

STUDY NOTES ON THE HOLY SCRIPTURES
(with an Emphasis upon Composition Criticism
to Identify Biblical Themes)

By Gary H. Everett

THE BOOK OF GENESIS
2010 Edition

All Scripture quotations in English are taken from the *King James Version* unless otherwise noted. Some words have been emphasized by the author using bold or italics.

All Old Testament Scripture quotations in the Hebrew text are taken from *Biblia Hebraica Stuttgartensia: With Westminster Hebrew Morphology*, electronic ed. Stuttgart; Glenside PA: German Bible Society, Westminster Seminary, 1996, c1925, morphology c1991. In *Libronix Digital Library System*, v. 2.1c [CD-ROM] Bellingham, WA: Libronix Corp., 2000-2004.

All New Testament Scripture quotations in the Greek text are taken from *Greek New Testament, Fourth Revised Edition (with Morphology)*, eds. Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, M. Robinson, and Allen Wikgren. Stuttgart: Deutsche Bibelgesellschaft (United Bible Societies), c1966, 1993, 2006. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.

All Hebrew and Greek text for word studies are taken from James Strong. *The New Strong's Dictionary of Hebrew and Greek Words*. Nashville: Thomas Nelson, c1996, 1997. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.

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***Foundational Theme – God Predestines Mankind to be Fruitful,
Multiply and Take Dominion of the Earth***

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

Structural Theme – The Calling Out of Abraham and the Founding of the Nation of Israel

Look unto Abraham your father, and unto Sarah that bare you:
for I called him alone, and blessed him, and increased him.
Isaiah 51:2

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.
Romans 4:16

Now when I passed by thee, and looked upon thee, behold, thy time was the time of love;
and I spread my skirt over thee, and covered thy nakedness:
yea, I swear unto thee, and entered into a covenant with thee,
saith the Lord GOD, and thou becamest mine.
Ezekiel 16:8

As it is written, Jacob have I loved, but Esau have I hated.
Romans 9:13

Imperative Theme – Walking in the Steps of the Faith of our Father Abraham

...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.
Romans 4:11-12

Untitled

*Solitude and Beauty
And all things great and small;
Flowers, Sunshine, Rainbows,
The Lord God made them all.
Each drop of dew falls on them,
It comes from heaven above;
They glisten in the sunlight and speak
Of God's great love.*

(Flossie Powell Everett 1910-1987)

ABBREVIATIONS OF BIBLE VERSIONS

- ACV* *A Conservative Version*. Electronic version 2.0 (2007-10-27) Transl. Walter L. Porter. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- AmpBible* *The Amplified Bible*. Grand Rapids, Michigan: Zondervan Bible Publishers, c1965, 1984.
- ASV* *American Standard Version*. Electronic version 1.3 (2006-10-25). Nashville, Tennessee: Thomas Nelson and Sons, c1901. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- BBE* *Bible in Basic English*. Electronic version 1.3 (2008-04-21) Cambridge, England: Cambridge Press, c1949, 1964. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- BHS* *Biblia Hebraica Stuttgartensia*. Eds. A. Alt, O. Eißfeldt, P. Kahle, and R. Kittle. Stuttgart: Deutsche Bibelstiftung, c1967-77.
- Brenton* Brenton, Lancelot C. E. *The Septuagint Version of the Old Testament: with an English Translation*. London: Samuel Bagster & Sons, c1844, 1884. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- DRC* *Douay-Rheims Bible: The Holy Bible Translated from the Latin Vulgate Diligently Compared with the Hebrew, Greek, and other Editions in Divers Languages*. Challoner Revision, electronic version 1.1 (2003-05-08). Douay, England: The English College, NT, c1582, OT, c1609, revised by Richard Challoner, 1749-1752. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- GNB* *Good News Study Bible*, 2nd edition. Hong Kong: United Bible Society, 1994.
- God'sWord* *GOD'S WORD to the Nations*. Cleveland, Ohio: God's Word to the Nations. Electronic version 1.3 (2008-06-21). Ada, MI: Baker Publishing Group, c1995. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- HNV* *The Hebrew Names Version of the World English Bible*. Electronic Version 1.8 (2008-04-21). In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- JPS* *The Holy Scriptures (Old Testament)*. Electronic version 1.2 (2006-10-25), by Larry Nelson. Philadelphia, PA: The Jewish Publication Society of America, c1917. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- KJV* *Holy Bible Containing the Old and New Testaments Authorized King James Version, The Open Bible Edition*. Nashville, Tennessee: Thomas Nelson, Publishers, c1975.
- LITV* Green, Jay P., Sr. *Green's Literal Translation*. Electronic version 1.3 (2002-01-01) Lafayette, IN, 1993. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.

- LXX* *Septuaginta: With morphology*. Stuttgart: Deutsche Bibelgesellschaft, c1979, 1996. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.
- NAB* *The New American Bible: Translated from the original languages with critical use of all the ancient sources and the revised New Testament*. Washington, D.C.: Confraternity of Christian Doctrine. Board of Trustees, Catholic Church. National Conference of Catholic Bishops, & United States Catholic Conference. Administrative Board, 1996, c1986. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.
- NASB* *New American Standard Bible: 1995 Update Edition*. LaHabra, CA: The Lockman Foundation, 1995, in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004).
- NKJV* *Spirit Filled Life Bible: New King James Version*. Jack W. Hayford, ed. Nashville, Tennessee: Thomas Nelson Publishers, c1991.
- NIV* *New International Version of the Holy Bible*. Grand Rapids, Michigan: Zondervan Bible Publishers, c1978, 1984.
- NLT* *Holy Bible: New Living Translation*. 2nd ed. Wheaton, Illinois: Tyndale House Publishers, 2004. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.
- Rotherham* Rotherham, J. B. *The Emphasized Bible*. Electronic version 1.1 (2001-08-11) London: Samuel Bagster and Sons, 1902. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- RSV* Weigle, Luther, et al., *The New Covenant, Commonly Called the New Testament of our Lord and Savior Jesus Christ, Revised Standard Version, Translated from the Greek, Being the Version Set Forth A.D. 1611, Revised A.D. 1881 and A.D. 1901, Compared with the Most Ancient Authorities and Revised A.D. 1946*. New York: Thomas Nelson & Sons, 1946. Revised 1952, 1959, 1971.
- VgClem* *Biblia Sacra juxta Vulgatam Clementinam* (Ed. electronica). In *Libronix Digital Library System*, v. 2.1c [CD-ROM] Bellingham, WA: Logos Research Systems, Inc., 2005.
- YLT* Young, Robert. *Young's Literal Translation of the Holy Bible*. Grand Rapids, Michigan: Baker Publishing, c1862, 1898. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.

ABBREVIATIONS OF CLASSICAL WORKS

- 1 Enoch* *1 Enoch*. Trans. R. H. Charles. In *The Apocrypha and Pseudepigrapha of the Old Testament in English With Introductions and Critical and Explanatory Notes to the Several Books*, vol. 2, 163-281. Ed. R. H. Charles. Oxford: Clarendon Press, 1913.
- The Book of Jasher* *The Book of Jasher*. Trans. Samuel of Liverpool. Salt Lake City, Utah: J. H. Parry & Company, 1887.

- The Book of Jubilees* *The Book of Jubilees*. Trans. R. H. Charles. In *The Apocrypha and Pseudepigrapha of the Old Testament in English With Introductions and Critical and Explanatory Notes to the Several Books*, vol 2. Ed. R. H. Charles Oxford: Clarendon Press, 1913.
- The Code of Hammurabi* Robert F. Harper. *The Code of Hammurabi King of Babylon About 2250 B.C.* Chicago: The University of Chicago Press, 1904.
- Eusebius* Eusebius. In *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, Second Series, vol. 1: Eusebius Pamphilus: Church History, Life of Constantine, Oration in Praise of Constantine*. Eds. Henry Wace and Philip Schaff. Edinburgh: T. & T. Clark, Grand Rapids; Michigan: William B. Eerdmans Publishing Company; Oak Harbor, WA: Logos Research Systems, 1997 (electronic edition). In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2009.
- Ireneaus* Ireneaus. In *The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A.D. 325, vol. 1: The Apostolic Fathers With Justin Martyr and Ireneaus*, American ed. Eds. Alexander Roberts and James Donaldson. Edinburgh: T. & T. Clark, Grand Rapids; Michigan: William B. Eerdmans Publishing Company; Oak Harbor, WA: Logos Research Systems, 1997 (electronic edition). In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2009.
- Josephus* Josephus, Flavius. *The Works of Josephus: Complete and Unabridged*. Trans. William Whiston. Peabody, Mass: Hendrickson, c1987, 1996. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.

ABBREVIATIONS OF DICTIONARIES

- BDB* Brown, Francis, S. R. Driver, and Charles Briggs. *A Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon Press, 1906.
- Easton* Easton, Matthew George. *Easton's Bible Dictionary*, Nashville: Thomas Nelson Publishers, c1897. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.
- Enhanced Strong* Strong, James. *The Exhaustive Concordance of the Bible: Showing Every Word of the Text of the Common English Version of the Canonical Books, and Every Occurrence of Each Word in Regular Order*. Electronic ed. Ontario: Woodside Bible Fellowship., c1894, 1996. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.
- Gesenius* Gesenius, H. F. W. *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*. Grand Rapids, Michigan: Baker Book House, 1979.
- Holladay* Holladay, William L. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1971.
- ISBE* Orr, James, editor. *International Standard Bible Encyclopedia*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939. In *The Sword Project*, v. 1.5.11 [CD-ROM], Temple, AZ: CrossWire Bible Society, 1990-2008.

- PTW* Packer, J. I., Merrill C. Tenny, William White, Jr. *All the People and Places of the Bible*. Nashville, Tennessee: Thomas Nelson Publishers, 1982.
- Smith* Smith, William. *Smith's Bible Dictionary*. Nashville: Thomas Nelson, c 1863, 1997. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.
- Strong* Strong, James. *The New Strong's Dictionary of Hebrew and Greek Words*. Nashville: Thomas Nelson, c1996, 1997. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.
- TWOT* Harris, R. Laird, Gleason L. Archer, Jr., and Bruce K Waltke. *Theological Workbook of the Old Testament*, electronic edition. Chicago: Moody Press, 1999, c1980. In *Libronix Digital Library System*, v. 2.1c [CD-ROM]. Bellingham, WA: Libronix Corp., 2000-2004.
- Zodhiates* Zodhiates, Spiros. *The Complete Word Study Dictionary: New Testament*. Chattanooga, Tennessee: AMG Publishers, 1992. In *e-Sword*, v. 7.7.7. [CD-ROM]. Franklin, Tennessee: e-Sword, 2000-2005.

INTRODUCTION

- I. Historical Background
- II. Authorship
- III. Date
- IV. Recipients
- V. Characteristics
- VI. Occasion
- VII. Purpose
- VIII. Theme
- IX. Structure
- X. Outline of Book

I. Historical Background

In the historical background, we will look at (A) the title of the book of Genesis, (B) the source of the historical material recorded in Genesis, (C) a comparison of ancient oriental laws with the culture of the patriarchs in the Book of Genesis, and (D) patriarchal worship in the book of Genesis prior to Mosaic Temple worship.

A. The Title of the Book of Genesis – There are a number of ancient titles associated with the book of Genesis.

1. *The Ancient Jewish Title “In the Beginning”* – Henry Swete says ancient Jews titled the five books of the Pentateuch, Proverbs, and Lamentations by identifying a key word in the opening verses.¹ The Hebrew title for Genesis was “Bereshith” (בְּרֵאשִׁית), which comes from the opening Hebrew word of this book, meaning “in the beginning.” Origen (A.D. c. 185 – c. 254) testifies to the use of this title by the ancient Jews until his day.² Jerome (A.D. 342 to 420) was familiar with this title as well.³ The title (בראשית) can be found in the standard work *Biblia Hebraica Stuttgartensia*.⁴

2. *The Modern English Title “Genesis”* – Today, English bibles use the title “Genesis,” which finds its origin in the Greek title used in the LXX “Γένεσις,” which means “origination, genealogy,” (*Zodhiates*). Henry Swete suggests this title came from Genesis 2:4, “Αὕτη ἡ βίβλος γενέσεως οὐρανοῦ καὶ γῆς...”⁵ Philo (20 B.C – A.D. 50) called the book by its Greek name Γένεσις.⁶ This Greek title was known by Melito, bishop of Sardis (d. c. 190).⁷ The Vulgate uses the Latin title

¹Henry B. Swete, *An Introduction to Old Testament in Greek* (Cambridge: University Press, 1902), 214.

²Eusebius, the early Church historian, writes, “Farther on he says: ‘The twenty-two books of the Hebrews are the following: That which is called by us Genesis, but by the Hebrews, from the beginning of the book, Bresith, which means, ‘In the beginning’;” see Eusebius, *Ecclesiastical History* 6.25.1-2, trans. Arthur C. McGiffert under the title *The Church History of Eusebius*, in *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, A New Series, vol 1, eds. Henry Wace and Philip Schaff (Oxford: Parker and Company, c1890, 1905), 272-3.

³Jerome says, “The first of these books is called Bresith, to which we give the name Genesis.” See Jerome, “Prefaces to the Books of the Vulgate Version of the Old Testament: The Books of Samuel and Kings,” trans. W. H. Freemantle, in *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church*, Second Series, vol. 6, eds. Henry Wace and Philip Schaff (New York: The Christian Literature Company, 1893), 489-90.

⁴*Biblia Hebraica Stuttgartensia*, eds. A. Alt, O. Eißfeldt, P. Kahle, and R. Kittle (Stuttgart: Deutsche Bibelstiftung, c1967-77).

⁵Henry B. Swete, *An Introduction to Old Testament in Greek* (Cambridge: University Press, 1902), 215.

⁶Herbert E. Ryle, *Philo and Holy Scripture* (London: Macmillan and Company, 1895), xxii.

⁷Eusebius writes, “I learned accurately the books of the Old Testament, and send them to thee as written below. Their names are as follows: Of Moses, five books: Genesis, Exodus, Numbers, Leviticus, Deuteronomy; Jesus Nave, Judges, Ruth; of Kings, four books; of Chronicles, two; the Psalms of David; the Proverbs of Solomon, Wisdom also, Ecclesiastes, Song of Songs, Job; of Prophets, Isaiah, Jeremiah; of the twelve prophets, one book; Daniel, Ezekiel, Esdras. From which also I have made the extracts, dividing them into six books.’ Such are the words of Melito.” See Eusebius, *Ecclesiastical History* 4.26.14, trans. Arthur C. McGiffert under the title *The Church History of Eusebius*, in

“Genesis (liber),”⁸ from which the English title “Genesis” is derived. There are some variations to this title. For example, the Codex Alexandrinus (5th C.) uses the longer title “Γένεσις Κόσμου.”⁹ Since the title “Genesis” is used as far back as the LXX, Henry Swete and George Gray believe it is “of Alexandrian and pre-Christian origin.”¹⁰ The Greek/English title reflects the contents of the book, which deals with origin and genealogy of the nation of Israel.

B. The Source of Historical Material Recorded in the Book of Genesis - One obvious question that arises as to the contents of the book of Genesis is how the author obtained such detailed history of the ancient world as far back as the Creation Story and Adam and Eve. (1) *Oral Tradition* - One of the most popular views is to suggest that the stories contained in the book of Genesis was handed down through oral tradition for generations until Moses finally recorded it under the inspiration of the Holy Spirit. This is possible when one understands the high level of authority that oral tradition held in the oriental cultures. In addition, Abraham was born before the death of Noah, and he could have heard these ancient narratives directly from him. (2) *Divine Revelation to Moses* - If we research ancient Jewish writings outside the Holy Scriptures, we find another view on how he obtained the knowledge to write the book of Genesis. Written by a Pharisee in the early second century B. C., *The Book of Jubilees* (1.4) states that God revealed the entire contents of Genesis to Moses while he was on Mount Sinai receiving the Ten Commandments, “And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony.” In addition, this book tells us of how the patriarchs before Moses received divine visitations in which God revealed to them both past and future historical events, and it also tells of a number of writings that were handed down to the sons of Jacob from the time of Enoch (*The Book of Jubilees* 12.27; 21.10; 45.16). Thus, it is not improbable that the children of Israel had a number of written historical documents while in Egyptian bondage.

C. A Comparison of Ancient Oriental Laws with the Culture of the Patriarchs in the Book of Genesis - Amraphel, king of Shinar (Gen 14:1), is commonly identified as Hammurabi (1945-1902 B.C.), who was a contemporary of Abraham (*ISBE*).¹¹ This is believed to be the same King Hammurabi who wrote *The Code of Hammurabi*, which reveals to us today the fact that a civilization existed in Abraham's time that was highly organized, with civil laws, schools, an alphabet, a system of weights and measures, architecture, and irrigation. This Sumerian civilization ruled by King Hammurabi appears to reach its zenith during this period in history. It is believed that these laws were used throughout the entire Middle Eastern region. We find many instances throughout the book of Genesis in which Abraham and his sons followed these laws before God gave the nation of Israel the Mosaic Law. *The Companion Bible* by E. W. Bullinger provides list of similarities, of which some are provided below.¹² The translation of *The Code of Hammurabi* is taken from Robert Harper.¹³

“The law of adoption made Eliezer Abram’s heir (Gen 15:1-21). §191.”

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, A New Series, vol 1, eds. Henry Wace and Philip Schaff, (Oxford: Parker and Company, c1890, 1905), 206.

⁸*Biblia Sacra Juxta Vulgatam Clementinam*, ed. electronica (Bellingham, WA: Logos Research Systems, Inc., 2005), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004).

⁹Henry B. Swete, *An Introduction to Old Testament in Greek* (Cambridge: University Press, 1902), 202.

¹⁰Henry B. Swete, *An Introduction to Old Testament in Greek* (Cambridge: University Press, 1902), 215;

George B. Gray, *A Critical and Exegetical Commentary on Numbers*, in *The International Critical Commentary on the Holy Scriptures of the Old and New Testaments*, editors Charles A. Briggs, Samuel R. Driver, and Alfred Plummer (New York: Charles Scribner’s Sons, 1903), xxi.

¹¹T. G. Pinches, “Amraphel,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹²E. W. Bullinger, *Appendix 15: Law Before Sinai*, in *The Companion Bible Being The Authorized Version of 1611 With The Structures And Notes, Critical, Explanatory and Suggestive And With 198 Appendixes* (London: Oxford University Press, c1909-22), 22-3.

¹³Robert F. Harper, *The Code of Hammurabi King of Babylon About 2250 B.C.* (Chicago: The University of Chicago Press, 1904).

#191. If a man, who has taken a young child as a son and reared him, establish his own house and acquire children, and set his face to cut off the adopted son, that son shall not go his way. The father who reared him shall give to him of his goods one third the portion of a son and he shall go. He shall not give to him of field, garden or house.

“The giving of Hagar to Abraham (Gen 16:1-16); and of Bilhah (Gen 30:4) and Zilpah (Gen 30:9) to Jacob, accorded with this code. §146.”

#146. If a man take a wife and she give a maid servant to her husband, and that maid servant bear children and afterwards would take rank with her mistress; because she has borne children, her mistress may not sell her for money, but she may reduce her to bondage and count her among the maid servants.

“The purchase of Machpelah by Abraham (Gen 23:1-20) was conducted in strict conformity with its commercial enactments. §7.”

#7. If a man purchase silver or gold, manservant or maid servant, ox, sheep or ass, or anything else from a man's son, or from a man's servant without witnesses or contracts, or if he receive (the same) in trust, that man shall be put to death as a thief.

“The taking of life for stealing, proposed by Jacob to Laban (Gen 31:32), was enacted by this code, which punished sacrilege with death. §6.”

#6. If a man steal the property of a god (temple) or palace, that man shall be put to death; and he who receives from his hand the stolen (property) shall also be put to death.

“The taking of life by burning, with which Judah threatened his daughter-in-law Tamar (Gen 38:24), is also according to the Babylonian code. §110.”

#110. If a priestess who is not living in a MAL.GE.A, open a wineshop or enter a wine-shop for a drink, they shall burn that woman.

“The proposal of Joseph's steward, that the one with whom the cup was found should die (Gen 44:9), harmonized with the law punishing with death any theft from a palace. §6.”

#6. If a man steal the property of a god (temple) or palace, that man shall be put to death; and he who receives from his hand the stolen (property) shall also be put to death.

“The giving of a special portion by Jacob to his favourite son Joseph (Gen 48:22) was provided for by this code. §165.”

#165. If a man present field, garden or house to his favorite son and write for him a sealed deed; after the father dies, when the brothers divide, he shall take the present which the father gave him. and over and above they shall divide the goods of the father's house equally.

“The cutting off of Reuben from his birthright (Gen 49:4) was the prescribed way of punishing his offence according to Khammurabi's law. §158.”

#158. If a man, after (the death of) his father, be taken in the bosom of the chief wife (of his father) who has borne children, that man shall be cut off from his father's house.

“The inability of Abram to sell Hagar (Gen 16:6). §119.”

#119. If a man be in debt and he sell his maid servant who has borne him children, the owner of the maid servant (i. e., the man in debt) shall repay the money which the merchant paid (him), and he shall ransom his maid servant.

D. Patriarchal Worship in the Book of Genesis Prior to Mosaic Temple Worship - The book of Genesis reveals to us the earliest forms of worship. Men of God built stone altars, sacrificed innocent animals by shedding blood, then made prayer and intercession unto God.

| | |
|-----------------|---|
| Genesis 3:8 | Adam walked with God in the cool of the day |
| Genesis 4:4 | Abel's blood sacrifice |
| Genesis 5:22 | Enoch walked with God |
| Genesis 8:20 | Noah – Built an altar |
| Genesis 12:7,8 | Abram – Built an altar |
| Genesis 13:4,18 | Abram – Built an altar |
| Genesis 21:33 | Abraham – Planted a grove |
| Genesis 22:9 | Abraham – Built an altar |
| Genesis 24:63 | Isaac – Built an altar |
| Genesis 26:25 | Isaac – Built an altar |
| Genesis 28:18 | Jacob – Built an altar |
| Genesis 31:54 | Jacob – Built an altar |
| Genesis 33:20 | Israel – Built an altar |
| Genesis 35:1,7 | Israel – Built an altar |
| Genesis 46:1 | Israel – Built an altar |

Others cried out to God without altars and burnt offerings (Gen 4:26).

Genesis 4:26, “Then began men to call upon the name of the Lord.”

Note also that Job offered burnt offerings (Job 1:5).

II. Authorship

See *Introduction to the Pentateuch*.

III. Date

See *Introduction to the Pentateuch*.

IV. Recipients

See *Introduction to the Pentateuch*.

V. Characteristics

There are a number of characteristics about the book of Genesis that distinguish it from the other books of the Old Testament canon. In the area of hermeneutics, we will look at the narrative genre of the book of Genesis. In the area of grammar and syntax, we will look at key words used in the book of Genesis. In the area of biblical theology, we will make a discuss the narrative genre of the book of Genesis, look at one aspect of its grammar and syntax, compare Genesis with the book of Revelation, look at Christ in the book of Genesis, evaluate the principle of sowing and reaping in the book of Genesis, and note the progressive depravity of mankind in the book of Genesis.

A. Hermeneutics: The Narrative Genre of the Book of Genesis - The book of Genesis is largely narrative material, recording the events in the lives of the Patriarchs who were the forefathers of the Jewish nation:

1. Abraham's life

75 - Left Haran - Genesis 12:4

85 - Hagar given to Abram - Genesis 16:3
86 - Ishmael born - Genesis 16:3,6
99 - Sarah was about 90 - Genesis 17:1
100 - Isaac born - Genesis 21:5, 17:21 (Sarah was about 90 yrs old - Genesis 17:17) about 137 - Sarah died - Genesis 23:1
140 - Isaac married at age 40 - Genesis 25:20 - hence "comforted" Genesis 24:67
175 - Abraham died - Genesis 25:7

2. *Ishmael's life*

Age 14 - Isaac born
Age 54 - Isaac marries Rebecca
Age 89 - Abraham dies
Age 137 - Ishmael dies (Genesis 25:17)

3. *Isaac's life*

Age 40 - Marries Rebecca (Genesis 25:20)
Age 60 - Esau and Jacob born (Genesis 25:26)
Age 75 - Abraham dies (Genesis 25:7)
Age 180 - Isaac dies (Genesis 35:28)

B. Grammar and Syntax: Key Words Used in the Book of Genesis - The Hebrew word for "name" occurs more times in the book of Genesis (at least one hundred times) than any other book of the Holy Bible. The book of Psalms comes close at ninety nine times. This word "name" is used often because this is the book of beginnings. All things are created by the spoken word, and everything has been given a name.

C. Biblical Theology: A Comparison of Genesis with the Book of Revelation – Perry Stone gives us an interesting comparison of the chronological events in the book of Revelation with the book of Genesis. In order to do this, he explains that the events recorded in Genesis are symbolic of and in reverse order to these comparable events in Revelation.¹⁴ For example:

Genesis 11 shows the rise of Babylon. This is comparable with the rise of Antichrist (which is the spirit behind Islam) in Revelation that will persecute the Church of Jesus Christ.

Genesis 6-8 shows the story of the Flood, which he compares to the time of violence that covers the earth just before the Second Coming of Christ.

Genesis 5 mentions the rapture of Enoch, which he compares to the rapture of the Church that takes place during the midst of an era of violence upon the earth.

Genesis 4 mentions Lamech's revenge that would be seven-fold. He suggests this is symbolic of the coming 7-year Tribulation Period.

Genesis 3 gives us the account of the Fall in the Garden, and the Messianic prophecy of Christ putting His heel upon the head of the serpent. This would be symbolic of Christ defeating Satan at the end of the Tribulation Period and casting him into the bottomless pit.

Genesis 1-2 gives us the account of creation when the earth was perfect and in order. This is comparable to the last chapters of Revelation when God will create a new heavens and a new earth.

¹⁴Perry Stone, interviewed by Rod Parsley, *Breakthrough* (Columbus, Ohio), on Trinity Broadcasting Network (Santa Ana, California), television program.

D. Biblical Theology: Christ in the Book of Genesis - There are several prophetic references to the Lord Jesus Christ in the book of Genesis:

1. He will be born of a virgin, which is called the “seed of woman.”

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

2. He will suffer for the sins of His people, but He will rise from the dead and conquer Satan.

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

3. He will offer Himself as a sacrifice and be raised from the dead.

Genesis 22:2, “And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.”

4. He will bless all nations.

Genesis 22:18, “And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”

5. He shall be a ruler over His people.

Genesis 49:10, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”

6. He will be a Judge and bring judgment on sin.

Genesis 49:11-12, “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: His eyes shall be red with wine, and his teeth white with milk.”

E. Biblical Theology: The Principle of Sowing and Reaping in the Book of Genesis - We find the principle of sowing and reaping throughout the book of Genesis. The book of Genesis shows us how God set the world in order and what seeds were planted which are now bearing fruits on this earth. We observe that the first two gifts that God gave man in Genesis were:

1. Dominion - Genesis 1:26-30.

2. Sowing and reaping – 2 Corinthians 9 shows that God will never leave a sower without seed.

2 Corinthians 9:10, “Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;”

God gave man these two gifts so that he could determine his own destiny.

F. Biblical Theology: The Progressive Depravity of Mankind in the Book of Genesis - The book of Genesis reveals the progressive degradation in the heart of the human race:

- a. Genesis 1 - The creation of man. This is similar to Romans 1:19-20.

Romans 1:19-20, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"

b. Genesis 4:16, "Cain went out of the presence of the Lord." This is similar to Romans 1:21.

Romans 1:21, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

c. Genesis 6:5, "every imagination of the thoughts of his heart was only evil continually." This is similar to Romans 1:21.

Romans 1:21, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

d. Genesis 11 - Tower of Babel. This is similar to Romans 1:22.

Romans 1:22, "Professing themselves to be wise, they became fools,"

e. Joshua 24:2 - Abraham's fathers served other gods. This is similar to Romans 1:23.

Romans 1:23, "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

f. Genesis 19 - Sodom and Gomorrah. This is similar to Romans 1:23.

Romans 1:23, "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

This same progression of degradation in the heart of man can be found in the book of Romans:

- a. Man knows that there is a God by creation. (Rom 1:19-20)
- b. Man stop give God the glory He alone deserves. (Rom 1:21)
- c. Man lives life according to vain imaginations, which darkens his heart. (Rom 1:21-23)
- d. Man fills his life with impurity. (Rom 1:24-25)
- e. Man goes deeper into perversion, knowing no boundaries to sin. (Rom 1:26-27)
- f. Man's mind loses its ability for moral judgment. (Rom 1:28-32)

This progress of depravity can develop in a nation as well as in an individual. In the time of Noah, man had progressed to a state of depravity that God had to destroy them.

VI. Occasion

According to ancient Jewish tradition, which we can read in *The Book of Jubilees* (1.4-5), the Jews believed that during the forty days that Moses was with the Lord on Mount Sinai, the Lord taught him the history that is recorded in the book of Genesis and told him to write it down in a book so that it could be taught to the children of Israel and to their posterity. This would have occasioned the writing of the book of Genesis.

VII. Purpose

A. Internal Evidence - The Pentateuch consists of a combination of four literary types, or genre. The author used narrative material, poetry, law, and genealogical lists woven together to produce the story of Israel's establishment as a nation. Regarding the book of Genesis, we can clearly see that it is divided into ten major

genealogies that take us from the creation of Adam to the birth of the nation of Israel. In these ten genealogies we can identify several purposes.

1. *Historical* - The book of Genesis clearly serves as a record of the history of the origin of the nation of Israel. However, the history that Moses selected to record is redemptive in nature. That is, Moses recorded only the portion of history that revealed God's plan of redemption for mankind.

2. *Didactic* - The narrative material within the book of Genesis not only reveals ancient history. As redemptive history, it reveals the depravity of mankind in general and the necessity of having faith in God and obedience towards Him. This book is didactic in that the reader is intended to learn from the mistakes of other men and follow in the faith of men like Abraham.

3. *Prophetic (Eschatological)* - The book of Genesis also contains prophecies regarding the coming of the Messiah (Gen 3:15) and other future events (Gen 49) related to God's plan of redemption. We learn from the book of Genesis that there are certain events that are destined to take place in the future in fulfillment of these prophetic passages. Thus, we find an eschatological structure woven within the book of Genesis as well as the entire Pentateuch. The Pentateuch teaches us that the events of the past determine the events of the future.

B. External Evidence - The ancient Jewish writing called *The Book of Jubilees* states that the purpose for writing the book of Genesis is so that the generations following will know that God is righteous and has not forsaken His people in fulfilling His promises to them. The book of Genesis is to show us that God has continually intervened in the affairs of mankind so that His promises and plans would be fulfilled.

“And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days of the law and of the testimony. And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and thee for their generations this day on Mount Sinai. And thus it will come to pass when all these things come upon them, that they will recognize that I am more righteous than they in all their judgments and in all their actions, and they will recognize that I have been truly with them. And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I swore to their fathers,'” (*The Book of Jubilees* 1.4-7).

VIII. Theme

The theme of the Holy Bible is the redemption of mankind by God the Father, Son and Holy Spirit. The foundational theme of the Old Testament is emphasis upon the office and ministry of God the Father in His divine plan of redemption by His foreknowledge and divine election of men. The Old Testament repeatedly established the fact of how God the Father has a plan of redemption and of how He continuously intervenes in the affairs of mankind in order to fulfill His plan of redemption. The theme of the Pentateuch is the establishment of the nation of Israel by God's foreknowledge and divine election as His chosen method of bringing redemption to mankind. It is this holy nation that will give birth to the Messiah who will again restore righteousness upon the earth.

A. Foundational Theme – God Predestined Mankind to be Fruitful, Multiply and Subdue the Earth - The foundational, underlying theme of the book of Genesis supports the underlying theme of the Old Testament itself, which is the theme of God the Father's foreknowledge and divine election to redeem mankind through predestination, calling, justification, and redemption (Rom 8:29-30). Within this unfolding four-fold plan of redemption, the book of Genesis reveals God's original plan for mankind, in which he was predestined to be fruitful and multiply (righteous seed) and subdue the earth (in righteousness) (see Gen 1:26-28). This theme is again declared to Noah after the Flood (Gen 9:1-7). We see in the book of Revelation how God will bring mankind to this final destination of righteousness and earthly dominion in the final phase of man's glorification.

Regarding the role of human depravity revealed in the book of Genesis, John Sailhammer notes that the world revealed in the first book of the Holy Bible is different from the world depicted today by the unbelievers, who deny God's active role in the affairs of men. Genesis does not depict human reason as the source and answer to man's sorrows. Instead, there is a God in Heaven divinely intervening in the affairs of mankind, who is orchestrating His plan of redemption. He says the narratives in Genesis reveals "a world governed by a God who holds the people of this world responsible for their actions."¹⁵

B. Secondary Theme (Structural) – God Calls Out Men of Righteousness to Found the Nation of Israel -

The theme of the Pentateuch is the establishment of the nation of Israel by God's foreknowledge and divine election as His chosen method of bringing redemption to mankind. It is this holy nation that will give birth to the Messiah who will again restore righteousness upon the earth. We can easily see the theme of the Pentateuch by examining the themes of the five books of the Pentateuch together. The secondary theme, or structural theme, woven throughout the book of Genesis is origin of the nation of Israel, God's seed of righteousness, through His divine calling, through which He plans to accomplish the redemption of mankind. God will call several men who fulfilled their divine destinies to create the nation of Israel. These patriarchs, Adam, Noah, Abraham, Isaac, Jacob and Joseph, will play leading roles in preparing for the establishment of this nation in much the same way the Gospels and the book of Acts reveals the origin of the Church and how men like Jesus Christ, Peter, Stephen, Philip the evangelist and Paul the apostle played leading roles in the establishment of the early Church. Thus, the book of Genesis is structured around the genealogies of these men of righteousness in order to explain its theme of the lineage of the nation of Israel. We can even find Paul comparing Adam to Christ. He says in Romans 5:14 that Adam served as a figure of the coming Messiah. He takes a number of comparisons between Adam and Jesus Christ in Romans 5:6-21 and 1 Corinthians 15:1-50.

Romans 5:14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

1 Corinthians 15:22, "For as in Adam all die, even so in Christ shall all be made alive."

1 Corinthians 15:45, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

The book of Genesis will explain man's fallen state and show us God's plan to restore man to his original state of righteousness. Thus, to bring mankind to his destination of righteousness and eternal rest seen in the book of Revelation, God must produce a righteous offspring. Thus, the theme and emphasis of God's divine calling in Genesis shows how He intervened in the lives of righteous men to become fruitful and multiply, through which He will accomplish the founding of the nation of Israel, a holy people of God.

C. Imperative Theme – Walking in the Steps of the Faith of our Father Abraham – God calls all of mankind to faith and obedience to Him. Under the old and new covenants, man's initial response to God is to follow in the steps of Abraham, the father of our faith.

IX. Structure

The book of Genesis is made up of an introduction (1:1 to 2:3) followed by a collection of ten distinct genealogies that serve to explain the origin of the nations, and in particular, the nation of Israel (2:4 to 50:26). These ten genealogies seem to link vast expenses of time together. They confirm the lineage of Jesus in Matthew 1:1-17 and Luke 3:23-38. Thus, God's plan of redemption was taking place through the lineage of Israel during these generations. The story of Genesis tells us the origin of the Gentile nations, with special emphasis upon the origin of the Hebrew nation, a people who are the descendents of Abraham and chosen

¹⁵John H. Sailhammer, *Introduction to Old Testament Theology* (Grand Rapids, Michigan: Zondervan Publishing House, c1995), 291.

by God to bear the Messiah. The divisions of each of these generations are distinctly marked within the text. The important generations of Abraham, Isaac and Jacob make up the largest portion of the book of Genesis.

| | |
|---|-----------------------------|
| Introduction: The Creation of the Heavens & the Earth | 1:1 to 2:3 |
| 1. The Generation of the Heavens and the Earth | 2:4 to 4:26 |
| a. The Creation of Man | 2:4-25 |
| b. The Fall | 3:1-24 |
| c. Cain and Abel | 4:1-26 |
| 2. The Generation of Adam | 5:1 to 6:8 |
| 3. The Generation of Noah | 6:9 to 9:29 |
| 4. The Generation of the Sons of Noah | 10:1 to 11:9 |
| 5. The Generation of Shem | 11:10-26 |
| 6. The Generation of Terah (& Abraham) | 11:27 to 25:11 |
| 7. The Generation Ishmael | 25:12-18 |
| 8. The Generation of Isaac | 25:19 to 35:29 |
| 9. The Generation of Esau | 36:1-46 |
| 10. The Generation of Jacob | 37:1 to 50:26 ¹⁶ |

The rest of the Pentateuch (Exodus to Deuteronomy) will show how God raised up this nation as a witness of His redemptive plan for mankind, who had been gathered into nations and scattered throughout the earth.

We can find two major divisions within the book of Genesis that reveal God's foreknowledge in designing a plan of redemption to establish a righteous people upon earth. Paul reveals this four-fold plan in Romans 8:29-30: predestination, calling, justification, and glorification.

Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

The book of Genesis will reflect the first two phase of redemption, which are predestination and calling. We find in the first division in Genesis 1:1 to 2:3 emphasizing predestination. The Creation Story gives us God's predestined plan for mankind, which is to be fruitful, multiply, and fill the earth with righteous offspring. The second major division is found in Genesis 2:4 to 50:25, which gives us ten genealogies, in which God calls men of righteousness to play a role in His divine plan of redemption.

Introduction: The Story of Creation (Predestination) (1:1 to 2:3) – The book of Genesis opens with an introductory passage giving the story of the creation of the heavens and the earth (1:1 to 2:3). The Story of Creation in the book of Genesis tells us that God created the heavens and the earth in six days and rested upon the seventh day, as it reveals God's plan for all of creation to be fruitful and multiply; however, particular emphasis is given to His charge to man to multiply and fill the earth. In this introduction God commanded the plant kingdom (Gen 1:11) to procreate; He also commanded the creatures to be fruitful and multiply (Gen 1:22); and He commanded Adam and Eve to be fruitful and multiply in order to take dominion over the earth (Gen 1:28). God created life in a progression of higher order with each order receiving a more important command. Thus, God's original destiny for each order of His creation was to be fruitful and to multiply with the lower orders serving the higher orders. The law of multiplication is still a fundamental law governing His eternal destiny for creation. One preacher said that if a person can believe the story of Creation, then he can believe the rest of the Bible.

¹⁶Note that there are other genealogies contained within the Holy Bible: the genealogy of Moses and Aaron from twelve sons of Jacob to Moses and Aaron (Ex 6:14-27), the genealogy of Moses and Aaron (Num 3:1-4), the genealogy of Pharez to David the king (Ruth 4:18-22), the numerous genealogies found in the book of 1 Chronicles, the genealogy of Jesus Christ (Matt 1:1-17), the genealogy of Jesus Christ (Lk 3:23-38).

Everything that God does, He does for a purpose. The calling and destiny of the plant kingdom was to procreate after itself (1:11). The calling and destiny of the animal kingdom was to be fruitful and to multiply (1:22). Man's calling and destiny was to be fruitful, and to multiply and to take dominion over the earth (1:28). It is interesting to note that God did not command the plant kingdom like He did the animals and man. This was because plants do not have a mind and reasoning faculties as to the higher kingdoms. The second section of the Genealogy of the Heavens and the Earth (3:1 to 4:26) will show how man failed in his calling and brought all of creation into vanity and travail.

In addition, everything that God created was designed to give in order to fulfill its destiny and purpose. The sun gives its light in order to sustain life on earth. The land was created as a habitat for creeping creature and the beasts of the earth. The waters were created as a habitat for fish. The sky was created to serve as a habitat for birds. Thus, the sun, moon, stars, earth, seas and sky were created to serve and support life on earth as well as to serve as signs and wonders. The plant kingdom was created to serve the animals and man. The animal kingdom was created to serve man. In fact, every plant species and animal species was created to serve mankind in a unique way. Finally, man was created to serve God.

In addition, life was created in order to produce life. Each plant was created to produce seed after its kind. Each animal was commanded to be fruitful and multiply. The flowers were created to give forth beauty. Mankind was created to give God fellowship. Thus, each form of life was created with a role to play in God's overall creation.

Since Adam serves as a type and figure of Jesus Christ (Rom 5:14), the message of Genesis 1:1 to 2:3 to the New Testament Church is for the believer to be conformed unto the image of God's Son (Rom 8:29). Every believer is predestined to become like Jesus Christ, and the writings of the New Testament take the believer on a spiritual journey in order to fulfill this divine destiny.

Romans 5:14, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

Ten Genealogies (Calling) (2:4 to 50:26) - *The Genealogies of Righteous Men and their Destinies (To Be Fruitful and Multiply)* - The list of ten genealogies found within the book of Genesis is structured in a way that traces the seed of righteousness from Adam to Noah to Shem to Abraham to Isaac and to Jacob and the seventy souls that followed him down into Egypt. The book of Genesis closes with the story of the preservation of these seventy souls, leading us into the book of Exodus where we see the creation of the nation of Israel while in Egyptian bondage, which nation of righteousness will be used in God's plan of redemption to be a witness to all nations on earth. Thus, we see how Genesis concludes with the origin of the nation of Israel while its first eleven chapters reveal that the God of Israel is in fact that God of all creation.

The genealogies in Genesis of these six righteous men are the emphasis in this first book of the Old Testament, with each of their narrative stories opening with a divine commission from God. The underlying theme of the Holy Scriptures is God's plan of redemption for mankind. Thus, the book of Genesis places emphasis upon these men of righteousness because of the role that they play in this divine plan as they fulfilled their divine commissions. This explains why the genealogies of Ishmael (Gen 25:12-18) and of Esau (Gen 36:1-46) are relatively brief, because God does not discuss the destinies of these two men in the book of Genesis. These two men were not men of righteousness, for they missed their destinies because of sin. Ishmael persecuted Isaac and Esau sold his birthright. However, it helps us to understand that God has blessed Ishmael and Esau because of Abraham although the seed of the Messiah and our redemption does not pass through their lineage. There were six righteous men who did fulfill their destinies in order to preserve a righteous seed so that God could create a righteous nation from their loins.

There is much more history and events that took place surrounding these individuals emphasized in the book of Genesis, which can be found in other ancient Jewish writings, such as *The Book of Jasher* and *The Book of Jubilees*. However, the Holy Scriptures and the book of Genesis focus upon the particular events that shaped God's plan of righteousness. Thus, it was unnecessary to include many of these historical events that were irrelevant to God's plan of redemption.

In addition, if we see that the ten genealogies contained within the book of Genesis show to us the seed of righteousness that God has preserved in order to fulfill His promise that the “seed of woman” would bruise the serpent’s head in Genesis 3:15, then we must understand that each of these men of righteousness had a particular destiny and purpose for their lives. We can find within each of these genealogies the destiny of each of these men of God, for each one of them fulfilled their destiny. These individual destinies are mentioned at the beginning of each of their genealogies.

It is important for us to search these passages of Scripture and learn how each of these men fulfilled their destiny in order that we can better understand that God has a destiny and a purpose for each of His children as He continues to work out His divine plan of redemption among the children of men. This means that He has a destiny for you and me. Thus, these stories will show us how other men fulfilled their destinies and help us learn how to fulfill our destiny.

We can even examine the meanings of each of their names in order to determine their destiny, which was determined for them from a child. Adam’s name means “ruddy, i.e. a human being” (*Strong*), for it was his destiny to begin the human race. Noah’s name means, “rest” (*Strong*). His destiny was to build the ark and save a remnant of mankind so that God could restore peace and rest to the fallen human race. God changed Abram’s name to Abraham, meaning, “father of a multitude” (*Strong*), because his destiny was to live in the land of Canaan and believe God for a son of promise so that his seed would become fruitful and multiply and take dominion over the earth. Isaac’s name means, “laughter” (*Strong*) because he was the child of promise. His destiny was to father two nations, believing that the elder would serve the younger. Isaac overcame the obstacles that hindered the possession of the land, such as barrenness and the threat of his enemies in order to father two nations, Israel and Esau. Jacob’s name was changed to Israel, which means “he will rule as God” (*Strong*), because of his ability to prevail over his brother Esau and receive his father’s blessings, and because he prevailed over the angel in order to preserve his posterity, which was the procreation of twelve sons who later multiplied into the twelve tribes of Israel. Thus, his ability to prevail against all odds and father twelve righteous seeds earned him his name as one who prevailed with God’s plan of being fruitful and multiplying seeds of righteousness.

In order for God’s plan to be fulfilled in each of the lives of these patriarchs, they were commanded to be fruitful and multiply. It was God’s plan that the fruit of each man was to be a godly seed, a seed of righteousness. It was because of the Fall that unrighteous seed was produced. This ungodly offspring was not then nor is it today God’s plan for mankind.

1. The Genealogy of the Heavens and the Earth (2:4 to 4:26) – The first genealogy of the book of Genesis after its introduction is called “The Generations of the Heavens and the Earth” (2:4 to 4:26). In this passage, the Scriptures record the account of the creation of man (2:4-25), his fall (3:1-24), and the immediate progression of human depravity (4:1-26). While the divine commission of the Story of Creation is God’s charge for man as well as the plant and animal kingdoms to be fruitful and multiply (Gen 1:26-28), the divine charge for man in the Genealogy of the Heavens and the Earth (2:4 to 4:26) is to tend the Garden and name the animal, which is how mankind was to begin taking dominion over the plant and animal life in fulfillment of his divine commission. Thus, the plants and animals would work in harmony with mankind as it multiplied across the earth. Thus, the title “Genealogy of the Heavens and the Earth” shows us the original harmony of all of creation that existed prior to the Fall, and their subjection to vanity afterwards. The Heavens are included because they were to serve mankind as well, serving as light and as signs and seasons for mankind, and the Scriptures tell us that all of creation was subjected to vanity (Rom 8:20), which included the heavens as well as the earth.

Romans 8:20, “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,”

The Divine Commission of Adam and Eve (2:4-25) – The passage in Genesis 2:4-25 emphasizes the divine commission of Adam and Eve in their respective roles, which are to

take dominion over the earth. After the Scriptures tells us about the creation of the world in chapter one, it then focuses upon the creation of man and his role in God's creation. This is because man was the highest order in God's creation and it is through man that His creation will be able to fulfill its purpose. Since the theme of Scriptures is the redemption of mankind, it quickly focuses upon the issues surrounding man's fall and ultimate redemption, for He will redeem His creation through mankind because of the Fall of Adam and Eve.

Thus, after the Scriptures open with the story of God's creation (Gen 1:1 to 2:3), we then read a second but more detailed account of the creation of man (2:4-25). Although Genesis 1:26-28 mentioned the creation of man and woman on the sixth day of creation, then why are we given a second, more detailed, account of the creation of man and woman in chapter two; perhaps because this sets the stage for the genealogy of Adam, which takes us on a journey towards the fulfillment of the genealogy of Jesus Christ and His work of redemption on Calvary? Therefore, the book of Genesis will continue to narrow its stories down to the people Israel as His chosen people to carry out His plan of redemption for mankind. The New Testament will narrow God's focus to the Church of Jesus Christ. We then we find the nation of Israel being brought back into focus in Romans 9-11 and the book of Revelation, which shows us that God will use this plan to bring redemption and restoration back to His entire creation. Thus, the Scriptures have taken us full circle in God's plan of redemption, for mankind first, then for His entire creation.

In Genesis 2:4-25 God called Adam to begin taking dominion over the earth. He was charged to dominion over the plant kingdom by tending the Garden of Eden (2:15), and he was charged to take dominion over the animal kingdom by naming each one of them as he determined their respective roles in serving mankind. Thus, Adam began to fulfill his divine calling.

The Corruption of Mankind: The Fall of Adam and Eve (3:1-24) and Cain Kills His Brother Abel (4:1-26) - Since God's divine destiny for His creation would be fulfilled in the creation of mankind, emphasis is, therefore, given to their creation. However, two sinful events hindered God's plan, which are the Fall in the Garden (3:1-24), and the murder of Abel by Cain his brother (4:1-26). The fall of Adam and Eve brought God's creation into mortality and its subsequent vanity. Although Adam and Eve repented of their sins and produced a righteous offspring, they did bring all of creation into corruption and vanity. The murder of Abel caused sin to take root into humanity; for Cain was unrepentant of his sin and produced unrighteous offspring that sowed unrighteousness into the earth. Now we have two types of men living upon the earth, those who are righteous and those unrighteous before God.

This genealogy (2:4 to 4:26) reveals God's original purpose and plan for creation, as well as showing us why it has been corrupted. This passage shows how corruption subjected all of Creation to vanity by emphasizing the two major sinful events that shaped the earliest history of the heavens and earth and brought sin and death upon the human race. This serves to explain why God's creation has fallen out of its original order. It was these two events that also brought the rest of God's creation into travail and vanity until the redemption of mankind as is discussed in Romans 8:18-23. Each of the subsequent genealogies making up the book of Genesis shows us how God is pursuing a seed of righteousness in order to fulfill His plan of redemption for mankind.

2. The Genealogy of Adam (5:1 to 6:8) – The second genealogy found in the book of Genesis is entitled “The Genealogy of Adam” (5:1 to 6:8), which emphasizes the fact that God preserved for Himself a righteous seed in Noah (5:1-32) while mankind in general became exceedingly wicked until God repented that He had made man as a part of His creation (6:1-8). Adam's destiny, whose name simply means “mankind,” was to begin the multiplication of mankind. Of course, God's plan was for Adam to produce a godly offspring. Thus, we see in the genealogy of Adam this seed of righteous men whom he fathered (5:1-32). We know that many other people were born during this

time-period that became exceedingly wicked (6:1-8), particularly from the seed of Cain; but this list represents the purpose and plan of God for Adam's life, which was to father a righteous seed. Thus, the fulfillment of Adam's genealogy is found in the man Noah, whom God would use to repopulate the earth after destroying all of mankind for their wickedness. In a sense, we have to look far down the generations to see how Adam fulfilled his destiny in the man Noah, so that Adam succeeded in populating the earth with a righteous seed.

- a. The Descendants of Adam 5:1-32
- b. The Wickedness of Mankind 6:1-8

3. The Genealogy of Noah (6:9 to 9:29) – The third genealogy in the book of Genesis is entitled “The Genealogy of Noah” (6:9 to 9:29), which gives us the account of the Noah's fulfillment of the divine commission to be fruitful and multiply. Noah's destiny, whose name means “rest,” was to be fruitful and bear a righteous offspring. His genealogy opens with a divine commission to build the ark and save a remnant of mankind so that God could restore peace and rest to the fallen human race. Immediately after the Flood, Noah built an altar and God spoke to him and commanded him to “be fruitful and multiply and fill the earth” (9:1).

4. The Genealogy of the Sons of Noah (10:1 to 11:9) – The fourth genealogy in the book of Genesis is entitled “The Genealogy of the Sons of Noah” (10:1 to 11:9), which tells us how the sons of Noah fulfilled the divine commission to be fruitful and multiply. The previous genealogy of Noah tells us that the calling and destiny of Noah was to multiply and to replenish the earth (9:1). This genealogy shows the fulfillment of this commission in his sons. This passage of Scripture contains the Table of Nations, which show us that God divided mankind up into seventy nations in order to fulfill this commission. This table lists the genealogies of the sons of Noah, but only one of them would carry the seed of righteousness, which was Shem. All of their genealogies are listed briefly in this table because Noah had favor with God, so that God's blessings would come upon his children; however, only Shem fulfilled his divine destiny that was a part of God's eternal plan of redemption in that the seed of righteousness descended from him through Abraham. The other sons of Noah failed to fulfill their destinies, bearing wicked seed that continued the seed of corruption upon the earth. After reading in the Table of Nations concerning the seventy nations that were divided by their families and their tongues (10:1-32), we read the story of Babel of how the tongues of man were divided, which caused in the division of the nations (11:1-9). The Genealogy of the Sons of Noah closes by saying that God spread the seventy nations upon the earth (Gen 11:9), which would be to fulfill the divine commission for mankind to be fruitful and multiply.

5. The Genealogy of Shem (11:10-26) – The fifth genealogy in the book of Genesis is entitled “The Genealogy of Shem” (11:10-26), which reveals the role of Shem in producing Abraham has a descendent, through which God would produce a righteous seed. Shem's destiny was not marked by a personal, divine interventions. He simply was called to be fruitful and multiply a righteous seed. Thus, his genealogy culminates with the birth of the sons of Terah, one of which was Abraham.

The Calling of the Patriarch's of Israel (11:27 to 50:26) – The foundational theme of Genesis 2:4 to 11:26 is the divine calling for mankind to be fruitful and multiply, which commission was given to Adam prior to the Flood (1:28-29), and to Noah after the Flood (9:1). The establishment of the seventy nations and the genealogy of Shem prepares us for the calling out of Abraham and his sons, being a descendent of Shem, which history fills the rest of the book of Genesis. Thus, God's calling through His divine foreknowledge (11:27 to 50:26) will focus the calling of Abraham and his descendents to establish the nation of Israel. God will call the patriarchs to fulfill the original purpose and intent of creation, which is to multiply into a righteous nation, for which mankind was originally predestined to fulfill.

The generations of Abraham, Isaac, and Jacob take up a large portion of the book of Genesis. These genealogies have a common structure in that they all begin with God revealing Himself to a patriarch and giving him a divine commission, and they close with God fulfilling His promise to each of them because of their faith in His promise. God promised Abraham a son through Sarah his wife that would multiply into a

nation, and Abraham demonstrated his faith in this promise on Mount Moriah. God promised Isaac two sons, with the younger receiving the first-born blessing, and this was fulfilled when Jacob deceived his father and received the blessing above his brother Esau. Jacob's son Joseph received two dreams of ruling over his brothers, and Jacob testified to his faith in this promise by following Joseph into the land of Egypt. Thus, these three genealogies emphasize God's call and commission to Abraham, Isaac, and Jacob, and their response of faith in seeing God fulfill His word to each of them.

6. The Genealogy of Terah (and Abraham) (11:27 to 25:11) – The genealogies of Abraham, Isaac, and Jacob have a common structure in that they open with God speaking to a patriarch and giving him a commission and a promise in which to believe. In each of these genealogies, the patriarch's calling is to believe God's promise, while this passage of Scripture serves as a witness to God's faithfulness in fulfilling each promise. Only then does the genealogy come to a close.

Genesis 11:27 to 25:11 gives the account of the genealogy of Terah and his son Abraham. (Perhaps the reason this genealogy is not exclusively of Abraham, but rather of his father Terah, is because of the importance of Lot and the two tribes descended from him, the Moabites and the Ammonites, who will play a significant role in Israel's redemptive history.) The genealogy of Abraham opens with God's promise to him that if he would separate himself from his father and dwell in the land of Canaan, then God would make from him a great nation through his son (12:1-3) and it closes with God fulfilling His promise to Abraham by giving Him a son Isaac. During the course of Abraham's calling, God appeared to Abraham a number of times. God reappeared to him and told him that He would make his seed as numerous as the stars in the sky (15:5). God later appeared to Abraham and made the covenant of circumcision with him and said, "I will make My covenant between Me and you, and will multiply you exceedingly." (Gen 17:2) After Abraham offered Isaac his son upon the altar, God reconfirmed His promise that "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." (22:17) The event on Mount Moriah serves as a testimony that Abraham fulfilled his part in believing that God would raise up a nation from Isaac, his son of promise. Thus, Abraham fulfilled his calling and destiny for his generation by dwelling in the land of Canaan and believing in God's promise of the birth of his son Isaac. All of God's promises to Abraham emphasized the birth of his one seed called Isaac. This genealogy testifies to God's faithfulness to fulfill His promise of giving Abraham a son and of Abraham's faith to believe in God's promises. Romans 9:6-9 reflects the theme of Abraham's genealogy in that it discusses the son of promise called Isaac.

7. The Genealogy Ishmael (25:12-18) - Genesis 25:12-18 gives the account of the genealogy of Ishmael, Abraham's son. The book of Genesis lists the genealogies of the sons of Abraham, but only one of them would carry the seed of righteousness, which was Isaac. Because God loved Abraham and Ishmael was his firstborn, God promised to bless him also to become a nation. Because of his wicked heart, Ishmael failed to fulfill his divine destiny. He did not produce a righteous offspring, but rather persecuted Isaac. Therefore, his genealogy is only briefly listed in the book of Genesis because these people did not contribute to the propagation of God's plan of redemption for mankind; rather, they hindered it. However, the angel of the Lord promised Hagar that God would make a nation from the loins of Ishmael (Gen 21:9-21), and fulfillment of this divine promise is revealed in his genealogy.

8. The Genealogy of Isaac (25:19 to 35:29) – The genealogies of Abraham, Isaac, and Jacob have a common structure in that they open with God speaking to a patriarch and giving him a commission and a promise in which to believe. In each of these genealogies, the patriarch's calling is to believe God's promise, while this passage of Scripture serves as a witness to God's faithfulness in fulfilling each promise. Only then does the genealogy come to a close.

We find in Genesis 25:19 to 35:29 the genealogy of Isaac, the son of Abraham. As Abraham's genealogy begins with a divine commission when God told him to leave Ur and to go Canaan (Gen 12:1), so does Isaac's genealogy begin with a divine commission predicting him as the father of two

nations, with the elder serving the younger (Gen 25:23), with both nations playing roles in redemptive history, Jacob playing the major role. The first event in Isaac's genealogy has to do with a God speaking to his wife regarding the two sons in her womb, saying that these two sons would multiply into two nations. Since his wife Rebekah was barren, Isaac interceded to God and the Lord granted his request. The Lord then told Rebekah that two nations were in her womb, and the younger would prevail over the elder (25:21-23). Isaac, whose name means laughter (Gen 21:6), was called to establish himself in the land of Canaan after his father Abraham, and to believe in God's promise regarding his son Jacob. During the course of his life, Isaac's genealogy testifies of how he overcame obstacles and the enemy that resisted God's plan for him. Thus, we see Isaac's destiny was to be faithful and dwell in the land and father two nations. God's promise to Isaac, that the elder will serve the younger, is fulfilled when Jacob deceives his father and receives the blessings of the first-born. The fact that Isaac died in a ripe old age testifies that he fulfilled his destiny as did Abraham his father. Romans 9:10-13 reflects the theme of Isaac's genealogy in that it discusses the election of Jacob over Isaac.

9. The Genealogy of Esau (36:1-46) - Genesis 36:1-46 gives the account of the genealogy of Esau, Isaac's son. The book of Genesis lists the genealogies of the sons of Isaac, but only one of them would carry the seed of righteousness, which was Jacob. Because God loved Isaac, and Isaac loved Esau, God promised to bless him also to become a nation. Because of his wicked heart, Esau failed to fulfill his divine destiny. Like Ishmael, he did not produce a righteous offspring, but rather persecuted Jacob. Therefore, his genealogy is only briefly listed in the book of Genesis because these people did not contribute to the propagation of God's plan of redemption for mankind; rather, they hindered it. However, Isaac gave Esau a promise (Gen 27:30-40), which fulfillment is reflected in his genealogy.

10. The Genealogy of Jacob (37:1 to 50:26) - The genealogies of Abraham, Isaac, and Jacob have a common structure in that they open with God speaking to a patriarch and giving him a commission and a promise in which to believe. In each of these genealogies, the patriarch's calling is to believe God's promise, while this passage of Scripture serves as a witness to God's faithfulness in fulfilling each promise. Only then does the genealogy come to a close.

Genesis 37:1 to 50:26 gives the account of the genealogy of Jacob, Isaac's son. As Abraham's genealogy begins with a divine commission when God told him to leave Ur and to go Canaan (Gen 12:1), and Isaac's genealogy begins with a divine commission predicting him as the father of two nations (Gen 25:23), so does Jacob's genealogy begin with a divine encounter in the form of his son Joseph's two dreams. These dreams make it clear that Jacob's divine commission was to bring his clan of seventy souls into Egypt through Joseph for four hundred years while the people multiply into the nation of Israel. This genealogy closes with the fulfillment of Joseph's dreams. Jacob's name was changed to Israel, which means "prince of God," because his destiny was to father a multitude of godly seed. He fathered the twelve sons, or "princes," who multiplied into the twelve tribes of Israel. His ability to father twelve righteous seeds earned him his name as a prince of God, as a man who ruled over a multitude of godly seed. The Scriptures testify to Jacob's faith in God's promise that Joseph would rule over his brethren by the fact when Jacob followed his son into Egypt. The fact that Jacob died in a ripe old age testifies that he fulfilled his destiny as did his fathers, Abraham and Isaac.

Comments on Purpose of Ten Genealogies Recorded in Genesis - The ten genealogies given in the book of Genesis will shape the destiny of the rest of the children of God found within the Scriptures. For each of the heads of these genealogies, their primary destiny and calling was to be fruitful and to multiply a righteous offspring, which was the original purpose and intent of God's plan for mankind (Gen 1:26-28). God called each of them to accomplish this task in a unique manner. Adam is charged to tend the Garden of Eden and not partake of the tree of the knowledge of good and evil. When mankind falls into depravity, God finds several men of righteousness to deliver divine commissions in order to set in motion His divine plan of redemption. Noah's genealogy opens with a charge to build an ark to save his family, and given the charge again to be fruitful and multiply. Abraham's genealogy opens with a charge to leave his family and dwell in

the land of Canaan. Isaac's genealogy opens with a prophecy that Rebecca's twins will form two nations. Jacob's genealogy opens with two redemptive dreams by his son Joseph predicting Jacob's journey into Egypt for four hundred years where the children of Israel will multiply into a nation.

Abraham gave birth to Isaac, who gave birth to Jacob, who gave birth to twelve sons, who became the seventy souls that founded the nation of Israel, a righteous nation. In addition, Joseph's destiny was rule over his family as their redeemer by bringing them in Egypt. Moses' destiny was to bring the Jews out of Egyptian bondage.

Those who died in a ripe old age, such as Noah, Abraham, Isaac, Jacob, Joseph and Moses, are the men who fulfilled their destinies. Others, such as Ishmael and Esau, failed to fulfill their divine destinies.

We can now learn from the book of Genesis that God has given to each of us a similar destiny. Our general calling and destiny is to be fruitful and multiply righteous offspring, both within the framework of the institution of marriage as well as within the institution of the Church. Each one of us will be given a particular destiny as we work together as one body in Christ Jesus. The failure of us to fulfill our particular destinies will cause the entire body of Christ to suffer loss.

Another important aspect of the life of the patriarchs and their genealogies is the fact they each of them passed down an inheritance to their sons. To the son who was to carry the seed of the Messiah was given a special blessing. It was this blessing that Isaac was given instead of Ishmael. It was this same blessing that Jacob obtained over his brother Esau by deception. Jacob passed it down through Judah prophetically. Thus, these prophecies of the coming of the Messiah create a thread of redemption woven through the genealogies of Genesis.

The Nation of Israel (Exodus to Malachi) - At the close of the book of Genesis, we learn that the reason God brought the seventy souls into Egypt was so that the righteousness seed would be preserved during a time of divine judgment so that they could be fruitful and multiply. The book of Exodus opens with the story of how this nation multiplied into millions of souls. The book of Exodus emphasizes the story of how Moses took the children of Israel out of Egyptian bondage and gave them the Mosaic Law. This Law was implemented so that the nation of Israel, God's righteous seed, could walk in the divine blessings listed in Deuteronomy 28:1-14, which promises were for this nation to become fruitful and multiply and take dominion over the earth. The way that they were to take the entire land of Canaan that was promised them was to become numerous enough to occupy the land. For Moses had told them that God would drive out those nations from before them little by little, and not all at once, lest the beasts of the field become too numerous (Deut 7:22).

We can clearly see the importance of godly offspring in the life of the nation of Israel. For Israel's destiny was determined each generation by its leadership. We see that that the events in the life of Israel were shaped and molded by its leaders as they led the nation into either obedience and divine blessings or into disobedience and divine curses. These men set the course for the nations. When the nation was obedient, it multiplied and when it was disobedient, it diminished in number. Each book of the Old Testament centers on particular leaders. The books of Exodus thru Deuteronomy focus on the leadership of Moses. The book of Joshua emphasizes the leadership of Joshua. The book of Judges gives us a list of leaders who judged Israel. The books of Samuel, Kings and Chronicles can be divided into sections according the kings of Israel. The books of Ezra and Nehemiah show us how the destiny of those returning from the Babylonian captivity was shaped by the leadership of these two men. Thus, the need to produce a godly offspring becomes the purpose of each generation of leadership in the nation of Israel.

The Great Commission to the Church (Matt 28:18-20) is Embedded in God's Command to Be Fruitful and Multiply (Gen 1:26-28) - Each of the destinies of the six righteous men emphasized in the book of Genesis are given at the beginning their genealogies. It begins with their divine calling and ends with their deaths, which shows that each of them fulfilled their destiny. The fact that these righteous men died in a good old age and gave up the ghost indicates that they fulfilled their individual destinies. Each of these destinies is a part of God's first command to be fruitful and multiply found in the story of Creation. Therefore, it must be that the Great Commission of Matthew 28:18-20 is also a part of God's original plan for His creation to be

fruitful and multiply. Therefore, each of our destinies is related to the fulfillment of these commandments of God. We are children of destiny, born for a purpose, which is to procreate seeds of righteousness. Everyone's destiny is in some way contained within God's original command to Adam to be fruitful and multiply and take dominion of the earth. Our calling in life is to produce righteous seed. We are to fulfill this command within the God-given laws of the institutions of the family and the Church. No one's divine destiny will fall outside of these boundaries.

Composition Criticism: Narrative, Poetic Speech and Short Epilogue Structure - John Sailhammer makes an interesting comment about how the literary genre in the book of Genesis are placed together throughout the Pentateuch. Using composition criticism,¹⁷ he arranges the book of Genesis into literary units called "the poetic speech--short epilogue pattern." He suggests that the Pentateuch is written in a literary manner where each narrative unit closes with a poetic speech, followed by an epilogue.¹⁸ In other words, the author of the Pentateuch often ended its narrative material with poetry followed by an epilogue. For example, at the end of the Creation account (1-2) we find a brief poetic statement made by Adam (2:23) followed by a short epilogue (2:24) closing the story of the Creation of Adam and Eve (2:4-25); the story of the Fall (3:1-24) closes with "a poetic discourse" (3:14-19) followed by an epilogue (3:20-24); the story of Cain killing Abel (4:1-26) ends with poetry (4:23-24) and closes with an epilogue (4:25-26); the genealogy of Noah (6:9 to 9:29) ends with the poetic material which curses Canaan (9:25-27) followed by an epilogue (9:28-29); the genealogies of Adam (5:1 to 6:8) and of the sons of Noah (10:1 to 11:9) both end with God's prophetic judgment and a closing remedy to judge mankind; the genealogy of Abraham (and Terah) (11:27 to 25:11) ends with the story of Isaac taking Rebekah as his wife; at the closing of this story, she receives a prophetic blessing from her people (24:60), and this genealogy ends with an epilogue (25:7-11); the story of Joseph (chpts. 37-48) ends with a lengthy poetic prophecy by Jacob (chpt. 49) followed by a closing epilogue (chpt. 50).

Sailhammer goes on to say that the story of the Exodus (Ex 1-14) concludes with a poem (Ex 15); the author places the poetic prophecies of Balaam (Num 23-24) at the end of Israel's forty-year wilderness journey; and, the five books of the Pentateuch end with the song of Moses (Deut 32-33) followed by a closing epilogue (Deut 34).

Sailhammer also notes a common pattern in the lengthy poetic prophecies of Jacob (Gen 49), Balaam (Num 23-24) and Moses (Deut 32-33). All three of these men call together an audience and proclaim what will take place in the future of the history of the nation of Israel. All three prophecies use a common Hebrew phrase "in the days to come" which is found in only one other place in the Pentateuch, giving us a clue as to the fact that this material is structured in a common pattern. The fact that all three of these poetic passages give us a prophecy of the coming Messiah reveals that they all have a common eschatological theme. As we look back at the other brief poetic material, we find another Messianic prophecy (Gen 3:15). It appears as if the narrative material sets the course for the eschatological message found within the poetic material. In other words, the actions of mankind found in the narratives has divine consequences in the future history of mankind and particularly in the nation of Israel. This pattern could be explained as a customary way of writing narrative material during the time of the author, with the understanding that this was also the way that God inspired Moses to record this material for us.

This pattern is found outside of the Pentateuch as well. We see how the book of Joshua closes with a non-poetic, but prophetic speech, by Joshua, followed by an epilogue. We also see how the life of David closes with a poetic farewell speech in 2 Samuel 22:1 to 23:7.

X. Outline of Book

¹⁷John H. Sailhammer, *Introduction to Old Testament Theology: A Canonical Approach* (Grand Rapids, Michigan: Zondervan Publishing House, c1995), 98-9.

¹⁸John H. Sailhammer, *Genesis*, in vol. 2 of *The Expositor's Bible Commentary*, ed. Frank E. Gaebelien, J. D. Douglas, Dick Polcyn (Grand Rapids, MI: Zondervan Pub. House, 1976-1992), in *Zondervan Reference Software*, v. 2.8 [CD-ROM] (Grand Rapids, Michigan: The Zondervan Corp., 1989-2001), comments in "Introduction: 4. Purpose: a. Compositional Analysis of the Pentateuch."

Here is a proposed brief outline of the book of Genesis organized by themes:

- God is the Creator of all things (1-2)
- Mankind is sinful by nature (3-5)
- God will always judge sin (6-11)
- God has revealed to man a plan of redemption (12-50)

However, the most widely accepted outline for the book of Genesis is to organize the major divisions by the ten genealogies listed within the book with an account of the story of creation laying the context and historical background for these genealogies. It is important in identifying the breaks in these major divisions to note that the titles of each genealogy are given at the beginning of these major divisions and not at the end, just as Matthew does in the opening chapter of his Gospel.

| | |
|---|----------------|
| I. Predestination: The Creation Story | 1:1 to 2:3 |
| II. Calling (Ten Genealogies) | 2:4 to 50:26 |
| A. The Origin of the Earth & the 70 Nations | 2:4 to 11:26 |
| 1. The Generations of the Heavens & Earth | 2:4 to 4:26 |
| a. The Creation of Adam & Eve | 2:4-25 |
| b. The Entrance of Sin in God's Creation | 3:1 to 4:26 |
| (1) The Fall | 3:1-24 |
| (2) Cain and Abel | 4:1-26 |
| 2. The Generations of Adam | 5:1 to 6:8 |
| a. The Descendents of Adam | 5:1-32 |
| b. The Wickedness of Mankind | 6:1-8 |
| 3. The Generations of Noah | 6:9 to 9:29 |
| a. The Flood | 6:9 to 7:24 |
| b. The Deliverance of Noah | 8:1-19 |
| c. The Renewal of God's Covenant with Man | 8:20 to 9:17 |
| d. The Sons of Noah | 9:18-29 |
| 4. The Generations of the Sons of Noah | 10:1 to 11:9 |
| a. The Divisions of the Nations | 10:1-32 |
| b. The Tower of Babel | 11:1-9 |
| 5. The Generations of Shem | 11:10-26 |
| B. The Calling of the Patriarchs & Nation of Israel | 11:27 to 50:26 |
| 6. The Generations of Terah (& Abraham) | 11:27 to 25:11 |
| a. The Genealogy of Terah | 11:27-32 |
| b. Abraham's Divine Commission | 12:1-9 |
| c. Abraham in Egypt | 12:10-20 |
| d. Abraham and Lot Separate | 13:1-18 |
| e. Abraham and Melchizedek | 14:1-24 |
| f. God's Covenant with Abraham | 15:1-21 |
| g. Abraham Takes Hagar | 16:1-16 |
| h. God Reconfirms His Covenant with Circumcision | 17:1-27 |
| i. The Lord's Promise of a Son | 18:1-15 |
| j. Abraham's Intercession for Sodom | 18:16-33 |
| k. The Destruction of Sodom & Gomorrah | 19:1-29 |
| l. Lot's Descendents | 19:30-38 |
| m. Abraham Dwells in Garar | 20:1-18 |
| n. The Birth of Isaac | 21:1-7 |
| o. Hagar's Departure | 21:8-21 |
| p. Abraham's Covenant with Abimelech | 21:22-34 |

| | |
|---|----------------|
| q. Abraham Offers Issac | 22:1-19 |
| r. The Genealogy of Nahor | 22:20-24 |
| s. The Death of Sarah | 23:1-20 |
| t. Isaac and Rebekah | 24:1-67 |
| u. The Genealogy of Abraham & Keturah | 25:1-6 |
| v. The Death of Abraham | 25:7-11 |
| 7. The Generations of Ishmael | 25:12-18 |
| 8. The Generations of Isaac | 25:19 to 35:29 |
| a. The Birth of Esau and Jacob | 25:19-28 |
| b. Esau Sells His Birthright | 25:29-34 |
| c. Isaac Dwells in Gerar | 26:1-35 |
| d. Jacob Deceives Isaac | 27:1 to 28:9 |
| e. Jacob's Dream | 28:10-22 |
| f. Jacob and Rachel | 29:1-30 |
| g. The Birth of Jacob's Sons | 29:31 to 30:24 |
| h. Jacob Serves Laban | 30:25-43 |
| i. Jacob Flees | 31:1-55 |
| j. Jacob Prepares to Meet Esau | 32:1-32 |
| k. Jacob Meets Esau | 33:1-20 |
| l. Dinah Defiled by Shechem | 34:1-31 |
| m. Jacob Moves to Bethel | 35:1-15 |
| n. The Death of Rachel | 35:16-22 |
| o. The Death of Isaac | 35:23-29 |
| 9. The Generations of Esau | 36:1-46 |
| a. The Family of Esau | 36:1-14 |
| b. The Dukes of Edom | 36:15-19 |
| c. The Sons of Seir the Horite | 36:20-30 |
| d. The Kings of Edom | 36:31-39 |
| e. The Chiefs of Edom | 36:40-43 |
| 10. The Generations of Jacob | 37:1 to 50:26 |
| a. Joseph's Dreams | 37:1-11 |
| b. Joseph Sold in Slavery | 37:12-36 |
| c. Judah and Tamar | 38:1-30 |
| d. Joseph in Prison | 39:1-23 |
| e. Joseph Interpretes Dreams | 40:1-23 |
| f. Joseph Exalted over Egypt | 41:1-57 |
| g. Joseph's Brothers Visit Egypt | 42:1-38 |
| h. Joseph's Brothers Return to Egypt | 43:1-34 |
| i. Joseph Reveals Himself | 44:1 to 45:28 |
| j. Isaac Journeys to Egypt | 46:1-34 |
| k. Jacob Blesses Pharaoh | 47:1-12 |
| l. Egypt's Prosperity Under Joseph | 47:13-26 |
| m. Jacob's Request to Be Buried in Canaan | 47:27-31 |
| n. Jacob Blesses Manasseh and Ephraim | 48:1-22 |
| o. Jacob's Prophecies Over His Sons | 49:1-28 |
| p. Jacob's Death and Burial | 49:29 to 50:14 |
| q. Joseph Reassures His Brothers | 50:15-21 |
| r. The Death of Joseph | 50:22-26 |

EXEGESIS AND COMMENTS

1:1 to 2:3

Introduction: The Story of Creation (The Purpose of Creation) – The book of Genesis opens with an introductory passage giving the story of the creation of the heavens and the earth (1:1 to 2:3). The Story of Creation in the book of Genesis tells us that God created the heavens and the earth in six days and rested upon the seventh day, as it reveals God’s plan for all of creation to be fruitful and multiply; however, particular emphasis is given to His charge to man to multiply and fill the earth. In this introduction God commanded the plant kingdom (Gen 1:11) to procreate; He also commanded the creatures to be fruitful and multiply (Gen 1:22); and He commanded Adam and Eve to be fruitful and multiply in order to take dominion over the earth (Gen 1:28). God created life in a progression of higher order with each order receiving a more important command. Thus, God’s original destiny for each order of His creation was to be fruitful and to multiply with the lower orders serving the higher orders. The law of multiplication is still a fundamental law governing His eternal destiny for creation. One preacher said that if a person can believe the story of Creation, then he can believe the rest of the Bible.

Everything that God does, He does for a purpose. The calling and destiny of the plant kingdom was to procreate after itself (1:11). The calling and destiny of the animal kingdom was to be fruitful and to multiply (1:22). Man’s calling and destiny was to be fruitful, and to multiply and to take dominion over the earth (1:28). It is interesting to note that God did not command the plant kingdom like He did the animals and man. This was because plants do not have a mind and reasoning faculties as to the higher kingdoms. The second section of the Genealogy of the Heavens and the Earth (3:1 to 4:26) will show how man failed in his calling and brought all of creation into vanity and travail.

In addition, everything that God created was designed to give in order to fulfill its destiny and purpose. The sun gives its light in order to sustain life on earth. The land was created as a habitat for creeping creature and the beasts of the earth. The waters were created as a habitat for fish. The sky was created to serve as a habitat for birds. Thus, the sun, moon, stars, earth, seas and sky were created to serve and support life on earth as well as to serve as signs and wonders. The plant kingdom was created to serve the animals and man. The animal kingdom was created to serve man. In fact, every plant species and animal species was created to serve mankind in a unique way. Finally, man was created to serve God.

In addition, life was created in order to produce life. Each plant was created to produce seed after its kind. Each animal was commanded to be fruitful and multiply. The flowers were created to give forth beauty. Mankind was created to give God fellowship. Thus, each form of life was created with a role to play in God’s overall creation.

Since Adam serves as a type and figure of Jesus Christ (Rom 5:14), the message of Genesis 1:1 to 2:3 to the New Testament Church is for the believer to be conformed unto the image of God’s Son (Rom 8:29). Every believer is predestined to become like Jesus Christ, and the writings of the New Testament take the believer on a spiritual journey in order to fulfill this divine destiny.

Romans 5:14, “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.”

1:1 to 2:3

Introduction: The Story of Creation (The Triune God Revealed in Creation) - In the Story of Creation (Gen 1:1 to 2:3), we have the testimony of the Father’s role as the One who has planned all things. We have the testimony of the Son’s role in John 1:1-14 as the Word of God through whom all things were created. In Proverbs 8:22-31 we have the testimony of the role of the Holy Spirit in creation as the Wisdom and Power of God. Thus,

Moses, the author of Genesis, received the greatest revelation of God the Father regarding His role in creation, while John the apostle, the author of the Gospel of John, received the greatest revelation of Jesus regarding His role in creation. Solomon, the author of Proverbs, received the greatest revelation of the Holy Spirit regarding His role in creation. Note that the book of Genesis is the foundational book of the Old Testament while the book of John is the foundational book of the New Testament.

1:1 to 2:3

Introduction: The Story of Creation (The Power of the Holy Spirit in Creation) – When God spoke, He released the Spirit and power of His words. When He said, “Let there be...,” the Holy Spirit was released in power to perform those words. God created man with the gift of speech in order to participate in His creation. In the same way that we release the spirit of anger when we speak words of anger, or we release peace when we speak words of peace, so did God speak creative words to release the spirit of creation. Throughout Scriptures we find that man’s spirit and his words work together.

Job 15:13, “That thou turnest thy spirit against God, and lettest such words go out of thy mouth?”

Job 26:4, “To whom hast thou uttered words? and whose spirit came from thee?”

Proverbs 1:23, “Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.”

Proverbs 17:27, “He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit.”

Isaiah 59:21, “As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.”

Zechariah 7:12, “Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.”

John 3:34, “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.”

John 6:63, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

1 Corinthians 2:4, “And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:”

1:1 to 2:3

Introduction: The Story of Creation (The Order of Creation) - God had an order to His creation. Note this order as we look at a summary of each day of creation:

Day 1 – Light – divided from darkness, called Day (1:3-5)

Day 2 – A firmament – divided from waters, called Heaven (1:6–8)

Day 3 – Earth and Sea – gathered waters - Grass herbs and seed, trees with fruit (1:9–13)

Day 4 - Luminaries - to divide night and day, to lighten firmament (sun, moon, stars) (1:14–19)

Day 5 – Swarms in water, fowl in heaven, sea monsters, aquatic life. Life in water and air (1:20–23)

Day 6 - Earth life – cattle, creeping creatures, beasts, man (1:24–31)

Day 7 - God rested (2:1-3)

Day 1 - We can easily see that God first created light. Since the Scriptures tell us that God is Light (1 John 1:5), we understand that He was the source of this light as the Holy Spirit hovered over the surface of the earth, for the sun had not yet been created.

1 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.”

Day 2 - As this light from the Holy Spirit penetrated the dark mass of elements on this chaotic earth, energy was emitted into this mass in the form of heat. Thus, the next step on day two was the separation of vapor and liquid creating what we call a firmament, or vast sky, between these two, as the energy from the light provided the motion for such activity. *The Book of Jubilees* (2.4) tells us that the division of the firmament divided waters above from below. It says that half of the waters ascended above the firmament and half of the waters descended below upon the face of the earth. We could say that as the light penetrated this earth, it created energy and heat. This began to separate the vapor from the liquid water. The water vapor rose into the atmosphere and formed a dense mass of cloud cover over the earth while the liquid water descended upon the landmass. Between the vapor and liquid is the air that we breathe, which the Scriptures call the firmament. The liquid water coming down upon the land would explain why God needed to divide the liquid water from the dry land on the third day of creation.

Day 3 - As this energy continued to build within this land mass, the next step on the third day were for the liquids to separate from the solids creating the sea and the dry land. It was this combination of light, water, and solids on earth that provided the conditions for plant life to emerge. It was the creative power of God’s Word through the power of the Holy Spirit and emanating as light that caused the creation of the plant kingdom.

Day 4 - Whether we understand at this time or not how this took place, it was this enormous energy at work on earth that began to be transferred into outer space, causing additional separations of vapors, liquids and solids. These heavenly bodies were thus formed taking the shapes of the sun, moon and stars. This seems to support an ancient Jewish tradition that the earth is the center of the Universe. Carl Baugh suggests that these stars and their planetary bodies were compacted much closer than they are today, and when the earth split open at the time of the Noahic Flood, the universe actually enlarged in size, and is continuing to expand today.¹⁹ The force of this split, which was millions of times the strength of an atomic explosion, sent these heavenly bodies shooting through space away from the earth at the speed that scientists are discovering today through modern telescopes. This would have been the time of the “big bang” that secular scientists believe was the start of the universe.

So, how did the plant life, which was created on the third day, receive enough light to grow without the sun, which was created afterwards on the fourth day? The best way to understand this is to see how God is going to create a new heavens and a new earth. This new earth will have no sun or moon, for God Himself will provide the light for His new creation.

Revelation 21:23, “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

¹⁹Carl Baugh, *Creation in the 21st Century* (Glen Rose, Texas: Creation Evidence Museum), on Trinity Broadcasting Network (Santa Ana, California), television program.

Revelation 22:5, “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.”

It appears to be a mystery as to how and why God did not create the sun, moon and stars first, but waited until the fourth day of creation, while creating the plant kingdom on the third day. We know that plants must have sunlight in order to live by photosynthesis. How does this order in the creation story make sense practically and scientifically, since science is simply the study of how God’s creation functions and operates. One hint may be found in extrabiblical literature. *The Book of Jasher*, a second century B.C. document believed to have been written by a Jewish Pharisee, gives us the purpose of the heavenly bodies that God created on the fourth day. It tells us that God appointed these bodies to “prosper” those things that shoot and grow, which is a reference to the plant kingdom.

“And God appointed the sun to be a great sign on the earth for days and for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. It divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth.” (*The Book of Jasher* 2.9-10)

In other words, these heavenly bodies were created to sustain life. It appears that the light that God created on the first day was made for the purpose of creating life, while the sunlight was created to sustain that life which was already created. After the plant life was created on the third day, the sunlight was then created to sustain this plant life. We know that plants are sustained, or grow, through sunlight.

Days 5-6 - On the fifth and sixth days God created the lower and higher orders of the animal kingdom which are sustained by the plant life. They procreate, not by pollination as do plants, but by the higher order of copulation, by which they are able to become “fruitful and multiply.”

Day 7 – On the seventh day God rested from His handiwork.

The Order of Each Day of Creation – Another observation that we can make about the seven days of creation is that God began each day by speaking the Word and He ended each day by rejoicing in His day’s work by saying that it was good. This tells us to set our day in order by first listening to God in prayer to hear a word from Him as well as speaking the Word of God in faith each morning. This spoken word of faith sets the destiny for our day. It is how we set our day in order as God did with each day. We too are to learn to enjoy each day without becoming anxious about tomorrow; for this is God’s daily plan for our lives.

Just as God gave man the general dimensions of the Tabernacle, but He left the details up to men to create and design, so does God give us a plan and purpose for our lives, but He does not reveal the details to us, so that we can be creative and inspired and enjoy each day’s task of designing the details. God enjoyed His work of creation and He wants us to enjoy each day’s work.

1:1 to 2:3

Introduction: The Story of Creation (The Witnesses in Creation to God’s Divine Character) – No one with a heart who believes in God has any problem believing that He can make the heavens and the earth in six days, for an All-powerful God could have created the world in a second if He so chose to do so. All of creation declares that there is an omnipotent Creator. The Scriptures tell us that creation as a whole was designed to testify to the eternal power and divine character of the One who created it (Rom 1:19-20).

Romans 1:19-20, "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:"

In God's wisdom, we see passages scattered throughout the Scriptures revealing to us how every detail and tiny aspect of God's creation was designed to testify of a particular aspect of God's divine character, for this is exactly what Romans 1:19-20 is saying. We can learn of God's ways of dealing with man by looking within the laws of nature. We see this comparison between God's creation and our lives all the time in the form of sports and institutional logos, national emblems, etc, when they take the form of animals or other objects in nature.²⁰

God's Creation - Solomon must have seen the glory of God in His magnificent creation in order to write about trees, beasts, birds, creeping thing and fish (1 Kings 4:32-33).

1 Kings 4:32-33, "And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."

The book of Canticles uses figurative language of many aspects of God's creation to symbolize our relationship with God.

As we go forth from our house each day, do not go with a closed mind, but look around you and behold the glory and majesty of our God.

We read in fifteenth chapter of 1 Corinthians about the resurrection of the dead. In this lengthy passage Paul the apostle uses the order of God's creation to explain the resurrection of man. He tells us "there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." (1 Cor 15:39-41) Paul then states that in a similar way the resurrection of man will yield a different body of a different glory.

The Heavens - As we look up towards heaven or try to look beyond the horizon, we are reminded that God's mercy and forgiveness is likened to the width and height of His creation.

Psalms 103:11-12, "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

The Sun - The Jewish day began at dusk. Therefore, as the sun sets each day and rises in the morning, so was Jesus Christ crucified and resurrected to become the Light of the World. With each new day comes God's mercy and compassion (Lam 3:22-23) just as our faith in Jesus brings God's mercy into our lives.

