto the choice vine: A prophecy about Jesus. See Zechariah 9:9. Jesus is the true vine.

He washed his clothes in the blood of grapes: An end time prophecy about his garments and blood. See Revelation 19:13.

His eyes shall be red with wine, and his teeth white with milk: The Messiah will enjoy the bounty in the land during the kingdom. He is from the tribe of Judah. See Song of songs 5:1, Isaiah 55:1, and Joel 1:18.

Zebulun

“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.”

Issachar

“14 Issachar is a strong ass couching down between two burdens: 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.”

Dan

“16 Dan shall judge his people, as one of the tribes of Israel. 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. 18 I have waited for thy salvation, O LORD.”

Dan is given over to Idolatry and is not mentioned as one of the tribes in the book of Revelation as it has been blotted out.

Gad

“19 Gad, a troop shall overcome him: but he shall overcome at the last.”

Asher

“20 Out of Asher his bread *shall be* fat, and he shall yield royal dainties.”

Naphtali

“21 Naphtali *is* a hind let loose: he giveth goodly words.”

Joseph

“22 Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* branches run over the wall: 23 The archers have sorely grieved him, and shot *at him*, and hated him: 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:) 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: 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 of course fairs well in that his two sons become separate tribes and get a double inheritance.

Benjamin

“27 Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.”

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.

Benjamin gives Israel their first king who gets in trouble for not obeying God by killing all the Amalekites and so later on another Benjamite finished the job by killing Haman and his sons in Persia, his name was Mordecai.

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, 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.”

“31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah. 32 The purchase of the field and of the cave that *is* therein *was* from the children of Heth.”

The cave of Machpelah: See Genesis 23:9

The children of Heth: Heth was Canaan's son. See Genesis

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.

And yielded up the ghost: He died when his spirit left him.

And was gathered unto his people: He went to Abrahams bosom when he died.

Chapter Fifty

Let me go up

1 And Joseph fell upon his father's face, and wept upon him, and kissed him. 2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. 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.

Forty days were fulfilled for him: The number forty represent testing.

Threescore and ten days: Seventy day. Seventy symbolizes judgment. Seventy men set on the Sanhedrin.

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, 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.”

The famine was not over, and Joseph was still very much needed in Egypt. Israel did not return after the famine ended but remained for four hundred and thirty years until slavery forced them to return to God's land.

6 And Pharaoh said,

“Go up, and bury thy father, according as he made thee swear.”

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, 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. 9 And there went up with him both chariots and horsemen: and it was a very great company. 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.

The threshing floor of Atad: Atad means bramble or thorns. Probably the current owner of the threshing floor.

He made a mourning for his father seven days: This is called today “sitting sheva” (seven).

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.

Abel-mizraim: It appears that their caravan of mourners did not go the most direct route to Hebron (Mamre) but rather went around the Dead Sea which explains the necessity to mention that it was beyond the Jordan twice.

It may have been longer, but it was the normal trade route that they appeared to travel, and it would be similar to the one they would travel four hundred years later when they would return not as a family, but as a nation.

12 And his sons did unto him according as he commanded them: 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.

The cave of Machpelah: Everyone is buried here except for Rachel, who is buried in the city of David just up the road a way. See Genesis 23:9.

God wanted a special place for the birth of the Messiah. There would be no conflicts as to who was the greatest in the little town of Bethlehem.

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. 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.”

16 And they sent a messenger unto Joseph, saying,

“Thy father did command before he died, saying,

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. 18 And his brethren also went and fell down before his face; and they said,

“Behold, we be thy servants.”

19 And Joseph said unto them,

“Fear not: for am I in the place of God? 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. 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 his brothers even though they were up to their same old tricks, just as Jesus forgave his brethren. Joseph saved his people physically just as Jesus saved all who would believe on him eternally.

22 And Joseph dwelt in Egypt, he, and his father’s house: and Joseph lived an hundred and ten years. 23 And Joseph saw Ephraim’s children of the third generation: the children also of Machir the son Manasseh were brought up upon Joseph’s knees. 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 swore to Abraham, to Isaac, and to Jacob.”

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.”

God will surely visit you, and bring you out: He will do it on eagles wings. See Exodus 19:4.

26 So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

Joseph is the best picture of the ministry of the Messiah in all the bible. He truly was made in the image of the Messiah. Joseph saved all of his household (the nation of Israel) just as all Israel will be saved at the end of the time of Jacob's trouble.

The End