²⁰Additional symbols of God's divine character revealed in nature can be found in Frances Roberts, *Come Away My Beloved* (Ojai, California: King's Farspan, Inc., 1973), 178-9; Rick Joyner, *The Call* (Charlotte, North Carolina: Morning Star Publications, 1999); and Sadhu Sundar Singh, *At the Master's Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [on-line]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet.

The Stars - We read in E. W. Bullinger's book *The Witness of the Stars* how the twelve constellations in the heavens serve as a witness to the redemptive work of Jesus Christ over all of creation.²¹

Day and Night – The fact that we work during the daytime and rest at night testifies to the fact that we are to serve the Lord in this life, because after we die there is no way to undo what we have done while we were alive. We will be judged based upon the works we did in this life “while it was day.” Note John 9:4.

John 9:4, “I must work the works of him that sent me, while it is day: the night cometh, when no man can work.”

Regarding the brightness of the noontime sun, Peter tells us to if we will submit our hearts and lives to the Word of God and allow it to have supreme authority in our lives, then we will begin to grow in our revelation of its meaning. God's Word will become brighter and brighter in our hearts day by day just as the sun brightens the day hour by hour.

2 Peter 1:19, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:”

The Mountains and Valleys – When John the Baptist began to prophesy out of the book of Isaiah he cried, “Every valley shall be filled, and every mountain and hill shall be brought low.” Within this context, the mountains are figurative for those men who are high and proud and lift themselves up in this world. The valleys represent the lowly who have been pressed down in this world. Thus, the epistle of James tells us that God will humble the proud and exalt the lowly.

Luke 3:4-6, “As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.”

James 1:9, “Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away.”

The Elements of the Earth - Ecclesiastes 1:5-11 tells us that when we observe how the basic elements of the earth, which are heat, wind and rain, continually recycle themselves and return to their origin, we can learn that there is also nothing new in the way humanity behaves itself in society. As nature has cycles, so does human history.

The Precious Metals and Gems - When we consider that the most valuable treasures on earth, such as diamonds and gems, gold, silver and brass, even oil, all must be dug out from the depths of the earth, we cannot help but compare this to the fact that God's treasures of wisdom and understanding must also be sought out in a similar way. How often have we sought out direction from the Lord much like a miners digs and makes great efforts to finding hidden mineral ores. Note:

²¹E. W. Bullinger, *The Witness of the Stars* (London: E. W. Bullinger, c1893). A number of other books have been written on this subject, including Frances Rolleston, *Mazzaroth* (New York: Cosimo Classics, c1862, 2008); Joseph Seiss, *A Gospel in the Stars* (New York: Charles C. Cook, c1884, 1910); William D. Banks, *The Heavens Declare* (Krikwood, Missouri: Impact Christian Books, 1985); D. James Kennedy, and Nancy Britt, *The Real Meaning of the Zodiac* (Fort Lauderdale, Florida: Coral Ridge Ministries Media, c1989).

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

The Forces of Nature - His catastrophic acts in nature, such as floods, fires, earthquakes, tornados, hurricanes, volcanic eruptions, famines and pestilences all reveal His eternal judgment (Gen 19 and Jude 7).

Jude 1:7, “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.”

Lakes and Rivers - We are to draw deeply out of our spirit to know His fullness and peace just as the lakes hide their secrets in their depths. We are to move ever forward on this journey of life that He has ordained for us to walk just as the brooks flow ever onward towards the sea. We are to keep this channel of water free from obstructions and debris, to straighten its course so that our journey is not hindered. The intricate and wonderful details of His creation testify to His intricate and wonderful plan that He has ordained for each of our lives.

The Clouds and Rain – In his book *At the Master’s Feet* Sadhu Sundar Singh gives many metaphors of nature as it reveals the divine principles of God. Here are some of them:

“Just as the salt water of the sea is drawn upwards by the hot rays of the sun, and gradually takes on the form of clouds, and, turned thus into sweet and refreshing water, falls in showers on the earth (for the sea water as it rises upwards leaves behind it its salt and bitterness), so when the thoughts and desires of the man of prayer rise aloft like misty emanations of the soul, the rays of the Sun of Righteousness purify them of all sinful taint, and his prayers become a great cloud which descends from heaven in a shower of blessing, bringing refreshment to many on the earth.”²²

The Wind - Frances J. Roberts says that God’s voice is heard in the blowing of the wind, in the rustling of the trees, in the tumbling of the flowing streams, in the breaking of the waves.²³

The Plant Kingdom - In his book *At the Master’s Feet* Sadhu Sundar Singh makes comments on how plants and flowers declare God’s glory.

“In the same way as climate produces a change in form, colour, and the habits of growth in plants and flowers, so those who maintain communion with Me undergo a development of their spiritual nature in habit, appearance, and disposition; and putting off the old man they are transformed into My own glorious and incorruptible image.”²⁴

The Grass and Flowers of the Field - The flowers tell us not to worry about our clothing, for He will take care of His children. The beauty in His flowers tells us that He is concerned about the little things in our lives and His desire for us to prosper and have a happy life. Just

²²Sadhu Sundar Singh, *At the Master’s Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, “III Prayer,” section 1, part 5.

²³Frances J. Roberts, *Come Away My Beloved* (Ojai, California: King’s Farspan, Inc., 1973), 178.

²⁴Sadhu Sundar Singh, *At the Master’s Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, “III Prayer,” section 3, part 6.

as surely the rain and snow come down and water the earth and it brings forth seed to eat and seed to sow, so will God provide for us as we do His Word (Is 55:10-13). Also, there are many passages in the Scriptures that compare our brevity in life to the grass and the flowers that flourish today and are gone tomorrow (1 Pet 1:24-25). The brief beauty of the flower can reflect man's short-lived accomplishments in this life. For both quickly vanish away and are forgotten.

Trees - As the trees grow upwards towards the sun, ever dependent upon it for life, so do we ever look upward to our Heavenly Father as our source of life. A tree being cut down is used to describe how the Lord will cut down the nation of Israel.

Isaiah 6:13, "And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leaves stumps when they are cut down, so the holy seed will be the stump in the land." (NIV)

As the trees sway in the wind, so do our hearts often sway to the circumstances that blow into our lives. Note:

Isaiah 7:2, "And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind."

The budding of the trees symbolizes the changes of divine seasons as well as telling us of the changes of the seasons of nature.

Luke 21:29-31, "And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The Animal Kingdom - The Lord revealed His majesty to Job by revealing the glories of His creation (Job 38-41), such as the mighty beasts. These four chapters in Job reveal a great amount of details of how creation declares the glory of God. The moth in the book of Job teaches us how frail our life really is without God's divine hand of protection upon us (see Job 4:19). The animals described in the book of Proverbs reveal God's wonders (Proverbs 30:18-19), His wisdom (Prov 30:24-28) and His beauty (Prov 30:29-31).

Creeping Animals and Florescent Light – Note the following quote from Sadhu Sundar Singh regarding creeping animals and florescent light.

"There are little creatures far inferior to man, like the firefly, with its flickering light, and certain small plants among the vegetation in the Himalayas, which by their faint phosphorescent radiance illuminate as far as they can the dark jungle where they live. Tiny fish also that swim in the deep waters of the ocean give forth a glimmering light which guides other fish and helps them to elude their enemies. How much more ought My children to be lights in the world (Matt. v.14) and be eager in self-sacrifice to bring into the way of truth, by means of their God-given light, those who by reason of darkness are liable to become the prey of Satan."²⁵

Animals and Their Camouflage - Note the following quote from Sadhu Sundar Singh regarding animals and their camouflage.

²⁵Sadhu Sundar Singh, *At the Master's Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, "IV Service," section 2, part 4.

“To pray is as it were to be on speaking terms with Me, and so by being in communion with and abiding in Me to become like Me. There is a kind of insect which feeds upon and lives among grass and green leaves and becomes like them in colour. Also the polar bear dwelling among the white snows has the same snowy whiteness, and the tiger of Bengal bears upon its skin the marks of the reeds among which it lives. So those, who by means of prayer abide in communion with Me partake, with the saints and angels, of My Nature, and being formed in My image become like Me.”²⁶

The Animal Kingdom and Its Sight - Note the following quote from Sadhu Sundar Singh regarding the animal kingdom and its sight.

“If they do not use these heaven-sent powers in the service of God and His creatures they are in danger of losing for ever those heavenly gifts. This is what has happened to certain fish that live in the deep waters of dark caves, also to some hermits in Tibet, for both have lived so long in darkness that they have entirely lost their sight. In like manner the ostrich, through not using its wings, has lost altogether the power of flight. Take heed, therefore, not to neglect whatever gifts or talents have been entrusted to you, but make use of them that you may share in the bliss and glory of your Master (Matt. xxv.14-30).”²⁷

Bees and Honey - Note the following quote from Sadhu Sundar Singh regarding bees and honey.

“Just as the bee collects the sweet juice of the flowers and turns it into honey without injuring their colour or fragrance, so the man of prayer gathers happiness and profit from all God’s creation without doing any violence to it. As bees also gather their honey from flowers in all sorts of different places and store it in the honeycomb, so the man of God gathers sweet thoughts and feelings from every part of creation, and in communion with his Creator collects in his heart the honey of truth, and in enduring peace with Him at all times and in all places, tastes with delight the sweet honey of God.”²⁸

The Birds - In the Sermon on the Mount, the birds tell us that our heavenly Father will always provide our needs, so we are not to worry about food.

The Birds - Jeremiah tells us that as the stork knows its appointed times and seasons, so should we be able to observe them and understand that God has appointed times and seasons for man to know and to follow.

Jeremiah 8:7, “Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the LORD.”

²⁶Sadhu Sundar Singh, *At the Master’s Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, “III Prayer,” section 3, part 1.

²⁷Sadhu Sundar Singh, *At the Master’s Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, “IV Service,” section 2, part 5.

²⁸Sadhu Sundar Singh, *At the Master’s Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, “III Prayer,” section 3, part 4.

The Beasts - As we observe how the ox knows his owner and the ass his master's crib, so should we see how we are to honor the Lord (Is 1:3).

The Ram – Daniel 8:1-27 gives us the vision of the ram and the he-goat butting heads in battle. It is the natural characteristic of these animals to butt heads. Thus, as we see battles fought in nature over territory, so do we understand that there a battles being fought in the heavenly realm.

The Human Body- I Corinthians 12:12-30 explains how the many parts of man's physical body is a type and figure of the spiritual body of Christ, the Church.

God created man with a nature to hunger and thirst on a daily basis as a reminder of our daily need to be feed spiritually. Note:

1 Peter 2:2, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby:"

Sadhu Sundar Singh writes:

"I have infused into man's nature hunger and thirst, that he may not in sheer heedlessness regard himself as God, but that day by day he may be reminded of his needs and that his life is bound up with the life and existence of Someone who created him. Thus being made aware of his defects and necessities, he may abide in Me and I in him, and then he will ever find in Me his happiness and joy."²⁹

Ecclesiastes 11:5 teaches us that the mystery of the forming of a child in the womb testifies to us that God's ways are beyond our understanding.

Ecclesiastes 11:5, "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all."

Mankind and His Inventions - Note these insightful words by Rick Joyner regarding the glory of God's creation:

"Soon after, I awoke. For days afterward, I felt an energy surging through me making everything look glorious. I loved everything that I saw. A doorknob seemed wonderful beyond comprehension. Old houses and cars were so beautiful to me that I was sorry I was not an artist so that I could capture their beauty and nobility. Trees and animals all seemed like very special personal friends. Every person I saw was like a library of revelation and meaning, and I was so thankful for eternity so that I could get to know them all. I could not look at anything without seeing magnificence, hardly believing that I had walked through so much of my life and missed so much."³⁰

Human Trials – The Scriptures tell us when we are tried and tested by God is it for the purpose of purifying our hearts.

Proverbs 17:3, "The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts."

²⁹Sadhu Sundar Singh, *At the Master's Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, "III Prayer," section 2, part 10.

³⁰Rick Joyner, *The Call* (Charlotte, North Carolina: Morning Star Publications, 1999), 33-4.

Human Calamities – When Jesus Christ was asked about the tragedy of Pilate killing some Galilaeans He quickly responded by calling His hearers to repentance. Jesus then tells them a second story of human calamity when the tower of Siloam fell upon eighteen people killing them and again calls them to repentance. We learn from these two stories that refer to human calamities that such events are God’s call to repentance. God uses such tragedies to call men to repentance as Jesus Christ did so in this story.

Luke 13:1-5, “There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.”

1:1 to 2:3

Introduction: The Story of Creation (“and God saw that it was good”) – We read throughout the story of Creation where God steps back at the end of each day to look at what He has just created and says that it was good (1:10, 12,18, 21, 25, 31). Joyce Meyer once asked the Lord why He took seven days in creation when He could have spoke it all into existence in one day. The Lord replied that it was because He wanted to enjoy each step of His beautiful creation.³¹ In other words, it was because of enjoyment. This is why He ended each day with the words, “It was good.” Just imagine God enjoying each and every day of creation. Although on no single day was the work fully completed, God enjoyed each day’s accomplishments. In fact, Job 38:7 tells us that the angels of God took the time to rejoice with Him during each day of His creation.

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

This insight into the story of creation teaches us that God wants us to learn to enjoy each day, for this is His divine plan for us. Thus, in a similar way, when I finish a project or job after a long, hard day of work, I take pleasure in standing back and spending time looking at the work I have just accomplished and beholding how good it looks. In a similar way, God stepped back with His creation and enjoyed His handiwork.

I once walked into a mechanic shop as a young man and observed a mechanic working skillfully with his hands. Since I did not have the same skills as he did, I just stood and watched him at work. I marveled and how he controlled and how swiftly he moved about the parts that he was working on. I was simply admiring the word of his hands. How much more marvelous is God’s handiwork.

God was not only referring to the goodness of His creation as He saw at that moment, because in this present age it appears as if His creation has fallen into vanity and decay. He was also referring to His creation when it reaches perfection in the final restoration of all things; for God does not dwell in the realm of time as we do, but He dwells in Eternity, and therefore, He sees all things from an eternal perspective. In the phrase, “God saw...” He saw the fullness of His creation when all things would be fulfilled in the beauty described in Revelation 21-22. Note these insightful words from Sadhu Sundar Singh.

“In the book of nature, of which I also am the Author, I freely manifest Myself. But for the reading of this book also spiritual insight is needed, that men may find Me,

³¹Joyce Meyer, *Life in the Word* (Fenton, Missouri: Joyce Meyer Ministries), on Trinity Broadcasting Network (Santa Ana, California), television program.

otherwise there is a danger lest instead of finding Me they go astray. Thus the blind man uses the tips of his fingers as eyes, and by means of touch alone reads a book, but by touch alone can form no real estimate of its truth. The investigations of agnostics and sceptics prove this, for in place of perfection they see only defects. Fault finding critics ask, “If there is an Almighty Creator of the world why are there defects in it, such as hurricanes, earthquakes, eclipses, pain, suffering, death, and the like?” The folly of this criticism is similar to that of an unlearned man who finds fault with an unfinished building or an incomplete picture. After a time, when he sees them fully finished, he is ashamed of his folly, and ends by singing their praises. Thus too, God did not in one day give to this world its present form, nor will it in one day reach perfection. The whole creation moves onward to perfection, and if it were possible for the man of this world to see from afar with the eyes of God the perfect world in which no defect appears, he too would bow in praise before Him and say, ‘All is very good’ (Gen. i.31).”³²

As we look at creation today, we only see it in the realm of time, and in this, we only see it from the perspective of the time in which we live. We see the earth in travail and decay. We see the suffering of humanity and of creation and we ask, “Why are all of these bad things happening? Should God try and stop them from taking place?” The eyes of faith see as God sees, knowing that all things will be restored into the fullness of the glory for which it was created.

1:1 to 2:3 Introduction: The Story of Creation (“and the evening and the morning”) – At the end of each day of creation, the Scriptures place the evening before the morning. Alfred Edersheim tells us that as a result, the Jewish day begins at evening (6:00 p.m.) instead of at midnight, as is used in the modern Western civilization.³³

1:1 to 2:3 Introduction: The Story of Creation (The Meaning of the word “day”) – The development of modern science over the last few centuries have caused a number of differing views to emerge among Christian scholarship over the interpretation of the word “day” “yom” (יום) (S 3117) in the Creation story. *Gesenius* says the word (יום) comes from an unused root meaning “heat,” so that (יום) literally means “the heat of the day.” Thus, it can refer to a 12-hour period, or a 24-hour period. Besides referring to a literally day, *Gesenius* says it carries the broader meaning of an event, such as a Jewish feast day, or a day of battle, or the coming judgment day of the Lord. The Scriptures also use the term “yom” within the context of prophecy. For example, one day (יום) is compared to “a thousand years” (Ps 90:4. 2 Pet 3:8), and Daniel’s 72-week prophecy explains that one week represents seven years, so that a day represents a year (Dan 9:24-27).

The argument surrounding the word (יום) in the Creation Story focuses upon whether the day should be interpreted as a literal 24-hour period of time, or as a vast expanse of time that allows the universe to be millions or billions of years old.

1. The 24-Hour Day Interpretation – Conservative scholars believe the Creation Story must be interpreted as a literal six-day event. There appear to be three main arguments to support this view. Gordon Wenham says, “There can be little doubt that here ‘day’ has its basic

³²Sadhu Sundar Singh, *At the Master’s Feet*, trans. Arthur Parker (London: Fleming H. Revell Co., 1922) [online]; accessed 26 October 2008; available from <http://www.ccel.org/ccel/singh/feet.html>; Internet, “I The Manifestation of God’s Presence,” section 2, part 6.

³³Alfred Edersheim says, “It is noteworthy that in Genesis 1 we always read, ‘And the evening and the morning were the first day,’ or second, or third day, etc. Hence the Jews calculate the day from evening to evening, that is, from the first appearance of the stars in the evening to the first appearance of stars next evening, and not, as we do, from midnight to midnight.” See Alfred Edersheim, *The Bible History Old Testament* (Grand Rapids, Michigan: William B. Eedmann Publishing Company, c1876-1887, 1984) 19.

sense of a 24-hour period. The mention of morning and evening, the enumeration of the days, and the divine rest on the seventh show that a week of divine activity is being described here.”³⁴

a. *The Description of Evening and Morning in the Creation Story* - The description of evening and morning characterizing each day of creation supports the literal interpretation of a 24-hour day in the Creation Story. Stambaugh says the words “evening” and “morning” are used thirty eight times in the same Old Testament verse, and each time a literal day is understood (see Ex 16:8; 18:13).

b. *The Use of Numbers Combined with (יום) in the Creation Story* - James Stambaugh believes the use of the word “yom” (יום) rather than the Hebrew word for “time” was intentional by the author of the Creation Story.³⁵ He argues that the Scriptures combine the Hebrew word (יום) with a number on three hundred fifty seven occasions outside the Creation Story, and on all of these occasions it refers to a literal 24-hour period of time. Therefore, he concludes that the word (יום) should refer to a 24-hour period within the context of Genesis 1:1 to 2:3.

c. *The Sabbath Rest in the Creation Story* - Stambaugh argues that God’s declaration that He created the earth and its inhabitants in six days and rested on the seventh supports a literal interpretation, since the context of this statement in Exodus 20:11 refers to literal days, and was intended to teach the Israelites to rest on the seventh day.

Exodus 20:11, “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

d. *The Sequence of Plant Life and Sunlight in the Creation Story* - Carl Baugh explains that the sun and heavenly bodies were not created until the fourth day, while plant life was created on the third day. He says that 98% of plants are procreated by the intervention of birds and insects, yet the birds were not created until the fifth day. This leads him to the conclusion that the six days of creation could not have taken place over a long period of time, but must have taken place within a brief period; otherwise, the plants would have quickly become extinct due to lack of sunlight for photosynthesis, and due to lack of procreation from birds and insects.³⁶

2. *The Day-Age Interpretation* - Modern science has given weight to arguments that the earth is in fact ancient, and that the universe was created billions of years ago. This view has led many Christian scholars to form arguments for an ancient earth within the context of the Creation Story.

a. *The Creation Story as an Evolutionary Scheme* - Rich Deem believes the Creation Story reflects an evolutionary scheme. He says the universe is billions of years old, and explains how each day of the Creation Story actually describe the

³⁴Gordon J. Wenham, *Genesis 1-15*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol 1, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 3.0b [CD-ROM] (Bellingham, WA: Libronix Corp., 2004), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), 19.

³⁵James Stambaugh, “The Meaning of ‘Day’ in Genesis,” *Institute for Creation Research*, October 1988 [online]; accessed November 15, 2008; available from <http://www.icr.org/article/288>; Internet.

³⁶Carl Baugh, *Creation in the 21st Century* (Glen Rose, Texas: Creation Evidence Museum), on Trinity Broadcasting Network (Santa Ana, California), television program.

process of evolution and natural selection over a vast period of time.³⁷ He says the Spirit hovering over the primordial waters caused the creation of the first single-cell life in the oceans, and the progressive evolution of plant life, then lower and higher animal life in the Creation Story fit neatly into the evolutionary scheme. He believes the plants and trees of the third day of creation needed many seasons of years to grow and produce seeds. He believes the sun and moon and stars were not created on the fourth day, but rather, the cloud shrouding the earth was simply removed so that these heavenly bodies could light the earth. He also believes that unlike all other plant and animal life that came about through a process of evolution from a single cell, man was created by God on the sixth day, and did not evolve from an ape. He believes the fossil records of ancient ape-men are actually apes in the process of evolution. Deem's argument weakens when he has to adjust the creation of the heavenly bodies from the fourth day to the beginning of time in order to accommodate his creation model. It is also weakened when he allows evolution and natural selection to play the leading role in determine the design of plant and animal life, meaning God took a more passive role in His creation. In contrast, those holding to the 24-hour day interpretation believe God created each plant and animal through the spoken word, as the biblical text literally states. Deem's argument that God did make man instantly, while the beasts evolved, conflicts with the biblical text, which uses the same Hebrew word (עָשָׂה) for God making both man and beasts: "God *made* the beast of the earth," (1:25) and "Let us *make* man in our image," (1:26).

b. The Delayed Creation of the Heavenly Bodies in the Creation Story - One proponent of the view that the Creation story covers billions of years of time is Hugh Ross.³⁸ He says a literal day is relative to the rotation of a planary body; therefore, a day could not have a literal 24-hour relevance until the sun and moon and stars were created on the fourth day. Therefore, he believes each day represents a lengthy period of several million years.

c. The Use of (יָמִים) Outside the Creation Story to Represent Vast Periods of Time - The Scriptures not only uses the word (יָמִים) to refer to a literal 24-hour day, but it is also used outside the Creation Story to refer to a vast period of time. For example, the word (יָמִים) refers to period of time of "a thousand years" in two verses (Ps 90:4. 2 Pet 3:8). Daniel's seventy-two week prophecy is interpreted by the angel, who says one week prophetically represents seven years, so that a day represents a year (Dan 9:24-27). However, many scholars do not believe such correlations can be easily justified. Wenham says "Ps 90:4 indeed says that a thousand years are as a day in God's sight. But it is perilous to try to correlate scientific theory and biblical revelation by appeal to such texts."³⁹

³⁷Rich Deem, "Does Genesis One Conflict with Science? Day-Age Interpretation," *God and Science*, March 3, 2005 [on-line]; accessed November 15, 2008; available from <http://www.godandscience.org/apologetics/day-age.html>; Internet.

³⁸"The Earth's 24-hour day (verses 14-18) took on temporal significance only when the signs, the heavenly reference points (sun, moon, and stars), became visible. There is no *a priori* reason to assume that the Earth's day and each of God's creation days represent the same period of time...In the strictest sense, a day is the rotation period of a heavenly body. In the time of Moses people were familiar with only one such day. But, God had some 10²⁶ spinning bodies in the universe from which to choose. Based on scientific dating records, each of God's creation days is several hundred millions years long." See Hugh Ross, *Genesis 1: A Scientific Perspective*, Revised Edition, Sierra Madre, California: Wiseman Productions, 1983, 11.

³⁹Gordon J. Wenham, *Genesis 1-15*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol 1, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 3.0b [CD-ROM] (Bellingham, WA: Libronix Corp., 2004), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), 19.

d. *The Absence of Hebrew Definite Article in the Creation Story* - The absence of the Hebrew definite article with (יָ) for the first five days suggests a longer period of time than a literal day. Against this view, Stambaugh argues that the use of the definite article in the Old Testament has more than one way of being used, so that grammar alone is not a valid argument for interpreting (יָ) as a long period of time.⁴⁰ He believes that numbers serve the place of definite articles in the Hebrew text. Also, the sixth and seventh day are used with the definite article.

1:1 to 2:3

Introduction: The Story of Creation (Parallel Accounts of the Creation Story in Scripture) – As we study the Scriptures we find that there are a number of other passages that reveal the events in the Story of Creation. As stated above, we have the testimony of the Father’s role in Genesis 1:1 to 2:4 as the One who has planned and foreknown all things. We have the testimony of the Son’s role in John 1:1-14 as the Word of God through whom all things were created. In Proverbs 8:22-31, we have the testimony of the role of the Holy Spirit in creation as the Wisdom and Power of God. Job 38:1 to 39:30 reveals the majesty and glory of God Almighty by describing the details of how His creation came into existence. 2 Peter 3:5-7 refers to the story of creation with emphasis upon God’s pending destruction of all things in order to judge the sins of mankind. Hebrews 11:3 tells us how it is by faith that we understand how the world was created by the Word of God. We can find many other brief references to the creation of the earth throughout the Scriptures.

Psalms 33:6-9, “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast.”

Psalms 119:89-91, “LAMED. For ever, O LORD, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants.”

Psalms 146:5-6, “Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:”

Proverbs 3:19, “The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.”

Jeremiah 10:11-12, “Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.”

Romans 4:17, “(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.”

1:1 to 2:3

Introduction: The Story of Creation (The Power of the Spoken Word) - In August 1988 I packed up my belonging in an old pick-up truck and left Panama City, Florida headed to Fort Worth, Texas. The Lord had laid on my heart that He had opened up a door for me to go back to school. I had stepped out of the Southern Baptism denomination and its largest seminary five years earlier in order to join a charismatic church. I did not understand much about these new

⁴⁰James Stambaugh, "The Meaning of 'Day' in Genesis," *Institute for Creation Research*, October 1988 [online]; accessed November 15, 2008; available from <http://www.icr.org/article/288>; Internet.

teachings, but I knew that they seemed more powerful and anointed than the teachings I had been raised on. After a few dreams, the witness of my heart, and some obvious circumstances that confirmed this decision to go to Texas, I said good-bye to my family and packed my few belongings. So, here I was, on the road, headed to Fort Worth in an old pick-up that I had paid \$300.00 for. And my personal belongings easily fit in the bed, with plenty of room to spare. I had seen in a dream that my brother, who recently graduated from the Baptist seminary in Fort Worth, would soon leave this town. So, by faith, I drove out here and stayed with him and his wife for six months, at which time, they moved back to Florida, our home state. This had given me just enough time to find a steady job and rent a one-bedroom apartment.

I did not have much materially, but I had spent the last five years learning these new "full gospel" teachings, reading books by Kenneth Hagin, John Olsten and the Scriptures and I knew in my heart that I had faith in God. So, when the manager of the apartment complex asked me to work as a maintenance man, I was desperate for a steady job. I had to pick up the grounds in the morning, and work in apartments during the day. Fortunately, this manager was a Christian who believed like I did, so I joined her church.

After about six months, I came to her and suggested that we begin the workday with prayer and give all of the employees an opportunity to join us. We had both been thinking about doing this for several months prior to starting this early morning prayer. She was in agreement. So, I began leading prayer each morning for a few minutes before we began work. About three weeks into this commitment, I was praying along nice and normal so as not to offend some of the backsliders that would reluctantly join us each morning, when these words rolled out of my mouth, "Occupy 'till I come." I had not been thinking about this passage in Matthew when I prayed it, but had learned enough about the work of the Spirit to realize that the Lord was speaking to me by quickening this verse during prayer. As I went home later that night to re-read this passage, I picked up on the idea that the Lord was wanting me to take spiritual authority over that apartment complex and begin to break the devil's strongholds off of our work place. So I began to use Scriptures and pray more aggressively than just, "Lord, bless so-and-so," or, "Lord, help us have a good day at work."

Several months later, as I was waking up, these words came into my heart, "Prophecy what the men of God in the Bible prophesied and pray for us to be filled with the Holy Spirit." Of course, I did not know what it really meant. I had heard of gifted ministers who could prophesy and certain men in the Bible and in the church today who were filled with the Holy Spirit. But as I simply began to do what I felt was a word from God, this morning prayer endeavor began to take on an entirely new meaning. He seemed to say to me, "Lay hands on others to be filled with the Lord.", "David and Samuel, see what they prophesied to those around them and do the same." Also, study what other men of God prophesied.

As I begin to explain what began to happen, I pray that it will somehow change your life as dramatically as it has changed my life. I did not realize until later that the Lord was teaching me how to set this time of early morning prayer in order and how to pray effectively. I studied the Scripture passages where men of God would speak a blessing over others. I studied Jeremiah, where God set him over nations and kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. All this was done simply by prophesying. All of a sudden, faith began to rise in my heart to speak the Scriptures in faith believing that they would also come to pass.

This teaching of the Scriptures began to open up to me unlike anything I had ever understood before. I began the workday calling things which were not as though they were. I began to call our apartment a delightful land, a land flowing with milk and honey, and that nations were rising up and calling us blessed. How could I say this in faith? Because I was a tither and the Bible says that this would happen to those who tithed. Within a few months of praying this every day, the owners came and repaired and painted all of the buildings on the property. The

apartment began looking like the Word of God said it should. Prospects would come into the office and comment on how nice this place was beginning to look (nations were rising up and calling up blessed). Out of Romans, chapter four, I began to call this apartment complex "filled with a multitude." I saw that the Lord began to call Abraham this name long before it came to pass, so I was doing the same.

Every time I would see a Scripture, I would add it to my list of confessions of faith. I knew that few people in our prayer group understood why I was praying like this, especially when the Christian manager and I would have to pray for months at a time with no one else joining in. I guess we looked and sounded pretty strange. However, I was on to something. I would find those passages where the priests in the Old Testament were to bless the children of Israel (Num 6:23-27), or where Boaz would begin the work day by saying to his workers, "The Lord be with you," and they would respond by saying, "The Lord bless thee," (Ruth 2:4). Or, out of Isaiah, I would call every desolate apartment inhabited. Where the Bible says, "there is none to say restore," I began to prophesy restoration, for all of the years that this property had been under the curse and the locust, the cankerworm, the caterpillar and the palmerworm had consumed, I said, "Restore." I would call to the north to give up, to the south to hold not back and to the east and west to bring good prospect from afar. I would rejoice when people would come from out of state to rent these apartments and they became filled with a multitude with high occupancy. During the mornings when I did not feel like prophesying, I would speak Joel 3:10, "Let the weak say, I am strong."

Also, I would pray for God to fill each of us with the spirit of wisdom and understanding, of counsel and might, and of the spirit of knowledge and of the fear of the Lord, for the spirit of wisdom and revelation in the knowledge of him... that we might know what is the hope of his calling, what is the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe. I prayed for wisdom out of James 1:5. I prayed for days, weeks, months, even years before seeing some of these things come to pass. When we are filled with the spirit of God and his wisdom and strength, we can do a better job at work each day. We will have inspired ideas, health and the courage to have a good attitude.

About one year into this commitment, the Lord spoke to me two verses in order to help me understand why the things that I were praying for were coming to pass. He spoke to me John 1:1, "In the beginning was the Word." The Lord said to me that everything begins with the spoken word. And He gave me Genesis 1:2, "and the earth was without form, and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said..." The Lord began to say to me that this is what many people's lives are like, their lives are without form or purpose and their heart are void and empty, that they walk in darkness each day groping about trying to find peace. The Lord also said to me that He would not have asked me to do something that He Himself would not have had to do also. You see, no one has ever faced a worse world of circumstances than God. And the way He handled it was that He began to prophesy and say, "Let there be..." When God spoke, life and circumstances began to conform to the word of God, and life began to take on purpose and direction. We too, are created in the image of God, even down to our tongue and our words. I saw that I no longer had to be ruled in life by circumstances, but rather a confession on faith in God's word, when spoken in faith, would prevail over any circumstance.

For four years I called Brown Trail Apartments the head and not the tail, above and not beneath. Finally, our property won the "best-overall-property-of-the-year" award and the most-improved-property-of-the-year award. I saw those two awards as a testimony to the power of God's word mixed with faith. At that time, in May of 1993, I was given a promotion into the regional office where the Lord set me over 10 properties to prophesy. Jeremiah 29:7 says, "...seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it: for in the peace thereof shall ye have peace." I had sought and prayed for peace where I worked and was used to walking in that peace. I will never forget the change of

atmosphere from a property where God's presence prevailed to a new office of honky tonk music, swearing and cigarette smoke. No believers worked in this office. So after hours, I would walk my new "city" and take authority over it. All but one of those employees are gone now, there is no worldly music, nor cigarette smoke here, because God's word prevails.

During the three years that I have been here, the Lord has continually given me favor with the president and vice-president of the company. God is teaching me how to be a Godly leader in this company and has given me much authority. I now have the authority to prophesy over every property in Texas. I have been calling DMJ Management Co. filled with a multitude of residents and new properties. This past year has seen the highest overall occupancies and income in history, and this coming year will be a time of buying more income properties.

I worked under two godly men who lift up my hands each day as I endeavor to lift up their hands. And this journey has taught me that there is nothing in my life that I cannot do or attain, if I base it on God's word mixed with faith in His word. I live in victory, and not defeat. I have more dreams and visions that I have time to pursue. Life and circumstances are not overcoming me, but rather I have learned to overcome life's circumstances. Praise be to the glorious name of Jesus.

Chapter 1

1:1-2 Introduction (God's Nature to Create) - The first two verses of the story of Creation tell us how empty and chaotic the earth was before God began to set it in order. How would we feel in an empty, void environment? Part of God's nature is to create. We are in God's likeness, in His image. Man has natural desires to create and to organize. We go into a dirty house and we want to clean and organize it. Look at man's achievements in science, technology, hobbies, and crafts that he has created from his imagination. Man is born in the image of God to also create. God is the Creator. None can create more gloriously than God Himself. You can walk down a sidewalk and you notice man's dry slabs of concrete, then you see God's trees and shrubs, grass and insects and we see God's creation compared to man's creativeness.

1:1-2 Introduction (The Characteristics of the Heaven and Earth in the Beginning) - While Genesis 1:1-2 tells us about the characteristics of the heavens and the earth in the beginning, we find the rest of the chapter explaining how the new characteristics came to pass through the Story of Creation. We then see in chapters 2-5 how mankind lived on earth with these characteristics. Then, the Story of the Flood in chapters 6-8 explains how the earth's characteristics were altered because of this event. The new characteristics of the earth that were created as a result and will continue until God creates a new heavens and earth are listed in Genesis 8:22.

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

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

1:1 Word Study on "God" – The Hebrew word for "God" used throughout the Old Testament is "elohim" (אֱלֹהִים) (S 430). In Genesis 1:1 this word is used in its plural form with a singular verb. This is called the plural of majesty or plural of intensity so that it can be literally translated with intensity as "God, the very God." This use of "elohim" stands in contrast to this same Hebrew word being used in many other passages, also in its plural form, and translated "gods," but with a plural verb. The *Enhanced Strong* says the Hebrew word "elohim" is used a total of 260 times in the Old Testament, being translated in the *KJV* as, "God 2346, god 244, judge 5, GOD 1, goddess 2, great 2, mighty 2, angels 1, exceeding 1, God-ward + 04136 1, godly 1."

1:1

Comments - God's Existence Before the Creation Story - Proverbs 8:22-26 tells us that there was a time when the heavens and earth did not exist, an era before they were created. Note:

Proverbs 8:22-26, "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world."

YLT translates this passage in Proverbs to state that there were former states of the earth.

YLT, "Jehovah possessed me--the beginning of His way, Before His works since then. From the age I was anointed, from the first, From former states of the earth." (Prov 8:22-23)

The *NIV* reads, "The Lord possessed me at the beginning of his work, before his deeds of old; I was appointed from eternity, from the beginning, before the world began." (Prov 8:22-23)

Therefore, according to the book of Proverbs, wisdom existed with God before He began to create anything. When God created, it was with wisdom.

Now note another verse in the Bible about what what/who existed with God in the beginning.

John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

Therefore, the Scriptures tell us that before anything existed, there was the wisdom of God and the Word of God, which were the elements that God used to create this universe.

Jesus is called the Word of God:

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Revelation 19:13, "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

All things were made by Him:

1 Corinthians 8:6, "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Ephesians 3:9, "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:"

Colossians 1:15-16, "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth,

visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”

Hebrews 1:1-2, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;”

The Holy Spirit was there in creation also:

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

So, we see the Father, Son and Holy Spirit, with the wisdom of God involved in creation.

1:1 *Comments - God’s Divine Nature Revealed in the Creation Story* - The phrase, “*In the beginning God created,*” immediately tells us that God is eternal, that He is the source, or cause, of all things that are created. From Him, everything has its origin.

1. God is omnipresent because He created space.
2. God is eternal because He created time.
3. God is all-powerful (omnipotent) and all-knowing (omniscience and omniscient) because He created all things.
4. God is the source of all wisdom.

Proverbs 8:22-23, “The LORD possessed me (wisdom) in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was.”

The more man learns about the heavens and the earth, the more clearly we see a God who is not bound by time or space, a God who is all-powerful. When man pierces into the most distance reaches of the universe with powerful telescopes, he declares that a star is a thousand, a million or a billion light-years away. Man declares that the image of light from that distance star is a million or billion years old. This means that we can see a light, which started a journey millions of years ago and is just now reaching earth. We are not looking at a star as it appears in the present, but as it appeared in the past.

This means that time is conditional to distance, or space. It means that time and space are relative to other factors. It means that time and space have been created, because they are not absolutely independent of creation. God created time and He created space. Therefore, God does not live in the realm of time and space as man does, since God was before time and space existed.

1:1 *Comments - The Creation of Time and Space* - Genesis 1:1 reveals that two things existed at the start of creation: a void, formless earth, and a vast, empty heaven with no planets, stars, etc., nothing. Up until this time space did not exist. When God made the heavens and the earth, they were bound within the limits of space and distance. God would not create the element of time until the first day of Creation when He made the day and the night. Thus, before God made the heavens and the earth, time and space did not exist at we know it today.

1:1 *Comments - Eternal Verses Temporal* - Substance is not eternal. Only God, His Word, and the spirits of men and of angels are eternal. This present heaven and earth, which is corrupted, will one day be destroyed (2 Pet 3:10-12), and a new one created (Rev 21:1).

2 Peter 3:10-12, “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? “

Revelation 21:1, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”

1:1 *Comments - Numerology in the book of Genesis* – It is interesting to note that in the Hebrew text, Genesis 1:1 is made up of seven words using twenty-eight (28) Hebrew letters. Twenty-eight is essentially the number seven added together four times. “Seven” is the number of divine intervention. “Four” is the number of the earth. Thus, numerology reveals that the earth was created by divine intervention.

1:1 *Comments - God’s Plan of Redemption for Mankind* - The Scriptures do not open with an explanation of who God is, for He is beyond man’s ability to explain. Neither do the Scriptures begin with a defense of Himself as the Creator, for He needs no defense. The author intends on developing the revelation of God and man’s need of redemption within the book of Genesis. The Pentateuch reveals that the God of Abraham, Isaac and Israel who led the people out of Egyptian bondage, is the same God who created the universe. For the people of Israel, He was the only true God whom they served in the midst of polytheistic cults and nations.

Genesis 1:1 sets the theme for the entire Bible, as well as setting the theme for the Pentateuch and for the book of Genesis. The God of Israel created a “promised land” called the Garden of Eden for mankind to find pleasure in their existence. After the Fall, God intervened in the lives of the patriarchs to create the nation of Israel, who were given the promised land of Canaan and drove out the Canaanites. God’s ultimate plan was to redeem mankind through the redemptive work on Calvary in order to give mankind a promised land called Heaven.

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

1:2 **“And the earth was without form, and void”** – *Word Study on “without form”* – Strong says the Hebrew word “without form” (רָחֵק) (S 8414) comes from an unused root verb meaning, “to lie waste,” and is used literally to mean, “a desolation (of surface), i.e. desert,” and is used figuratively to mean, “a worthless thing.” The *Enhanced Strong* says it occurs 20 times in the Old Testament, being translated in the *KJV* as, “vain 4, vanity 4, confusion 3, without form 2, wilderness 2, nought 2, nothing 1, empty place 1, waste 1.”

Word Study on “void” – Strong says the Hebrew word “void” (בְּהָרֵק) (S 922) comes from an unused root meaning, “to be empty.” It is used three times in the Old Testament (Gen 1:2, Is 4:11, Jer 4:23).

Isaiah 34:11, “But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.”

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

Comments - Looking at a picture of planet earth, you note something unique about it than all the other planets in our solar system. All others are without form and void, but the earth has been set in order.

The same Hebrew words “without form” and “void” are used in Jeremiah 4:23, “I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light.”

1:2 **“and darkness was upon the face of the deep” - Comments** - Psalms 104:5-6 says, “Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains.” This passage tells us that the “foundations of the earth” were covered by “the deep,” which appears to be the top primordial lay of soupy soil and water that covered the earth in Genesis 1:1-2. Thus, one popular interpretation of the phrase “the foundations of the earth” is to say it refers to the lower layers of earth’s crust that supports the top layer of soil and water that supports life on earth. This would suggest that the word “earth” (אֶרֶץ) (S 776) in Job 38:4 and Psalms 104:5-6 to refers to soil rather than to the entire planet itself.

Job 38:4, “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.”

1:2 **“And the Spirit of God moved upon the face of the waters” – Word Study on “moved upon”** – Gesenius says the Hebrew word “moved upon” “*raw-khaf*” (רָחַף) (S 7363) literally means, “to be moved, affected,” and in the Piel, “to brood over *young ones*.” This word is used three times in the Old Testament (Gen 1:2 “moved upon,” Deut 32:11 “fluttereth over,” Jer 23:9 “shake”).

Deuteronomy 32:11, “As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:”

Jeremiah 23:9, “Mine heart within me is broken because of the prophets; all my bones shake; I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.”

Comments (I) - Just as an egg needs additional energy from the mother hen’s body in order to complete its development, so did the earth need the additional energy from the Holy Spirit to complete its development. We find a similar image of the Holy Spirit hovering over the tabernacle in Exodus 40:34, when the cloud covered the tent.

Exodus 40:34, “Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.”

Reinhard Bonnke notes that the Spirit of God could have hovered over the earth for eternity without causing any changes; but the minute the Word of God was joined with the power of God’s Spirit in verse three, then circumstances on earth began to conform to the spoken Word of God.⁴¹ For us today, it is by speaking the Word of God in faith, and with the moving of God’s Holy Spirit in people’s lives, that our circumstances begin to change according to God’s Word.

⁴¹Reinhard Bonnke, interviewed by Benny Hinn, *This is Your Day* (Irving, Texas), on Trinity Broadcasting Network (Santa Ana, California), television program.

We also see the dove, a symbol of the Holy Spirit, hovering over the flood-waters in Noah's day. This dove flew until it found an olive leaf, which it brought back to Noah in the ark.

Genesis 8:10-11, "And he stayed yet other seven days; and again he sent forth the dove out of the ark; 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. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more."

Just as the Spirit of God came upon the virgin Mary and by the word of the angel she conceived the Son of God (Lk 1:35), so did the Spirit of God move upon the face of the earth so that it conceived God's plan for it through the spoken Word of God.

Matthew 1:20, "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."

Luke 1:35, "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Comments (2) - The Holy Spirit filled the surface of the earth in a cloud of glory and perhaps abode there continuously throughout the creation days and even while Adam and Eve were dwelling in the garden (Note Ps 104:30). This glory cloud could have lifted when they sinned revealing their nakedness. Throughout history, the Lord has attempted to provide a means by which His glory cloud could return and cover upon earth; first, in the tabernacle in the wilderness, then, in the temple and now in us and in the assembly of believers.

Psalms 104:30, "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

However, there is no evidence in Scripture that the Holy Spirit has ever stopped moving upon the earth. If we do not sense His presence, it is because we have become dull in spirit. The presence of God is with His creation. In the fall, man's eyes were darkened so that he could not see as well, but the glory of God was still there.

1:2

Comments - The Physical and Spiritual Characteristics of the Earth Before the Seven Days of Creation - Genesis 1:2 tells us the characteristics of the earth before it was set in order. The phrase "and the earth was without form, and void," refers to its natural, physical properties and condition at that time before God set it in order with the seven days of creation. We know today that all matter exists in three forms, solid, liquid and vapor. The earth is described as having no order in its material makeup. The solids, liquids and vapors were all mixed together in a chaotic mass, in much the same way as we can imagine how the planet Jupiter looks today. God was about to separate the vapor, liquids and the solids into three different orderly masses.

The phrase "and darkness was upon the face of the deep," refers to the earth's spiritual condition. The presence of God was not on the earth to give it life and energy. We must understand that the spiritual always precedes the physical in God's plan for creation and for our lives. Before the six days of creation, the earth was out of order and not fit for any use or purpose, but God has a purpose and a plan for it. It was created to serve mankind, who was at the highest order of His creation.

Comments - The Spirit of God will Move in these Last Days - As the Spirit of God moved across the face of the waters on the earth in the beginning of creation, He will again move across the chaos and disorder that covers the earth in these last days. The Holy Spirit will bring forth God's new creation out of the midst of this present darkness.

In a dream one night, it seems as if the Lord told me that when the Holy Spirit began to hover over the earth, His presence blew like a mighty wind, as in Acts 2:2 (August 5, 2003). This wind would have sent the ocean currents in motion and affected other changes.

Acts 2:2, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

Comments - Speaking the Word of Faith in Our Lives to Make Order out of Chaos - Just as many people's lives are without any shape and void, they can begin to speak, in faith, God's word into their lives, so that their lives, too, can begin to take shape and become creative. The spoken word is the beginning of any dream or goal in our lives (Jn 1:1). God's ways in creation are our examples.

John 1:1, "In the beginning was the Word, and the Word was with God, and the Word was God."

1:3-5

The First Day of Creation – Genesis 1:3-5 gives us the account of the first day of Creation. On the first day God created light. This light made a distinction between darkness and light, so that God called the light "day" and the darkness He called "night." This is the beginning of the existence of time. Before the first day of Creation time did not exist, although space existed because the heavens and the earth were of a constant size. There was no beginning and no end. Now, God still dwells in this realm where time and space do not exist, although His creation was made subject to time and space.

The Book of Jubilees (2.1-3) tells us that God created all of the angels of heaven on the first day of creation. This reflects an ancient Jewish tradition, although there is no Scriptural basis for this that I am aware of.

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

1:3

"And God said" - *Comments* - The phrase, "And God said," occurs ten times in the Creation Story (Gen 1:1 to 2:3). God created the heavens and the earth through the power of His spoken Word (Jn 1:1-5, 14, 2 Pet 3:5), and He established its purpose and destiny when He charges man to take dominion over the earth (Gen 1:26-30). Jesus is called "The Word of God" in the Gospel of John (Jn 1:1-14) and the book of Revelation (Rev 19:13). That is why Romans 11:36 says, "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

Revelation 19:13, "And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

2 Peter 3:5, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water."

In the first chapter of Genesis, the Hebrew verbs are in the imperative when God speaks to His creation (Ps 33:9; 148:5, Is 45:12). Thus, when God speaks, He literally commands the substance of His creation to conform to His Words.

Psalms 33:9, "For he spake, and it was done; he commanded, and it stood fast."

Psalms 148:5, “Let them praise the name of the LORD: for he commanded, and they were created.”

Isaiah 45:12, “I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded.”

God did not say it, “and then He create it”; rather, the saying was the act of creation. The saying and the creating were one and the same act. It is amazing to know that each aspect of Creation began in the heart of God, as a thought and a desire (Heb 11:3). He then spoke this world into existence according to His thoughts. One preacher said that a thought never expressed will die; but a thought spoken has the possibility of becoming a reality.

Hebrews 11:3, “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.”

Everything that had an origin began with the spoken word (John 1:1-3). This is why God prophesies, in order to set the event in motion through the tongue or spoken word. Illustration: In Genesis, God said, “Let there be...”, thus setting creation in motion.

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

“Let there be light” - Comments - Light was created before the sun, moon, and stars ever were formed. God will be the source of light in heaven, not the sun. Earth was created before God placed the sun, moon and stars in the heaven.

Why did light come first in the order of creation? Any scientist knows that the source of all life comes ultimately from sunlight. Light gives energy. All chemical reactions receive energy from light. However, the light mentioned in Genesis 1:3 does not refer to natural sunlight, because the sun, moon and stars were not created until the fourth day. This refers to the supernatural light that reveals the manifest presence of the Holy Spirit hovering over creation.

“and there was light” - Comments - God’s light in the Creation Story still shines upon the earth today. Although God created the sun on the fourth day of Creation, He created light on the first day. This light has never ceased to exist, so that it still shines today. We can understand that the source of this divine light was from the presence of the Holy Spirit hovering over the earth in 1:2. However, today we see in the natural realm so that we only recognize natural sunlight, which sustains the life that is already created by God. This is why some ancient peoples worshiped the sun, because they recognized it as sustaining the life around them, yet they could not see the One who created the sun. This is why Paul prayed “for God, who commanded the light to shine out of darkness, to shine in our hearts.”

Now the light that God made on the first day is the same light that creates and gives life to us our spiritual walk today. It is the same source of power that keeps this present creation intact as God’s Word emanates over His creation (2 Pet 3:5-7). For example, when we see the supernatural take place in the Scriptures or in modern times, we can recognize the presence of God’s creative power, which takes place through this divine light, which shines on us still today. This is why Jesus Christ could say that He is the Light of the World, or the True Light, which lights every man. He was referring to the spiritual realm that we live in. He is the Creator and source of divine light, which still shines today in order to illuminate our hearts, or the spiritual realm that we live in. From our natural senses, we call this the supernatural, or the spiritual realm.

So, the creative power and light of God has never ceased to shine upon His creation since the first day. The divine light of God was the method that God used to create life on the third day, by the light that was emitted from the presence and mouth of God. The presence of the Holy Spirit hovering over the earth was the intermediary of this light. We know that heat was a physical manifestation of the presence of light. For example, when people are healed during crusades today, they often claim to feel a warmth or heat come over their bodies when they are touched by the presence of the Holy Spirit. It is this same heat that emanated from this divine light and divided the vapors and liquid elements on the second day of creation and this same heat that divided the solids from the liquid elements on the third day. It is this same heat that will one day intensify until the elements are burned up with a fervent heat.

2 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."

The Scriptures bear witness to the fact that this divine light is still shining upon the earth since the first day of creation. It is the same divine light that shone upon the face of Moses after spending forty days in this divine realm.

Exodus 34:29, "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him."

It is the same light that shone down upon the shepherds in their fields to announce the birth of our Saviour.

Luke 2:9, "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid."

It is the same light that shone down upon Jesus Christ on the Mount of Transfiguration.

Matthew 17:2, "And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light."

It is the same light that shone upon Paul on the road to Damascus.

Acts 9:3, "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:"

Acts 22:6, "And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me."

Paul tells us that it is this same light that God commanded to shine out of darkness on the first day of creation that has now shone in our hearts.

2 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."

Because the Holy Spirit dwells within us, Jesus tells us that we have become the light of the world.

Matthew 4:16, “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”

Matthew 5:14, “Ye are the light of the world. A city that is set on an hill cannot be hid.”

Thus, the Scriptures use the word “light” figuratively in reference to our spiritual walk in this life.

Isaiah 60:1, “Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.”

Matthew 5:16, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Luke 1:79, “To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

Luke 2:32, “A light to lighten the Gentiles, and the glory of thy people Israel.”

Ephesians 5:14, “Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Jesus Christ told the Pharisees that they could discern the natural sunlight and heavenly signs so as to determine the weather, but that they could not discern the divine light (Matt 16:1-4). The sun bears witness to the divine light of God the Creator since sunlight works in a similar way to God’s divine creative light. Because of sin, mankind has been blinded from the recognition of this divine light.

2 Corinthians 4:4, “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

We are called “children of light” in a dark and sinful world.

Ephesians 5:8, “For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.”

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

1:4 *Comments* - Note that God did not create darkness, because it already existed. He did create light, which becomes the source of all life.

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

1:5 “**And God called the light Day, and the darkness he called Night**” – *Word Study on “night”* – Strong says the Hebrew word “night” (לַיְלִי) or (לַיְלִי) or (לַיְלִי) (S 3915) means properly, “a twist (away of the light), i.e. night,” and figuratively, “adversary.”

Comments – The earthly cycles of day and night become a covenant that God cannot break (Jer 33:19-20). His covenant with day and night is reconfirmed after the flood with similar covenants of seedtime and harvest, cold and heat, and summer and winter (Gen 8:22), in

which God will hold Himself faithful so that He will no longer violate them by causing another flood.

Jeremiah 33:19-20, “And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;”

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

1:5 “**And the evening and the morning were the first day**” - *Comments* – God ends the first day having fulfilled His purposes and plan for that day. God is at work in each of our lives, helping us fulfill daily plans. In other words, we are given a daily destiny to fulfill, upon which we should focus, so that we do not become anxious about tomorrow (Matt 6:34).

Matthew 6:34, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

1:6-8 **The Second Day of Creation** – Genesis 1:6-8 gives us the account of the second day of Creation. We read about how God separated the waters into two bodies, the lower body consisted of liquid and solid, while the upper body consisted of vapor. He called space between these two gathering of elements by the name “heaven.”

The *Book of Jubilees* (2.4) tells us that the division of the firmament divided waters above from below. It says that half of the waters ascended above the firmament and half of the waters descended below upon the face of the earth. We could say that as the light penetrated this earth, it created energy and heat. This began to separate the vapor from the liquid water. The water vapor rose into the atmosphere and formed a dense mass of cloud cover over the earth while the remaining liquids and solids formed below. Between these two bodies that formed is the air that we breathe, which the Scriptures call the firmament. The liquids mixed with the solid below this firmament would explain why God needed to divide the liquid water from the dry land on the third day of creation.

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

1:6 **Word Study on “firmament”** – The *BDB* says that the Hebrew word “firmament” “raqiya” (רָקִיעַ) (S 7549) means, “extended surface (solid), expanse, firmament, or an expanse (flat as base, support), firmament (of vault of heaven supporting waters above).” *Strong* says it comes from the primitive root word (רָקַע) (S 7554), which means, “to pound the earth (as a sign of passion), to expand, to overlay.” We could say that a firmament was a vast expanse of area between the clouds and the sea. Today, we would call it the sky.

Comments - Genesis 1:6 tells us that there was a layer of water above the firmament, or sky, and a layer of water below the sky, which was called the seas in verse 10. Therefore, this fits with the picture of many scholars and creationists that believe that the entire earth was like a giant greenhouse, with the cloud covering blocking out ultraviolet rays from the sun.

The original earth must have looked something like the planet Jupiter in that it was a large mass of outer gases with increased density as one moved towards the interior of the planet. At some point, these gases would become liquid and finally form solid mass due to density. On the second day, God’s destiny for the earth was to make a separation between the gases and the liquids so that He would have a realm in which life could exist. This space created between the clouds and the open seas is now called the sky, or the atmosphere next to the earth. It is this atmosphere that most of life on earth lives in.

1:7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

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

1:8 **“And the evening and the morning were the second day” - Comments** – God ends the second day having fulfilled His purposes and plan for that day. God is at work in each of our lives, helping us fulfill daily plans. In other words, we are given a daily destiny to fulfill, upon which we should focus, so that we do not become anxious about tomorrow (Matt 6:34).

Matthew 6:34, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

1:8-13 **The Third Day of Creation** – Genesis 1:8-13 gives us the account of the third day of Creation. On the third day, God divided the liquid and solid mixture that existed below the firmament into water and dry land. This created the seas, lakes and other bodies of water as well as one large land mass which He called the “earth.”

On the third day God also created the plant kingdom. *The Book of Jubilees* (2.5-8) tells us that it was on the third day of Creation that God also created the Garden of Eden. It says that these were the four acts of creation on the third day.

1:9 And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

1:10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

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

1:11 **Comments** - Note the progression of creation in the plant kingdom: grass, herbs or plants, and fruit trees. This progressive order of nature is recognized in science as beginning at the lower forms to more advanced forms of plant life.

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

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

1:13 **Comments** – God ends the third day having fulfilled His purposes and plan for that day. God is at work in each of our lives, helping us fulfill daily plans. In other words, we are given a daily destiny to fulfill, upon which we should focus, so that we do not become anxious about tomorrow (Matt 6:34).

Matthew 6:34, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

1:11-13 **Comments - Plant Life Was Created Before Sunlight** - Since the plant life was created on the third day and the sun was not created until the fourth day, how did the plants live without sunlight? They lived the same way that plants will live in heaven. Perhaps, the light of the glory of God shines brighter than the sun, both in the Garden of Eden and in heaven.

1:14-19 **The Fourth Day of Creation** – Genesis 1:14-19 gives us the account of the fourth day of Creation. This passage tells us about the fourth day of Creation in which God created the heavenly bodies. What is interesting to note is that the earth was created first, before the sun, moon and stars were created. We see this same order of creation in Isaiah 48:13.

Isaiah 48:13, “Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.”

In December 2009 I spend a few days in a small Texas town called Brady, Texas. I stayed out on a ranch far from the small town center. There were no lights at night, so the stars in the sky were extremely bright. I had not seen a clear sky in a place far from city lights since a youth. I was overwhelmed with the awesome display of the moon and the stars, as they displayed the glory of God. The Milky Way was stretched across the sky displaying billions of stars so close together that they faded into a milky image. Truly, the heavenly bodies were created to display God’s glory. Gordon Wenham notes that this passage is written in a way the demystifies the ancient worship of celestial bodies. He says this is done by describing God as their creator, by omitting the words the sun and moon and using the phrases “greater light” and “lesser light” in their place, and by giving these heavenly bodies “surrogate” roles to God as the creator.⁴²

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

1:14 **“Let there be lights in the firmament of the heaven to divide the day from the night” - Comments** - Scientists estimate that there are two hundred twenty-five (225) billion galaxies in the universe. Each galaxy consists of five hundred (500) million stars. This means that there are 10²⁵ stars in the universe, yet God knows them all by number and by name. The farthest stars detected by astronomers are fourteen billion light years away from earth, or eighty-four (84) billion trillion miles away.⁴³ One light year is six trillion miles or ten trillion kilometers.

Science is also learning with the modern telescope that each star is unique with its own beauty and design. This fact is also confirmed in Scripture. If God calls each star by a unique name (Ps 147:4), it means that God sees each star as a unique creation. Today, man is calling stars and galaxies by numbers. This is because fallen man lacks the capacity to see each star's uniqueness and to create for it a name.

Also, 1 Corinthians 15:41 says that each heavenly body varies in its glory, or radiance. This also, confirms that each star is uniquely different.

Psalms 147:4, “He telleth the number of the stars; he calleth them all by their names.”

1 Corinthians 15:41, “There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.”

1:14 **“and let them be for signs, and for seasons, and for days, and years” – Word Study on “signs”** - *Gesenius* and *Strong* tell us the Hebrew word “signs” “*oth*,” or “*owth*” (אוֹת) (S 226) literally means, “a sign, signal.” However, *BDB* reveals a variety of figurative

⁴²Gordon J. Wenham, *Genesis 16-50*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 2, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), comments on Genesis 1:14-19.

⁴³Carl Baugh, *Creation in the 21st Century* (Glen Rose, Texas: Creation Evidence Museum), on Trinity Broadcasting Network (Santa Ana, California), television program.

meanings, “a distinguishing mark, anner, remembrance, miraculous sign, omen, warning, token, ensign, standard, miracle, proof.”

Comments – While mankind ruled over the earth, God ruled over the Heavens. The Scriptures teach us that all of the heavenly bodies, the sun, the moon, the planets and the stars are in the heavens for a purpose, one of which was to serve as signs to mankind. We can find this illustrated in the Scriptures. Examples of heavenly signs found in the Scriptures:

Isaiah 7:10-11, “Moreover the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above.”

Matthew 2:2, “Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

Matthew 24:30, “And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”

Luke 21:11, “And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.”

Acts 2:19-20, “And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:”

This quote is from:

Joel 2:31, “The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.”

Revelation 8:10-11, “And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.”

Revelation 12:1-3, “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.”

The word “star” is also used figuratively of the Lord Jesus Christ:

Numbers 24:17, “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.”

Revelation 2:28, “And I will give him the morning star.”

Revelation 22:16, “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.”

“for signs” – *The Book of Jubilees* says that God sent down angels from heaven, called “watchers,” to teach the children of men the ways of righteousness. It goes on to say that these angels taught men to read the signs in the heavens, which implies the ancient “Zodiac.”

“Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth. And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.” (*The Book of Jubilees* 4.15-18)

“In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it;” (*The Book of Jubilees* 8.1-4)

Thus, the heavenly bodies are to be used as message bearers. We do find that the Scriptures support the ancient belief that certain stars formed into constellations (Is 13:10).

Isaiah 13:10, “For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.”

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

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

1:16 *Comments* - The sun, moon and stars were created after the earth was created. The poetic passage in Job 38:4-7 seems to imply that the stars sang as the earth was made. However, within this context of these verses the word “morning stars” most likely refers to angels, because it is set in apposition to the phrase “sons of God.”

Job 38:4-7, “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?”

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

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

1:19 *Comments* – The sun rules over the day in the sense that it is the most dominating force in nature. All life proceeds from sunlight. The plant kingdom uses sunlight to grow and reproduce; and the animal kingdom consumes plants to grow and reproduce. The sun is the single most dominate factor in determining the flow of nature during the day. The moon is the most dominating force affecting the natural world at night. It determines nocturnal animal behavior, and moves the tides of the oceans.

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

1:19 *Comments* – God ends the fourth day having fulfilled His purposes and plan for that day. God is at work in each of our lives, helping us fulfill daily plans. In other words, we are given a daily destiny to fulfill, upon which we should focus, so that we do not become anxious about tomorrow (Matt 6:34).

Matthew 6:34, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

1:20-23 **The Fifth Day of Creation** – Genesis 1:20-23 gives us the account of the fifth day of Creation. On the fifth day of creation God made the great creatures of the sea, the fish and the birds of the air.

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

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

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

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

1:23 *Comments* – God ends the fifth day having fulfilled His purposes and plan for that day. God is at work in each of our lives, helping us fulfill daily plans. In other words, we are given a daily destiny to fulfill, upon which we should focus, so that we do not become anxious about tomorrow (Matt 6:34).

Matthew 6:34, “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.”

1:24-31 **The Sixth Day of Creation** – Genesis 1:24-31 gives us the account of the sixth day of Creation. On the sixth day of Creation, God created the land animals and He created man. Note that He did not create woman at this time, because His purpose was to create a man in His own image and after His likeness.

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

1:24 *Comments* - How did earth bring forth life? God made life, including man, from the dust of the ground. See:

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

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

1:26-30 **The Creation of Man** – Genesis 1:26-30 records the creation of mankind.

The Uniqueness of Man’s Creation - Man was the only part of creation in the book of Genesis that God did not say, “Let there be...,” and speak into existence. Instead, He shaped and moulded man from the clay of the earth into His own image and breathed into him the breath of life, a unique event in the Story of Creation.

God Gives Man Dominion Over the Earth – In Genesis 1:26-30 we have the first divine commission that God gives to mankind. In this passage of Scripture God handed over to man the power to rule over the planet earth by giving him dominion. God’s creation on earth was designed to serve mankind in their pursuit of serving God. He gave man the plant life, the animal life, and the mineral wealth on this earth in order for each of us to prosper in His plan for our lives. However, man yielded this dominion to demonic influence as a result of the Fall in the Garden of Eden. When Jesus Christ conquered death, hell, and the grave, He legally took back this dominion because He too was a man. Jesus then handed this dominion back over to His Church again in the Great Commission when He said, “All power is given unto me in heaven and in earth. Go ye therefore...” (Matt 28:18-20)

Man’s Dominion Was Not to Rule Over One Another - It is important to note that God did not give man dominion over one another. This form of man’s dominion and abuse and dictatorship over others is a result of the corruption of the earth under the influence of Satan, who is called the “god of this world” (2 Cor 4:4, and Eph 2:2), and those people who are oppressing others are simply imitating their master, who is Satan.

Man’s Dominion Was Limited to the Earth, and Did not Extend to the Heavens - Note also that man’s dominion and authority was limited to the planet earth. This is confirmed in Psalms 115:16, which tells us that God rules over the heavens, but He has given the earth unto the children of men.

Psalms 115:16, “The heaven, even the heavens, are the LORD’S: but the earth hath he given to the children of men.”

At this time in God’s plan, man has not been given dominion over the heavenly bodies. Today, man has struggled to inhabit and to have dominion over other heavenly bodies. The United States has landed on the moon and planted a flag in its soil; but in the six thousand years of man’s life on earth, he has yet to live and take dominion of heavenly bodies because this is not God’s plan in this age; for man’s domain has been limited to planet earth and he is bound with this realm of space.

Man has tried to find out how to break through the realm of time and travel to the past and future. Albert Einstein's theory of relativity gave us important insight into the relationship between time and space.⁴⁴ Again, man has failed to break out of the realm of time.

The Extent of God's Commandment was to Take Dominion Over the Earth - God had commanded the plant kingdom to bear seed after its kind and began to do so in order to serve mankind. (1:11). God commanded the animal kingdom to be fruitful and multiply and began to do so (1:22, 24) in order to serve mankind. However, to man God gave a higher order. He was not only commanded to be fruitful and multiply, but to also take authority and dominion over the plant and animal kingdoms as well as the natural resources of the earth (1:26-28). This commandment remains a "standing order" today for us to obey. Thus, the part of God's creation that was given to man became subject to man, which was the planet earth. It is important to note that God's commandment to man in Genesis 1:26-28 was more extensive than just tending to the animal and plant kingdom, for he was given authority over the entire earth, which included its mineral wealth and natural resources. The earth was designed to serve mankind and life on earth would obey man as it recognizes the Creator's authority within man. Man could command animals and plants and they would obey him. Man could use its minerals and resources to benefit him and serve his needs.

The way that God planned for man to be able to take dominion was to be fruitful and multiply seeds of righteousness, or godly children. This implies not only having children, but being able to train them up to fulfill God's destiny in each one of their lives. Each person would find his or her calling on the earth and take dominion over that part. As this person exercised dominion over that part of the earth, God's blessings would come upon it. Thus, man would subdue the earth in righteousness. God created Adam and placed him on earth as His seed (1:27). He then gave mankind the principle of seedtime and harvest by telling them to be fruitful and multiplying (1:28). Finally, God gives man seed to sow and tells him to eat the fruit of his harvest, but not the seed (1:29). Had Adam eaten the seed, he would have no harvest.

Unfortunately, because of the Fall in the Garden of Eden, even the animal kingdom fell out of God's divine order; for the beasts began to devour one another just as mankind has tried to destroy one another since the Fall. Thus, everything that God has placed under man's dominion was affected by the Fall.

It is important to understand that every commandment given by God to mankind, which includes the Mosaic Law, the rest of the Old Testament, as well as the writings of the New Testament, were designed to guide mankind into the fulfillment of this first commandment, which was to be fruitful, multiply and take dominion over the entire earth. God created certain divine laws to govern the planet earth and His commandments were intended to help mankind follow these divine laws in fulfilling each of their destinies. The Church will fulfill this same commandment when it fulfills Jesus' prophecy that the Gospel will be preached to all nations, and then the end will come (Matt 24:14).

Matthew 24:14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The Principle of Sowing and Reaping - The principle of sowing and reaping was the means by which mankind was ordained to fulfill His commandment to take dominion over the earth. Because of this God immediately placed man in the Garden to till the earth and sow seeds in the natural. In doing so he was to learn the divine principle of sowing and reaping. When man encountered his first need, which was for a helpmate, God did not immediately

⁴⁴Albert Einstein, et al., *The Principle of Relativity*, trans. M. N. Saha and S. N. Bose (Calcutta, India: University of Calcutta, 1920).

provide him with a wife. God first told Adam to take care of His need, which was to name the animals. When Adam took care of God's need, then God took care of Adam's need by making a woman from his rib. This followed the divine principle of sowing and reaping.

The woman's role in taking dominion over the earth was not in tilling the soil, but in bearing children. We then see how man was working the land while woman was tending to children. This was God's original divine order and plan for mankind to prosper and fulfill their destinies. This is reflected in the way in which God judged Adam and Eve in the Fall. The woman had her pain and sorrow increased in the area of childbearing while the man had his sorrow and pain increased in tilling the earth. God added travail and sorrow to each of their earthly journeys so that they would learn to turn to Him for their daily peace and rest. Revelation 21:4 mentions how God will one day remove us from this curse of death, sorrow, crying and travail.

Revelation 21:4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Bearing Fruit - John 15:16 tells us that we have been called to bear fruit for the kingdom of God. If we go back to the beginnings, before the Fall of man, we find this same commandment given to mankind. In Genesis 1:28 God commanded man to be fruitful and to multiply. When we follow this plan for our lives, we begin to do those things that are pleasing in His sight and are in a position to ask whatever we want and we will receive from Him (1 John 3:22). Thus, the promise in John 15:16 that whatsoever we ask the Father in Jesus' name will be given to us is only from fruit-bearers. Thus we are able to fulfill our individual destinies. Such promises as are found in this verse are not for the carnal-minded.

John 15:16, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you."

1 John 3:22, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

God Creates the Institution of Marriage – The story of the creation of man in the Creation Story provides us with an amazing insight into the institution of marriage. Genesis 1:26-30 gives us God's command to Adam and Eve, even though the creation of Eve is given later in the next chapter, because without Eve, Adam could not have multiplied. This passage of Scripture shows us a sequence of events in His divine plan for marriage. He places mankind as the highest order of all of creation, being created in the very image of God Himself (1:26). He then makes them as male and female, which becomes the foundational design for a marriage (1:27). God then gives the man and the woman a plan and purpose for their marriage. They are to fill the earth with righteous offspring (1:28). This commandment will become the original purpose and intent for all of man's endeavours in this life. Under the new covenant, the Great Commission of Matthew 28:28-30 is embedded within this original commandment at the time of Creation, in that the Church is given the task of taking the Gospel to the nations and discipling them out of corruption and sin and into a life of righteousness and integrity. After creating the institution of marriage and given mankind the overall plan, God then gives mankind the necessary provision, or resources, to fulfill this command. He gives them the plant and animal life upon the earth so that they can use life's reproductive characteristics to bring them prosperity (1:20-30). Embedded within this provision is the law of seedtime and harvest. God gave Adam and Eve some of every type of plant and animal life upon the earth, but it was their job to tend the Garden so that they could reap the harvest. They were to partake of a portion of each harvest to meet their needs,

then sow the remaining plant seeds into the ground, and the remaining animals into the breeding flocks so that their prosperity was unending.

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

1:26 “And God said, Let us make man in our image, after our likeness” – *Comments* - After having designed and created all other plants and animals with a unique shape within His creation, God now creates man after His own image and likeness.

Word Study on “image” - *Strong* says the Hebrew word “image” “tselem” (צֶלֶם) (S 6754) means, “a phantom, i.e. (fig.) illusion, resemblance; hence a representative figure.” The *Enhance Strong* says it comes from an unused primitive root verb that means, “to shade.” It is used 17 times in the Old Testament, being translated in the *KJV* as “image 16, vain shew 1.”

Word Study on “likeness” - *Strong* says the Hebrew word “likeness” “dmuwth” (דְּמוּת) (S 1823) means, “resemblance.” The *Enhance Strong* says it comes from the primitive root (הִמְיָה) (S 1819), which means, “to compare; by implication to resemble, liken consider.” It is used 25 times in the Old Testament. In the *KJV*, it is translated, “likeness 19, similitude 2, like 2, manner 1, fashion 1.”

Comments - Just as man was created in God's image, man will beget children in his own image and likeness. Note Genesis 5:3, “And Adam lived an hundred and thirty years, and beget a son in his own likeness, after his image; and called his name Seth.”

Redemptive Message - Man is going to fall into sin in the third chapter of Genesis. He will then lose the image of God's glory. However, God's original plan for mankind will never change. In the new creation of man during the church age, man is recreated in the image of God in his inner man.

Ephesians 4:24, “And that ye put on the new man, which after God is created in righteousness and true holiness.”

Colossians 3:10, “And have put on the new man, which is renewed in knowledge after the image of him that created him:”

In the fullness of time in God's redemptive plan for mankind and His creation, man will take on his glorified body again and be restored to the creature that God intended him to be in the Garden of Eden. Note 1 Corinthians 15:49, “And as we have borne the image of the earthy, we shall also bear the image of the heavenly.”

Scripture References - Note other Scriptures showing that God created man:

Job 33:4, “The Spirit of God hath made me, and the breath of the Almighty hath given me life.”

Job 35:10, “But none saith, Where is God my maker, who giveth songs in the night;”

Colossians 1:16, “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:”

1:26 “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” - *Comments* - God was the owner, the overlord, over the earth, but man became the landlord. In this granting of authority to man, God gave him as much right to fail as to succeed.

Once God establishes laws, they do not change or go away, even after man’s fall. God's plan for mankind is to reestablish him as the landlord, or ruler, over His creation, ruling and reigning as kings and priests unto God. God will restore His creation to its intended purpose and plan, where man again has dominion (Rev 5:10).

Revelation 5:10, “And hast made us unto our God kings and priests: and we shall reign on the earth.”

1:26 *Comments* - The fact that man was created in the likeness of God was a reflection of his divine duties. For example, a horse is shaped to run, an ox is designed to plow, a donkey and camel are designed to carry heavy loads, a fish was shaped to swim, and a bird is created to fly. Some birds are shaped with long beaks so that they can reach nectar deep within certain flowers. In other words, God created each animal for a particular duty and purpose in his overall design of creation. Man was created to be God’s representative here on earth, to watch over His creation and to care for it. Therefore, man was created in the image of God, as an illusion of God, since he was to walk in God’s authority here on earth. We read in Roman 8:29 that man was predestined to be conformed unto the image of His Son Jesus Christ. He was designed by God to be a “creator” on this earth.

Romans 8:29, “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”

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

1:27 *Comments* - Genesis 1:27 is referred to in Matthew 19:4 and Mark 10:6.

Matthew 19:4, “And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,”

Mark 10:6, “But from the beginning of the creation God made them male and female.”

From the fact that we have been made in the image of God, we can understand why God said:

1. Men should not cover their head –

1 Corinthians 11:7, “For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.”

2. Man should not have long hair –

1 Corinthians 11:14, “Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?”

3. Not to defile your bodies –

1 Corinthians 3:17, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

4. Do not make any cuts in your flesh. Many primitive tribes still practice this -
Leviticus 19:28, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD."

5. Do not make any marks upon you -

Leviticus 19:28, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD."

6. Do not cut the corners of your head and beard -

Leviticus 19:27, "Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard."

7. Do not murder (Genesis 9:6) because God created man for His glory (Isaiah 43:7). This also is our reason to understand the list of God's commandments above.

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

Isaiah 43:7, "Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him."

8. Not to curse other men -

James 3:9, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God."

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

1:28 "And God blessed them" - *Comments* - We must picture God's creation as being perfect up to now. Adam will be placed in the Garden of Eden with eternal life, with no sickness and no problems to face. Kenneth Copeland asks the question, "Why did Adam even needed such a blessing?"⁴⁵ He goes on to explain that as perfect as the Garden of Eden was, it did not encompass the entire earth. Thus, the blessing was invoked upon Adam as a way of empowering him to fulfill God's commandment to be fruitful and multiply across the earth. In other words, he was to finish what God has started. Man was to now bring God's blessing upon the entire face of the earth by taking dominion over the entire earth.

We see an example of the divine blessing being active in the lives of the patriarchs. Everywhere Abraham, Isaac and Jacob lived, the blessing of God settled upon that piece of ground. They were descendants of and partakers of this Adamic blessing. Copeland explains that this blessing passed from Adam to Abraham, from Abraham to Jesus, and from Jesus to us, the Church. He goes on to explain that this Blessing does not automatically operate in our lives just because we are saved. We must mix faith with it and pronounce this blessing in our lives, in every area of our lives. We must decree what God's Word says about us is true in order to walk in this divine blessing just as God decreed this blessing upon Abraham. It is this type of faith that Abraham learned to walk in. He serves as our example of how to

⁴⁵Kenneth Copeland, "Taking Back the Garden of God," *Believer's Voice of Victory*, February 2007, 4-7.

walk in God's blessings for our entire lives through faith and obedience. Jesus Christ became our prime example of walking in God's blessing. He walked like Adam was ordained to walk, in perfect peace, wisdom, health and prosperity.

1:28 **"and God said unto them"** – *Comments* - The question must be asked, "How did God bless Adam and Eve in Genesis 1:28?" The answer comes in the next phrase, "And God said unto them..." In other words, God spoke this blessing into existence as He spoke it over them.

1:28 **"Be fruitful, and multiply, and replenish the earth, and subdue it"** – *Word Study on "replenish"* - *Strong* says the Hebrew word "replenish" "maw-lay" (מָלַא) (S 4390) is a primitive root word that means, "to fill, be full." The meaning "fill" is shown in some modern English translations (*RSV*). However, some have taken the English word "replenish" to suggest that there was a previous bio-system that existed on the earth which God destroyed before the Creation Story, so that the story of Creation is a "replenishing" of the earth with new forms of life to replace the old bio-system. However, this concept is not supported within the Hebrew text itself.

RSV, "And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

Comments – God could have created many men and women and filled the earth Himself, without giving this task to Adam and Eve. Instead, He created one man and one woman to accomplish this great task, and in doing so, God gave mankind a part of His power to create life. Man and woman can now create a new life after their own image. One reason God gave mankind a portion of His creative power is found in the joy that parents experience in childbirth and in raising children. If God created a world full of adults, the joy of having children would have never been experienced. A father and mother would never know these joys, nor understand the fact that God loves us as much as we love our children. Child rearing serves to teach parents that God has the same great love for us, His children. God also takes great delight in creating our children and watching them grow into adulthood as much as we delight in them.

Comments – The original purpose and intent of filling the earth was so that righteousness will spread across the earth as godly men and women raised their children. Unfortunately, after the fall the earth was soon filled with violence (Gen 6:11) rather than righteousness.

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

1:28 *Comments* – *The Order of Dominion* - Genesis 1:28 gives us the order in which mankind is to dominate the earth. They are first to bear children, which will cause them to multiply. They will be able to fill the earth. When they populate the earth, they are able to subdue it and thus take dominion. The word "dominion" simply means the exercising of one's authority, which comes when something or someone is put under subjection.

1:28 *Comments* – *The Institution of Marriage* - Genesis 1:28 reveals that one purpose of the institution of marriage is for procreation, and particularly to reproduce children of righteousness. A second purpose will be for the enjoyment of sex, as taught in the Song of Solomon. A third purpose is to maintain intimacy and unity between the husband and wife (1 Cor 7:2, 5, Gen 2:24; 24:67).

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

1:29 *Comments* - In Genesis 1:29 we see the principles of seed-faith revealed. God gave to man dominion over the plant kingdom, which kingdom operated on the principles of seed-faith. Man could now produce his harvest of food using the principles of sowing and reaping. God was teaching man that this principle of seed-faith was to operate in every area of his life.

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

1:30 *Comments* - The original design of the animal kingdom was for them to eat plant life to survive. It was not God's plan for animals to be carnivorous and eat one another. We see in the book of Isaiah how the lion will one day in the new heavens and new earth return to this order and eat straw like the ox (Is 11:7; 65:25).

Isaiah 11:7, "And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox."

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

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

1:31 **"And God saw every thing that he had made, and, behold, it was very good"** - *Comments* - Six times God has looked at His creation and noted that it was good (1:4, 10, 12, 18, 21, 25). In Genesis 1:31 God says that His creation was "very good." This statement signifies God's view of His creation collectively, with mankind as the highest order, pleased Him.

1:31 **"And the evening and the morning were the sixth day"** - *Comments* - God ends the sixth day having fulfilled His purposes and plan for that day. God is at work in each of our lives, helping us fulfill daily plans. In other words, we are given a daily destiny to fulfill, upon which we should focus, so that we do not become anxious about tomorrow (Matt 6:34).

Matthew 6:34, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Chapter 2

2:1-3 *Comments - The Seventh Day* - Genesis 2:1-4 describes how God finished His creation in six days and rested on the seventh day. He ceased from His own works in order to enter into rest. One purpose of this rest was to allow His principles of faith that were made a part of the fabric of His creation to take effect and operate in His creation, particularly in mankind. We read in Hebrews 4:10 that we, too, enter into rest when we cease from our own works and serve the Lord.

Hebrews 4:10, "For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

The number seven will play an important role throughout the Scriptures as God uses it to bring to pass His divine plan and purpose of creation and redemption for mankind. It will appear in Genesis, in the Law of Moses, all the way until it plays a vital role in the book of Revelation. In the Law of Moses, the Sabbath was the day of rest for man. The seventh year

was the Sabbath year where the land rested. The seventh Sabbath year was the year of Jubilee, when everything was to be restored to the rightful owner. The millennial thousand-year reign will be a rest from the evils of Satan, which is the seventh millennial since man was created.

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

2:1 *Word Study on “were finished”* - Strong says the Hebrew word “were finished” (הָלְאָה) (S 3615) is a primitive root and means, “to end, whether intransitive (to cease, be finished, perish) or transitive (to complete, prepare, consume).”

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

2:2 *Word Study on “rested”* - Strong says the Hebrew word “rested” (שָׁבַט) (S 7673) is primitive root means, “to repose, i.e. desist (from exertion).” The *Enhanced Strong* says it is used 71 times in the Old Testament, being translated in the *KJV* as, “cease 47, rest 11, away 3, fail 2, celebrate 1, misc 7.”

Comments - Why did God rest on the Sabbath, since He was Almighty and needed no physical rest? I believe that He stopped and rested in order to see His Glory, the glory of His handiwork.

While teaching on the Creation story, I asked my little 5-year old daughter what God did on the seventh day. She quickly said, “He went to sleep.” (October 27, 2003) Well, not exactly. He simply ended the work required to fulfill His office and plan. When I finish building something, I do not go to sleep. Rather, I stand back and admire the work of my hands. I enjoy watching something word that I put together. In the same way, God has stepped back in order to enjoy His creation.

2:2 *Old Testament Quotes in the New Testament* - Genesis 2:2 is quoted in Hebrews 4:4.

Hebrews 4:4, “For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.”

2:2 *Scripture References* - Note a similar verse:

Exodus 20:11, “For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”

Note other verses on creation:

Nehemiah 9:6, “Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.”

Psalms 33:6, “By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.”

Psalms 102:25, “Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.”

Isaiah 45:12, "I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded."

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

2:4 to 50:26 Ten Genealogies (Calling) - *The Genealogies of Righteous Men and their Destinies (To Be Fruitful and Multiply)* - The list of ten genealogies found within the book of Genesis is structured in a way that traces the seed of righteousness from Adam to Noah to Shem to Abraham to Isaac and to Jacob and the seventy souls that followed him down into Egypt. The book of Genesis closes with the story of the preservation of these seventy souls, leading us into the book of Exodus where we see the creation of the nation of Israel while in Egyptian bondage, which nation of righteousness will be used in God's plan of redemption to be a witness to all nations on earth. Thus, we see how Genesis concludes with the origin of the nation of Israel while its first eleven chapters reveal that the God of Israel is in fact that God of all creation.

The genealogies in Genesis of these six righteous men are the emphasis in this first book of the Old Testament, with each of their narrative stories opening with a divine commission from God. The underlying theme of the Holy Scriptures is God's plan of redemption for mankind. Thus, the book of Genesis places emphasis upon these men of righteousness because of the role that they play in this divine plan as they fulfilled their divine commissions. This explains why the genealogies of Ishmael (Gen 25:12-18) and of Esau (Gen 36:1-46) are relatively brief, because God does not discuss the destinies of these two men in the book of Genesis. These two men were not men of righteousness, for they missed their destinies because of sin. Ishmael persecuted Isaac and Esau sold his birthright. However, it helps us to understand that God has blessed Ishmael and Esau because of Abraham although the seed of the Messiah and our redemption does not pass through their lineage. There were six righteous men who did fulfill their destinies in order to preserve a righteous seed so that God could create a righteous nation from their loins.

There is much more history and events that took place surrounding these individuals emphasized in the book of Genesis, which can be found in other ancient Jewish writings, such as *The Book of Jasher* and *The Book of Jubilees*. However, the Holy Scriptures and the book of Genesis focus upon the particular events that shaped God's plan of righteousness. Thus, it was unnecessary to include many of these historical events that were irrelevant to God's plan of redemption.

In addition, if we see that the ten genealogies contained within the book of Genesis show to us the seed of righteousness that God has preserved in order to fulfill His promise that the "seed of woman" would bruise the serpent's head in Genesis 3:15, then we must understand that each of these men of righteousness had a particular destiny and purpose for their lives. We can find within each of these genealogies the destiny of each of these men of God, for each one of them fulfilled their destiny. These individual destinies are mentioned at the beginning of each of their genealogies.

It is important for us to search these passages of Scripture and learn how each of these men fulfilled their destiny in order that we can better understand that God has a destiny and a purpose for each of His children as He continues to work out His divine plan of redemption among the children of men. This means that He has a destiny for you and me. Thus, these stories will show us how other men fulfilled their destinies and help us learn how to fulfill our destiny.

We can even examine the meanings of each of their names in order to determine their destiny, which was determined for them from a child. Adam's name means "ruddy, i.e. a

human being” (*Strong*), for it was his destiny to begin the human race. Noah’s name means, “rest” (*Strong*). His destiny was to build the ark and save a remnant of mankind so that God could restore peace and rest to the fallen human race. God changed Abram’s name to Abraham because his destiny was to live in the land of Canaan and believe God for a son of promise so that his seed would become fruitful and multiply and take dominion over the earth. Isaac’s name means, “laughter” (*Strong*) because he was the child of promise. His destiny was to father two nations, believing that the elder would serve the younger. Isaac overcame the obstacles that hindered the possession of the land, such as barrenness and the threat of his enemies in order to father two nations, Israel and Esau. Jacob’s name was changed to Israel, which means “he will rule as God” (*Strong*), because of his ability to prevail over his brother Esau and receive his father’s blessings, and because he prevailed over the angel in order to preserve his posterity, which was the procreation of twelve sons who later multiplied into the twelve tribes of Israel. Thus, his ability to prevail against all odds and father twelve righteous seeds earned him his name as one who prevailed with God’s plan of being fruitful and multiplying seeds of righteousness.

In order for God’s plan to be fulfilled in each of the lives of these patriarchs, they were commanded to be fruitful and multiply. It was God’s plan that the fruit of each man was to be a godly seed, a seed of righteousness. It was because of the Fall that unrighteous seed was produced. This ungodly offspring was not then nor is it today God’s plan for mankind.

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| 1. The Generation of the Heavens and the Earth | 2:4 to 4:26 |
| a. The Creation of Man | 2:4-25 |
| b. The Fall | 3:1-24 |
| c. Cain and Abel | 4:1-26 |
| 2. The Generation of Adam | 5:1 to 6:8 |
| 3. The Generation of Noah | 6:9 to 9:29 |
| 4. The Generation of the Sons of Noah | 10:1 to 11:9 |
| 5. The Generation of Shem | 11:10-26 |
| 6. The Generation of Terah (& Abraham) | 11:27 to 25:11 |
| 7. The Generation Ishmael | 25:12-18 |
| 8. The Generation of Isaac | 25:19 to 35:29 |
| 9. The Generation of Esau | 36:1-46 |
| 10. The Generation of Jacob | 37:1 to 50:26 |

2:4 to 4:26 **The Genealogy of the Heavens and the Earth** – The first genealogy of the book of Genesis after its introduction is called “The Generations of the Heavens and the Earth” (2:4 to 4:26). In this passage, the Scriptures record the account of the creation of man (2:4-25), his fall (3:1-24), and the immediate progression of human depravity (4:1-26). While the divine commission of the Story of Creation is God’s charge for man as well as the plant and animal kingdoms to be fruitful and multiply (Gen 1:26-28), the divine charge for man in the Genealogy of the Heavens and the Earth (2:4 to 4:26) is to tend the Garden and name the animal, which is how mankind was to begin taking dominion over the plant and animal life in fulfillment of his divine commission. Thus, the plants and animals would work in harmony with mankind as it multiplied across the earth. Thus, the title “Genealogy of the Heavens and the Earth” shows us the original harmony of all of creation that existed prior to the Fall, and their subjection to vanity afterwards. The Heavens are included because they were to serve mankind as well, serving as light and as signs and seasons for mankind, and the Scriptures tell us that all of creation was subjected to vanity (Rom 8:20), which included the heavens as well as the earth.

Romans 8:20, “For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,”

2:4-25

The Divine Commission of Adam and Eve – The passage in Genesis 2:4-25 emphasizes the divine commission of Adam and Eve in their respective roles, which are to take dominion over the earth. After the Scriptures tells us about the creation of the world in chapter one, it then focuses upon the creation of man and his role in God’s creation. This is because man was the highest order in God’s creation and it is through man that His creation will be able to fulfill its purpose. Since the theme of Scriptures is the redemption of mankind, it quickly focuses upon the issues surrounding man’s fall and ultimate redemption, for He will redeem His creation through mankind because of the Fall of Adam and Eve.

Thus, after the Scriptures open with the story of God’s creation (Gen 1:1 to 2:3), we then read a second but more detailed account of the creation of man (2:4-25). Although Genesis 1:26-28 mentioned the creation of man and woman on the sixth day of creation, then why are we given a second, more detailed, account of the creation of man and woman in chapter two; perhaps because this sets the stage for the genealogy of Adam, which takes us on a journey towards the fulfillment of the genealogy of Jesus Christ and His work of redemption on Calvary? Therefore, the book of Genesis will continue to narrow its stories down to the people Israel as His chosen people to carry out His plan of redemption for mankind. The New Testament will narrow God’s focus to the Church of Jesus Christ. We then we find the nation of Israel being brought back into focus in Romans 9-11 and the book of Revelation, which shows us that God will use this plan to bring redemption and restoration back to His entire creation. Thus, the Scriptures have taken us full circle in God’s plan of redemption, for mankind first, then for His entire creation.

In Genesis 2:4-25 God called Adam to begin taking dominion over the earth. He was charged to dominion over the plant kingdom by tending the Garden of Eden (2:15), and he was charged to take dominion over the animal kingdom by naming each one of them as he determined their respective roles in serving mankind. Thus, Adam began to fulfill his divine calling.

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

2:4

Word Study on “generations” – *BDB* says the Hebrew word “generations” “to-led-aw” (תּוֹלְדוֹת) (S 8435) means, “descendants, results, proceedings, generations, genealogies.” The *Enhanced Strong* says this word is used 39 times in the Old Testament, being translated in the *KJV* as “generations 38, birth 1.” *Strong* says this word comes from the primitive root (לָדָה) or (הֵלֵךְ) (S 3205), which means, “to bear, bring forth, beget, gender, travail.”

Comments - The Hebrew word that is translated “generations” is used thirteen times in the book of Genesis, which verses are listed below. This word is contained in key verses that serve to identify the major divisions of this book. In other words, these key verses will distinguish the divisions of the scenes in the narrative material of the book of Genesis.

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

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

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

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

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

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

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

Genesis 25:12, “Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.”

Genesis 25:13, “And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,”

Genesis 25:19, And these are the generations of Isaac, Abraham's son: Abraham begat Isaac.”

Genesis 36:1, “Now these are the generations of Esau, who is Edom.”

Genesis 36:9, “And these are the generations of Esau the father of the Edomites in mount Seir.”

Genesis 37:2, “These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.”

2:4 *Word Study on “YHWH”* – Genesis 2:4 contains the first use of the Hebrew word “YHWH” (יהוה) (S 3068) in the Holy Scriptures. The Jews considered this name too holy to pronounce, so they changed its vowel sounds and pronounced it “Jehovah.” The second chapter of Genesis reveals that the creator of the heavens and earth is in fact YHWH, which is His name. *Strong* says this name literally means, “the self-existing one,” which reveals that He has no beginning or end.

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

2:5 *Word Study on “before”* - *Strong* says the Hebrew word “before” “terem” (טרם) (S 2962) is used as an adverb and means, “not yet,” or “before.” The *Enhance Strong* says it is used at least 57 times in the Old Testament, being translated in the *KJV* as “before, ere, not yet, neither.”

Comments - The *ASV* gives a better translation of Genesis 2:5 when rendering the adverb (טרם) as “not yet.”

“And no plant of the field was yet in the earth, and no herb of the field had yet sprung up; for Jehovah God had not caused it to rain upon the earth: and there was not a man to till the ground.”

Many modern translations also prefer the translation “not yet.”

NIV, "...no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up; the Lord God had not sent rain on the earth and there was no man to work the ground."

RSV, "when no plant of the field was yet in the earth and no herb of the field had yet sprung up--for the LORD God had not caused it to rain upon the earth, and there was no man to till the ground."

YLT, "no shrub of the field is yet in the earth, and no herb of the field yet sprouteth, for Jehovah God hath not rained upon the earth, and a man there is not to serve the ground."

These modern translations explain the reason for the earth not having plants and herbs of the field yet growing across the face of the earth, because there was as yet no rain. This type of rain would not come until the time of Noah after the flood. Until then, the next verse (2:6) explains how God caused a mist of water vapour to come up from the earth and water the surface of the ground. We read of the barrenness of the earth outside of the Garden of Eden in the first book of Adam and Eve. Genesis 2:5 seems to support this extrabiblical description of the ancient world immediately after the Fall.

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

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

2:7 "And the LORD God formed man of the dust of the ground" - *Comments* - Jesse Duplantis comments on Genesis 2:7 by saying that Adam's physical body was not created; rather, it was formed out of the dust of the ground. It was his spirit that was created by God at the time that He breathed into Adam's nostrils the breath of life.⁴⁶

2:7 "and breathed into his nostrils the breath of life" - *Comments* - The creation of man was different than that of all other creatures. At his creation man became a spirit being as God breathed into the "breath," or "spirit," of life. All other creatures have a body and a soul. Man alone was triune, as was God, being created as a spirit, soul and body. Therefore, man will live eternally, but I do not think this is the case with animals. However, we do have verses that tell us about animals have the "breath of life," which may be a reference to a spirit (Gen 7:15, 22).

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

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

2:7 "and man became a living soul" - *Comments* - Andrew Wommack notes that before the "breath of life," which refers to the spirit of man, was imparted into Adam, his physical body had no life (James 2:26).⁴⁷

James 2:26, "For as the body without the spirit is dead, so faith without works is dead also."

⁴⁶Jesse Duplantis, *Jesse Duplantis* (New Orleans: Louisiana), on Trinity Broadcasting Network (Santa Ana, California, 2008), television program.

⁴⁷Andrew Wommack, *Spirit, Soul & Body* (Colorado Springs, Colorado: Andrew Wommack Ministries, Inc, 2005), 11-12.

2:7 **Comments** - When a person dies, the opposite of that described in Genesis 2:7 happens; his spirit departs from his physical body and returns to God (Eccl 12:7).

Ecclesiastes 12:7, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

2:7 **Old Testament Quotes in the New Testament** - The phrase "and man became a living soul" Genesis 2:7 is quoted in 1 Corinthians 15:45.

1 Corinthians 15:45, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit."

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

2:8 **"And the LORD God planted a garden eastward in Eden" - Word Study on "garden"** - Strong says the Hebrew word "garden" "gan" (גַּן) (S 1588) means, "a garden." BDB adds the additional meaning, "an enclosure."

Word Study on "Eden" - Strong says the Hebrew word "Eden" "eden" (עֵדֶן) (S 5731) means, "delight, pleasure." It occurs 17 times in the Old Testament, being used only as a proper name. It refers to the Garden of Eden on 11 occasions and it refers to individuals, one being a Gershonite Levite, the son of Joah who lived in the days of King Hezekiah of Judah, on 6 occasions (2 Ch 29:12; 31:15). Strong says this Hebrew word comes from the primitive root (עָדַן) (S 5727), which means, "to be soft, or pleasant." There are three other occasions in which the similar word "Eden" (עֵדֶן) (S 5729) is used in reference to a place conquered by Assyria; probably located in the northwest of Mesopotamia.

Comments - It is interesting to note the fact that God "planted" a garden in Eden. Up until this time He had spoken various aspects of His creation into existence. In the creation story of Genesis 1:1 to 2:3 the Lord spoke and created the Heavens and the Earth. In the second story that records the creation of Adam and Eve, the text says that "God formed" (2:7), "God planted" (2:8), and "God made to grow" (2:9). How did God form man, plant a garden and make the trees grow? We know that He first created all things by His Word, as mentioned in 2 Peter 3:5-7, which explains how by His Word God creates all things, sustains all things, and will one day destroy this present heavens and earth. However, God now took the clay that makes up the earth and "formed" man. He then took the seed from the trees He had made and "planted" a garden, "sowing" seed in the ground to cause a garden to come forth. The reason God "planted a garden" rather than "speaking" a garden into existence is because He instituted the principle of seed-time and harvest upon the earth in Genesis 1:28-30, so the earth was under the dominion of that law. The earth held the seed in its warm, moist soil; the water germinated the seed; and the sun caused the seedings to grow. Therefore, God now operated in men's lives and in nature by this law. Where did God get this seed to sow? Perhaps it came from the plants that were made on the third day of creation.

2 Peter 3:5-7, "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

2:8 **"and there he put the man whom he had formed" - Comments** - God planted this garden by sowing. He then placed Adam in this garden to watch over this process of sowing and

reaping. God designed the Garden of Eden for a number of reasons. One purpose was to teach Adam the divine principles of sowing and reaping and how to appropriate them in his own life.

2:8 *Comments - The Garden of Eden (The Reason for Its Creation was to have Fellowship with Man)* - The reason that God made the Garden of Eden was so that He could have fellowship with man. The fact that it was located “eastward” implies that God dwelt in a physical location, just as we see that Melchizedek dwelt in Jerusalem (Gen 14:18-20). This place served somewhat as a sanctuary, or a holy place, where God was able to come and meet with Adam in the cool of the day. *The Book of Jubilees* 3.12 says that this garden was holier than all the places on the earth. This is why God had to drive man out of the Garden after the Fall, since no sin can dwell in His presence.

Genesis 14:18-20, “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

2:8 *Comments - The Garden of Eden (Lessons on Sowing and Reaping for Man)* - We must not overlook an important reason for God placing man in the Garden of Eden to tend it. The Scriptures tell us that the field is there to benefit all of us. For even the king is served by the harvest of the field (Eccl 5:9). By these labours of tending the earth the Lord was to teach mankind the principles of sowing and reaping. As they saw this principle manifested in the natural, they would be able to then apply this principle to the spiritual realm. Perhaps the most important divine law that man was to learn was the law of seedtime and harvest, of sowing and reaping.

Ecclesiastes 5:9, “Moreover the profit of the earth is for all: the king himself is served by the field.”

An additional insight into the fact that Adam tended the Garden is to note that Adam had a particular task or duty ordained by God before the Fall. If man had not fallen, we still would all be assigned duties. These duties would be subject to the law of sowing and reaping. Thus, we can be assured that in Heaven we will be assigned divine duties, which are also subjected to the law of sowing and reaping.

2:8 *Comments - The Garden of Eden (Its Location)* - Genesis 2:8 tells us that “the LORD God planted a garden eastward in Eden.” The whereabouts of this ancient Garden of Eden, as it is called, has always been a mystery. The Garden of Eden was located “eastward” in relation to what proximity? (1) Perhaps it was eastward of the homeland of writer of Genesis, which fits the location of the author Moses while in the wilderness. If Moses wrote the Pentateuch, this would put Eden to the east of the land of Palestine. We also know that during the time of the Patriarchs the land of the East was Babylonia and Mesopotamia, the region that is now modern Iraq. Or, (2) perhaps “eastward” is in proximity to the place where man was created. For example, *The Book of Jubilees* (3.33) tells us that God made man in the land of Elda before placing man in the Garden of Eden; and we know according to Genesis 4:16 that the land of Nod was located east of Eden.

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

George Wright tells us that “the Assyrian inscriptions idinu (Accadian, edin) means ‘plain’ and it is from this that the biblical word is probably derived.” Thus, its location would be on the well-watered plains somewhere in the vicinity of the Tigris and Euphrates Rivers. The

most likely place for Eden in which archeological evidence strongly supports, is in the Euphrates Valley near the area of Eridu, not far from the ancient city of Babylon. It is suggested that several thousand years ago, the Persian Gulf extended at least one hundred (100) miles upstream to the area of Eridu, and that deposits of river silt have moved the mouth of the Persian Gulf down to its present location. In fact, the ancient Babylonians called the Persian Gulf by the name “nar marratum”, meaning “the bitter river.” As further support, cuniform inscriptions found near Eridu testify to a garden being located in this area, called a “holy place”, where a sacred palm tree grew. This tree of life appears frequently upon these inscriptions with two guardian spirits standing on either side. One other additional support for the region around Babylon being the location of the ancient Garden of Eden is the fact that the greatest supplies of fossil fuels in the world have been discovered in this region of the Middle East. We know that such large quantities of fossil fuels originated from a vast source of plant material. Apparently, the city of Babylon, which has been characterized throughout Scriptures as the seat of Satan on earth, is found in the area of the Garden of Eden simply because Satan has tried to move in and control the world from the very site that God originally chose to make a holy place where He could commune with man.⁴⁸

2:8 *Comments - The Garden of Eden (Its Potential to Expand Across the Earth)* - When God made man and woman, His plan was for them to be fruitful and multiply and to cover the face of the earth. It is very possible that in like manner, God created the Garden of Eden as a place where all plants and animals were placed so that they would reproduce and go forth also to inhabit the earth. They would naturally follow the four rivers that went forth to water the four corners of the earth and eventually cover the earth. This is the way that the earth was re-inhabited after the Flood in the time of Noah. Thus, the Garden of Eden would have been served as a breeding ground for the plant and animal kingdoms to begin their procreation. This would mean that much of the earth in the early days of creation was completely uninhabited. This is the description given in the extrabiblical writing called *The First Book of Adam and Eve*.⁴⁹ When they were driven out of the Garden of Eden, they found the earth barren in comparison to the Garden.

2:9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

2:9 **“And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food” - Comments** - How did God make trees grow? He did it by His Word, as mentioned in 2 Peter 3:5-7, which explains how by His Word God creates all things, sustains all things, and will one day destroy this present heavens and earth.

2 Peter 3:5-7, “For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

2:9 **“the tree of life also in the midst of the garden, and the tree of knowledge of good and evil” - Comments** - God planted the two trees in the Garden of Eden called the tree of life

⁴⁸George Frederick Wright, “Eden,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

⁴⁹*The Books of Adam and Eve*, trans. Wells, in *The Apocrypha and Pseudepigrapha of the Old Testament in English With Introductions and Critical and Explanatory Notes to the Several Books*, vol. 2, ed. R. H. Charles, (Oxford: Clarendon Press, 1913), 123-154.

and the tree of knowledge of good and evil. This was so that man would have a choice of whether or not to serve Him. God created man with a free will. God wanted man to serve Him with his free will and not out of compulsion. In the Garden of Eden man had a choice to show his love and obedience to God.

2:9

Comments - Genesis 2:9 shows God's goodness as mentioned in James 1:17. God gave to man good things for him to enjoy.

James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Comments - The Four Rivers in the Garden of Eden – Genesis 2:10-14 describes four rivers pouring forth from the Garden of Eden. If we believe in continental drift and in the movement of tectonic plates, as scientific evidence and many Creationist Bible scholars support, we can easily imagine a time before the Flood when all of the continents were contained in one single mass of land. Perhaps these four rivers with their tributaries were designed to water this entire landmass. Thus, this passage in Genesis gives us a picture of four rivers going forth from the Garden of Eden to water the four corners of this land mass, or the north, south, east and west. The first river Pison served to water the whole land of Havilah. The second river Gihon watered the whole land of Ethiopia. The third river Hiddekel watered the region of Assyria. The fourth river Euphrates is not identified with any particular land. Note that *Josephus* viewed the great river that ran out from the garden as the one ocean that encompassed the earth.

"Now the garden was watered by one river, which ran round about the whole earth, and was parted into four parts. And Phison, which denotes a multitude, running into India, makes its exit into the sea, and is by the Greeks called Ganges. Euphrates also, as well as Tigris, goes down into the Red Sea. Now the name Euphrates, or Phrath, denotes either a dispersion, or a flower: by Tiris, or Diglath, is signified what is swift, with narrowness; and Geon runs through Egypt, and denotes what arises from the east, which the Greeks call Nile." (Josephus, *Antiquities* 1.1.3)

Such an image of a single source of water going forth reminds us of the heavenly description of the throne of God in the final chapter of Revelation with the River of Life flowing out (Rev 22:1). Thus, the Holy Bible begins with a clear description of Paradise with its river that brings life, and it ends with a description of our heavenly paradise call Heaven with its River of Life.

Revelation 22:1, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

Recent satellite images of Iraq have revealed two "dead" rivers that feed into the upper part of the Persian Gulf. These two ancient rivers come, one from the east and one from the west, and meet together at the mouth of the Tigris and Euphrates Rivers as they empty into the mouth of the Persian Gulf. Archeologists, such as Juris Zarins, Calvin Schlabach and others, believe this is the most convincing evidence to date of the original location of the Garden of Eden. At this location four rivers once met together at the Persian Gulf; research suggests this region was once lush and fertile; the ancient river that runs through central Saudia Arabia fits the description of "Pison: that is it which compasseth the whole land of Havilah, where there is gold," possibly referring to the fine gold found in this region since ancient times.⁵⁰

⁵⁰James A. Sauer, "The River Runs Dry: Creation Story Preserves Historical Memory," *Biblical Archaeology Review*, Vol. 22, No. 4, July/August 1996, pp. 52-54, 57, 64; Molly Dewsnap, "The Kuwait River," *Biblical*

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

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

2:11 *Word Study on “Pison”* - *BDB* says the Hebrew word “Pison” “pee-shone” (פִּישׁוֹן) (S 6376) literally means, “increase,” and that it refers to one of the four rivers found in the Garden of Eden. *This* word is used only one time in the Scriptures. *Strong* says this word comes from the primitive root (פִּישׁ) (S 6335), which means, “to spread, to act proudly.”

2:12 *Word Study on “Havilah”* - *Strong* says the Hebrew word “Havilah” “khav-ee-law” (חַוִּילָה) (S 2341) literally means, “circle.” *BDB* says that the land of Havilah was “a part of Eden through which flowed the river Pison (Araxes); was probably the Grecian Colchis, in the northeast corner of Asia Minor, near the Caspian Sea,” or “a district in Arabia of the Ishmaelites named from the second son of Cush; probably the district of Kualan, in the northwestern part of Yemen.” Also, Havilah was the second son of Cush (Gen 10:7).

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

2:12 And the gold of that land is good: there is bdellium and the onyx stone.

2:12 *Word Study on “bdellium”* - *BDB* says the Hebrew word “bdellium” “bed-o'-lakh” (בְּדֵלְיָם) (S 916) means, “bdellium (i.e. gum resin).” *Strong* says it comes from the primitive root (לָדַד) (S 914), which means, “to divide, to separate.” This word is only used two times in the Old Testament (Gen 2:12, Num 11:7). The *ISBE* says this word “points to the identification of it with the fragrant resinous gum known to the Greeks as bdellion, several kinds being mentioned by Dioscorides and Pliny.”⁵¹

Numbers 11:7, “And the manna was as coriander seed, and the colour thereof as the colour of bdellium.”

2:12 *Word Study on “onyx”* - *BDB* defines the Hebrew word “onyx” “shoham” (שׁוֹהַם) (S 7718) to mean, “a precious stone or gem, probably onyx, chrysoprasus, beryl, malachite.” The *Enhanced Strong* says this Hebrew word is used 11 times in the Old Testament, being translated “onyx 11.”

2:12 *Comments* - Arabia was famous for its gold. Most scholars believe that the land of Havilah was in Arabia.

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

2:13 *Word Study on “Gihon”*- *BDB* says the Hebrew word “Gihon” “ghee-khone” (גִּיחוֹן) (S 1521) is the name of “one of the four rivers found in the Garden of Eden,” and that it literally means, “bursting forth.” *BDB* says this same name was used later in the Scriptures

Archaeology Review, Vol. 22, No. 4, July/August 1999, pp. 55; Willie E. Dye, *Lost Garden of Eden River Found*, New Covenant Institute of Biblical Archaeology [on-line]; accessed 13 March 2009; available at <http://www.nciba.us/eden.htm>; Internet.

⁵¹James Orr, “Bdellium,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

for “a spring near Jerusalem where the anointing and proclaiming of Solomon as king took place.” This Hebrew word is used six times in the Scriptures, but only one of those uses refers to the river Gihon. The other five uses refer to a spring near Jerusalem. *Strong* says this word comes from the primitive root (הִקָּץ) (S 1518), which means, “to burst forth.” *Josephus* identifies this river with the Nile River, “Geon, which runs through Egypt, is the same which the Greeks call Nile.” (*Josephus, Antiquities* 1.1.3)

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

2:14 *Word Study on “Hiddekel”* - *BDB* tells us that the great river Hiddekel, Hebrew “Chiddeqel” (חִדְדֵקֶל) (S 2313), is “one of the rivers of Eden, which coursed east toward Assyria. It is better known as the Tigris (the *LXX* equivalent),” and that the word “Hiddekel” literally means “rapid.” This word is only found two times in the Old Testament (Gen 2:14, Dan 10:4).

Daniel 10:4, “And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;”

2:14 *Word Study on “Euphrates”* - *BDB* identifies the Hebrew word “Euphrates” “per-awth” (פְּרָאִת) (S 6578) with the Euphrates River, saying, “the largest and longest river of western Asia; rises from two chief sources in the Armenian mountains and flows into the Persian Gulf.” *Strong* tells us that this name literally means, “fruitfulness.” The *Enhanced Strong* says this Hebrew word is used 19 times in the Old Testament, being translated in the *KJV* as “Euphrates 19.” *Gesenius* says the Greek word Εὐφράτης (from פְּרָאִת) reveals how the name “Euphrates” is derived from the Hebrew word (פְּרָאִת). He tells us that the name of this river denoted “sweet water,” and that “the Euphrates is sweet and pleasant-tasting.” He compares Jeremiah 2:18, in which the prophet accused Judah of preferring to drink of the waters of the Nile and of the Euphrates. This meant that they preferred to serve their gods rather than the God of Israel.

Jeremiah 2:18, “And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?”

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

2:15 *Comments* – As Adam labored in the Garden of Eden, he gained immediately insight into God’s divine law of sowing and reaping. God would later send the children of Israel into the Promised Land and command them to go in and possess the land (Deut 1:8). Their possess and dominion of the Promised Land involved farming and raising livestock, which taught them the principle of sowing and reaping.

Deuteronomy 1:8, “Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.”

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

2:16 *Comments* - God’s command was that He forbade Adam and Eve to eat of the tree of knowledge of good and evil, which brought death. The tree of life brought life. God also gave Abraham a command in Genesis 22 to test him, to see if Abraham really believed God’s Word. The command in this verse was also a test of their love and faith in God.

God placed the tree of the knowledge of good and evil in the Garden of Eden so that man could use the free will that God placed within him to choose between good and evil, right and wrong. God did not want man to stumble, but rather He wanted man to be able to prove his love and devotion to him of his own choosing. There can be no true love to show the Father unless there is an ability to make a choice to love or to disobey.

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

2:17 **“for in the day that thou eatest thereof thou shalt surely die” – Comments** - In Genesis 2:17 God told Adam that in the day that he eats of the tree of the knowledge of good and evil he would surely die. This warning did not mean that Adam would physically die within a 24-hour period after eating of this tree. He meant that Adam would die spiritually by cutting himself off from the life-flowing fellowship he had in the presence of Almighty God. When a being’s spiritual life is cut off, its physical life will soon wither up and die, just the fig tree that Jesus cursed. Thus, physical death would come within a certain period of time. Therefore, this word for death primarily means separation from God, for Adam and Eve were driven from the presence of God on the same day that they sinned, but it results in physical death. The process of death began the minute Adam and Eve died. It took them almost one thousand years to die physically, but the process of death began the day then sinned.

The Book of Jubilees (4.29-31) interprets this phrase to mean that Adam would die within a thousand year period since “one thousand years are as one day in the testimony of the heavens”. We find this phrase in 2 Peter 3:8, which says that one day is as a thousand years and a thousand years is as one day. Adam lived 930 years, just less than “a thousand year” day from God's perspective. So, from God's view, Adam died in the “day,” or thousand-year period, that he ate of the tree of the knowledge of good and evil. Adam died that day both spiritually and physically.

2 Peter 3:8, “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.”

2:15-17 **Comments - God Teaches Man How To Sow and Reap** - The first divine principle that God was to teach man was that of sowing and reaping; for God placed man in the Garden of Eden and commanded him to tend it and to keep it. As man learned this principle in the natural realm, he could then apply it to the spiritual realm and to every aspect of his life. It was this principle that would lead man into abundance and prosperity and into a deeper devotion to God. We see the best example of this when Jesus fed the multitude in John 6. When the people later followed Him across the Sea of Galilee, they were seeking material provisions. However, Jesus took the opportunity to teach them that He was the true bread of life. The lesson of being fed miraculously was intended to teach them to seek the Lord as their Provider. Jesus told them to labour for the meat that endures unto everlasting life. Jesus tried to explain that if they would sow by seeking Him, they would reap eternal life.

John 6:27, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.”

Another excellent example of the Lord teaching the principles of sowing and reaping and applying it to our spiritual lives is found in the Parable of the Sower. He taught His disciples that sowing the Word of God was like a man sowing seed in different types of soil. Each seed produced a harvest according to the soil that it was sown in.

Even during Israel's Exodus from Egypt and the Wilderness journey, God taught them to gather manna each morning. The lesson of this labour was to teach the children of Israel that man did not live by bread alone, but by every word that proceeds from the mouth of God.

When God send the twelve spies into the land of Canaan to spy out the Promised Land, He tried to teach His children how to receive spiritually from Him by showing them a natural harvest of blessings that were produced by tilling and tending the ground. They returned with a cluster of grapes so large that they had to carry it on a pole between two men (Num 13:23).

Numbers 13:23, "And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs."

Such a natural harvest from the earth should have taught them about God's abundant provision for those who would serve Him. Instead, as Adam and Eve, they chose to rebel and do what they wanted to do. During their times of trials in the wilderness, the children of Israel even looked back to their harvest of fruits and vegetables in Egypt and longed to return to those natural blessings (Ex 16:3, Num 11:4-6).

Exodus 16:3, "And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

Numbers 11:4-6, "And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul is dried away: there is nothing at all, beside this manna, before our eyes."

Those natural blessings had failed to teach them the spiritual principles of sowing and reaping.

With this lesson of sowing and reaping, God gave man a commandment not to touch one particular tree. He did this so that man could make a choice as to whether he would serve God or disobey Him. The tree of the knowledge of good and evil was planted in the garden to prove man, to see whether he would serve God or not. It was a test of man's love and devotion to the living God. If man had not choice, then he might serve the Lord out of compulsion and not out of love, for God wants man to serve Him cheerfully and not grudgingly (2 Cor 9:7). This tree provided the test.

2 Corinthians 9:7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Today there are many things that God does not want us to touch. God used this principle many times in order to test man's love for the living God. Many people in Old Testament were cut off from Israel because of disobedience.

Illustrations:

1. God tested the children of Israel by telling them not to touch the spoils of Jericho:

Joshua 6:18, “And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.”

2. God left the Canaanites in the land of Israel to test their loyalty:

Judges 2:21-23, “I also will not henceforth drive out any from before them of the nations which Joshua left when he died: That through them I may prove Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.”

Judges 3:1, “Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;”

Judges 3:4, “And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.”

3. God tested King Saul by telling him to utterly destroy the Amalekites. However, Saul disobeyed and saved the best of the spoil:

1 Samuel 15:22, “And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.”

2:18-25

The Creation of Woman – Genesis 2:18-25 records the creation of woman. Up until Genesis 2:18 God had said that everything He created was good. Now He observed that it was not a good thing for Adam to be alone. Thus, Genesis 2:18 is the first negative assessment that God has made regarding His creation. As we will see, I do not think that it was a mistake that God had made. Rather, it was the first time when God’s divine principles of sowing and reaping would need to be implemented in order for man’s needs to be met. In the next two verses (2:19-20), God gives man the task of naming all of the animals. Then in 2:21-22 God causes Adam to fall into a deep sleep and creates his help mate from his rib. It seems that the creation of the woman in 2:21-22 should have immediately followed God’s recognition of man’s need in 2:18. We see God stating that it was not good for man to be alone and that He would make him an help meet in 2:18. Then in 2:21-22 God makes him an help meet. Genesis 2:19-20 is inserted between God’s assessment of the need and God’s act of meeting that need. In other words, God gives man a job to do before He meets the need of Adam. Why is this the case? In this passage, as Adam names all of the animals, he saw male and female animals and how God designed the animal kingdom. He then recognized a lack in his own life of such a companion; for the Scripture says, “but for Adam there was not found an help meet for him.” It was this exercise of naming the animals that God had assigned to him that made Adam aware of his need, which was the lack of a companion. This assignment also helped man to understand that he had a higher calling than the animals because he was of a higher order.

We know from 2:18 that Adam had a need. In order to have his need met by God, he first had to take care of God’s needs. God needed Adam to set the animal kingdom in order by naming each of them (2:19-20). When he met God’s needs, then God in turn moved and met his need of an help mate (2:21-22).

How often had God given me a provision and I did not recognize it nor appreciate it. Or, I may have prayed for it, but because I was not ready for it, I did not recognize or accept it when it came. Perhaps God took Adam to a place by this exercise where he was able to

recognize the fact that his help meet was also to look like him so that he could recognize and receive and love the woman as his own help mate. Otherwise, he may have thought that the woman was created for a different purpose than for him.

God has a purpose and a plan tailor made for each of us. He must take us to a place of acknowledging our need and crying out to Him before He will meet that need. Just because we have a need does not mean that God will immediately provide that need. Neither do you treat your growing children this way. Otherwise, they would not appreciate and manage the provision that you do give them. We must allow our children to come to a place of maturity where they can properly manage the blessings that we give to them. Hard work is often the path to maturity in order to receive and appreciate such blessings from parents.

For example, when my wife first came into Pentecost by joining Calvary Cathedral International, a full Gospel church, she was slain in the Spirit a number of times and even physically healed. These events caused her to recognize that there was something lacking in her spiritual growth. She understood that there was more to God than she had experienced and she wanted more. She soon began to speak in tongues and to attend Bible school. God had to show her this need in her life before she would pursue it and embrace these blessings. The need had been there since her birth, but was not recognized until God mightily touched her life. The need could not be met until she understood that need.

Woman as Man's Help Mate – God created the man first to establish his purpose and plan on earth. God held a relationship with man before He created the woman, who would also have an intimate relationship with the man. This reflects that importance of a man holding his relationship with God of higher priority than with his wife, so that in following God's plan, the wife will also be blessed with the best that the man can provide for her. In the book of Job, God's servant Job held his tongue even when his own wife told him to curse God and die (Job 2:9). In this act of obeying God rather than yielding to the woman, both were blessed in the end of this great trial. Also, when Abraham obeyed God and departed for the land of Canaan, his wife's obedience to follow him resulted in blessings upon them both.

The Institution of Marriage – Genesis 2:18-25 records the institution of marriage between a man and a woman. This story tells us how God created Eve from Adam's rib and gave her to the man as his wife. It is interesting to note that the Scriptures do not say that they lived happily ever after, a phrase we often use in modern story telling. The Scriptures never say that Adam and Eve's marriage was a happy marriage because God knows that this couple would have to work at having such an intimate relationship as any other married couple. In other words, a happy marriage does not come automatically. It is a process of learning each spouse's needs and being willing to sacrifice one's self to meet those needs. People initially marry someone thinking that he or she will make me happy, rather than going into a marriage with the attitude of making the other happy.

A marriage between a man and a woman initially meets a person's emotional and sexual needs, but spiritual unity and intimacy take time for any married couple. For example, when God asked Adam why he ate of the forbidden tree, he blamed Eve, showing that Adam was not intimate with Eve. The Scriptures read "the LORD God said, It is not good that the man should be alone; I will make him an help meet for him," (Gen 2:18) referring to Adam's need for companion, and "Adam knew Eve." (Gen 4:1), referring to his sexual need. This is why happiness is not automatic in any marriage, since maturity comes through the process of time and a willingness for both to sacrifice themselves.

Jewish Tradition – Jewish tradition says that God created woman on the sixth day of the second week of Creation after Adam named the animals on the first five days of the second week (*The Book of Jubilees* 3.6-7).

“And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: ‘This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.’” (*The Book of Jubilees* 3.6-7)

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

2:18 *Word Study on “help meet”* - *BDB* says the Hebrew word “help meet” (עֲזָרָה) (S 5828) means, “help, succour, or one who helps.” The *Enhanced Strong* says it is used 21 times in the Old Testament being translated in the *KJV* as “help 19, help meet 2.” Thus, the only two times that it is not translated “help” is in Genesis 1:18, 20. *Strong* says it comes from the primitive root (עָזַר) (S 5828), which means, “to help, succour, support.”

2:18 *Comments - Man’s Social Characteristics* - We see in Genesis 2:18 that man is a social creature. He was created to have relationships with one another. The most important relationship for a person after his relationship with God is his relationship with his wife.

2:18 *Comments - Woman was Not Originally in Submission to Man* - It is important to note that God made man a helpmeet, or one who helps him and was equal to him. It was not until God cursed the woman that she was made subject to the man. From the beginning it was not so. Therefore, in heaven men and women will be back on equal levels of authority.

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

2:19 *Word Study on “Adam”* - The *Enhanced Strong* says the Hebrew word “Adam” “adam” (אָדָם) (S 120) is used 552 times in the Old Testament, and it is translated “man,” or “person” in all but 22 occurrences, where it is translated “Adam.” Most of these 22 occurrences are in the first five chapters of Genesis. Its first appearance is found in Genesis 2:19. *Strong* says this word comes from the primitive root (אָדָם) (S 119), which means, “to be red, ruddy.” Note in Genesis 5:2 that God Himself will give both man and woman the same name, “Adam,” which means within that context, “human being or mankind,” as opposed to the animal kingdom.

Genesis 5:2, “Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.” However, no one gave God his name “YHWH”.

2:19 “and brought them unto Adam to see what he would call them” – *Comments* - God brought the animals to Adam in the same way that He brought the animals to the Ark and the same way He brought a whale to swallow Jonah.

2:19 *Comments* - God named man “Adam,” and man named woman and the creatures of the earth. It becomes apparent that in naming someone or something, this person or creature comes under their dominion. Man was given dominion on the earth, so Adam's charge to name God's creation was limited to the earth. Adam took dominion over the plant kingdom by tilling the earth and tending the Garden of Eden (2:15), but he took dominion over the animal kingdom by naming these animals. However, God still retained dominion in the heavens, which is why God named the stars and the heavenly bodies and not man (Ps 147:4).

Psalms 147:4, “He telleth the number of the stars; he calleth them all by their names.”

Adam was charged to take dominion over the animal kingdom by naming each one of them as he determined their respective roles in serving mankind. Thus, his first job was to begin to prophesy over animals, giving them name. He looked at the horse and said, “Your destiny is to serve to carry men.” He looked at the ox and said, “Your ministry is to plow for mankind.” He said to the eagle, “Your job is to teach men about soaring high above the cares of life.” He looked at the dinosaur and said, “Your job is to declare the majesty of Almighty God.” In other words, Adam identified the destiny and ministry of each animal and named it accordingly.

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

2:20 **“And Adam gave names to all” - Comments** - Just as Adam's first job was to name all living things, a child's first learning job is to learn the names of things and animals in picture books. The naming of all living things laid a foundation that mankind is still following today, in learning these names, and creating new things to name.

2:19-20 **Comments - Adam Names the Animals** – In Genesis 2:19-20 we have the account of Adam naming all of the animals of God’s creation. Jewish tradition tells us that the event of Adam naming all of the animals took place during the first five days of the second week of Creation (*The Book of Jubilees* 2.14).

“And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day. And Adam named them all by their respective names, and as he called them, so was their name. And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.” (*The Book of Jubilees* 2.14)

With each name that Adam gave the animals, he imparted to them their purpose and destiny; for they had been placed under his dominion (1:28-30). Thus, it was his office and ministry to name them and to decide their purpose in bringing man to prosperity. God named only the man and left all the rest to Adam because all had been made subject to him. God did name the stars in Heaven (Ps 147:4) because this had not been given to man: for man’s dominion was limited to the earth.

It is possible that with the identification of each animal, God revealed to Adam much about each one so that Adam could properly name it; for each creature had a function and purpose in God’s overall plan of creation. As Adam received a revelation from God in the form of a word of knowledge or a word of wisdom, he appropriately named each creature. In addition, with insight into each creature’s characteristics and purpose in creation, there would have been revealed to Adam one aspect of God’s divine nature; for we read in Rom. 1:19-20, “Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:” This verse tells us that the things God made reveal His divine attributes. Therefore, this exercise for Adam of naming the animals would have also been a way of getting to know God’s divine nature.

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

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

2:22 *Word Study on “he made”* - *BDB* says the Hebrew verb “he made” “banah” (בָּנָה) (S 1129) means, “to build, rebuild, establish, cause to continue.” The *Enhanced Strong* says it is used 376 times in the Old Testament being translated in the *KJV* as “build 340, build up 14, builder 10, made 3, built again + 08735 2, repair 2, set up 2, have children + 08735 1, obtain children + 08735 1, surely 1 (inf. for emphasis).”

2:22 “made he a woman” - *Comments* - The woman was the last act in God's creation. All other creatures were created.

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

2:23 *Word Study on “woman”* - *BDB* says the Hebrew word “woman” (אִשָּׁה) (S 802) means, “woman, wife, female” depending upon the context. The *Enhanced Strong* says this word is used 780 times in the Old Testament being translated in the *KJV* as “wife 425, woman 324, one 10, married 5, female 2, misc 14.”

2:23 *Word Study on “man”* - The Hebrew word “man” (אִישׁ) (S 376) is the commonly used word for “man” in the Old Testament. *BDB* says it may also be translated “male, husband, human being, person or mankind.” The *Enhanced Strong* says it used 1639 times in the Old Testament, being translated in the *KJV* as “man 1002, men 210, one 188, husband 69, any 27, misc 143.”

2:23 *Comments* - The Hebrew word for “woman” (אִשָּׁה) is spelled in the form of a diminutive of “man” (אִישׁ). In other words, it has the literally meaning of “little man,” or even “in the image of man.” We find in Acts 11:26 that those who believed in Jesus Christ began to be called “Christians,” or “little Christs,” in the sense that these people behaved like Christ and so reminded them of Him.

Acts 11:26, “And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.”

The New Testament adds to our insight in Genesis 2:23 when it says that the woman was the glory of man, or that she was made in the image or likeness man.

1 Corinthians 11:7, “For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.”

2:21-23 *Comments - The Method by Which God Created the Woman* - It is interesting to examine the method of how God made the woman. He could have made her like He made the other female animals. He chose in His design over creation to make the woman from the rib of man. If we look for a scientific answer as to why God chose the rib we discover some amazing facts. The Scriptures tell us that God took the rib from Adam and “built it into a woman.” This Hebrew word describes woman's creation as a process. Modern science has discovered that within bone marrow lay immature cells called stem cells. Their normal function is to produce the three types of blood cells needed in the body, which are white blood cells, red blood cells and platelets. These stem cells also have the function to develop into mature cells that produce fat, cartilage, bone, tendons, and muscle. Scientists have

isolated these cells and transferred them into cell cultures and encouraged them to reproduce. One article from the American Federation for Aging Research says that the potential for use of these cells in tissue engineering, cell therapy and gene therapy is just beginning to be understood.⁵² An article from Science Blog says that new research from the Oregon Health and Science University shows that bone marrow stem cells, when exposed to damaged liver tissue, can quickly convert into healthy liver cells and help repair the damaged organ.⁵³ In other words, scientists are discovering that these bone marrow stem cells have the potential to create the organs and other parts of the human body. It seems that when God created woman from the rib of Adam, He causes these stem cells to perform the functions that they were created to do, which was to grow into the various parts of the human body.

Why would God take the bone from Adam's rib? The answer probably lies in the fact that a person can have a rib bone removed without affecting his physical performance. If the bone had been taken from his leg, he would not have been able to walk properly, or from his arm and he would not have been able to use his hand and arm properly, or his back and he would have problems in movement. The one place in the human body where a bone can be removed without imposing any restrictions upon the human body would be a rib bone.

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

2:24 *Word Study on "cleave"* - *BDB* says the Hebrew word "cleave" (דָּבַק) (S 1692) means, "to cling, stick, stay close, cleave, keep close, stick to, stick with, follow closely, join to, overtake, catch." It implies that a covenant has been instituted. It is a covenant between man and woman and also with God. The *Enhanced Strong* says this word is used 54 times in the Old Testament being translated in the *KJV* as "cleave 32, follow hard 5, overtake 3, stick 3, keep fast 2, ...together 2, abide 1, close 1, joined 1, pursued 1, take 1."

2:24 *Comments* - Marriage is the cause for children to leave their parents. Oral and Evelyn Roberts were being interviewed by Benny Hinn on his television program on Trinity Broadcasting Network named "This Is Your Day." Roberts read Genesis 2:24 as a key verse that God used in their marriage because it talks about them leaving their parent's house and clinging to one another. He said that the Lord spoke to him and said, "When I see you and Evelyn, I do not see you as two people, but as one person."⁵⁴

2:24 *Old Testament Quotes in the New Testament* - Genesis 2:24 is quoted several places in the New Testament. This means that was a popular verse with the Jews.

Matthew 19:4-5, "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

Mark 10:5-8, "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

⁵²Lisa Chippendale, *Stem Cells: Penetrating the Mysteries of a Potential Cure-All* [on-line]; accessed 13 March 2009; available from http://websites.afar.org/site/PageServer?pagename=IA_feat24; Internet.

⁵³*OHSU Researchers Use Stem Cells to Repair Liver Damage in Mice*, in Science Blog (2000) [on-line]; accessed 13 March 2009; available from <http://www.scienceblog.com/community/older/2000/D/200003224.html>; Internet.

⁵⁴Oral Roberts, interviewed by Benny Hinn, *This is Your Day*, on Trinity Broadcasting Network (Santa Ana, California), television program.

cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh.”

1 Corinthians 6:16, “What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.”

Ephesians 5:31, “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.”

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

2:25 *Comments* – The fact that Adam and Eve were not ashamed of their nakedness means that they could clearly see one another’s physical bodies. However, because they had never sinned, they felt no guilt, even in their nakedness. However, when they did sin, guilt penetrated every aspect of their lives, even how they saw themselves, so that they felt ashamed of their nakedness (Gen 3:7). Andrew Wommack says Adam and Eve originally walked by their spiritual senses, but after the Fall, they were led by their five physical senses.⁵⁵

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

Chapter 3

3:1-24 **The Fall (The Deception of Satan)** – Genesis 3:1-24 records the fall of Adam and Eve. Note that before they fell into sin, they had no lack; for God had provided their every need in the Garden of Eden. At the time of the fall, their sin separated them from the provision of God. Therefore, sin is the root of all lack and poverty in the world today. It is the source of lack in our lives today. When we are reunited to fellowship with God and our sins are forgiven, we find God’s divine provision at work in our lives. Satan told Eve that she lacked something that God had not provided for her. In her deception, she was trying to obtain something that she thought she needed. It was this sin of disobedience that brought true lack into her life. Satan beguiled Eve by taking advantage of a woman’s desire for a relationship, for communication. A woman listens better than a man because she is more interested in communicating in a relationship.

The devil speaks doubt to us. He attempted to get the woman to listen to reason, which was the voice of the mind, rather than to her conscience, which is the voice of our spirit, or heart. She knew in her heart what was right, but eventually, the serpent convinced her to listen to reason rather than her conscience. The Serpent approached her through her senses, that is, what she heard, what she saw and perhaps what she felt and smelled and tasted of the fruit once it was in her hand. God speaks to our hearts and not to our senses. But Satan knows that he can only win by approaching man through his mind. Once he captures the mind, he has the person in servitude to him.

The Garden of Eden was a place that God made in order to have fellowship with man. It was a sanctuary as much as it was a paradise. God created man in one location and then placed him in the Garden. God’s plan was to walk in fellowship with man. But Satan’s plan was to separate man from God. As a result of the Fall, man was driven from the presence of God. Once Satan can get a person separated from having time with God, he can then work deceptions and temptations in his life. As we follow man’s history we see how Satan drove

⁵⁵Andrew Wommack, “Sermon,” Andrew Wommack Bible Conference, Kampala, Uganda, 3 June 2010.

other men of righteousness from God's presence. Samson's heart fell into fornication and the presence of God left him (Judg 13-16). David fell into adultery with Bathsheba and could no longer hear from God except by the prophet Nathan (2 Sam 11-12). Solomon married the daughter of Pharaoh and many other strange women and his heart fell into idolatry (1 Kings 11:1-8). Gehazi coveted after the silver and garments that Naaman offered and he was struck with leprosy (2 Kings 5:1-27). We know that lepers were driven from the camp, or from the presence of God.

Valarie Owens once asked the Lord during a time of prayer and fasting while feeling the impact of sin in her life, "Lord, how far did man fall in the Garden?" The Lord answered her and said, "My daughter, you will never know until you start to climb back."⁵⁶

3:1-24 **The Fall (The Test of Man's Devotion)** – Genesis 3:1-24 records the story of the Fall of Man. God placed this tree in the Garden of Eden in order to test man's love for Him. God made this a beautiful tree on purpose. If man was free in the Garden to anything he wanted, then he would have had no way to prove his love and devotion to God. When Eve and then Adam walked over to the tree of the knowledge of good and evil, God could have intervened and stopped them by His words or by force. But God chose to allow man to exercise his free will in order to know whether he loved Him or not. God had given man dominion over His creation called Earth and therefore, God will not stop man from exercising this dominion. God will honor His Word.

One of the reasons that Jesus Christ partook of flesh and blood is so that He could exercise dominion as a man and set us free. God gave mankind the free will to choose whether to sin or not and it took a man called Jesus Christ to set man free from sin.

3:1-24 **The Fall (Man's Lifespan is Shortened)** - In the Garden of Eden mankind was immortal. He was untainted with sin and the characteristics of the earth were perfected for his immortality. After the fall, man's lifespan was reduced to approximately 1,000 years. Man was no longer clothed with the glory of God and was now subject to death and decay as was the earth. Thus, the characteristics of the earth were slightly altered along with the shortening of man's lifespan. The second time God reduced man's lifespan is found in Genesis 6:3 during the time of the Flood, where reduced man's lifespan drastically down to 120 years. God did this by altering the characteristics of the earth through the Flood. Today we live within the same characteristics of the earth and within the same bounds of a 120-year lifespan.

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

Five hundred years after Noah Moses refers to man living 70 to 80 years in Psalms 90:10 Moses. But we must not think of this as a divine decree that reduced mankind's lifespan, but rather an observation of the average age of man's life. For even today, there are a few people who live up to 120 years, while most of us live only to 70 to 80 years, just as Moses described. We can make this evaluation because each time God shortened man's lifespan, He altered the characteristics of the earth. But from the time of Noah to Moses no alterations were made.

Psalms 90:10, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

⁵⁶Valarie Owens, *Old Testament Series #1*, Lesson 2, Calvary Cathedral Bible School, Fort Worth, Texas.

We know that God will one day restore man's lifespan back to its original immortality. Again, this event will coincide with the creation of a new heaven and earth. Some scholars suggest that man's thousand-year lifespan will be restored during the Millennial Reign of Christ, but I have yet to find how this change will coincide with the alterations of the earth.

3:1-24 **The Fall (The Time of the Fall)** - Carl Baugh suggests that the fall of man came very early in the Creation story. Adam and Eve were commanded to be fruitful and multiply. They had healthy bodies, yet they did not give birth to a child until after the fall. He suggests, therefore, that man fell within the first month of creation, since a woman is fertile every thirty day.⁵⁷ However, *The Book of Jubilees* (3.15-17) says that Adam and Eve worked in the Garden of Eden seven years before the serpent entered and deceived Eve.

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

3:1 **“Now the serpent was more subtil than any beast of the field which the LORD God had made” – Comments** - We must realize that the book of Genesis is giving us literal facts. This is not an allegorical story designed to explain mysterious events. Therefore, most conservative scholars believe that Satan actually manifested himself in the form of a serpent for the purpose of succeeding in his deception. We have confirmation that this serpent was in fact Satan when he is called that “old serpent” in the book of Revelation.

Revelation 20:2, “And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,”

3:2 **“And he said unto the woman” – Comments** - We read in the story of the Fall that the serpent was able to speak to the woman. So, we would naturally wonder why the woman would not be frightened to have an animal speaking to her. In Numbers 22:28, we read also that the Lord opened the mouth of the ass, which implies that its mouth had been closed.

Numbers 22:28, “And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?”

We see in Revelation 5:13 that all of God's creatures in heaven, on the earth and under the earth spoke and praised God.

Revelation 5:13, “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

In addition, the last verse in Psalms tells every creature that has breath to praise the Lord.

Psalms 150:6, “Let every thing that hath breath praise the LORD. Praise ye the LORD.”

The Book of Jubilees tells us that on the day when Adam and Eve fell in the Garden of Eve that God closed the mouths of all beasts because they had all spoken with one tongue until that time.

“And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for

⁵⁷Carl Baugh, *Creation in the 21st Century* (Glen Rose, Texas: Creation Evidence Museum), on Trinity Broadcasting Network (Santa Ana, California), television program.

they had all spoken one with another with one lip and with one tongue.” (*The Book of Jubilees* 3.28)

This may answer the question of why the woman was not alarmed at the serpent speaking, but rather, began a conversation with her. However, we can only speculate that animals will be able to speak in Heaven.

3:1 *Comments* - The devil could not force Adam and Eve to transgress God’s commandment. Thus, he attempted to deceive them with subtility. This is why he appeared in the form of a serpent. Even today, the devil cannot force us to do anything, yet he is still trying to deceive us (2 Cor 11:3).

2 Corinthians 11:3, “But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ.”

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

3:2 *Comments* - When Jesus was tempted by Satan, He spoke the Word of God in order to defeat the Devil and to overcome temptation. Here, the woman speaks God's Word in this area, but she continued to consider Satan's thoughts, and thus, gave place to sin.

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

3:2-3 *Comments – The Man is the Head of the Home* - God had instructed Adam in commanding him not to eat of the tree of the knowledge of good and evil (2:16-17). It then became Adam’s responsibility to instruct his family. We see in 3:2-3 that Adam had done so.

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

3:4 *Comments* - Just like the serpent, many people today are saying, “There is no hell, you will not die. Sin! So what?”

3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

3:5 “**then your eyes shall be opened**” - *Comments* - Their eyes were opened in verse 7, “And the eyes of them both were opened.”

3:5 “**and ye shall be as gods**” - *Comments* - Note Genesis 3:22, “The man is become as one of us.” The devil is a deceiver. Adam and Eve were already made in the image of God, created in His likeness. Satan was confusing their perception of who they were in God’s eyes. Even today, Satan attempts to hide from the church the true magnitude of who we are in Christ.

The *JPS* reads “and ye shall be as God,” rather than “and ye shall be as gods.”

JPS, “for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.”

3:5 “**knowing good and evil**” – *Comments* - Note Genesis 3:22, “To know good and evil.” Thus, this statement was true, but it was twisted around another lie, which said that they would not die.

3:4-5 *Comments – Truth Mixed with Lies* - Satan mixes truth with lies so that what he says can be reasoned out:

1. *The Lie* – He said they would not die.

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

2. *Truth* – They would become as one of us (gods).

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

3:6 **And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.**

3:6 *Comments - God Tests Man’s Love and Devotion to Him* - Genesis 3:6 reveals that God had created the tree with natural pleasant characteristics. Adam and Eve were commanded not to partake of this tree, so they were supposed to deny their physical desires and follow their hearts. This was God’s first test of man’s love and devotion to Him.

The Scriptures give us three aspects of how man is tempted in 1 John 2:16, “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.”

The Scriptures tell us that we are a three-fold makeup of spirit, soul and body.

1 Thessalonians 5:23, “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

Therefore, the lust of the flesh refers to temptations of the flesh, the lust of the eyes refers to the temptations of the mind, or soul, and the pride of life refers to the heart of man. Note that both Adam and Jesus faced all three aspects of temptation from Satan:

1. The Lust of the Flesh:
Adam - The tree was good for food
Jesus - Command this stone to become bread
2. The Lust of the Eyes:
Adam - The tree was pleasant to the eyes
Jesus - The devil...showed Him all the kingdoms
3. The Pride of Life:
Adam - A tree to be desired to make one wise
Jesus - Throw yourself down from here

3:6 *Comments - Identification of the Tree of the Knowledge of Good and Evil* - The reason that the Scriptures do not reveal the type of fruit tree that this tree bore is because that it was not the important issue in this story. Any tree could have been used to test man’s loyalty. The point is that the partaking of this forbidden fruit awakened man’s conscience of his sinfulness.

3:6 *Scripture References* - See related verses:

Romans 5:19, “For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

John 14:15, “If ye love me, keep my commandments.”

I Timothy 2:13-14, “And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.”

James 1:22-25, “But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.”

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

3:7 “**the eyes of them both were opened**” – *Comments* - Adam and Eve’s physical eyes were already opened, so obviously the Scriptures were not talking about their natural vision. What had opened was their awareness of their conscience, which the Scriptures will later reveal is the eye of the heart. It was their conscience that showed them their nakedness.

3:7 *Comments - Man’s Guilty Conscience* - Up until the time of the Fall, Adam and Eve lived in a state of innocence. At this time, man became conscience of good and evil. He now had a conscience to guide him in his actions. Before this act of sin, man lived in a state of innocence, being unaware of sin because his conscience has never told him that he had done something wrong. But when he partook of the fruit of the tree of the knowledge of good and evil, his conscience convicted him of sin for the first time in his life. This is why God gave the tree its name, because it causes man to become aware of good and evil. It was Adam and Eve’s conscience that brought them to that knowledge. When they ate of the tree, then both knew they had done wrong because their conscience told them. At the same time, their sin brought shame. This shame made them aware that their nakedness was unpleasant. Thus, they covered themselves.

It is interesting to note that a child has no conscience of his nakedness. He can run around naked and not feel ashamed. But as this child grows up around the age of 5 or 6 he becomes ashamed and wants to cover himself. It is at this time that a child’s conscience becomes activated to know between good and evil. It is at this time that a child enters what we call “the age of accountability”, which is a time when a child is accountably before God for his sins. For before this time of accountability all children go to Heaven. But at this age of accountability, when they also are conscience of their nakedness, they move into a place of going to Hell because of violating their conscience with evil deeds. Therefore, a child’s willingness to go naked serves as a testimony to man’s former state of innocence before the Fall. In addition, the fact that man is the only creature that wears clothes testifies to his sinful condition.

3:7 *Comments - Adam and Eve’s Nakedness* - We can only speculate what state Adam and Eve’s bodies were transformed into after the Fall. For they immediately recognized that they were naked. If we refer to an extrabiblical writing called *The First Book of Adam and Eve*, it states that they shone with a bright light from within before they fell into sin, that they their skin was without spot and blemish and that their eyesight was extraordinary. Their nature

was one of brightness, in likeness to the description given to God in the brightness of His throne because the brightness from Heaven rested upon them both (*The First Book of Adam and Eve* 1.4, 1.8, 1.11, 1.13).⁵⁸ We can refer to Psalms 8:5 which tells us that God clothed him with “glory and honor”. Thus, we have a Scriptural reference to this glory that clothed them.

Psalms 8:5, “For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.”

We can also read the books *The Call* and *The Final Quest* by Rick Joyner and *Caught Up Into Heaven* by Marietta Davis to hear their testimonies of how the heavenly saints and the angels are clothed with light.⁵⁹

3:7 *Comments - Satan's Deception* - Satan's great deception is to cause man to look at himself. When they began to center their focus on themselves and their inadequacies, they became fearful of the presence of God. This is because they felt that they were not qualified to stand in the presence of God in their failures. This is a false wisdom that brings man into bondage to the elements of this world, and away from dependence upon God. Man then runs away from God, rather than to God. In our sin we should run to God.

In Genesis 3:7 man's conscience now knew between good and evil which is spoken of in Romans 2:12-15:

Romans 2:12-15, “For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)”

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

3:8 *Word Study on “cool”* - Strong says the Hebrew word “cool” “ruwach” (רוּחַ) (S 7307) is commonly used throughout the Old Testament to mean, “wind, breath, or spirit.” The *Enhanced Strong* says it is used 378 times in the Old Testament, being translated in the *KJV* as, “Spirit or spirit 232, wind 92, breath 27, side 6, mind 5, blast 4, vain 2, air 1, anger 1, cool 1, courage 1, misc 6.”

Note that Genesis 3:8 is the only occasion where it is translated “cool.” The *BBE* translates it as well as any modern English version by saying, “the Lord God walking in the garden in the evening wind.”

3:8 “**And they heard the voice of the LORD God walking in the garden in the cool of the day**” – *Comments* - Genesis 3:8 is a possible reference to meeting God at a regular daily time, such early in the morning, or late in the evening.

⁵⁸*The Book of Adam and Eve: Also Called The Conflict of Adam and Eve With Satan*, trans. S. C. Malan (London: Williams and Norgate, 1882), 5-6, 10, 13, 14-16.

⁵⁹Rick Joyner, *The Call* (Charlotte, North Carolina: Morning Star Publications, 1999); Rick Joyner, *The Final Quest* (Charlotte, North Carolina: Morning Star Publications, 1977); Marietta Davis, *Caught Up Into Heaven* (New Kensington, Pennsylvania: Whitaker House, 1982).

God probably took this time to teach Adam about the destiny of His creation, and about Adam's role in this plan. Man could have learned the creation story during this divine fellowship. After all, what better thing to talk about with the Lord than His wonderful creation. Adam surely asked the Lord how it all came about.

Christianity is not so much a religion as it is a relationship. It is God's effort to bring mankind back into fellowship with Him. There are great doctrinal truths to be found and taught within the Holy Scriptures, but this knowledge can become simply religious knowledge without a relationship with the Heavenly Father. God wants us to come and walk with Him in the "cool of the day," to have fellowship with Him daily. Note:

1 Corinthians 1:9, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."

Philippians 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;"

1 John 1:3, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

3:8 "Adam and his wife hid themselves from the presence of the LORD God God amongst the trees of the garden" – *Comments* - Rick Joyner says that as a result of partaking of the tree of the knowledge of good and evil, man became self-centered and insecure in the presence of the Lord. These feelings make the knowledge and presence of God appear fearful, when in fact, they are the source of peace and security.⁶⁰

3:8 *Comments - The Lord's Pursuit of Man* - The Lord was in the Garden looking for Adam and Eve, desiring to have fellowship with them. Communication is the life-blood of every relationship, and God was seeking to communicate with Adam and Eve. In his book *Journey Into the Miraculous* Todd Bentley describes vividly the passion that this verse reveals of God's love towards His children.

"Once, while I was lying on the floor I said, 'God, how I want You. You don't know how much I want You and Your presence.' 'I want yours more,' He clearly replied. 'Lord, You want me more than I want You?' I questioned. 'Oh God, how many times have I withheld myself from You?'"

"The Genesis account of God's first relationship with man confirms this divine passion for relationship with His children. Oh how the Father loved to come down and walk in the cool of the day with Adam and Eve. The Father even went searching for them when that sweet relationship was broken. 'Where are you, Adam? Where's our intimacy?' I can imagine God asking, 'What happened to our times of just being together in the garden and talking? I miss it. I want your presence more than you want Mine.'"⁶¹

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

3:9 *Comments* - God is all-knowing and so He knew exactly where Adam was in the Garden and what he had done. But His words to Adam asking him where he was served as a call to repentance and restored fellowship. God could have found Adam and came to him. But

⁶⁰Rick Joyner, *The Call* (Charlotte, North Carolina: Morning Star Publications, 1999), 129-30.

⁶¹Todd Bentley, *Journey Into the Miraculous* (Victoria, BC, Canada: Hemlock Printers, Ltd., 2003), 96.

Adam needed to exercise his free will in order to show his love towards God by returning to Him. God was giving him this opportunity to do so.

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

3:10 *Comments - Fear Enters the Human Race* - At this point fear first enters the human race. Before this time, fear did not exist in the life of Adam and Eve and would not have come upon us, their descendents. Fear is a produce of the fallen race, and it drives man away from God. In his book *The Prayer Life* Andrew Murray says, "Adam was created to have fellowship with God and enjoyed it before his fall. After the Fall, however, there came immediately a deep-seated aversion to God, and he fled from Him (God). This incurable aversion is the characteristic of the unregenerate nature and the chief cause of our unwillingness to surrender ourselves to fellowship with God in prayer."⁶²

3:8-10 *Comments - God's Plan for Fellowship with Mankind* - We observe from Genesis 3:8-10 that God came to the Garden of Eden each day at a certain time of day in order to have fellowship with Adam. This was God's plan for directing Adam through his destiny. God initially gave Adam the commandment to be fruitful and multiply and fill the earth (Gen 1:28). This was the long range plan for bringing His creation into maturity. God's destiny for Adam was to walking with Him daily on a course that would eventually fulfill this commandment. But it is also important to note that God did not give Adam a detailed plan for his individual life; for this was to be obtained as he walked with God daily in the "cool of the day".

God works with us in the same way. He had a divine destiny for each of us, in which we are used to fulfill God's divine plan of redemption because of the Fall. But He does not give us specific details. Instead, we must seek him daily for our "daily bread", just as the children of Israel sought manna in the wilderness on a daily basis. God does this so that we maintain fellowship with Him.

3:11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

3:11 *Comments* - God knew that Adam had eaten of the tree of the knowledge of good and evil, but He wanted Adam to admit his sin.

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

3:12 *Comments* - In his weak and fearful way, Adam did admit his sin to God, so the Lord turns to Eve.

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

3:13 *Comments* - Like her husband Adam, Eve did confess her sin in a weak and fearful manner. So, the Lord turns to the serpent.

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

⁶²Andrew Murray, *The Prayer Life* (Chicago, Illinois: Moody Press, no date), 21.

3:14 **“upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” –**
Comments - We read in Genesis 3:14 how God cursed the serpent so that he began to crawl on his belly all the days of his life. So, we ask the question of what was the serpent’s mode of movement before the Fall? We do know that today snakes have vestiges of arms and legs, the larger snakes even having them slightly protruding outside of their body. If the serpent had a previous body structure and shape, we probably would never discover such a fossil since there were few serpents created and born before the Fall, bringing the changes of discovering such fossils down to nil.

3:14 *Comments* - Note that God did not seek repentance from the serpent. Rather, God immediately pronounced judgment and cursed him. But why is this so? Perhaps the answer lies in the fact that creation fell along with man. We read in Romans 8:20-21 that creation’s redemption will be completed at the time of man’s redemption. Thus, God gave Adam and Eve a promise of their redemption in this passage of Scripture, and the rest of creation would follow.

Roman 8:20-21, “For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the glorious freedom of the children of God.” (NIV)

Also, why would God not attempt to redeem Satan and the fallen angel when they sinned against God? The answer is because Adam and Eve sinned in ignorance. In contrast, Satan rebelled against the Lord willfully and in full understanding of who God is. Hebrew 6:4-6 tells us that it is impossible to renew unto repentance those who have sinned after walking in God’s fullness. Hebrews 10:26 tells us that if we sin willfully after that we have received the knowledge of the truth, there remains no more sacrifice for sins. So it is with Satan and his fallen angels. They are not redeemable.

Could this curse of the serpent crawling on his belly be an eternal symbol that Satan will be defeated at Calvary and forever judged in the lake of fire; for we know that the serpent will never be able to return to his original state, but will crawl on the ground forever? Note:

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

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

3:15 **“and between thy seed” –** *Comments* - That is, the devil’s seed. The Scriptures make a number of references to the seed of Satan:

1. Jesus said to the Pharisees, “Ye are of your father the Devil,” “Generation of vipers” -

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

2. Jesus called the scribes and Pharisees “Serpents, brood of vipers”.

Matthew 23:33, “Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?”

3. John the Baptist said to the Pharisees “Generation of vipers” -

Matthew 3:7, “But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?”

4. Paul calls Elymas the sorcerer a child of the devil -

Acts 13:10, “And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?”

3:15 “and her seed” – *Comments* - That is, the woman’s seed. Man normally carries the seed; but here, a prophecy is made to Jesus' virgin birth. The Bible at other times always speaks of “man's seed”, because the woman does not carry the seed. But here, the phrase “her seed” is a reference to a virgin birth.

3:15 “it shall bruise thy head, and thou shalt bruise his heel” – *Word Study on “bruise”* - *BDB* says the Hebrew word “bruise” (רָצַח) (S 7779) means, “to bruise, crush, gape upon, desire?, seize?, strike out?, to fall upon.” The *Enhanced Strong* says this word is used 4 times in the Old Testament, being translated in the *KJV* as “bruise 2, break 1, cover 1.”

Comments – “it shall bruise thy head” - Bruising the head means to bruise one’s authority. Or, we can say, “to take away one’s authority”. Jesus Christ, the seed of woman, will one day strip Satan of his authority as god of this world. Genesis 3:15 gives us a prophecy of Christ’s victory at His resurrection and, as seen in Romans 16:20, of His second coming. Since Rom. 16:20 tells us that Satan has not yet been crushed, we understand Satan’s final defeat will be when he is thrown into the lake of fire at the Great White Throne Judgment. Thus, His glorious resurrection Jesus took Satan’s authority that Adam had given to him and Jesus returned it to His people to rule and reign on earth.

Romans 16:20, “And the God of peace shall bruise Satan under your feet shortly.”

“and thou shall bruise his heel” – The bruising of the heel refers to the affliction of one’s body. This refers to the affliction of Jesus’ physical body on the Cross as well as the afflicting of His saints. This is a prophecy of Christ’s suffering at Calvary as well as the persecution of the saints. This is the first verse in the Bible that prophesies of Jesus' redemptive plan for mankind. Note the used of this idiom in Psalms 41:9.

Psalms 41:9, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.”

Comments - According to Joshua 10:24-25 a conquering king would place his feet upon the heads of his victims as a sign to his men that he has conquered them. Illustrations:

Joshua 10:24-25, “And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.”

The wounding of the head is a mortal blow from which someone cannot recover.

Psalms 68:21, “But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.”

A person who has been wounded on the heel can recover. But a head wound is mortal. Jesus recovered from the grave, but Satan will never recover from the mortal wound that Jesus gave him by His resurrection from the grave. We can crush a snake along its body and it still can bite. But stomp its head and its entire body becomes useless. In the same sense Jesus crushed Satan, who was the head of his fallen kingdom, and rendered every demon of hell powerless.

Comments - Genesis 3:15 tells us that the very heel that was bruised was the heel that was used to bruise the head of the serpent. The very method that Satan used to bring Jesus Christ to the grave was the same method by which God used to redeem the world from sin and to crush the kingdom of Satan. The Devil placed Him on a Cross, and on the Cross Jesus' blood paid for the redemption of mankind.

3:15 **Comments** - *God's First Promise of Redemption to Mankind* - Genesis 3:15 gives us our first prophetic message of the coming of the Messiah. Prior to this time, man had no need of a savior, nor of redemption. Man was in fellowship with God. However, from the time man first sinned, God quickly gave man hope that they can be delivered from the fallen state of being overcome and defeated by the devil. So, man has always had the Gospel preached to him, from the time he needed a savior. Although many nations and tribes throughout the history of mankind may not have carried this message with them, the message has always been on earth.

This promise served to give every human being from the time of Adam and Eve a promise and a hope of their coming redemption from sin. Thus, every person born since Adam and Eve has had God's promise of the coming of a Saviour, Jesus Christ. Adam and Eve and all of those in the Old Testament looked forward in faith to the Cross. Today, since the time of Jesus' resurrection, we look back in faith to the Cross.

Adam ⇒ _____ † _____ ⇐ Today
Calvary

The saints in the Old Testament may not have had as much revelation and insight as we do today, but their only requirement was to put their faith in the revelation knowledge that was available for them during their period in history. Throughout the years of man's history, God has provided His people with progressive revelation, that is, with an increasing amount of insight into the coming of the Messiah.

This was one of the first revelations that the Lord gave to me in Scripture. I was teaching a Sunday school class of twelfth graders in 1980. One Sunday morning in class, two students were disagreeing over how a person was saved in the Old Testament. What did a person in the Old Testament days have to do in order to go to Heaven? I went home and prayed and studied the Scriptures that week until the Lord showed me that all of mankind are saved by faith in God's promises, even back to the promise that was given to Adam and Eve. I came to Sunday school the following week and explained to these two students what the Lord had shown to me. Their disagreement ended with my answer to them.

3:15 **Scripture References** - Note a similar verse:

I John 3:8, “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

3:16-19

God's Judgment Upon Adam and Eve - Why did God place these particular curses upon mankind? In contrast to God's curse upon the serpent to crawl upon his belly, God sought to lead Adam and Eve into repentance and redemption. Thus, God did not curse them, but instead, subjected them unto vanity. The reason God subjected them to vanity was for their own well being; for in their daily pain and travail, they would look to their Creator for hope and future redemption.

Man's original role in taking dominion over the earth was to tend the Garden and till the ground. The woman's role in taking dominion over the earth was not in tilling the soil, but in bearing children, in being fruitful and multiplying. We then see how man was working the land while woman was tending to children. Thus, the woman is more focused upon her family and her children while the man is often focused upon his work. Women often talk about their family while men most often talk about their jobs. This was God's original divine order and plan for mankind in order to prosper and fulfill their destinies. This is reflected in the way in which God judged Adam and Eve in the Fall. After the Fall, God placed a burden upon each of their jobs. Therefore, God placed a burden upon each of these activities so that mankind would look to God for help. The woman had her pain and sorrow increased in the area of childbearing while the man had his sorrow and pain increased in tilling the earth. God added travail and sorrow to each of their earthly journeys so that they would learn to turn to Him for their daily peace and rest. Such daily travail brings humility, and humility leads us back to God. In fact Ecclesiastes 3:10 tells us, "I have seen the travail that God hath given to the sons of man to be humbled by it." This is why we are told in James 2:5 that God has chosen the poor to be rich in faith. This is why Paul tells the believers at Corinth that there are not many wise men after the flesh who are called, not many noble ones (1 Cor 1:26). Thus, it is a state of travail and vanity that a person most easily turns to God. Therefore, Jesus Christ said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt 11:28-30) In contrast, those whose lives have been made easy by wealth and nobility tend to see no need for God because their flesh has been comforted.

The endless toils and travails of this life now reveal the vanity of our labours. Such vanities turn our hearts towards more eternal issues, such our enduring hope of eternal life and rest in the presence of God our Creator. When man labours and is heavy laden, he looks to God through Jesus Christ and finds rest. When woman looks to God in fear and reverence, she finds salvation through child bearing (1 Tim 2:15). Mankind now eagerly awaits the redemption from our mortal bodies in hopes of taking on immortality (Rom 8:23). Thus, the curse that God placed upon mankind works for our good so that through our travail we will look to eternal issues.

1 Timothy 2:14-15, "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Romans 8:23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Not only was mankind subjected to vanity; but all of creation was now subjected to the same. This subjection to vanity was for the purpose of giving it a hope of redemption along with man's redemption. (see Rom 8:18-23)

3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

3:16 *Comments* - The curse that God placed upon the woman was labour pains during childbirth. However, any mother knows that there are additional long-term effects of pregnancy and childbirth. The body experiences stretch marks, swelling of veins, and other issues that often need attention long after childbirth. The purpose of this curse was the same as for man. It was intended to humble the woman so that she would look to God for her strength as she bore children and raised them.

Paul the apostle refers to this curse in his first epistle to Timothy, giving the woman a promise that God would deliver her from this curse if she lived a life of faith, charity and holiness with sobriety (1 Tim 2:14-15).

1 Timothy 2:14-15, “And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.”

3:17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

3:17 *Comments - A Comparison of the Curses Laid Upon Man and Woman* - The curse placed upon man was that he was to labour and travail daily as he produced a harvest to provide for the family. While the woman’s pains were brief and intense, the man’s travail was spread out over his lifetime as he worked to provide his needs. In Genesis 8:21 God removed this curse.

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

3:17 *Comments - A Lesson of Choosing a Husband or Wife* - What a lesson is this story of man’s fall in the Garden for a man who would choose a wife, especially a young man who desires to serve the Lord. A woman who is weak in the faith is more likely to stumble and bring her husband down, than a God-fearing wife.

3:17 *Comments - The Purpose of the Curse Works for the Good of Mankind* - God had originally given man the job of tending the ground as a blessing (Gen 2:15). In Genesis 3:17 God turns a blessing into a curse. The very thing that should have brought blessings now brings a curse. This curse was “for man’ sake” in that such hardships would serve to humble man daily, and cause him to look to God each day of his life for purpose and meaning in the midst of such vanity.

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

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

3:18 *Comments* - In the curse upon man, the indicator of God’s curse was thorns and thistles. Thus, when Jesus wore a crown of thorns, it represented the fact that He bore the curse of mankind upon the Cross of Calvary. Thorns produce poverty. Thus, systemic poverty in a nation is the outward indication of the curse. This is why Jesus also came redeem mankind from poverty, because it was a result of the curse.

3:18 *Scripture References* - Note a similar verse:

Hebrews 6:7-8, "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

3:19 "In the sweat of thy face shalt thou eat bread" - *Comments* - Why did God impose a life of labour upon mankind as a form of punishment? The Scriptures tell us that physical labour humbles our hearts (Ps 107:11-12).

Psalms 107:11-12, "Because they rebelled against the words of God, and contemned the counsel of the most High: Therefore he brought down their heart with labour; they fell down, and there was none to help."

3:19 "till thou return unto the ground" - *Comments* - In the phrase, "till thou return unto the ground," God is referring to the fact that the physical body will return to dust. We know that our spirits are eternal, and will live forever. It is the body that is temporal, and this is a result of the fall in the Garden of Eden.

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

3:20 "And Adam called his wife's name Eve" - *Comments* - Adam named his wife Eve after God's command to rule over her (verse 16). Adam named animals (Gen 2:19) after God's command to rule over them (Gen 1:28).

3:20 "because she was the mother of all living" - *Comments* - There is a similarity in the spelling of the two Hebrew words "eve" (אֵוָה) (S 2332) and "living" (חַי) (S 2416). Eve is called here "the mother of all living." Her name literally means, "life" or "life-giving." When God names someone, the name always has a meaning which describes prophetically the purpose and call on that person's life.

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

3:21 *Comments* - When man sinned, it was God that provided the covering for their nakedness. Adam and Eve, in their efforts to cover their sins, made themselves coverings of fig leaves. This represents man's efforts to be acceptable to God by his good works. But God made them coats of sins, which represents the fact that it is God who will one day provide the covering, or atonement, for man's sins. These coats of skin represented robes of righteousness. An innocent animal had to die in order to cover up man's nakedness. This is a prophetic foreshadowing of God's provision of His Son Jesus Christ to come and shed His blood for the sins of mankind. Today, under the new covenant, we are to put on the Lord Jesus Christ as our righteousness. Note:

Romans 13:14, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Galatians 3:27, "For as many of you as have been baptized into Christ have put on Christ."

It was in this Old Testament dispensation that the blood of an animal was to serve as a temporary covering of the sins of man. This animal sacrifice was instituted into the Tabernacle worship until the perfect sacrifice of the Lord Jesus offered His blood at the mercy seat of God.

3:21 *Comments* - The first shedding of blood occurs after man's first sin. The skin covered their nakedness, which was figurative of the blood covering man's sin. Note the use of the blood in other passages:

1. At the altars in Genesis
2. At the first Passover - Exodus 12
3. In the Tabernacle – Old Testament
4. In Jesus – New Testament

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

3:22 *Comments* - The tree of life is mentioned three times in the book of Genesis, chapters 2 and 3. This phrase is used figuratively four times in the book of Proverbs, and it is referred to as a literal tree three times in the book of Revelations. It is literal tree located in the midst of the paradise of God in Genesis and Revelation. In the book of Proverbs, it is a figurative representation of wisdom, righteousness, hope and a wholesome tongue.

Genesis 2:9, "And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

Genesis 3:24, "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Proverbs 3:18, "She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her."

Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Proverbs 13:12, "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life."

Proverbs 15:4, "A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit."

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."

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

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

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

3:23 *Comments* - In Genesis 3:23 we read how God sent man forth from the Garden of Eden and had him go and till the ground from which he was formed. Little did Adam realize that the

ground would become his source of wealth. For out of it would come food to eat as well as minerals and stones which would one day be used to build houses, cars, clothes, the space ships to go to the moon, computers, etc. In fact, every material thing that we buy and sell ultimately came from the ground that Adam was sent forth to till. As man tilled the soil through the ages, he was given divine, inspired ideas of how to draw forth the wealth that was in the soil. For man's obedience to this commandment from God to till the soil was actually God's way of bringing prosperity back to mankind.

Of course, in the next verse (3:24), Adam looked back at the Garden of Eden and longed to return, so God has to place angels at its entrance to stop man from reentering. For Adam did not understand that he could no longer find his destiny and prosperity in the Garden, even though it appeared attractive. His destiny was now to go forth upon the earth and cause it to bring forth prosperity.

3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

3:24 *Word Study on "cherubims"* - The Hebrew word "cherubims" (כְּרֻבִים) (S 3742) refers to a class angelic beings, of which angels are mentioned throughout the Holy Bible. The *Enhanced Strong* says this Hebrew word is used 91 times in the Old Testament being translated "cherubims 64, cherub 27."

Comments - The role of the Cherubims is to stand on either side of the throne of God. They are guardians of God's throne. In Genesis 3:24 they guard the Garden of Eden. Their images were used in the Tabernacle and the Temple to guard the Ark of the Covenant in the Holy of Holies.

The image of divine images guarding a holy site is not unique to the Scriptures. It is interesting to compare the biblical cherubim to Assyrian winged lions and bulls who guarded the entrances to their temples. We also find Egyptian mythological figures who stood guard at their religious sanctuaries.

3:22-24 *Comments - Adam and Eve Expelled from the Garden* - God's love is shown in the expulsion from the Garden of Eden by the fact that man would not live forever in a sinful, fallen condition. If man would have partaken of the tree of life, the Scriptures tell us that he would have lived forever in this state of sin.

Chapter 4

4:1-26 *The Story of Cain and Abel* - Genesis 4:1-26 tells us of the story of how Cain slew Abel and of how God gave Adam and Eve another son named Seth to carry the seed of redemption to mankind.

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

4:1 *"And Adam knew Eve his wife; and she conceived, and bare Cain" - Word Study on "Cain"* - *Gesenius* says the Hebrew word "Cain" "Qayin" (קַיִן) (S 7014) means, "possession, acquired." *Josephus (Antiquities 1.2.1)* and *Philo of Alexandria (Treatise on the First-born Child of Man, Cain 15)*⁶³ give the meaning as "a possession." *Easton* says the

⁶³Philo Judaeus, *A Treatise on the Cherubim; and On the Flaming Sword; and On the First-born Child of Man, Cain*, in *The Works of Philo Judaeus*, by C. D. Young, vol. 1 (London: Henry G. Bohn, 1854), 188.

name means “a possession, a spear.” *PTW* translates his name with a similar word “acquired, a spear.” This definition matches the Hebrew verb (הָקַן) (S 7069) used in this verse, which means, “to get, acquire, possess.”

4:1 “and said, I have gotten a man from the LORD” – *Word Study on “I have gotten”* - *BDB* says the Hebrew word “I have gotten” “qanah” (הָקַן) (S 7069) means, “to get, acquire, create, buy, possess.” The name “Cain” means, “acquired,” which is derived from this primitive root verb.

Comment - Note a similar statement in Psalms 127:3, “Lo, children are an heritage of the LORD: and the fruit of the womb is his reward.”

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

4:2 *Word Study on “Abel”* – *Gesenius* says the Hebrew word “Abel” (אֵבֶל) (S 1893) means, “breath, breathing,” or “exhalation, vapour, mist, darkness.” *BDB* says it means “breath.” *Easton* says that the name means “vanity.” *Josephus* gives the meaning, “sorrow” (*Antiquities* 1.2.1). Philo of Alexandria says that it means “referring to God” (*A Treatise on the Sacrifices of Abel and Cain* 1).⁶⁴ We can read in *The Book of Jasher* that Eve named her son Able because she said, “In vanity we came into the earth, and in vanity we shall be taken from it.”

“And she called the name of the first born Cain, saying, I have obtained a man from the Lord, and the name of the other she called Abel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.” (*The Book of Jasher* 1.13)

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

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

4:4 “And the LORD had respect unto Abel and to his offering” – *Word Study on “respect”* - *Gesenius* says the Hebrew word “respect” (רָצָה) (S 8159) means, “to regard.” *BDB* says this word is means, “to look at or to, regard, gaze at or about.” *The Enhanced Strong* says it is used 15 times in the Old Testament being translated in the *KJV* as “look 5, respect 3, dismay 2, turn 1, regard 1, spare 1, be dim 1, depart 1.” *Holladay* gives us the translation “to look with favor at.”

Comments - In the same way that God took notice of Abel’s offering, He also regards our prayers because of the sacrifice made. The offering was an important part of this event. We come to the throne of grace because of the sacrificial offering of the blood of Jesus Christ, of which the Lord has respect.

4:4 *Comments* - Where did Abel understand the importance of a blood sacrifice in the covering of sins? Perhaps it was because he was taught the story of how God slew an animal and covered the nakedness of Adam and Eve. There, it was necessary for an animal to be sacrificed and blood to be shed in order to cover the sin of Adam and Eve. The fig leaves that they choose to cover their sin were not sufficient in God's eyes.

4:4 *Comments* - Several characteristics of Abel's sacrifice were:

⁶⁴Philo Judaeus, *A Treatise on the Sacrifices of Abel and Cain*, in *The Works of Philo Judaeus*, by C. D. Young, vol. 1 (London: Henry G. Bohn, 1854), 207.

- 1) He shed blood (Hebrews 9:22) as covering for sin.
- 2) He brought firstlings – Like first fruits or a tithe to God.
- 3) “the fat thereof” – The best part of the animal was given to God.

Hebrews 9:22, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

4:4 *Comments* - Just as the Mosaic Law required that the Israelites tithed a tenth, the best, to the Levites, and the Levites in turn offered a tenth of this tithe, their best, so also Abel offered the firstlings of the flock and the best of the firstling, which was the fat. We could say that they were tithing out of the tithe, so to speak, or giving the best of the best.

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

4:3-5 *Comments - Cain and Abel’s Sacrifice* – Genesis 4:3-5 teaches us that Adam and Eve taught their sons to make sacrifices, which these patriarchs evidently practiced before and after the murder of Abel.

God Rejects Cain’s Sacrifice – We read in Genesis 4:3-5 that God rejected Cain’s sacrifice of the fruit of the ground. Perhaps Cain’s sacrifice was rejected because he did not shed blood, and perhaps also because Cain’s heart was not right. However, we see in the Mosaic Law that God did in fact accept offerings from the fruit of the ground, for some of the sacrifices that God commanded were grain offerings (Lev 17:11, Heb 9:22).

Leviticus 17:11, “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”

Hebrews 9:22, “And almost all things are by the law purged with blood; and without shedding of blood is no remission.”

If we look to extrabiblical literature, we can find this story in *The Book of Jasher*. It tells us that Cain’s offering was rejected because he brought to God an inferior fruit and not his best. It tells us how God distinguished between an acceptable and unacceptable sacrifice by consuming one with fire and leaving the other untouched.

“And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it. And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him.” (*The Book of Jasher* 1.15-16)

We can find examples of God coming down and consuming sacrifices as He did for Moses at the dedication of the Tabernacle (Lev 9:24), for Manoah, the father of Samson (Judg 13:19-20), for King David at the threshing floor of Ornan (1 Chron 21:26), for Solomon at the dedication of the Temple (2 Chron 7:1) and for Elijah on Mount Carmel (1 Kings 18:38) as a way of receiving their sacrifices. In addition, during the time of Moses, God consumed the children of Israel with fire as a form of judgment (Num 11:1-2, 16:35). In addition, Genesis 15:17 tells us that a smoking furnace and a burning lamp passed through Abraham’s sacrifice.

Scripture References - Note similar verses:

Proverbs 21:27, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?"

Proverbs 15:8, "The sacrifice of the wicked is an abomination to the LORD: but the prayer of the upright is his delight."

The book of Hebrews also refers to this story of Cain and Abel's sacrifice (Heb 11:4).

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

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

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

4:7 "sin lieth at the door" – *Comments* - The phrase "sin lieth at the door" is used here figuratively of sin attempting to enter our physical sense gates, primarily of our seeing and our hearing. Satan was attempting to gain entrance into Cain's heart by placing evil thoughts into his mind. Satan must enter his mind through his ears and his eyes, which are the "doors" of our mind.

4:7 "unto thee shall be his desire, and thou shalt rule over him" - *Comments* - The *RSV* says, "its desire is for you, but you must master it." God is telling Cain to resist sin's temptation. He is not to give place to the devil, but rather, to overcome him (Eph 4:26-27).

Ephesians 4:26-27, "Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil."

4:7 *Comments* - Note how Paul describes this same struggle with sin in Romans 7:7-14.

4:6-7 *Comments* – *God's Love Manifested in Dealing with Cain* - In God's love, He was trying to tell Cain how to correct his mistake and restore himself to a right standing with God. God never stopped loving Cain, even in his sin.

4:8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

4:8 *Comments* - Cain was serving Satan when he slew his brother. Cain did not master sin; instead he gave place to Satan (1 John 3:12, Jude 1:11).

1 John 3:12, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Jude 1:11, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

4:8 *Comments* - One Jewish tradition says that Cain killed his brother Abel by crushing his head.

“Then Cain, the hard-hearted, and cruel murderer, took a large stone, and beat his brother's head with it, until his brains oozed out, and he wallowed in his blood, before him.” (*The First Book of Adam and Eve* 1.79)⁶⁵

Since Cain was moved by Satan to commit this wicked act, we see how Satan was trying to crush the head of the seed of woman. One Bible teacher suggests that Satan was trying to reverse the curse of Genesis 3:15 that was placed upon him which says, “And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” In other words, Satan was trying to crush the head of the woman’s seed before he crushed his head. However, another Jewish tradition says that Cain used a plowing instrument rather than a stone.

“And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock.” (*The Book of Jasher* 1.25)

4:8 *Comments* - F. F. Bruce tells us that the literal translation of Genesis 4:8 in the Masoretic text reads, “And Cain said to Abel his brother.”⁶⁶ It does not go on to tell us what he said. In an attempt to smooth out this awkward phrase, the *KJV* reads, “And Cain talked with Abel his brother,” so that nothing needs to follow within this text. However, many ancient readings of this verse, such as the *LXX*, add a phrase telling us what Cain said to his brother. For example the *LXX* reads, “And Cain said to Abel his brother, Let us go out into the plain; and it came to pass that when they were in the plain Cain rose up against Abel his brother, and slew him.” (*Brenton*) Therefore, some scholars believe that the *LXX* shows a more accurate translation of the original Hebrew text than does the Masoretic reading used by the *KJV*.

4:9-16 **Cain’s Punishment** – In Genesis 4:9-16 we have the account of God’s punishment upon Cain for the murder of his brother Abel. Cain was sentenced by God to become a fugitive and a vagabond upon the earth. In other words, he would no longer have a place of rest. As we study the three writings of Solomon, which are Proverbs, Ecclesiastes and Songs, we find that they are each structured as a journey into rest. These books teach us how to find rest in this life as well as entering into Heaven, our eternal resting place. It is interesting to note that the next story that follows is that of Noah, whose name means, “rest”; for God was judging the world in order to restore it to a place of rest.

What seems unusual in this story is that it appears God did not implement the proper degree of punishment for premeditated murder; rather, God sends him away to another land to live, and marks him to protect his life from those who may take vengeance upon him. The reason God did this is because the law was not yet instituted upon earth, so that Cain did not violate the law (Rom 5:13). Therefore, the penalty of his sin was not required of him.

Romans 5:13, “(For until the law sin was in the world: but sin is not imputed when there is no law.”

In contrast, Andrew Wommack notes that under the Law of Moses, the first person who committed a sin punishable by death was picking up sticks on the Sabbath. Moses consulted

⁶⁵*The Book of Adam and Eve: Also Called The Conflict of Adam and Eve With Satan*, trans. S. C. Malan (London: Williams and Norgate, 1882), 101.

⁶⁶F. F. Bruce, *The Books and the Parchments* (Old Tappan, New Jersey: Fleming H. Revell Company, 1963), 157.

the Lord and was told to stone him to death, which the children of Israel did (Num 15:32-36).⁶⁷ Thus, sin was judged differently in these two dispensations.

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

4:9 *Comments* - God certainly knew where Abel was at this time. Abel was the first person to go to Heaven, and for perhaps hundreds of years he was the only person in Heaven.

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

4:10 **“the voice of thy brother's blood crieth unto me from the ground”** – *Comments* - Abel's blood was crying out from the ground. What was it saying when it cried out? It was asking for justice, blood for blood. It was asking for a suitable sacrifice for the sin committed. Note:

“And in the first (year) of the third jubilee, Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain. And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.” (*The Book of Jubilees* 4.2-4)

4:11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

4:11 *Comments* - Both the Serpent and Cain now have a curse placed upon them. When Adam and Eve fell in the Garden the Lord did not curse them directly because they acknowledged their sins, although it was a weak and immature confession. God did increase their sorrow in childbearing and in their daily chore of tilling the earth. But Cain would not acknowledge his sin and repent before the Lord. Therefore, the Lord punished Cain by placing a curse upon him. It was in this state of unrepentance that Cain “went out from the presence of the LORD” (Gen 4:16).

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

4:12 **“a fugitive and a vagabond shalt thou be in the earth”** – *Word Studies on “a fugitive”* – *BDB* says the Hebrew word “fugitive” “nuwa” (נוּוָּ) (S 5128) is word means, “to wave, quiver, vibrate, swing, stagger, tremble, be unstable, to totter, go tottering, a vagabond (participle), (Niphal) to be tossed about or around, (Hiphil), to toss about, to shake, cause to totter, to shake, disturb, to cause to wander.” The *Enhanced Strong* says it is used 42 times in the Old Testament, being translated in the *KJV* as “shake 6, wander 6, move 6, promoted 3, fugitive 2, sift 2, stagger 2, wag 2, misc 13.”

Word Studies on “a vagabond” – *BDB* says the Hebrew word “vagabond” “nuwd” (נוּדָּ) (S 5110) means, “to shake, waver, wander, move to and fro, flutter, show grief, have compassion on.” The *Enhanced Strong* says this word is used 24 times in the Old Testament, being translated in the *KJV* as “bemoan 7, remove 5, vagabond 2, flee 1, get 1, mourn 1, move 1, pity 1, shaken 1, skippedst 1, sorry 1, wag 1, wandering 1.”

⁶⁷Andrew Wommack, “The War is Over,” (Andrew Wommack Ministries, Colorado Springs, Colorado), on Trinity Broadcasting Network (Santa Ana, California), television program.

Comments - It is important to note that Cain will be banished to the land of Nod [Hebrew “nowd” (נוד) (S 5113)], which is a derivative of the same verb “nuwd” (נוד) (S 5110), used in Genesis 4:12 and translated “vagabond.”

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

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

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

4:15 “the LORD set a mark upon Cain, lest any finding him should kill him” – *Word Study on “a mark”* – *BDB* says the Hebrew word “mark” “owth” (אֹת) (S 226) means, “sign, signal, a distinguishing mark, banner, remembrance, miraculous sign, omen, warning, token, ensign, standard, miracle, proof.” The *Enhanced Strong* says this word is used 79 times in the Old Testament, being translated in the *KJV* as “sign(s) 60, token(s) 14, ensign(s) 2, miracles 2, mark 1.”

Comments - The Lord once told Benny Hinn that He sets a mark upon those who are intercessors and that this mark gave intercessors divine protection. Benny Hinn found Ezekiel 9:4 as Scriptural evidence to what the Lord told him.⁶⁸ This verse gives a description of what an intercessor does.

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

Also note that the Lord set a mark upon Cain, so that no one would kill him. It is therefore logical to conclude that this mark may have not been apparent physically, but was a spiritual mark that gave angelic protection against demonic forces, just as with the intercessors mentioned in Ezekiel 9:4.

Job understood the significance of this mark:

Job 7:20, “I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?”

Job 10:14, “If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.”

Jeremiah also makes a reference to a mark:

Lamentations 3:12, “He hath bent his bow, and set me as a mark for the arrow.”

Also, in the book of Revelations, the Lord again sets a seal on the forehead of his saints in order to give them divine protection from angelic warfare:

Revelation 7:3, “Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.”

⁶⁸Benny Hinn, *This is Your Day* (Irving, Texas), on Trinity Broadcasting Network (Santa Ana, California), television program.

Revelation 9:4, “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.”

In the book of Revelations, Satan tries to counterfeit this mark with the mark of the beast. However, it becomes a mark of destruction by God.

Revelation 13:16, “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:”

However, we do find in *The First Book of Adam and Eve* that this mark that was placed upon Cain was the fact that he continually trembled and quaked. This mark was intended to bring Cain to repentance. Thus, from that point onward, Cain found no rest.

“Then God said unto Cain, Cursed be the earth that has drunk the blood of Abel thy brother; and thou, be thou trembling and shaking; and this will be a sign unto thee, that whosoever finds thee, shall kill thee...And He said to him, ‘Where is thy brother?’; To which he answered and said, ‘I know not.’; Then the Creator said to him, ‘Be trembling and quaking.’ Then Cain trembled and became terrified; and through this sign did God make him an example before all the creation, as the murderer of his brother. Also did God bring trembling and terror upon him, that he might see the peace in which he was at first, and see also the trembling and terror he endured at the last; so that he might humble himself before God, and repent of his sin, and seek the peace he enjoyed at first.” (*The First Book of Adam and Eve* 1:79)⁶⁹

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

4:16 *Word Study on “Nod”* – *Gesenius* says the Hebrew word “Nod” “nowd” (נוד) (S 5113) means, “flight, exile.” *Strong* says it means, “vagrancy.” *PTW* says it means, “vagabond.” This proper name is used only one time in the Old Testament. *Strong* says it is a derivative of the primitive root “nuwd” (נוד) (S 5110), which means, “to wander, flee, disappear.” This root verb is used earlier in 4:14 and is translated as “vagabond.” Scholars are not able to identify the location of the place called “Nod.”

4:17-24 **The Genealogy of Cain** – Genesis 4:17-24 gives us Cain’s genealogy. The primary figure in this genealogy is a man called Lamech, who killed a man. Lamech reflects back on Cain’s murder of Abel to justify himself, so that this brief story reveals how Cain’s sin affected his descendents.

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

4:17 **“And Cain knew his wife”** - *Comments* - One of the often-asked questions in Scriptures is, “Where did Cain get his wife?” The most obvious answer is that he married his sister. *The Book of Jubilees* (4.9) says, “And Cain took Awan his sister to be his wife and she bare him Enoch at the close of the fourth jubilee.” Thus, Jewish tradition says Cain took his sister to be his wife.

4:17 **“and called the name of the city, after the name of his son, Enoch”** – *Word Study on “Enoch”* – *Gesenius* and *Strong* say the Hebrew word “Enoch” “Chanowk” (חַנוּךְ) (S 2585)

⁶⁹*The First Book of Adam and Eve: Also Called The Conflict of Adam and Eve With Satan*, trans. S. C. Malan (London: Williams and Norgate, 1882), 102-3.

means, “initiated.” The *Enhanced Strong* says this word is used 16 times in the Old Testament, being translated in the *KJV* as “Enoch 9, Hanoch 5, Henoch 2.” Although there were other individuals by the name of Enoch in the Scriptures, Enoch, the son of Cain, is only referred to in Genesis 4:17-18 and nowhere else in the Scriptures.

Comments - I have observed a similar custom among the India community in Uganda of naming a business enterprise after one of their children. The Indian man who opens a business often names it after his eldest daughter.

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

4:18 *Word Study on “Irad”* – *Strong* says the Hebrew name “Irad” “‘Iyrad” (אִרָד) (S 5897) means, “fugitive.” *PTW* says the name means, “fleet.” This name is used two times in the Old Testament, being found only in Genesis 4:18.

4:18 *Word Study on “Mehujael”* – *Strong* says the Hebrew name “Mehujael” “mekh-oo-yaw-ale” (מְחֻיָּאֵל) (S 4232) means “smitten by God.” This name is used two times in the Old Testament, being found only in Genesis 4:18.

4:18 *Word Study on “Methusael”* – *Strong* says the Hebrew name “Methusael” “meth-oo-shaw-ale” (מְתוּשָׁאֵל) (S 4967) means, “who is of God.” This name is used two times in the Old Testament, being found only in Genesis 4:18.

4:18 *Word Study on “Lamech”* – *BDB* says the Hebrew name “Lamech” “leh'-mek” (לֶמֶךְ) (S 3929) means, “powerful.” *PTW* says the name means, “strong youth, overthrower.” Although the father of Noah was also named “Lamech,” this person named “Lamech” as the son of Methusael is only mentioned in this passage of Genesis 4:18-24, being mentioned 5 times.

4:19 And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

4:19 *Word Study on “Adah”* – *Strong* says the Hebrew name “Adah” “‘Adah” (אָדָה) (S 5711) means, “ornament.” *PTW* says her name means, “pleasure, beauty.” Adah was the first of Lamech’s two wives and the mother of Jabel and Jubal. Although we find the wife of Esau being called by the same name, this wife of Lamech is only mentioned in this passage in Genesis 4:19-23, being mentioned nowhere else in Scripture.

4:19 *Word Study on “Zillah”* – *BDB* says the Hebrew name “Zillah” “Tsillah” (צִלָּה) (S 6741) means, “shade.” *PTW* says the name means, “protection, screen.” This individual is mentioned only in this passage, being found nowhere else in Scripture.

4:19 *Comments* - Lamech, the son of Methusael, is known as the first polygamist. This act of polygamy is very possibly the underlying cause of his slaying a man, for the spirit of adultery and murder often work hand in hand. This observation is supported by looking at modern cultures that practice polygamy, such as those found in the Middle East and Africa.

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

4:20 *Word Study on “Jabal”* – *BDB* says the Hebrew name “Jabal” “Yabal” (יָבָל) (S 2989) means, “stream of water.” His name is mentioned only one time in the Scriptures.

4:20 *Word Study on “tents”* – *BDB* says the Hebrew word “tent” “ohel” (אֹהֶל) (S 168) means, “a tent, nomad's tent, and thus symbolic of wilderness life, transience, dwelling, home,

habitation, the sacred tent of Jehovah (the tabernacle).” The *Enhanced Strong* says it is used 345 times in the Old Testament, being translated in the *KJV* as “tabernacle(s) 198, tent(s) 141, dwelling 2, place(s) 2, covering 1, home 1.”

4:20 *Comments* - Jabal appears to have been the individual who first domesticated cattle for man’s use. He probably invented the tent as a means of providing temporary shelter for his herdsmen. We know that Cain built a city, so we must assume that most people during this time lived in simple houses made of clay or stone or wood. Thus, the invention of a tent could have been a new idea.

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

4:21 *Word Study on “Jubal”* – *Strong* says the Hebrew word “Jubal” “Yuwbal” (יֻבָּל) (S 3106) means, “stream.” His name is mentioned only one time in the Scriptures.

4:21 *Comments-* Jubal appears to have been the individual who first invented musical instruments.

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

4:22 *Word Study on “Tubalcain”* – *Strong* says the Hebrew name “Tubalcain” (תּוּבַלְכַּיִן) (S 8423) means, “offspring of Cain.” *BDB* says it means, “thou will be brought of Cain.” However, according to Genesis 4:1 the name “Cain” means, “acquired” because she had acquired him from the Lord.

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

The Book of Jasher adds some insight to the meaning of his name. Perhaps it means “withered, yet acquired (of God).”

“And she conceived and bare a son and she called his name Tubal Cain, saying, After I had withered away have I obtained him from the Almighty God.” (*The Book of Jasher* 2.24)

4:22 *Word Study on “Naamah”* – *Strong* says the Hebrew name “Naamah” Hebrew (נְעֻמָּה) (S 5279) means, “pleasantness.” *BDB* says it means, “loveliness.” This was the sister of Tubalcain. We have a comment in *The Book of Jasher* which may imply a meaning of “pleasure” or “delight.”

“And she conceived again and bare a daughter, and she called her name Naamah, for she said, After I had withered away have I obtained pleasure and delight.” (*The Book of Jasher* 2.25)

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

4:23 “for I have slain a man to my wounding, and a young man to my hurt” – *Word Study on “slain”* – *Gesenius* says the word “slain” (הָרַג) (S 2026) means, “to kill.” *Strong* says it means, “to smite with deadly intent.”

Word Study on “wounding” – *Gesenius* and *Strong* say the Hebrew word “wounding” (פָּצַע) (S 6482) means, “a wound.” The phrase “to my wounding”

Word Study on “hurt” – Gesenius says the Hebrew word “hurt” (תַּבִּירָה) (S 2250) means, “a stripe or bruise, the mark of strokes on the skin.” Strong says it means, “bound (with stripes), i.e. a weal (or black-and-blue mark itself).”

Comments - The phrase “to my wounding” (לְפַצְעֵי) parallels “to my hurt” (לְתַבִּירָתִי). Such double statements are characteristic of Hebrew poetry.

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

4:24 **Scripture References** – Note a similar reference to sevenfold judgment in Genesis 4:15, “And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.”

4:23-24 **Comments – The Song of Lamech** - Genesis 4:23-24 contains the first poetry in the Scriptures, structured as three pairs of parallel Hebrew verses, also called three distiches, in which the second phrase repeats the first phrase.

Various Interpretations of the Passage - In his speech to his two wives, Lamech tell them that he slew a man. There are a number of interpretations of this passage of Scripture regarding what he communicates to his wives.

(1) *Lamech Slays a Man in Self-Defense* - One popular view interprets Lamech to have killed an individual in self-defense, giving the verb (הָרַג) (S 2026) a perfect tense, so that song reads, “I have slain a man,” and the phrases “to my wounding” and “to my hurt” are translated “for wounding me” and “for hurting me.” Lamech believes if Cain murdered Abel with intent, then Lamech’s accidental murder should invoke much more of God’s protective favour.

In his speech Lamech was concerned that someone, perhaps a relative of the slain individual, would seek to kill Lamech as an act of retribution. Thus, Genesis 4:24 reveals that there were ancient laws of retribution long before *The Code of Hammurabi* (c. 2000 B.C.) or the Mosaic Law (c. 1500 B.C.).

Andrew Wommack says that Lamech attempts to use God’s leniency upon Cain to justify his own sinful act. Because the Law of Moses was not yet instituted, God did not bring judgment upon Cain.⁷⁰ Later generations would fall into moral depravity until destroyed by the Flood because God was not bringing immediate judgment. The story of Lamech testifies to man’s progressive depravity.

(2) *Lamech Boasts in His Strength* – Some scholars interpret Lamech’s speech as a prideful boast in his own strength, giving the verb (הָרַג) (S 2026) a future tense, so that the song says, “I will slay the man who wounds men, and the young man who hurts me.”⁷¹

The Relationship of Polygamy and Murder - It is interesting to note the fact that Lamech, the first polygamist in the Scriptures (Gen 4:23), also committed an act of murder. We can also note that King David committed an act of murder because of his pursuit of polygamy. We can also note that the religion of Islam, which emphasizes polygamy as a part of hits

⁷⁰ Andrew Wommack, “The War is Over,” (Andrew Wommack Ministries, Colorado Springs, Colorado), on Trinity Broadcasting Network (Santa Ana, California), television program.

⁷¹ Milton S. Terry and Fales H. Newhall *Commentary on the Old Testament*, vol. 1, ed. Daniel D. Whedon (New York: Eaton and Mains, 1889), in *The Wesleyan Heritage Library Commentary* (Wesleyan Heritage Publications, 2002), 126.

religious tenets of faith is also characterized as a religion of war and terror and murder. We can note that the African nations are known for their polygamy as well as their internal wars. Thus, there seems to be a relationship between polygamy, or adultery, and the spirit of murder.

In the lineage of Cain we see the spirit of adultery and murder manifest in the life of Lamech, one of Cain's descendents. These two spirits often work together. We can compare the story of Lamech to King David, who had many wives, committed adultery with Bathsheba, the wife of Uriah, and murdered her husband.

It is interesting to compare David and Lamech's lifestyle of polygamy and murder and with the testimony of Jack Hayford when he was a young minister. His testimony includes a temptation towards adultery followed by thoughts of murder. As a young minister working at the headquarters of the Four Square Church, he found himself becoming close friends with a female co-worker, even though he was married. After some time a mature co-worker noticed this unhealthy friendship. Hayford tells of his emotional experience, how he both loved his wife and yet, felt affections for this new lady. He tells how he entertained the thoughts of his wife dying. As he struggled with his heart and the Spirit of God, he felt tremendous conviction, but did not know what to do. He was feeling thoughts of adultery, followed by thoughts of leaving his wife, which was a spirit of murder. Because of the intercession of others and the work on the Holy Spirit, he came to himself, approached his supervisor and arranged for a separation between himself and this female co-worker. At that point he approached his wife and revealed this persona's struggle with her. Years later, he began to share this testimony from the pulpit and found that it was a frequent struggle with many church leaders and laymen.⁷² We find these same two spirits at work in the life of David and Lamech; for they both committed adultery, followed by murder.

Extra-biblical References to Lamech – These two brief verses leave us asking for further insight into Lamech's comments and the act of slaying a man. We can look to Jewish tradition in *The Book of Jasher* for a lengthier account of this story. It says that Lamech and his son Tubalcain were out hunting and accidentally killed Cain, the son of Adam and Eve as God's divine retribution on his killing of Abel. They had intended to kill a beast, but when Lamech realized that his son had encouraged him to shoot the arrow and kill Cain, he struck his son Tubalcain in anger and also killed him. As a result, his two wives were angry and wanted to kill him. They did separate themselves from him until he besought them that it was an accident. At the advice of Adam they returned to him but bore no more children by him. Therefore, Lamech said, "For I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold." He would mean that he killed a man accidentally and did not lay in wait as did Cain. If the laws of retribution were applied to Cain, how much more would they be applied to Lamech being innocent of any evil. (*The Book of Jasher* 2.26-36)

The Book of Jubilees (4.31-32) gives a different account of Cain's death by saying that his house of stones fell upon him so that he died.

4:25-26

Conclusion - The Generations of the Heavens and the Earth (2:4 to 4:26) concludes with God giving Adam and Eve a son to replace Abel. The significance of this son named Seth is that he is used to carry the redemptive seed of the Messiah to its fruition in Christ Jesus; thus, the closing statement, "Then men began to call upon the name of the Lord." The following genealogy of Adam (5:1-32) reveals that this redemptive seed is carried to Noah, at which time God destroys the rest of mankind because human depravity degenerated beyond hope of redemption.

⁷²Jack Hayford, *The Anatomy of Adultery* (Ventura, California: Regal Books, 2004).

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

4:25 *Word Study on “Seth”* – *Strong* says the Hebrew word “Seth” (שֵׁט) (S 8352) means, “put, or substituted.” Eve gave Seth this name because she saw that God had appointed her with, or compensated her with, another seed instead of Abel, whom Cain killed. *Strong* says this name comes from the primitive verb (שָׁט) (S 7896), which means, “to place, or to appoint.” This same Hebrew verb is used in Genesis 4:25 and is translated “hath appointed,” because God appointed another man-child to take the place of Abel.

Comments - *The Second Book of Adam and Eve* interprets the name “Seth” to mean “God has heard my prayer and delivered me,” and “power and strength.”

“But when Adam came and saw the child's good looks, his beauty, and his perfect figure, he rejoiced over him, and was comforted for Abel. Then he named the child Seth, that means, ‘that God has heard my prayer, and has delivered me out of my affliction.’ But it means also ‘power and strength.’” (*The Second Book of Adam and Eve*, 2.2)⁷³

4:25 *Word Study on “hath appointed”* – *Strong* says the Hebrew word “hath appointed” (שָׁט) (S 7896) is a primitive verb meaning, “to place, or to appoint.” From this verb comes the name “Seth” (שֵׁט) (S 8352), which means, “put, or substituted, or appointed” (*Strong*).

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

4:26 *“And to Seth, to him also there was born a son; and he called his name Enos” - Word Study on “Enos”* – *Gesenius* says the Hebrew word “Enos” (עֲנוֹשׁ) (S 583) means, “a man, multitude.” *Strong* says it means, “a mortal, a man,” and comes from (עָנָה) (S 605), which means, “to be frail, feeble,” and figuratively, “melancholy.” *BDB* says it means, “man, mankind.” The *Enhanced Strong* says this name is found 7 times in the Old Testament, being translated in the *KJV* as “Enos 6, Enosh 1.”

4:26 *“then began men to call upon the name of the Lord” - Comments* - The opening chapters of Genesis reveal Adam's fellowship with God, walking with Him in the cool of the day, and sacrifices offered to Him after the Fall, and God speaking with Cain when he sinned; thus, mankind was designed to have a relationship with God. The statement in Genesis 4:26 that men began to call upon the Lord may imply that Cain's descendants did not worship YHWH and that Seth began a new seed of righteousness upon the earth. The next section, which gives the genealogy of Adam (5:1 to 6:8), reveals a lineage of righteous men that led up to Noah. This lineage stands in stark contrast to the degenerating moral condition of mankind that brought divine judgment in the form of the Flood.

4:26 *Comments* – In contrast to the genealogy of Cain, whose descendent Lamech killed a man (4:17-24), following the sins of his fathers, Seth's descendants begin to call upon the Lord. We see this in the next genealogy of Shem in which his descendent Enoch walked with God, and we see it in the genealogy of Noah, who was a righteous man. Thus, mankind branched into two different moral characters, one of corruption, and one of righteousness. The seed of righteousness came through the descendants of Seth.

⁷³*The Book of Adam and Eve: Also Called The Conflict of Adam and Eve With Satan*, trans. S. C. Malan (London: Williams and Norgate, 1882), 106.

Chapter 5

5:1 to 6:8

The Genealogy of Adam – The second genealogy found in the book of Genesis is entitled “The Genealogy of Adam” (5:1 to 6:8), which emphasizes the fact that God preserved for Himself a righteous seed in Noah (5:1-32) while mankind in general became exceedingly wicked until God repented that He had made man as a part of His creation (6:1-8). Adam’s destiny, whose name simply means “mankind,” was to begin the multiplication of mankind. Of course, God’s plan was for Adam to produce a godly offspring. Thus, we see in the genealogy of Adam this seed of righteous men whom he fathered (5:1-32). We know that many other people were born during this time-period that became exceedingly wicked (6:1-8), particularly from the seed of Cain; but this list represents the purpose and plan of God for Adam’s life, which was to father a righteous seed. Thus, the fulfillment of Adam’s genealogy is found in the man Noah, whom God would use to repopulate the earth after destroying all of mankind for their wickedness. In a sense, we have to look far down the generations to see how Adam fulfilled his destiny in the man Noah, so that Adam succeeded in populating the earth with a righteous seed.

- a. The Descendents of Adam 5:1-32
- b. The Wickedness of Mankind 6:1-8

5:1-32

The Descendents of Adam – In Genesis 5:1-32 we find the genealogy of Adam, which covers a period of 1,556 years (from Adam to the birth of Noah’s sons). The manner in which this genealogy is given reveals how God preserved a righteous seed in each generation in order to preserve the coming of the promised “seed of woman” (Gen 3:15) while the rest of mankind grows exceeding wicked (6:1-8). This genealogy says that each man lived a certain amount of years and bore a son. Then he lived so many more years before he died. Thus, the emphasis on this genealogy is different than any other genealogy in the Scriptures in that it reveals the destiny of each of these men, which was to produce a righteous seed. There were many events that took place during each of the lives of these individuals, but the event that is recorded in the Scriptures is the birth of a righteous son, and this event reveals the destiny of each of these fathers. Their destiny was to keep a seed of righteousness upon this world. Each one fulfilled this destiny. All other events were secondary to this issue and so were not recorded in Scripture.

The Age of Man Before the Flood - Note that the average age of the patriarchs prior to the Flood was nine hundred years. After the flood, man’s lifespan was greatly reduced by the Lord to one hundred twenty years (Gen 6:3).

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

The Patriarchs Begin Each Millennium - From Adam to the birth of Noah was 1056 years. This means that Adam began the first millennium; Noah began the second millennium; Abraham began the third millennium; David began the fourth millennium; Jesus began the fifth millennium. It can be observed that the greatest men of the Bible each began a new millennium.

The Meaning of the Names in the Genealogy of Adam - Some Bible teachers have placed an important significance upon the meanings of these ten names listed in the genealogy of Adam. I have heard one teacher interpret the following meaning of these names as a progression of prophetic redemptive events that God would bring upon the earth. The name Adam means “man,” for God placed man in the Garden of Eden to fulfill His plan for this earth. When man failed, God had to find a substitute (Seth), a second Adam, in the form of His Son Jesus Christ. His Son would come as a mortal man (Enos). He would come as Emmanuel and make his dwelling on earth (Cainan) with mankind. He would be born of the

tribe of Judah, and become the praise of God (Mahalaleel). He would descend from heaven to earth (Jared), a sacrifice that God initiated (Enoch) and not man. He will be pierced on the Cross (Methuselah) and be made low (Lamech). With His resurrection, Jesus will then lead God’s people into eternal rest (Noah).

Another proposed sequence of the meanings of these names is as follows: Adam (man); Seth (appointed); Enos (mortal); Cainan (sorrow); Mehalaleel (blessed of God); Jared (shall come down); Enoch (teaching); Methuselah (his death shall bring); Lamech (the despairing); Noah (rest). Thus, the prophetic message is derived that says, “A man is appointed, a mortal man of sorrow, and the blessed of God shall come down teaching that his death shall bring the despairing rest and comfort.”⁷⁴

Comparison of Variant Readings of the Hebrew, Samaritan and LXX Texts – A. Dillmann provides a chart that compares the variant readings of the Hebrew, Samaritan, and LXX texts. He acknowledges the difficulty in reconciling these variant readings.⁷⁵

| | Hebrew | | | Samaritan | | | LXX | | |
|-------------|--------|-----|-------|-----------|-----|-------|------|-----|-------|
| Adam | 130 | 800 | 930 | 130 | 800 | 930 | 230 | 700 | 930 |
| Seth | 105 | 807 | 912 | 105 | 807 | 912 | 205 | 707 | 912 |
| Enos | 90 | 815 | 905 | 90 | 815 | 905 | 190 | 715 | 905 |
| Cainan | 70 | 840 | 910 | 70 | 840 | 910 | 170 | 740 | 910 |
| Mahalaleel | 65 | 830 | 895 | 65 | 830 | 895 | 165 | 730 | 895 |
| Jared | 162 | 800 | 962 | 62 | 785 | 847 | 162 | 800 | 962 |
| Enoch | 65 | 300 | 365 | 65 | 300 | 365 | 165 | 200 | 365 |
| Methuselah | 187 | 782 | 969 | 67 | 653 | 720 | 167 | 802 | 969 |
| Lamech | 182 | 595 | 777 | 43 | 600 | 653 | 188 | 565 | 753 |
| Noah | 500 | - | - | 500 | - | - | 500 | - | - |
| The Flood | 100 | - | (950) | 100 | - | (950) | 100 | - | (950) |
| Total Years | 1656 | | | 1307 | | | 2242 | | |

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

5:1 “This is the book of the generation of Adam” - *Comments* - Luke 3:36-38 lists the same genealogy as is found in Genesis 5:1-32.

Luke 3:36-38, “Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.”

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

5:2 *Word Study on “Adam”* – Gesenius says the Hebrew word “adam” (אָדָם) (S 120) means, “man, human race.” Strong says it means, “ruddy, human being, mankind,” and “Adam” (S 121), and comes from the word (אָדָם) (119), which means, “to show blood (in the face), flush or rosy.” The *Enhanced Strong* says this word is used 552 times in the Old Testament,

⁷⁴Darryl Woodson, “Genesis 4-5: An Acceptable Sacrifice,” Victory City Church Ntinda, Kampala, Uganda, 13 June 2010.

⁷⁵A. Dillmann, *Genesis Critically and Exegetically Expounded*, vol. 1, trans. Wm. B. Stevenson (Edinburgh: T. & T. Clarke, 1897), 217.

and it is translated “man,” or “person,” in all but twenty-two occurrences, where it is translated “Adam.” Most of these twenty-two occurrences are in the first five chapters of Genesis.

Comments - This is an interesting phrase where God calls both Adam and Eve by the one name of “Adam.” Oral Roberts reads Genesis 2:24 as a key verse that God used in his marriage because it talks about them leaving their parent’s house and clinging to one another. He said that the Lord spoke to him and said, “When I see you and Evelyn, I do not see you as two people, but as one person.”⁷⁶ Thus, God could call them “Adam” because He saw them as one.

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

Old Testament Quotes in the New Testament - A reference to Genesis 5:2 and Genesis 1:27 is found in the following New Testament passages.

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

Matthew 19:4, “And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,”

Mark 10:6, “But from the beginning of the creation God made them male and female.”

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

5:3 **Word Study on “Seth”** – *Gesenius* says the Hebrew word “Seth” (שֵׁט) (S 8352) is derived from “placing, setting (in the stead of another).” *Strong* says it means, “put, or substituted,” and it comes from the primitive verb (שָׁט) (S 7896), which means, “to place, or to appoint.” The *Enhanced Strong* says this word is used 9 times in the Old Testament, being translated in the *KJV* as “Seth 7, Sheth 2.” This same Hebrew verb is used in Genesis 4:25 and is translated “hath appointed,” because God appointed another man-child to take the place of Abel.

Comments - There is only one individual in the Scriptures by this name. Eve gave Seth this name because she saw that God had appointed her with, or compensated her with, another seed instead of Abel, whom Cain killed.

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

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

5:4 **Comments** – Scholars generally agree that Cain and Seth married their sisters, the daughters of Adam and Eve, in order to procreate their seed upon the earth.

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

⁷⁶Oral Roberts, interviewed by Benny Hinn, *This is Your Day*, on Trinity Broadcasting Network (Santa Ana, California), television program.

5:5 *Comments* - An interesting description of Adam's death is found in *The Book of Jubilees*, which says that Adam was not allowed to fulfill the lifespan of one thousand years because God had said that a thousand years are as one day, and God had told Adam in the Garden of Eden that "on the day that ye eat thereof ye shall die." Therefore, Adam fell short of living for a thousand years.

"And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth. He lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he did not complete the years of this day; for he died during it." (*The Book of Jubilees* 4.29-31)

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

5:6 *Word Study on "Enos"* – *Gesenius* says the Hebrew word "Enos" (עֲנוֹשׁ) (S 583) means, "a man, multitude." *Strong* says it means, "a mortal, a man," and comes from (עָנָה) (S 605), which means, "to be frail, feeble," and figuratively, "melancholy." *BDB* says it means, "man, mankind." The *Enhanced Strong* says this name is found 7 times in the Old Testament, being translated in the *KJV* as "Enos 6, Enosh 1."

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

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

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

5:9 *Word Study on "Cainan"* – *Gesenius* says the Hebrew name "Cainan" or "Kenan" (קֵנָן) (S 7018) means, "possession." *Strong* says it means, "fixed," and it comes from the primitive root (קָנָה) (S 7077), which means, "to erect, to build or occupy as a nest."

Comments – Wenham tells us that the name "Qenan" is usually understood as "a variant form of 'Cain.'"⁷⁷

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

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

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

5:12 *Word Study on "Mahalaleel"* – *Gesenius*, *Strong*, *BDB*, and A. Dillman⁷⁸ say the Hebrew name "Mahalaleel" (מַהֲלַלֵּל) (S 4111) means, "praise of God." *Strong* says it comes from two Hebrew words, (מָלַח) (S 4110), meaning, "praise" and (לָא) (S 410), meaning, "the Almighty."

⁷⁷Gordon J. Wenham, *Genesis 16-50*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 2, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), comments on Genesis 5:12-14.

⁷⁸A. Dillmann, *Genesis Critically and Exegetically Expounded*, vol. 1, trans. Wm. B. Stevenson (Edinburgh: T. & T. Clarke, 1897), 215.

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

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

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

5:15 *Word Study on “Jared”* – Gesenius and Strong say the Hebrew name “Jared” (יָרֵד) (S 3382) means, “a descent.” Strong says it comes from the primitive root (יָרַד) (S 3381), which means, “to descend, or to bring down.” A. Dillman says it means, “descent, declension.”⁷⁹

Comments - The Book of Jubilees (4.15-16) tells us that the name was given to him because in his days the angels of the Lord descended upon the earth, which were called “watchers.” Their duty was to instruct men in the ways of righteousness. The watchers are also mentioned in the book of *I Enoch*.

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

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

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

5:18 *Word Study on “Enoch”* – Gesenius says the Hebrew name “Enoch” (חֵנוֹךְ) (S 2585) means, “initiated, initiating.” Strong says it means, “initiated.” Strong says it comes from the primitive root (חָנַךְ) (S 2603), which means, “to bend or stoop, to favor, to bestow.”

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

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

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

5:21 *Word Study on “Methuselah”* – Strong and BDB say the Hebrew name “Methuselah” (מֵתוּשֶׁלַח) (S 4968) means, “man of a dart.” Strong says it comes from two Hebrew words, (מָת) (S 4962), which means, “an adult, a man,” and (שֶׁלַח) (S 7973), which means, “a missile of attack, a spear, a shoot of growth, or a dart.” A. Dillman says it means, “man of the dart or arrow.”⁸⁰

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

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

5:23 *Comments* - Enoch lived on earth 365 years. This is the same number as the days in a year: easy to remember.

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

⁷⁹A. Dillmann, *Genesis Critically and Exegetically Expounded*, vol. 1, trans. Wm. B. Stevenson (Edinburgh: T. & T. Clarke, 1897), 215.

⁸⁰A. Dillmann, *Genesis Critically and Exegetically Expounded*, vol. 1, trans. Wm. B. Stevenson (Edinburgh: T. & T. Clarke, 1897), 215.

5:24 **“And Enoch walked with God” – Comments** - It is interesting to read the description of Enoch’s walk with God from *The Book of Jasher*. This ancient book tells us that Enoch spend days and even years separated from men while he waited upon the Lord in prayer and in fellowship.

“And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men. The soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days. It was at the expiration of many years, whilst he was serving the Lord, and praying before him in his house, that an angel of the Lord called to him from Heaven, and he said, Here am I.” (*The Book of Jasher* 3.1-3)

As we continue to read about his life in this book, it says that he would come out from his house and teach the sons of men the ways of righteousness.

5:24 **“and he (was) not” – Comments** - Genesis 42:13, 32 uses a similar phrase, “and one (is) not,” in order to refer to the death or loss of someone.

Genesis 42:13, “And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.”

Genesis 42:32, “We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.”

Jacob could have just as easily used the phrase, “his brother is dead,” as in Genesis 42:38, but he did not.

Genesis 42:38, “And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.”

This phrase is also used to mean that someone is no longer present. In Genesis 42:36, it means “Simeon was not present with him.”

Genesis 42:36, “And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.”

Thus, this verse in Genesis 5:24 means that Enoch was no longer with the people on earth.

5:24 **Comments - Irenaeus** (A.D. 130 to 200) tells us that the translations of Enoch and Elijah were in anticipation of the coming rapture of the saints spoken of in 1 Thessalonians 4:13-18.⁸¹

⁸¹Irenaeus writes, “For Enoch, when he pleased God, was translated in the same body in which he did please Him, thus pointing out by anticipation the translation of the just. Elijah, too, was caught up [when he was yet] in the substance of the [natural] form; thus exhibiting in prophecy the assumption of those who are spiritual, and that nothing stood in the way of their body being translated and caught up. For by means of the very same hands through which they were moulded at the beginning, did they receive this translation and assumption.” (Irenaeus, *Against Heresies*, 5.5)

The concept of being rapture in the heavens is not unique to Hebrew literature. The Roman historian Livy (65 B.C. to A.D. 17) records the tradition of Romulus being caught up in a storm and taken to heaven.⁸²

If we are to partake of the first resurrection and meet Jesus in the sky, we are going to have to walk with God, according to His Word.

5:24 *Old Testament Quotes in the New Testament* - Note the New Testament reference to this event:

Hebrews 11: 5-6, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God."

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

5:25 *Word Study on "Lamech"* – *BDB* says the Hebrew name "Lamech" "leh'-mek" (לֶמֶךְ) (S 3929) means, "powerful." *PTW* says the name means, "strong youth, overthrower."

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

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

5:27 *Comments* - Methuselah lived the longest life in the Bible at nine hundred sixty-nine (969) years old. He was born six hundred eighty-seven years (687) after Adam, and he lived nine hundred sixty-nine years (969), which adds up to one thousand six hundred fifty-six (1,656) years. This means that Methuselah died the year of the Flood. Thus, all of these men died prior to the Flood, leaving Noah and his sons with the divine calling to go through the Flood and carry the seed of woman, the promised Messiah.

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

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

5:29 *Comments* - *Strong* says the Hebrew name "Noah" (נֹחַ) (S 5146) means "rest." Genesis 5:29 gives a two-fold prophecy in that both Jesus and Noah fulfilled it. Jesus fulfilled it by bring the Church into rest (Heb 4:9-10).

Hebrews 4:9-10, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his."

Matthew 11:28-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and

⁸²Livy writes, "Having accomplished these works deserving of immortality, while he was holding an assembly of the people for reviewing his army, in the plain near the Goat's pool, a storm suddenly came on, accompanied by loud thunder and lightning, and enveloped the king in so dense a mist, that it entirely hid him from the sight of the assembly. After this Romulus was never seen again upon earth...though they readily believed the words of the fathers who had stood nearest him, that he had been carried up to heaven by the storm (*The History of Rome* 1.16) See Titus Livius, *Roman History*, trans. John Henry Freese, Aldred John Church, and William Jackson Brodribb, in *The World's Greatest Books*, ed. Rossiter Johnson (New York: D. Appleton and Company, 1898), 18-19.

lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.”

In Genesis 3:19 Noah’s father prophesied over him that he would bring comfort to the earth. How did this comfort come? God removed the curse from ground (Gen 8:21). Noah fulfilled this prophesy by giving man rest from the curse of the ground that God placed on them in Genesis 3:17. Also, through Jesus, man’s curses are removed.

Genesis 3:17, “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;”

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

Noah was an Old Testament type and figure of Jesus Christ, the captain of our salvation, who led us into the ark or (abode) which he went to prepare for us (John 14:2).

John 14:2, “In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”

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

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

5:31 *Comments* – Lamech would have died five years before the Flood.

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

5:32 *Word Study on “Shem”* – *Strong* tells us that the Hebrew name “Shem” (שֵׁם) (S 8035) means, “name,” and that it is derived from the same Hebrew primitive root (שָׁם) (S 8034), which means, “name, reputation, fame, glory, memorial, monument.” We read in *The Book of Jasher* that Noah named his son Shem in order to give him a remnant to raise up seed in the midst of the earth.

“And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife. And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.” (*The Book of Jasher* 5.16-17)

5:32 *Word Study on “Ham”* – *Strong* tells us that the Hebrew name “Ham” (חָם) (S 2526) means, “hot,” and that it is derived from the same Hebrew primitive root (חָם) (S 2525), which means, “hot, warm.”

5:32 *Word Study on “Japheth”* – *Strong* tells us that the Hebrew name “Japheth” (יָפֶֿתֿ) (S 3315) means, “expansion,” and is derived from the primitive root (יָפַֿתֿ) (S 6601), which means, “to be spacious, be open, be wide”. We read in *The Book of Jasher* that Noah named his son Japheth because God had enlarged him in the earth.

“And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife. And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.” (*The Book of Jasher* 5.16-17)

5:32 *Comments* - The genealogy for the sons of Noah is given in Genesis 10:1-32.

Chapter 6

6:1-8 **The Depravity of Mankind** – After the Scriptures show us that God is preserving a righteous seed in each generation (Gen 5:1-32) in order to preserve the coming of the promised “seed of woman” (Gen 3:15), we are then shown how the rest of mankind as a whole grows exceeding wicked until God repents that He made man in His divine plan of creation.

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

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

6:2 *Comments* - The most popular view in interpreting the phrase “sons of God” is to identify them as celestial beings, or angels? This same phrase is used in the book of Job (1:6; 2:1; 38:7)

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.”

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

In contrast, the phrase “sons of men” can be found in Hebrew poetry in reference to earthly men. Note the use of the term “son of men” in Psalms 4:2; 31:19; 33:13; 57:4; 58:1; 145:2, Proverbs 8:4,31, Ecclesiastes 1:13; 2:3,8; 3:10,18,19; 8:11; 9:3,12, Isaiah 52:14, Jeremiah 32:19, Daniel 5:21, Daniel 10:16, Joel 1:12, Micah 5:7. Since this phrase is used primarily in the Hebrew books of poetry, it appears to be a poetic term, since there was a Hebrew word for angel (מַלְאָכִים) (S 4397) that was used 214 times in the Old Testament. Its poetic nature becomes even more evident when the phrase is contrasted with “the daughters of men” and “sons of men.”

Note “man....son of man” in Psalms 8:4, “What is man, that thou art mindful of him? and the son of man, that thou visitest him?”

Note also: Hosea 1:10, “Ye are the sons of the living God.” This is a reference to the church age and its future. Thus, in the New Testament, the phrase, “we are sons of God” is used. So:

Romans 8:16, “The Spirit itself beareth witness with our spirit, that we are the children of God.”

The ancient Jewish *The Book of Jubilees*, written a few centuries before Christ, describes these “sons of God” as angels who had come down to the sons of men in order to teach them in the ways of righteousness. During this time some of them defiled themselves with the daughters of men.

“And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.... And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name Methuselah. And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled with the daughters of men, and Enoch testified against (them) all.” (*The Book of Jubilees* 4.15-23)

In conclusion, I believe the phrase “sons of God” in Genesis 6:2 is a reference to angelic creatures of God, while the phrase “sons of man” refers to earthly humans.

6:2 *Comments* - The phrase “sons of God” implies that there are no female angels in heaven, only males. Many people who have had visions of heaven and of angels testify of only seeing male angels. Apparently, during this time in history, some of these male angels because intrigued with the daughters of man and began to defile themselves with them.

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

6:3 “My spirit shall not always strive with man” - *Word Study on “strive”* – Gesenius says the Hebrew word “strive” (יָרִיב) (S 1777) means, “to rule, regulate.” Strong says it is a primitive root that means, “to rule,” and by implication, “to judge,” or “to strive.”

Comments - Gesenius translates the phrase in Genesis 6:3 as “My spirit, i.e., My superior and divine nature, shall not be always humbled in men,” i.e., “shall not dwell in a mortal body descending from heaven and having to do with earth.” (see S 1779)

In a sense, God will not strive, or put up with, a bunch of sin for long without doing something about it.

Scripture References - Note a similar verse in Jeremiah 32:31.

Jeremiah 32:31, “For this city hath been to me as a provocation of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from before my face,”

6:3 “his days shall be an hundred and twenty years” – *Comments* - Some scholars suggest that this period of one hundred and twenty years was not a reference to man’s shortened lifespan, but rather a reference to the time before the coming of the Flood. For example, *The*

Book of Jasher says Noah preached one hundred twenty (120) years before the Flood.⁸³ This interpretation is why some preachers say that Noah preached righteousness for one hundred years before the Flood.

6:3 *Comments* - In the Garden of Eden mankind was immortal. He was untainted with sin and the characteristics of the earth were perfected for his immortality. After the fall, man's lifespan was reduced to approximately one thousand (1,000) years. Man was no longer clothed with the glory of God and was now subject to death and decay as was the earth. Thus, the characteristics of the earth were slightly altered along with the shortening of man's lifespan. The second time God reduced man's lifespan is found in Genesis 6:3 during the time of the Flood, where reduced man's lifespan drastically down to one hundred twenty (120) years. God did this by altering the characteristics of the earth through the Flood. In other words, our mortal bodies are not capable of living longer than this under the current conditions on earth. Therefore, today we live within the same characteristics of the earth and within the same bounds of a one-hundred-twenty-year lifespan.

Five hundred years after Noah, Moses refers to man living seventy to eighty years in Psalms 90:10 Moses. We must not think of this as a divine decree that reduced mankind's lifespan, but rather an observation of the average age of man's life. For even today, there are a few people who live up to one hundred twenty (120) years, while most of us live only to seventy to eighty years, just as Moses described. We can make this evaluation because each time God shortened man's lifespan, He altered the characteristics of the earth. But from the time of Noah to Moses no alterations were made.

Psalms 90:10, "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away."

We know that God will one day restore man's lifespan back to its original immortality. Again, this event will coincide with the creation of a new heaven and earth. Some scholars suggest that man's thousand-year lifespan will be restored during the Millennial Reign of Christ, but I have yet to find how this change will coincide with the alterations of the earth.

6:3 *Comments* - Genesis 5:1-32 gives us the genealogy of Adam, in which are listed men who lived to be almost 1,000 years old. It is the most outstanding chapter in the Bible of man's longevity. But although mankind lived a thousand years, he was still mortal, or fleshly, and subject to death as God promised Adam before he sinned. Man was able to live so long in chapter 5 because these were men of righteousness and sin did not have a deep root in Adam and his early descendents, but as sin increased in man, his life was shortened. Because of the growth of sin during this time period from Adam to Noah God cut man's years back to 120 years. The reason is that God was no longer willing to endure sin in a man's life for such a long period of time. In contrast, there were several men, such as Enoch and Elijah, who walked in God's presence so closely that God took them to heaven before their death. Note:

Proverbs 10:27, "The fear of the LORD prolongeth days: but the years of the wicked shall be shortened."

There is eternal life with God, and in His presence is life, the very life that raised Jesus from the dead, and there is no death in His presence. Note:

⁸³"And Noah and Methuselah spoke all the words of the Lord to the sons of men, day after day, constantly speaking to them. But the sons of men would not hearken to them, nor incline their ears to their words, and they were stiffnecked. And the Lord granted them a period of one hundred and twenty years, saying, If they will return, then will God repent of the evil, so as not to destroy the earth." (*The Book of Jasher* 5.9-11)

John 11:25, “Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:”

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

6:4 *Word Study on “giants”* – Gesenius says the Hebrew word “giants” “*nef-eel*” (נְפִילִים) (S 5303) means, “excellent, noble, skilful.” Strong says it literally means, “a feller, i.e. a bully or tyrant,” and thus figuratively, “giants.” The plural form is pronounced “Nephilim,” and is used in some modern English translations (*ACV, ASV, GodsWord, HNV, JPS, NIV, RSV*). It is used only three times in the Old Testament being translated “giants” in the *KJV* each time. It is used in only one other verse in the Old Testament when the twelve spies saw them while searching out the Promised Land (Num 13:33). Strong says it comes from the primitive root (נָפַל) (S 5307), which means, “to fall.” Thus, at least one modern English translation reads “the fallen ones,” (*YLT*).

Numbers 13:33, “And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.”

6:4 *Comments* - E. W. Bullinger says that these giants existed after the Flood because there are references to giants after the time of Noah. He asks how this could be if they were all destroyed by the Flood, since it was just this perverted event that brought upon man the destruction of the earth? He finds the answer in Genesis 6:4 in the phrase “and also after that.”⁸⁴ The Scriptures are telling us that these giants walked the earth during the time of Noah and “afterwards,” or after the Flood. Evidently, these angelic “sons of God” came back down to earth sometime after the Flood and again came in unto the daughters of men. We know that this took place before the time of Abraham since the Rephaim, or giants, are found among the peoples who were defeated by the king of Elam (Gen 14). The context of the Old Testament suggests that this time it was not in such a great measure of wickedness.

We see similar giants mentioned again in Numbers 13:33 when the children of Israel spied out the land of the Canaanites and spoke of the children of Anak.

Numbers 13:33, “And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.”

Deuteronomy 9:2, “A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak!”

The Scriptures give us the names of three of the children of Anak who were defeated by Caleb.

Numbers 13:22, “And they ascended by the south, and came unto Hebron; where Ahiman, Sheshai, and Talmi, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.)”

⁸⁴E. W. Bullinger, *Appendix 23: “The Sons of God” in Gen. 6:2,4*, in *The Companion Bible Being The Authorized Version of 1611 With The Structures And Notes, Critical, Explanatory and Suggestive And With 198 Appendixes* (London: Oxford University Press, c1909-22), 26-7.

Joshua 15:14, “And Caleb drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmi, the children of Anak.”

We find a reference to other descendents of these giants, called the Emims and the Zamzummims, in Deuteronomy. Moses records for us that the sons of Esau, the Ammonites, destroyed them before possessing their land.

Deuteronomy 2:10-11, “The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims.”

Deuteronomy 2:20-21, “(That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them Zamzummims; A people great, and many, and tall, as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:”

In addition, we find eighteen references to the Rephaim, or giants, in the Old Testament, of whom were born Goliath the Gittite and his brothers. These giants are called “mighty men which were of old, men of renown” in Genesis 6:4. This is the way the Philistines viewed Goliath and his brothers in battle. Finally, we find such creatures in Greek and Roman mythology.

God sent the sword of the Israelites into the land of Canaan this time as His form of divine judgment, but it took several hundred years before a man like David and his fighting men were able to wipe out this race of creatures.

Within the context of this discussion, we may have found insight into Paul’s comment to the Corinthian church when he said, “For this cause ought the woman to have power on her head because of the angels.” (1 Cor 11:10) In other words, we must ask the question if it is possible for such angels to be attracted to the daughters of men today.

6:1-4

Comments - The Sons of God Take the Daughters of Men – Genesis 6:1-4 gives us the story of how the sons of God taking the daughters of man and producing giants upon the earth. There are a number of interpretations as to the meaning of the phrase “sons of God”. Some scholars believe that this phrase refers to angels who came down and married among the human race. Others suggest that the phrase “sons of God” simply refers to righteous men who took as their wives the daughters of wicked men.

A. First View - Angelic Beings Marry the Daughters of Men - This passage of Scripture tells us about one of the most unusual events to take place during the history of mankind, that of angelic beings marrying humans and producing a race of giants. *The Book of Jubilees* discusses this event and tells us that these wicked angels were taken by God and bound in the depths of the earth until the Day of Judgment.

“And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth - all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes. He said that He would destroy man and

all flesh upon the face of the earth which He had created. But Noah found grace before the eyes of the Lord. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven. And He said 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years'. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before the Lord.” (*The Book of Jubilees* 5.1-11)

If we look for support of this teaching, we can find it in 2 Peter 2:4 and Jude 1:6. These verses tell us about a group of angels who are presently chained in darkness in Hell, or Tartaros, or the bottomless pit, and can no longer move about on earth.

2 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;”

Jude 1:6, “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.”

These two verses indicate that these angels that are now kept in everlasting chains in darkness are not the group of angels that fell with Satan from heaven. Otherwise, there would not be so many demons that are presently moving about on earth today. Thus, the most logical conclusion is to understand that these angels are those referred to in Genesis 6:1-7. It is interesting to note that this verse in 2 Peter 2:4 is immediately followed by a comment on the judgment of the world during the time of Noah, which falls within the context of Genesis 6.

2 Peter 2:5, “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;”

This is because in *The Book of Jubilee* the destruction of the world by a flood and the casting down of these wicked angels were a part of the same event of judgment from God. With all of this supporting evidence I support this first view.

B. Second View - Righteous Men taking Unrighteous Woman – However, some scholars do not believe that it is possible for angels to procreate with the human race using the logic that angels are sexless. They suggest that the phrase “sons of God” simply refers to righteous men who took as their wives the daughters of wicked men and produced giants upon the earth. But there is little if any biblical and extra-biblical support for this view. It seems to come from those who find it hard to believe that angels would actually mate with women.

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

6:5 *Comments* - Notice that God saw not only the outward actions of man, but also his inward thoughts. In other words, these men became so depraved that their conscience no longer was able to discern between good and evil. These people during the time of the flood had a

reprobate mind, or a mind void of moral judgment. The only thing left was divine judgment, for repentance was no longer something that they were capable of doing.

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

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

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

6:8 *Comments* - Because the Bible is a book of redemption, sin and grace are prominent in Bible. Noah finds grace in God's sight, but the next passage of Scripture will reveal human depravity and God's judgment in the Flood.

6:9 to 9:29 **The Genealogy of Noah** – The third genealogy in the book of Genesis is entitled “The Genealogy of Noah” (6:9 to 9:29), which gives us the account of the Noah's fulfillment of the divine commission to be fruitful and multiply. Noah's destiny, whose name means “rest,” was to be fruitful and bear a righteous offspring. His genealogy opens with a divine commission to build the ark and save a remnant of mankind so that God could restore peace and rest to the fallen human race. Immediately after the Flood, Noah built an altar and God spoke to him and commanded him to “be fruitful and multiply and fill the earth” (9:1).

The Story of the Flood – Within the genealogy of Noah we find the lengthy story of the Flood, by which God destroyed the earth. Jesus tells us that the story of the Flood reveals parallel events that will take place in the end times (Matt 24:37-39).

Matthew 24:37-39, “But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.”

The rapture of Enoch (Gen 5:24) could parallel the rapture of the spirit-filled saints, which takes place immediately before the Great Tribulation. The building of the ark could parallel the propitiation of Christ Jesus and His office of the High Priest, which will deliver many during the time of the Great Tribulation. (*Strong* says that the Hebrew word “pitch” (כִּפֶּר) (S 3722) in Genesis 6:14 means, “to cover, purge, make an atonement, make reconciliation, [cover over with] pitch.”) Also, in the Scripture forty days represents a time of tribulation. Thus, the forty days of rain could represent the seven-year Tribulation Period. The one-year that Noah rested in the ark could represent the thousand-year Millennial Reign of Christ on earth (compare Gen 7:11 to 8:13). Noah's disembarkment from the ark and God's renewal of His covenant with Noah and the earth could represent our entrance into eternity with the creation of a new heaven and a new earth under a similar renewal of covenant.

The story of Noah's Flood refers to three dates in the life of Noah. It refers to his age of five hundred (500) years old when he bore his three sons (Gen 5:32), his age of six hundred (600) years old when he entered the ark (Gen 7:11) and his age of six hundred and one (601) years old when he disembarked from the ark (Gen 8:13). and of Jesus' prophecies in Matthew 24-25 have a time of warning of God's impending judgment, a time of judgment and the start of a new age. At the age of 500 he was a “preacher of righteousness” warning others of God's coming judgment. At the age of six hundred (600) the judgment of God came upon the earth. At the age of six hundred and one (601) the earth ended one age and entered into a new age for mankind. In a similar way, the disciples asked Jesus in Matthew 24:3 three questions regarding warning signs, judgment and restoration. They wanted to

know the warning signs of the end of the age, the time when judgment comes and the time when Jesus comes to usher us into a new age.

Many scholars suggest that the statement in Matthew 24:34, which says, “This generation shall not pass, till all these things be fulfilled,” means that all of the events that Jesus predicted in Matthew 24-25 will take place within a man’s lifetime. If we find a parallel to this time frame in the story of Noah and the Flood, we know that he was “a preacher of righteousness” for one hundred and twenty (120) years according to Jewish tradition. Thus, it is possible that the signs and events of the end- times will last about one hundred and twenty (120) years and end with the Second Coming of Christ.

When God shut the door to the ark Noah did not know the day and hour that the flood would come. Noah knew the season of the coming of the Flood, but not the exact time. He was just being obedient. In the same way Jesus said, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Matt 25:13)

Historical Evidence of the Flood – Literally hundreds of accounts of a flood have been documented from every corner of the world. From North, Central and South America, Africa, Europe, the Near East as well as the Far East, historians have discovered some version of a flood in most of these societies.⁸⁵

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

6:9 “and Noah walked with God” – *Comments* - Genesis 6:9 makes a similar statement to Enoch's walk with God in that Noah also walked with God (Gen 5:22).

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

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

6:10 *Word Studies on “Shem, Ham, and Japheth”* - *Strong* says the name Shem (שֵׁם) (S 8035) means “name.” *PTW* says it means, “name, renown.” *Strong* and *PTW* say the name Ham (חָם) (S 2526) means “hot.” *Gesenius* says the name Japheth (יָפֶֿתֿ) (S 3315) means, “widely extending.” *Strong* says it means, “expansion.” *PTW* says it means, “the extender, fair, enlarged.” The *Expanded Strong* says it means, “opened.” We can find hints as to the meaning of the names of Noah’s three sons by looking into extra-biblical literature as well. For example, *The Book of Jasher* reveals some of the ancient Jewish traditions that are not recorded in the Scriptures which suggest a meaning to these names.

“And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife. And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.” (*The Book of Jasher* 5.16-17)

Comments - *The Book of Jubilees* gives us the order of the births of Noah’s three sons as being the same as that given in Genesis 6:10.

⁸⁵Howard F. Vos, “Flood (Genesis),” *International Standard Bible Encyclopedia*, vol. 2 (Grand Rapids: Eerdmans, 1982), 316-321; Mark Isaak, *Flood Stories from Around the World*, c1996-2002 [on-line]; accessed 14 March 2009; available from <http://www.talkorigins.org/faq/flood-myths.html>; Internet.

“And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was Emzara, the daughter of Rake'el, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.” (*The Book of Jubilees* 4.33)

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

6:11 “The earth also was corrupt before God” – *Comments* - Mankind had ruined the earth so that it was beyond repair. The corruption of men’s hearts was one of unrepentance. The interbreeding of angelic beings with mankind was irreversible. The animal and plant life was in travail since the Fall.

6:11 “and the earth was filled with violence” – *Word Study on “violence”* - *Strong* says the Hebrew word “violence” “*khaw-mawce*” (חַמָּץ) (S 2555) means, “violence, wrong.” It is interesting to note that the modern-day Islamic terrorist group located in the Gaza Strip calls itself “*Hamas*.”⁸⁶

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

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

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

6:14 *Word Study on “shalt pitch”* – The *Expanded Strong* says the Hebrew word “pitch” (כָּפַר) (S 3722) is a primitive root that means, “to cover, purge, make an atonement, make reconciliation, cover over with pitch.” The *Expanded Strong* says it is used 102 times in the Old Testament being translated in the *KJV* as “atonement 71, purge 7, reconciliation 4, reconcile 3, forgive 3, purge away 2, pacify 2, atonement...made 2, merciful 2, cleansed 1, disannulled 1, appease 1, put off 1, pardon 1, pitch 1.” Genesis 6:14 is the only time that this Hebrew word is translated as “pitch.” Otherwise, this Hebrew word is normally used to describe atonement throughout the Old Testament.

6:14 *Word Study on “pitch”* – *BDB* says the Hebrew word “pitch” (כָּפַר) (S 3724) means, “price of a life, ransom, bribe,” or “asphalt, pitch (as a covering).” The *Enhanced Strong* says it is used 17 times in the Old Testament being translated in the *KJV* as “ransom 8, satisfaction 2, bribe 2, camphire 2, pitch 1, sum of money 1, village 1.” Genesis 6:14 is the only time this Hebrew word is translated as “pitch.” Otherwise, it most often refers to an atonement.

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

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

⁸⁶“*Hamas*,” *Wikipedia The Free Encyclopedia* (San Francisco, California: Wikipedia Foundation, Inc.) [online], accessed 20 December 2008, available from <http://en.wikipedia.org/wiki/Hamas>; Internet.

6:16 *Comments* - There was only one window in the ark. Noah could only look up. Carl Baugh makes the interpretation of this window as being a ridge vent that spanned the length of the ark.⁸⁷ Also, there was only one door, which was on the side.

6:17 **And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.**

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

6:18 *Comments* - Note that Noah's household found deliverance from God's wrath. God delivered other households in Scripture. The Lord allowed Rahab and her family to be saved (Josh 6:25). God also saved the households of Lydia and the Philippian jailer (Acts 16:15, 31).

Joshua 6:25, "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho."

Acts 16:15, "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

Acts 16:31, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

6:17-18 *Comments – The Rich Man* - Even rich men died in the flood, which illustrates Proverbs 11:4, "Riches profit not in the day of wrath: but righteousness delivereth from death."

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

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

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

6:21 *Comments* - What kind of food would Noah have taken aboard the ark? Since God had not yet allow man to kill animals and eat meat, Noah would have taken grains, vegetables, and fruit aboard the ark (Gen 1:29).

Genesis 1:29, "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

⁸⁷Carl Baugh, *Creation in the 21st Century* (Glen Rose, Texas: Creation Evidence Museum), on Trinity Broadcasting Network (Santa Ana, California), television program.

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

6:22 *Comments - God's Patience During the Days of Noah* – According to ancient Jewish tradition Noah built the ark in five years. We find this recorded in *The Book of Jasher*.

“In his five hundred and ninety-fifth year Noah commenced to make the ark, and he made the ark in five years, as the Lord had commanded.” (*The Book of Jasher* 5.34)

However long it took to build the ark, God's patience waited expectantly in the days of Noah, while he was building the ark. Then wrath was poured out. See 1 Peter 3:20.

1 Peter 3:20, “Which sometime were disobedient, 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.”

6:22 *Comments - The Fear of Man* - There was no fear of man put in animals until after the flood (Gen 9:2), so this feat was truly instilled within animals by God.

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

Chapter 7

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

7:1 *Comments* - Noah's ark symbolizes the Cross and Jesus delivering us from the world of sin and destruction.

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

7:2 *Comments* - We find a list of clean and unclean animals in Leviticus 11:1-47. Those considered clean were the ones that ate plants, while the unclean were the animals that ate other animals. We know that in God's original plan for creation all living creatures were to eat plants only. However, those animals that were corrupted turned from their natural state and began to eat other animals.

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

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

7:4 *Comments* - Sea life is not mentioned in the destruction by the flood, just earth creatures and fowl. In Genesis 6:7 man, beast and fowl are to be destroyed.

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

7:4 *Comments* - There is no mention of the earth ever receiving rain before the time of the flood (Gen 2:5). Instead, the earth was watered by a mist that arose from the ground (Gen 2:6).

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

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

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

7:5 *Comments* - Noah was in total obedience unto the Lord. Hence, Noah was called righteous in Genesis 7:1, “And the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.”

7:5 *Comments* - Hebrews 11:7 says that Noah built the ark. This act of faith condemned the world, showing their rebellion and disobedience to God, “And he preached to them righteousness” (2 Pet 2:5). His preaching of God’s coming judgment is just like us preaching today of Jesus’ coming and judgment day. We are to workout our salvation with fear and trembling (Phil 2:12).

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

2 Peter 2:5, “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;”

Philippians 2:12, “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”

According to Jewish tradition Noah preached righteousness for 120 years. We find this recorded in *The Book of Jasher*.

“Speak ye, and proclaim to the sons of men, saying, Thus saith the Lord, return from your evil ways and forsake your works, and the Lord will repent of the evil that he declared to do to you, so that it shall not come to pass. For thus saith the Lord, Behold I give you a period of one hundred and twenty years; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord. And Noah and Methuselah spoke all the words of the Lord to the sons of men, day after day, constantly speaking to them. But the sons of men would not hearken to them, nor incline their ears to their words, and they were stiffnecked. And the Lord granted them a period of one hundred and twenty years, saying, If they will return, then will God repent of the evil, so as not to destroy the earth.” (*The Book of Jasher* 5.7-11)

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

7:6 “**six hundred years old**” - *Comments* - Noah was 595 years old when his father died. Thus, none of his righteous ancestors were alive at the time of the flood.

Genesis 5:30, “And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.”

Noah's three sons were approximately 100 years old when the flood came:

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

Noah was 500 years old when the flood came.

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

The Flood came five years after Lamech's death. It came the same year as Methuselah's death. Enoch was taken to heaven before Noah's birth. Only Lamech and Methuselah lived at the time of the birth of Noah's son's. Ancient Jewish tradition confirms this fact.

"And all the sons of men who knew the Lord, died in that year before the Lord brought evil upon them; for the Lord willed them to die, so as not to behold the evil that God would bring upon their brothers and relatives, as he had so declared to do."
(*The Book of Jasher* 5.21)

According to *The Book of Jasher* Methuselah died the same year of the flood so that he was the last righteous ancestor to die before the flood.

"And it was at that time Methuselah the son of Enoch died, nine hundred and sixty years old was he, at his death. At that time, after the death of Methuselah, the Lord said to Noah, Go thou with thy household into the ark; behold I will gather to thee all the animals of the earth, the beasts of the field and the fowls of the air, and they shall all come and surround the ark." (*The Book of Jasher* 5.36 to 6.1)

So why did God wait to send the flood until the very year that the last of Noah's forefathers died? Because the righteous are the salt of the earth, holding back God's wrath:

Matthew 5:13, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Adam to Seth 130 yrs, lived 800 yrs longer, died at age 930.

Seth to Enos 105 yrs, lived 807 yrs longer, died at age 912.

Enos to Cainan 90 yrs, lived 815 yrs longer, died at age 905.

Cainan to Mahalaleel 70 yrs, lived 840 yrs longer, died at age 910.

Mahalaleel to Jared 65 yrs, lived 830 yrs longer, died at age 895.

Jared to Enoch 162 yrs, lived 800 yrs longer, died at age 962.

Enoch to Methuselah 65 yrs, lived 300 yrs longer, translated at age 365.

Methuselah to Lamech 187 yrs, lived 782 yrs longer, died at age 969.

Lamech to Noah 182 yrs, lived 595 yrs longer, died at age 777.

Noah to 3 sons 500 yrs, 100 yrs later the flood, lived 350 years longer, died at age 950.

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

7:7 "and his wife, and his sons' wives" – *Comments* - According to ancient Jewish tradition in *The Book of Jasher* Noah married Naamah the (grand)daughter of Enoch and daughter of Lamech.

“And thou shalt raise up seed, and thy children with thee, in the midst of the earth; and Noah went and took a wife, and he chose Naamah the daughter of Enoch, and she was five hundred and eighty years old.” (*The Book of Jasher* 5.15)

We have this same book tell us that Noah took three daughters of Eliakim, the son of Methuselah, for his son’s wives.

“Then Noah took the three daughters of Eliakim, son of Methuselah, for wives for his sons, as the Lord had commanded Noah.” (*The Book of Jasher* 5.35)

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

7:9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

7:8-9 *Comments – Noah’s Obedience* - Noah did not seek to save a bunch of worldly treasures, but rather he sought animals in obedience to God’s command.

7:8-9 *Comments – Noah Gathers the Animals Into the Ark* - The question is asked, “How did Noah gather all of the animals into the ark.” We ask this question from the observation of the behaviour of the animal today. We find an explanation in *The Book of Jasher* (6.1-9). This record of ancient Jewish tradition tells us that all of the animals came and gathered around the ark. God told Noah that those animals which bowed before him are to be taken into the ark. Those that did not bow were to be left. God brought the animals to Adam in the same way that He brought the animals to the Ark and the same way He brought a whale to swallow Jonah.

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

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

7:10 *Comments* - God’s Word is truth. It never falls short throughout the Holy Bible. In Noah’s obedience to God’s Word, he waited for a Word from God before acting in faith. He stayed in the ark one year and ten days (Gen 7:11; 8:14).

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.”

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

7:10 *Comments* - Noah entered the ark seven days before the flood came.

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.

7:11 *Word Study on “the fountains”* – Strong says the Hebrew word “fountain” (יַעַי) (S 4599) means, “a spring, fountain.” He says it comes from the word (יַעַי) (S 5869), which means,

“eye.” The *Enhanced Strong* says it is used 23 times in the Old Testament. In the *KJV*, it is translated, “fountain 16, well 5, springs 2.”

7:11 *Word Study on “the windows”* – *Strong* says the Hebrew word “windows” (אֶרְבֵּה) (S 699) means, “lattice, window, sluice.” The *Enhanced Strong* says it is used 9 times in the Old Testament. In the *KJV*, it is translated, “windows 8, chimney 1.” The *NIV* reads, “floodgates.” *Strong* says it is the passive participle of the primitive root (אָרַב) (S 693), which means, “to lie in wait, ambush, lurk.”

7:11 *Comments* - Pro-flood scientists generally agree that there was a huge reservoir of water under the earth’s crust prior to the flood in Noah’s time. This would explain how a mist went up from the earth and continually watered the entire face of the ground (Gen 2:5-6). At the time of the flood, the earth’s crust broke open and the water from beneath was pushed upwards because of tremendous pressure from the weight of earth. This water from these fissure shot up miles into the atmosphere, returning to earth in the form of a tremendous rainstorm unlike anything that has ever been before or after. In addition, much of this water would have turned into snow because of the cold atmospheric temperatures and fell to earth as a giant global snowstorm. This would explain why scientists now find giant mastodons frozen in the ice with vegetation still in their mouths from grazing. These giant fissures split the earth’s mantle into the pieces that we see today. We recognize them now as the undersea ridges that run down the mid-Atlantic as well as the “Ring of Fire” that encircles the Pacific Ocean. As these fountains of the deep burst forth, some of the earth’s crust smashed together with such force that it formed the mountain ranges that we see today across the earth.⁸⁸

Genesis 2:5-6, “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. But there went up a mist from the earth, and watered the whole face of the ground.”

7:11 *Illustration* - While on the trip from Texas to Oregon, I saw the results of the deep breaking with huge mountains and layers of rock thrusting out of the ground. I believe the land, the earth, was flat and tropical until the flood, which broke the cloud cover and also made mountains. The flow of the water cut deep canyons into the earth.

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

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

7:13 *Comments* - Noah and his family all entered into the ark by faith. They all entered together into the ark on the same day. This day was when the rain began to fall upon the earth (7:12). The flood, its destruction, and salvation of Noah and family is compared, in Luke 17:26–31, to the second coming of Jesus.

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

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

⁸⁸John Baumgardner, *Catastrophic Plate Tectonics: The Physics Behind the Genesis Flood* (Creation Science Fellowship, Inc., Pittsburgh, PA, 2003) [on-line]; accessed 22 March 2009; available from <http://globalflood.org/papers/2003ICCCpt.html>; Internet.

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

7:16 **“and the LORD shut him in” – Comments -** The fact that the Lord shut Noah in the ark represents the fact that God determines the times and seasons of His divine judgment. He determined the day to shut this door, and He will determine the time and day to shut the door and end man’s opportunities for repentance. He determines the day of every man’s death, and of the future prophetic events of the wrath and judgment of Almighty God.

7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

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

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

7:18-19 **Comments – The Earth Before the Flood -** Carl Baugh, who teaches extensively on the biblical account of creation, says that before the flood, there were no tall mountains as there are today. During this period, great upheavals took place on the earth creating the mountains as we know today. In fact, the height of mountains is increasing even today with the continued movement of earth’s tectonic plates.⁸⁹

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

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

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

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

7:23 **“and Noah only remained alive, and they that were with him in the ark” – Comments -** When God speaks His Word, He performs it to the utmost (Gen 6:13).

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

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

7:24 **Comments -** In other words, for five months the water covered the earth before it began to recede.

Chapter 8

⁸⁹Carl Baugh, *Creation in the 21st Century* (Glen Rose, Texas: Creation Evidence Museum), on Trinity Broadcasting Network (Santa Ana, California), television program.

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

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

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

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

8:3-4 *Comments – The Length of the Flood* - The Scriptures tell us that the Flood lasted from counts from the seventeenth day of the second month (Gen 7:11) to the seventeenth day of seventh month (Gen 8:4). This would make it five months, or one hundred fifty (150) days (Gen 8:3).

Genesis 7:11, “In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.”

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

8:5 *Comments* - We must ask the question, “Where did all of this enormous amount of water go to when it receded from off of the face of the earth?” We can find an answer in *The Book of Jubilees* which tells us that in order to cause the flood God “opened seven flood-gates of heaven, and the mouths of the fountains of the great deep, seven mouths in number...” (*The Book of Jubilees* 5.24). He then caused the flood to recede by opening up these seven abysses of the earth and the waters descended into the deep below.

“And the ark went and rested on the top of Lubar, one of the mountains of Ararat. And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.” (*The Book of Jubilees* 5.28-30)

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

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

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

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

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

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

8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

8:10-12 *Comments – The Symbol of the Dove* - In Genesis 8:10-12, the dove flew until it found an olive leaf, which it brought back to Noah in the ark. Thus, we also the dove, a symbol of the Holy Spirit, hovering over the floodwaters in Noah's day, just as the Spirit of God hovered over the earth in the beginning of creation.

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

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

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

8:15 And God spake unto Noah, saying,

8:15 *Comments* - Note Noah's obedience to God's Word. He waited for a Word from God before leaving the ark. He stayed in ark one year and about ten days. Note Genesis 7:11 and Genesis 8:14 to see the time period.

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."

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

8:14-15 *Comments – Noah's Time on the Ark Had a Purpose* - In just over one year, all dead life had time to deteriorate so it would not stink in the land. This prevented Noah and his family, and particularly the animals on the ark, from contracting diseases by coming in contact with rotting flesh.

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

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

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

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

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

8:20 *Comments* - The practice of offering sacrifices of blood was practiced since the time of Abel (Gen 4:4). Josephus says that Noah offered a sacrifice unto the Lord out of fear that God would again bring a flood upon mankind yearly. He said Noah asked the Lord to allow the earth to continue on its course as in former days (Josephus *Antiquities* 1.3.7).

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

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

8:21 “and the LORD said in his heart” – *Comments* - Our sacrifices move the heart of God, and He gives something back to us. Noah’s sacrifice moved the heart of God to make a promise to mankind.

8:21 *Comments* - In Genesis 8:21 God removes the curse from the ground, which he set in motion in Genesis 3:17. Seedtime and harvest is now set in motion on the earth. God is giving man a second opportunity to take dominion over the earth and to subdue it. A fruitful earth was one means of accomplishing God’s original command to be fruitful and multiply. This is why God gave this command again to Noah in Genesis 9:1, “And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.”

Thus Noah became a farmer (Gen 9:20).

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

Thus, this verse is a fulfillment of the prophesy of Genesis 5:29.

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

For one thousand years, or ten generations, the earth had been cursed, since the time of Adam and Eve:

Genesis 3:17, “And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;”

Now the earth was commanded to bring forth its abundance. We see this promise later in the life of Issac.

Genesis 26:12, “Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.”

We see the earth’s ability to bring forth is harvest under the Mosaic Law.

Leviticus 25:19, “And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.”

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

8:22 “While the earth remaineth” – *Comments* - The phrase “while the earth remaineth” can easily be a reference to the fact that this present earth will one day pass away, that it is temporal, as prophesied in the book of Revelation and will one day pass away.

Because of man's human depravity and the divine judgment of the Flood, the characteristics of the earth have forever been changed. The earth will need redemption, in a similar way that mankind needs redemption. Romans 8:19-23 says that all creation will travail until this time of redemption has come. Just as man's mortal body will have to pass away in order for him to receive a resurrection body, so will this present earth have to pass away so that a new heavens and earth can be created.

As an example of this present earth's inability to fulfill God's original purpose and plan, we find Jesus passing by a fig tree at a time when He hungered. Because there were no figs on the tree, Jesus cursed it and it withered and died (Matt 21:18-19, Mk 11:12-26). Jesus cursed the tree because it failed to fulfill its purpose of providing fruit to mankind. The fig tree came to an end because it could not fulfill its destiny. It was created to provide fruit for the Creator of the universe, but because of the Fall and the corruption that followed, the fig tree could not do what it was created to do. Therefore, it was one part of God's creation that must be destroyed so that all things can be made new again. In contrast, the original earth in the Garden of Eden did not have summer and winter, cold and heat. Therefore, seedtime and harvest took place year round, so that fruit was always available. Adam and Eve could partake of any fruit at any season of the year. Jesus understood that this present earth was out of order when the fig tree could not provide fruit as man's request, and cursed the fig tree, which testified of the passing away of this present earth.

8:22 **“seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” - Comments** - God describes the characteristics of this new world after the Flood in Genesis 8:22. Paul describes these characteristics in his epistles as the “fashion (or form) of this world” (1 Cor 7:31). Before the Flood, there were no seasons as we know them today; there was no summer and winter, no season of hot weather and of cold weather. The seasons are commonly understood by scholars to have been relatively constant, with little variations in temperature. Plants would grow year round and not seasonally as we see them grow today. Thus, the emphasis of Genesis 8:22 is its emphasis on the primary characteristic of this post-flood earth, which has seasons. The development of a seed sown and its harvest is dependent upon three factors: temperature, rain, and sunlight. The cold and heat provide the temperatures, the summer and winter provide the rainy and dry seasons, and the day and night provide the sunlight and darkness, all of which are factors in the growth and maturity of the seed and its harvest.

We know in the pre-flood earth and in eternity there will be no such seasons of changing weather. In Heaven neither will there be day and night as there is in this age.

God will use these new characteristics during this present age to judge mankind, using such events as earthquakes, famine and floods. We see this in Jesus' description of the Great Tribulation in Matthew 23-24 and in the book of Revelation. This is why God said in this verse, “As long as (this particular) earth remains...” In other words, as long as this earth with these characteristics remains, mankind will be governed by these characteristics.

8:22 **Comments** - Genesis 2:4 to 9:29 shows us the characteristics of the heavens and the earth prior to the flood and how man's sins altered these characteristics of nature. The heavens and the earth were originally without form and void (Gen 1:2). God then created them in seven days in a marvelous way so that the earth could serve mankind (Gen 1-2). Man's sinfulness altered these characteristics (Gen 3-8) until we have the earth in its present form (8:22), having fallen into the state of vanity until the redemption of the sons of God when it to will be made anew (Rom 8:18-23).

Within the context of this statement in Genesis 8:22, God was promising Noah that He would never again disrupt the earth with a flood, so that there would always be an uninterrupted set of seasons. In other words, the earth would continue on a normal course

until it comes to an end, and mankind enters eternity with the Lord, who destroys the present heavens and earth and makes them new again. The earthly cycles of day and night become a covenant that God cannot break (Jer 33:19-20). His covenant with day and night is reconfirmed after the flood with similar covenants of seedtime and harvest, cold and heat, and summer and winter (Gen 8:22), in which God will hold Himself faithful so that He will no longer violate them by causing another flood. Thus, Genesis 8:22 serves as a list of existing covenants that God has established, which are joined within the context of this passage of Scripture with God renewing His covenant and commission with the animal kingdom and with mankind to be fruitful and multiply.

Jeremiah 33:19-20, “And the word of the LORD came unto Jeremiah, saying, Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;”

God had cursed the ground when Adam and Eve fell in the Garden of Eden. After the flood, God removed that curse when Noah disembarked off of the ark and offer a sacrifice. God said in the Genesis 8:21, “I will not again curse the ground any more for man's sake.” Thus, the earth will now properly respond to seedtime and produce a harvest. This is what God is saying to Noah in this passage. Now the harvest will be determined by seasons, since prior to the flood, there was no cold and heat, summer and winter. There were no seasons like we know them today. Seedtime and harvest time will now have to be planned around the seasons of the year. Thus, this statement is important to Noah because he was a agriculturalist and perhaps herdsman, making his living from the ground. He was going to have to adjust his farming methods to these new characteristics of the earth.

Many recent preachers, such as Oral Roberts,⁹⁰ have pointed out in the last few years using this verse in Genesis 8:22, God will also use these characteristics to bless mankind. If mankind will learn to obey these new principles and laws of nature he can reap an abundant harvest. Roberts interprets spiritual principles from this text to teach that when we sow our finances and other types of gifts as unto the Lord, we are to expect some type of harvest from Heaven. Thus, these characteristics of the earth serve as God's instruments in effecting His plan of redemption for mankind upon the earth.

Chapter 9

9:1-7

Be Fruitful and Multiply – After the Flood, God reinstated the command that He had first given to man in Genesis 1:28-29, which was to be fruitful and multiple and take dominion over the earth.

Genesis 1:28, “And God gave them his blessing and said to them, Be fertile and have increase, and make the earth full and be masters of it; be rulers over the fish of the sea and over the birds of the air and over every living thing moving on the earth.”

After the flood, God also allows man to eat meat from the animal kingdom. In the beginning God allowed man to eat only from the plant kingdom. Now he is allowed to each any animal of the as long as its blood was not still in its flesh. One possible reason is that disease is easily passed from an animal to a person through the blood and other body fluids. So, God was giving man a standard of hygiene.

⁹⁰Oral Roberts, *Miracle of SEED-FAITH* (Tulsa, Oklahoma: Oral Roberts, c1970).

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

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

9:2 *Comments* - Since God is now going to allow man to kill beasts for food, He wisely places the fear of man within them so that they can run and hide. Otherwise, man in his depravity and foolishness, would walk amongst herds and flocks and kill them all for sheer pleasure. Thus, God instills within the animals an instinct for self-preservation.

This instinctive fear of man that will now become a part of the animals' character raises the issue of how God directs the natural world in which we live. For example, God's intimate involvement in nature is described in Job 38-41, which says the Lord gives animals wisdom and commands (Job 39:26-27).

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

9:3 *Comments* - Prior to the Flood, God gave man only the plants to eat (Gen 1:29). After the Flood, man is allowed to eat meat. Why did God give man meat to eat after the Flood and not before it? Perhaps the answer lies in the fact that mankind now need the protein to help restore the skin and other harmful effects of ultraviolet rays that could not penetrate the clouds before the Flood. Thus, meat is an important part of our diet with these new characteristics of the earth.

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

Man is now allowed to eat meat, but man cannot eat the blood, or raw flesh with the blood, still in the meat. Up until the time of this passage, mankind had been commanded to eat a vegetarian diet, based on Genesis 1:29.

This is the first place in the Bible where man is allowed to eat meat. In Leviticus 11:1-47 God lists the clean and unclean animals that man is allowed to eat. This occurs fifteen hundred years after the time of Noah. The Scriptures tell us that in the mouth of two or three witnesses, every matter is confirmed (Deut 17:6; 19:15, Matt 18:16, 2 Cor 13:1). Thus, we have confirmation that man needs to eat meat as part of a balanced and healthy diet.

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

9:4 *Comments* - The *NAB* reads, "Only flesh with its lifeblood still in it you shall not eat." One reason that God did not want people to eat meat with its blood is because blood is a primary way in which disease is transmitted. Thus, they were to eat meat well cooked because of hygiene.

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

9:5 *Comments* - Although man can now kill beasts for food (Gen 9:3-4), he cannot kill a man lest judgment fall upon the manslayer. The judgment is life for life. Genesis 9:5 tells us that God will require retribution if a beast kills a man, or if a man kills his brother. The *KJV* is a

little difficult to follow. Genesis 9:5 does not say that God will kill anyone who kills an animal with blood (mammals) in it, because:

1. Noah has just shed the blood of clean beast and clean fowl with a sacrifice to God in Genesis. 8:20, “And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.”

2. Also, in Genesis 9:3, God has just said that man can eat every moving thing that lives. But he cautioned in verse four, “Only flesh with its lifeblood still in it you shall not eat” (*NAB*).

3. In addition, in the rest of the book of Genesis, the patriarchs continually ate animals and made animal sacrifices.

Thus, God is really saying here that he will require a reckoning when a man is killed. He will require it if a beast kills a man, or if another man kills his brother. Note other translations:

NKJV, “Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require the life of man.” (Gen 9:5)

YLT, “And only your blood for your lives do I require; from the hand of every living thing I require it, and from the hand of man, from the hand of every man's brother I require the life of man.” (Gen 9:5)

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

9:6 *Comments* - Genesis 9:6 repeats 9:5 for clarification as well as for emphasis.

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

9:5-7 *Comments - The Law of Retribution* – In Genesis 9:5-6 we see the first law of retribution given to mankind by God. It was man's excessive violence towards one another that brought divine judgment upon mankind in the form of the flood. He will now require judgment as each man commits violence against one another, which will avoid God building up His wrath again to the point of destroying the earth. If men will punish criminal acts, iniquity will be kept in check so that it does not overwhelm the human race as it did leading up to the flood. In this manner mankind can now fulfill God's original commandment to “be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.” (Gen 9:7)

Prior to this command of life for life, God had not been requiring it. For example, when Cain killed Abel, God did not require the life of Cain, but rather placed a curse upon him (Gen 4:11-12). Also, Lamech killed a man in Genesis 4:23, and God did not require his life. Now God is establishing law and order into a fallen race.

Genesis 4:11-12, “And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; 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.”

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

9:8-17 **God’s Covenant with Noah and His Seed and with Every Living Creature** – In Genesis 9:8-17 the Lord makes a covenant with Noah. This is God’s covenant to Noah and every living creature.

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

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

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

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

9:11 *Comments* - Isaiah compares God’s promise to remove His wrath off of Israel to His promise to Noah to never again destroy the earth by a flood (Is 54:9).

Isaiah 54:9, “For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.”

9:11 *Comments* - In Genesis 9:12 God promises Noah that He would never again destroy mankind by a flood. But God will again judge men and destroy them. From now on He will do it through famine, pestilences, earthquakes and the sword. We see this method of judgment upon mankind in its fullness during the Tribulation Period described in the book of Revelation. Thus, God will destroy the earth one more time, but in a different manner. I believe one reason that God now chooses a different form of judgment upon mankind is because the earth has now changed it physical characteristics. God uses the new characteristics of the earth to inflict judgment.

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

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

9:13 *Comments* - I do not think that the rainbow could have appeared in the former earth prior to the Flood, since it seems to be a part of the characteristics of this post-flood earth.

9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

9:15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

9:15 *Comments* - According to Isaiah 54:7-9 God destroyed the earth by the Flood in a “surge of anger” (Is 54:8a in the *NIV*). Now His anger is past.

Isaiah 54:7-9, “For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah

should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.”

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

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

9:17 *Comments* - The token of a covenant between God and Noah was the rainbow. In contrast, the token of the covenant between God and Abraham was circumcision. The token, or guarantee, of a covenant between God and mankind came through Jesus Christ’s shed blood and the indwelling Holy Spirit.

9:18-27 **Noah Curses Canaan** – Genesis 9:18-27 gives us the story of Noah’s drunkenness and the curse that he placed upon Canaan. Noah planted a vineyard and drank of the wine and was drunk. His son Ham found Noah in his nakedness and went and told his two brothers who were outside. Shem and Japheth responded by laying a garment upon their shoulders and walked in backwards so as not to see his nakedness and covered their father Noah. When Noah awoke he cursed Canaan the son of Ham.

It is a little difficult for us to understand why such a simply act invoked a curse upon his lineage. Commentators offer several suggestions. (1) Some scholars suggest that Shem went out and made fun of his father’s nakedness and this was his sin, using the phrase, “Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without” to support this view (Josephus *Antiquities* 3.6.1, Matthew Henry, Keil-Delitzsch).⁹¹ (2) Others go so far as to say that Shem lay with his father as an act of incest, or lay with his father’s wife, using the phrase “And Noah awoke from his wine, and knew what his younger son had done unto him” to support this view. This phrase does say that Shem actually did something to his father; and the word “know” is used many other times in Scripture when describing a man “knowing” his wife sexually. Thus, some make the conclusion that incest was committed. (John Gill cites several ancient Jewish rabbis who held this view)⁹² (3) I do not take either of these two views at this point in my studies. *The Books of Jasher* and *The Book of Jubilees* do not give us any additional insight into this passage of Scriptures. Noah was a righteous man so that he could have known things by a supernatural word of knowledge.

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

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

9:19 *Comments* - The Bible leaves no doubt that every man and earthly beast died upon the earth, not just in that region of the world (Gen 7:20-21). The waters rose above Mount Ararat (Gen 8:4), whose highest peak today reaches approximately 17,000 feet (*ISBE*).⁹³

⁹¹Matthew Henry, *Genesis*, in *Matthew Henry's Commentary on the Whole Bible, New Modern Edition, Electronic Database* (Seattle, WA: Hendrickson Publishers, Inc., 1991), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), notes on Genesis 9:18-23; C. F. Keil and F. Delitzsch, *Pentateuch*, vol. 1, in *Biblical Commentary on the Old Testament*, trans. James Martin, in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), comments on Genesis 9:18-25.

⁹²John Gill, *Genesis*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 9:22.

⁹³George Frederick Wright, “Ararat,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

Genesis 7:20-21, "Fifteen cubits upward did the waters prevail; and the mountains were covered. 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."

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

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

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

9:21 "he was uncovered within his tent" - *Comments* - Drunkenness causes a sensation of overheating resulting from the dilation of the veins at the surface of the skin.⁹⁴ Therefore, Noah probably removed his clothing because he felt hot.

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

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

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

9:24 *Comments* - Noah was a righteous man and could have known things by a supernatural word of knowledge.

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

9:25 *Comments* - Why did Noah curse Canaan, his grandson, and not Ham, who committed the sin? Justin Martyr says that God could not curse the three sons of Noah, whom He had blessed. Therefore, He cursed Ham's son.⁹⁵ Another view is that Noah did not curse his own son, lest he defame his own name; for a father finds honour in his son's prosperity, and dishonour in his son's failures (Prov 10:1,5; 15:20; 17:21,25; 19:13,26; 23:15,16,24,25; 29:3,15, Eccl 2:19).

Proverbs 10:1, "The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother."

⁹⁴Jeff Herten writes, "As it circulates through the body, alcohol produces a mild dilation of blood vessels, especially in the skin. This produces the flushed face of the acutely intoxicated and may contribute to the large dilated veins seen on the cheeks and nose of many drunks...The dilation of skin blood vessels caused by alcohol may result in a prompt and dramatic heat loss as the warm blood, reaching the surface, radiates heat into the surrounding environment." [Jeff Herten, *An Uncommon Drunk: Revelations of a High-Functioning Alcoholic* (Bloomington, Indiana: iUniverse, 2006), 10-11.]

⁹⁵Justin Martyr writes, "For another mystery was accomplished and predicted in the days of Noah, of which you are not aware. It is this: in the blessings wherewith Noah blessed his two sons, and in the curse pronounced on his son's son. For the Spirit of prophecy would not curse the son that had been by God blessed along with [his brothers]. But since the punishment of the sin would cleave to the whole descent of the son that mocked at his father's nakedness, he made the curse originate with *his* son." (*Dialogue of Justin Martyr*, chapter 139) See Justin Martyr, *Dialogue of Justin Martyr*, in *The Ante-Nicene Fathers, vol.1: Translations of the writings of the Fathers down to A.D. 325*, eds. Alexander Roberts, James Donaldson, & A. Cleveland Coxe (New York: Charles Scribner's Sons, c1885, 1997), in *Libronix Digital Library System, v. 2.1c* [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), 268.

Proverbs 10:5, "He that gathereth in summer is a wise son: but he that sleepeth in harvest is a son that causeth shame."

Proverbs 19:26, "He that wasteth his father, and chaseth away his mother, is a son that causeth shame, and bringeth reproach."

We see examples of this in Scriptures. When Solomon sinned, the Lord was angry with Solomon, but the Lord could not punish Solomon personally without bringing discredit upon the name of David, his father (1 Kings 11:9-12). Therefore, the Lord took the kingdom from Solomon's son. In the same sense, Noah could not punish his own son, without bringing discredit upon his own name; for it was Noah who raised and taught Ham.

1 Kings 11:9-12, "And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son."

Because of Josiah's faith, the Lord also postponed the calamities that He would bring upon Judah during the days of Josiah, and brought them upon the nation during the reign of his son instead (2 Kings 22:11-20).

We can see another example of this relationship in the form of a blessing passing between a father and a son in the story of David and Goliath, when King Saul rewarded David's valor by making his father's house free. King Saul had already become acquainted with David, who played harp in the king's presence (1 Sam 16:17-23), but in the story of David and Goliath, the king wanted to know the name of David's father (1 Sam 17:55-58). The king made this enquiry because he had promised to make the house of the father of the man that killed Goliath free (1 Sam 17:25). Thus, the blessing passed upon David's father when he slew Goliath.

1 Samuel 17:55-58, "And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul with the head of the Philistine in his hand. And Saul said to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite."

1 Samuel 17:25, "And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

This idea might also found in the voice of a woman who blessed the mother of the Lord Jesus (Lk 11:27).

Luke 11:27, "And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked."

The book of Proverbs also makes reference to this relationship between a father and a son (Prov 10:1; 15:20; 17:25; 19:13).

Proverbs 10:1, “The proverbs of Solomon. A wise son maketh a glad father: but a foolish son is the heaviness of his mother.”

Proverbs 15:20, “A wise son maketh a glad father: but a foolish man despiseth his mother.”

Proverbs 17:25, “A foolish son is a grief to his father, and bitterness to her that bare him.”

Proverbs 19:13, “A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.”

It is interesting to find a similar passage of Scripture in Genesis 48:1-22 where Israel blessed Joseph’s two sons, his grandsons, before his death, rather than directly blessing his son Joseph.

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

9:26 “**Blessed be the LORD God of Shem**” - *Comments* - God’s name seems to be placed upon those in the lineage of Jesus Christ.

9:27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

9:27 “**God shall enlarge Japheth, and he shall dwell in the tents of Shem**” - *Comments* - John Gill refers to the ancient Jewish rabbis in the Talmud who understand Genesis 9:27 to mean that “the language of Japheth being spoken in the tents of Shem.”⁹⁶ Thus, the prophecy of this verse would say that the Greek language, which was the language of Japheth’s descendents, would be spoken among the Jews, who are descendents of Shem. This would mean that the New Testament would one day be written in the Greek language by Jews.

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

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

9:28-29 *Comments - Epilogue to the Genealogy of Noah* – Genesis 9:28-29 gives us the closing epilogue of the genealogy of Noah. It simply gives us the dates of his life after the Flood and the total life span that he lived. When the Scriptures tell us that a patriarch dies in a ripe old age in peace, it implies that he fulfilled the destiny that God had given him. I believe that we can see this in epilogues to the genealogies of the lives of Noah Abraham, Isaac and Jacob and in the life of Joseph.

10:1 to 11:9 **The Genealogy of the Sons of Noah** - The fourth genealogy in the book of Genesis is entitled “The Genealogy of the Sons of Noah” (10:1 to 11:9), which tells us how the sons of Noah fulfilled the divine commission to be fruitful and multiply. The previous genealogy of Noah tells us that the calling and destiny of Noah was to multiply and to replenish the earth (9:1). This genealogy shows the fulfillment of this commission in his sons. This passage of Scripture contains the Table of Nations, which show us that God divided mankind up into

⁹⁶John Gill footnotes “T. Hieros. Megillah, folio 71. 2. T. Bab. Megillah, fol. 9. 2. Bereshit Rabba, sect. 36. folio 32. 1.” John Gill, *Genesis*, in *John Gill’s Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 9:27.

seventy nations in order to fulfill this commission. This table lists the genealogies of the sons of Noah, but only one of them would carry the seed of righteousness, which was Shem. All of their genealogies are listed briefly in this table because Noah had favor with God, so that God's blessings would come upon his children; however, only Shem fulfilled his divine destiny that was a part of God's eternal plan of redemption in that the seed of righteousness descended from him through Abraham. The other sons of Noah failed to fulfill their destinies, bearing wicked seed that continued the seed of corruption upon the earth. After reading in the Table of Nations concerning the seventy nations that were divided by their families and their tongues (10:1-32), we read the story of Babel of how the tongues of man were divided, which caused in the division of the nations (11:1-9). The Genealogy of the Sons of Noah closes by saying that God spread the seventy nations upon the earth (Gen 11:9), which would be to fulfill the divine commission for mankind to be fruitful and multiply.

The Origin of the Nations – Genesis 10:1 to 11:9 describes the origins of the nations as we know them today. After Genesis 1:1 to 9:29 takes us through the series of events that shaped characteristics of the heavens and the earth as we know them today, which are listed as “seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (Gen 8:22), we are given a passage of Scripture that explains the origin of the seventy nations speaking distinct tongues that make up prophetic history until the new heavens and earth are created in eternity (10:1 to 11:9). This passage will serve as a foundation for the next section in the book of Genesis, which explains the origin of the nation of Israel that God calls out to create a righteous people to repopulate the earth (11:10 to 50:26).

The Importance of Possessing Land - Genesis 10:1 to 11:9 identifies the names of seventy nations of the earth which were divided at the Tower of Babel. The Scriptures will refer to them from now until the book of Revelation as “the Gentiles” in contrast to the nation of Israel, which has yet to be established from the loins of Abraham whose ancestor is Heber. It is important to note that from God's perspective the nation of Israel will then take center stage throughout the history of mankind, except for the two thousand period of Church history. This is why Paul was able to identify three distinct people groups that exist on earth from a divine perspective, which is Israel, the Church and the Gentiles (1 Cor 10:32).

1 Corinthians 10:32, “Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:”

The Importance of Land Ownership - If we look at the existing boundaries of these 70 nations, we immediately begin to understand their economic importance. Each of these nations departed from the Tower of Babel with an equal opportunity for prosperity. We know that some countries inherited more productive land than others. A country's wealth is determined by its ability to subdue its land and exploit its resources. A drive into Brownsville, Texas is a clear illustration of this point. Part of this town is in the U.S.A. and part of it is in Mexico. As you pass from Texas through customs and into Mexico, you go from prosperity to poverty. The boundary fence running through this border city determines whether people are wealthy or poor, based upon the divine blessings upon their nation.

The Lord was so accurate regarding the importance of His people owning real estate that He had Joshua divide up the Promised Land by lot to the twelve tribes. These tribes divided their lots up by clans, families and individuals. Without land ownership a person would have no hope for prosperity. This is why God gave the tribes certain rules on how to provide for the Levites since they had no land inheritance, but were scattered throughout the other tribes. When a person fell into poverty, he sold his land and served as a slave to others with no hope of obtaining prosperity. So, under the Mosaic Law, land ownership was carefully regulated because it held the keys to one's potential for prosperity.

I have lived in East Africa for a number of years now. As I observe wise investors in a country where corruption is widespread and inflation is high, it appears that the only sure place for someone to invest their money is in land. Having come from the U.S.A. with a strong economy, I felt that there were many secure investment opportunities; but in developing countries, land becomes the only secure investment. This helps illustrate the importance of these nations having their own secure boundaries, because this was a major factor in determining their future prosperity.

We read a statement in Ecclesiastes 5:9 “Moreover the profit of the earth is for all: the king himself is served by the field.” This tells us that through the principles of economics, taxes eventually make their way into the hands of the king. From the laborer all of the way up to the king, every person in a society experiences the blessings from the field. Note that everything that you see around you, buildings, cars, furniture, even our physical bodies, comes from the ground. These minerals are the building blocks of materials and even life. So land is important and the boundaries of nations and the ownership and control of real estate plays a leading roll in the conflicts and wars that are fought throughout the Scriptures between these seventy nations.

Chapter 10

10:1-32 **The Table of Nations (The Seventy Nations that Came Forth from the Three Sons of Noah)** – Genesis 10:1-32 tells us the names of the nations that descended from the three sons of Noah. We are told in the ancient Jewish writings of *The Book of Jasher* and *The Book of Jubilees* that there were seventy nations and seventy languages divided upon the earth prior to the time of Abraham.

“If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king. And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in. And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages.” (*The Book of Jasher* 48.45-47)

“And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy, but five died in Egypt before Joseph, and had no children. And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.” (*The Book of Jubilees* 44.32-34)

As we read the list of names in Genesis 10:1-32 we realize that this passage is telling us that the nations on earth were divided by their languages and by their families (Gen 10:5). We find that there are indeed seventy names listed here besides the names of Noah and his three sons. These seventy descendants listed in Genesis 10:1-32 represent the seventy nations of the earth that were established after the Tower of Babel with Abraham’s descendants being reckoned among the nations at a later date. We have a hint of the nation of Israel within this passage when it refers to Eber before his name comes up in the genealogy, “Unto Shem also, the father of all the children of Eber.” (10:21); for the Hebrew people derived their name from this ancestor. The final verse of this passage says, “and from these (names) the nations were divided on the earth after the flood” (10:32), which tells us that the nations of the earth were in fact divided according to the names listed in this passage.

What would have happened to the original language that God gave to Adam and Eve in the Garden of Eden, which would have been spoken up until the time of the Tower of Babel? *The Book of Jubilees* tells us that God gave this language back to mankind when He had called and separated Abraham. Thus, tradition says that Abraham spoke the original language of creation, which was Hebrew and handed it down to the children of Israel.

“And I opened his (Abraham’s) mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation. And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months.” (*The Book of Jubilees* 12.26-27)

10:1-32 **The Table of Nations (The Importance of the Number of Nations)** - It is interesting to note that just as God called seventy nations at the tower of Babel to serve as the foundation for the nations of the earth, so did God call seventy souls to found the nation of Israel (Ex 1:1-7). We know that Moses called seventy elders to establish the laws of the nation of Israel (Ex 24:1, Num 11:24-25). Jesus trained seventy disciples to carry the Gospel to the world (Luke 10:1, 17). Thus, the number seventy is found when God establishes a new institution upon the earth: when He established the nations, called out the nation of Israel, instituted the Law of Moses, and established the New Testament Church.

10:1-32 **The Table of Nations (The Times of the Gentiles in Prophetic Prophecy)** – Although there were many nations that divided themselves upon the earth after the Tower of Babel, from God’s perspective, it was the nation of Israel that took front and center stage in the history of mankind from its inception through the loins of Abraham up until Israel’s deportation into Babylon in 586 B.C. At this time in history, prophetic prophecy enters a time, or dispensation, which Jesus Christ (Lk 21:24) and Paul the apostle (Rom 11:25) call “The Times of the Gentiles.”

Luke 21:24, “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

Romans 11:25, “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.”

The *Times of the Gentiles* is a period in history when Gentile nations began to control the affairs of mankind and even fulfilled biblical prophecy. We have a clear description of this time of Gentile dominion upon the earth in Daniel 2:1-49 when God gave King Nebuchadnezzar a dream and showed him the four kingdoms that would dominate the earth during the time of the Gentiles. However, a fifth kingdom would be made without the hands of man, referring to the Kingdom of God, and this Kingdom would grow and crush the kingdoms of man to dust. I believe that the Time of the Gentiles will end at Jesus’ Second Coming when He will set up His earthly kingdom in the holy city of Jerusalem where He will rule and reign while the nation of Israel will serve as place where all nations come to bring their offerings unto the Lord in order to be blessed.

It is also important to note that some of the nations listed in Genesis 1:1-32 will be named as nations who play a key role in these end times. For example, Ezekiel 38:1 to 39:28 refers to at least eight of these nations by name when it tells us of one of three end-time prophetic events that will usher Israel back into the forefront of world history. This passage of Scripture is about Israel’s great and final battle with Magog, Meshech and Tubal, Libya (Phut), Ethiopia (Cush) and the nations under Persian control, with Sheba, Dedan, and

Tarshish also being mentioned. Thus, end-time prophecy reflects back to this Table of Nations and draws from these names, rather than using the names of nations who developed out of the original seventy nations, such as the modern nations of the U.S.A., Great Britain, Russia, Germany, etc. I believe that just because some modern nations are not mentioned by name in these end-time prophecies, it does not mean that they are excluded from partaking in such prophecies; for these predictions only draw upon the Table of Nations, and not upon modern names.

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

10:1 *Comments - Introduction to the Table of Nations* – Genesis 10:1 serves as an introduction to the Table of Nations listed in 10:2-32, listing the three sons of Noah as Shem, Ham, and Japheth. In this passage of Scripture we see the genealogies of the sons of Japheth (10:2-5), the sons of Ham (10:6-20) and the sons of Shem (10:21-31). The order of birth of Noah's three sons were Japheth (the elder) (Gen 10:21), and perhaps Ham as second and Shem third. The Talmud reflects an ancient Jewish tradition that Shem was the youngest son and Japheth the oldest. It says that Shem is listed first in this verse because of his wisdom.⁹⁷

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

On every occasion in the Scriptures when the three sons of Noah are listed together, they are always listed in the same order (Gen 5:32; 6:10; 7:13; 9:18, 1 Chron 1:4).

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

Genesis 6:10, “And Noah begat three sons, Shem, Ham, and Japheth.”

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

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

1 Chronicles 1:4, “Noah, Shem, Ham, and Japheth.”

10:1 *Word Study on “Shem”* – Strong tells us that the Hebrew name “Shem” (שֵׁם) (S 8035) means, “name,” and that it is derived from the same Hebrew primitive root (שָׁם) (S 8034), which means, “name, reputation, fame, glory, memorial, monument.” We read in *The Book of Jasher* that Noah named his son Shem in order to give him a remnant to raise up seed in the midst of the earth.

“And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife. And Naamah conceived and bare a son, and he called his name Japheth,

⁹⁷The Talmud reads, “And that the Scripture used to enumerate according to wisdom, and not age, may be seen from [ibid. vi. 10]: ‘And Noah begat three sons--Shem, Ham, and Japheth.’ And from the latter passage it is inferred that Shem was the youngest, and nevertheless he is named first, because of his wisdom. Said R. Kahana: I told this to R. Zebith of Nahardea, and he answered: Ye learned this from the cited passage. We, however, infer this from [ibid. x. 21]: ‘But unto Shem also, the father of all the children of Eber the brother of Japheth the elder.’ Hence we see that Japheth was the oldest of all the brothers.” (*Sanhedrin* book 8, folio 69b) See Michael L. Rodkinson, *New Edition of the Babylonian Talmud*, vol. 15-16 (New York: New Talmud Publishing Company, 1902), 204.

saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.” (*The Book of Jasher* 5.16-17)

10:1 **Word Study on “Ham”** – Strong tells us that the Hebrew name “Ham” (חַם) (S 2526) means, “hot,” and that it is derived from the same Hebrew primitive root (חָם) (S 2525), which means, “hot, warm.”

10:1 **Word Study on “Japheth”** – Strong tells us that the Hebrew name “Japheth” (יָפֶֿתֿ) (S 3315) means, “expansion,” and is derived from the primitive root (יָפַֿחַ) (S 6601), which means, “to be spacious, be open, be wide”. We read in *The Book of Jasher* that Noah named his son Japheth because God had enlarged him in the earth.

“And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife. And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.” (*The Book of Jasher* 5.16-17)

10:2-5 **The Sons of Japheth (Fourteen Nations)** – Genesis 10:2-4 tells us the names of the fourteen nations that descended from the loins of Japheth the son of Noah. *Josephus* says:

“Japhet, the son of Noah, had seven sons: they inhabited so, that, beginning at the mountain Taurus and Amanus, they proceeded along Asia, as far as the river Tanais, and along Europe to Cadiz; and setting themselves on the lands which they light upon, which none had inhabited before, they called the nations by their own names:” (*Josephus, Antiquities* 1.6.1)

According to *The Book of Jubilees*, the sons of Japheth migrated to the north after the flood.

“And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg. And they divided (it) secretly amongst themselves, and told it to Noah. And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them. And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father. And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.” (*The Book of Jubilees* 8.8-13)

Note a more detailed description in *The Book of Jubilees* of the land of Japheth that lay to the north of the Middle East.

“And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north-easterly to the whole region of Gog, and to all the country east thereof. And it extends northerly to the north, and it

extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea. And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at. And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north. This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; five great islands, and a great land in the north. But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.” (*The Book of Jubilees* 8.25-30)

In a further detailed description in *The Book of Jubilees* of the land to the north, we read that Noah ended by placing a curse upon any of his sons that attempts to seize the inheritance of another. This curse that Noah pronounced was that God would destroy them with the sword and with fire, which is exactly the way Ezekiel describes that manner in which God destroys Gog and his allies in Ezekiel 38:18-22 when they come against the nation of Israel.

“And Japheth also divided the land of his inheritance amongst his sons. And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at. And for Madai came forth as his portion that he should possess from the west of his two brothers to the islands, and to the coasts of the islands. And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud. And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue. And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir. And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance]. And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating a curse on every one that sought to seize the portion which had not fallen (to him) by his lot. And they all said, ‘So be it; so be it.’ for themselves and their sons for ever throughout their generations till the day of judgment, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.” (*The Book of Jubilee* 9.7-15)

According to Ezekiel 38:2-3, at this time in prophetic history a prince by the name of Gog who lives in the land of Magog will rule over his brothers Meshech and Tubal.

Regarding the other three sons of Japheth who are not listed in this coalition of armies that rises us in the last days, the *ISBE* suggests their identity. Javan is considered to be identical with the name “Ion,” who was the father of the Ionians. These were the ancestors of the region of Greece.⁹⁸ Tiras refers to Tarshish, the Thracians (Thrakes) or the Tursenioi, a race of Pelasgian pirates, “who left many traces of their ancient power in the islands and coasts

⁹⁸David Francis Roberts, “Javan,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

of the Aegean, and who were doubtless identical with the Etruscans of Italy.”⁹⁹ Madai refers to the Medes.¹⁰⁰ These three areas are considered to be land to the north of the Middle East and was part of the inheritance of the sons of Japheth. Gomer, the seventh son of Japheth, is referred to in Genesis 38:6. His descendents are believed to be a barbaric horde of Aryans who in the seventh century B.C. left “Southern Russia and poured through the Caucasus into Western Asia.”¹⁰¹

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

10:2 *Word Study on “Gomer” (1st nation)* – *Gesenius* says the Hebrew name “Gomer” “go¹-mer” (גֹּמֵר) (S 1586) means, “to complete, finish, to leave off, to fail.” *Strong* says it means, “complete.” The *Enhanced Strong* says the name “Gomer” occurs six times in the Old Testament, being translated in the *KJV* as “Gomer 6.” Outside of its place in two genealogies in Genesis 10:2-3 and 1 Chronicles 1:5-6, this name only occurs in one reference to biblical prophecy (Eze 38:6).

Ezekiel 38:6, “Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.”

Comments - *Josephus* tells us, “Gomer founded those whom the Greeks now call Galatians [Gauls], but were then called Gomerites.” (*Antiquities* 1.6.1) *Gesenius* says that Togarmah (the Armenians) descended from Gomer. He says that Gomer is “understood to be the Cimerii (Κιμμέριοι) inhabiting the Tauric Eheronese and the region near the Don and Danube,” who invaded Asia Minor during the sixth century B.C. *BDB* says Gomer was “the progenitor of the early Cimmerians and other branches of the Celtic family.” The *ISBE* says that Gomer is believed to be a reference to “a barbaric horde of Aryans who in the seventh century B.C. left Southern Russia and poured through the Caucasus into Western Asia.”¹⁰² *PTW* says that they may have been “the Cimmerians of classical history.”

10:2 *Word Study on Magog” (2nd nation)* – *BDB* says the Hebrew word “maw-gogue” (מַגּוּג) (S 4031) means, “the land of Gog.” *PTW* says that it literally means, “covering, roof,” and “region of God.” The name Magog occurs only four times in the Old Testament and one time in the New Testament, being translated in the *KJV* as “Magog.” This name is referred to in the genealogies of Genesis 10:1 and 1 Chronicles 1:5. It also occurs in the end-time prophecies of Ezekiel (38:2-3; 39:6) and the book of Revelation (20:8).

1 Chronicles 1:5, “The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.”

Ezekiel 38:2-3, “Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the

⁹⁹Horace J. Wolf, “Tiras,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

¹⁰⁰W. St. Clair Tisdall, “Madai,” and “Medes,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

¹⁰¹George Ricker Berry, “Gomer,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

¹⁰²George Ricker Berry, “Gomer,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.”

Ezekiel 39:6, “And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the LORD.”

Revelation 20:8, “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.”

Comments - *Josephus* (*Antiquities* 1.6.1) and *Gesenius* believe these are the Scythians. The *ISBE* notes that some associate Magog with Lydia because of the “resemblance between the names Gog and Gyges (Gugu), king of Lydia.”¹⁰³ *BDB* says it refers to “the mountainous region between Cappadocia and Media.”

10:2 **Word Study on “Madai” (3rd nation)** – *BDB* says the Hebrew name “maday” (מַדַּי) (S 4074) means, “middle land.” Many believe Madai refers to the Medes, since the word Madia occurs 16 times in the Old Testament, being translated in the *KJV* as “Medes 8, Media 6, Madai 2.”

Comments - *Josephus* says, “Now as to Javan and Madai, the sons of Japhet; from Madai came the Madeans, who are called Medes by the Greeks; but from Javan, Ionia and all the Grecians are derived.” (*Antiquities* 1.6.1) *PTW* suggests that Madai refers to the inhabitants of Media. *BDB* says Media was “located northwest of Persia proper, south and southwest of the Caspian Sea, east of Armenia and Assyria, and west and northwest of the great salt desert of Iram.”

10:2 **Word Study on “Javan” (4th nation)** – *Gesenius* says the Hebrew word “yavan” (יָוָן) (S 3120) comes from an unused root word that means, “boiling up, bubbling up, being in a ferment.” The *Enhanced Strong* says this name occurs 11 times in the Old Testament, being translated in the *KJV* as “Javan 7, Grecia 3, Greece 1.”

Comments - *Gesenius* believes Javan was a region east of Greece, and later became associated with “the rest of Greece.” Javan is generally considered to be identical with the name “Ion,” who was the father of the Ionians, who were the ancestors of the region of Greece. *PTW* suggests that Javan is “Ionia, and may denote the Greeks.”

10:2 **Word Study on “Tubal” (5th nation)** – *BDB* says the Hebrew word “too-bal” (תּוּבַל) (S 8422) means, “thou shall be brought.” The *Enhanced Strong* says this name is found 8 times in the Old Testament, being translated in the *KJV* as “Tubal 8.” Beside the two references in the genealogies of Genesis 10 and 1 Chronicles 1, this name only occurs in end-time prophecy. Note that the name “Tubal” is always used in juxtaposition with his brothers in Scripture (Gen 10:2, 1 Chron 1:5, Is 66:19, Ez 27:13; 32:26; 38:2-3; 39:1).

1 Chronicles 1:5, “The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.”

Isaiah 66:19, “And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.”

¹⁰³John A. Lees, “Magog,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

Ezekiel 27:13, “Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.”

Ezekiel 32:26, “There is Meshech, Tubal, and all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.”

Ezekiel 38:2-3, “Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.”

Ezekiel 39:1, “Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal.”

Comments - *Josephus* says, “Thobel (Tubal) founded the Thobelites, who are now called Iberes.” (*Antiquities* 1.6.1) *PTW* says that these are “a people of eastern Asia Minor...called ‘Tabal’ in ancient Assyrian inscriptions.” *BDB* says it refers to “a region in east Asia Minor...perhaps nearly equal to Cappadocia.”

10:2

Word Study on “Meshech” (6th nation) – *Strong* says the Hebrew name “Meshech” “meh'-shek” (מֶשֶׁךְ) (S 4902) means, “a sowing, a possession.” *BDB* says the name means, “drawing out.” *PTW* says that it means, “long, tall.” The *Enhanced Strong* says this word is found 9 times in the Old Testament, being translated in the *KJV* as “Meshech 8, Mesech 1.”

Comments - Some scholars believe that these people were located in the area of Armenia based upon a reference to Meshech by Herodotus, “The Moschi [Μόσχοισι], Tibareni, Macrones, Mossynoeci, and Mares, the nineteenth province, were ordered to pay three hundred.” (*History of Herodotus* 3.94)¹⁰⁴ *Josephus* says, “and the Mosocheni were founded by Mosoch; now they are Cappadocians. There is also a mark of their ancient denomination still to be shown; for there is even now among them a city called Mazaca, which may inform those that are able to understand, that so was the entire nation once called.” (*Antiquities* 1.6.1) Note these comments from the *ISBE* regarding “Meshech.”

“It is thought that the ‘Tibareni and Moschi’ of the classical writers refer to the same people. Doubtless they appear in the annals of Assyria as enemies of that country under the names Tabali and Mushki--the latter the descendants of Meshech and the former those of Tubal to whom the term ‘Tibareni’ may refer in the clause above. This juxtaposition of names is in harmony with practically every appearance of the word in Scripture.”¹⁰⁵

PTW suggests that they were the Musku, “a people who inhabited the land in the mountains north of Assyria.”

10:2

Word Study on “Tiras” (7th nation) – *BDB* says the Hebrew name “Tiras” “tee-rawce” (תִּירָס) (S 8494) means, “desire.” This name only occurs two times in the Old Testament, being translated in the *KJV* as “Tiras 2.” Note the other use:

¹⁰⁴*Herodotus II*, trans. A. D. Godley, in *The Loeb Classical Library*, eds. T. E. Page, E. Capps, and W. H. D. Rouse (London: William Heinemann, 1928), 123.

¹⁰⁵Henry Wallace, “Meshech,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

1 Chronicles 1:5, “The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.”

Comments - The *ISBE* says that the name Tiras refers to Tarshish, the Thracians (Thraikes) or “the Tursenioi, a race of Pelasgian pirates, who left many traces of their ancient power in the islands and coasts of the Aegean, and who were doubtless identical with the Etruscans of Italy.”¹⁰⁶ *PTW* says that they were “possibly the inhabitants of Thrace,” or perhaps “the Tyrsenoi, a people who inhabited the islands and coastlands of the Aegean.” *Josephus* says, “Thiras also called those whom he ruled over, Thirasians; but the Greeks changed the name into Thracians.” (*Antiquities* 1.6.1)

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

10:3 **Word Study on “Ashkenaz” (8th nation)** – *BDB* says the Hebrew name “Ashkenaz” “ash-ken-az” (אַשְׁכְּנַז) (S 813) means, “a man as sprinkled: fire as scattered.” This name is found three times in the Old Testament.

1 Chronicles 1:6, “And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.”

Jeremiah 51:27, “Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers.”

Comments - *Josephus* says, “Of the three sons of Gomer, Aschanax founded the Aschanaxians, who are now called by the Greeks Rheginians.” (*Antiquities* 1.6.1) *BDB* says this is “a northern people, perhaps of Bithynia.” *PTW* suggests that this was a people “who dwelt near Ararat and Minni in eastern Armenia.”

10:3 **Word Study on “Riphath” (9th nation)** – *BDB* and *PTW* say the Hebrew name “Riphath” “ree-fath” (רִפְתָּ) (S 7384) means, “spoken.” This name is found only two times in the Scriptures (Gen 10:3, 1 Chron 1:6). In the book of Chronicles it is found in the form “Diphath” (דִּפְתָּ). This is considered an orthographical error, where a scribe accidentally wrote the Hebrew letter dalet (ד) instead of resh (ר). The error obviously occurred because the two letters are very similar in shape and in pronunciation.

1 Chronicles 1:6, “And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.”

Comments - *Josephus* says, “So did Riphath found the Ripheans, now called Paphlagonians.” (*Antiquities* 1.6.1) *PTW* suggests that these were “the Paphlagonians on the Black Sea.”

10:3 **Word Study on “Togarmah” (10th nation)** – *BDB* says the Hebrew name “Togarmah” “to-gar-maw” (תּוֹגַרְמָדַי) (S 8425) means, “thou wilt break her.” Togarmah was the son of Gomer and grandson of Japhath. There are only four references to this name in the Old Testament, the other three being:

¹⁰⁶Horace J. Wolf, “Tiras,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

1 Chronicles 1:6, “And the sons of Gomer; Ashchenaz, and Riphath, and Togarmah.”

Ezekiel 27:14, “They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.”

Ezekiel 38:6, “Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee.”

Comments - *Josephus* says, “and Thrugamma the Thrugammeans, who, as the Greeks resolved, were named Phrygians.” (*Antiquities* 1.6.1) *PTW* says they are “a people of the north who inhabited the mountains northwest of Mesopotamia, between Anti-Taurus and the Euphrates, or perhaps the area on the upper Euphrates between Samosata and Melita.” *BDB* suggests that these descendants dwelt in the area of Armenia. We can see the letters “armah” within the name.

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

10:4 **Word Study on “Elishah” (11th nation)** – *BDB* says the Hebrew name “Elishah” “el-ee-shaw” (אֵלִישָׁה) (S 473) means, “God of the coming (one),” and was the “ancestor of the Aeolians.” *PTW* says that it means, “God is Saviour.” This name is found three times in the Old Testament.

1 Chronicles 1:7, “And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.”

Ezekiel 27:7, “Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.”

Comments - *Josephus* says, “Elisa gave name to the Eliseans, who were his subjects; they are now the Aeolians.” (*Antiquities* 1.6.1) *PTW* says it may refer to “the people of Cyprus or the inhabitants of Alasiya, the country near Cilicia.”

10:4 **Word Study on “Tarshish” (12th nation)** – *BDB* says the Hebrew name “Tarshish” “tar-sheesh” (תַּרְשִׁישׁ) (S 8659) means, “yellow jasper.” This word is used 28 times in the Old Testament as “Tarshish 24, Tharshish 4.”

Comments - *Josephus* says, “Tharsus to the Tharsians; for so was Cilicia of old called; the sign of which is this, that the noblest city they have, and a metropolis also, is Tarsus, the *tau* being by change put for the *theta*.” (*Antiquities* 1.6.1) *PTW* suggests they are “a people who inhabited a region in Spain,” which may be the modern city of Tartessus near Gibraltar.

10:4 **Word Study on “Kittim” (13th nation)** – *BDB* says the Hebrew name “Kittim” “kit-tee” (כִּיִּתִים) (S 3794) means, “bruisers.” *PTW* says that it means, “knotty.” The *Enhanced Strong* says this name is found 8 times in the Old Testament as “Chittim 6, Kittim 2.”

Numbers 24:24, “And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.”

1 Chronicles 1:7, “And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.”

Isaiah 23:1, “The burden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from the land of Chittim it is revealed to them.”

Isaiah 23:12, “And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon: arise, pass over to Chittim; there also shalt thou have no rest.”

Jeremiah 2:10, “For pass over the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there be such a thing.”

Ezekiel 27:6, “Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.”

Daniel 11:30, “For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.”

Comments - *Josephus* says, “Cethimus possessed the island Cethima; it is now called Cyprus: and from that it is that all islands, and the greatest part of the seacoasts, are named Cethim (Kittim) by the Hebrews; and one city there is in Cyprus that has been able to preserve its denomination; it is called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim.” (*Antiquities* 1.6.1) *PTW* says it refers to “the inhabitants of Cyprus and the islands nearby.”

10:4

Word Study on “Dodanim” (14th nation) – *BDB* says the Hebrew name “Dodanim” “do-daw-neem” (דֹּדָנִים) (S 1721) means “leaders.” The Hebrew text reads “Dodaniym” (דֹּדָנִיִּם) in Genesis 10:4, but in its parallel passage in 1 Chronicles 1:7 the Hebrew text reads “Rodaniym” (רֹדָנִיִּם), although the *KJV* spells it as “Dodaniym” (דֹּדָנִיִּם). This is considered an orthographical error, where a scribe accidentally wrote the Hebrew letter dalet (ד) instead of resh (ר). The error obviously occurred because the two letters are very similar in shape and in pronunciation.¹⁰⁷

1 Chronicles 1:7, “And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.”

Comments - Because of the tremendous reverence that the Jews gave the Hebrew Scriptures, they feared to correct the text even when it was an obvious scribal error. Therefore, any corrections of recognized errors were made in the margin or footnote of the text, while the misspelled words were retained within in the text. 1 Chronicles 1:7 gives us a classic example of this practice.

¹⁰⁷I have spent over a decade living and working in Uganda, East Africa, where Luganda is the national language. The leading university in the capital of Kampala is spelled “Makerere,” but the local people pronounce it “Makelele.” They have difficulty pronouncing the letter “r” simply because they articulate their words at the front of their mouths, while “r” is a guttural sound articulated deeper in the throat. Such distinctions in dialects and localized pronunciations could have led to the variant readings of “Dodanim” and “Rodanim” among the ancient Jews. For example, the book of Judges records the battle between the Gileadites and Ephraimites, in which one tribe distinguished between the other by asking their adversaries to pronounce “Shibboleth.” (Judges 12:6, “Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right.”) Judges 12:6 shows that the Hebrew silibant “shin” (שׁ) was also pronounced “sin” (שׁ) by the Ephraimites. The Scriptures also record that the apostle Peter spoke with a distinct dialect, “And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto.” (Mark 14:70) Thus, the variant readings of “Dodanim” and “Rodanim” may simply be variations in pronunciations from different periods of Jewish history.

Because the *LXX*, the Samaritan Pentateuch,¹⁰⁸ 1 Chronicles 1:7, and some of the manuscripts of the Masoretic Text read “Rodanim,” most scholars believe that the correct form should read “Rodanim.” As a result, some modern translations take the liberty to correct the reading, such as the *NIV*, “The sons of Javan: Elishah, Tarshish, the Kittim and the Rodanim...” (Gen 10:4) However, the majority of manuscripts of the Masoretic Text read “Dodanim,” so that the *BHS* retains this distinction. Regardless of the interpretation, it is generally agreed that this name refers to the Rhodians, which denotes the inhabitants of the island of Rhodes. *Smith* says, “Dodanim is regarded as identical with the Dardani, who were found in historical times in Illyricum and Troy.”

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

10:5 *Word Study on “the isles”* – *BDB* says the Hebrew word “isles” (יָם) (S 339) means, “coast, island, shore, region.” The *Enhanced Strong* says it is used 36 times in the Old Testament, and translated in the *KJV* as, “isle(s) 30, islands 5, country 1.” Modern translations are divided as to how to translate this word. Depending upon the interpretation of the context of the passage, it has been translated both “island” and “boundaries.”

Comments – The Hebrew word (יָם) (S 339) is translated as either “islands, coastlands,” or “boundaries” in modern English versions.

(1) “*Islands*” - Some translations interpret this to mean that these were people that lived near the sea or migrated to the islands of the sea. The *NIV* reads, “the maritime peoples spread out into their territories” as if to say that it was the sons of Japheth that took to the seacoasts and populated the islands.

BBE, “From these came the nations of the sea-lands...”

Rotherham, “From these, were dispersed the inhabitants of the coastlands of the nations...”

RSV, “From these the coastland peoples spread...”

(2) “*Boundaries*” - Other translations interpret this word to mean cultural boundaries of nations. The *NASB* reads, “the coastlands of the nations were separated into their lands...”

ASV, “Of these were the isles of the nations divided in their lands...”

LITV, “The coasts of the nations were divided by these in their lands each by his tongue”.

The translation “boundaries” means that Genesis 10:5 refers to the entire list of seventy (70) Gentile nations that descended from the sons of Noah as listed in Genesis 10:1-32.

10:5 *Word Study on “of the Gentiles”* – *Strong* tells us that the Hebrew word “Gentiles “gowy” (גוֹיִם) (גוֹיִם) (S 1471) means, “a foreign nation; hence, a Gentile.” The *Enhanced Strong* says it is used 558 times in the Old Testament, being translated in the *KJV* as “nation 374, heathen 143, Gentiles 30, people 11.”

10:6-20 **The Sons of Ham (Thirty Nations)** - Genesis 10:6-20 tells us the names of the thirty nations that descended from the loins of Ham, the son of Noah. *Josephus* says, “The

¹⁰⁸*Samaritan Pentateuch, Der Hebräische Pentateuch der Samaritaner*, ed. A. F. von Gall. Giessen: Verlag von Alfred Topelmann, 1918.

children of Ham possessed the land from Syria and Amanus, and the mountains of Libanus, seizing upon all that was on its seacoasts and as far as the ocean, and keeping it as their own. Some indeed of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered; yet a few there are which have kept their denominations entire.” (*Antiquities* 1.6.2)

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

10:6 **Word Study on “Cush” (15th nation)** – *BDB* says the Hebrew name “Cush,” or “Ethiopian,” “kuwsh” (כּוּשׁ) (S 3568) means, “black.” The *Enhanced Strong* says it is found 30 times in the Old Testament, and in the *KJV* as “Ethiopia 19, Cush 8, Ethiopians 3.”

Comments - *Josephus* say, “for of the four sons of Ham, time has not at all hurt the name of Chus; for the Ethiopians, over whom he reigned, are even at this day, both by themselves and by all men in Asia, called Chusites.” (*Antiquities* 1.6.2) *Strong* says that Cush, or Ethiopia, refers to “the son of Ham and grandson of Noah and the progenitor of the southernmost peoples located in Africa,” and that “the land that the descendants of Cush initially occupied was located around the southern parts of the Nile (Ethiopia).”

10:6 **Word Study on “Mizraim” (16th nation)** – *BDB* says the Hebrew name “Mizraim” “mits-rah'-yim” (מִצְרַיִם) (S 4714) means, “double straits.” *Strong* says it is the dual of (מִצְרָה) (4693), which means, “besieged places, defence, fortified.” *Strong* says “Mizraim” serves as the name for Upper and Lower Egypt. The *Enhanced Strong* says this Hebrew word is used 681 times in the Old Testament, being translated in the *KJV* as “Egypt 586, Egyptian 90, Mizraim 4, Egyptians + 01121 1.”

Comments - *Josephus* says, “The memory also of the Mesraites is preserved in their name; for all we who inhabit this country [of Judea] call Egypt Mestre, and the Egyptians Mestrens.” He goes on to say, “Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine.” (*Antiquities* 1.6.2) *BDB* says this land is “a country at the northeastern section of Africa, adjacent to Palestine, and through which the Nile flows.”

10:6 **Word Study on “Phut” (17th nation)** - *BDB* says the Hebrew name “Phut” “puwt” (פּוּט) (S 6316) means, “a bow.” The *Enhanced Strong* says this Hebrew word is used 7 times in the Old Testament, bring translated in the *KJV* as “Put 2, Phut 2, Libyan 2, Libya 1.”

Comments - *Josephus* says, “Phut also was the founder of Libya, and called the inhabitants Phutites, from himself: (133) there is also a river in the country of the Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut: but the name it has now, has been by change given it from one of the sons of Mesraim, who was called Lybyos. We will inform you presently what has been the occasion why it has been called Africa also.” (*Antiquities* 1.6.2) *Gesenius* notes that the *LXX* and the *Vulgate* translate it “Lybia” in some passages where this word occurs. *BDB* says Phut refers to “a nation and people of north Africa; probably Libya.”

10:6 **Word Study on “Canaan” (18th nation)** – *BDB* says the Hebrew name “Canaan” “kinah” (כְּנַעַן) (S 3667) means, “lowland.” The *Enhanced Strong* says this Hebrew word is used 94 times in the Old Testament, being translated “Canaan 89, merchant 3, traffick 1, traffickers 1.”

Comments - *Josephus* says, “Canaan, the fourth son of Ham, inhabited the country now called Judea, and called it from his own name Canaan.” (*Antiquities* 1.6.2) *BDB* says

Canaan was “the progenitor of the Phoenicians and of the various nations who peopled the seacoast of Palestine.”

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

10:7 *Word Study on “Seba” (19th nation)* – BDB says the Hebrew name “Seba” “seb-aw” (סֶבָא) (S 5434) means, “drink thou.” This word is used 4 times in the Old Testament, the other three uses being found in:

1 Chronicles 1:9, “And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.”

Psalms 72:10, “The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.”

Isaiah 43:3, “For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee.”

Comments - Josephus says, “Sabas, who founded the Sabeans.” (*Antiquities* 1.6.2) BDB says it is “a nation south of Palestine, perhaps Ethiopia.” However, Isaiah 43:3 makes a distinction between these two countries.

10:7 *Word Study on “Havilah” (20th nation)* – BDB says the Hebrew name “Havilah” “khav-ee-law” (חַוִּילָה) (S 2341) means, “circle.” The *Enhanced Strong* says this word is found 7 times in the Old Testament as “Havilah 7.” In Genesis 2:11, the river Pison was located in the land of Havilah.

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

Comments - There were two individuals in the Old Testament by this name. In Genesis 10:29 a second individual named “Havilah” was the son Joktan, who is the son of Eber, who is a descendent of Shem.

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

Josephus says, “Evilas, who founded the Evileans, who are called Getuli.” (*Antiquities* 1.6.2)

10:7 *Word Study on “Sabtah” (21st nation)* – BDB says the Hebrew name “Sabtah” “cabtah” or “sab-taw” (סַבְתָּה) (S 5454) means, “striking.” This name is only used two times in the Old Testament, the other passage being:

1Chronicles 1:9, “And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.”

Comments - Josephus says, “Sabathes founded the Sabathens; they are now called by the Greeks, Astaborans.” (*Antiquities* 1.6.2)

10:7 *Word Study on “Raamah” (22nd nation)* – BDB says the Hebrew name “Raamah” “rah-maw” (רַעְמָה) (S 7484) means, “horse's mane.” Raamah was the son of Cush and father of Sheba and Dedan. This name is found five times in the Old Testament, the other passages being:

1Chronicles 1:9, “And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.”

Ezekiel 27:22, “The merchants of Sheba and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.”

Comments - *Josephus* says, “and Ragmus the Ragmeans; and he had two sons, the one of whom, Judadas, settled the Judadeans, a nation of the western Ethiopians, and left them his name; as did Sabas to the Sabeans.” (*Antiquities* 1.6.2)

10:7 **Word Study on “Sabtecha” (23rd nation)** – *BDB* says the Hebrew name “Sabtecha” “sab-tek-aw” (סַבְתְּכָה) (S 5455) means, “striking.” This name is used two times in the Old Testament, the other passage being:

1Chronicles 1:9, “And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.”

Comments - *Josephus* says, “Sabactas settled the Sabactens.” (*Antiquities* 1.6.2)

10:7 **Word Study on “Sheba” (24th nation)** - *BDB* says the Hebrew name “Sheba” “sheb-aw” (שֶׁבָא) (S 7614) means, “seven” or “an oath or covenant.” The *Enhanced Strong* says this word occurs 23 times in the Old Testament, bring translated in the *KJV* as “Sheba 23.” However, there are five different individuals by this name in the Old Testament.

Comments - In the Table of Nations (Gen 10:1-32) there are two Sheba’s listed in the genealogies of the sons of Noah. The first Sheba was the son of Raamah the son of Cush who was the son of Ham (10:7). However the Sheba referred to in Genesis 10:28 was the son of Joktan son of Eber who was a descendant of Shem. Some scholars, such as Arthur Custance, suggest that this is a reference to the same person, but is used twice in this genealogy they are closely related.¹⁰⁹ Others, such as *Gesenius*, suggest that since the Sheba the Hamite of 10:7 is twice identified with his brother Dedan (see Ez 38:13) in an effort to make him a distinct individual from Sheba the Shemite of Genesis 10:28. *Gesenius* suggests that Sheba the Hamite lived in northern Arabia “near the Persian Gulf and near the mouth of the Euphrates,” while Sheba the Shemite would be a reference to the country of Sheba in southern Arabia.

Regarding this south Arabian country of Sheba, the Old Testament refers to the queen of Sheba (1 Kings 10:1-13, 1 Chron 9:1-12), which scholars recognize as a country in southern Arabia from whom come the Sabaens. These people are referred to as traders in gold and spices who inhabited a land remote from Palestine (Ps 72:15, Is 60:6, Jer 6:20, Eze 27:22). Jesus referred to the queen of Sheba as the queen of the south (Matt 12:42). Joel refers to the Sabeans as “a people afar off” who will purchase the Israelites as slaves. In Job 1:15 the Sabeans fell upon Job’s possessions and took them. The *ISBE* says the Arab genealogists tell us that “Saba is represented as great-grandson of Qachtan (= Joktan) and ancestor of all the South-Arabian tribes. He is the father of Chimyar and Kahlan. He is said to have been named Saba because he was the first to take prisoners (shabhah) in war. He founded the capital of Saba and built its citadel Marib (Mariaba), famous for its mighty barrage.”¹¹⁰ Its

¹⁰⁹Arthur Custance, *The Doorway Papers: A Study in the Names in Genesis 10* [on-line]; accessed 28 March 2009; available from http://www.custance.org/Library/Volume1/Part_II/Chapter4.html; Internet, 6.

¹¹⁰Thomas Hunter Weir, “Sheba,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

capital was Marib, located in modern day Yemen.¹¹¹ The *ISBE* says we can also find the names of other brothers to Sheba the Shemite in southern Arabia, giving the modern example of the name Hazarmaveth = Hadhramaut (Gen 10:26) in this region.¹¹²

10:7 **Word Study on “Dedan” (25th nation)** – *BDB* says the Hebrew name “Dedan” “ded-awn” (דֶּדָן) (S 1719) means, “low country.” He was the brother of Sheba and the son of Raamah the son of Cush who was the son of Ham. This name is mentioned 15 times in the Old Testament in reference to two different individuals.

Comments - A reference to this people in Isaiah 21:13 called them inhabitants of Arabia who traveled in caravans. This is one reason why some scholars suggest that Dedan’s brother Sheba the Hamite (Gen 10:7) is identical with Sheba the Shemite (Gen. 10:28), since Sheba the Shemite clearly inhabited southern Arabia. *Gesenius* says this name can still be identified on the island of Daden, “an island of the Persian Gulf.” This individual is not to be confused with Dedan the son of Jokshan and grandson of Abraham and Keturah who dwelt in the neighbourhood of Edom.

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

10:8 **Word Study on “Nimrod”** – *BDB* says the Hebrew name “Nimrod” (נִמְרוֹד) (S 5248) means, “rebellion” or “valiant.” This person has yet to be identified in archeological records. This word is used only four times in the Scriptures (Gen 10:8, 9, 1 Chron 1:10, Mic 5:6).

1 Chronicles 1:10, “And Cush begat Nimrod: he began to be mighty upon the earth.”

Also, Babylon was referred to as “the land of Nimrod.”

Micah 5:6, “And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders.”

10:8 **Word Study on “a mighty one”** – *Gesenius* says the Hebrew word “a mighty one” (גִּבּוֹר) (S 1368) means, “strong, mighty, impetuous.” *Strong* says means, “powerful,” and by implication, “warrior, tyrant,” being the intensive use of the root verb (גָּבַר) (S 1396), which means, “to be strong.” *Holladay* translates this word as “despot.” The *Enhanced Strong* says this word is used 158 times in the Old Testament, being translated in the *KJV* as, “mighty 63, mighty man 68, strong 4, valiant 3, ones 4, mighties 2, man 2, valiant men 2, strong man 1, upright man 1, champion 1, chief 1, excel 1, giant 1, men's 1, mightiest 1, strongest 1.”

Comments - I have not been able to find an English translation that uses the negative meaning of tyrant. However, the *GNB* reads, “the world’s first great conqueror.”

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

¹¹¹David J. A. Clines, *Job 1-20*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 17, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), 31.

¹¹²Thomas Hunter Weir, “Sheba,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

10:9 *Word Study on “hunter”* – Strong says the Hebrew word “hunter” (צַיֵד) (S 6718) means, “the chase, game (taken from a chase), lunch (esp. for a journey).” The *Enhanced Strong* says this word is used 19 times in the Old Testament, being translated in the *KJV* as, “venison 8, hunter 3, victuals 2, provision 2, hunting 1, catch 1, food 1, hunting 1.”

Comments - Strong says this word comes from the primitive root (צַיֵד) (S 6679), which means, “to lie alongside,” and by implication, “to catch an animal.” Thus, The *Enhanced Strong* says it is translated, “hunt 13, take 2, chased 1, provision 1, sore 1.”

10:9 *Comments* - After the Flood God placed the fear of man within the animals (Gen 9:2). Before the Flood this fear did not exist. In other words, man could walk around the animals without scaring them off. However, now that God has allowed man to hunt and eat animals, there arose a need for them to hide from man for self preservation. This appears to be the reason why God did this.

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

10:8-9 *Comments* - Brenton reads, “And Chus begot Nebrod: he began to be a giant upon the earth. He was a giant hunter before the Lord God; therefore they say, As Nebrod the giant hunter before the Lord.”

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

10:10 *Word Study on “Babel”* – Strong says the Hebrew word “Babel” (בְּבֶלֶט) (S 894) means, “confusion,” and is an abbreviated form of the word “Babylon.” The *Enhanced Strong* says it is used 262 times in the Old Testament and translated as “Babylon” 257 times. Strong says “Babel” comes from a primitive root (בָּלַעַ) (S 1101), which means, “to overflow,” and by implication, “to mix, to fodder.” The *Enhanced Strong* says it is used 44 times in the Old Testament, being translated in the *KJV*, it is translated, “mingled 37, confound 2, anointed 1, mixed 1, give provender 1, tempered 1, non translated variant 1.”

10:10 *Word Study on “Erech”* – Hebrew (עֵרֶךְ) (S 751) – The *ISBE* says, “The derivation of the name [Erech] is well known, being the Semitic-Babylonian Uruk, from the Sumerian Unug, a word meaning ‘seat,’ probably in the sense of ‘residential city.’”¹¹³ Genesis 10:10 contains the only use of this Hebrew word in the Old Testament.

10:10 *Word Study on “Accad”* – Hebrew (אַכַּד) (S 390) – The *ISBE* says Accad is a city in Mesopotamia that “is well known by ancient inscriptions of Sargon and his son Naram-Sin as well as omen-texts of later eras.”¹¹⁴ Youngblood says, “The dynasty of Accad was founded by Sargon the Great and lasted from the 23rd to the 21st century B.C.”¹¹⁵ Genesis 10:10 contains the only use of this Hebrew word in the Old Testament.

¹¹³T. G. Pinches, “Erech,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹¹⁴A. T. Clay, “Babylonia,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹¹⁵R. F. Youngblood, F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 1995), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), “Accad.”

10:10 **Word Study on “Calneh”** – Hebrew (כַּלְנֵה) (S 3641) - The exact location of this ancient remains unknown. Scholars know little about this city, so they must make speculations derived from ancient historical accounts. This word is found three times in the Old Testament. Its other two uses are:

Isaiah 10:9, “Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?”

Amos 6:2, “Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistines: be they better than these kingdoms? or their border greater than your border?”

10:10 **“in the land of Shinar”** – *Comments* - The land of Shinar, located in southern Mesopotamia, was later known as Babylon, Chaldea and Sumner.¹¹⁶

10:8-12 **Comments - The Kingdom of Nimrod** - The first kingdom in the history of mankind was started by Nimrod, who established the kingdom of Babel. This is the first time that man forces his rule over other cultures and nations. In Genesis 1:26-28 God told man to take dominion over the earth. This involved the domestication of animals, inventions and technology and the development of societies for the well being of mankind. But this commandment did not say that man was to take dominion over one another. This was Satan’s perversion of God’s divine plan. Nimrod rose up and built a kingdom called Babel. This was the first time that man began to exert dominion over his fellow man. God never intended this form of oppression to exist upon the earth. But this dominance that Nimrod instituted was Satan’s perverted copy of what God intended for good. If fact, Satan showed his earthly kingdoms to Jesus during our Saviour’s forty-day temptation (Luke 4:5).

Luke 4:5-6, “And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.”

The story of the tower of Babel (Gen 11:1-9) reveals that this kingdom was a rebellious kingdom, one that was in defiance of God. It is out of this same people that the kingdom of Assyria will one day rise and destroy the northern kingdom of Israel in 722 B.C. It is the same spiritual force of Satan that will one day conquer southern Judah in 596 B.C. under the rule of Nebuchadnezzar. Peter recognized this as the same spirit that raised up the Roman Empire.

1 Peter 5:13, “The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son.”

Peter used this title for the city of Rome in the same sense that Jesus called John the Baptist by the name of Elijah, since John bore the same spirit as Elijah bore.

Matthew 11:14, “And if ye will receive it, this is Elias, which was for to come.”

Luke refers to the “spirit of Elijah.”

¹¹⁶R. F. Youngblood, F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 1995), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), “Shinar.”

Luke 1:17, “And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”

It is the same spiritual force that will rise up in the last days in the book of Revelation in the form of the antichrist. John refers to the “spirit of antichrist” in his first epistle.

1 John 4:3, “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.”

As the ancient kingdoms of Assyria and Babylon were anti-Semitic, so is the Babylon found in the book of Revelation. It is the powers of darkness at war against God’s people, both Jews and Christians alike. The New Testament refers to different types of spirits, such as unclean spirit, spirits of infirmity, spirits of divination, deaf and dumb spirits, seducing spirits, etc. But the spirit of antichrist is a particular spirit that will focus on making war against the children of God. 1 John 4:3 tells us that this spirit is already in the world and has been making war with God’s children since his day. Jesus describes the antichrist when He told His disciples, “that whosoever killeth you will think that he doeth God service.”

John 16:2, “They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.”

Jesus also refers to this spirit in Matthew 24-25.

Matthew 24:9, “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.”

10:8-10

Comments - *The Story of Nimrod in Extra-biblical Literature* - This brief story of Nimrod has always been intriguing to scholars. We do find a very lengthy account of this individual in *The Book of Jasher* (7.23-48). We are told that his father Cush stole the garments that Adam and Eve wore which were made by God when they sinned in the Garden of Eden. They are said to have been carried on the ark by Noah and later stolen from him by Cush and given to Nimrod. The story tells us that these garments became the source of Nimrod’s strength as he became a great hunter. He fought battles, conquered people, built the city called Shinar and place Terah, the father of Abraham, at his side to rule over men.

“And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments. And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the Lord.” (*The Book of Jasher* 7.29-30)

10:11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah,

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

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

10:13

Word Study on “Ludim” (26th nation) – *BDB* says the Hebrew name “Ludim” “loo-dee” (לודים) (3866) means, “to the firebrands, travailings.” The *Enhanced Strong* says it is used 3 times in the Old Testament, being translated in the *KJV* as “Ludim 2, Lydians.” The other passages are:

1Chronicles 1:11, “And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,”

Jeremiah 46:9, “Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.”

Comments - *Josephus* calls this nation “Ludicim” (*Antiquities* 1.6.2). Its name is listed with other countries of North Africa in Ezekiel 30:5.

Ezekiel 30:5, “Ethiopia, and Libya, and Lydia, and all the mingled people, and Chub, and the men of the land that is in league, shall fall with them by the sword.”

10:13 **Word Study on “Anamim” (27th nation)** – *BDB* says the Hebrew name “Anamin” “an-aw-meem” (אַנְמִיִּם) (S 6047) means, “affliction of the waters.” The *Enhanced Strong* says it is used 2 times in the Old Testament, the other passage being:

1 Chronicles 1:11, “And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,”

Comments - *Josephus* calls this nation “Enemim” (*Antiquities* 1.6.2). *BDB* says they were “a tribe of the Egyptians.”

10:13 **Word Study on “Lehabim” (28th nation)** – *BDB* says the Hebrew name “Lehabin” “leh-haw-beem” (לְהָבִים) (S 3853) means, “flames,” being used 2 times in the Old Testament, the other passage being:

1Chronicles 1:11, “And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,”

Comments - *Josephus* says, “and Labim, who alone inhabited in Libya, and called the country from himself.” (*Antiquities* 1.6.2) *BDB* says this was “an Egyptian tribe descended from Mizraim.”

10:13 **Word Study on “Naphtuhim” (29th nation)** - *BDB* says the Hebrew name “Naphtuhim” “naf-too-kheem” (נַפְתּוּחִים) (S 5320) means, “openings.” The *Enhanced Strong* says it is used 2 times in the Old Testament, the other passage being:

1Chronicles 1:11, “And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,”

Comments - *Josephus* calls this nation “Nedim” (*Antiquities* 1.6.2). *BDB* says it was “an unclear reference to Egypt; perhaps Lower Egypt.”

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

10:14 **Word Study on “Pathrusim” (30th nation)** - *BDB* says the Hebrew name “Pathrusim” “path-roo-see” (פַּתְרוּסִים) (S 6625) is related to “Pathros,” meaning, “region of the south,” The *Enhanced Strong* says it used 2 times in the Old Testament, the other passage being:

1Chronicles 1:11-12, “And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (of whom came the Philistines,) and Capthorim.”

Comments - Josephus calls this nation “Phethrosim” (*Antiquities* 1.6.2). BDB calls them “inhabitants of Pathros.”

10:14 *Word Study on “Casluhim” (31st nation)* - BDB says the Hebrew name “Casluhim” “kas-loo'-kheem” (כַּסְלוּחִים) (S 3695) means, “fortified,” being used 2 times in the Old Testament, the other passage being:

1Chronicles 1:11-12, “And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.”

Comments - Josephus calls this nation “Chesloim” (*Antiquities* 1.6.2). BDB says they were “a people or tribe descended from Mizraim (Egypt) progenitors of the Philistines and Caphthorim.”

10:14 *Word Study on “Philistim” (32nd nation)* – BDB says the Hebrew name “Philistim” “pel-ish-tee” (פְּלִשְׁתִּים) (S 6430) means, “immigrants.” The *Enhanced Strong* says it is used 288 times in the Old Testament, being translated in the *KJV* as “Philistine 287, Philistim 1.”

Comments - Josephus tells us that of the eight sons of Mizraim, only the Philistim kept their name upon the land; for the others were overthrown in the Ethioptic war (*Antiquities* 1.6.2). BDB says they were “an inhabitant of Philistia; descendants of Mizraim who immigrated from Caphtor (Crete?) to the western seacoast of Canaan.”

10:14 *Word Study on “Caphtorim” (33rd nation)* - BDB says the Hebrew name “Caphtorim” “kaf-to-ree” (כַּפְתֹּרִים) (S 3732) means, “a crown.” The *Enhanced Strong* says it is used 2 times in the Old Testament, the other passage being:

Deuteronomy 2:23, “And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.”

1Chronicles 1:12, “And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.”

In addition, the related word “Caphtor” (Hebrew “kaf-tore”) (כַּפְתֹּר) (S 3731) occurs three times in the Old Testament. The other two uses being:

Jeremiah 47:4, “Because of the day that cometh to spoil all the Philistines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will spoil the Philistines, the remnant of the country of Caphtor.”

Amos 9:7, “Are ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD. Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?”

Comments - Josephus calls this nation “Cephthorim” (*Antiquities* 1.6.2). BDB says the Caphtorim were “the Cretans as the inhabitants of Caphtor as distinct from the Philistines.”

10:13-14 *Comments - The Children of Mizraim* - Josephus says, “Now all the children of Mesraim, being eight in number, possessed the country from Gaza to Egypt, though it retained the name of one only, the Philistim; for the Greeks call part of that country Palestine. As for the rest, Ludicim, and Enemim, and Labim, who alone inhabited in Libya, and called the country from himself, Nedim, and Phethrosim, and Chesloim, and Cephthorim, we know

nothing of them besides their names; for the Ethiopic war, which we shall describe hereafter, was the cause that those cities were overthrown.” (*Antiquities* 1.6.2)

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

10:15 *Word Study on “Sidon” (34th nation)* – *BDB* says the Hebrew word “Sidon” “tsee-done” (סִדוֹן) (S 6721) means, “hunting.” The *Enhanced Strong* says this word is used 22 times in the Old Testament, being translated in the *KJV* as “Zidon 20, Sidon 2.”

Comments - Throughout the Scriptures, Sidon refers to an ancient Phoenician city, on Mediterranean coast north of Tyre.

10:15 *Word Study on “Heth” (35th nation)* – *BDB* says the Hebrew name “Heth” “cheth” (חֶת) (S 2845) means, “terror.” *Strong* says this word is derived from “chathath” (חָתַת) (S 2865), which means, “to prostrate, to break down.” The *Enhanced Strong* says this name is found 14 times in the Old Testament, being translated in the *KJV* as “Heth 14.”

Comments - Heth, the son of Canaan, is the one who sold the burial cave to Abraham for a burying place (Gen 23:1-20). We find that Esau, the son of Jacob, took the daughters of Heth as his wives. These became a grief unto Isaac and Rebekah his parents (Gen 26:34-35).

Genesis 26:34-35, “And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite: Which were a grief of mind unto Isaac and to Rebekah.”

From the descendents of Heth come the Hittites (חִתִּי) (S 2850).

10:16 And the Jebusite, and the Amorite, and the Girgasite,

10:16 *Word Study on “the Jebusite” (36th nation)* – *BDB* says the Jebusites “yeb-oo-see” (יְבוּסִי) (S 2983) were “descendants of the third son of Canaan who lived in or around the site of Jebus, the early name for Jerusalem.” (Judg 19:10) The *Enhanced Strong* says this word is used 41 times in the Old Testament, being translated in the *KJV* as “Jebusite 41.” The word Jebus is found 4 times in the Old Testament, and always refers to the city of Jerusalem.

Judges 19:10, “But the man would not tarry that night, but he rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two asses saddled, his concubine also was with him.”

10:16 *Word Study on “the Amorite” (37th nation)* – *BDB* says the Hebrew name “Amorite” “em-o-ree” (אִמֹרִי) (S 567) means, “a sayer.” The *Enhanced Strong* says it is used 87 times in the Old Testament, being translated in the *KJV* as “Amorite 87.”

Comments - *BDB* says the Amorites were “one of the peoples of east Canaan and beyond the Jordan, dispossessed by the Israelite incursion from Egypt.”

10:16 *Word Study on “the Girgasite” (38th nation)* – *BDB* says the Hebrew name “Girgasite” “ghir-gaw-shee” (גִּרְגָּשִׁי) (S 1622) means, “dwelling on a clayey soil.” The *Enhanced Strong* says it is used 7 times in the Old Testament, being translated in the *KJV* as “Girgashite 6, Girgasite 1.”

Comments - *BDB* says the Girgasites were the “descendants of Canaan and one of the nations living east of the Sea of Galilee when the Israelites entered the Promised Land.”

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

10:17 **Word Study on “the Hivite” (39th nation)** – *BDB* says the Hebrew name “Hivite” “khiv-vee” (חִוִּי) (S 2340) means, “villagers.” The *Enhanced Strong* says this word is used 25 times in the Old Testament, being translated in the *KJV* as “Hivite 25.”

Comments - *BDB* says the Hivites “were living in northern Canaan near Mount Hermon at the time of the conquest,” (Josh 11:3, 19, Judg 3:3). This was the only people that were able to make peace with Joshua during Israel’s conquest of Canaan (see Josh 9:1-27).

Joshua 11:3, “And to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite under Hermon in the land of Mizpeh.”

Joshua 11:19, “There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all other they took in battle.”

Judges 3:3, “Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.”

10:17 **Word Study on “the Arkite” (40th nation)** – *Strong* says the Hebrew name “Arkite” “arqiy, ar-kee” (עֲרִיקִי) (S 6208) means, “a tush.” This word is used 2 times in the Old Testament, being translated in the *KJV* as “Arkite 2.” Its other use is:

1 Chronicles 1:13-16, “And Canaan begat Zidon his firstborn, and Heth, The Jebusite also, and the Amorite, and the Gergashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite.”

Comments - *Josephus* says, “Arucas possessed Arce, which is in Libanus” (*Antiquities* 1.6.2). *BDB* says they are “inhabitants of Arki or Arka.”

10:17 **Word Study on “the Sinite” (41st nation)** – *BDB* says the Hebrew name “Sinite” “see-nee” (סִינִי) (S 5513) means, “thorn,” or “clay.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being translated in the *KJV* as “Sinite 2.” Its other use is:

1 Chronicles 1:13-16, “And Canaan begat Zidon his firstborn, and Heth, The Jebusite also, and the Amorite, and the Gergashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite.”

Comments - *BDB* says the Sinites were “a tribe of the Canaanites descended from Canaan inhabiting the northern part of the Lebanon district.”

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

10:18 **Word Study on “the Arvadite” (42nd nation)** – *BDB* says the Hebrew name “Arvadite” “ar-vaw-dee” (אַרְוַדִּי) (S 721) means, “I shall break loose.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being translated in the *KJV* as “Arvadite 2.” Its other use is:

1 Chronicles 1:13-16, “And Canaan begat Zidon his firstborn, and Heth, The Jebusite also, and the Amorite, and the Gergashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite.”

Comments - *Josephus* says, “Arudeus possessed the island Aradus” (*Antiquities* 1.6.2). *BDB* says they were “the descendants of Arvad, a son of Canaan.”

10:18 **Word Study on “the Zemarite” (43rd nation)** – *BDB* says the Hebrew name “Zemarite” “tsem-aw-ree” (צֶמָרִי) (S 6786) means, “double woolens.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being translated in the *KJV* as “Zemarite 2.” Its other use is:

1 Chronicles 1:13-16, “And Canaan begat Zidon his firstborn, and Heth, The Jebusite also, and the Amorite, and the Girgashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite.”

Comments - *BDB* tells us that they were “one of the Hamite tribes descended from Canaan and inhabitants of an unknown Canaanite city.”

10:18 **Word Study on “the Hamathite” (44th nation)** – *Strong* says the Hebrew name “Hamathite” “kham-aw-thee” (חַמָּתִי) (S 2577) is derived from (חָמַת) (2574), which means, “walled.” The *Enhanced Strong* says the word “Hamathite” is used 2 times in the Old Testament, being translated in the *KJV* as “Hamathite 2.” Its other use is:

1 Chronicles 1:13-16, “And Canaan begat Zidon his firstborn, and Heth, The Jebusite also, and the Amorite, and the Girgashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite.”

Comments - *Josephus* says, “Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity.” (*Antiquities* 1.6.2). *Gesenius* says Hamath was “a distinguished city of Syria.” This city played a role in the history of Israel.

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

10:19 **Comments** - The Canaanites are described in Numbers 13:29 as “dwelling by the sea.”

Numbers 13:29, “The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.”

This piece of land did not belong to the Canaanites. According to Jewish tradition, the three sons of Noah divided the earth into three lots during the days of Peleg (Gen 10:25) and the land of Canaan was one of the areas that was given to Shem and to his descendents. But when the children of Noah scattered and moved into their heritage, Canaan, the son of Ham, took the land of Canaan, which belonged to the sons of Shem, and he refused to enter into his appointed inheritance. As a result, the curse that Noah spoke over those children who took possession of another person’s land was placed upon Canaan. Thus, the Canaanites were living on land that did not belong to them and God chose to remove them from this land, which rightfully belonged to Shem and his descendents, one of which was Abraham. Thus, Abraham has legal rights to the land of Canaan (see *The Book of Jasher* 10.29-35). We can read again in *The Book of Jubilees* of how Abraham saw this as the reason that God would one day cut off the seed of Canaan when he was about to die and blessed Jacob.

“Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth. For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgment.” (*The Book of Jubilees* 22.20-21)

10:15-19 *Comments - The Canaanites* – We find in Genesis 10:15-19 the genealogy of Canaan, the son of Ham, the son of Noah. There will be eleven families, or nations, that will come from the loins of Canaan. The Canaanites will play an important role in the history of Israel because they inhabited the Promised Land that God gave to Abraham. For this reason, the author gives a lengthy account of the Canaanites when compared to the other families listed in this chapter.

Josephus says, “The sons of Canaan were these: Sidonius, who also built a city of the same name; it is called by the Greeks, Sidon; Amathus inhabited in Amathine, which is even now called Amathe by the inhabitants, although the Macedonians named it Epiphania, from one of his posterity: Arudeus possessed the island Aradus: Arucas possessed Arce, which is in Libanus; but for the seven others, [Eueus], Chetteus, Jebuseus, Amorreus, Gergesus, Eudeus, Sineus, Samareus, we have nothing in the sacred books but their names, for the Hebrews overthrew their cities; and their calamities came upon them on the occasion following.” (*Antiquities* 1.6.2)

According to Deuteronomy 7:1, six of the seven nations that God will drive out of the Promised Land during the time of Joshua are listed in Genesis 10:15-19: Canaan, Heth (father of the Hittites), the Jebusite, and the Amorite, and the Girgashite, and the Hivite. The only nation not listed is the Perizzites.

Deuteronomy 7:1, “When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;”

It is interesting to note the order – in which these eleven nations are listed. Sidon became the most important city in ancient times from this list of eleven nations. This passage then lists five nations that Joshua drove out of the Promised Land. After mentioning these historical nations, there are five remaining nations listed, the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. These five nations play no role in the history of Israel and are only mentioned by name one other time in the Old Testament, being found in a genealogy in I Chronicles 1:13-16.

1 Chronicles 1:13-16, “And Canaan begat Zidon his firstborn, and Heth, The Jebusite also, and the Amorite, and the Girgashite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite.”

Thus, these nations seem to be listed to some degree in order of historical importance.

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

10:21-31 **The Sons of Shem (Twenty-Six Nations)** - Genesis 10:21-31 tells us the names of the twenty-six nations that descended from the loins of Shem the son of Noah.

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

10:21 **“the father of all the children of Eber”** – *Comments* - The phrase that refers to Eber was probably added in Genesis 10:21 because he was a direct ancestor of Abraham and the nation of Israel and from whom their family name “the Hebrews” is derived. In fact the writer of the book of Genesis will soon expound upon the lineage of Shem in 11:10-26 in order to show that Abraham is one of his descendents. The children of Eber will become the seventieth nation within the list of the Table of Nations in Genesis 10:1-32.

10:21 “the brother of Japheth the elder” - *Comments* - Japheth was the elder of Noah's three sons. Ham was probably second and Shem third, which is the way they are listed in Genesis 10:1-32.

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

10:22 *Word Study on “Elam” (45th nation)* – *BDB* says the Hebrew name “Elam” “eylam” (עֵלָם) (S 5867) means “eternity.” *PTW* tells us that it means, “high land.” The *Enhanced Strong* says this word is found 28 times in the Old Testament, being translated in the *KJV* as “Elam 28.”

Comments - Scholars identify eight or nine individuals in the Scriptures by this name. Elam became a province east of Babylon and northeast of the lower Tigris. It is a name that is used in prophecy in the Scriptures.

10:22 *Word Study on “Asshur” (46th nation)* – *BDB* says the Hebrew name “Asshur” “ash-shoor” (אַשּׁוּר) (S 804) means, “a step.” The *Enhanced Strong* says it is used 151 times in the Old Testament, being translated in the *KJV* as “Assyria 118, Assyrian 19, Asshur 8, Assyrian + 01121 5, Assur 1.”

Comments - This second son of Shem became the ancestor of the Assyrians, and played an important role in Israel's history.

10:22 *Word Study on “Arphaxad” (47th nation)* – The *Enhanced Strong* says the Hebrew name “Arphaxad” “ar-pak-shad” (אַרְפַּכְשָׁד) (S 775) means, “I shall fail as the breast,” or “he cursed the breast-bottle,” being used 9 times in the Old Testament, being translated in the *KJV* as “Arphaxad 9.” This name is only referred to in genealogies in its nine uses.

10:22 *Word Study on “Lud” (48th nation)* – *BDB* says the Hebrew name “Lud” “luwd” (לֹד) (S 3865) means, “strife.”

Comments - *BDB* says Lud is the fourth son of Shem and ancestor of the Lydians. Gordon Wendham suggests they may be “the Lydians of Asia Minor (so Josephus, *Antiquities* 1.6.4)” or “... the Lubdu who lived on the upper Tigris.” He acknowledges that there is difficulty in their identification.¹¹⁷ John Gill says that these Lydians must be differentiated from the Lydians of North Africa, whose ancestor Ludim was the son of Mizraim (Gen 10:13).¹¹⁸

Genesis 10:13, “And Mizraim begat Ludim, and Ananim, and Lehabim, and Naphtuhim,”

10:22 *Word Study on “Aram” (49th nation)* – *BDB* says the Hebrew name “Aram” (אַרָם) (S 758) means, “exalted.” The *Enhanced Strong* says this word is used times in the Old Testament times, being translated in the *KJV* as “Syria 67, Syrians 56, Aram 7, Syriadamascus + 04601 1, Syriamaachah + 04601 1.”

Comments - *BDB* says that Aram was the ancestor of “the Syrian or Aramean people.”

¹¹⁷Gordon J. Wenham, *Genesis 1-15*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 1, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), 230.

¹¹⁸John Gill, *Genesis*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 10:22.

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

10:23 *Word Study on “Uz” (50th nation)* – *BDB* says the Hebrew name “Uz” “uwts” (עִיץ) (S 5780) means, “wooded.” *PTW* says it means, “counsel, firmness,” being used 8 times in the Old Testament, being translated in the *KJV* as “Uz 8.”

Comments - *Strong* says that it refers to “the country of Job; probably east and southeast of Palestine somewhere in the Arabian desert.” *PTW* suggests that it was located either in “Hauran, south of Damascus,” or in “the area between Edom and north Arabia.” Lamentations 4:21 suggests that it was located near Edom.

Lamentations 4:21, “Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thyself naked.”

Since Uz was a descendant of Shem’s, it is likely that Job was from this lineage.

Job 1:1, “There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.”

10:23 *Word Study on “Hul” (51st nation)* – *BDB* says the Hebrew name “Hul” “chwl” (חֹל) (S 2343) means, “circle.” The *Enhanced Strong* says it is used 2 times in the Scriptures, being translated in the *KJV* as “Hul 2”. Note the other use:

1 Chronicles 1:17, “The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.”

Comments - *PTW* says that this probably refers to “an Aramean tribe,” and “some have suggested the Hulia near Mount Masius,” which *Smith* tells us is in northern Mesopotamia.

10:23 *Word Study on “Gether” (52nd nation)* – *BDB* says the Hebrew name “Gether” “gether” (גֵּתֵר) (S 1666) means, “fear.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being translated in the *KJV* as “Gether 2.” Note the other use:

1 Chronicles 1:17, “The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.”

Comments - *PTW* suggests that this may refer to “an unknown family of Arameans.”

10:23 *Word Study on “Mash” (53rd nation)* – *BDB* says the Hebrew name “Mash” “mash” (מָשׁ) (S 4851) means, “drawn out.” This word is used only one time in the Scriptures. Most likely, we see a variant reading of this same name in 1 Chronicles 1:17 as “Meshech.” (The other Meshech referred to in the Scriptures is the son of Japheth.)

1 Chronicles 1:17, “The sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech.”

Comments - *PTW* suggests that this is a people living near Mount Masius in northern Mesopotamia.

10:24 And Arphaxad begat Salah; and Salah begat Eber.

10:24 *Word Study on “Salah” (54th nation)* – *BDB* says the Hebrew name “Shelach, Salah” (שֶׁלַח) (S 7974) means, “sprout.” *PTW* suggests “petition, sprout.” Nothing is known about this individual other than the fact that he is listed as an ancestor of Christ in Luke 3:35. This

word is found 9 times in the Old Testament, being translated in the *KJV* as “Salah 6, Shelah 3.”

10:24 **Word Study on “Eber” (55th nation)** – *BDB* says the Hebrew name “Eber” (עֵבֶר) (S 5677) means, “the region beyond.” *PTW* gives us the meanings, “the other side, beyond.” This individual was the great grandson of Shem, the son of Noah. However, the importance of his name lies in the fact that the Hebrew people will derive their name from him. Although there is no direct correlation between Eber and the Hebrew nation founded by Abraham, *ISBE* says that the name “‘Hebrew’...is intended to denote the people or tribe who came ‘from the other, side of the river’ (i.e. the Euphrates), from Haran (Gen 11:31), whence Abraham and his dependents migrated to Canaan.”¹¹⁹ Thus, Abraham will be the first individual in the Old Testament to be called a Hebrew.

10:24 **“Arphaxad begat Salah; and Salah begat Eber” - Comments** - The genealogy in Luke differs from this one in Genesis 10:24. The one in Luke 3:35-36 tells us that Arphaxad begat Caanan, who begat Salah, who begat Eber, while Genesis leaves out the name Caanan.

Luke 3:35-36, “Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech,”

The difference can be explained by noting that the *LXX* version of Genesis 10:24 includes the name Cainan, “καὶ Ἀρφαξὰδ ἐγέννησεν τὸν Καϊναν, καὶ Καϊναν ἐγέννησεν τὸν Σαλα, Σαλα δὲ ἐγέννησεν τὸν Εἰβερ.”¹²⁰ Luke follows the Septuagint version. The authors of the *KJV* followed the Masoretic Text (the traditional Hebrew Old Testament) and the Latin Vulgate, which drops the name “Cainan” from Genesis 10:24.

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

10:25 **Word Study on “Peleg” (56th nation)** – *Gesenius* says the Hebrew name “Peleg” “pehleg” (פֶּלֶג) (S 6389) means, “division, part.” *Strong* says it means, “earthquake.” The *TWOT* says it means, “divide.” The *ISBE* says that the Aramaic word “pelagh” and the Arabic word “phalaj” both mean “division.”¹²¹ The *Enhanced Strong* says this word is found 7 times in the Old Testament, being translated in the *KJV* as “Peleg 7.”

Comments - Arthur Custance suggests that the descendents of Peleg were “the Pelasgians of antiquity, who were great sea-going merchants and sometimes pirates.” He writes:

“When the Thracians descended to the Aegean from the north in the 14th century B.C., they displaced the Pelasgians from the territory which they held between the Hebrus and the Strymon. It is curious to find the Pelasgians occupying a territory adjacent to a river, the Hebrus, bearing a name so much reminiscent of Eber who, according to Genesis 10:25, was their father. After they were displaced, these

¹¹⁹A. C. Grant, “Eber,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹²⁰*Septuaginta: With Morphology*, ed. Alfred Rahlfs (Stuttgart: Deutsche Bibelgesellschaft, c1979, 1996), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), Ge 10:24.

¹²¹S. F. Hunter, “Peleg,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

people seem to have been swallowed up by the Greek population with whom they were subsequently confused.”¹²²

10:25

“for in his days was the earth divided” – Word Study on “the earth” – The commonly used Hebrew word “earth” (אָרֶץ) (S 776) has a wide range of meanings, which *Gesenius* says are, “the earth,” “earth, land, continent,” “a land, country,” “land, piece of land,” “the ground,” or “the element of the earth, earthly part.” The *Enhanced Strong* says this word is used 2,504 times in the Old Testament being translated in the *KJV* as “land 1543, earth 712, country 140, ground 98, world 4, way 3, common 1, field 1, nations 1, wilderness + 04057 1.”

Word Study on “divided” – *Strong* says the Hebrew word “divided” “palag” (פָּלַג) (S 6385) is a primitive root meaning, “to divide, split.” The *Enhanced Strong* says it is used only 4 times in the Old Testament being translated in the *KJV* as “divide 4.”

Comments - According to Genesis 11:10-16, Peleg was born one hundred and one (101) years after the flood. This passage suggests that the nations were still living primarily in the Mesopotamian area up until the time of the confusion of tongues at the Tower of Babel. Thus, within the context of Genesis 10-11, the phrase “for in his days was the earth divided” is a reference to the tower of Babel and the scattering of the nations across the face of the earth. Ancient Jewish tradition supports this view. *The Book of Jubilees* says in the days of Peleg the nations were dividing themselves upon the earth. The divided the earth into three lots according to the inheritance of the three sons of Noah. Since this document dates a few centuries before the time of Christ, it shows to us how the Jews may have interpreted this passage in Genesis.

“And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg. And they divided (it) secretly amongst themselves, and told it to Noah. And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.” (*The Book of Jubilees* 8.8-11)

The Book of Jasher also reveals the ancient Jewish tradition that this phrase refers to the division of nations.

“These are the generations of Shem; Shem begat Arpachshad and Arpachshad begat Shelach, and Shelach begat Eber and to Eber were born two children, the name of one was Peleg, for in his days the sons of men were divided, and in the latter days, the earth was divided.” (*The Book of Jasher* 7.19)

There are two references within the Scriptures to such an allotment of land to the sons of Noah.

Deuteronomy 32:8, “When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”

Acts 17:24-26, “God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is

¹²²Arthur Custance, *The Doorway Papers: A Study in the Names in Genesis 10* [on-line]; accessed 28 March 2009; available from http://www.custance.org/Library/Volume1/Part_II/Chapter4.html; Internet, 3.

worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;”

Therefore, this interpretation is followed by some modern English translations.

AmpBible, “To Eber were born two sons: the name of one was Peleg [meaning division], because [the inhabitants of] the earth were divided up in his days, and his brother’s name was Joktan.”

BBE, “And Eber had two sons: the name of the one was Peleg, because in his time the peoples of the earth became separate; and his brother's name was Joktan.”

NAB, “To Eber two sons were born: the name of the first was Peleg, for in his time the world was divided; and the name of his brother was Joktan.”

NLT, “Eber had two sons. The first was named Peleg (which means “division”), for during his lifetime the people of the world were divided into different language groups. His brother’s name was Joktan.”

10:25 **Word Study on “Joktan” (57th nation)** – *Strong* says the Hebrew name “Joktan” (יֻקְטָן) (S 3355) means, “he will be made little,” and comes from the primitive root (יָקַט) (6994) meaning, “to be small, be insignificant.” *BDB* says this name means, “smallness.” This meaning supports the comments found in *The Book of Jasher* regarding Joktan, “And the name of the second was Yoktan, meaning that in his day the lives of the sons of men were diminished and lessened.” (*The Book of Jasher* 7.20) *The Enhanced Strong* says this word is used 6 times in the Old Testament, being translated in the *KJV* as “Joktan 6.”

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

10:26 **Word Study on “Almodad” (58th nation)** - *BDB* says the Hebrew name “Almodad” “almowdad” (אֶלְמוֹדָד) (S 486) means, “not measured.” *PTW* suggests the meaning “the agitator.” *The Enhanced Strong* says this word is used 2 times in the Old Testament, being found in the *KJV* as “Almodad 2.” Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

10:26 **Word Study on “Sheleph” (59th nation)** – *Strong* says the Hebrew name “Sheleph” “shelaph” (שֶׁלֶפֶן) (S 8026) means, “extract.” *BDB* says it means, “a drawing forth.” *The Enhanced Strong* says this word is used 2 times in the Old Testament, being found in the *KJV* as “Shelep 2.” Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

10:26 **Word Study on “Hazarmaveth” (60th nation)** - *Strong* says the Hebrew name “Hazarmaveth” “Chatsarmaveth” (חַצְרֵמָוֶתַיִם) (S 2700) means, “village of death.” *The Enhanced Strong* says this word is used 2 times in the Old Testament, being found in the *KJV* as “Hazarmaveth 2.” Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

- 10:26** **Word Study on “Jerah” (61st nation)** - *BDB* says the Hebrew word “Jerah” “Yerach” (יָרַח) (S 3392) means, “new moon.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being found in the *KJV* as “Jerah 2.” Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

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

- 10:27** **Word Study on “Hadoram” (62nd nation)** - *BDB* says the Hebrew name “Hadoram” “Hadowram” (הַדּוֹרָם) (S 1913) means, “noble honour.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being found in the *KJV* as “Hadoram 4.” Although there are two other individuals in the Scriptures by this name, only one other verse refers to this son of Joktan. Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

- 10:27** **Word Study on “Uzal” (63rd nation)** - *BDB* says the Hebrew name “Uzal” “Uwzal” (אֻזָּל) (S 187) means, “I shall be flooded.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being found in the *KJV* as “Uzal 2.” Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

- 10:27** **Word Study on “Diklah” (64th nation)** - The *BDB* says the Hebrew name “Diklah” “Diqlah” (דִּיקְלָה) (S 1853) means, “palm grove.” The *Enhanced Strong* says it is used 2 times in the Old Testament, being found in the *KJV* as “Diklah 2.” Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

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

- 10:28** **Word Study on “Obal” (65th nation)** - *BDB* says the Hebrew name “Obal” “Owbal” (עֹבָל) (S 5745) means, “stripped bare.” The *Enhanced Strong* says it is used 1 times in the Old Testament, being found in the *KJV* as “Diklah 1.” However, the parallel genealogy in 1 Chronicles 1:20-23 reads “Ebal” instead of “Obal,” obviously referring to the same individual. Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

- 10:28** **Word Study on “Abimael” (66th nation)** - *BDB* says the Hebrew name “Abimael” “Abiyma'el” (אַבִּימָאֵל) (S 39) means, “my father is El (God).” The *Enhanced Strong* says it is

used 2 times in the Old Testament, being found in the *KJV* as “Abimael 2.” Note the other use:

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

10:28 “*Sheba*” (67th nation) - *BDB* says the Hebrew name “Sheba” “sheb-aw” (שֶׁבָא) (S 7614) means, “seven” or “an oath or covenant.” The *Enhanced Strong* says it occurring 23 times in the Old Testament, being translated in the *KJV* as “Sheba 23.” However, there are five different individuals by this name in the Old Testament.

Comments - In the Table of Nations (Gen 10:1-32) there are two Sheba’s listed in the genealogies of the sons of Noah. The first Sheba was the son of Raamah the son of Cush who was the son of Ham (10:7). However the Sheba referred to in Genesis 10:28 was the son of Joktan son of Eber who was a descendant of Shem. Some scholars, such as Arthur Custance, suggest that this is a reference to the same person, but is used twice in this genealogy they are closely related.¹²³ Others, such as *Gesenius*, suggest that since the Sheba the Hamite of 10:7 is twice identified with his brother Dedan (see Ez 38:13) in an effort to make him a distinct individual from Sheba the Shemite of Genesis 10:28. *Gesenius* suggests that Sheba the Hamite lived in northern Arabia “near the Persian Gulf and near the mouth of the Euphrates,” while Sheba the Shemite would be a reference to the country of Sheba in southern Arabia.

Regarding this south Arabian country of Sheba, the Old Testament refers to the queen of Sheba (1 Kings 10:1-13, 1 Chron 9:1-12), which scholars recognize as a country in southern Arabia from whom come the Sabaens. These people are referred to as traders in gold and spices who inhabited a land remote from Palestine (Ps 72:15, Is 60:6, Jer 6:20, Eze 27:22). Jesus referred to the queen of Sheba as the queen of the south (Matt 12:42). Joel refers to the Sabeans as “a people afar off” who will purchase the Israelites as slaves. In Job 1:15 the Sabeans fell upon Job’s possessions and took them. The *ISBE* says the Arab genealogists tell us that “Saba is represented as great-grandson of Qachtan (= Joktan) and ancestor of all the South-Arabian tribes. He is the father of Chimyar and Kahlan. He is said to have been named Saba because he was the first to take prisoners (shabhah) in war. He founded the capital of Saba and built its citadel Marib (Mariaba), famous for its mighty barrage.”¹²⁴ Its capital was Marib, located in modern day Yemen.¹²⁵ The *ISBE* says we can also find the names of other brothers to Sheba the Shemite in southern Arabia, giving the modern example of the name Hazarmaveth = Hadhramaut (Gen 10:26) in this region.¹²⁶

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

10:29 **Word Study on “Ophir” (68th nation)** - *BDB* says the Hebrew word “Ophir” “Owphiyir” (אֹפִיר) (S 211) means, “reducing to ashes.” The *Enhanced Strong* says it is used 13 times in the Old Testament, being found in the *KJV* as “Ophir 13.” *BDB* says it refers “a land, or

¹²³ Arthur Custance, *The Doorway Papers: A Study in the Names in Genesis 10* [on-line]; accessed 28 March 2009; available from http://www.custance.org/Library/Volume1/Part_II/Chapter4.html; Internet, 6.

¹²⁴ Thomas Hunter Weir, “Sheba,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹²⁵ David J. A. Clines, *Job 1-20*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 17, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 3.0b [CD-ROM] (Bellingham, WA: Libronix Corp., 2004), 31.

¹²⁶ Thomas Hunter Weir, “Sheba,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

city, in southern Arabia in Solomon's trade route where gold evidently was traded for goods.”

10:29 *Word Study on “Havilah” (69th nation)* - BDB says the Hebrew name “Havilah” “Chaviylah” (חַוִּילָה) (S 2341) means, “circle.” The *Enhanced Strong* says it is used 7 times in the Old Testament, being found in the *KJV* as “Havilah 7.”

10:29 *Word Study on “Jobab” (70th nation)* - BDB says the Hebrew word “Jobab” “Yowbab” (יֹבָב) (S 3103) means, “a desert.” The *Enhanced Strong* says it is used 9 times in the Old Testament, being found in the *KJV* as “Jobab 9.” Although there were five individuals by this name in the Old Testament, this son of Joktan is only referred to in Genesis 10:29 and 1 Chronicles 1:23.

1 Chronicles 1:20-23, “And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah, Hadoram also, and Uzal, and Diklah, And Ebal, and Abimael, and Sheba, And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.”

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

10:30 *Comments* - Regarding the boundaries of the thirteen sons of Joktan, we refer to a description by Arthur Custance.

“The first boundary referred to in Genesis 10:30 perhaps refers to Massa (cf. Gen. 25:14), a northern Arabian tribe about midway between the Gulf of Akaba and the Persian Gulf. On the other hand, there is a seaport called Mousa, or Moudza, mentioned by Ptolemy, Pliny, Arrian and other ancient geographers, perhaps representing the place mentioned here. This was a town of some importance in classical times, but has since fallen into decay, if the modern Mousa is the same place. *Gesenius*, from the latitude given by Ptolemy, places Mesha at Maushid on the west coast of Yemen. If the latter is correct, then the second geographical locality is perhaps to be found in Sephar, a mount of the east, which is to be understood as being the Sipar, listed along with Elam and Susa, mentioned in a text found at Susa. This note in Genesis 10 would then mean that the thirteen sons of Joktan settled between these two points, and the location of Ophir would seem to be settled within the peninsula, not at the mouth of the Indus as some have thought.”¹²⁷

Genesis 25:13-15, “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, And Mishma, and Dumah, and Massa, Hadar, and Tema, Jetur, Naphish, and Kedemah.”

10:26-30 *Comments - The Sons of Joktan* – There were thirteen sons bore by Joktan. Arthur Constance says that all thirteen of these sons appear to have settled in Arabia, chiefly the south. Note these suggested locations from Arthur Custance that still can be found in this region.

“Almodad is perhaps traceable to Al Mudad; Sheleph, in Yemen represented by Es Sulaf, and perhaps being the Aalapeni of Ptolemy; Hazarmaveth, today Hadramaut; Jerah, adjoining the latter, being possibly found in the name of a fortress, Jerakh; Hadoram, represented by the Adramitae in Southern Arabia, mentioned by Pliny and Ptolemy; Uzal, which is probably the old name of the capital of Yemen; Diklah, a place of some importance in Yemen known as Kakalah; Obal, preserved perhaps

¹²⁷Arthur Custance, *The Doorway Papers: A Study in the Names in Genesis 10* [on-line]; accessed 28 March 2009; available from http://www.custance.org/Library/Volume1/Part_II/Chapter4.html; Internet, 5.

in several localities in south Arabia, under the name Abil; Abimael is completely unidentified; Sheba might suggest the Sabeans; Ophir perhaps represented by Apher, the Sabaeen capital of which Ptolemy speaks under the name Sapphara (Geog. 6.7) and which is possibly modern Zaphar; Havilah, the district in Arabia Felix known as Khawlan; and Jobab, usually identified with the Jobarites mentioned by Ptolemy among the Arabian tribes of the south, and which it is suggested was misread by him as Iobabtai, instead of an original Iobaritai.”¹²⁸

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

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

Chapter 11

11:1-9 **The Tower of Babel** - We know the seventy nations listed in Genesis 10:1-32 spoke many languages (see Gen 10:31). Thus, the story of the Tower of Babel (11:1-9) gives an explanation to the readers of how the descends of Noah listed in chapter 10 became divided into tongues and nations. Therefore, the events of 10:1-32 do not necessarily precede all of the events in 11:1-9. For example, the Tower of Babel probably took place during the time of Peleg when the nations of the earth were divided (10:25).

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

11:1-9 **The Tower of Babel (The Confusion of Tongues)** - In Genesis 11:6 God said that because the people of the earth have one language, nothing could be held back from them which they imagined to do. Therefore, He confused their tongues. How did the confusion of tongues provide a remedy for the halting of man's accomplishments? If you look at the world today with its several hundred nations and many more cultural groups, you immediately recognize that this division keeps people from working together to accomplish great feats. Because the United States of America is united under one government and one economy, it has been able to achieve the greatest technological advances in the history of mankind. Therefore, when God confused the tongues at the Tower of Babel, it did not limit man's imaginations, but it did limit man's ability to come together for the purpose of creating what he had imagined.

We also have to note that for this many people with a common tongue to immediately begin to speak a multitude of languages would mean that the “gift of tongues” had been poured out in a similar way to the day of Pentecost.

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

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

¹²⁸Arthur Custance, *The Doorway Papers: A Study in the Names in Genesis 10* [on-line]; accessed 28 March 2009; available from http://www.custance.org/Library/Volume1/Part_II/Chapter4.html; Internet, 5.

11:2 “a plain in the land of Shinar” - *Comments* - The “plain in the land of Shinar” is believed to located in the southern part of Mesopotamia, which later became known as Babylon.¹²⁹

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

11:3 “they had brick for stone, and slime had they for mortar” – *Word Study on “slime”* – Strong says the Hebrew word “slime” (רָמָחַ) (S 2564) means, “bitumen (as rising to the surface), slime (-pit).”

Comment - Since there were no stones in this region of the fertile plain, they baked the mud in ovens to make brick. Also located in this region is a form of bitumen, a mineral pitch, which, when hardened, forms a strong cement. John Gill says this bitumen, or slime, has been used here for thousands of years.¹³⁰

11:4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

11:4 “whose top may reach unto heaven” – *Comments* - The phrase “whose top may reach unto heaven” is a figurative expression that describes a tower of great height. Note other passages of Scripture that use this expression and were written by the same author.

Deuteronomy 1:28, “Whither shall we go up? our brethren have discouraged our heart, saying, The people is greater and taller than we; the cities are great and walled up to heaven; and moreover we have seen the sons of the Anakims there.”

Deuteronomy 9:1, “Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven,”

11:4 “let us make us a name” - *Comments* - Man chose to place his name as an eternal memorial in Babel; but God has a different plan. The Lord chose to place His name in Zion. Therefore, man was out of God's will. Man was walking after the imagination of his own heart. In fact, we see in the life of Abraham that God had already chosen Jerusalem and ordained Melchizedek as priest in this holy place as early as 2000 B.C. (Gen 14:18)

Genesis 14:18, “And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.”

The city of Babel is called Babylon in the book of Revelations. This city will again rise out of the ruins to be a great adversary against the Church.

Revelation 14:8, “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

11:4 “lest we be scattered abroad upon the face of the whole earth” - *Comments* - The Lord had commanded man to replenish the earth (Gen 1:28). Man was out of God's will by gathering in one location only.

¹²⁹R. F. Youngblood, F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 1995), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), “Shinar.”

¹³⁰John Gill, *Genesis*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 11:3.

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

11:4 *Comments* - It is interesting to note how man was striving to reach this goal of making himself a great name without the help of God. Yet, Abraham followed the ways of the Lord and received a great name.

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

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

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

11:6 “**and now nothing will be restrained from them, which they have imagined to do**” – *Comments* - God has allowed man to eventually build and develop everything which he has at one time only imagined and dreamed about. For example, the French novelist Jules Verne (1828-1905) wrote of submarines (*Twenty Thousand Leagues Under the Sea* [1870]) and spaceships going to the moon (*From the Earth to the Moon* [1865]) centuries before these events came to pass long before they were invented.¹³¹

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

11:7 *Comments* - In Genesis 11:7 man began to speak many different languages. How did God perform this miraculous event with the tongues of men? One similar miracle to compare is the day of Pentecost in Acts 2:1-11, where the Lord once again caused the early church to speak in many languages through the baptism of the Holy Spirit. Note the fact that Scripture tells us that the events that man experiences are repeated in history:

Ecclesiastes 1:9-10, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.”

Paul tells us in Ephesians 2:11-22 that the Father’s divine plan in redemption is to break down the dividing walls among nations in order to build a habitation for God to dwell among His people. Thus, He is trying to bring unity back to the people on the earth. The first time God poured out His Spirit at the Tower of Babel was to divide the peoples into nations. The second time was the day of Pentecost and it was intended to bring all nations back into one group making peace.

In Genesis 11:1-9 the gift of tongues was intended to divide the people into nations. In contrast, the gift of tongues that was poured out on the day of Pentecost was intended to unite all people into one new man in Christ Jesus. This is why the Jews of the Diaspora clearly understood them speaking in their own language in order for them to hear the Gospel and become one in Christ Jesus.

¹³¹Thomas H. Goetz, “Jules Verne,” in *The World Book Encyclopedia*, vol. 20 (Chicago: World Book, Inc., 1994), 362.

11:7 *Comments* - If God can confound a language, then he can adequately provide the means to spread the Gospel to various languages on the earth today.

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

11:8 *Comments* - If God had not confounded the tongues of men, and they had maintained one language, then they would have been able to give birth to the inventions that we are just discovering today. But, because men have been divided by war and hatred, knowledge has been slow to increase upon the earth.

11:9 **Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.**

11:9 **“Therefore is the name of it called Babel”** – *Comments* - The *ISBE* says, “Babylon was the Greek name of the city written in the cuneiform script of the Babylonians, bab-ili, which means in Semitic, ‘the gate of god.’ The Hebrews called the country, as well as the city, Babhel. This name they considered came from the root, balal, ‘to confound’.”¹³²

11:9 **“because the LORD did there confound the language of all the earth”** - *Comments* - *The Book of Jasher* (48.45-47) tells us that there were seventy languages on the earth during the time of Joseph’s reign over Egypt.

11:9 **“from thence did the LORD scatter them abroad upon the face of all the earth”** - *Comments* - Note a reference to this event in several passages of Scripture:

Deuteronomy 32:8, “When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.”

Acts 17:26, “And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;”

This scattering was the result of God judging a people for their sins. This event is similar to how God judged the nation of Israel by sending them into captivity by using the Assyrians and Babylonians.

Psalms 55:9, “Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.”

Note the fact that Scripture tells us that the events that mankind experiences are repeated in history.

Ecclesiastes 1:9-10, “The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us.”

¹³²A.T. Clay, “Babel,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

11:9 *Scripture References* - Note Genesis 10:10 regarding Nimrod, who founded the kingdom of Babel, “And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.”

11:10-26 **The Genealogy of Shem** – *Shem’s Divine Destiny* - The fifth genealogy in the book of Genesis is entitled “The Genealogy of Shem” (11:10-26), which reveals the role of Shem in producing Abraham has a descendent, through which God would produce a righteous seed. Shem’s destiny was not marked by a personal, divine interventions. He simply was called to be fruitful and multiply a righteous seed. Thus, his genealogy culminates with the birth of the sons of Terah, one of which was Abraham.

Extra-biblical Sources on the Life of Shem - It is of interest to note Jewish tradition regarding the life of Shem. According to *The Book of Jasher* Shem seems to have lived with his father Noah and trained up Abraham. At some point, perhaps after the death of Noah, Shem moved to Jerusalem and became Adonizedek, king of Jerusalem (*The Book of Jasher* 16.11). Abraham would later take his son Isaac to the home of Shem and his son Eber in order to be trained in the ways of the Lord. Isaac took Jacob for such instruction to Shem. Shem then died at the age of six hundred (600) years old.

Mankind’s Shortened Lifespan - Note how the length of man's life begins to decrease during this time period from the longevity before the Flood to the limit of one hundred twenty years instituted by God in Genesis 6:3. This shortened lifespan was certainly affected as well by the new and more harsh characteristics of the post-flood environment on earth. We all aspire to live as long as our fathers, so men must have despaired of their decreasing life spans reflected in this genealogy.

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

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

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

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

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

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

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

11:16 **And Eber lived four and thirty years, and begat Peleg:**

11:16 *Comments* - According to Genesis 11:10-16, Peleg was born one hundred and one (101) years after the flood.

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

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

11:18 *Word Study on “Reu”* – *Strong* says the Hebrew name “Reu” “ruw” (רְעוּ) (S 7466) means,

“friend,” and is derived from the primitive root (הָרַץ) (S 7462), which means, “to pasture, tend, graze, feed,” and “to associate with, (Hithpael) to be companions, (Piel) to be a special friend.” *PTW* says it means, “friendship.”

Comments - The Book of Jasher (10.18-19) says that Peleg named his son Reu, for he said: “Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.” Perhaps the name Reu indicates that the children of men were not scattering over the earth to inhabit it, but rather, were gathering together in the land of Shinar in order to be one people, which was against God’s command to inhabit the whole earth.

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

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

11:20 *Word Study on “Serug”* – *Gesenius* says the Hebrew name “Serug” (שֵׁרֻג) (S 8286) means, “shoot.” *Hitchcock* says it means, “branch, layer, twining.” *PTW* says that the name means, “strength, firmness.” *Strong* says it means, “branch,” and is derived from the primitive root (שָׂרַג) (S 8276), which means, “to be intertwined.”

Comments - The Book of Jubilees (11.6-7) tells us that Reu changed the name of his son from Seroh to Serug during his day because every one turned to do all manner of sin and evil.

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

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

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

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

11:24 *Word Study on “Terah”* – *Gesenius* says the Hebrew name “Terah” (תֵּרַח) (S 8646) is from an unused root that means, “to delay.” *Strong* says the name means, “station.” *PTW* says that the name means, “turning, duration.”

Comments - The Book of Jubilees tells us that Nahor named his son Terah because reduced them to destitution by eating the seeds that they had planted.

“And she bare him Terah in the seventh year of this week. [1806 A.M.] And the prince Mastema sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked (it) from the surface of the ground. And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed. And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: it was only with great effort that they could save a little of all the fruit of the earth in their days.” (*The Book of Jubilees* 11.10-14)

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

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

11:26 **Word Study on “Abram”** – Strong says the Hebrew name “Abram” (אַבְרָם) (S 87) means, “high father.”

Comments - We can find how he derived his name according to Jewish tradition when we look into *The Book of Jasher*. It says that Abram’s father Terah had been exalted above all of the other princes in the land and therefore he named his son by this calling of leadership.

“And Terah took a wife and her name was Amthelo the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days. Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Abram, because the king had raised him in those days, and dignified him above all his princes that were with him.” (*The Book of Jasher* 7.50-51)

The Book of Jubilees tells us that Abram was named after his grandfather who carried this same name because he died before his daughter has conceived a son.

“And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.” (*The Book of Jubilees* 11.14-15)

11:26 **Comments** - Noah was 892 years old when Abraham was born. Noah lived to be 950 years old. Thus, Noah could have easily told Abraham personally about the flood and pre-flood history in those 58 years that overlapped their lives. Noah's son, Shem, was 392 years when Abraham was born. Therefore, Abraham could have learned the stories of the origins of man from Noah himself. In fact, *The Book of Jasher* tells us that Abram lived with Noah for thirty-nine years. Abraham could have easily passed them down for several generations until the time of Moses who recorded them in the Pentateuch.

“And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the Lord and his ways, and no man knew where Abram was, and Abram served Noah and Shem his son for a long time. And Abram was in Noah's house thirty-nine years, and Abram knew the Lord from three years old, and he went in the ways of the Lord until the day of his death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his god; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.” (*The Book of Jasher* 9.5-6)

11:27 to 50:26 **The Calling of the Patriarch’s of Israel** – We can find two major divisions within the book of Genesis that reveal God’s foreknowledge in designing a plan of redemption to establish a righteous people upon earth. Paul reveals this four-fold plan in Romans 8:29-30: predestination, calling, justification, and glorification.

Romans 8:29-30, “For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.”

The book of Genesis will reflect the first two phase of redemption, which are predestination and calling. We find in the first division in Genesis 1:1 to 2:3 emphasizing predestination.

The Creation Story gives us God's predestined plan for mankind, which is to be fruitful, multiply, and fill the earth with righteous offspring. The second major division is found in Genesis 2:4 to 50:25, which gives us ten genealogies, in which God calls men of righteousness to play a role in His divine plan of redemption.

The foundational theme of Genesis 2:4 to 11:26 is the divine calling for mankind to be fruitful and multiply, which commission was given to Adam prior to the Flood (1:28-29), and to Noah after the Flood (9:1). The establishment of the seventy nations prepares us for the calling out of Abraham and his sons, which story fills the rest of the book of Genesis. Thus, God's calling through His divine foreknowledge (11:27 to 50:26) will focus the calling of Abraham and his descendents to establish the nation of Israel. God will call the patriarchs to fulfill the original purpose and intent of creation, which is to multiply into a righteous nation, for which mankind was originally predestined to fulfill.

The generations of Abraham, Isaac, and Jacob take up a large portion of the book of Genesis. These genealogies have a common structure in that they all begin with God revealing Himself to a patriarch and giving him a divine commission, and they close with God fulfilling His promise to each of them because of their faith in His promise. God promised Abraham a son through Sarah his wife that would multiply into a nation, and Abraham demonstrated his faith in this promise on Mount Moriah. God promised Isaac two sons, with the younger receiving the first-born blessing, and this was fulfilled when Jacob deceived his father and received the blessing above his brother Esau. Jacob's son Joseph received two dreams of ruling over his brothers, and Jacob testified to his faith in this promise by following Joseph into the land of Egypt. Thus, these three genealogies emphasize God's call and commission to Abraham, Isaac, and Jacob, and their response of faith in seeing God fulfill His word to each of them.

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| 1. The Generations of Terah (& Abraham) | 11:27 to 25:11 |
| 2. The Generations Ishmael | 25:12-18 |
| 3. The Generations of Isaac | 25:19 to 35:29 |
| 4. The Generations of Esau | 36:1-46 |
| 5. The Generations of Jacob | 37:1 to 50:26 |

The Origin of the Nation of Israel – After Genesis 1:1 to 9:29 takes us through the origin of the heavens and the earth as we know them today, and Genesis 10:1 to 11:26 explains the origin of the seventy nations (10:1 to 11:26), we see that the rest of the book of Genesis focuses upon the origin of the nation of Israel (11:27 to 50:26). Thus, each of these major divisions serves as a foundation upon which the next division is built.

Paul the apostle reveals the four phases of God the Father's plan of redemption for mankind through His divine foreknowledge of all things in Romans 8:29-30, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." *Predestination* - Genesis 1:1 to 11:26 emphasizes the theme of God the Father's predestined purpose of the earth, which was to serve mankind, and of mankind, which was to be fruitful and multiply and fill the earth with righteousness. *Calling* - Genesis 11:27 to 50:26 will place emphasis upon the second phase of God's plan of redemption for mankind, which is His divine calling to fulfill His purpose of multiplying and filling the earth with righteousness. (The additional two phases of *Justification* and *Glorification* will unfold within the rest of the books of the Pentateuch.) This second section of Genesis can be divided into five genealogies. The three genealogies of Abraham, Isaac, and Jacob begin with a divine calling to a patriarch. The two shorter genealogies of Ishmael and Esau are given simply because they inherit a measure of divine blessings as descendents of Abraham, but they will not play a central role in God's redemptive plan for mankind. God will

implement phase two of His divine plan of redemption by calling one man named Abraham to depart unto the Promised Land (Gen 12:1-3), and this calling was fulfilled by the patriarch. Isaac's calling can also be found at the beginning of his genealogy, where God commands him to dwell in the Promised Land (Gen 26:1-6), and this calling was fulfilled by the patriarch Isaac. Jacob's calling was fulfilled as he bore twelve sons and took them into Egypt where they multiplied into a nation. The opening passage of Jacob's genealogy reveals that his destiny would be fulfilled through the dream of his son Joseph (Gen 37:1-11), which took place in the land of Egypt. Perhaps Jacob did not receive such a clear calling as Abraham and Isaac because his early life was one of deceit, rather than of righteousness obedience to God; so the Lord had to reveal His plan for Jacob through his righteous son Joseph. In a similar way, God spoke to righteous kings of Israel, and was silent to those who did not serve Him. Thus, the three patriarchs of Israel received a divine calling, which they fulfilled in order for the nation of Israel to become established in the land of Egypt. Perhaps the reason the Lord sent the Jacob and the seventy souls into Egypt to multiply rather than leaving them in the Promised Land is that the Israelites would have intermarried the cultic nations around them and failed to produce a nation of righteousness. God's ways are always perfect.

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|---|----------------|
| 1. The Generations of Terah (& Abraham) | 11:27 to 25:11 |
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| 5. The Generations of Jacob | 37:1 to 50:26 |

Divine Miracles – It is important to note that up until now the Scriptures record no miracles in the lives of men. Thus, we will observe that divine miracles begin with Abraham and the children of Israel. Testimonies reveal today that the Jews are still recipients of God's miracles as He divinely intervenes in this nation to fulfill His purpose and plan for His people. Yes, God is working miracles through His New Testament Church, but miracles had their beginning with the nation of Israel.

11:27 to 25:11 The Genealogy of Terah (and of Abraham) – The genealogies of Abraham, Isaac, and Jacob have a common structure in that they open with God speaking to a patriarch and giving him a commission and a promise in which to believe. In each of these genealogies, the patriarch's calling is to believe God's promise, while this passage of Scripture serves as a witness to God's faithfulness in fulfilling each promise. Only then does the genealogy come to a close.

Genesis 11:27 to 25:11 gives the account of the genealogy of Terah and his son Abraham. (Perhaps the reason this genealogy is not exclusively of Abraham, but rather of his father Terah, is because of the importance of Lot and the two tribes descended from him, the Moabites and the Ammonites, who will play a significant role in Israel's redemptive history.) The genealogy of Abraham opens with God's promise to him that if he would separate himself from his father and dwell in the land of Canaan, then God would make from him a great nation through his son (12:1-3), and it closes with God fulfilling His promise to Abraham by giving Him a son Isaac. During the course of Abraham's calling, God appeared to Abraham a number of times. God reappeared to him and told him that He would make his seed as numerous as the stars in the sky (15:5). God later appeared to Abraham and made the covenant of circumcision with him and said, "I will make My covenant between Me and you, and will multiply you exceedingly." (Gen 17:2) After Abraham offered Isaac his son upon the altar, God reconfirmed His promise that "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." (22:17). The event on Mount Moriah serves as a testimony that Abraham fulfilled his part in believing that God would raise up a nation from Isaac, his son of

promise. Thus, Abraham fulfilled his calling and destiny for his generation by dwelling in the land of Canaan and believing in God's promise of the birth of his son Isaac. All of God's promises to Abraham emphasized the birth of his one seed called Isaac. This genealogy testifies to God's faithfulness to fulfill His promise of giving Abraham a son and of Abraham's faith to believe in God's promises. Romans 9:6-9 reflects the theme of Abraham's genealogy in that it discusses the son of promise called Isaac.

Abraham's Faith Perfected (Jam 2:21-22) - Abraham had a promise from God that he would have a son by Sarai his wife. But when we read the Scriptures in the book of Genesis where God gave Abraham this promise, we see that he did not immediately believe the promise from God (Gen 17:17-18).

Genesis 17:17-18, "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? And Abraham said unto God, O that Ishmael might live before thee!"

Instead of agreeing with God's promise, Abraham laughed and suggested that God use Ishmael to fulfill His promise. However, many years later, by the time God commanded Abraham to sacrifice his son, he was fully persuaded that God was able to use Isaac to make him a father of nations. We see Abraham's faith when he told his son Isaac that God Himself was able to provide a sacrifice, because he knew that God would raise Isaac from the dead, if need be, in order to fulfill His promise (Gen 22:8).

Genesis 22:8, "And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together."

Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

The best illustration of being fully persuaded is when Abraham believed that God would raise up Isaac from the dead in order to fulfill His promise. This is truly being fully persuaded and this is what Romans 4:21 is referring to.

What distinguished Abraham as a man of faith was not his somewhat initial weak reaction to the promises of God in Genesis 17:17-18, but it was his daily obedience to God. Note a reference to Abraham's daily obedience in Hebrews 11:8.

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."

Abraham was righteous before God because he believed and obeyed God's Words on a daily basis. A good illustration how God considers obedience as an act of righteousness is found in Genesis 19. Abraham had prayed for ten righteous people to deliver Sodom from destruction. The angels found only four people who hearkened to their words. These people were considered righteous in God's eyes because they were obedient and left the city as they had been told to do by the angels.

Abraham's ability to stagger not (Rom 4:20) and to be fully persuaded (Rom 4:21) came through time. As he was obedient to God, his faith in God's promise began to take hold of his heart and grow, until he came to a place of conviction that circumstances no longer moved him. Abraham had to learn to be obedient to God when he did not understand the big

picture. Romans 5:3-5 teaches us that tribulation produces patience, and patience produces experience, and experience hope. Abraham had to pass through these four phases of faith in order to develop strong faith that is no longer moved by circumstances.

Let us look at Abraham's history of obedience to God. He had first been obedient to follow his father from Ur to Haran.

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

He was further obedient when he left Haran and went to a land that he did not know.

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

He was further obedient for the next twenty-five years in this Promised Land, learning that God was his Shield and his Reward. Note:

Genesis 15:1, "After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."

God called Himself Abraham's shield and reward because Abraham had come to know Him as a God who protects him and as a God who prospers him. Note that Abraham was living in a land where people believed in many gods, where people believed that there was a god for every area of their lives. God was teaching Abraham that He was an All-sufficient God. This was why God said to Abraham in Genesis 17:1, "I am the Almighty God; walk before me, and be thou perfect." In other words, God was telling Abraham to be obedient. Abraham's role in fulfilling this third promise was to be obedient, and to live a holy life. As Abraham did this, he began to know God as an Almighty God, a God who would be with him in every situation in life. As Abraham fulfilled his role, God fulfilled His divine role in Abraham's life.

God would later test Abraham's faith in Genesis 22:1 to see if Abraham believed that God was Almighty.

Genesis 22:1, "And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am."

God knew Abraham's heart. However, Abraham was about to learn what was in his heart. For on Mount Moriah, Abraham's heart was fully persuaded that God was able to raise Isaac from the dead in order to fulfill His promise:

Hebrews 11:19, "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

Abraham had to die to his own ways of reasoning out God's plan. He had taken Eliezer of Damascus as his heir as a result of God's first promise. Then, he had conceived Ishmael in an attempt to fulfill God's second promise. Now, Abraham was going to have to learn to totally depend upon God's plan and learn to follow it.

The first promise to Abraham was made to him at the age of 75, when he first entered the Promised Land.

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

This first promise was simple, that God would give this land to Abraham's seed. So, Abraham took Eliezer of Damascus as his heir. But the second promise was greater in magnitude and more specific.

Genesis 15:4-5, “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. 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.

This next promise said that God would give Abraham this land to Abraham's biological child and that his seed would proliferate and multiply as the stars of heaven. So, Abraham has a son, Ishmael, by Hagar, his handmaid in order to fulfill this promise.

The third promise, which came twenty-five years after the first promise, was greater than the first and second promises. God said that Abraham would become a father of many nations through Sarah, his wife. Abraham had seen God be his Shield and protect him from the Canaanites. He had seen God as his Reward, by increasing his wealth (Gen 15:1). But now, Abraham was to learn that God was Almighty (Gen 17:1), that with God, all things are possible.

It was on Mount Moriah that Abraham truly died to himself, and learned to live unto God. In the same way, it was at Peniel that Jacob died to his own self and learned to totally depend upon God. After Mount Moriah, Abraham stopped making foolish decisions. There is not a fault to find in Abraham after his experience of sacrificing his son. When Abraham was making wrong decisions, he had the wisdom to build an altar at every place he pitched his tent. It was at these altars that he dealt with his sins and wrong decisions.

At Peniel God called Jacob by the name Israel. Why would God give Jacob this name? Because Jacob must now learn to totally trust in God. His thigh was limp and his physical strength was gone. The only might that he will ever know the rest of his life will be the strength that he finds in trusting God. Jacob was about to meet his brother and for the first time in his life, he was facing a situation that he could not handle in his own strength and cunning. He has been able to get himself out of every other situation in his life, but this time, it was different. He was going to have to trust God or die, and Jacob knew this. His name was now Israel, a mighty one in God. Jacob would have to now find his strength in God, because he had no strength to fight in the flesh. Thus, his name showed him that he could look to God and prevail as a mighty one both with God and with man. After this night, the Scriptures never record a foolish decision that Jacob made. He began to learn how to totally rely upon the Lord as his father Abraham had learned.

After Mount Moriah and Peniel, we read no more of foolish decisions by Abraham and Jacob. We just see men broken to God's will and humble before God's mercy.

Obedience is the key, and total obedience is not learned quickly. I believe that it takes decades, as we see in the life of Abraham, to learn to be obedient to a God whom we know as Almighty. This is not learned over night.

Abraham had a word from God before he left Ur. When he reached Canaan, he received a promise from God. Don't mess with a man and his promise. Pharaoh tried to mess with this

man's promise and God judged him. King Abimelech tried to take Abraham's promise, but God judged him.

Like Abraham, we may start the journey making some poor judgments, but God is greater than our errors.

We will first know God as our shield and our reward. He will protect us throughout our ministry. He will reward us. He will prosper our ministry. As we learn to be obedient, we will come to know our God as the Almighty in a way that we have never known Him before.

Don't mess with a man who has laid Isaac on the altar. I have heard Genesis 17:17 be taught as the laugh of faith.

Genesis 17:17-18, "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? And Abraham said unto God, O that Ishmael might live before thee!"

I see very little faith in Abraham's words in these verses. On the other hand, I have heard other preachers criticize Abraham for his lack of faith at these times in his life. But, I do not see God criticizing his faith. Abraham was not fully persuaded at this point, but he did not fail God. Abraham simply continued being obedient and living holy until the faith grew in his heart. Every wrong decision that Abraham made brought him that much closer to the right decision. We call this the school of hard knocks. As a result, faith continued to grow in his heart. By Genesis 22, Abraham was fully persuaded and strong in faith that God was Almighty.

Watch out, lest you criticize a man learning to walk in his promise. He may look foolish at times, but do not look on the outward appearance. You either run with him, or get out of the way, but don't get in the way.

When I left Seminary and a Master's degree, I was given a job driving a garbage truck while learning to pastor a Charismatic church. I was learning to walk in a promise from God. I will never forget riding on the back of these garbage trucks in my hometown, while the church members who had given money to send me to Seminary watched me in disbelief.

God does not measure a man by the size of his ministry, but by the size of his heart. When Jimmy Swaggart fell into sin, *Alethia Fellowship Church* was one of his partners, so this church was receiving his monthly ministry tapes during this period in his ministry. In a cassette tape immediately after his fall, he gave a testimony of how he told the Lord that he had failed. The Lord replied to him that he had not failed; rather the Lord had to get some things out of his life.¹³³ That word from God gave him the courage to go on in the midst of failure. You see, God was more pleased with Jimmy Swaggart living a godly life in fellowship with Him than preaching in great crusades while living in sin.

Joyce Meyer said that if God measured our success by the way the world measured us, He would have called us "achievers" and not "believers."¹³⁴ Abraham was justified by faith and not by his works. Our work is to believe, not to achieve.

¹³³Jimmy Swaggart, "Monthly Partner Cassette Tape," (Baton Rouge, Louisiana: Jimmy Swaggart Ministries, February 1988), audiocassette.

¹³⁴Joyce Meyer, *Life in the Word* (Fenton, Missouri: Joyce Meyer Ministries), on Trinity Broadcasting Network (Santa Ana, California), television program.

Many of my church friends and relatives criticized me as a failure. However, I knew somehow that the walk of faith was obedience to the Word of God, and not a walk of pleasing man. I obviously did not spend much time with people who thought that I was nuts. Instead, I spent so much time in my bedroom studying my Bible that I looked dysfunctional. Yet, the Lord strengthened me. I will never forget, after riding the garbage truck during the day, and hiding in God's Word in the night. One night, I laid down about 1:00 a.m. and the glory of God filled my room until 5:00 a.m. in the morning. It was during these most difficult times that the Lord strengthened me the most.

The Lord strengthened Abraham in the midst of his questions and errors. But if you will just stay obedient, God will see His Word come to pass through you, as did Abraham learn to see God as Almighty.

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

11:28 And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.

11:28 **“Ur of the Chaldees” – Comments** - We can find some history of an individual named Ur in *The Book of Jubilees*, who built for himself a city named Ara of the Chaldees and named it after himself. Thus, we have a record of the origin of Ur of the Chaldees.

“And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ora, the daughter of 'Ur, the son of Kesed, and she bare him a son, and he called his name Seroh, in the seventh year of this week in this jubilee.... And 'Ur, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father. And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced (them) into committing transgression and uncleanness.” (*The Book of Jubilees* 11.1-5)

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

11:29 **“And Abram and Nahor took them wives: the name of Abram's wife was Sarai” – Comments** - Sarah was Abraham’s half-sister (Gen 20:12).

Genesis 20:12, “And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.”

There is an interesting comment on this in *The Book of Jasher*, which says that Sarai was Abraham’s niece, the daughter of his brother Haran and the “granddaughter” of Terah, Abraham’s father. Compare the comments in Genesis 11:29 where Nahor, Abraham’s brother, took his niece, the daughter of Haran, as his wife.

“And Haran, the son of Terah, Abram's oldest brother, took a wife in those days. Haran was thirty-nine years old when he took her; and the wife of Haran conceived and bare a son, and he called his name Lot. And she conceived again and bare a daughter, and she called her name Milca; and she again conceived and bare a daughter, and she called her name Sarai. Haran was forty-two years old when he begat Sarai, which was in the tenth year of the life of Abram...” (*The Book of Jasher* 9.1-4)

11:29 “and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah” - *Word Study on “Milcah”* – Gesenius tells us that by Chaldean usage the Hebrew name “Milcah” “Milkah” (מִלְכָּה) (S 4435) means “counsel.” Strong tells us that the name means, “queen.” PTW tells us it means, “counsel.” She is daughter of Haran and sister to Lot and Iscah. She married her uncle named Nahor and bare him eight children. She is first mentioned in Genesis 11:29 in the geneology of Terah. She is mentioned a second time in Scripture Genesis 22:20-24, where Nahor’s genealogy is given. Her name is mentioned on a third occasion in the chapter where Isaac takes Rebekah as his bride (Gen 24:15, 24, 47). She is mentioned no more in the Scriptures.

Word Study on “Iscah” – Gesenius says the Hebrew name “Iscah” “Yickah” (יִצְחָר) (S 3252) means, “one who beholds, looks out” from (יָצַח). Strong tells us that it comes from an unused word meaning “to watch.” PTW tells us it means, “Jehovah is looking” or “who looks.” Iscah was the sister to Milcah and Lot. Nothing more is mentioned of this person in the Scriptures, her significance being her relationship to her siblings, of whom Lot is the best known.

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

11:30 *Comments* - When we see such close marriages with relatives within a clan, we can suggest that this may have been the cause of such infertility for this clan. We see this problem in the lives of Sarah, Rebekah and Rachel.

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

11:31 *Comments* - Terah intended to go to Canaan, but he did not make it. This is also stated in *The Book of Jubilees* that after Abraham destroyed the house of his father’s idols, Terah fled with his family with the intend of dwelling in the land of Canaan.

“And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.” (*The Book of Jubilees* 12.15-16)

However, Acts 7:1-4 says that it was Abraham who moved out from Ur due to a Word from the Lord.

Acts 7:1-4, “Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.”

11:31 *Scripture References* - Note:

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.”

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

Chapter 12

12:1-3

God's Divine Calling to Abraham - Genesis 2:4 to 50:26 will place emphasis upon the second phase of God's plan of redemption for mankind, which is His divine calling to fulfill His purpose of multiplying and filling the earth with righteousness. God will implement phase two of His divine plan of redemption by calling one man named Abraham to depart unto the Promised Land (Gen 12:1-3), and this calling was fulfilled by the patriarch. Isaac's calling can also be found at the beginning of his genealogy, where God commands him to dwell in the Promised Land (Gen 26:1-6), and this calling was fulfilled by the patriarch Isaac. Jacob's calling was fulfilled as he bore twelve sons and took them into Egypt where they multiplied into a nation. The opening passage of Jacob's genealogy reveals that his destiny would be fulfilled through the dream of his son Joseph (Gen 37:1-11), which took place in the land of Egypt. Perhaps Jacob did not receive such a clear calling as Abraham and Isaac because his early life was one of deceit, rather than of righteousness obedience to God; so the Lord had to reveal His plan for Jacob through his righteous son Joseph. In a similar way, God spoke to righteous kings of Israel, and was silent to those who did not serve Him. Thus, the three patriarchs of Israel received a divine calling, which they fulfilled in order for the nation of Israel to become established in the land of Egypt. Perhaps the reason the Lord sent the Jacob and the seventy souls into Egypt to multiply rather than leaving them in the Promised Land is that the Israelites would have intermarried the cultic nations around them and failed to produce a nation of righteousness. God's ways are always perfect.

12:1-3

God's Divine Calling to Abraham (Canaan Was at the Crossroads of the Gentile Nations) - We get the term "the Promised Land" from Genesis 12:1-3 because it is in this passage of Scripture that God told Abraham to leave Haran and travel to a land that God would give him. Thus, we call it the Promised Land. It was to be a land where God's people were to dwell forever, at the crossroads of all civilizations. Notice that this Promised Land, the land of Israel, was strategically located where three continents join, Europe, Asia and Africa. Note:

Ezekiel 5:5, "Thus saith the Lord GOD; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her."

This means that when other nations traveled the long trade routes, they very often would need to pass through the land where God's people dwelt. They would see the people of the covenant living in peace and prosperity and would hear the message of God's covenant which brought this about. In this way, the Gospel could be more quickly spread throughout the inhabited world.

Not only did God use the central location of Israel to testify of God's blessings. He also used it to demonstrate His judgment for all nations to see. God told Ezekiel that Jerusalem would be judged in the sight of all that "pass by."

Ezekiel 5:8, "Therefore thus saith the Lord GOD; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations."

Ezekiel 5:14, "Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by."

A second possible reason that God gave to Abraham the land of Canaan may be hinted at in *The Book of Jubilees*. According to Jewish tradition, the three sons of Noah divided the earth into three lots during the days of Peleg (Gen 10:25) and the land of Canaan was one of the areas that was given to Shem and to his descendents. But when the children of Noah scattered and moved into their heritage, Canaan, the son of Ham, took the land of Canaan,

which belonged to the sons of Shem, and he refused to enter into his appointed inheritance. As a result, the curse that Noah spoke over those children who took possession of another person's land was placed upon Canaan. Thus, the Canaanites were living on land that did not belong to them and God chose to remove them from this land which rightfully belonged to Shem and his descendants, one of which was Abraham. Thus, Abraham has legal rights to the land of Canaan (see *The Book of Jubilee* 10.29-35). We can read again in *The Book of Jubilees* of how Abraham saw this as the reason that God would one day cut off the seed of Canaan when he was about to die and blessed Jacob.

“Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth. For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgment.” (*The Book of Jubilees* 22.20-21)

12:1-3

God's Divine Calling to Abraham (God Blesses Those Who Bless Israel) – One of the first promises that God gave to Abraham is that He would make Abraham and his descendants a blessing to all the families of the earth. In doing this, God said that He would bless those who blessed Abraham and curse those who cursed him. We see these blessings and curses come upon people and nations throughout the entire Scriptures. In Genesis 12:17 God plagued the house of Pharaoh because this king took Abraham's wife. We see in the story of Jacob serving Laban for Rachel his daughter that God blessed Laban for Jacob's sake (Gen 30:27) and warned Laban not to harm him when he fled (Gen 31:24, 29). God also blessed Pharaoh for giving Israel the land of Goshen by making his nation wealthy and powerful. In the time of Moses God cursed Pharaoh by destroying his nation with the ten plagues, and by drowning his army in the Red Sea for persecuting Israel in the land of Egypt. God blessed Rahab for hiding the two spies in Jericho by saving her family (Josh 6:25). We read in the book of Esther how God destroyed wicked Haman because he tried to destroy the Jewish people. In Luke 7:1-10 we read how Jesus healed the centurion's servant because the Jews testified of his good deeds to the Jews. In Acts 10:1-48 God blessed Cornelius and his household by sending Peter to preach to him the Gospel of Jesus Christ. God sent His angel to the home of Cornelius because “he feared God with all his house, which gave much alms to the people (the Jews), and prayed to God always” (Acts 10:2). Paul said in Romans 15:27 that the Gentiles are debtors to the Jews; “for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.”

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

12:1 “Now the LORD had said unto Abram” - Comments - The book of Acts explains that God spoke these words to Abraham while he was in Ur of the Chaldeans.

Acts 7:1-4, “Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldaeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.”

The Book of Jubilees (12.16-25) tells us that God spoke these words to Abraham because he was asking the Lord about the destiny of his life in prayer. Note other parallel passages that refer to this call to Abraham:

Genesis 20:13, “And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.”

Genesis 24:7, “The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that 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.”

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.”

12:1 “**Get thee out of thy country, and from thy kindred, and from thy father's house**” – *Comments* - Note the progressive order of people groups that God commanded Abraham to depart from. He was to leave his nation, his clan and even his immediate family.

12:1 “**Get thee out of thy country, and from thy kindred, and from thy father's house**” - *Comments* - In Genesis 11, we see that Abraham was already on the move. He had moved with his father from Ur to Haran. But this was not enough. God had a greater plan for him than what his father could see. His father had taken him as far as he had faith to go. Now it was time to leave his father's faith, and move up to a higher level of faith than what any of his kindred had ever walked. In order to do this, he had to leave them behind. We find in extra-biblical Jewish literature in *The Book of Jasher* that Abraham's father, Terah, worshipped idols. Thus, we can see why it was necessary for Abraham to leave his relatives.

“And the king and all his servants, and Terah with all his household were then the first of those that served gods of wood and stone. And Terah had twelve gods of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terah would bring his meat offering and drink offering to his gods; thus did Terah all the days.” (*The Book of Jasher* 9.7-8)

My wife tells me of the unique customs of her hometown in Cagayan de Oro, Philippines. In this city, people lived in small neighbourhoods. In each neighbourhood, the people were expected to carry out certain Christmas rituals and infant baptism rituals by choosing godfathers and godmothers, and many other customs. Superstitions were intermingled with Catholic traditions. In other words, there was a tremendous amount of peer pressure from friends and relatives to live a certain lifestyle, while these ancient superstitions mixed with Catholic beliefs held people in darkness to the truth.

Once Menchu was able to come out of her hometown environment, she began to see how many superstitions had been taught to her. She was able to learn the Word of God without the pressure of her superstitious Catholic neighbourhood and peers. She was able to begin learning how to serve the Lord in the liberty given to her by the saving grace of the Lord Jesus Christ. As she began to grow in the Lord, she was able to lay aside wrong thinking and superstitious instructions that had been handed down through her family for generations. She began to instruct her family in the ways of righteousness and lead them to salvation in Christ Jesus. She began to see the darkness that her people lived under and how much they needed the light of the Gospel to be set free. All of this because she was able to escape from this environment and freely exercise her faith in God with the hindrances of family and peers.

Such an environment of peer pressure was present in Abraham's community. By his leaving, he was given the freedom to learn about God's ways, and serve YHWH without

criticism from his relatives and friends. This was the reason that Abraham had to leave his family in order to freely worship the Lord.

12:1 **“unto a land that I will shew thee” - Comments** - When Abraham arrived in this land, although he was called by God to go here, he found a land in severe famine. He had obeyed God’s first instruction of departing from his family. Now, when he pitched camp at Shechem in the plain of Moreh (12:6), the Lord appeared unto him and told him that this was the land that he was to live and his descendents were to inherit. This is how God showed him where he was to go. However, it was not until he separated from Lot that God revealed to him the full revelation of his inheritance (13:14-18). Perhaps Lot was the final relative that Abraham separated from so that he was in God’s perfect will to receive this full revelation

12:1 **Comments** - On 22 July 1997 my wife and I stepped onto a plane and headed for Africa to do missionary work. I had answered the call to missions fifteen years earlier in a chapel service in seminary. A few months I was asked to go to Africa, I received four dreams that gave me confirmation that this was the right decision. In December 2000, someone asked me if my wife also had a word from the Lord to go with me to Africa.

I answered and said that because my wife was submitted to me, she made a decision based on her role as a wife, not based on a revelation from the Lord. Then I gave an illustration:

When Abraham received a call to leave his country and go to Canaan, he obeyed the Lord. On the other hand, the Scriptures do not record anywhere that Sarai received a word from the Lord. But the Scriptures do record Sarai's submissive role to Abraham in that she called him Lord. So, my wife did have a revelation from the Lord. This revelation was a principle that she implemented in her life daily. I had received a specific revelation, and my wife had received a general revelation. Both of us were following the Lord's will in these revelations.

1 Peter 3:6, “Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.”

12:1 **Comments** - Note that God called Abraham out from Haran at the age of 75 (Gen 12:4). His father was 145 years old ($205 - 60 = 145 = 70 + 75$) when he left Ur. Terah did not die until 60 years later in Haran (Gene 11:32).

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

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

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

12:2 **“and make thy name great” – Comments** - It is interesting to note how man was striving to reach this goal of making himself a great name without the help of God. The story of the Tower of Babel shows us how man was attempting to preserve and exalt his name without God’s help (11:4). Yet, Abraham followed the ways of the Lord and received a great name. Thus, the story of the Tower of Babel serves as a contrast to the life of Abraham. We see how man strives on his own to be great and how he fails. Then we see one man who simply yielded to God’s commands and became great.

Genesis 11:4, “And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.”

12:2 *Comments* - In this promise that God would make of him a great nation, Abraham knew that he had no son to fulfill the promise. Therefore, he adopts Eliezer of Damascus to be his heir (See Gen 15:2-3). This was against God's plan.

Genesis 15:2-3, “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? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.”

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

12:3 “**And I will bless them that bless thee, and curse him that curseth thee**” – *Comments* - In Genesis 12:3 God told Abraham, “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.” History records many accounts where God blesses those who bless the Jews, and curses those who curse the Jews. For example, God judged the Pharaoh of Egypt for persecuting the children of Israel. Just as he commanded the Jewish male children to be drown in the river, so was his entire army drowned in the Red Sea. In addition, the firstborn males were killed, and the nation destroyed. Laban acknowledged that his blessings had come through Jacob (Gen 30:27). Jesus healed the Roman centurion’s serant, who has blessed the Jews (Lk 7:4-5). God sent Peter to preach the Gospel to the house of Cornelius, a man that blessed the Jews (Acts 10:22). God promised to reward the heathen according to what they had done to the Jews (Obad 1:15). Jesus makes a similar statement about rewarding those who has done good to His “brethren,” which certainly includes the Jews, as well as the Church (Matt 25:40).

Genesis 30:27, “And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.”

Obadiah 1:15, “For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.”

Matthew 25:40, “And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

Luke 7:4-5, “And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue.”

Acts 10:22, “And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.”

12:3 “**and in thee shall all families of the earth be blessed**” – *Comments* - God loves all peoples and nations. He has made a plan of redemption for all mankind through the redemption of Israel. The Table of Nations has just been listed in Genesis 10:1-32. Now God reveals to Abraham His plan of redemption for all seventy nations listed in this table. God will supernaturally create another nation from his loins to effect redemption for mankind.

12:3 “and in thee shall all families of the earth be blessed” – *Comments* - Paul the apostle quotes from Genesis 12:3 in his epistle to the Galatians (Gal 3:8).

Galatians 3:8, “And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.”

Galatians 3:8 tells us that this is perhaps the first Old Testament prophecy of God justifying the Gentiles by faith. The type of faith required would be the faith that Abraham used when he believed God’s promises to him. Thus, we are told in Galatians 3:8 that God preached the Gospel of salvation through faith in Christ (Abraham’s seed) beforehand in Genesis 12:3. The “families”, or nations, that God would bless through Jesus Christ are listed by name in the Table of Nations (Gen 10:1-32). We are, thus, reminded of John 3:16, which tells us of God’s love for the nations and people of this world.

John 3:16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

12:2-3 *Comments - God’s Divine Plan of Redemption Revealed* - We see in Genesis 12:2-3 how God, in His sovereignty, is revealing His divine plan of redemption for mankind (see Gal 3:13-14, Eph 1:11; 2:6-7).

Ephesians 1:11, “In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

Ephesians 2:6-7, “And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

Galatians 3:13-14, “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Up until this point in the history of mankind, God had not given a person any particular calling since man’s fall in the Garden of Eden. Now, Abraham is the first person to whom God spoke to and gave a particular task. Abraham was faithful to that task. All of mankind have benefited from his obedience to God’s plan for his life. Praise God that we are part of that divine plan.

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

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

12:5 “and Lot his brother's son” - *Comments* - The most probable reason that Lot went with Abraham was as follows. Haran died before Abraham left to go to Canaan (Gen 11:28). In African culture, an uncle is responsible for the children of his deceased brother. Often, the children of a dead father are divided among the uncles or among the extended family. Even today, this is a sure method of keeping families in tack, ensuring that children do not wander

into poverty and beg on the streets. Most likely, Abraham had taken Lot as his son by this method of cultural adoption.

Genesis 11:28, “And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees.”

12:5 *Comments* - A modern map of the Middle East suggests that the journey from Haran to Shechem was approximately four hundred (400) mile. The total journey from Ur to Canaan was approximately 1,500-mile journey.

12:6 And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land.

12:7 “**And the Canaanite was then in the land**” – *Comments* - Although Moses was the author of the Pentateuch, the statement, “And the Canaanite was then in the land,” (Gen 12:7) appears to be one of several editorial notes believed to have been inserted during the time of the final compilation of the Old Testament Scriptures, which many scholars believe took place during the time of Ezra the scribe after the Babylonian captivity. Obviously, the Canaanites were living in the land during the lifetime of Moses, since Israel had not gone in to possess the Promised Land. A further reference to the Canaanites dwelling in this land is found in Genesis 13:7, “And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.”

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

12:7 *Comments* - Genesis 12:7 records the first place where Abraham build an altar in the land of Canaan. It was at this altar Abraham worshipped the Lord by offering a burnt sacrifice as an atonement and then giving Him thanks.

God had told Abraham while he was in Ur of the Chaldees and in Haran to “Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.” (Gen 12:1) We read in Hebrews 11:8 that Abraham was not told where he was going. It was not until Abraham arrived in Canaan that he had a divine visitation recorded in Genesis 12:7 in which the Lord confirmed that this was the place where God had called 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.”

God uses this same principle in our lives. He will give us a word from Heaven. If we will obey it, He will give us further revelation. But if we do not obey the first word, He will not continue to give us more specific revelation because our hearts are not ready to obey it. But Abraham obeyed each of God's instructions, and therefore received further revelation.

I remember when I first came to Uganda in July 1997. Within a few weeks the Lord gave me an impressionable dream in which I saw myself being invited into a nation. I saw myself opening cage after cage of people who were bound in prisons. Thus, God gave me a confirmation by this dream that He had sent me to this nation in the same way that God appeared to Abraham when he arrived in the Promised Land.

12:7 *Scripture Reference* - Note Paul's reference to the phrase “unto thy seed” in his epistle to the Galatians:

Galatians 3:16, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

Note a New Testament reference to this verse:

Acts 7:5, “And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.”

12:8 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.

12:8 “**And he removed from thence unto a mountain on the east of Bethel**” – *Comments* - Bethel was not called by this name until Genesis 28:19, when Jacob stopped there to sleep on his flight back East.

Genesis 28:19, “And he called the name of that place Bethel: but the name of that city was called Luz at the first.”

Abraham was still journeying south, as the author clarifies in the following verse, “And Abram journeyed, going on still toward the south” (12:9).

12:8 “**and there he builded an altar unto the LORD, and called upon the name of the Lord**” – *Comments* - Abraham could have spent hours in prayer at a time, seeking God, much like men do today with prayer and fasting.

12:7-8 *Comments - Abraham's Altars* - To Abraham these altars were his prayer closet where he would spend time with God. Raising this altar as quickly as he had pitched his tent shows his great concern for prayer and communion with God Almighty, his Creator, who is blessed forever.

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

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

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

12:11 “**And it came to pass, when he was come near to enter into Egypt**” - *Comments* - Abraham most likely continued into Egypt because of the severe famine. This was what Jacob's sons did during the seven-year famine when Joseph ruled Egypt.

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

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

12:13 *Comments* - According to Genesis 20:12, Sarai was Abram's half-sister.

Genesis 20:12, “And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.”

This sibling relationship between Abraham and Sarah is also stated in *The Book of Jubilees* that Sarai was the daughter of Abraham's father.

“And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.” (*The Book of Jubilees* 12.9-10)

According to *The Book of Jasher* (9.1-4) Sarai was Abraham's niece and the “granddaughter” of Terah, Abraham's father. We also see Isaac calling Rebekah his sister when she was in fact not (Gen 26:7). So, Abraham was not necessarily telling the truth.

Genesis 26:7, “And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.”

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

12:15 The princes also of Pharaoh saw her, and commended her before Pharaoh: and the woman was taken into Pharaoh's house.

12:16 And he entreated Abram well for her sake: and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels.

12:16 *Comments* - Note in Job 1:3 that the same kind of animals are listed.

Job 1:3, “His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.”

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

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

12:9 *Comments* - We want to ask the question, “How did Pharaoh find out that Sarai was Abram's wife?” It is possible that Sarai finally told the truth. It is possible that Pharaoh's magicians found out through familiar spirits, and told him.

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

12:19 “so I might have taken her to me to wife” - *Comments* - It appears from Genesis 12:19 that Pharaoh did not immediately take Sarah as his wife after taking her from Abraham. Perhaps these new women brought into the harem of Pharaoh were separated for a season in order to prepare them for the king. This is what we see taking place in the book of Ezra, who prepared herself an entire year before entering into the king's bedchamber (Esth 2:12), so that her marriage took place afterwards. This would explain why Pharaoh made such a statement to Abraham about his wife.

Esther 2:12, “Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of

myrrh, and six months with sweet odours, and with other things for the purifying of the women;)”

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

12:17-20 *Comments – Comparison of Abraham in Egypt to Israel’s Bondage in Egypt* - Abraham's bondage was similar to Israel’s bondage in Egypt.

| | <u>Abram</u> | <u>Israel</u> |
|----|--|--|
| 1. | Wife in Bondage | God’s children in bondage |
| 2. | Egyptians Plagued | Egyptians Plagued |
| 3. | Set free from Egypt with wealth into Canaan (in faith) | Set free from Egypt with wealth to return to Canaan (in faith) |

Is this a foreshadowing of Israel’s bondage an effect of this particular sin?

Abraham leaving Terah and dwelling in the Promised Land is an illustration of us forsaking all, and following Jesus, living as pilgrims and strangers on this land in our lifetime.

Chapter 13

13:1-18 **The Separation of Abraham and Lot** – Genesis 13:1-18 gives the account of Abraham and Lot separating themselves from one another in the land of Canaan because of the size of their flocks and herds.

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

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

13:3-4 **Abraham Returns to Bethel** – In Genesis 13:3-4 Abraham comes out of Egypt and returns to Bethel. Why would he journey back to this city? Most likely it was because this was the last place where God spoke to him. In other words, it was the last place where he knew he was in God’s will for his life, since he very likely doubted it was God’s will for him to enter Egypt. So, in Bethel Abraham believed he would be heard by the Lord and granted spiritual guidance and direction. There he “called upon the name of the Lord.”

In our lives we too must evaluate our spiritual journeys, and return to the places where we knew we were last in God’s will. For example, when I graduated from college in June 1979 I rededicated my life back to the Lord after being out of church and running with the worldly crowds by moving back to my home town and joining the church where I grew up. This was the place where I was able to get back on the spiritual journey for my life. For each one of us, the physical location may be different, but the principle is the same.

13:3 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;

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

13:4 “and there Abram called on the name of the LORD” – *Comments* - The ancient world was polytheistic, worshipping many gods. The author of Genesis is making it clear by this statement that Abraham was serving the one true and living God “Jehovah.”

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

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

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

13:7 “and the Canaanite and the Perizzite dwelled then in the land” – *Comments* - Although Moses was the author of the Pentateuch, the statement, “and the Canaanite and the Perizzite dwelled then in the land,” (Gen 13:7) appears to be one of several editorial notes believed to have been inserted during the time of the final compilation of the Old Testament Scriptures, which many scholars believe took place during the time of Ezra the scribe after the Babylonian captivity. Obviously, the Canaanites were living in the land during the lifetime of Moses, since Israel had not gone in to possess the Promised Land.

We find the Perizzite coupled with the Canaanite again in Genesis 34:30 and Judges 1:4.

Genesis 34:30, “And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.”

Judges 1:4, “And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.”

13:8-9 **Abraham the Peace Maker** – In Genesis 13:8-9 Abraham confronts conflict with divine wisdom. Abraham was the peace maker in this conflict between the tribesmen of him and Lot. Of course, it was his divine responsibility as head of his family. In these verses he offers a resolution by divine inspiration and with great wisdom and meekness. We find a discussion on meekness of wisdom in the midst of strife in James 3:13-18. Abraham let Lot make the choice on this occasion. He had just gone through the difficult lesson in Egypt when he chose this land above the famished land of Canaan, hoping to find peace. Instead, he encountered the great trial of his wife being taken from him, so that this choice to go into Egypt did not bring a blessing, but rather, a curse. Now, in Genesis 13:8-9 Abraham has now learned ever so carefully to trust entirely in divine provision and divine providence and take the portion of land that Lot did not take. In contrast, Lot will choose the plush Jordan plains and encounter problems (13:10-13). This is the divine principle behind the casting of lots under the Mosaic Law, by which judgment was made and by which the land was divided unto the twelve tribes of Israel.

James 3:13-18, “Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.”

Here is an important lesson for us to learn about our attitude towards receiving material possessions. Joyce Meyer illustrates this well in a story that she tells. Her and her husband, Dave, had a disagreement over a picture that she liked and wanted to purchase for their home. Since Dave did not like the picture, she argued and fussed with him about the issue until he finally gave in and told her to go ahead and get the picture if that would make her happy. Rejoicing to herself, she went to the store and purchased this picture. But as she was leaving the store, the Lord spoke to her and said, “You did not win; you lost. Anytime that you get something that way, you lose.”¹³⁵ Joyce had won through strife, and not by humility. Thus, she had not gained any true blessing from this event.

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

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

13:10-13 **Lot Chooses His Own Lot** – In Genesis 13:10-13 Lot chooses the plain of Jordon. Having been given the opportunity to choose his portion of land, Lot took what appeared to be the best. The narrative plot of this passage of Scripture introduces irony by comparing Sodom and Gomorrah to the Garden of Eden. Lot believed he was choosing prosperity, not knowing this will cause much loss and grief in his life. It will cost him the life of his wife and all but two of his children, of whom will bear his descendents. The irony of this narrative is that this was a place of destruction, and not prosperity.

This story reveals Lot’s lack of judgment and righteous before God. Lot had not learned to depend upon the Lord as Abraham had now learned. Therefore, he made his decision by sight and not by faith (2 Cor 5:7). Now, he will encounter grief and vexation of spirit the rest of his life (2 Pet 2:7-8). This story foreshadows impending judgment upon Lot’s poor decision.

2 Corinthians 5:7, “(For we walk by faith, not by sight:)”

2 Peter 2:7-8, “And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)”

Abraham trusted the Lord God to place him wherever Lot did not choose. Note the wisdom of Abraham in this situation.

Lot is figurative of a believer who suffers the loss of all things on the Day of Judgment, yet he himself is saved (1 Cor 3:12-15).

1 Corinthians 3:12-15, “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.”

The Bible says that God considered Lot to be a righteous man (2 Pet 2:7).

¹³⁵Joyce Meyer, *Life in the Word* (Fenton, Missouri: Joyce Meyer Ministries), on Trinity Broadcasting Network (Santa Ana, California), television program.

2 Peter 2:7, “And delivered just Lot, vexed with the filthy conversation of the wicked:”

Yet, in his decision to choose the pleasant land of the plain of Jordan, he eventually suffered all loss. This chapter shows that he was a wealthy man. But, when God destroyed Sodom and Gomorrah, he lost everything that he possessed, save his soul only. In contrast, Abraham put his trust in God's divine intervention in his life (Heb 11:9-10).

Hebrews 11:9-10, “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: For he looked for a city which hath foundations, whose builder and maker is God.”

He is an example of a believer who is faithful and obedient to serve the Lord, and who does not seek the goods of this world. The rewards of this type of believer will be great. Both of these types of believers will go to heaven. One will receive great rewards, while the other will have few, if any, rewards.

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

13:11 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

13:12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

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

13:13 *Comments* - We have a reference to Sodom in 2 Peter 2:7, “And delivered just Lot, vexed with the filthy conversation of the wicked:”

13:14-18 **The Meek Shall Inherit the Earth** – In Genesis 13:14-18 we have the account of God revealing to Abraham his inheritance. This is the first time that Abraham will be shown by God the extent of his rightful inheritance. But the Lord did not reveal this to him until he had developed the humility to trust in God's divine providence, which Abraham demonstrated by letting Lot choose between the portions of land. This is what is meant by Jesus' statement in the Beatitudes that the meek shall inherit the earth (Matt 5:5). The word “earth” in this verse describes our earthly, possessions in this life. Meekness is how a man demonstrates his faith in God's divine providence and divine provision. In contrast, pride is demonstrated when a man looks to himself for material possessions and ignores divine principles to live by.

Matthew 5:5, “Blessed are the meek: for they shall inherit the earth.”

It is important to note that God did not draw any boundaries on this land. Rather he told Abraham to look to the north, south, east and west, and as far as he could see, this will be given to him (13:14-15). This suggests that God's divine plan was for the nations of the earth to obtain righteousness and extend Abraham's inheritance to the uttermost parts of the earth. This is essentially the commandment given to man in the beginning of Creation when God said, “Be fruitful, and multiply, and replenish the earth, and subdue it.” (Gen 1:28) We can now understand how God could say that his descendents would be as the “as the dust of the earth” (13:16); for it would require the entire earth to provide habitat for such a number of people. Of course, Abraham as one man could only walk so far across the land (13:17),

but God would take the Gospel across the earth through the feet of other righteous men and woman and possess nations and kingdoms. This was the office and ministry of the nation of Israel, to come in and possess the Promised Land and to extend it east to the Euphrates and west to Egypt (Gen 15:18). The office and ministry of the Church was to take the Gospel to the ends of the earth (Acts 1:8). Thus, the meek shall indeed inherit the earth.

Genesis 15:18, "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"

Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

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

13:14 *Comments* - When reading Genesis 13:14 we want to ask the question, "What was the significance of God revealing to Abraham the fullness of his inheritance immediately after his separation from Lot?" Perhaps this was because Abraham had now separated from every one of his relatives and was in the perfect will of God, now for the first time having to entirely trust in Him for divine provision in this foreign land.

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

13:15 *Comments* - Note Paul's reference to the phrase "to thy seed" in Galatians 3:16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

13:15 *Scripture Reference* - We have a New Testament reference to Genesis 13:15 in Acts 7:5, "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

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

13:16 *Comments* - In Genesis 13:16 the Lord tells Abraham that he will multiply his seed as the dust of the earth. Within the context of this promise God has just told him to look north, south, east and west and behold the land that He will give him. Now, God uses the analogy of the soil to explain to him the extent of his promise by multiplying his descendents.

Genesis 15:5-6, "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. And he believed in the LORD; and he counted it to him for righteousness."

13:17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.

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

13:18 *Comments* - Abraham builds his first altar in Sichem (Gen 12:6-7). The second altar was built in Bethel (Genesis 12:8), where Abraham was dwelling when he settled the dispute between Lot and himself over the land. Now he moves to Hebron after this divine encounter with the Lord, where he and Sarah will eventually be buried, and builds his third altar.

Chapter 14

14:1-24 **Abraham's Battle with the Kings of the East** - Genesis 14:1-24 records the first military battle in the Scriptures. In Revelation 18 the last battle to be fought will also be with Babylon.

Revelation 18:2, "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

14:1-24 **Abraham's Battle with the Kings of the East (Editorial Notes)** - Genesis 14:1-24 contains an unusually large amount of references to dual names of cities and places (14:2, 3, 7, 8, 17). Although Moses was the author of the Pentateuch, these explanations of names appears to be one of several editorial notes believed to have been inserted during the time of the final compilation of the Old Testament Scriptures, which many scholars believe took place during the time of Ezra the scribe after the Babylonian captivity. Obviously, the Canaanites were living in the land during the lifetime of Moses, since Israel had not gone in to possess the Promised Land.

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

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

Genesis 14:7, "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 Hazezontamar."

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

Genesis 14:17, "And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale."

It is likely that these name changes did not take place until the children of Israel had conquered the land of Canaan under the leadership of Joshua. Otherwise, how could the Israelites impose new names on cities and places that were under someone else's control?

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

14:1 **“And it came to pass in the days of Amraphel king of Shinar” - Comments** - The “plain in the land of Shinar” is believed to be located in the southern part of Mesopotamia, which later became known as Babylon.¹³⁶ Nimrod began the kingdom of Babel in the land of Shinar.

Genesis 10:8-10, “And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.”

The Hebrew word for “Shinar” (שִׁנְרַר) (S 8152) is used eight times in the Scriptures. It is translated as “Shinar” in all but one verse, which translates this word as “Babylonish” (Josh 7:21). Thus, we know that the land of Shinar also refers to the land of the early Babylonian empire.

Joshua 7:21, “When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.”

14:1 **“Amraphel king of Shinar” - Comments** - Amraphel is commonly identified as Hammurabi (1945-1902 B.C.), who was a contemporary of Abraham. This is the famous King Hammurabi who wrote *The Code of Hammurabi*, which reveals to us today that a civilization existed in Abraham's time that was highly organized, with civil laws, schools, an alphabet, a system of weights and measures, architecture, and irrigation. This Sumerian civilization ruled by King Hammurabi appears to reach its zenith during this period in history. His laws were used throughout the entire Middle Eastern region. According to *The Book of Jasher* this was the man Nimrod. *Strong* suggests that his name mean, “sayer of darkness” or “fall of the sayer”, which fits the context of *The Book of Jasher*.

“And Nimrod dwelt in Babel, and he there renewed his reign over the rest of his subjects, and he reigned securely, and the subjects and princes of Nimrod called his name Amraphel, saying that at the tower his princes and men fell through his means.” (*The Book of Jasher* 11.6)

14:1 **“Chedorlaomer king of Elam” - Comments** - Elam was just east of the Tigris River.¹³⁷ Genesis 14:4 suggests that Elam was the leading empire by stating that the kings of the plains served Chedorlaomer for twelve years.

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

14:2 **“Shinab king of Admah” - Comments** - Admah was one of the four cities destroyed by God in Genesis 19.

Deuteronomy 29:23, “And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:”

¹³⁶R. F. Youngblood, F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 1995), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), “Shinar.”

¹³⁷R. F. Youngblood, F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 1995), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), “Elam.”

Hosea 11:8, “How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.”

14:2 “and the king of Bela, which is Zoar” – *Word Study on “Zoar”* – *Strong* says the name Zoar (צֹרַר) (S 6820) means, “little.” *PTW* says it means, “small.”

Comments - This city, called Bela, was later named Zoar (Gen 19:22). Zoar was located just south of the Dead Sea. Genesis 19:20-22 says its name comes from the fact that Lot and his two daughters fled here during the destruction of Sodom and Gomorrah, and because it was a small, insignificant city, the angel allowed it to be spared for Lot's sake. Thus, the origin of its new name, which means “little.”

Genesis 19:20-22, “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. 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. Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.”

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

14:3 *Word Study on “Siddim”* – *Gesenius* says the Hebrew name “Siddim” (סִדִּים) (S 7708) means, “a plain, a field.” *Strong* says it means, “flats.” John Gill suggests, “fields, or ploughed lands” and notes, “a fruitful vale abounding with corn; or of gardens or paradises, as the Targums of Jonathan and Jerusalem, being full of gardens and orchards, and was as the garden of the Lord, even as Eden.”¹³⁸ This description of the land is supported in Genesis 13:10.

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

14:3 “in the vale of Siddim, which is the salt sea” - *Comments* - We see another name for this general area in Joshua 3:16.

Joshua 3:16, “That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.”

ASV, “the sea of the Arabah, even the Salt Sea”.

DRC, “the sea of the wilderness (which now is called the Dead Sea)”.

Rotherham, “the sea of the waste plain, the salt sea,”

It appears that the name of this area in Joshua 3:16 reflects a land of waste, rather than the idea of a fertile valley that is described in the name use here in this verse, “the vale of Siddim”. Note a reference to the destruction of Sodom and Gomorrah:

¹³⁸John Gill, *Genesis*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 14:3.

Psalms 107:33, “He turneth rivers into a wilderness, and the watersprings into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein.”

Therefore, the vale of Siddim reflects the land before the destruction of Sodom and Gomorrah, and the Salt Sea reflects the land after this destruction.

14:2-3 *Comments – The Five Cities of the Plains* - G. Frederick Owen tells us that the names of the five cities of the plains have been discovered in ancient Syrian clay tablets, “In the 1960s, tens of thousands of tablets with writing on them were discovered in northwestern Syria, in the rubble-mounds of the ancient city of Ebla, and one tablet (No. 1860) from about 1900 B.C., refers to all five of the ‘Cities of the Plain.’ David Noel Freedman points out that the factuality of the time of these five cities precedes the rescue of Lot as well as the destruction of Sodom and Gomorrah.”¹³⁹

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

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

14:6 And the Horites in their mount Seir, unto Elparan, which is by the wilderness.

14:7 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 Hazezontamar.

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

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

14:9 *Comments* - Matthew Henry suggests that the descendents of Shem, reflected in the five kings listed in Genesis 14:9, fulfill the prophesy of Noah in Genesis 9:25-26, by bringing these descendents of Canaan into subjection.¹⁴⁰

Genesis 9:25-26, “And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.”

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

14:10 “And the vale of Siddim was full of slimepits” – *Word Study on “pits”* - Strong says the Hebrew word “pits” (בְּאֵר) (S 875), meaning “a pit or well.”

Word Study on “slime” - Strong says the Hebrew word “slime” (חִמְר) (S 2564) means, “bitumen (as rising to the surface), slime (-pit),” and is derived from the Hebrew root verb

¹³⁹Jimmy Jack McBee Roberts, *The Bible and the Ancient Near East* (Grand Rapids, Michigan: Eisenbrauns, 2002), 11-12; R. Totten, *Archaeology Confirms the History Recorded in the Bible*, c1999 [on-line]; accessed 21 May 2009; available from <http://www.geocities.com/athens/aegean/8830/history.html>: Internet.

¹⁴⁰Matthew Henry, *Genesis*, in *Matthew Henry's Commentary on the Whole Bible, New Modern Edition, Electronic Database* (Seattle, WA: Hendrickson Publishers, Inc., 1991), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), notes on Genesis 14:1-12.

(חָמַר) (S 2560), which means, “to boil up.” This word is only used four times in the entire Old Testament. Two uses are in this verse. The other two uses are:

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

Exodus 2:3, “And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river’s brink.”

Word Study on “full of slimepits” - The Hebrew text (בְּאֵרוֹת בְּאֵרוֹת חָמַר) literally reads, “in pits, in pits of bitumen.” This is a Hebrew construction using repetition of the same word, meaning “abundance, plentitude, etc.” (H. C. Leupold) or “multitudes of pits,” (Adame Clarke); thus the English translation, “full of slimepits.”¹⁴¹

14:10 “and fell there” – **Comments** - Scholars are divided on how to translate the Hebrew word “fell” (נָפַל) (S 5307). *Strong* tells us that this primitive root means, “to fall, in a great variety of applications.” Some suggest that they hid in these pits, being familiar enough with them not to have fallen in and died. Others suggest that they accidentally fell into these asphalt pits. Some others suggest that they deliberately jumped into these pits out of intense fear as an act of suicide rather than face their enemies (John Calvin¹⁴²).

14:11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

14:12 And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed.

14:13 And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.

14:13 “Abram the Hebrew” – **Word Study on “Hebrew”** - *Gesenius* says that the Hebrew word “Ibriy” (הַיְבֵרִי) (S 5680) is a derivation from “Eber” (עֵבֶר) (S 5676), meaning “a country on the other side,” with the derivative suffix (ִי). *Strong* tells us that this word means, “an Eberite (i.e. Hebrew) or descendant of Eber”. The term “Hebrew” denotes the Israelites whose forefathers inhabited the “eber,” which some scholars refer to the district on the other side of the Jordan, while others suggest it was “the land beyond the Euphrates” (*Gesenius*).

Comment - Genesis 14:13 is the only verse in the Scriptures that calls Abraham a Hebrew. Most Jewish and Christian scholars believe that this title links Abraham with his forefather, whose name was Eber in Genesis 10:24, “And Arphaxad begat Salah; and Salah begat Eber.” A Hebrew refers to a descendent of Eber, a descendent of Shem, the son of Noah (Gen 10:21). In fact, the names “Eber” (עֵבֶר) (S 5677) and “the Hebrew” (הַיְבֵרִי) (S 5680) are of the same word origin.

There are a number of reasons scholars give to suggest why Abraham is called a Hebrew in Genesis 14:13.

¹⁴¹H. C. Leupold, *Exposition of Genesis*, 2 vols. (Grand Rapids, MI: Baker, c1942, 1970), in *OnLine Bible*, v. 2.0 [CD-ROM] (Nederland: Online Bible Foundation, 1992-2005), comment on Genesis 14:10; Adam Clarke, *Genesis*, in *Adam Clarke's Commentary, Electronic Database* (Seattle, WA: Hendrickson Publishers Inc., 1996), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: Biblesoft Inc., 1993-2000), notes on Genesis 14:10.

¹⁴²John Calvin, *Commentaries on the First Book of Moses Called Genesis*, vol. 1, trans. John King (Edinburgh: The Calvin Translation Society, 1847), 382.

(1) *To Describe Abraham as a Descendent of Eber* – It is popularly believed that Abraham was given the title of a Hebrew in Genesis 14:13 in order to note that he was a descendent of Eber (John Calvin¹⁴³).

(2) *To Describe Abraham as a Distinct Nation from those He Dwelt Among in Canaan* – Some scholars believe Abraham was called a Hebrew to distinguish him from the list of Amorites names in this same verse. The two names, Eber and Hebrew, are derived from the Hebrew verb (עָבַר) (S 5674), meaning, “to cross over” (*Strong*), and means “one who has crossed over to the other side.” The phrase “on the other side” is used about Abraham in Joshua 24:2-3. Thus, some scholars conclude that Abraham is called a “Hebrew,” not to describe Abraham as a descendent of Eber, but to describe him as one who has crossed over the Euphrates River to dwell in the Promised Land (John Gill¹⁴⁴), one who was at war against the people of which he formerly lived, and in alliance with the Canaanites.

Joshua 24:2-3, “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. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.”

H. C. Leupold notes that the word “Hebrew” is used in other Scripture passages to denote nationality (Gen 43:32, Ex 1:15; 2:11; 21:2, 1 Sam 14:11).¹⁴⁵ Within the context of Genesis 14:13, Leupold believes Abraham is called a Hebrew to distinguish him from the nationality of the Amorites, who are called by name in this same verse, and with whom he was dwelling. Since the book of Genesis was written and compiled when Israel was a nation, which was called the Hebrews, it is natural for the author to refer to Abraham as being of this same nationality.

Genesis 43:32, “And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.”

Exodus 1:15, “And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah:”

Exodus 2:11, “And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.”

Exodus 21:2, “If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.”

1 Samuel 14:11, “And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves.”

¹⁴³John Calvin, *Commentaries on the First Book of Moses Called Genesis*, vol. 1, trans. John King (Edinburgh: The Calvin Translation Society, 1847), 384.

¹⁴⁴John Gill, *Genesis*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 14:13.

¹⁴⁵H. C. Leupold, *Exposition of Genesis*, 2 vols. (Grand Rapids, MI: Baker, c1942, 1970), in *OnLine Bible*, v. 2.0 [CD-ROM] (Nederland: Online Bible Foundation, 1992-2005), comment on Genesis 14:13.

(3) *To Describe Abraham as a Hebrew who Fought Against His Distant Relatives* - According to the genealogy of Genesis 11:10-26, Shem, Noah's son, lived to be 600 years old before he died. By counting the dates of birth in this genealogy, an approximate age can be given to Shem at the time of the battle of the five kings, since Shem would be approximately 470 years old at the time when Abraham fought with the kings of the east. The Scriptures teach us that Elam and Abraham were both descendents of Shem. Elam was Shem's son. Abraham was a descendent of Arphaxad, another son of Shem (Gen 10:22). Therefore, Shem was alive to hear about this battle between two of his descendents, Abraham and Chedorlaomer. Now, God had spoken to Noah and his three sons, telling them to replenish the earth (Gen 9:1), which meant to fill the earth with godly offspring. If Shem was alive to see this battle described in Genesis 14:1-17, he would have been very disappointed with the fact that his own offspring were killing one another. Therefore, it is possible that Abraham carried this title referring to his ancestry, particularly because he fought a battle against his distant relative named Elam.

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

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

Summary - Gesenius tells us that in the Old Testament the "Hebrews are only spoken of either when the name is used by themselves in contrast with foreigners (Gen 40:15, Ex 2:6f; 3:18, Jon 1:9) or when it is put in the mouth of those who are not Israelies (Gen 39:14-17; 41:21) or, finally, when it is used in opposition to other nations (Gen 14:13; 43:12, Ex 2:11-13; 21:2)." He says, in contrast, the term "Israelites" is employed by the people themselves as a national name of honour, and with a religious significance.¹⁴⁶

14:13 "confederate" – *Word Study on "confederate"* – The English word "confederate" is made from two Hebrew words, the phrase (בְּעֵלֵי כְרִית) which literally means, "master of a covenant." Strong says the Hebrew word (בְּעֵל) (S 1167) means, "a master," and the Hebrew word (כְּרִית) (1285) means, "a covenant, a league." Thus, the idea of partners in covenant is meant by the English word "confederate."

14:14 **And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan.**

14:14 "and pursued them unto Dan" - *Comments* - The city of Dan is mentioned here and in Deuteronomy 34:1. We know that the city of Laish was not called Dan until Judges 18:29, which was years after the Conquest of Joshua. This might suggest that the book of Genesis was not written, or fully compiled, until the time of Judges, or later. However, some scholars believe that this is not the same Israelite city that is mentioned in Judges 18:29. They conclude that there was a second ancient city named Dan in the region of Gilead. Their reason is that the location of Dan in the region of Gilead is the logical path that the foreign armies from Mesopotamia would have taken in retreating from Abraham. However, note that the names of "Hebron," "Bethlehem" and "Ephrath" are all used in the book of Genesis. The Hebrew names of these three cities all come after the Conquest of Canaan. Therefore, it is possible that the name of the city Dan, mentioned here in Genesis 14:14, is also of post-conquest origin.

¹⁴⁶H. W. F. Gesenius, *Hebrew Grammar*, ed. E. Kautzsch, trans. A. E. Cowley (Oxford: Clarendon Press, 1983), 8.

Deuteronomy 34:1, “And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan.”

Judges 18:29, “And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.”

14:15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus.

14:15 *Comments* - We can imagine how frightened the large camp of armies from the East must have been when they were attacked in the middle of the night from all sides. They had defeated all opposition up until now. They were trusting in their size and strength to prevent any possible attacks from smaller armies. With this nighttime attack, fear gripped their hearts, and they left their goods and many fled into the darkness. When daylight came Abraham’s men continued to chase them for miles. Abraham returned to camp only to gather the spoils.

14:16 And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

14:16 *Comments* - The reason Abraham made the decision to go into battle against this large army is because of one man, his nephew Lot. Because of this one man the Lord brought a great deliverance for the kings of Sodom and Gomorrah. When we compare this deliverance to Abraham’s pray of intercession for these same wicked cities, we find that Abraham asked God for their preservation if ten righteous men could be found. We have to wonder if Abraham could have asked for one righteous man for their deliverance from judgment.

14:14-16 *Comments - Abraham’s Mighty Men of Valor* - Where did Abraham develop the faith to fight such a battle? Note that he had been living as a stranger in a hostile land of city-states, where cities fought one another, and marauding bands of men kept the unprotected inhabitants in terror. Abraham knew that his God could overcome any enemy, because Abraham had seen God protect and defend him for years in many smaller situations. Abraham knew that if God would protect him from the Pharaoh of Egypt and King Abimelech, He could certainly protect him from these five kings.

The Book of Jasher records how the sons of Jacob were mighty men of valor whose supernatural strength and shouts defeated their enemies (see *The Book of Jasher* 34, 37-39). We find this same anointing in the life of Samson. Thus, it is most likely that Abraham and his men were anointed with power during battle to defeat these great armies. We can compare Abraham’s 318 men to David’s 600 men of valor. Both were anointed in battle.

14:17-20 **Melchizedek, King of Salem** – Genesis 14:17-20 describes Melchizedek, the king of Salem. Note the insight on Melchizedek in the book of Hebrews.

Hebrews 7:1-4, “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.”

14:17 And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

14:17 **“the valley of Shaveh, which is the king's dale” - Comments** - It is very likely that the children of Israel changed the name of this place from “the valley of Shaveh” to “the king's dale,” or “the King's Valley,” because of this historic battle that took place here.

14:18 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

14:18 **Comments** - “Salem” is Jerusalem (Ps 76:2, Heb 7:1).

Psalms 76:2, “In Salem also is his tabernacle, and his dwelling place in Zion.”

Hebrews 7:1-2, “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.”

14:19 **Comments** - The bread and the wine will be identified in the New Testament with holy communion. Perhaps we can say that Melchizedek and Abraham partook of the first communion. Certainly, there was an important meaning in this meal that they took together.

14:19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

14:19 **“he blessed him” - Comments** - Melchizedek blessed Abraham, thus showing that Melchizedek was the greater. Abraham was already blessed (see Gen 13:2). Why would God want to further bless him? In Genesis 22:17 Abraham receives a further blessing. God's blessings have no limits. He wants to abundantly bless his children, to do exceeding abundantly above all that we could imagine or ask (Eph 3:20).

Hebrews 7:7, “And without all contradiction the less is blessed of the better.”

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

Genesis 22:17, “That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;”

Ephesians 3:20, “Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,”

14:20 And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

14:21 And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself.

14:22-24 **Abraham's Trust in Divine Provision and Prosperity** - Why did Abraham use such a lengthy name for the Lord as “the LORD, the most high God, the possessor of heaven and earth”; because He is known by His names. His names reveal His character. This name fit the occasion. Other divine attributes of God were not yet revealed to mankind (Ex 6:3).

Exodus 6:3, “And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.”

In Abram's wisdom, he made a commitment to not gain wealth by taking from others, although he had already become wealthy. He had learned about the blessing of the Lord (Prov 10:22; 28:20).

Proverbs 10:22, "The blessing of the LORD, it maketh rich, and he addeth no sorrow with it."

Proverbs 28:20, "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent."

14:22 And Abram said to the king of Sodom, I have lift up mine hand unto the LORD, the most high God, the possessor of heaven and earth,

14:23 That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou shouldest say, I have made Abram rich:

14:23 *Comments* - In a culture where cleverness, deceit and power determined a person's wealth, Abraham had made a predetermined decision to walk with integrity as a witness to God's power to bless him. He was restoring the goods that originally belonged to Sodomites and their neighbours. His possession of their goods would have potentially harmed this testimony. Through his faith in God the Canaanites and Syrians and Egyptians acknowledged that God was with Abraham (Gen 21:22), Isaac (Gen 26:28), Jacob (Gen 30:27) and Joseph (Gen 39:2-3).

Genesis 21:22, "And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:"

Genesis 26:28, "And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;"

Genesis 30:27, "And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake."

Genesis 39:2-3, "And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. His master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand."

14:24 Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

14:24 *Comments* - Since these three brothers, Aner, Eshcol, and Mamre, were in covenant with Abraham (Gen 14:13), he was obligated to fight their battles.

Genesis 14:13, "And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram."

Chapter 15

15:1-21

God Makes A Covenant With Abraham – The underlying theme of Genesis 12-50 is the establishment of the nation of Israel through the divine foreknowledge of God the Father. Therefore, each story in this section of the book of Genesis supports this theme. In Genesis 15:1-21 God makes Abraham a promise to give him the land of Canaan and to multiply his descendents. In order to verify His promise to Abraham he cut a covenant with him. We find a reference to this event in the book of Nehemiah.

Nehemiah 9:7-8, “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; And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:”

Note a similar covenant in Jeremiah 34:18.

Jeremiah 34:18-19, “And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof, The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;”

Supporting the idea that God cut a covenant with Abraham in Genesis 15:1-21 by dividing the sacrificial animals in half and passing between them, we have a recorded account of a famous African missionary named Alexander Mackay making a blood covenant with a native king in a similar fashion. The tribal leader and the white missionary each took hold of the legs of a goat, while a servant of the king cut the goat in half, thus sealing a covenant between the two so that the missionary could travel freely in the king’s territory. Otherwise, the African tribe would have viewed any future visits by these missionaries as intrusions.

“After staying a few days and talking with the king on many matters, Mackay told him that he must now leave. The king would not hear of him leaving without first making 'blood brotherhood' with him; and as Mackay knew how valuable this bond was, he at once consented to become a brother of the black monarch. Accordingly, on a fixed day he went to the bazara, where the king was seated. A great crowd of natives were gathered round about, and in the midst of them a goat. Rising from his throne, the king took hold of the goat's fore legs, and Mackay took hold of the hind ones. After one man had explained that the ceremony meant a seal of friendship, the executioner cut the goat in two with a sharp knife. This being done, all the natives lifted up their hands towards heaven and uttered wild yells, and this finished the ceremony. Mackay and King Lkonge were now blood brothers and fast friends for life. His departure was made the occasion for further demonstrations of friendship and goodwill. After the last good-bye was said, Mackay set sail for Kagei, where he arrived safely, having been absent nine days.”¹⁴⁷

15:1 After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

15:1 “**I am thy shield, and thy exceeding great reward**” - *Comments* - Abraham has now been in the land of Canaan about ten years. He has now known God as his Shield of protection and as his Reward. The land of Canaan was a dangerous place to live, with warring city-states. Abraham knew that God was and will continue to be his protection. Abraham had left

¹⁴⁷C. T. Wilson, *Alexander Mackay: Missionary Hero of Uganda* (London: The Sunday School Union, 1893), 45.

Ur of the Chaldees, a land of safety and economic development. He had moved into an unstable “war zone” by faith. Abraham had also become very wealthy. So, he knew God as his Reward.

15:2 And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?

15:2 “and the steward of my house is this Eliezer of Damascus” – *Comments* - According to *The Book of Jasher* Eliezer was given to Abraham by King Nimrod when he was delivered from the fiery furnace.

“And this thing seemed very wonderful in the eyes of the king and princes, that Abram was saved from the fire and that Haran was burned; and the king gave Abram many presents and he gave him his two head servants from the king's house; the name of one was Oni and the name of the other was Eliezer.” (*The Book of Jasher* 12.39)

15:3 And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir.

15:2-3 *Comments - A Comparison of Abraham's Decisions and The Code of Hammurabi* - Amraphel, king of Shinar (Gen 14:1), is often identified as Hammurabi (1945-1902 B.C.), who was a contemporary of Abraham.¹⁴⁸ This is the famous King Hammurabi who wrote *The Code of Hammurabi*, which reveals to us today that a civilization existed in Abraham's time that was highly organized, with civil laws, schools, an alphabet, a system of weights and measures, architecture, and irrigation. This Sumerian civilization ruled by King Hammurabi appears to reach its zenith during this period in history. His laws were used throughout the entire Middle Eastern region. However, it is important to note that many scholars believe there is no substantial evidence to associate Amraphel with Hammurabi, nor do they agree that he lived around the time of Abraham.¹⁴⁹

We find many instances throughout the book of Genesis in which Abraham and his sons acted in accordance with *The Code of Hammurabi* before God gave the Mosaic Law to the nation of Israel. So, when Abraham decided to make Eliezer the heir of his substance, he may have based his decision upon the laws of Hammurabi. The law of adoption in *The Code of Hammurabi* made Eliezer Abram's heir (Gen 15:1-21).

“#191. If a man, who had adopted a son and reared him, founded a household, and had children, wish to put this adopted son out, then this son shall not simply go his way. His adoptive father shall give him of his wealth one-third of a child's portion, and then he may go. He shall not give him of the field, garden, and house.”¹⁵⁰

15:4 And, behold, the word of the LORD came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.

¹⁴⁸J. Vernon McGee, *Thru the Bible Commentary*, Based on the Thru the Bible radio program, electronic ed. (Nashville: Thomas Nelson, 1997, c1981), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), comments on Genesis 14:1-2.

¹⁴⁹R. F. Youngblood, F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 1995), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), “Chronology of the Old Testament.”

¹⁵⁰E. W. Bullinger, *Appendix 15: Law Before Sinai*, in *The Companion Bible Being The Authorized Version of 1611 With The Structures And Notes, Critical, Explanatory and Suggestive And With 198 Appendixes* (London: Oxford University Press, c1909-22), 22-3.

15:4 *Comments* - Genesis 15:4 implies that Eliezer was adopted by Abraham. In Genesis 12:2 God promised Abraham that He would make of him a great nation. In Abraham's reasoning, with not having a child, he chose to make Eliezer the heir of his possessions in place of a son. In Genesis 15:4 God becomes more specific with Abraham. This time, Abraham is told that the heir will be a son from his own bowels. Abraham responds to this promise with his own reasoning again. This time, Abraham has a child by Hagar, his handmaid, because Sarah was barren. God will come to Abraham thirteen years later and become more specific with this promise. In Genesis 17:19 God will tell Abraham that this heir will be a son from Sarah, his wife.

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

Genesis 17:19, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him."

15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

15:5 "and tell the stars, if thou be able to number them" – *Comments* - In Genesis 15:5 the Hebrews words "tell" and "number" "caphar" (סָפַר) (S 5608) are the same word "caphar." *Strong* says this word means, "to count, recount, relate, to recount (something), to rehearse." Although many modern translations adopt the meaning of literally counting the number of the stars in the sky numerically for this verse, Peter Moses interprets this verse to read, "Look toward heaven and recount the story in sequence, if you are able to recount the story in sequence. So shall thy seed be."¹⁵¹ (Peter Moses). This translation is within bounds of an accurate definition. With this definition of "caphar" we would understand that God is telling Abraham not to literally count the stars numerically, but rather, to recount the hidden story that may be found within the stars. This would lead us to conclude that the constellations and the signs of the "Zodiac," as we refer to them today, would have a Scriptural basis. God would be telling Abraham that within the constellations is the message of his Seed, which is Christ Jesus. As a result, many scholars interpret the twelve signs of the Zodiac as recounting for all of mankind the story of redemption through the sacrifice of Calvary. In addition, we do find that the Scriptures support the ancient belief that certain stars formed into constellations.

Isaiah 13:10, "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

A number of these constellations are named in the Scriptures, such as Pleiades, Orion and Arcturus. Scholars believe that Mazzaroth is the ancient name for the twelve signs of the Zodiac.

Job 38:31-32, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?"

We know from Genesis 1:14 that the heavenly bodies were placed in the heavens to be used as signs, or message-bearers, to mankind.

¹⁵¹Peter Moses, *The Heavens Declare the Glory of God: A Study of Biblical Astronomy* (Perth, Australia: Evangelical Bible College of Western Australia, 2004) [on-line]; accessed 22 May 2009; available from <http://ebcwa.110mb.com/>; Internet.

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

This view that the constellations contained a hidden divine message is not new, but is strongly supported by ancient Jewish tradition. *The Book of Jubilees* says that God sent down angels from heaven, called Watchers, to teach the children of men the ways of righteousness. It goes on to say that these angels taught men to read the signs in the heavens, which implies the ancient “Zodiac.”

“Mahalalel took unto him to wife Dinah, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth. And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.” (*The Book of Jubilees* 4.15-18)

“In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven. And he wrote it down and said nothing regarding it;” (*The Book of Jubilees* 8.1-4)

Thus, the heavenly bodies are to be used as message-bearers.

15:5 “**So shall thy seed be**” – *Comments* - Note that in Genesis 15:5 the word “seed” is singular in the Hebrew text. Paul states this in Galatians 3:16, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

If we follow the interpretation that God was telling Abraham that the story of redemption is written in the stars, then Genesis 15:5 would mean that God was not telling Abraham that his seeds would be numerous as the stars, but that the Seed of Christ could be recounted in the story of the constellations. However, if we refer to the verse in Romans 4:18 it clearly interprets Genesis 15:5 to be a promise that God would multiply Abraham’s seed into a multitude.

Romans 4:18, “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.”

15:5 *Comments - Regarding the Interpretation of Numerical Counting* - In man's observation of heaven and earth, there is nothing that represents a countless number more clearly than the

billions of stars in heaven. I wonder if this prophecy hints to the possibility that one day in our heavenly life, we will venture forth to explore and even populate the other parts of heaven. For we will then all be the seeds of Abraham. The promise will be fulfilled that every star that Abraham saw in the sky would be a place where one of his seed was living and multiplying

15:6 And he believed in the LORD; and he counted it to him for righteousness.

15:6 *Comments* - There are many New Testament references to Genesis 15:6 (Rom 4:3, 9, 22, Gal 3:6, Jam 2:23).

Romans 4:3, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

Romans 4:9, "Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness."

Romans 4:22, "And therefore it was imputed to him for righteousness."

Galatians 3:6, "Even as Abraham believed God, and it was accounted to him for righteousness."

James 2:23, "And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."

15:6 *Comments* - For examples of unbelief, see:

Genesis 2:16-17, "And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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."

Genesis 3:6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

15:7 And he said unto him, I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

15:8 *Comments* - In Genesis 15:8 Abraham asks for confirmation that this land would be given to him. As an answer to this request, God is going to cut a covenant with Abraham using a supernatural event that will anchor his soul in God's promise to him.

15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

15:11 And when the fowls came down upon the carcasses, Abram drove them away.

15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

15:12 “an horror of great darkness” - *Comments* - Note that Daniel had a similar experience of terror coming upon him (Dan 10:7).

Daniel 10:7, “And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; but a great terror fell upon them, so that they fled to hide themselves.” (NKJV)

15:13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

15:13 “four hundred years” – *Comments* - Genesis 15:13, along with Acts 7:6, says that the affliction of Abraham’s seed will last four hundred years. However, Exodus 12:40-41 says that the days were exactly four hundred and thirty years. The four hundred years period may be approximate, or perhaps, the good king that knew Joseph gave the Israelites thirty years of peace, but he died and the next king began the four hundred years of affliction. Paul confirms the duration of four hundred and thirty years (Gal 3:17).

Acts 7:6, “And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.”

Exodus 12:40-41, “Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.”

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.”

Note other verses that imply that the next king immediately after the king that favored Joseph, began the affliction upon the Israelites:

Exodus 1:8, “Now there arose up a new king over Egypt, which knew not Joseph.”

Acts 7:18, “Till another king arose, which knew not Joseph.”

Acts 7:6, “And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.”

15:13 *Comments* - Joseph also prophesied of this event (Gen 50:25).

Genesis 50:25, “And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.”

15:14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15:13-14 *Comments – Prophecy of Israel’s Bondage in Egypt* - Why would God send these seventy souls into Egypt? There are several possibilities. (1) Perhaps because it would have been

difficult for Israel and his twelve sons to grow into a mighty nation within the land of Canaan with its warring city states. There was no available land in this region and their nomadic life would not have made provision for a large group of people. Israel would have had to go to war and take possession of some of this land. God had said that the sins of the Canaanites had not yet come to completion so that He was still giving them an opportunity to repent and turn from their sins. In the land of Goshen in Egypt, the children of Israel were given the conditions to multiply into a great nation. (2) Perhaps Jacob's children would have intermarried with the Canaanites and embraced their religions. God knows all things and makes provision for His future plans.

Note the New Testament reference to Genesis 15:13-14:

Acts 7:6-7, "And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place."

15:15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

15:15 "in peace... in a good old age" – *Comments* - God will bless Abraham spiritually, mentally, physically and financially. See Gary Everett's study notes on Proverbs 3:1-2, "My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee."

15:16 But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.

15:16 "But in the fourth generation they shall come hither again" – *Comments* - Scholars have always been challenged with how to reconcile the fact that four generations of individuals would cover a span of four hundred years. However, if we look at this story in *The Book of Jasher*, we find the children of Israel coming out of Egypt in the fourth generation: Jacob → Levi → Jochebed → Moses. For this to work, *The Book of Jasher* reduces their time in Egypt to 210 years in contradiction to what the Scriptures teach us (*The Book of Jasher* 81.3-4).

15:16 "for the iniquity of the Amorites is not yet full" – *Comments* - The sin of the Amorites in Canaan was not yet time on God's timetable to destroy them (Deut 8:14). One of their sins was witchcraft. Another was human sacrifice.

Deuteronomy 18:14, "For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do."

The Book of Jubilees tells us that the Amorites were the most wicked people on the face of the earth. This may be the reason God refers to them at this time among the many tribes of people who inhabited the land of Canaan.

"And the Lord destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the full all their sins, and they have no longer length of life on the earth." (*The Book of Jubilees* 29.11-12)

15:17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

15:17 **“behold a smoking furnace, and a burning lamp”** – *Word Study on “furnace”* – BDB says the Hebrew word “furnace” (תַּנּוּר) (S 8574) means, “a fire pot, furnace, stove, or oven” Strong says it comes from primitive root (נִיר) (S 5216).

Comments - This same Hebrew word is used figuratively in Isaiah 31:9, “And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire is in Zion, and his furnace in Jerusalem.”

“a burning lamp” – *Comments* - The phrase “a burning lamp” may be a reference to God’s angels (see Ex 3:2, Heb 1:7; 12:29).

Exodus 3:2, “And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.”

Hebrews 1:7, “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.”

Hebrews 12:29, “For our God is a consuming fire.”

Remember that it was a cloud by day and a pillar of fire by night that went with the children of Israel during their Exodus from Egypt (Ps 105:39).

Psalms 105:39, “He spread a cloud for a covering; and fire to give light in the night.”

15:17 *Comments* - This was the first blood sacrifice covenant in the Bible. These animals were cut in halves, and arranged in order opposite one another. The covenant parties then passed between the halves indicating that they were irrevocably bound together in blood. The cutting in halves of the sacrifice spoke of the end of existing lives for the sake of establishing a new bond or covenant. The sacrificial nature of this bond was attested to by the shedding of lifeblood. In this passage, only God passed between the pieces, indicating that it was His covenant and He would assume responsibility for its administration.

15:18-21 **The Land that God Promised to Abraham** – The length and breath of the land that God promised to Abraham and his descendents is described Genesis 15:18-21. This is basically the same land that was promised to the descendents of Shem according to *The Book of Jasher* (10.29-35). It extended from the Nile River in Egypt to the Euphrates River in the East.

In this covenant God promised to expel ten nations from this Promised Land. It is interesting to compare this list of ten nations to the list of seven nations that Moses gave to the children of Israel in Deuteronomy 7:1 and to the list that Joshua gave to Israel in Joshua 3:10. We find some of these nations listed in Genesis 10:15-19 as the descendents of Canaan, the son of Ham.

Deuteronomy 7:1, “When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;”

Joshua 3:10, “And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.”

Genesis 10:15-19, “And Canaan begat Sidon his firstborn, and Heth, And the Jebusite, and the Amorite, and the Girgasite, And the Hivite, and the Arkite, and the Sinite, And the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad. 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.”

15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

15:18 “In the same day the LORD made a covenant with Abram” – *Word Study on “made a covenant”* – The Hebrew phrase (כָּרַת בְּרִית) literally phrase means, “to cut a covenant.”

Comments - Evidently, the method of cutting a blood covenant in those days consisted of cutting the sacrificial animals in half and walking between them; for this is the method that the Lord used in Genesis 15:9-17 to make His divine covenant with Abraham.

15:18 “saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” – *Comments* - The Lord had given this land unto Abraham seed. Notice that this is the past tense. God calls things which are not as though they were (Rom 4:17). God gave Abraham this land centuries before the children of Israel came in to possess it.

Romans 4:17, “(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.”

15:18 *Comments* - In possessing the Promised Land, the children of Israel were returning to the Garden of Eden in a figurative sense. Hence, the land is measured by rivers, as was the geographical location of the Garden of Eden was measured by four rivers. Note:

Genesis 2:11-14, “The name of the first is Pison: that is it which compasseth the whole land of Havilah, where there is gold; And the gold of that land is good: there is bdellium and the onyx stone. And the name of the second river is Gihon: the same is it that compasseth the whole land of Ethiopia. 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.”

15:19 The Kenites, and the Kenizzites, and the Kadmonites,

15:20 And the Hittites, and the Perizzites, and the Rephaims,

15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

Chapter 16

16:1-16 Abraham and Hagar (Abraham’s Temptation) - It is interesting to note that God did not speak to Abraham when he went into Hagar, Sarah’s handmaid. Although God had spoken to Him on a number of occasions, He did not speak to him during this particular time in his life. I believe the reason why God often remains silent is to allow us to exercise our free will in order to see if we love Him or not and to see whether we will obey Him willingly, rather than doing it out of compulsion.

Sometimes the devil will use something or someone close to our heart to tempt us to sin. Sarah was the closest thing to Abraham's heart. No one else could have persuaded him to compromise God's Word to him like Sarah when she offered her handmaid Hagar to him. She used the cultural tradition of giving her handmaid to Abraham in an effort to reason with him.

16:1-16 **Abraham and Hagar (Ancient Customs)** - The story of Abraham taking Hagar, his handmaid, as his wife was a reflection of the customs of his day. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. Howard Vos believes it is very likely that Abraham yielded to his wife's request based upon laws 145 and 146 of this Code.¹⁵²

16:1 **Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.**

16:1 **Word Study on "Hagar"** – Gesenius says the Hebrew name "hagar" (הַגָּר) (1904) means, "flight." Strong says it is of uncertain origin. It is first used in Genesis 16:1 and will be used 12 times in the Old Testament, being translated "Hagar 12."

16:1 **Comments** - We can assume that Abram and Sarai obtained Hagar while in Egypt.

16:2 **And Sarai said unto Abram, Behold now, the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai.**

16:2 **Comments** - The promise to Abraham that he would be the father of a nation through Sarah his wife was not yet fully revealed to him. This aspect of God's promise would not be revealed until Genesis 17:15-21. Abraham was eighty-six (86) when Ishmael was born, and ninety-nine (99) when God told him that Sarah would give birth to a son, which is thirteen years later.

16:3 **And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.**

16:3 **Comments** - Genesis 16:3 tells us that Hagar became Abraham's wife, and not his concubine. This is probably because according to laws 145 and 146 of *The Code of Hammurabi* the handmaid would now rank equally with her mistress.

16:4 **And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes.**

16:4 **Comments** - Hagar despised Sarai when she found out that she was pregnant. It has been my experience working in the mission field in Africa that an uneducated servant can have a childlike mentality, which causes them to think and behave in childish ways.

¹⁵²Howard, F. Vos, *Nelson's New Illustrated Bible Manners & Customs: How the People of the Bible Really Lived* (Nashville, Tenn.: T. Nelson Publishers, 1999), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), 40. This section of *The Code of Hammurabi* reads, "If a man takes a [wife] and she does not present him with children and he sets his face to take a concubine, that man may take a concubine and bring her into his house....If a man takes a [wife] and she gives to her husband a maidservant and she bears children, and afterward that maidservant would take rank with her mistress; because she has borne children her mistress may not sell her for money, but she may reduce her to bondage and count her among the female slaves." (*The Code of Hammurabi* 145-146)

16:4 *Comments* - In the Hebrew culture, as well as among the ancients, barrenness was a dishonor, while fertility was considered a blessing from God.¹⁵³

16:5 And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

16:6 But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

16:6 *Comments* - The inability of Abram to sell Hagar the handmaid was probably a reflection of the customs of his day. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that this decision was based upon law 119 of this Code, which says, "If any one fail to meet a claim for debt, and he sell the maid servant who has borne him children for money, the money which the merchant has paid shall be repaid to him by the owner of the slave and she shall be freed." It seems that Abraham allowed Sarah to lower Hagar's status back to slavery; for she began to treat her like a slave.

16:7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

16:7 *Comments* - In other words, Hagar was making her way back to Egypt, and had stopped by a spring in order to find rest. The *ISBE* tells us that Shur was "the name of a desert east of the Gulf of Suez."¹⁵⁴ We find in Scripture that this name is associated with Egypt because of its close proximity (Gen 25:18, Ex 15:22, 1 Sam 15:7; 27:8).

Genesis 25:18, "And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren."

Exodus 15:22, "So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water."

1 Samuel 15:7, "And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt."

1 Samuel 27:8, "And David and his men went up, and invaded the Geshurites, and the Gezrites, and the Amalekites: for those nations were of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt."

16:8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

16:9 And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.

16:10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude.

¹⁵³J. W. Meiklejohn, "Barrenness," in *New Bible Dictionary, second edition* (Wheaton, Illinois: Tyndale House Publishing, c1962, 1982), 125.

¹⁵⁴C. R. Conder, "Shur," in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

16:10 *Comments* - We have the record of the genealogy of Ishmael in Genesis 25:12-18, which tells us that he had twelve sons, just as Jacob had twelve. These twelve gave birth to twelve nations. So, God multiplied Ismael in the same way that he multiplied Israel.

16:9-10 *Comments* - The angel of the Lord told Hagar to return to her position of slavery under the hand of Abraham and Sarah, and he would greatly bless her. Sometimes, we make hasty decisions that hinder God's blessings from operating in our lives, because we want an easier lifestyle.

16:11 **And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.**

16:11 *Word Study on "Ishmael"* – Gesenius says the Hebrew word "Ishmael" (יִשְׁמָעֵל) (S 3458) name means, "God hears." The *Enhanced Strong* says this word is found 48 times in the Old Testament, being translated in the *KJV* as "Ishmael 48."

16:12 **And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.**

16:12 "And he will be a wild man" – *Word Study on "a wild man"* – *Strong* says the Hebrew word "pere" (פֶּרִי) (S 6501) means, "the onager, wild ass." The *Enhanced Strong* says it is used 10 times in the Old Testament, being translated "wild ass 9, wild 1." Ishmael and his descendents will eventually dwell in a wilderness called by a similar Hebrew word called "Paran" (פָּרָן) (S 6290) (see Gen 21:21).

Genesis 21:21, "And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt."

Comments - The *NIV* brings out the meaning of a wild ass and reads, "He will be a wild donkey of a man; his hand will be against everyone and everyone's hand against him, and he will live in hostility toward all his brothers." As a result, just as the wild ass that roams this region of the Middle East, so do the Arabs roam about nomadically these centuries.

16:12 "his hand will be against every man, and every man's hand against him"- *Comments* - Grant Jeffrey explains how this perpetual hatred is handed down from generation to generation to the present day, "In the Middle East, tradition requires that revenge for some ancient crime by an enemy tribe must be pursued by the descendants of the aggrieved tribe even if decades or centuries have passed." The alleged crime that Israel committed against Ismael is in receiving Abraham's blessing, while Ismael was sent into exile.¹⁵⁵

16:12 "and he shall dwell in the presence of all his brethren" - *Comments* - Grant Jeffrey makes the point that the Arabs never set up a nation of their own nor established a central city as their capital. As a result, they continue to roam about nomadically these centuries, but never migrate as do other tribes which have no fixed region to call home. Jeffrey refers to Galatians 4:29 as a testimony to the fulfillment of the biblical prophecy describing the behaviour of the descendents against all those in the Middle East region, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."

16:13 **And she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?**

16:14 **Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.**

¹⁵⁵Grant R. Jeffrey, *The Next World War* (Colorado Springs, Colorado: Waterbrook Press, 2006), 10.

16:14 *Word Study on “Beerlahairoi”* – Gesenius says the Hebrew name “Beerlahairoi” “beer la-Chay Ro’iy be-ayr” (בְּאֵר לַחַי רֹאִי) (S 883) means, “well of the life of vision.” Strong says the name means, “well of a Living One my seer.” Strong tells us that the name of this well is derived from three Hebrew words, (בְּאֵר) (S 875) which means, “well, pit,” (חַי) (S 2416), which means, “life, living, alive,” and (רֹאִי) (S 7203), which means, “vision.”

16:15 **And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.**

16:16 **And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.**

Chapter 17

17:1-27 **The Covenant of Circumcision** – In Genesis 17:1-27 we have the account of Abraham’s covenant of circumcision with the Lord. The word “covenant” is used thirteen times in this chapter, more often than in any other chapter of the Holy Bible.

17:1 **And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect.**

17:1 **“And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him”** – *Comments* - Abraham was eighty-six years old when he took Hagar as his wife. After Abraham went it to Hagar and bore a son (Gen 16:4, 16), there is no record of God speaking to him for another thirteen years. Genesis 17:1 tells us he was ninety years old when God spoke to him again.

17:1 **“I am the Almighty God”** – *Word Study on “Almighty God”* - The name “Almighty God” in the Hebrew is (אֱלֹהֵי שַׁדַּי), or “El Shaddai.” Strong says the Hebrew word “El” (אֱלֹ) (S 410), means “strength,” and as an adjective it means, “mighty.” When used as a noun, it is translated “God.” Strong says this Hebrew word is an abbreviated form of the word (אֱלֹהִים) (S 352) or (אֱלֹהֵי) (S 193), meaning “strength.” Strong says the Hebrew word “Shaddai” (שַׁדַּי) (S 7706) is derived from “shadad” (שָׁדַד) (S 7703), which means, “to be burly, or powerful,” and implies the meaning, “to ravage.”

H. C. Leupold says, “It would appear that this name Shadday comes from the root ‘shadad,’ which may mean, ‘deal violently,’ but would in reference to God signify ‘to display power.’¹⁵⁶ Adam Clarke says “El shaddai” means, “I am God all-sufficient,” coming from “shadah, to shed, to pour out.” Clark gives the illustration that it is God who pours out blessings, who gives them richly, abundantly, continually.¹⁵⁷

This is the first use of El Shaddai in the Bible, where God reveals his Holy and Divine Nature through His name to Abraham (Ex 6:3). At this time, a covenant is made and God renames Abraham.

Exodus 6:3, “And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.”

¹⁵⁶H. C. Leupold, *Exposition of Genesis*, 2 vols. (Grand Rapids, MI: Baker, c1942, 1970), in *OnLine Bible*, v. 2.0 [CD-ROM] (Nederland: Online Bible Foundation, 1992-2005), comment on Genesis 17:1.

¹⁵⁷Adam Clarke, *Genesis*, in *Adam Clarke's Commentary, Electronic Database* (Seattle, WA: Hendrickson Publishers Inc., 1996), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), notes on Genesis 17:1.

Comment - When God last appeared to Abraham in Genesis 15, He revealed Himself as a Shield and exceeding great Reward. Abraham had come to know God as his shield of protection and the One who had rewarded him with great wealth. God was now going to teach Abraham to know Him as a God with whom nothing is impossible.

In Genesis 12 God had promised to make of Abraham a great nation. Therefore, Abraham made Eliezer of Damascus his heir. In Genesis 15, God told Abraham that this heir would be a son from his own bowels. Abraham then chose to conceive a child through Hagar, his handmaid. Here, in this passage, God is about to tell Abraham that his heir would be a son through Sarah, his wife. Only an Almighty God could make the barren conceive. Abraham was about to know his God in a greater way than ever before.

17:1 **“walk before me, and be thou perfect” – Word Study on “walk before me”** - The Hebrew word “walk” (הלך) (S 1980) in the Hithpael construction literally means, “Make yourself walk,” (reflexive) or “walk constantly.” The phrase “before me” (לפני) (S 6440) literally means, “to my face,” or “in my presence.” *Gesenius* says that the Hebrew phrase “My person” equals “I” (see [אני], definition 2); hence the English translation “walk constantly before Me.”

17:2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

17:2 **Word Study on “I will make”** - *Gesenius* says the Hebrew verb “I will make” (עָשֶׂה) (S 5414) means, “to give, to set, to make.” The *Enhanced Strong* tells us it is found 2008 times in the Old Testament, so it is one of those commonly used verbs that carry a wide range of meanings, depending upon context. In Genesis 17:2 it carries the cohortative construction in the Hebrew text, which expresses emphasis. In other words, we may paraphrase this verse to read, “I will make my covenant a certainty, a sure thing.” The *NASB* reads, “I will establish,” and the *NIV* reads, “I will confirm.”

17:2 **Comments** - Note a statement regarding the certainly of our divine calling in 2 Peter 1:10, “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.”

17:3 And Abram fell on his face: and God talked with him, saying,

17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

17:4 **Comments** - We know that Abraham would naturally become the father of the nation of Israel. We know that through Ishmael he became the father of the Arab nations. But how is this one man considered the father of many nations? Paul explains this is the fourth chapter of his epistle to the Romans. His faith in this promise from God, demonstrated by his act of circumcising his household, made him the father of all others who were to believe upon God’s promises (Rom 4:11). Thus, out of all nations on earth men and women who believe in the hope of the Gospel of Jesus Christ are reckoned as his children.

Romans 4:11, “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:”

17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

17:5 **“Neither shall thy name any more be called Abram, but thy name shall be Abraham” – Word Study on “Abram”** – The Hebrew name “Abram” (אַבְרָם) (S 87) means, “the father of

elevation” (*Gesenius*), or “exalted father” (*Strong*). *Strong* says this Hebrew word is considered a contracted form of “Abiram” (אַבִּירָם) (S 48), which is derived from “ab” (אב) (S 1), which means, father, grandfather, prince, head or founder of a household,” and the primitive root “ruwm” (רוּם) (S 7311), which means, “to rise up, to be exalted.”

Word Study on “Abraham” – *Strong* says the Hebrew name “Abraham” (אַבְרָהָם) (S 85) means, “father of a multitude,” which is derived from “ab” (אב) (S 1) and an unused root.

Comments - The Lord changed Abram’s name, which means, “exalted father,” to Abraham, which means, “father of a multitude.”

17:5 **“for a father of many nations have I made thee”** - **Comments** - Paul quotes the phrase “a father of many nations have I made thee” in Romans 4:17-18.

Romans 4:17-18, “(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.”

Paul explains that this verse declares Abraham to be a father both to the Jews and to the Gentiles, that is, to all who follow in the faith of Abraham (Rom 4:16).

Romans 4:16, “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,”

Paul explains that this promise was made to Abraham while he was yet uncircumcised. In this passage in Genesis, the covenant of circumcision was immediately instituted after this promise, that is, in verses 10-14 of this passage.

17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

17:7 **Word Study on “I will establish”** – *Strong* says the Hebrew word “establish” (קָוַם) (S 6965) literally means, “to rise,” and carries a wide variety of meanings, such as “abide, accomplish, continue, establish, etc.”

17:7 **Word Study on “and to thy seed”** - The Hebrew phrase (וְעַד לְךָ) used here is a conjunction (ו = and), a preposition (ל = to) and a pronoun (ך = thy) attached to the singular noun (זָרַע) (S 2233) “seed” (*Strong*).

17:7 **Comments** - The phrase “and to thy seed” is quoted in Galatians 3:16 in order to explain that it is a reference to the Lord Jesus Christ Himself.

Galatians 3:16, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

It is also true that other New Testament passages describe the children of the promise as “seed” in a collective sense of this singular usage. See:

Romans 9:7-8, “Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.”

17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

17:8 “for an everlasting possession” – *Comments* - This everlasting possession is not just referring to the present earth, which is going to pass away, nor about a kingdom of mortal men. This phrase includes the New Jerusalem and the new heavens and earth spoken about in Hebrews 11:10 and Revelations 21.

Hebrews 11:10, “For he (Abraham) looked for a city which hath foundations, whose builder and maker is God.”

Revelation 21:1, “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.”

17:8 *Old Testament Quotes in the New Testament* - Note a New Testament reference to Genesis 17:8:

Acts 7:5, “And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.”

17:9-14 **The Seal of Circumcision** - The seal of God’s covenant with Abraham was circumcision, which symbolizes a severing from the flesh in order to serve God from the heart. Thus, it serves as a constant reminder of a life of faith. Today, our seal is the Holy Spirit. Our sign is internal, but Abraham’s sign was external because the Holy Spirit was not yet given.

Ephesians 1:13, “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,”

It is interesting to note that Abraham and Sarah did not have a son until the time of Abraham’s circumcision. God called him into the land of Canaan at the age of seventy-five. At that time God promised to make him a nation that would possess this land. But it was not until Abraham was circumcised at the age of ninety-nine that his wife conceived, which was twenty-four years later. For the Scriptures tell us that shortly after his circumcision Sarah conceived.

So, we must ask the question, “What is the relationship between circumcision and conception?” But more particular, “What is the relationship between circumcision and giving birth to a son rather than a daughter?” For we know that in order to produce a nation a man must have a son. We read later how Isaac born two sons, and how Jacob bore twelve sons.

After my wife bore us two daughters, we inquired from others about a technique that insures a son. Although there are many ideas out there, we found one that made physiological sense. We were told to come together after ovulation, and not before, after the egg had been released on the fourteenth day of the menstrual cycle. This means that we were to come together after the fourteenth day and not before this day. The reasoning is rather simple. The male sperm are said to be stronger than the female sperm and are able to swim faster towards the egg. Thus, the male sperm arrive at the egg first. However, these male sperm have a

much shorter lifespan than the female sperm simply because they have used up their energy resources faster. If a couple come together before ovulation, the male sperm have usually died by the time the egg reaches the fallopian tubes and the female sperm are the ones to fertilize the egg. But when the egg is waiting in the tubes, the male sperm reach it first and a male child is conceived.

So, here is my theory about circumcision. When a man is uncircumcised he is able to place his sperm further into the woman, which gives the sperm a shorter distance to the egg. This gives a greater chance for the female sperm to reach the egg first. But after circumcision the sperm are deposited at a shorter distance in the woman and they are required to travel further to reach the egg. This serves as an advantage for the male sperm. Thus, after circumcision, there is a greater chance of having a male child, especially if a couple comes together after ovulation. When my wife and I, who am circumcised, tried this technique, it worked. God blessed us with my firstborn son.

17:9 And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

17:10 This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

17:11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

17:11 “And ye shall circumcise the flesh of your foreskin” - *Word Study on “foreskin”* – Strong says the Hebrew word “foreskin” “orlah” (עֲרֻלָּה) or (הַעֲרֻלֹת) (S 6190) means, “the prepuce, or foreskin, uncircumcised.” The *Enhanced Strong* says it is used 16 times in the Old Testament, being translated “foreskin 13, uncircumcised 3.”

17:11 “and it shall be a token of the covenant betwixt me and you” – *Comments* - Benny Hinn teaches that there are three aspects to biblical covenants: a promise, a condition, and a token. In addition, each covenant was instituted with the shedding of blood, which ratified, or sealed the covenant.¹⁵⁸ The token of the Abrahamic covenant was circumcision, while the token of the Noahic covenant was the rainbow (Gen 9:12-17).

Genesis 9:12-13, “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: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.”

17:12 And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

17:12 “And he that is eight days old shall be circumcised among you” - *Comments* - Why did God choose the eighth day? Scientists have discovered in the twentieth century a newborn’s blood does not clot well until the eighth day. However, when parents wait longer, then the pain is more intense in the child.¹⁵⁹ Bert Thompson explains that vitamin K and prothrombin serve to cause clotting of the blood. Vitamin K is first produced in the body during the fifth to the seventh day after birth. It is on the eighth day that the highest levels of vitamin K and

¹⁵⁸Benny Hinn, “Fire Conference,” 5-6 June 2009, Miracle Center Cathedral, Kampala, Uganda.

¹⁵⁹Earl D. Radmacher, Ronald B. Allen, and H. Wayne House, eds., *Nelson’s New Illustrated Bible Commentary* (Nashville, Thomas Nelson Publishers, 1999), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), comments on Leviticus 12:3.

prothrombin are found in the body during the life of a person. Therefore, the eighth day is the ideal day to perform circumcision since the blood clots the quickest of any day of a person's life.¹⁶⁰

Illustration - I had my son circumcised on the eighth day, and he suffered very little pain and discomfort. The only time when he cried was coming out of surgery. After nursing him in response to this cry, he never showed any visible signs of discomfort or pain again.

17:13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

17:14 And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

17:15 *Word Study on "Sarai"* – Gesenius says the Hebrew name "Saria" (שָׂרַי) (S 8297) means, "my princess?" or "nobility." BDB says that this name means, "princess." Strong says that it is derived from the word (שָׂרָר) (S 8269), which means, "prince, ruler, leader, chief, chieftain, official, captain."

17:15 *Word Study on "Sarah"* – Strong says the Hebrew name "Sarah" (שָׂרָה) (S 8283) means, "a noble woman," or "a princess, lady, queen," and is derived from the same root as the name "Sarai."

17:15 *Comments* - Calvin, Gill and others explains that the Hebrew letter "yod" found at the end of the name Sarai indicates a possessive noun, and is translated "my princess". With her name being changed from Sarai to Sarah, the possessive is dropped so the name means "princess". This implies that she becomes a princess for every people.

17:16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her.

17:17 Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

17:18 And Abraham said unto God, O that Ishmael might live before thee!

17:18 *Comments* - Note that Sarah also laughs at this news (Gen 18:12-13).

Genesis 18:12-13, "Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?"

17:19 And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

17:20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

¹⁶⁰Bert Thompson, *Biblical Accuracy and Circumcision on the 8th Day* [on-line]; accessed 19 June 2009; available from <http://www.apologeticspress.org/articles/2204>; Internet.

17:21 But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year.

17:21 “which Sarah shall bear unto thee at this set time in the next year” – *Comments* - God had a set time to both announce to Abraham that he would have a son and God had a set time to give them a son. These two set times were twenty-five years apart. God chose a time when their bodies were past the age to have children. So faith must truly be involved.

17:22 And he left off talking with him, and God went up from Abraham.

17:23 And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the selfsame day, as God had said unto him.

17:24 And Abraham was ninety years old and nine, when he was circumcised in the flesh of his foreskin.

17:24 *Comments* - Abraham was circumcised at the age of ninety-nine years old.

17:25 And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin.

17:26 In the selfsame day was Abraham circumcised, and Ishmael his son.

17:27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

Chapter 18

18:1-33 **The Heavenly Strangers Who Visited Abraham (God's Revelation of Himself to Abraham)** – Genesis 18:1-33 gives the account of the heavenly strangers who visited Abraham and told him about God's plan to destroy Sodom and Gomorrah. Since Abraham himself was a stranger in the land of Canaan, God also revealed Himself to Abraham as a stranger in this new land so that Abraham would better understand his office and calling to dwell in the land. This divine visitation by strangers helped him understand God's divine provision for him as he dwelt in the land of Canaan out of obedience as Abraham feed them and meet their physical needs. God later revealed Himself unto Moses as “the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob” (Ex 3:6). This revelation allowed Moses to understand that his office and ministry was to bring God's people, the descendents of Abraham, out of Egyptian bondage. Moses' name, which means, “drawn out”, indicates his ministry and anointing of bringing the Hebrew people out from bondage. However, unto Joshua the Lord revealed Himself as the “Captain of the Host of the Lord” (Josh 5:14). This name indicated that Joshua was to walk under this anointing as a warrior and lead God's people into battle.

Exodus 3:6, “Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.”

Joshua 5:14, “And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?”

18:1-33 **The Heavenly Strangers Who Visited Abraham (The Intercessory Prayer of Abraham)** – Abraham responded to the revelation of divine destruction of Sodom and Gomorrah by interceding for these cities. God did not have to pass through Abraham on his way to Sodom and Gomorrah, but He will always look for an intercessor (note Ez 22:30-31).

Ezekiel 22:30, “And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.”

18:1 **And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;**

18:1 **“And the LORD appeared unto him in the plains of Mamre”** – *Comments* - The plains of Mamre are located in Hebron (Gen 13:18; 23:19).

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

Genesis 23:19, “And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.”

18:1 **“and he sat in the tent door in the heat of the day”** – *Comments* - The ancient people did not have clocks, as we know them today. They did, however, invent the sundial, as in the time of King Hezekiah (Is 38:8). Therefore, Abraham identified the time of day of this event as the “heat of the day”. As was explained to me in Africa, many people in undeveloped parts of the world are event conscience, rather than time conscience. Thus, Abraham times the event of the appearing of the angels with an event that takes place each day, which is when the temperature reaches its maximum heat

18:2 **And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground,**

18:3 **And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant:**

18:3 *Comments* - Abraham addresses the Lord as “Adoni” (אֲדֹנָי) (S 113) in 18:3, and Sarai uses this word in 18:12. He is called “YHWH” (יְהוָה) (S 3058) in 18:13, 14. The *KJV* translates these two Hebrew words as “Lord.”

18:4 **Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree:**

18:5 **And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said.**

18:6 **And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth.**

18:7 **And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it.**

18:8 **And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat.**

18:9 And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent.

18:10 And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

18:10 **“And he said, I will certainly return unto thee according to the time of life” –**
Comments - The “time of life” very likely refers to the time of ovulation, or the time of conception, when the wife ovulates and they come together. It could refer to the time when the sperm and egg come together; for it is at conception that life begins. The Lord did visit Sarah as He had promised (Gen 21:1). We have no record of what took place at this visitation. We can only compare it to the visitation of the Holy Spirit at the time of Mary’s conception (Matt 1:18-20).

Genesis 21:1, “And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.”

Matthew 1:18-20, “Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.”

Note the New Testament reference to Sarah’s conception:

Romans 9:8-9, “That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son.”

18:11 Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

18:11 *Comments* - Sarah was not only past the age of bearing children. She had also been barren her entire life.

18:12 Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

18:13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

18:14 *Comments* - There was a divinely appointed time in the life of Abraham and Sarah for Isaac’s birth. Although this couple had been trying to have a child for decades, God held back this answer to their prayer until an appointed time. One obvious reason for such a delay is so that they would understand that this miracle was done by the Lord, requiring an act of total faith and trust in Almighty God in order for righteousness to be imputed unto them (Rom 4:16-22). Another more subtle reason is that perhaps God delayed this miracle because He knew that this couple was not ready to raise their son in integrity. God had called Abraham out from a culture of deceit and cleverness. This mindset of cleverness took years for Abraham and Sarah to overcome, although they knew the Lord. As he learned to

trust the Lord and walk with integrity before God and with his neighbours, Abraham became a man of genuine integrity, different from any other man on earth. God was calling out a people of righteousness, or integrity, and it must be a people could raise their children to fear the Lord in this same manner as well. For the nation of Israel to become a nation of righteousness, their forefathers must be transformed into men of integrity. Therefore, God waited until Abraham and Sarah were spiritually mature before giving them this precious gift of a son.

18:14 *Old Testament Quotes in the New Testament* - Note the New Testament reference to Genesis 18:14:

Romans 9:8-9, "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sara shall have a son."

18:15 Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.

18:16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

18:17 And the LORD said, Shall I hide from Abraham that thing which I do;

18:18 Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

18:18 *Old Testament Quotes in the New Testament* - Note a New Testament reference to Genesis 18:18.

Galatians 3:8, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

18:19 For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

18:20 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

18:21 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

18:22 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

18:22 *Scripture References* – Abraham also stood before the Lord in Genesis 19:27, "And Abraham gat up early in the morning to the place where he stood before the LORD:"

18:23 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

18:24 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

18:25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

18:26 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

18:27 And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes:

18:28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

18:29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

18:30 And he said unto him, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

18:31 And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

18:32 And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

18:32 *Comments* - The reason Abraham made the decision to go into battle against the large army from the East in Genesis 14:13-16 is because of one man, his nephew Lot. Because of this one man the Lord brought a great deliverance for the kings of Sodom and Gomorrah. When we compare this deliverance to Abraham's pray of intercession for these same wicked cities, we find that Abraham asked God for their preservation if ten righteous men could be found. We have to wonder if Abraham could have asked for one righteous man for their deliverance from judgment.

18:33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Chapter 19

19:1-38 **The Destruction of Sodom and Gomorrah** – Genesis 19:1-38 gives us the famous story of the destruction of Sodom and Gomorrah. We see in the story of Sodom and Gomorrah how careful Abraham and Lot were in their lives to entertain strangers. The Scriptures tell us to be careful to entertain strangers, because they may be angels (Heb 13:2).

Hebrews 13:2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

I find it amazing in the story of the destruction of Sodom and Gomorrah how Abraham would find it within himself to intercede for such a wicked people. If we read about these cities in *The Book of Jasher* (44), we find out that they abused and even killed strangers who visited their cities. They were cruel and perverted to the poor and strangers and among themselves. In contrast, Abraham is perhaps our greatest example in the Scriptures of how God wants us to take care of the stranger and the poor. Yet somehow, Abraham found

enough compassion to pray for them. Perhaps he was able to do this because he understood the eternal aspects of a man's soul.

19:1-38 **The Destruction of Sodom and Gomorrah (Homosexuality)** – We read in Romans 1:18-32 about the three-fold progression of man's depravity. Mankind start out in idolatry, he moves into fornication and finally into homosexuality. Thus, there was no more remedy for the people of Sodom and Gomorrah. They had become utterly depraved and the only remedy left was their destruction.

19:1-38 **The Destruction of Sodom and Gomorrah (Lot)** – Since the time that Lot parted from Abraham, he does not seem to walk in the blessings of Abraham. He is taken captive by the kings of the East and rescued by Abraham (Gen 14:1-24). He now lives in the midst of a wicked city, gives his daughters in marriage to the men of that city (Gen 19:14), and his soul is grieved day by day (2 Pet 2:7-9). He eventually lives in a cave and impregnates his two daughters. The point is that a man is blessed while dwelling in the household of a man of faith like Abraham. In like manner, when a young minister leaves the covering of his spiritual father prematurely, and is now out of God's will, the anointing will cease and this young minister will become like any other man.

19:1 **And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;**

19:1 **“And there came two angels to Sodom at even” - Comments** - Genesis 19:1 mentions that two angels visit the city of Sodom. In Genesis 18:2 there were three individuals mentioned, with one was the Lord. God cannot dwell in the midst of sin, so that is perhaps He sent the angels to the wicked city.

19:1 **“and Lot sat in the gate of Sodom” – Comments** - The fact that Lot sat in the gate is an indication that Lot was a man of influence in the city of Sodom, for it was here that judgment was made by the city elders (2 Sam 19:8, 1 Kings 22:10, Prov 31:23, Dan 2:49). It is very possible that they respected him after his uncle Abraham delivered them from the hands of kings of the East.

2 Samuel 19:8, “Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king: for Israel had fled every man to his tent.”

1 Kings 22:10, “And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them.”

Proverbs 31:23, “Her husband is known in the gates, when he sitteth among the elders of the land.”

Daniel 2:49, “Then Daniel requested of the king, and he set Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon: but Daniel sat in the gate of the king.”

19:1 **“and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground” - Comments** - The Mosaic Law later requires the Jews to treat the stranger with love (Deut 10:18-19).

Deuteronomy 10:18-19, “He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt.”

19:2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

19:3 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

19:3 *Comments* - The unleavened bread indicates that the meal was prepared in haste, with no time to work the yeast into the bread.

19:4 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

19:4 **“But before they lay down”** - *Comments* - Sinners are children of darkness, thus the people led an active nightlife, as homosexuals still do today.

19:4 **“the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter”** - *Comments* - God will judge all homosexuality.

Leviticus 20:13, “If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.”

Ezekiel 16:49-50, “Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.”

Jude 1:7, “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.”

A similar story is found in Judges 19:22.

Judges 19:22, “Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.”

19:5 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

19:6 And Lot went out at the door unto them, and shut the door after him,

19:7 And said, I pray you, brethren, do not so wickedly.

19:8 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

19:9 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

19:9 *Comments* - The world accuses Christians of judging them, but God's Word is doing the judging. This is how the world reacts when they are reprovved by God's Word.

19:10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

19:11 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

19:12 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

19:13 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

19:14 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

19:14 *Comments* - In the phrase "sons in law," Genesis 19:14 may imply that Lot had several other married daughters beside his virgin daughters. However, it is also possible that they were married to the two daughters he brought with him out of the city and by whom he eventually fathered two sons.

19:15 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

19:16 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

19:17 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

19:18-22 **God Sparesd Zoar** - In Genesis 19:18-22 we see how the city of Zoar was spared from God's wrath in order to give Lot a place to dwell. But why would God allow one of the five cities of this region to escape the judgment of God? We know that Lot requested the deliverance of Zoar so that he could dwell there. But perhaps there was more to the history of this city than we have read.

If we refer to *The Book of Jasher*, which is referred to in Joshua 10:13 and 2 Samuel 1:18, we find additional information. We read in this ancient book that the cities of Sodom, Gomorrah, Admah and Zeboyim were founded by children of Ham while Zoar was founded by a descendent of Ashur. Thus, the people of Zoar were not related to those of the other four cities of this area.

"And four men from the family of Ham went to the land of the plain; these are the names of the four men, Sodom, Gomorrah, Admah and Zeboyim. And these men built themselves four cities in the land of the plain, and they called the names of their cities after their own names." (*The Book of Jasher* 10.25-26)

"And in the second year after the tower a man from the house of Ashur, whose name was Bela, went from the land of Ninevah to sojourn with his household wherever he could find a place; and they came until opposite the cities of the plain

against Sodom, and they dwelt there. And the man rose up and built there a small city, and called its name Bela, after his name; that is the land of Zoar unto this day.”
(*The Book of Jasher* 10.35-36)

In *The Book of Jasher* we read that the judges of the four cities of Sodom, Gomorrah, Admah and Zeboyim, legalized homosexual activities by having beds placed in the streets of the cities. The fifth city named Zoar had no judge and therefore did not participate in this wicked sin that condemned the other cities. These judicial decrees brought these four cities under the judgment of God. Perry Stone suggests that this may have contributed to the deliverance of Zoar since it did not participate in this wicked decree.

“And the cities of Sodom had four judges to four cities, and these were their names, Serak in the city of Sodom, Sharkad in Gomorrah, Zabnac in Admah, and Menon in Zeboyim. And Eliezer Abraham's servant applied to them different names, and he converted Serak to Shakra, Sharkad to Shakrura, Zebnac to Kezobim, and Menon to Matzlodin. And by desire of their four judges the people of Sodom and Gomorrah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of their beds, and by force made him to lie in them.” (*The Book of Jasher* 19.1-3)

19:18 And Lot said unto them, Oh, not so, my Lord:

19:19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

19:20 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

19:21 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

19:22 Haste thee, escape thither; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

19:22 *Word Study on “Zoar”* – Gesenius says the Hebrew name “Zoar” (צֹרַר) (S 6820) means, “smallness.” Strong says it means “little.” PTW says it means, “small.”

19:23 The sun was risen upon the earth when Lot entered into Zoar.

19:24 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

19:24 *Comments* - The destruction of Sodom and Gomorrah is likened to the second coming of Jesus in Luke 17:28-33.

19:25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

19:25 *Comments* - Genesis 19:25 provides an illustration of Psalms 107:33-34.

Psalms 107:33-34, “He turneth rivers into a wilderness, and the watersprings into dry ground; A fruitful land into barrenness, for the wickedness of them that dwell therein.”

19:26 But his wife looked back from behind him, and she became a pillar of salt.

19:26 *Comments - Lot's Wife Looking Back* - Why would Lot's wife look back. We have one suggestion from *The Book of Jasher*, which says that she looked back longing for the children that she had left behind.

“And he overthrew these cities, all the plain and all the inhabitants of the cities, and that which grew upon the ground; and Ado the wife of Lot looked back to see the destruction of the cities, for her compassion was moved on account of her daughters who remained in Sodom, for they did not go with her.” (*The Book of Jasher* 19:52)

In the New Testament references to this passage of Scripture, Lot's wife's turning back is compared to a person seeking to save his life (Lk 9:62; 17:32, Jn 12:25):

Luke 9:62, “And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.”

Luke 17:32, “Remember Lot's wife. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.”

John 12:25, “He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.”

We see Jeremiah prophesying about how the Egyptian army will flee from the Babylonians. He notes that they will flee with such fear that they will not consider “looking back,” which means that will not even consider returning to take part in the battle.

Jeremiah 46:5, “Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the LORD.”

Thus, we can better understand that Lot's wife looked back because she had considered returning. This may have been because she had to leave behind some of her beloved children and perhaps grandchildren in the city.

19:26 *Comments - Lot's Wife Turned to Salt* - Why was Lot's wife turned into a pillar of salt? There are several suggestions by evaluating the figurative meaning of salt in the Scriptures.

(1) *The Righteous are the Salt of the Earth* - Perhaps the answer is found in Matthew 5:13, which states that the child of God is the salt of the earth. Lot and his wife had served as the salt of that wicked city. Thus, Lot's wife served as an example of how the righteous are the salt of the earth.

Matthew 5:13, “Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

(2) *Salt Symbolizes Cleansing, or Judgment* - More likely, the answer is found in Mark 9:49, which states that a person will be “salted with fire.” Salt represents fire, and fire represents judgment (Deut 29:23, Judg 9:45, Jer 17:6, Ez 47:11).

Mark 9:49, “For every one shall be salted with fire, and every sacrifice shall be salted with salt.”

Deuteronomy 29:23, “And that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger, and in his wrath:”

Judges 9:45, “And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.”

Jeremiah 17:6, “For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.”

Ezekiel 47:11, “But the miry places thereof and the marishes thereof shall not be healed; they shall be given to salt.”

19:27 And Abraham gat up early in the morning to the place where he stood before the LORD:

19:27 *Comments* - Genesis 18:22 could be a reference to the same place where Abraham often stood before the Lord in prayer.

Genesis 18:22, “And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.”

19:28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

19:29 And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

19:29 *Comments* - Genesis 19:29 shows us an example of intercession, where God remembered Lot because of the prayers of Abraham.

19:29 *Comments* - In Rick Joyner's book *The Call* the author meets Lot in a heavenly vision. Lot then explains that many perished in Sodom and Gomorrah because of Lot's silence. Lot goes on to explain that he thought that he would be able to just live a godly life in front of these people, thus being enough of a warning of God's judgment. It is the power of the spoken word that the Holy Spirit uses to convict man of sin. It is not enough just to live different in the midst of an ungodly world.¹⁶¹

In contrast to Lot, Jonah did lift up his voice and witness to the people of Nineveh. They repented at the preaching of Jonah and God spared their city.

Did not our Lord Jesus Christ say that He would have spared Sodom and Gomorrah if they had heard the preaching of the judgment of God?

Matthew 11:23-24, “And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.”

¹⁶¹Rick Joyner, *The Call* (Charlotte, North Carolina: Morning Star Publications, 1999), 42-3.

19:30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

19:31 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

19:31 *Comments* - According to this story in *The Book of Jasher* the two daughters of Lot thought that the entire world has been destroyed. They believed that no more humans remained alive. Therefore, they did what they felt was the right thing to do, which was to become pregnant by their father.

“And Lot and his two daughters remained in the cave, and they made their father drink wine, and they lay with him, for they said there was no man upon earth that could raise up seed from them, for they thought that the whole earth was destroyed.”
(*The Book of Jasher* 19.57)

19:32 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

19:33 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

19:34 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.

19:35 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

19:36 Thus were both the daughters of Lot with child by their father.

19:37 And the firstborn bare a son, and called his name Moab: the same is the father of the Moabites unto this day.

19:37 *Word Study on “Moab”* – *Strong* says the Hebrew name “Moab” (מֹאָב) (S 4124) is a compound word of the Hebrew preposition (or prefix) (מִן), meaning, “from,” and the Hebrew word (אָב) (S 1) meaning, “father,” so that the name “Moab” literally means, “from father,” or “from [her mother’s] father.” This child was fathered from his mother’s father.

Comments - Both names Moab and Ben-Ammi derive their meaning from the idea of being fathered through incest.

19:38 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.

19:38 *Word Study on “Ben-Ammi”* – *Strong* says the Hebrew name “Ben-Ammi” (בֶּן-אַמִּי) (S 1151) means, “son of my people.”

Comments - Both names Moab and Ben-Ammi derive their meaning from the idea of being fathered through incest.

Chapter 20

20:1-18 **Abraham and Abimelech** – Genesis 20:1-18 gives the account of Abraham and Abimelech. This king took his wife Sarah, and God judged him as He did Pharaoh. As a result the king returned Sarah to Abraham along with an abundance of wealth in order to make amends to Abraham and to his God.

20:1 **And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.**

20:1 **“from thence”** - *Comments* - That is, from Mamre (Gen 18:1).

Genesis 18:1, “And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day;”

20:2 **And Abraham said of Sarah his wife, She is my sister: and Abimelech king of Gerar sent, and took Sarah.**

20:2 **“She is my sister”** - *Comments* - According to Genesis 20:12, Sarai was Abram's half-sister.

Genesis 20:12, “And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.”

According to *The Book of Jasher* (9.1-4) Sarai was Abraham's niece and the “granddaughter” of Terah, Abraham's father. We also see Isaac calling Rebekah his sister when she was in fact not (Gen 26:7). So, Abraham was not necessarily telling the truth.

Genesis 26:7, “And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.”

20:3 **But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife.**

20:4 **But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation?**

20:4 *Comments* - The fact that Abimelech called God by the the Hebrew word “Adoni” (אֲדֹנָי) (S 136) implies that he did not know “YHWH” by name as Abraham knew Him. The *TWOT* says “Adoni” is used in the Scriptures in a broad sense, such as when a servant refers to his master, or servants to the Pharaoh of Egypt, and to Joseph, or Hanni to the priest Eli, Ruth to Boaz, or servants to King Saul, etc. In contrast, YHWH was a very personal name by which Abraham addressed God.

20:5 **Said he not unto me, She is my sister? and she, even she herself said, He is my brother: in the integrity of my heart and innocency of my hands have I done this.**

20:6 **And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her.**

20:7 **Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.**

20:7 **“and he shall pray for thee, and thou shalt live”** - *Comments* - Note how God asked Job to pray for his friends in a similar manner (Job 42:8).

Job 42:8, “Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.”

20:8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

20:9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom a great sin? thou hast done deeds unto me that ought not to be done.

20:10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

20:11 And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.

20:12 And yet indeed she is my sister; she is the daughter of my father, but not the daughter of my mother; and she became my wife.

20:12 *Scripture References* – Note a references verse:

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

20:13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This is thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He is my brother.

20:14 And Abimelech took sheep, and oxen, and menservants, and womenservants, and gave them unto Abraham, and restored him Sarah his wife.

20:15 And Abimelech said, Behold, my land is before thee: dwell where it pleaseth thee.

20:16 And unto Sarah he said, Behold, I have given thy brother a thousand pieces of silver: behold, he is to thee a covering of the eyes, unto all that are with thee, and with all other: thus she was reproved.

20:17 So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maidservants; and they bare children.

20:17 *Comments* - Genesis 20:17 is an example of intercession. Note a similar prayer from Job (Job 42:10):

Job 42:10, “And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.”

20:18 For the LORD had fast closed up all the wombs of the house of Abimelech, because of Sarah Abraham's wife.

20:18 *Comments* - Genesis 20:18 is a good example of God opening and closing the womb. Also, God opened Sarah's womb in Genesis 18:10.

Genesis 18:10, “And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.”

Chapter 21

21:1-21 **Hagar is Sent from Abraham and Sarah** – Genesis 21:1-21 gives the account of Abraham sending Hagar off into the wilderness with their son Ishmael. Genesis 16 and 21 contain accounts of Hagar in the wilderness.

21:1 **And the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.**

21:2 **For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him.**

21:2 *Comments* - God promised Abraham that He would return (Gen 18:10).

Genesis 18:10, “And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him.

21:3 **And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.**

21:3 *Word Study on “Isaac”* – Strong says the Hebrew name “Isaac” (יִצְחָק) (S 3327) means, “laughter.”

21:4 **And Abraham circumcised his son Isaac being eight days old, as God had commanded him.**

21:5 **And Abraham was an hundred years old, when his son Isaac was born unto him.**

21:6 **And Sarah said, God hath made me to laugh, so that all that hear will laugh with me.**

21:7 **And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have born him a son in his old age.**

21:8 **And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.**

21:9 **And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.**

21:9 *Comments* - Paul makes a reference to Ishmael mocking Isaac in Galatians 4:29.

Galatians 4:29, “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”

21:10 **Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.**

21:10 *Old Testament Quotes in the New Testament* - Paul quotes Genesis 21:10 in Galatians 4:30.

Galatians 4:30-31, “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. So then, brethren, we are not children of the bondwoman, but of the free.”

21:11 And the thing was very grievous in Abraham's sight because of his son.

21:11 We have to put ourselves into Abraham’s position of sending away his only son. This broke his heart, yet he was obeying God by his action. Abraham would face a greater test yet, when God tells him to take Isaac to Mount Moriah and sacrifice him on an altar.

21:12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called.

21:12 “for in Isaac shall thy seed be called” - *Comments* - Note references to this verse in the New Testament.

Romans 9:7, “Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.”

Hebrews 11:17-18, “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called:”

21:13 And also of the son of the bondwoman will I make a nation, because he is thy seed.

21:13 *Comments* - Ishmael became one nation, but Isaac became several nations through Jacob and Esau.

21:14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.

21:9-14 *Comments – Abraham Casts out Hagar and Ishmael* - The story of Abraham casting out Ishmael is a perfect example of Proverbs 22:10. Hagar's son was mocking, or scorning Isaac. The only way to deal with this was to cast out the scorner.

Proverbs 22:10, “Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.”

21:15 And the water was spent in the bottle, and she cast the child under one of the shrubs.

21:16 And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept.

21:17 And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is.

21:17 “And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar?” - *Comments* - It is interesting to note that God heard the prayer of the child, but not the prayer of Hagar. Note these insightful words by Frances J. Roberts regarding this passage of Scripture:

“Lo, I have sought thee, following thee upon the hills and pursuing thee through the barren wastes. Yea, I have called after thee, but thou hast not heard. Thou thoughtest in thine heart that thou wouldst find Me, and thou hast set out in thine haste to seek for Me, but thou hast looked for Me in vain. Thou hast scanned the horizon from day to day, until thine eyes fail thee from thy searching, as the traveler seeking in vain for a spring in the desert, and finding none languisheth for water and fainteth in the heat.

“Lo, as Hagar of old, thy tears have blinded thine eyes whilst meantime I have revealed My glory and made My provisions apparent to the child. For it is written, ‘Except thou become as a little child, ye shall in no wise enter in.’ (Luke 18:17) For My ways are hid to those who seek Me in impatience, and the eyes which seek Me in human wisdom shall never find Me. For I am found of them that seek Me in utter simplicity and in candid honesty.....

“For when thou art utterly finished and exhausted in thy struggling; when thou hast come to an end in all thy striving; when thou art ready to desert thine intellectual pursuit, and when thou shalt cast thyself upon Me as a babe upon its mother’s breast; then shalt thou know surely that I have been constantly at thy very side; that I have never deserted thee.”¹⁶²

21:17 “**fear not; for God hath heard the voice of the lad where he is**” - *Comments* - The statement by the angel, “fear not; for God hath heard the voice of the lad where he is,” appears to be a play on words from the meaning of Ishmael's name, which means “God hears” (Gen 16:11).

Genesis 16:11, “And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.”

21:18 Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation.

21:19 And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

21:20 And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21:21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

21:21 *Comments* - Hagar was an Egyptian (Gen 16:1), so naturally she took a wife for her son from her people, perhaps her family. She is not mentioned in Abraham and Sarah’s life again.

Genesis 16:1, “Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.”

21:22-34 Abraham’s Covenant with Abimelech – Genesis 21:22-34 gives the account of Abraham’s covenant with Abimelech.

21:22 And it came to pass at that time, that Abimelech and Phichol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest:

¹⁶²Frances J. Roberts, *Come Away My Beloved* (Ojai, California: King’s Farspan, Inc., 1973), 87.

21:23 Now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

21:24 And Abraham said, I will swear.

21:25 And Abraham reprov'd Abimelech because of a well of water, which Abimelech's servants had violently taken away.

21:26 And Abimelech said, I wot not who hath done this thing: neither didst thou tell me, neither yet heard I of it, but to day.

21:27 And Abraham took sheep and oxen, and gave them unto Abimelech; and both of them made a covenant.

21:28 And Abraham set seven ewe lambs of the flock by themselves.

21:29 And Abimelech said unto Abraham, What mean these seven ewe lambs which thou hast set by themselves?

21:30 And he said, For these seven ewe lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

21:31 Wherefore he called that place Beersheba; because there they sware both of them.

21:31 **“Wherefore he called that place Beersheba”** – *Word Study on “Beersheba”* – *TWOT* says the Hebrew name “Beersheba” (בְּאֵר שֶׁבַע) (S 884) means “well of seven,” or “well of an oath.” *Gesenius* also interprets this name to mean, “the well of the oath.” *Strong* tells us that the name “Beersheba” comes from two Hebrew words, (בְּאֵר) (S 875) which means, “well, pit, spring,” and (שֶׁבַע) (S 7651), which means, “seventh.” However *PTW* interprets this name to mean, “well of oaths” with the second part of the word coming from (שָׁבַע) (S 7650), which means, “to swear, to adjure, to take an oath.” *BDB* translates this word to mean, “well of the sevenfold oath.” *Smith* tells us that this place still retains its ancient name today where there are found “two principle wells and five smaller ones” which are still in use today. *Gesenius* refers to Seetzen, who says “that there are found there five or seven wells called *Szabēa*, with a valley of the same name.”

Comments - We find that the place was named Beersheba because Abraham made a covenant with Abimelech there, and because Isaac made a covenant with him as well (Gen 26:26-33).

Genesis 26:33, “And he called it Shebah: therefore the name of the city is Beersheba unto this day.”

21:31 **“because they sware both of them”** - *Comments* - To swear means to give one's word, to bind oneself with an oath. The origin of the verb “sware” is the noun “sheba,” which means “seven.” To swear meant either to “completely bind oneself,” that is, to repeat some detail of the oath seven times. Perhaps this is why Abraham gave seven lambs to Abimelech here as a part of the oath.

21:32 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.

21:33 And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God.

21:34 And Abraham sojourned in the Philistines' land many days.

Chapter 22

22:1-19 God Tests Abraham's Faith – Genesis 22:1-19 gives the account of God testing Abraham's faith by telling him to offer Isaac upon a burnt altar. Why did God have to test Abraham in this manner? The reason is that it was necessary for Abraham to also believe that this promise must be ultimately fulfilled through the means of a death and a resurrection. Abraham had believed that God would give him a son through Sarah and would make him a father of a multitude. Abraham now believed that God would raise Isaac from the dead in order to fulfill His promise. In addition, God had to know that Abraham was not looking to Isaac as the one who would fulfill God's promises, but to God Himself as the covenant keeper. Abraham had to place his love and devotion to God above what he cherished the most, which was his son of promise. God is a jealous God and will not allow anything on this earth to be placed ahead of Him. God also wanted Abraham to feel what He felt when He offered His Onl Begotten Son on Calvary two thousand years later.

It was on Mount Moriah that Abraham finally died to himself. He had initially chosen Eleazer as his heir to fulfill God promise. He then conceived a son through Hagar, his handmaid, in an effort to have a son of promise. When Isaac was born, God comes to Abraham and requires his son to be sacrificed upon the altar. Abraham's desires were laid on that altar and he chose to follow God's will for his life. After this event, we never see Abraham making a poor decision.

See a reference to the events in this story in Hebrews 11:17-19.

Hebrews 11:17-19, "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

If we want to be used by God, we must all come to a type of Mount Moriah in our lives, a place where we die to our own will and plan, and we yield ourselves to God's will for our lives. For example, we see that Jacob died to himself at Peniel. After this night of struggle, Jacob never made selfish decisions any more. At that place he also died to his own will and yielded to God's plan for his life.

22:1-19 God Tests Abraham's Faith (God Also Tests His Children) – The Scriptures give a number of accounts of God testing His children. For example, God tested Israel in wilderness.

Exodus 15:25 - at the water of Marah

Exodus 16:4 – By giving them manna from heaven - for obedience.

Exodus 20:20 – By giving His appearance upon Mt. Sinai – for fear of God.

Deuteronomy 4:34, "Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?"

Why does God test us?

Deuteronomy 8:2 – To humble, to test, to know what was in thine heart, whether thou would test keep his commandments or no.

Deuteronomy 8:16 - By giving them manna - To humble thee, to test thee, to do thee good at thy latter end.

Deuteronomy 13:3, “Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul.”

Judges 2:20-23 - Heathen nations were left in Israel to test Israel, to see whether or not they would serve God.

Judges 3:1-4 - To test them whether they would obey God or not.

There are other examples in the Scriptures:

2 Chronicles 32:31 - God tested Hezekiah

Psalms 26:2, “Examine me, O LORD, and prove me; try my reins and my heart.”

Ps. 105:17-22, “The word of the Lord tried him (i.e. Joseph)”

Psalms 139:23, “Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting.”

Proverbs 17:3, “The fining pot is for silver, and the furnace for gold: but the LORD trieth the hearts.”

Zechariah 13:9, “And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.”

Malachi 3:2, “But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.”

1 Peter 1:7, “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”

It is important to note that God does not tempt us towards evil; rather, He only tests our faith:

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: But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

Note these words from Frances J. Roberts about how God tests His children in order to develop their character:

“In the multitude of testings, thou shalt learn courage. It matters not the price ye pay, but at any cost ye must obtain strength of character and the fortitude to endure. I would build thy resources until ye be able to carry unusually heavy loads and withstand intense pressures. Ye shall thus become an ambassador of the Kingdom of Heaven to whom I can assign critical missions, being confident that ye are equipped to fulfill them. It shall be in vain if ye anticipate resting in a comfortable place. Lo, Zion is already filled with those who are at ease. No, ye shall find thyself put in a place of training and discipline, so that when the moments of crisis come ye shall not become faint-hearted, and ye shall not be the victim of unwonted fear. Trust My instruction in all of this, as ye have in different types of past experiences. I am faithful and loving, and I am doing this in order that ye may meet the future days, and not be found wanting.”¹⁶³

22:1-19 **God Tests Abraham’s Faith (A Type and Figure of Jesus’ Death and Resurrection)** - How much this story in Genesis 22:1-19 of Abraham offering up his only son compares to God the Father sending Jesus to Calvary. It is a type and figure of Jesus’ death and resurrection

1. Isaac carried wood (22:6). Jesus carried the wooden cross:

1 Peter 2:24, “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

2. Abraham carried fire and knife (22:6).

3. Isaac willingly gave himself, without a struggle (22:7-10). Likewise, Jesus willingly offered his life allowed the Father’s will to be done, as Isaac allowed his father, Abraham’s, will to be done:

Matthew 26:42, “He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.”

22:1 **And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.**

22:1 **Word Study on “tempt”** – Strong says the Hebrew word “tempt” (תָּמַן) (S 5254) means, “to test.” The Hebrew noun (תָּמַן) (S 4531), meaning, “a testing,” is a derivative of this Hebrew verb. This is first time that this Hebrew verb (תָּמַן) is used in the Old Testament.

Comments – God would not have tested Abraham without their being a close relationship between them. Note verses about Abraham's relationship with God:

2 Chronicles 20:7, “Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?”

Nehemiah 9:7, “The Lord the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gives him the name of Abraham, and found his heart faithful before thee and madest a covenant with him to give the land.”

¹⁶³Frances J. Roberts, *Come Away My Beloved* (Ojai, California: King’s Farspan, Inc., 1973), 128.

Isaiah 41:8, “But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.”

Isaiah 51:2, “Look into Abraham your father, and unto Sarah that bare you. For I called him alone, and blessed him, and increased him.”

22:2 And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

22:2 *Word Study on “Moriah”* – Strong says the Hebrew word “Moriah” (מֹרְיָה) (S 4179) literally means, “seen of Jah,” and comes from two Hebrew words, the primitive root (מָרָה) (S 7200), which means, “to see,” and from (יָהּ) (S 3050), which is a contraction of (יְהוָה) (S 3068), meaning “YHWH, or Jehovah.” Thus, it carries the meaning, “the place where YHWH is seen,” or “the place where YHWH sees.”

The Hebrew name “Moriah” is used only two times in the entire Old Testament. The other use is found in 2 Chronicles 3:1, when God instructed Solomon to build the Temple on this same mount.

2 Chronicles 3:1, “Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.”

22:2 *Comments* - The Lord seemed to quicken to me John 12:24 while reading Genesis 22:2. When Abraham offered his son Isaac to the Lord, he was sowing his greatest offering unto the Lord. A seed must first die in the ground in order to bear fruit. Isaac was Abraham’s seed. In order for Abraham’s seed (i.e. Isaac) to bring forth much fruit, the seed had to die first.

John 12:24, “Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.”

22:2 *Comments* - The offering of one’s first born was not a new concept to Abraham. We read in *The Book of Jasher* (31.40-44) that the culture from which he departed practiced this as a form of idolatry and witchcraft. This wicked practiced is recorded time and again in the Old Testament among the wicked nations who inhabited the Middle East.

22:2 *Comments* - It is important to note that the Lord would not ask us to do something that He Himself is not willing to do, for in the fullness of time, God did send His only begotten Son to Calvary as a sacrifice for the sins of mankind.

22:3 And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

22:4 Then on the third day Abraham lifted up his eyes, and saw the place afar off.

22:4 *Comments* - Abraham’s three-day journey parallels Jesus’ three-day experience in the tomb.

22:4 *Comments* - Abraham journeyed from Beersheba (Gen 21:33-34) to Jerusalem (2 Chron 3:1) in three days.

Genesis 21:33, “And Abraham planted a grove in Beersheba, and called there on the name of the LORD, the everlasting God. And Abraham sojourned in the Philistines' land many days.”

2 Chronicles 3:1, “Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.”

Jeffery Arthurs notes how the flow of time in this narrative story hurries through three days of travel “like images flashing from a train.”¹⁶⁴ This story then slows down and describes the details one of these days when Abraham reached his destination for testing. Arthurs explains that the details of the narrative that follow this verse are used to create suspense for the reader. It indicates that the plot is reaching a climax, and the reader anxiously anticipates the outcome of this suspense.

22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

22:5 “**come again to you**” - *Comments* - The Hebrew says, “we will come again to you,” meaning both Abraham and Isaac would return, and not just Abraham, alone. Abraham was saying that even if God had to raise Isaac from the dead, God's promises would be fulfilled in Isaac (Heb 11:17-19).

Hebrews 11:17-19, “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, Of whom it was said, That in Isaac shall thy seed be called: Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.”

22:6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

22:6 *Comments* - Abraham carried the dangerous materials, i.e., the fire and the knife, while Isaac took wood. Note that aged Abraham let his young, strong son bear the heavy load of wood. Note also that Isaac carrying the wood parallels the fact that Jesus carried the cross, or wood, on his shoulders to His bodily sacrifice also.

22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

22:8 “**God will provide himself a lamb**” – *Comments* - The ram that God provided for Abraham is figurative of the fact that God will someday provide His Son as the Lamb slain from the foundation of the world.

22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

¹⁶⁴Jeffery D. Arthurs, *Preaching With Variety* (Grand Rapids, Michigan: Kregel Publications, 2007), 81.

22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

22:13 And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

22:13 “offered him up for a burnt offering in the stead of his son” - *Comments* - Jesus also died in our stead for the sons of men.

22:13 *Comments* - It is important to understand that God provided His servant Abraham with a seed, not with a provision. God always provides a seed, and man is to sow this seed in order to receive his harvest (2 Cor 9:10).

2 Corinthians 9:10, “Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;”

22:14 And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

22:14 “In the mount of the Lord it shall be seen” - *Comments* - Note the phrase, “shall be,” not “may be,” meaning God's promises are sure.

22:15 And the angel of the LORD called unto Abraham out of heaven the second time,

22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

22:16 “By myself have I sworn” – *Comments* - When men swear, they do so by someone greater. But God could swear by no one greater than himself.

Hebrews 6:13, “For when God made promise to Abraham, because he could swear by no greater, he sware by himself,”

22:17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

22:17 “That in blessing I will bless thee, and in multiplying I will multiply” – *Comments* - We easily recognize the phrase “that in blessing I will bless thee, and in multiplying I will multiply” as a Hebrew way of giving emphasis to a statement. The Lord is stating that He will bless Abraham very much and multiply him exceedingly. A number of modern translations bring out this emphasis by rewording it in the way we would say it in today’s English.

NIV, “I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,”

RSV, “I will indeed bless you, and I will multiply your descendants as the stars of heaven and as the sand which is on the seashore. And your descendants shall possess the gate of their enemies.”

As a missionary in East Africa, and becoming familiar with a local language that shares the primitive grammatical structures that the Hebrew language holds, I have seen some similar ways in bringing out such emphasis. The Luganda language, the national language in Uganda, says, “mpola, mpola,” which means, “slowly, slowly.” But in English, we would say, “very slowly.” They would also say, “kyimpi, kyimpi,” which we would translate as “very short.”

These types of constructions are found in the more simple and less inflecting and developed languages. With the lack of adjectives and adverbs, it necessitates such double constructions in order to accomplish the same emphasis. In contrast, the highly inflected and developed Greek language uses a different approach to create emphasis.

22:17 **“as the stars of the heaven, and as the sand which is upon the sea shore” – *Comments*** - In the heavens, there is nothing more numerous to the human eye than the number of stars in the sky. On the earth, there is nothing that represents a large number than the sand on the seashore. The stars are in the heavens, and the sand is on the earth. Therefore, the stars represent the spiritual seed of Abraham and the sand represents the earthly, natural seed of Abraham. The children of Israel formed the nation of Israel, and the heavenly, spiritual seed is made up of the Church of the Lord Jesus Christ.

22:16-17 ***Old Testament Quotes in the New Testament*** - Genesis 22:16-17 is quoted in Hebrews 6:13-14.

Hebrews 6:13-15, “For when God made promise to Abraham, because he could swear by no greater, he swore by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise.”

22:18 **And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.**

22:18 ***Old Testament Quotes in the New Testament*** - Note this quoted in the New Testament.

Acts 3:25, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”

22:19 **So Abraham returned unto his young men, and they rose up and went together to Beersheba; and Abraham dwelt at Beersheba.**

22:20-24 **The Genealogy of Nahor** - Nahor had twelve sons, eight by his wife Milcah, and four by his concubine Reumah. Note that Ishmael, Abraham’s son, also had twelve sons also, which are listed in the genealogy of Genesis 25:12-16. Nahor’s genealogy sets the backdrop for Genesis 24:1-67, when Isaac takes Rebekah as his wife. But why is this passage placed here at the end of chapter 22? Perhaps the reason is because Genesis 22:1-19 is figurative of the death, burial and resurrection of the Lord and Savior Jesus Christ, while the story of Isaac taking Rebekah in Genesis 22:20-24 is figurative of the birth of the church, Jesus’ bride, which comes immediately after Jesus’ resurrection.

22:20 **And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother Nahor;**

22:20 **Word Study on “Milcah”** – *Gesenius* tells us that by Chaldean usage the Hebrew name “Milcah” (מִלְכָּה) (S 4435) means “counsel.” *Strong* says it means, “queen.” *PTW* tells us it means, “counsel.”

Comments - Milcha is daughter of Haran and sister to Lot and Iscah. She married her uncle named Nahor and bare him eight children. She is first mentioned in Genesis 11:29 in the geneology of Terah. She is mentioned a second time in Scripture Genesis 22:20-24, where Nahor's genealogy is given. Her name is mentioned on a third occasion in the chapter where Isaac takes Rebekah as his bride (Gen. 24:15, 24, 47). She is mentioned no more in the Scriptures.

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

Genesis 24:15, "And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder."

22:20 **Comments** - Keil and Delitzsch use the phrase "she hath also born children" to tie the passage in Genesis 22:20-24 back to Genesis 11:29, where Nahor and Milcah are first mentioned as relatives of Abraham.¹⁶⁵ This brother of Abraham will play an important role in God's redemptive plan for mankind by providing a grandchild named Rebekah to marry Abraham's son Isaac. Thus, Nahor's genealogy plays a smaller, but important role in Israel's ancestry. The author of Genesis has just written the narrative material of Isaac's birth and Abraham's offering on Mount Moriah. Now, he is preparing the stage for the birth of his wife Rebekah.

22:21 Huz his firstborn, and Buz his brother, and Kemuel the father of Aram,

22:21 **Word Study on "Huz"** - *Strong* says the Hebrew name "Huz," or 'Uz," as it is more commonly used in the Scriptures, "oots" (עוץ) (S 5780) means, "consultation." *PTW* says it means, "counsel, firmness." Although there are three or four individuals by this name in the Scriptures, this first-born son of Nahor is not mentioned again.

22:21 **Word Study on "Buz"** - *Gesenius* and *PTW* tell us the Hebrew name "Buz" "Buwz" (בוז) (S 938) means "contempt." Buz was very possibly the ancestor of Elihu, the son of Barachel the Buzite, who is the fourth speaker in the book of Job (Job 32:2). He may also be the ancestor of a people that dwelt in the region of the Arabian Desert (Jer. 25:22-23).

Job 32:2, "Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God."

Jeremiah 25:22-23, "And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners,"

22:21 **Word Study on "Kemuel"** - *Gesenius* says the Hebrew name "Kemuel" "Qâmuw'el" (קמואל) (S 7055) means, "congregation of God". *Strong* says it means, "raised of God." *PTW* tells us the name means "God stands," or "God's mound." Although there are three individual by the name "Kemuel," Genesis 22:21 is the only mention of this person.

22:21 **Word Study on "Aram"** - *Strong* says the Hebrew name "Aram" (אַרַם) (S 758) means, "raised of God." Although this name is shared by three individuals in the Scriptures, this grandson of Nahor is not mentioned again in Scriptures. However, we are familiar with the

¹⁶⁵C. F. Keil and F. Delitzsch, *Pentateuch*, vol. 1, in *Biblical Commentary on the Old Testament*, trans. James Martin, in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), comments on Genesis 22:20.

son of Shem by the name of Aram, which country named after him is Syria, used frequently in the Scriptures.

22:22 And Chesed, and Hazo, and Pildash, and Jidlah, and Bethuel.

22:22 *Word Study on “Chesed”* – Gesenius and Strong say the Hebrew name “Chesed” (חֶסֶד) (S 3777) is of uncertain origin. BDB says it means, “increase.” PTW tells us the name means “gain.” Gesenius and the ISBE suggest that the Casdim, or Chaldeans (an altered English version of the word derived from the Assyrian and Greek words), are descended from this individual.¹⁶⁶ In the book of Job the Chaldeans (כְּחִלְדָּיִם) invaded Uz and took Job’s camels.

Job 1:17, “While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.”

22:23 *Word Study on “Hazo”* – Strong says the Hebrew name “Hazo” “Chazow” (חָזוֹ) (S 2375) means, “seer.” This individual is mentioned in no other passage in the Scriptures.

22:23 *Word Study on “Pildash”* – Gesenius and Strong say the Hebrew name “Pildash” (פִּלְדָּשׁ) (S 6394) is of uncertain origin. BDB tells us the name means, “flame of fire.” This individual is mentioned in no other passage in the Scriptures.

22:23 *Word Study on “Jidlah”* – Gesenius says the Hebrew name “Jidlah” “Yidlah” (יִדְלָה) (S 3044) means, “weeping.” Strong says it means, “tearful.” PTW tells us the name means “melting away.” This individual is mentioned in no other passage in the Scriptures.

22:23 *Word Study on “Bethuel”* – Gesenius says the Hebrew name “Bethuel” “Bâthuw’el” (בְּתוּאֵל) (S 1328) means, “man of God”. Strong says it means, “destroyed of God.” PTW tells us the name means, “dweller of God.” He is known in the Scriptures as the father of Laban and Rebekah (Gen 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5). He is last mentioned as “Bethuel the Syrian.”

Genesis 28:5, “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.”

22:23 And Bethuel begat Rebekah: these eight Milchah did bear to Nahor, Abraham's brother.

22:23 “Bethuel begat Rebekah” - *Comments* - Genealogies will often mention the names of women who played a prominent role in Jewish history.

22:24 And his concubine, whose name was Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

22:24 *Word Study on “Reumah”* – Gesenius says the Hebrew name “Reumah” “Râ’uwmah” (רְאוּמָה) (S 7208) means, “exalted.” Strong offers no meaning. PTW tells us the name means, “pearl, coral.” BDB tells us this word means, “elevated.” This individual is mentioned in no other passage in the Scriptures.

¹⁶⁶John Richard Sampey, “Chesed,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

- 22:24** *Word Study on “Tebah”* – Gesenius says the Hebrew name “Tebah” “Tebach” (תִּבַּח) (S 2875) means, “a slaying, a slaughter.” Strong says it means, “massacre.” PTW tells us the name means, “thick, strong.” This individual is mentioned in no other passage in the Scriptures.
- 22:24** *Word Study on “Gaham”* – Gesenius says the Hebrew name “Gaham” (גַּחַם) (S 1514) means, “having flaming eyes.” Strong tells us this word means, “to burn.” PTW tells us the name means, “blackness.” This individual is mentioned in no other passage in the Scriptures.
- 22:24** *Word Study on “Thahash”* – Gesenius explains the etymology of the Hebrew word “Tachash” (שִׁתָּחַשׁ) (S 8477) to refer to either an animal skin, or the animal in particular, such as the seal or badger. Strong says this word refers to a clean animal with fur, probably a species of antelope, a badger.” PTW tells us the name means, “reddish,” a reference to the color of the animal skin. This individual is mentioned in no other passage in the Scriptures.
- 22:24** *Word Study on “Maachah”* - Gesenius says the Hebrew name “Maachah” “Ma`akah” (מַעֲכָה) (S 4601) means, “oppression.” Strong says it means, “depression.” PTW says it means, “oppression.” The gender of this person, whether male or female, can be debated, since the context of Genesis 22:24 suggests a son, while we note that one of David’s wives, who was the mother of Absalom, also bore this name (2 Sam 3:3). Although there are around ten individuals in the Old Testament by this name, this particular individual is not mentioned again.

Chapter 23

- 23:1-20** **Abraham Purchases a Burial Plot** - The story of Abraham purchasing a plot of land from the sons of Heth was a reflection of the customs of his day. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that Abraham based this purchase upon rule number 7 of this Code, which says, “If any one buy from the son or the slave of another man, without witnesses or a contract, silver or gold, a male or female slave, an ox or a sheep, an ass or anything, or if he take it in charge, he is considered a thief and shall be put to death.”
- 23:1-2** **The Death of Sarah** – Genesis 23:1-2 gives us an account of the death of Sarah. I have always assumed that the sacrifice of Isaac (Gen 22) and the death of Sarah (Gen 23) were separated by a long period of time. but this may not be necessarily be the case. We read in this passage an unusual statement that “Abraham came to mourn for Sarah.” Would not Abraham have been with Sarah when she died? According to an extrabiblical account, he was not. For an explanation, we can read a larger account of the story of Abraham taking Isaac to be a sacrifice on Mount Moriah in *The Book of Jasher* (23). We read in Genesis 21:33-34 that Abraham and Sarah were dwelling in Beersheba in the land of the Philistines at this time. We know that Abraham journeyed from Beersheba to Mount Moriah (Jerusalem) on a three-day journey that took him approximately 40 miles to the north. After the sacrifice in Genesis 22, we read in Genesis 23:2 of Abraham traveling to Hebron where Sarah died to weep for her. Why would he travel to Hebron? Hebron lay approximately halfway between Beersheba and Jerusalem. The parallel account of this story in the book of Jasher says that Sarah went to look for Abraham and Isaac after having been told that he was going to sacrifice their son. When she made it to Hebron, she was told that Isaac had not been sacrificed and she was so overcome with joy and emotion that she died. Therefore, Abraham had to come and find her in Hebron.

Nevertheless, *The Book of Jubilees* (19.1-3) does state that Sarah died thirty-five years after Abraham took Isaac to sacrifice him on the altar. If she died at the age of 127 years old, it means that Isaac would have been only three years old when Abraham took him to mount Moriah to sacrifice. At this young age, Isaac would have been too young to carry the wood on his back (Gen 22:6).

23:1 And Sarah was an hundred and seven and twenty years old: these were the years of the life of Sarah.

23:1 *Comments* - Although the age of many patriarch's deaths are recorded in Scripture, scholars note that Sarah is the only woman in Scriptures whose age of death is recorded. It is suggested that this was done out of respect for the woman who became the "mother of Israel."

23:2 And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

23:3 And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

23:4 I am a stranger and a sojourner with you: give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

23:5 And the children of Heth answered Abraham, saying unto him,

23:6 Hear us, my lord: thou art a mighty prince among us: in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

23:7 And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth.

23:7 "and bowed himself to the people of the land" - *Comments* - In the previous verse, the sons of Heth called Abraham "a mighty prince." Great men are humble men.

23:8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar,

23:9 That he may give me the cave of Machpelah, which he hath, which is in the end of his field; for as much money as it is worth he shall give it me for a possession of a buryingplace amongst you.

23:10 And Ephron dwelt among the children of Heth: and Ephron the Hittite answered Abraham in the audience of the children of Heth, even of all that went in at the gate of his city, saying,

23:11 Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.

23:12 And Abraham bowed down himself before the people of the land.

23:13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field; take it of me, and I will bury my dead there.

23:13 *Comments* - In Genesis 23:13, Abraham insisted on paying the full price of the land. In a similar way, King David also insisted on paying the full price of the land (See 1 Chron 21:18-27). In Genesis 33:11, Jacob insisted on paying Esau.

1 Chronicles 21:24, “And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the LORD, nor offer burnt offerings without cost.”

Genesis 33:11, “Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.”

23:14 And Ephron answered Abraham, saying unto him,

23:15 My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead.

23:16 And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.

23:17 And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure

23:18 Unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city.

23:19 And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan.

23:20 And the field, and the cave that is therein, were made sure unto Abraham for a possession of a buryingplace by the sons of Heth.

Chapter 24

24:1-67 Abraham Takes a Wife for His Son Isaac – Genesis 24:1-67 tells the story of how Abraham sent an unnamed servant to the city of Nahor to take Rebekah as a wife for his son Isaac. Some scholars suggest that this story serves as an allegory of how the Holy Spirit has been sent with gifts from Heaven by God the Father to take the Church as His bride. Rebekah would represent the Church. The unnamed servant would represent the Holy Spirit.

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

24:1 “And Abraham was old, and well stricken in age” - Comments - According to Scriptures, Abraham was approximately one hundred forty (140) years old at this time, because he was one hundred (100) years old when Isaac was born (Gen 17:17) and Isaac was 40 years old when he married Rebekah (Gen 25:20). Abraham lived another 35 years after this event, because he was 175 years old when he died (Gen 25:7).

Genesis 17:17, “Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?”

Genesis 25:20, “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.”

Genesis 25:7, “And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.”

24:2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

24:2 “his eldest servant of his house” – *Comments* - The eldest servant in Abraham’s house is probably Eliezer of Damascus (Gen 15:2).

Genesis 15:2, “And Abram said, Lord GOD, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?”

24:3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

24:4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

24:5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

24:6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

24:7 The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

24:7 “Unto thy seed” – *Comments* - Note the use of the phrase “unto thy seed” in Galatians 3:16, “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.”

24:8 And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.

24:9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

24:10 And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor.

24:11 And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water.

24:12 And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

24:13 Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water:

24:14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.

24:15 And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder.

24:16 And the damsel was very fair to look upon, a virgin, neither had any man known her: and she went down to the well, and filled her pitcher, and came up.

24:17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher.

24:18 And she said, Drink, my lord: and she hastened, and let down her pitcher upon her hand, and gave him drink.

24:19 And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking.

24:19 *Comments* - Abraham's servant brought ten camels with him on his journey to the East. A camel can travel long distances without water. Although the amount of water they drink per day varies according to tempture and physical exertion, a large, thirsty camel can drink up to fifty-three gallons of water per day in hot weather.¹⁶⁷ If these camels drank half of this amount after a day's journey, perhaps twenty gallons, this means that Rebekah would have to draw two hundred gallons of water from the well. If she was using a jug of perhaps five gallons, this meant drawing from the well forty times and then making forty trips to the watering trough. If each draw from the well with a trip to the trough took three minutes, then she would have to work for two hours.

24:20 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.

24:21 And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

24:22 And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold;

24:23 And said, Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

24:24 And she said unto him, I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

24:25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

24:26 And the man bowed down his head, and worshipped the LORD.

24:27 And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren.

24:27 *"I being in the way, the LORD led me to the house of my master's brethren" - Comments* - In the early 1980's, I had a similar experience, just as Abraham's servant had in this passage of Scripture. A man whom I had attended junior high school with had been put in the Panama City jail for manslaughter charges. His mother found out that I was pastoring

¹⁶⁷Anne I. Dagg, "Camel," in *The World Book Encyclopedia*, vol. 3 (Chicago: World Book, Inc., 1994), 78.

a church in town and she asked me to visit him in this prison. So, on a Sunday morning, I met with a group of believers, who assembled each Sunday at 8:00 a.m. for prayer before dividing up and visited the prisoners in this county jail. I quietly attended the gathering, and each person was assigned a certain floor to go to in order to minister the Gospel. I told no one why I was there, nor who I was looking for. They probably would not know Dallas any way. I was assigned to visit the sixth floor. We all went to the elevator, and climbed in. Somehow, I accidentally got off on the third floor, without intending to do so. The first cell I walked up to was large, with about a dozen men in it. I then wandered down the corridor, found a fellow believer, and stood with him while he shared the Gospel with a prisoner. But something moved me to go back to this first cell that I had encountered. I went back, looked in, and to my amazement, there I saw Dallas Self, sitting at a table in this cell. I called him over, and shared with him for a short while about serving Jesus. He appreciated my visit. I saw God's hand of providence in this encounter. I had found the person I need to see, without even wondering how it could be possible.

24:28 And the damsel ran, and told them of her mother's house these things.

24:29 And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well.

24:28-29 *Comments* - It is interesting to note how the Scriptures make no mention of Rebekah's father, Bethuel, meeting Abraham's servant. Rather, she ran and told "her mother's house" (24:28) and "Laban ran out unto the man" (24:29). *Josephus* indicates that Bethuel was dead at this time.

"They," says she, "call me Rebekah; my father was Bethuel, but he is dead; and Laban is my brother; and, together with my mother, takes care of all our family affairs, and is the guardian of my virginity.'" (*Antiquities* 1.16.2)

24:30 And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man; and, behold, he stood by the camels at the well.

24:31 And he said, Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

24:32 And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him.

24:33 And there was set meat before him to eat: but he said, I will not eat, until I have told mine errand. And he said, Speak on.

24:34 And he said, I am Abraham's servant.

24:35 And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses.

24:36 And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath.

24:37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

24:38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

24:39 And I said unto my master, Peradventure the woman will not follow me.

24:40 And he said unto me, The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

24:41 Then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath.

24:42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go:

24:43 Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

24:44 And she say to me, Both drink thou, and I will also draw for thy camels: let the same be the woman whom the LORD hath appointed out for my master's son.

24:45 And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee.

24:46 And she made haste, and let down her pitcher from her shoulder, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

24:47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the earring upon her face, and the bracelets upon her hands.

24:48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son.

24:49 And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.

24:50 Then Laban and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

24:51 Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.

24:52 And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

24:53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things.

24:54 And they did eat and drink, he and the men that were with him, and tarried all night; and they rose up in the morning, and he said, Send me away unto my master.

24:55 And her brother and her mother said, Let the damsel abide with us a few days, at the least ten; after that she shall go.

24:56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away that I may go to my master.

24:56 *Comments* - Abraham's servant was saying in Genesis 24:56 that he had fulfilled his purpose of coming to Nahor and did not want to be delayed any longer. There was no need for him to remain there, so he requested permission to leave immediately with Rebekah.

24:57 And they said, We will call the damsel, and enquire at her mouth.

24:58 And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

24:59 And they sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men.

24:59 "and her nurse" – *Comments* - We will later read in Genesis 35:8 that Rebekah's nurse was named Deborah.

Genesis 35:8, "But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth."

According to *The Book of Jasher* (22:20) Deborah was the daughter of Uz, the firstborn of Nahor, who was the brother of Abraham.

24:60 And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.

24:61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

24:62 And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.

24:62 *Word Study on "the well Lahairoi"* – Gesenius says the Hebrew name "well Lahairoi," or "Beerlahairoi," "beer la-Chay Ro'iy be-ayr" (בְּאֵר לַחַי רֹאֵי) (S 883) means, "well of the life of vision." Strong says it means, "well of the Living One my Seer," and is derived from two Hebrew words, (בְּאֵר) (S 875) which means, "well, pit, spring" and (חַי) (S 2416), which means, "living, alive." This is the same well that Hagar met an angel when she had been driven from the presence of Abraham and Sarah (Gen 16:13-14).

Genesis 16:13-14, "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? Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered."

24:63 And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming.

24:63 *Comments* - Note Isaac's evening prayer time, probably done on a regular basis. How important this daily prayer time is for us also.

24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel.

24:65 For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself.

24:66 And the servant told Isaac all things that he had done.

24:67 And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was comforted after his mother's death.

24:67 *Comments* - Some scholars suggest that Isaac's marriage to Rebekah can be interpreted as a type of Christ's marriage to the church. Isaac is of seed of Abraham, like Jesus Christ is of the same seed. Rebekah is from another place, like Christ providing salvation to the Gentiles.

Chapter 25

25:1-6 **Abraham's Genealogy With Keturah** – Genesis 25:1-6 gives us an additional genealogy of Abraham with Keturah, his concubine, and his six sons. Scholars offer several views as to the general time-frame of Abraham's relationship to Keturah. (1) *After Sarah's Death* - Because of the placement of this narrative material after the death of Sarah, many scholars believe this event took place after her death, so that this short passage of Scripture gives a brief account of the final thirty-eight years of Abraham's life.¹⁶⁸ Augustine held this view.¹⁶⁹ This passage of Scripture could show how God empowered Abraham with vigor in his old age as a result of his faithful walk with God, particularly when contrasted with his earlier years patiently awaiting the birth of his son Isaac. (2) *During Sarah's Lifetime* – Some scholars believe that the events of passage of Scripture could have taken place during the time Sarah was alive. They argue that this passage gives no indication that it took place after Sarah's death, and that Keturah's children needed time to grow into adulthood to take a wife and bear Abraham grandchildren. Wenham notes that this passage would be placed at the end of Abraham's life in order not to distract from the emphasis on the promise of Isaac.¹⁷⁰ This passage of Scripture shows that Isaac became heir to Abraham's blessings and possessions, while the children of Keturah were sent away without any substantial possessions to become independent nations. However, God has promised Abraham that he would become a father of many nations (Gen 17:4). As a fulfillment of this promise, many of the sons of Ishmael and Keturah walked in Abraham's blessings and became nations.

Genesis 17:4, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations."

Romans 4:19 implies that Abraham was too old to have children. If this was the case, then God gave Abraham renewed vitality to begin producing seed again.

Romans 4:19, "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 Sara's womb:"

25:1 Then again Abraham took a wife, and her name was Keturah.

¹⁶⁸Sarah died at the age of one hundred twenty-seven (127) (Gen 23:1). Since Abraham was ten years older than Sarah, he was one hundred thirty-seven (137) (Gen 17:17). He lived another thirty-eight years before his death at the age of one hundred seventy-five (Gen 25:7).

¹⁶⁹Augustine writes, "What did Abraham mean by marrying Keturah after Sarah's death?" (The City of God 16.34) See Augustine, *A Select Library of Nicene and Post-Nicene Fathers of the Christian Church, vol. 4: Augustine: The City of God, Christian Doctrine*, eds. Henry Wace and Philip Schaff, in Libronix Digital Library System, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004).

¹⁷⁰Gordon J. Wenham, *Genesis 16-50*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 2, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), comments on Genesis 25:1-4.

25:1 *Word Study on “Keturah”* – Strong says the Hebrew name “Keturah” “Qātuwrah” (קֶטוּרָה) (S 6989) means, “perfumed.” Keturah is only mentioned in one other passage in the Scriptures, which is a parallel genealogy found in 1 Chronicles 1:32-33.

25:2 **And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.**

25:2 *Comments* - Keturah bare six sons to Abraham, two sons (Jokshan, Midian) of which have their genealogies listed in this passage because their descendents will play a role in God’s redemptive history. The names of the other four sons (Zimran, Medan, Ishbak, Shuah) drop out of biblical history.

1. Word Study on “Zimran” – Strong says the Hebrew name “Zimran” “zim-rawn” (זִמְרָן) (S 2175) “musical.” Zimran is the eldest son of Abraham and Keturah, who is mentioned only twice in Scriptures within Abraham’s genealogy (Gen 25:2, 1 Chron 1:32). The *ISBE* says that the tribe of Zimran (Ζεμραν in the *LXX*) has been identified with Zabram (Ζαβράμ), located west of Mecca (Ptolemy, *Geographia* 6.7.5),¹⁷¹ with the Zamareni in the interior of Arabia (Pliny, *Natural History* 6.28),¹⁷² and with “Zimri” of Jeremiah 25:25.¹⁷³

Jeremiah 25:25, “And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes,”

2. Word Study on “Jokshan” – Strong says the name “Jokshan” “yok-shawn” (יֹכְשָׁן) (S 3370) means, “insidious,” being derived from (יָקַשׁ) (S 3369), which means, “to ensnare.” Jokshan is the second son of Abraham and Keturah, who is mentioned only four times in the Scriptures within Abraham’s genealogy (Gen 25:2, 3, 1 Chron 1:32). His descendents mentioned in these genealogies make up recognized tribes in Arabia.

3. Word Study on “Medan” – Strong says the name “Medan” “med-awn” (מֵדָן) (S 4091) comes from the primitive root word (מָדַן) (S 4090), which means, “discord, strife.” Medan is the third son of Abraham and Keturah, who is mentioned only twice in Scriptures within Abraham’s genealogy (Gen 25:2, 1 Chron 1:32). His descendents are not recognized (*ISBE*).¹⁷⁴ However, Gordon Wenham says the name does occur in extra-biblical literature.¹⁷⁵

4. Word Study on “Midian” – Strong says the name “Median” “mid-yawn” (מִדְיָן) (S 4080) comes from the primitive root word (מָדַן) (S 4079), which means, “brawling, contention.” Median is the fourth son of Abraham and Keturah, who is mentioned 59 times in the Old Testament. Thus, the Midianites play a significant role in Old Testament redemptive history.

5. Word Study on “Ishbak” – Strong says the name “Ishbak” “yish-bawk” (יִשְׁבָּק) (S 3435) is derived from an unused primitive root word that means, “he will leave.” Ishbak is the fifth

¹⁷¹Carolus F. A. Nobbe, *Claudii Ptolemaei Geographia*, vol. 2 (Lipsiae: Caroli Tauchnitii, 1845), 98.

¹⁷²“Arabia is reported to take in circuit from Charax to Lenea, about 4870 miles... The Zamareni, with its towns Saiace, Scantate, and Bacascanii...” *Pliny’s Natural History*, vol. 1, trans. Philemon Holland (London: George Barclay, 1847-48), 151.

¹⁷³David Francis Roberts, “Zimran,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹⁷⁴“Medan,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹⁷⁵Gordon J. Wenham, *Genesis 16-50*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 2, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), comments on Genesis 25:2.

son of Abraham and Keturah, who is mentioned only twice in Scriptures within Abraham's genealogy (Gen 25:2, 1 Chron 1:32). His descendents are not recognized (*ISBE*).¹⁷⁶

6. Word Study on Shuah – The name “Shuah” “shoo'-akh” (שׁוּחַ) (S 7744) comes from the primitive root word (שׁוּחַ) (7743), which means, “to sink, to bow down, incline, humble.” Shuah is the sixth son of Abraham and Keturah, who is mentioned only twice in Scriptures within Abraham's genealogy (Gen 25:2, 1 Chron 1:32). His descendents are not recognized. However, it is suggested by some that Bildad the Shuhite (Job 2:11) is a descendent of Shuah. (*ISBE*)¹⁷⁷

Job 2:11, “Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.”

25:3 And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

25:3 *Word Study on “Sheba”* – *Gesenius* and *Strong* do not suggest a meaning for the Hebrew name “Sheba” “sheb-aw” (שֶׁבַע) (S 7614) *BDB* suggests that the name “Sheba” means, “seven,” or “an oath or covenant.” The *Enhanced Strong* says it occurs 23 times in the Old Testament, bring translated in the *KJV* as “Sheba.” There are five different individuals by this name in the Old Testament. In the Table of Nations (Gen. 10:1-32) there are two Sheba's listed in the genealogies of the sons of Noah. The first Sheba was the son of Raamah the son of Cush who was the son of Ham (10:7). However the Sheba referred to in Genesis 10:28 was the son of Joktan son of Eber who was a descendant of Shem. There is also a Sheba and Dedan born from Jokshan, the son of Abraham and Keturah.

Word Study on “Dedan” - *Gesenius* and *Strong* do not suggest a meaning for the Hebrew name “Dedan” “ded-awn” (דִּדָן) (S 1719). *BDB* suggests that this name means, “low country.” Dedan was the brother of Sheba and the son of Raamah the son of Cush who was the son of Ham. This name is mentioned 15 times in the Old Testament in reference to two different individuals. A reference to this people in Isaiah 21:13 called them inhabitants of Arabia who traveled in caravans. This is one reason why some scholars suggest that Dedan's brother Sheba the Hamite (Gen 10:7) is identical with Sheba the Shemite (Gen 10:28), since Sheba the Shemite clearly inhabited southern Arabia. This name can still be identified on the island of Dadan, on the border of the Persian Gulf. This individual is not to be confused with Dedan the son of Jokshan and grandson of Abraham and Keturah who dwelt in the neighbourhood of Edom.

Keil-Delitzsch note that it is not possible to distinguish between the descendents of these two sets of individuals (Sheba and Dedan) by the same names (Gen 10:7; 25:3).¹⁷⁸

¹⁷⁶“Ishbak,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹⁷⁷“Shua, Shuah,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008); John Franklin Genung, “Bildad,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

¹⁷⁸C. F. Keil and F. Delitzsch, *Pentateuch*, vol. 1, in *Biblical Commentary on the Old Testament*, trans. James Martin, in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), comments on Genesis 10:7.

25:4 And the sons of Midian; Ephah, and Ephah, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

25:5 And Abraham gave all that he had unto Isaac.

25:6 But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country.

25:6 “**But unto the sons of the concubines, which Abraham had**” – *Comments* - 1 Chronicles 1:32 calls Keturah “Abraham’s concubine.” Thus, the phrase “sons of the concubines” could be referring to Hagar and Keturah.

1 Chronicles 1:32, “Now the sons of Keturah, Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.”

25:6 “**Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country**” – *Comments* - Evidently, Keturah’s sons received the same status and meager inheritance as did the sons of Ishmael.

Why would Abraham have sent his other sons eastward? Perhaps he did this so that they would not possess the land that God promised to Abraham and Isaac. It would be easy for these sibling tribes to fight for possession of areas of the Promised Land, as did the servants of Abraham and Lot years earlier.

25:7-11 **Epilogue to the Genealogy of Terah (and Abraham)** – Genesis 25:7-11 gives us the closing epilogue of the genealogy of Abraham. It simply gives us the dates of his life and tells us that he died in peace at an old age. When the Scriptures tell us that a patriarch dies in a ripe old age in peace, it implies that this person fulfilled the destiny that God had given him. I believe that we can see this in epilogues to the genealogies of the lives of Noah, Abraham, Isaac and Jacob and in the life of Joseph.

25:7 And these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

25:8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

25:8 “**Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years**” – *Comments* - Abraham did not die of sickness or disease. He died by simply giving up his spirit unto the Lord. The Scriptures use the phrase “gave up the ghost” for others who died: Ishmael (Gen 25:17), Isaac (Gen 35:29), and Jesus (Mk 15:37, 39). However, it is used in a negative context of divine judgment: Ananias (Acts 5:5), Herod Agrippa (Acts 12:23).

“**was gathered to his people**” - *Comments* - The *NAB* says, “and he was taken to his kinsmen.” It literally means that he joined his ancestors. It suggests that there is an afterlife, and people whom he would join, which we understand in the new covenant as Heaven. This phrase is used of other men in the Bible also. Note:

Genesis 15:15, “And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.”

Genesis 25:17, “And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.”

Genesis 35:29, “And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.”

Genesis 49:33, “And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.”

Numbers 20:24, “Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.”

Deuteronomy 32:50, “And die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:”

Judges 2:10, “And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel.”

25:9 And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre;

25:10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

25:10 *Comments* - Sarah is still called Abraham's wife. Keturah is called his concubine. Thus, he was buried with Sarah.

25:9-10 *Comments – The Purchase of Abraham’s Burial Site* - The purchase of this burial site is recorded in Genesis 23:1-20. Abraham bought it from the local inhabitants in order to bury Sarah.

25:11 And it came to pass after the death of Abraham, that God blessed his son Isaac; and Isaac dwelt by the well Lahairoi.

25:11 “And it came to pass after the death of Abraham, that God blessed his son Isaac” - *Comments* - The blessing of Abraham is inherited by Isaac. The God of Abraham becomes the God of Isaac. The Lord personally watches over Isaac as He did Abraham. Within this blessing is embedded the precious seed of the Messiah, the promise of hope for mankind’s redemption.

25:11 “and Isaac dwelt by the well Lahairoi” - *Word Study on “the well Lahairoi”* – Gesenius says the Hebrew name “well Lahairoi,” or “Beerlahairoi,” “beer la-Chay Ro’iy be-ayr” (לַחַי רֹאֵי בְּאֵר רַאִי (S 883) means, “well of the life of vision.” Strong says it means, “well of the Living One my Seer,” and is derived from two Hebrew words, (בְּאֵר) (S 875) which means, “well, pit, spring” and (חַי) (S 2416), which means, “living, alive.” This is the same well that Hagar met an angel when she had been driven from the presence of Abraham and Sarah (Gen 16:13-14), and where Isaac had been dwelling at this time of his marriage to Rebekah (Gen 24:62).

Genesis 16:13-14, “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? Wherefore the well was called Beerlahairoi; behold, it is between Kadesh and Bered.”

Genesis 24:62, “And Isaac came from the way of the well Lahairoi; for he dwelt in the south country.”

25:12-18 **The Genealogy of Ishmael** –Genesis 25:12-18 gives the account of the genealogy of Ishmael, Abraham’s son. The book of Genesis lists the genealogies of the sons of Abraham, but only one of them would carry the seed of righteousness, which was Isaac. Because God loved Abraham and Ishmael was his firstborn, God promised to bless him also to become a nation. Because of his wicked heart, Ishmael failed to fulfill his divine destiny. He did not produce a righteous offspring, but rather persecuted Isaac. Therefore, his genealogy is only briefly listed in the book of Genesis because these people did not contribute to the propagation of God’s plan of redemption for mankind; rather, they hindered it. However, the angel of the Lord promised Hagar that God would make a nation from the loins of Ishmael (Gen 21:9-21), and fulfillment of this divine promise is revealed in his genealogy.

25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham:

25:13 And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

25:14 And Mishma, and Dumah, and Massa,

25:15 Hadar, and Tema, Jetur, Naphish, and Kedemah:

25:16 These are the sons of Ishmael, and these are their names, by their towns, and by their castles; twelve princes according to their nations.

25:16 “by their castles” – *Word Study on “castles”* – *BDB* says the Hebrew word “castles” (טִירָה) (S 2918) means, “encampment (especially of circular encampment of nomadic tribes), battlement.”

25:17 And these are the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died; and was gathered unto his people.

25:18 And they dwelt from Havilah unto Shur, that is before Egypt, as thou goest toward Assyria: and he died in the presence of all his brethren.

25:19 to 35:29 **The Genealogy of Isaac** – The genealogies of Abraham, Isaac, and Jacob have a common structure in that they open with God speaking to a patriarch and giving him a commission and a promise in which to believe. In each of these genealogies, the patriarch’s calling is to believe God’s promise, while this passage of Scripture serves as a witness to God’s faithfulness in fulfilling each promise. Only then does the genealogy come to a close.

We find in Genesis 25:19 to 35:29 the genealogy of Isaac, the son of Abraham. As Abraham’s genealogy begins with a divine commission when God told him to leave Ur and to go Canaan (Gen 12:1), so does Isaac’s genealogy begin with a divine commission predicting him as the father of two nations, with the elder serving the younger (Gen 25:23), with both nations playing roles in redemptive history, Jacob playing the major role. The first event in Isaac’s genealogy has to do with a God speaking to his wife regarding the two sons in her womb, saying that these two sons would multiply into two nations. Since his wife Rebekah was barren, Isaac interceded to God and the Lord granted his request. The Lord then told Rebekah that two nations were in her womb, and the younger would prevail over the elder (25:21-23). Isaac, whose name means laughter (Gen 21:6), was called to establish himself in the land of Canaan after his father Abraham, and to believe in God’s promise

regarding his son Jacob. During the course of his life, Isaac's genealogy testifies of how he overcame obstacles and the enemy that resisted God's plan for him. Thus, we see Isaac's destiny was to be faithful and dwell in the land and father two nations. God's promise to Isaac, that the elder will serve the younger, is fulfilled when Jacob deceives his father and receives the blessings of the first-born. The fact that Isaac died in a ripe old age testifies that he fulfilled his destiny as did Abraham his father. Romans 9:10-13 reflects the theme of Isaac's genealogy in that it discusses the election of Jacob over Isaac.

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

Genesis 21:6, "And Sarah said, God hath made me to laugh, so that all that hear will laugh with me."

Genesis 25:23, "And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

25:19 And these are the generations of Isaac, Abraham's son: Abraham begat Isaac:

25:20 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.

25:20 *Comments* - The story of Isaac taking Rebekah as his wife is recorded in Genesis 2:1-67.

25:21 And Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived.

25:22 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.

25:22 **"And the children struggled together within her"** – *Comments* - Hosea 12:3 says that Jacob entered two struggles in his life.

Hosea 12:3, "He took his brother by the heel in the womb, and by his strength he had power with God:"

1. At his natural birth in the womb with his brother:

Genesis 25:26, "And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them."

2. At his "spiritual" birth with an angel:

Genesis 32:24, "And Jacob was left alone; and there wrestled a man with him until the breaking of the day."

25:22 *Comments* - Any mother who has given birth to children understands the importance of the child's continual kicks within her womb. Although painful at times, these kicks serve to assure the mother that the baby is alive and healthy. When these kicks cease for a few days a mother naturally becomes worried, but in the case of Rebekah the very opposite was true. There was too much kicking to the point that she besought the Lord in prayer. It was her

beseeking God rather than her husband because a pregnant mother is much more focused upon these issues.

25:22 *Comments* - Why did Jacob and Esau struggle within their mother's womb? One pastor suggests that they were struggling for the birthright by becoming the firstborn, which struggle was played out during the course of their lives.

25:23 **And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.**

25:23 **"and the elder shall serve the younger"** – *Comments* - F. F. Bruce tells us that it is not so much the individuals that are prophetically referred to here in Genesis 25:23 as it is the two nations that will descend from Jacob and Esau. The Scriptures reveal that Esau himself never served Jacob during their lifetimes. However, during the long stretch of biblical history, the Edomites did in fact serve the nation of Israel a number of times.

In the same sense, the prophecy in Malachi 1:2-3 is not so much about the two individual sons of Jacob as it is a prophesy of two nations. In other words, God loved the nation of Israel and hated the nation of Edom.

Malachi 1:2-3, "I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness."

Bruce goes on to explain that the Hebrew thought and speech is making an extreme contrast of love and hate in these passages for the sake of emphasis. He uses Luke 14:26 to illustrate this Hebrew way of saying that someone must love God far more than his earthly family.¹⁷⁹

Luke 14:26, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

This is exactly what the parallel passage in Matthew 10:37 says when Jesus tells us that we must love Him more than our parents or children.

Matthew 10:37, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

Thus, God was saying that He loved Jacob far more than his closest blood kin. This statement is meant to place emphasis upon the immeasurable love that God has for His people.

25:23 *Comments* – The genealogy of Isaac begins with a divine commission promising Isaac that he would father two nations, one mightier than the other, and both playing important roles in redemptive history. Genesis 25:23 records this divine commission to Isaac and Rebecca, which is the first recorded event of the Lord speaking to Isaac or his wife.

25:23 *Old Testament Quotes in the New Testament* - Note that the phrase "and the elder shall serve the younger" is quoted in the New Testament.

¹⁷⁹F. F. Bruce, *The Books and the Parchments* (Old Tappan, New Jersey: Fleming H. Revell Company, 1963), 46-47.

Romans 9:11-13, “(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.”

25:23 *Scripture References* - Note a reference to Jacob's favour over Esau in Malachi 1:1-3.

Malachi 1:1-3, “The burden of the word of the LORD to Israel by Malachi. I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.”

25:22-23 *Comments – God's Prophecy of Two Nations in Rebekah's Womb* - According to *The Book of Jasher*, Rebekah went to the land of Moriah to inquire from Shem, the son of Noah and she also asked her husband Abraham.

“And she said unto them, Why am I alone in this amongst all the women that were upon earth? and she went to the land of Moriah to seek the Lord on account of this; and she went to Shem and Eber his son to make inquiries of them in this matter, and that they should seek the Lord in this thing respecting her. And she also asked Abraham to seek and inquire of the Lord about all that had befallen her. And they all inquired of the Lord concerning this matter, and they brought her word from the Lord and told her, Two children are in thy womb, and two nations shall rise from them; and one nation shall be stronger than the other, and the greater shall serve the younger.” (*The Book of Jasher* 26.10-12)

25:24 **And when her days to be delivered were fulfilled, behold, there were twins in her womb.**

25:25 **And the first came out red, all over like an hairy garment; and they called his name Esau.**

25:25 *Word Study on “red”* – Gesenius says the Hebrew word “red” (אָרוֹמֵן) (S 132) means, “red, i.e. red-haired.” This word occurs three times in the Old Testament. This same word is used to describe David (1 Sam 16:17; 17:42).

1 Samuel 16:17, “And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.”

1 Samuel 17:42, “And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.”

25:25 *Word Study on “Esau”* – Strong says the Hebrew name “Esau” (S 6215) means “hairy.”

25:25 *Comments* - Esau was a hairy man, while Jacob was not (Gen 27:11).

Genesis 27:11, “And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:”

25:26 **And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.**

25:26 *Word Study on “Jacob”* – Gesenius says the Hebrew name “Jacob” “Ya'aqob” (יַעֲקֹב) (S 3290) means, “taking hold of the heel, supplanter, layer of snares.” Strong says it means, “heel-catcher, supplanter.” Strong says it comes from the primitive root (יָקַב) (S 6117), which means, “to seize by the heel, to circumvent.” One Hebrew derivative (יָקַב) (6119) means, “heel, (figuratively) the last of anything.”

One pastor suggests that Jacob's name means "hand upon the heel" because this is what his parents saw when he was born. He uses the Hebrew word "yod" (י) as a symbol of a hand, with the root word (עקב) meaning "heel."

25:26 *Comments* - We know that Jacob and Esau struggled together in the womb. Why did Jacob grab his brother's heel? One pastor suggests that he was trying to stop Esau from crushing his head. He refers to Genesis 3:15 as the prophecy to explain this suggestion. The seed of woman was going to crush the head of Satan. We know that according to Jewish tradition Cain, who was of the evil one, struck Abel on the head and killed him. So it appears that Satan was trying to reverse this prophecy by crushing the head of the woman's seed. Perhaps Esau was trying to crush the head of Jacob while in the womb.

25:27 And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

25:27 *Word Study on "plain"* – *Strong* says the Hebrew word "plain" (סָפֵן) (S 8535) means, "pious, gentle, dear," being derived from the primitive root (סָפַן) (S 8552), which means, "to complete, to accomplish, to cease." The *Enhanced Strong* says it is used 13 times in the Old Testament, being translated in the *KJV* as "perfect 9, undefiled 2, plain 1, upright 1."

25:27 *Comments* - There will eventually arise between Esau and Jacob a similar competition that took place between Cain and Abel. Esau did eventually attempt to kill Jacob, but was protected by divine providence.

25:28 And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

25:29-34 **The Story of Esau Selling His Birthright** – Genesis 25:29-34 gives the account of Esau selling his birthright to his brother Jacob. We find this story also told in *The Book of Jasher* (27.1-14), which gives an extensive account that reveals to us the ancient Jewish tradition regarding this event. It says that Esau had been out hunting and when he came across Nimrod, he slew him and two of his men. Esau then fled to his brother's tent exhausted and fearful that he might be caught and killed after having fought a battle in the field. Therefore, he needed food in order to regain his strength to flee or to fight, whichever the occasion might bring. This is why Esau chose a pot of food over his birthright, because he thought his life was at stake.

The birthright meant headship of the family and a double share of the inheritance (Deut 21:17).

Deuteronomy 21:17, "But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his."

25:29 And Jacob sod pottage: and Esau came from the field, and he was faint:

25:30 And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.

25:30 *Word Study on "Edom"* – *Strong* says the Hebrew name "Edom" (אֶדוֹם) (S 123) literally means, "red."

25:31 And Jacob said, Sell me this day thy birthright.

25:32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

25:32 “what profit shall this birthright do to me” - *Comments* - Esau had no faith in God for blessing his future. His concern was for the present, not for any hope in the coming of Abraham blessings. He in a sense rejected his future salvation, God's promises and he rejected in faith in God's eternal promises.

25:33 And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.

25:34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

25:34 “Esau despised his birthright” - *Comments* - The book of Hebrews calls Esau profane, which means godless. Esau did not serve God nor did he have a concern for eternal things in his heart.

Hebrews 12:16-17, “Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 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.”

Chapter 26

26:1-33 **Isaac Dwells in Canaan** – Genesis 26:1-33 records the events of Isaac’s life as he obeyed God’s command to dwell in the land of Canaan. This chapter contains the only lengthy record of Isaac’s life, the other passages mentioning his name only briefly, and not as a major emphasis.

26:1-5 **God’s Divine Call to Isaac to Dwell in the Land** – The second major division of the book of Genesis (11:27 to 50:26) will place emphasis upon the second phase of God’s plan of redemption for mankind after the Flood. Both before and after the Flood His divine calling to mankind is multiply and fill the earth with righteousness. God will implement phase two of His divine plan of redemption by calling out one man named Abraham to depart unto the Promised Land (Gen 12:1-3), and this calling was fulfilled by the patriarch. Isaac’s calling can also be found at the beginning of his genealogy, where God commands him to dwell in the Promised Land (Gen 26:1-5), and this calling was fulfilled by the patriarch Isaac (Gen 26:6-33). Jacob’s calling was fulfilled as he bore twelve sons and took them into Egypt where they multiplied into a nation. The opening passage of Jacob’s genealogy reveals that his destiny would be fulfilled through the dream of his son Joseph (Gen 37:1-11), which took place in the land of Egypt. Perhaps Jacob did not receive such a clear calling as Abraham and Isaac because his early life was one of deceit, rather than of righteousness obedience to God; so the Lord had to reveal His plan for Jacob through his righteous son Joseph. In a similar way, God spoke to righteous kings of Israel, and was silent to those who did not serve Him. Thus, the three patriarchs of Israel received a divine calling, which they fulfilled in order for the nation of Israel to become established in the land of Egypt. Perhaps the reason the Lord sent the Jacob and the seventy souls into Egypt to multiply rather than leaving them in the Promised Land is that the Israelites would have intermarried the cultic nations around them and failed to produce a nation of righteousness. God’s ways are always perfect.

26:1 And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar.

26:1 *Comments* - According to ancient Jewish tradition, the individual named Abimelech that Isaac knew was the son of the King Abimelech that Abraham knew (see *The Book of Jasher* 24.19-21).

26:2 And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of:

26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father;

26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

26:4 *Old Testament Quotes in the New Testament* – The phrase “and in thy seed shall all the nations of the earth be blessed” in Genesis 26:4 is quoted in Acts 3:25, “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.”

26:5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

26:5 *Comments* - In Genesis 26:5 God commends Abraham for his obedience. This is historically a challenging passage to both Jews and Christians in that the Mosaic Law was not given until the time of Moses, and the collection of terms used in this verse (charge, commandments, statutes, and laws) are typically associated with the Law. We might ask to what exact “charges, commandments, statutes and laws” was the Lord referring to in this statement to Abraham. We know that the Lord God did speak to Abraham on numerous occasions, but the book of Genesis does not indicate that Abraham had any written laws. Sailhammer gives a brief, historical, exegetical summary of this verse.¹⁸⁰ He tells us that some early rabbis attempted to associate each term with a particular “act of obedience of Abraham.” Their attempt to associate these words with Abraham’s life was weak at best, and failed to gain widespread acceptance in their community. Other Jewish rabbis of this early period used the Talmud’s teachings on “Noahic laws,” which refers to laws handed down since the time of Noah.¹⁸¹ This view found its way into early Protestant scholarship. Such a view is seen in *The Book of Jubilees* 21:10, which suggests that Abraham did have access to written laws, saying, “for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.” Medieval Jewish scholarship understood Genesis 26:5 to refer to “a form of general revelation of moral and ethical principles,” a view that also found its way into Christian scholarship. With the rise of source and literary criticism, many modern scholars attribute this verse to later editing by Jewish scribes. Modern, conservative, evangelical scholarship accepts this verse as a part of the inspired, authoritative, inerrant Word of God, whether it was a part of later redaction or a part of the original source text.

Some commentators have tried to give specific definitions to each of these terms in relation to Abraham’s life. Sailhammer shows that these attempts have not been convincing.

26:6-11 **Abimelech Takes Rebekah as His Wife** – Genesis 26:6-11 gives us the account of King Abimelech taking Rebekah, Jacob’s wife, as his own.

¹⁸⁰John H. Sailhammer, *Introduction to Old Testament Theology* (Grand Rapids, Michigan: Zondervan Publishing House, c1995), 260-5.

¹⁸¹Michael L. Rodkinson, *New Edition of the Babylonian Talmud, vols. VII and III* (New York: New Talmud Publishing Company, 1902), xvii.

26:6 And Isaac dwelt in Gerar:

26:7 And the men of the place asked him of his wife; and he said, She is my sister: for he feared to say, She is my wife; lest, said he, the men of the place should kill me for Rebekah; because she was fair to look upon.

26:7 **“And the men of the place asked him of his wife; and he said, She is my sister” -**
Comments - Even in African culture, it is common to call a person who is a dear friend and even a close relative, as your father, mother, brother, or sister. It is a term of endearment, and not just a word of kinship. When extended families move in together, due to loss of parents, the children of the relatives become sons and daughters of uncles and aunts.

26:7 *Comments* - Because of Rebekah beauty Isaac told the men of that place that she was his sister. We can imagine how many times he must have heard the story of how God delivered Sarah from the hands of Pharaoh (Gen 12:14-20) and from Abimelech (Gen 20:1-18) and returned her to Abraham. Therefore, Isaac said the same thing that his father had told the men of Pharaoh, believing that God would intervene for him the same miraculous way.

26:8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and, behold, Isaac was sporting with Rebekah his wife.

26:9 And Abimelech called Isaac, and said, Behold, of a surety she is thy wife: and how saidst thou, She is my sister? And Isaac said unto him, Because I said, Lest I die for her.

26:10 And Abimelech said, What is this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.

26:11 And Abimelech charged all his people, saying, He that toucheth this man or his wife shall surely be put to death.

26:12-14 **Isaac’s Prosperity** – Genesis 26:12-14 discusses the prosperity that Isaac achieved during this period in his life. In this year of famine (Gen 26:1) he sowed and reaped a hundredfold. This does not imply that he sat down and did nothing with his crop. I believe the following passage (26:15-33) reveals that God inspired him to dig wells and develop the land for agriculture. In a similar manner today, the people of Israel are developing amazing techniques to develop agriculture in their land.

We can imagine Isaac’s harvest was more than enough for himself. He would have sold a part of this harvest, and received possessions of flocks and herds and servants.

26:12 Then Isaac sowed in that land, and received in the same year an hundredfold: and the LORD blessed him.

26:12 *Comments* - We know that God gave Isaac divine wisdom in how to farm and produce a large harvest even during times of drought. I do not believe that these crops grew abundantly out of dry ground without a good supply of water. But rather, the context of this passage indicated that Isaac was able to dig wells. He faced the same circumstances that everyone else faced during such a famine. But he learned how to prosper during such times by divine inspiration and favour. His neighbours must have marvelled at his wisdom and realised that the God he served was a great God.

26:13 And the man waxed great, and went forward, and grew until he became very great:

26:14 For he had possession of flocks, and possession of herds, and great store of servants: and the Philistines envied him.

26:15 For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

26:16 And Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

26:17 And Isaac departed thence, and pitched his tent in the valley of Gerar, and dwelt there.

26:18 And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

26:18 **“for the Philistines had stopped them after the death of Abraham” - *Comments*** - Why did the Philistines stop up these wells? Perhaps because these wells could become a source of life and substance to marauding bands of men and armies that could attack the Philistines.

26:19 And Isaac's servants digged in the valley, and found there a well of springing water.

26:20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him.

26:20 ***Word Study on “did strive”*** – *Strong* says the Hebrew word “strive” (רִיב) (S 7378) is a primitive root that means, “to toss, to grapple, to wrangle.”

26:20 ***Word Study on “Esek”*** – *Strong* says the Hebrew name “Esek” (עֶשֶׂק) (S 6230) means, “strife,” and is derived from the primitive root (עָשַׂק) (S 6229), which means, “to press upon, quarrel, strive with.”

26:20 ***Comments*** - Today, in the Tana River District in Kenya, the Ormas, who are pastoralists, still clash with the Polomo farmers over access to water and grazing land. In arid regions of Africa, watering holes are still a common source of conflicts. Here is an excerpt from a local newspaper, “Three more people have been killed in Tana River District as the land and water conflict escalated to the Lamu border. The deaths brought to 15 those killed since fighting began between pastoralists - in this case Ormas - and Pokomo farmers over access to water and grazing land.”¹⁸²

26:21 And they digged another well, and strove for that also: and he called the name of it Sitnah.

26:21 ***Word Study on “Sitnah”*** – *Strong* says the Hebrew name “Sitnah” (שִׁטְנָה) (S 7856) is derived from the primitive root “satan” (שָׂטַן) (S 8753), which means, “to attack, to accuse.”

26:22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.

26:22 ***Word Study on “Rehoboth”*** – *Strong* says the Hebrew “name” (רְחֹבוֹת) (S 7344) means, “streets,” and is derived from the primitive root (רָחַב) (S 7337), which means, “to broaden.”

26:22 ***Word Study on “hath made room”*** – *Strong* says the Hebrew word “made room” (רָחַב) (S 7337) means, “to broaden.”

26:23 And he went up from thence to Beersheba.

¹⁸²*The Daily Nation*, March 10, 2001, Nairobi, Kenya.

26:24 And the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

26:25 And he builded an altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26:25 *Comments* - In building an altar unto the Lord, Isaac was following in the footsteps of his father Abraham (Gen 12:8; 13:4).

Genesis 12:8, "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."

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

26:26-33 **The Covenant Between Isaac and Abimelech** – Genesis 26:26-33 gives the account of the covenant made between Isaac and Abimelech.

26:26 Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol the chief captain of his army.

26:27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

26:28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us, even betwixt us and thee, and let us make a covenant with thee;

26:29 That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou art now the blessed of the LORD.

26:30 And he made them a feast, and they did eat and drink.

26:30 *Comments* - A feast was a part of ratifying the covenant in this ancient oriental culture. It is seen repeatedly throughout the Old Testament and New Testament. In fact, the feast of the Passover was important part of the Old Testament Mosaic covenant. We also see that a love feast was a part of the New Testament church, which has a spiritual meaning (1 Cor 5:8, 2 Pet 2:13, Jude 1:12).

1 Corinthians 5:8, "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

2 Peter 2:13, "And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;"

Jude 1:12, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;"

A feast, which ratifies a covenant, will also be preformed when we enter heaven (Rev 19:9).

Revelation 19:9, “And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”

26:31 And they rose up betimes in the morning, and swore one to another: and Isaac sent them away, and they departed from him in peace.

26:32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

26:33 And he called it Shebah: therefore the name of the city is Beersheba unto this day.

26:33 *Word Study on “Shebah”* – *Strong* says the Hebrew word “Shebah” (שֶׁבַע) (S 7656) means “an oath,” and is derived from the primitive root (שָׁבַע) (S 7650), which means, “to be complete, to seven oneself, i.e., to swear.” This meaning fits the context of the passage, which tells us that it is the place where Isaac and Abimelech both swore an oath to one another.

26:33 *Word Study on “Beersheba”* – *TWOT* says the Hebrew name “Beersheba” (בְּאֵר שֶׁבַע) (S 884) means “well of seven,” or “well of an oath.” *Gesenius* also interprets this name to mean, “the well of the oath.” *Strong* tells us that the name “Beersheba” comes from two Hebrew words, (בְּאֵר) (S 875) which means, “well, pit, spring,” and (שֶׁבַע) (S 7651), which means, “seventh.” However *PTW* interprets this name to mean, “well of oaths” with the second part of the word coming from (שָׁבַע) (S 7650), which means, “to swear, to adjure, to take an oath.” *BDB* translates this word to mean, “well of the sevenfold oath.” *Smith* tells us that this place still retains its ancient name today where there are found “two principle wells and five smaller ones” which are still in use today. *Gesenius* refers to Seetzen, who says “that there are found there five or seven wells called *Szabēa*, with a valley of the same name.”

Comments - We find that the place was named Beersheba because Abraham made a covenant with Abimelech there, and because Isaac made a covenant with him as well (Gen 26:26-33).

Genesis 26:33, “And he called it Shebah: therefore the name of the city is Beersheba unto this day.”

26:34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

26:34 *“And Esau was forty years old”* – *Comments* - The Hebrew literally reads, “And Esau was the son of forty years,” a construction used frequently throughout the Old Testament when referring to a person’s age. Esau was the same age as Isaac, his father, when he married, both at the age of forty (Gen 25:40). Isaac would have been one hundred years old at this time, being sixty years old at Esau and Jacob’s birth (Gen 25:26).

Genesis 25:20, “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.”

Genesis 25:26, “And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.”

26:34 *“when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite”* – *Word Studies on Judith* – *Strong* and *PTW* say the

Hebrew name “Judith” “yeh-ho-deeth” (יְהוּדִיתָ) (S 3067) means, “Jewess.” This name is only mentioned once in the Old Testament (Gen 26:34).

Word Studies on Beeri – *Strong* says the Hebrew name “Beeri” “be-ay-ree” (בְּעֵרִי) (S 882) means “fountained.” This name is used twice in the Scriptures, once as the Hittite father of Judith (Gen 26:34), and a second time as a different individual, who was the father of Hosea the prophet (Hos 1:1).

Word Studies on Bashemath - *Strong* says the Hebrew name “Bashemath,” or “Basemath,” or “Basmath,” “bos-math” (בַּשְׁמַתָּ) (S 1315) means “fragrance.” This name is used seven times in the Old Testament Scriptures. Six times the name refers to Esau’s wife in his genealogy, and one time it refers to a daughter of King Solomon.

Word Studies on Elon – *Gesenius* says the Hebrew name “Elon” “Eydown” (אֵלֹן) (S 356) means, “oak.” *Strong* says it means “oak grove.” This name is used seven times in the Old Testament, referring to three individuals and one town by this name. Elon, the father of Bashemath, is only mentioned two times in Esau’s genealogy (Gen 26:34; 36:2).

Comments - Genesis 26:34-35 tells us that Esau married two Hittite wives. The Hittites were the descendents of Heth (Gen 23:3). Esau will later take a third wife named Mahalath when he saw that his two Canaanite wives did not please his parents. His third wife will come from the descendents of Ishmael, of the family of Abraham, in an effort to please them.

Genesis 23:3, “And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,”

Genesis 28:8-9, “And Esau seeing that the daughters of Canaan pleased not Isaac his father; 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.”

Esau’s three wives are listed again in his genealogy (Gen 36:1-43). However, there are a number of differences. In this genealogy Judith will be called Aholibaman, Bashemath will be called Adah, and Mahalath will be called Bashemath.

Genesis 36:1-3, “Now these are the generations of Esau, who is Edom. 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; And Bashemath Ishmael's daughter, sister of Nebajoth.”

Keil-Delitzsch attempt to explain this discrepancy by saying that Moses, as the author, used genealogical documents that reflected these differences in names and chose to record them without changes. He believes the difference in names arose as a part of the ancient oriental custom of giving surnames to people based upon important events.¹⁸³ Thus, one genealogy represents an original name, the other a surname of Esau’s wives. However, Gordon Wenham notes that scholars have been unable to reconcile these two conflicting traditions in Esau’s genealogy.¹⁸⁴

26:35 Which were a grief of mind unto Isaac and to Rebekah.

¹⁸³C. F. Keil and F. Delitzsch, *Pentateuch*, vol. 1, in *Biblical Commentary on the Old Testament*, trans. James Martin, in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), comments on Genesis 36:1-8.

¹⁸⁴Gordon J. Wenham, *Genesis 16-50*, in *Word Biblical Commentary: 58 Volumes on CD-Rom*, vol. 2, eds. Bruce M. Metzger, David A. Hubbard and Glenn W. Barker (Dallas: Word Inc., 2002), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), comments on Genesis 26:34.

26:35 *Comments* - Rebekah's grief because of Esau's marriage to two Canannite wives sets the stage for the narrative story that follows, explaining her unusual actions. This mother's grief led her to bring Isaac's blessing into Jacob's lineage, and deprive Esau, by deceiving her own husband Isaac. Thus, the author will come back to this issue of Rebekah's grief over Esau's wives in Genesis 27:46.

Genesis 27:46, "And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"

Chapter 27

27:1-40 **Rebekah and Jacob Deceive Isaac** – Genesis 27:1-40 records the story of how Rebekah and Jacob deceive Isaac in order to get his blessing. We in the western culture are shocked at how easily Rebekah deceived her own husband. As a culture with a Judeo-Christian mindset, virtue is esteemed as the greatest virtue, and to behave with deceit is considered sinful. However, we must remember that the patriarchs were not living in a Judeo-Christian culture, but rather a culture where deceit and cleverness ruled man's behaviour, and was even considered an esteemed virtue. Rebekah had grown up in such a deceitful culture, and although she loved her husband, she easily fell into the behaviour norm of deceit, and led her son Jacob into this behaviour without hesitation. It has been my experience while being a missionary in Africa that cleverness is the expected norm for such cultures, while my Christian upbringing causes my conscience to abstain from such behaviour. In fact, deceit is a problem within the African churches as a result of its systemic problem within the local culture.

27:1 **And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.**

27:1 *Comments* - In Genesis 27:1 we can only guess Isaac's age, since the phrase "and it came to pass" allows this story in Genesis to leap forward in time to find the next important redemptive event in this historical narrative. However, if we look within the context of the book of Genesis, we can narrow down the possibilities. Isaac was forty years old when he married Rebekah (Gen 25:20), and sixty years old at the birth of Esau and Jacob (Gen 25:26). Thus, Isaac was one hundred years old in the previous passage recording Esau's marriage at the age of forty (26:34-35). Jacob will spend the next twenty years in Haran before returning to Canaan (Gen 28-31). We know that Isaac finally died at the age of one hundred and eighty years old (Gen 35:28). But there is no indication in Genesis how long Jacob dwelt in Canaan upon his return prior to his father's death.

Genesis 25:20, "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."

Genesis 25:26, "And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them."

Genesis 26:34, "And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:"

Genesis 35:28, "And the days of Isaac were an hundred and fourscore years."

27:2 And he said, Behold now, I am old, I know not the day of my death:

27:3 Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison;

27:4 And make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

27:5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it.

27:6 And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

27:7 Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death.

27:8 Now therefore, my son, obey my voice according to that which I command thee.

27:9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

27:10 And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

27:11 And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man:

27:12 My father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.

27:13 And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them.

27:13 *Comments* - Note the power of the tongue to bless and curse in Genesis 27:13. Note Jacob's curse in Genesis 31:32. Rachel died in childbirth shortly thereafter.

Genesis 31:32, "With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them."

27:14 And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved.

27:15 And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son:

27:16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

27:16 *Comments* - Rebekah knew that Isaac would probably hold Jacob's hand and put his other hand around his neck.

27:17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

27:18 And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

27:19 And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

27:20 And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the LORD thy God brought it to me.

27:21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

27:22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

27:23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

27:24 And he said, Art thou my very son Esau? And he said, I am.

27:25 And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

27:26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27:27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed:

27:28 Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

27:29 Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

27:28-29 *Comments - Isaac Blesses Jacob* - By faith Isaac blessed Jacob and Esau. Note how Hebrews 11:20 refers to this event.

Hebrews 11:20, "By faith Isaac blessed Jacob and Esau concerning things to come."

27:30 And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

27:31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

27:32 And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau.

27:33 And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

27:34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

27:35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

27:36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

27:36 *Word Study on “Jacob”* – Gesenius says the Hebrew name “Jacob” “Ya’aqob” (יַעֲקֹב) (S 3290) means, “taking hold of the heel, supplanter, layer of snares.” Strong says it means, “heel-catcher, supplanter.” Strong says it comes from the primitive root (עָקַב) (S 6117), which means, “to seize by the heel, to circumvent.” One Hebrew derivative (עָקַב) (6119) means, “heel, (figuratively) the last of anything.”

One pastor suggests that Jacob’s name means “hand upon the heel” because this is what his parents saw when he was born. He uses the Hebrew word “yod” (י) as a symbol of a hand, with the root word (עָקַב) meaning “heel.”

27:36 **“Is not he rightly named Jacob? for he hath supplanted me these two times”** – *Comments* - The name Jacob means “deceiver, supplanter, or one who takes the heel.”

27:37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

27:38 And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted up his voice, and wept.

27:39 And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

27:40 And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

27:40 **“thou shalt break his yoke from off thy neck”** - *Comments* - Several places in Scripture where this prophesy was fulfilled were in 1 Kings 11:14-25 and in 2 Kings 8:22.

1 Kings 11:14, “And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king’s seed in Edom.”

2 Kings 8:22, “Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.”

27:39-40 *Comments - Isaac Blesses Esau* - By faith Isaac blessed Jacob and Esau. Note how Hebrews 11:20 refers to this event.

Hebrews 11:20, “By faith Isaac blessed Jacob and Esau concerning things to come.”

27:41 And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

27:41 *Comments* - The sin of unforgiveness leads Esau to hatred, and hatred leads to murder. However, Esau knew that killing his brother while his father Isaac was alive would be a terrible grief to him; so he decided to wait until he was dead.

27:42 And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

27:42 “And these words of Esau her elder son were told to Rebekah” – *Comments - The Book of Jubilees* (27.1) tells us that God revealed the words of Esau to his mother in a dream.

27:43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

27:44 And tarry with him a few days, until thy brother's fury turn away;

27:45 Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?

27:46 And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?

27:46 *Comments* - The author of Genesis has made a similar statement in Genesis 26:35, “Which were a grief of mind unto Isaac and to Rebekah.”

Chapter 28

28:1-5 **Jacob Departs from Canaan (Jacob's Journeys and His Divine Encounters)** - Throughout the story of Jacob in chapters 28-35, we will notice how God divinely intervened in his life during crucial periods. Kenneth Hagin teaches how God will often give us a divine encounter in order to strengthen us for the journey that lies ahead.¹⁸⁵ This encounter becomes a source of strength that we can lean upon during difficult day ahead. God gave Jacob a dream at the place called Bethel to assure him of divine protection. At that time, Jacob made a covenant of the tithe that sustained him and prospered him through the twenty years while he worked under his father-in-law Laban.

Again, the angels of God met Jacob as he left Laban just before he faced his angry brother Esau. Jacob wrestled with an angel at Penuel that night as he sought God's blessing. It was at this point in Jacob's life that he learned to totally trust in God, for the angel struck his thigh and left him physically weak before his brother. Jacob was a shepherd and this weakness made him fully dependent upon the Lord for his sustenance. He could not longer be the man that he used to be before being weakened.

The Lord protected Jacob while he dwelt in Canaan and He sent Joseph ahead in order to preserve Jacob and his seed by taking them in the land of Egypt. When he was going thru major changes or events in his life, the Lord was faithful to reveal Himself and show Jacob His plan for his life. This is the way that the Lord has guided me in my life. When I set out to serve the Lord, He has been faithful to speak to me in supernatural ways in order to show me His will during major changes in my life.

28:1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

¹⁸⁵Kenneth Hagin, *Following God's Plan For Your Life* (Tulsa, Oklahoma: Faith Library Publications, c1993, 1994), 118.

28:2 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.

28:3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;

28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.

28:5 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.

28:5 *Word Study on "Padanaram"* – Strong says the name Hebrew "Padanaram" (S 6307) means, "the table-land of Aram." Adam Clarke says Aram is the region once inhabited by the Arameans,¹⁸⁶ from which the Aramiac language probably originated (*ISBE*).¹⁸⁷ This language would later become the dominant language of the Near East during the time of the Babylonian domination, and some of the Old Testament literature would be written in this language, such as the book of Daniel.

28:5 *Word Study on "the Syrian"* – Strong says the Hebrew name "Syrian" "Aramite" (הַ אֲרָמִי) (S 761) comes from (אֲרָם) (S 758), meaning, "the highland, Aram or Syria, and its inhabitants." The *LXX* uses the word "Syrian" (συροῦ) when translating the Hebrew text, from which the English word "Syrian" is derived.

28:6 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;

28:7 And that Jacob obeyed his father and his mother, and was gone to Padanaram;

28:8 And Esau seeing that the daughters of Canaan pleased not Isaac his father;

28:9 Then went Esau unto Ishmael, and took unto the wives which he had Mahalath the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife.

28:10 And Jacob went out from Beersheba, and went toward Haran.

28:10 *Comments* - Isaac had settled in Beershaba during this time.

28:11-22 **Jacob's Dream** – In Genesis 28:11-22 Jacob dreamed of a ladder that was placed upon earth that ascended into Heaven with the angels of God ascending and descending upon it. When we read the story of Jacob we find that he had a number of divine encounters with angels who were sent to save him and his twelve sons who were the beginnings of the nation of Israel. Therefore, one meaning of this dream was that God was sending His holy angels to be with Jacob in order to protect him on his journeys.

28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

¹⁸⁶Adam Clarke, *Genesis*, in *Adam Clarke's Commentary, Electronic Database* (Seattle, WA: Hendrickson Publishers Inc., 1996), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), notes on Genesis 28:5.

¹⁸⁷J. E. H. Thomson, "Aramaic; Aramaic Language," in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Tempe, AZ: CrossWire Bible Society, 1990-2008).

28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

28:12 *Comments* - Because the vision of angels ascending and descending from Heaven to earth on a ladder is followed by the Lord making a Messianic promise to Jacob, it is natural to interpret these angels as ministering spirits sent forth upon the earth to accomplish God's prophecies to Jacob, which are a part of His overall divine plan of redemption. The angels are receiving divine instructions and coming to earth to implement them continually throughout redemptive history, but particularly regarding Jacob's prophecy. Thus, Jacob understands that God accomplishes His promised to Abraham, Isaac and Jacob through these ministering angels. Twenty years later (Gen 31:38), these angels will meet Jacob on his return to Canaan (Gen 31:1). He will wrestle with one of these ministering angels at a place called Peniel (Gen 32:24-32).

Genesis 31:38, "This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten."

Genesis 32:1, "And Jacob went on his way, and the angels of God met him."

While Jacob had a dream of angels ascending and descending a ladder from heaven in order to bring about God's plan of redemption upon the earth, Ezekiel had a vision of angels coming to earth from the throne of God in a great whirlwind to accomplish the same. While these two visions are similar in meaning, the question can be asked as to why they are presented differently to these to Old Testament prophets. Jacob lived in a time when Israel was in its earliest infancy, and God was building the nation of Israel. Ezekiel lived in a time when God had judged and destroyed the nation of Israel and reserved a remnant for future restoration. The whirlwind can certainly represent divine judgment upon Israel and the nations who destroyed Jerusalem. The Lord standing in Heaven at the top of a ladder extending to earth perhaps represents God's ability to fulfill His promise of building a nation out of Jacob through continual involvement in the life of Jacob and his descendants.

28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

28:12-13 *Comments – The Word “Behold”* - The word “behold” will occurs three times in Genesis 28:12-13. Jeffrey Arthurs says, “It signals the reader that details are being seen through the eyes of the character.”¹⁸⁸ In other words, we read the narrative story as if we are Jacob seeing what he sees.

28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

28:16 And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew it not.

28:16 *Comments* - Note in Genesis 28:16 that Jacob shows evidence of a person who has never had an encounter with God, unlike his fathers, Abraham and Isaac, who had a number of

¹⁸⁸Jeffery D. Arthurs, *Preaching With Variety* (Grand Rapids, Michigan: Kregel Publications, 2007), 79.

divine encounters. Jacob is a person who does not know God intimately, as did Abraham. This appears to be Jacob's first encounter with the Lord.

28:17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

28:18 And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

28:19 And he called the name of that place Bethel: but the name of that city was called Luz at the first.

28:19 *Word Study on “Bethel”* – Strong says the Hebrew word “Bethel” (בֵּית־אֵל) (S 1008) literally means “house of God,” and is taken from Jacob’s declaration in 28:17 that this place was the house of God.

Genesis 28:17, “And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.”

28:20 And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

28:21 So that I come again to my father's house in peace; then shall the LORD be my God:

28:22 And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

28:22 *“I will surely give the tenth unto thee” - Comments* - Abraham tithed one tenth (Gen 14:20), giving Jacob an example of how to serve the God of Abraham.

Genesis 14:20, “And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.”

Chapter 29

29:1 to 30:24 The Birth of the Twelve Sons of Jacob - Genesis 29:1 to 30:24 gives an account of Jacob coming to the house of Bethuel and marrying Leah and Rachael. This narrative material records the births of all but one of the twelve sons of Jacob. These sons were named according to an event surrounding their births.

Word Study on “Reuben” – Strong says the Hebrew name “Reuben” (רְאוּבֵן) (S 7205) means “see ye a son.” This name is based upon Leah’s statement in Genesis 29:32, “Surely the LORD hath looked upon my affliction; now therefore my husband will love me.”

Word Study on “Simon” – Strong says the Hebrew name “Simon” (שִׁמְעוֹן) (S 8095) means “hearing.” This name is based upon Leah’s statement in Genesis 29:33, “Because the LORD hath heard that I was hated, he hath therefore given me this son also.”

Word Study on “Levi” – Strong says the Hebrew name “Levi” (לֵוִי) (S 3878) means “attached.” This name is based upon Leah’s statement in Genesis 29:34, “Now this time will my husband be joined unto me, because I have born him three sons.”

Word Study on “Judah” - *Strong* says the Hebrew name “Judah” (יְהוּדָה) (S 3063) means “celebrated.” This name is based upon Leah’s statement in Genesis 29:35, “Now I will praise the Lord.”

Word Study on “Dan” - *Strong* says the Hebrew name “Dan” (דָּן) (S 1835) means “judge.” This name is based upon Rachael’s statement in Genesis 30:6, “God hath judged me, and hath also heard my voice, and hath given me a son.”

Word Study on “Naphtali” - *Strong* says the Hebrew name Naphtali (נַפְתָּלִי) (S 5321) means “my wrestling.” This name is based upon Rachael’s statement in Genesis 30:8, “With great *wrestlings* have I wrestled with my sister, and I have prevailed.”

Word Study on “Gad” - *Strong* says the Hebrew name “Gad” (גָּד) (S 1410) means “fortune, troop.” This name is based upon Leah’s statement in Genesis 30:11, “A troop cometh.”

Word Study on “Asher” - *Strong* says the Hebrew name “Asher” (אָשֶׁר) (S 836) means, “happy.” This name is based upon Leah’s statement in Genesis 30:13, “Happy am I, for the daughters will call me blessed.”

Word Study on “Issachar” - *Strong* says the Hebrew name “Issachar” (יִשָּׂשכָר) (S 3485) means “there is recompense.” This name is based upon Leah’s statement in Genesis 30:18, “God hath given me my hire, because I have given my maiden to my husband.”

Word Study on “Zebulun” - *Strong* says the Hebrew name “Zebulun” (זְבֻלֻן) (S 2074) means “exalted” – This name is based upon Leah’s statement in Genesis 30:20, “God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons.”

Word Study on “Joseph” - *Strong* says the Hebrew name “Joseph” (יֹסֵף) (S 3130) means “Jehovah has added.” This name is based upon Leah’s statement in Genesis 30:23-24, “God hath taken away my reproach...The LORD shall add to me another son.”

29:1 Then Jacob went on his journey, and came into the land of the people of the east.

29:2 And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth.

29:3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

29:4 And Jacob said unto them, My brethren, whence be ye? And they said, Of Haran are we.

29:4 *Comments* - Jacob travelled East in search of his uncle named Laban because this is what his mother instructed him to do (Gen 28:2).

Genesis 28:2, “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.”

29:5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know him.

29:6 And he said unto them, Is he well? And they said, He is well: and, behold, Rachel his daughter cometh with the sheep.

29:6 *Word Study on “Rachel”* - Strong says the Hebrew name “Rachel” (רַחֵל) (S 7354) means, “ewe.”

29:7 And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them.

29:8 And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep.

29:9 And while he yet spake with them, Rachel came with her father's sheep: for she kept them.

29:10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

29:11 And Jacob kissed Rachel, and lifted up his voice, and wept.

29:12 And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father.

29:12 *Comments* - In Genesis 29:12 Jacob called himself Laban's brother. However, he was actually Laban's nephew? This statement is made again in 29:15, “And Laban said unto Jacob, Because thou art my brother.” In the African culture, it is common to refer to a person who is a dear friend and even a close relative, as your father, mother, brother, or sister. It is a term of endearment, and not just a word of kinship. When extended families move in together, due to loss of parents, the children of the relatives become sons and daughters of uncles and aunts.

29:13 And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. And he told Laban all these things.

29:14 And Laban said to him, Surely thou art my bone and my flesh. And he abode with him the space of a month.

29:15 And Laban said unto Jacob, Because thou art my brother, shouldest thou therefore serve me for nought? tell me, what shall thy wages be?

29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

29:17 Leah was tender eyed; but Rachel was beautiful and well favoured.

29:17 *Word Study on “tender”* – Strong says the Hebrew word translated “tender” (רַך) (S 7390) means, “tender, soft, delicate, weak.” This word is used 16 times in the Old Testament, and is most often translated “tender.” Note other translations of this word:

Deuteronomy 20:8, “And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.”

Deuteronomy 28:56, “The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,”

2 Samuel 3:39 “And I am this day weak, though anointed king; and these men the sons of Zeruiah be too hard for me: the LORD shall reward the doer of evil according to his wickedness.”

2 Chronicles 13:7, “And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.”

Job 41:3, “Will he make many supplications unto thee? will he speak soft words unto thee?”

Note how other translations differ in their interpretation of this phrase “tender eyed”:

Brenton, “And the eyes of Lea were weak. But Rachel was beautiful in appearance, and exceedingly fair in countenance.”

DRC, “But Lia was bleary eyed: Rachel was well favoured, and of a beautiful countenance.”

HNV, “Le'ah's eyes were weak, but Rachel was beautiful and well favored.”

NAB, “Leah had lovely eyes, but Rachel was well formed and beautiful.”

YLT, “and the eyes of Leah are tender, and Rachel hath been fair of form and fair of appearance.”

29:17 *Comments* - Scholars are divided as to the meaning of the phrase “tender eyed.” Some believe it means that Leah’s eyes were unattractive. For example, Keil-Delitzsch note that “...bright eyes, with fire in them, are regarded as the height of beauty in Oriental women,” which he says Leah lacked.¹⁸⁹ A woman's eyes play a large role in her beauty. If her eyes are poorly shaped, it takes away from her entire physical beauty. Other scholars suggest that her eyes alone were beautiful, while Rachel’s figure was more attractive. Adam Clarke says, “The chief recommendation of Leah was her soft and beautiful eyes; but Rachel was יפת תאר yephath toar, beautiful in her shape, person, mien, and gait, and יפת מראה yephath mareh, beautiful in her countenance.”¹⁹⁰

29:18 **And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.**

29:18 *Comments* - Adam Clarke notes that Jacob offered seven years of service to Laban because he was destitute and lacked the customary dowry that a young man gives to the bride’s father.¹⁹¹

¹⁸⁹C. F. Keil and F. Delitzsch, *Pentateuch*, vol. 1, in *Biblical Commentary on the Old Testament*, trans. James Martin, in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), comments on Genesis 29:15-20.

¹⁹⁰Adam Clarke, *Genesis*, in *Adam Clarke's Commentary, Electronic Database* (Seattle, WA: Hendrickson Publishers Inc., 1996), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), notes on Genesis 29:17.

¹⁹¹Adam Clarke, *Job*, in *Adam Clarke's Commentary, Electronic Database* (Seattle, WA: Hendrickson Publishers Inc., 1996), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), notes on Genesis 29:17.

29:19 And Laban said, It is better that I give her to thee, than that I should give her to another man: abide with me.

29:20 And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.

29:21 And Jacob said unto Laban, Give me my wife, for my days are fulfilled, that I may go in unto her.

29:22 And Laban gathered together all the men of the place, and made a feast.

29:23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he went in unto her.

29:24 And Laban gave unto his daughter Leah Zilpah his maid for an handmaid.

29:25 And it came to pass, that in the morning, behold, it was Leah: and he said to Laban, What is this thou hast done unto me? did not I serve with thee for Rachel? wherefore then hast thou beguiled me?

29:26 And Laban said, It must not be so done in our country, to give the younger before the firstborn.

29:27 Fulfil her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years.

29:28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29:29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

29:30 And he went in also unto Rachel, and he loved also Rachel more than Leah, and served with him yet seven other years.

29:30 *Comments* - Leah and Rachel were given to Jacob near the same time period, after the first 7 years of his hired serve under Laban.

29:31 And when the LORD saw that Leah was hated, he opened her womb: but Rachel was barren.

29:31 *Comments* - God gave Leah children because He understood and sympathized with this polygamous relationship that women are forced into in particular cultures. God has compassion on those who are mistreated and have no deliverer. He Himself becomes their deliverer. In this case He delivered Leah from her reproach.

29:32 And Leah conceived, and bare a son, and she called his name Reuben: for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

29:33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I was hated, he hath therefore given me this son also: and she called his name Simeon.

29:34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi.

29:35 And she conceived again, and bare a son: and she said, Now will I praise the LORD: therefore she called his name Judah; and left bearing.

29:31-35 **Comments - Leah's Bears Four Sons by Jacob** - We see Leah, the wife of Jacob, simply wanting her husband's love. She thought we was winning his love by giving him a multitude of sons, when in fact she was destined to become the mother of six tribes of Israel. She had no idea that a nation was in her womb. Nor did she understand how much more important was her favor with God than her favor with her husband, which she never really received. Leah's greatness is found in her favor with God who gave her six sons rather than in her favor with Jacob; for there was nothing great about her relationship with her husband. This is what Paul meant in Eph. 3:20 when he said that God was able to do exceeding abundantly above all that we ask or think.

Ephesians 3:20, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,"

As I write these notes, I am sitting in a church service listening to an elderly woman named Irene, who founded an orphanage in the dangerous region of northern Uganda. She is introducing some of her children who lost their parents in war and were raised in this orphanage. They are now healthy and strong, and some of them are going to the university with dreams of becoming a doctor. As a side note, she once testified how she and her husband first traveled to northern Uganda during the hot summer with the dry semiarid desert wind blowing sand in their faces for weeks at a time. She tells how her husband soon left her alone there and married a local native girl. Thus, Irene's greatness was not found in her relationship with her husband's love, which failed, but in the orphans that she has loved and cared for through these years.

Chapter 30

30:1-24 **Jacob Take's His Wives' Handmaids** - The story in Genesis 30:1-24 of Jacob taking the two handmaids of his wife and bearing children was a reflection of the customs of his day, just as Abraham, his grandfather took Hagar, his wife's handmaid. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that Abraham and Jacob yielded to the request from their wives based upon laws 145 and 146 of this Code, which says, "If a man takes a [wife] and she does not present him with children and he sets his face to take a concubine, that man may take a concubine and bring her into his house....If a man takes a [wife] and she gives to her husband a maidservant and she bears children, and afterward that maidservant would take rank with her mistress; because she has borne children her mistress may not sell her for money, but she may reduce her to bondage and count her among the female slaves."¹⁹²

30:1-24 **Jacob Take's His Wives' Handmaids (The Struggle Between Leah and Rachel)** - The struggle between Leah and Rachel seen in this chapter is a common event played out today in polygamous marriages in the Africa society. Wives often compete for favor with their husband by giving him the most children, especially sons. This strife that prevails throughout the life of a polygamous marriage is one of several reasons why Paul the apostle ordained monogamous marriages for the New Testament Church (1 Tim 3:2, Tit 1:6).

1 Timothy 3:2, "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;"

¹⁹²R. F. Youngblood, F. F. Bruce, R. K. Harrison, and Thomas Nelson Publishers, *Nelson's New Illustrated Bible Dictionary*, rev. ed. (Nashville, TN: Thomas Nelson Publishers, 1995), in *Libronix Digital Library System*, v. 2.1c [CD-ROM] (Bellingham, WA: Libronix Corp., 2000-2004), "Family Life: Producing an Heir."

Titus 1:6, "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly."

30:1 And when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or else I die.

30:1 *Comments* - In Genesis 30:1 Rachel had the right action of pleading for children, but the wrong address in asking her husband. She began to pray for a child, and besought her husband. She should take her need to the Lord in prayer. This statement from Rachel suggests that she does not know the God of Jacob.

Male children were a mother's source of hope and future security in this ancient world. When a husband died, a widow became destitute without a son to provide her needs. We see this in the life of Naomi in the book of Ruth and in the widow of Nain, whom Jesus raised her son from the dead (Luke 7:11-15). Rachel's cry was a cry for hope and security, and ultimately, redemption from this corrupt world.

30:2 And Jacob's anger was kindled against Rachel: and he said, Am I in God's stead, who hath withheld from thee the fruit of the womb?

30:3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my knees, that I may also have children by her.

30:3 "she shall bear upon my knees" - *Comments* - Note the use of this phrase in Job 3:12, "Why did the knees prevent me? or why the breasts that I should suck?"

30:4 And she gave him Bilhah her handmaid to wife: and Jacob went in unto her.

30:5 And Bilhah conceived, and bare Jacob a son.

30:6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name Dan.

30:7 And Bilhah Rachel's maid conceived again, and bare Jacob a second son.

30:8 And Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali.

30:9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

30:10 And Zilpah Leah's maid bare Jacob a son.

30:11 And Leah said, A troop cometh: and she called his name Gad.

30:12 And Zilpah Leah's maid bare Jacob a second son.

30:13 And Leah said, Happy am I, for the daughters will call me blessed: and she called his name Asher.

30:14 And Reuben went in the days of wheat harvest, and found mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

30:15 And she said unto her, Is it a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to night for thy son's mandrakes.

30:16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

30:17 And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

30:18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: and she called his name Issachar.

29:14-18 *Comments - Leah Hires Jacob for Mandrakes* – The mandrake is a plant which was supposed to have medical value and aphrodisiac or sexual arousal quantities to it. Here, Rachel reaches out desperately, using any means of obtaining a child.

30:19 And Leah conceived again, and bare Jacob the sixth son.

30:20 And Leah said, God hath endued me with a good dowry; now will my husband dwell with me, because I have born him six sons: and she called his name Zebulun.

30:21 And afterwards she bare a daughter, and called her name Dinah.

31:21 *Word Study on “Dinah”* - Strong says the Hebrew name “Dinah” (דִּינָה) (S 1783) – “judgement.”

30:22 And God remembered Rachel, and God hearkened to her, and opened her womb.

30:22 *Comments* - In Genesis 30:22 the Lord remembers Rachel and opens her womb. Leah and Rachel had now been married to Jacob at least four years when she prayed this prayer (30:1), perhaps longer, because Leah had given birth to four sons. After Rachel prayed, both handmaids gave birth to two sons, and Leah gave birth to two sons and one daughter, which took perhaps five years. When the Lord answered Rachel’s prayer, Leah had given birth to six sons and one daughter, which would have taken a minimum of seven years. Thus, it probably took at least three years before the Lord answered Rachel’s prayer.

30:23 And she conceived, and bare a son; and said, God hath taken away my reproach:

30:24 And she called his name Joseph; and said, The LORD shall add to me another son.

30:25 And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to my country.

30:25 “Send me away, that I may go unto mine own place, and to my country” - *Comments* - Moses made a similar statement to Pharaoh in Exodus 5:1, “And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.”

30:26 Give me my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.

30:27 And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake.

30:27 *Comments* - In Genesis 12:3 God told Abraham, “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.” History records many accounts where God blesses those who bless the Jews, and curses those who

curse he Jews. For example, God judged the Pharaoh of Egypt for persecuting the children of Israel. Just as he commanded the Jewish male children to be drown in the river, so was his entire army drowned in the Red Sea. In addition, the firstborn males were killed, and the nation destroyed. Laban acknowledged that his blessings had come through Jacob (Gen 30:27). Jesus healed the Roman centurion's servant, who has blessed the Jews (Lk 7:4-5). God sent Peter to preach the Gospel to the house of Cornelius, a man that blessed the Jews (Acts 10:22). God promised to reward the heathen according to what they had done to the Jews (Obad 1:15). Jesus makes a similar statement about rewarding those who has done good to His "brethren," which certainly includes the Jews, as well as the Church (Matt 25:40).

Genesis 30:27, "And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry: for I have learned by experience that the LORD hath blessed me for thy sake."

Obadiah 1:15, "For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head."

Matthew 25:40, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Luke 7:4-5, "And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: For he loveth our nation, and he hath built us a synagogue."

Acts 10:22, "And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee."

30:27 *Comments* - We have many blessings in life because of someone else's prayers for us.

30:28 And he said, Appoint me thy wages, and I will give it.

30:29 And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me.

30:30 For it was little which thou hadst before I came, and it is now increased unto a multitude; and the LORD hath blessed thee since my coming: and now when shall I provide for mine own house also?

30:31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me any thing: if thou wilt do this thing for me, I will again feed and keep thy flock:

30:32 I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats: and of such shall be my hire.

30:33 So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

30:34 And Laban said, Behold, I would it might be according to thy word.

30:35 And he removed that day the he goats that were ringstraked and spotted, and all the she goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hand of his sons.

30:36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

30:37 And Jacob took him rods of green poplar, and of the hazel and chesnut tree; and pilled white strakes in them, and made the white appear which was in the rods.

30:38 And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink.

30:38 *Word Study on "gutters"* - *Gesenius* tells us that the Hebrew word "rahat" (רָחַט) (S 7298) literally means, "a watering trough" (Gen. 30:38, 41, Ex. 2:16). He gives us its figurative meaning as "ringlets, curls (apparently so called from their flowing down)" (Songs 7:5). *Strong* tells us that this word means, "a channel or watering-box, gallery, gutter, trough," and "by resemblance a *ringlet* of hair (as forming parallel lines). He says it probably comes from an unused root means, "to hollow out". The *Enhanced Strong* says this word is used 4 times in the Old Testament, being translated in the *KJV* as "gutter 2, trough 1, gallery 1."

Genesis 30:38, "And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink."

Genesis 30:41, "And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods."

Exodus 2:16, "Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock."

Song of Songs 7:5, "Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries."

30:39 And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted.

30:40 And Jacob did separate the lambs, and set the faces of the flocks toward the ringstraked, and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.

30:41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

30:42 But when the cattle were feeble, he put them not in: so the feebler were Laban's, and the stronger Jacob's.

30:43 And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

Chapter 31

31:1 And he heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory.

31:2 And Jacob beheld the countenance of Laban, and, behold, it was not toward him as before.

31:3 And the LORD said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

31:4 And Jacob sent and called Rachel and Leah to the field unto his flock,

31:5 And said unto them, I see your father's countenance, that it is not toward me as before; but the God of my father hath been with me.

31:6 And ye know that with all my power I have served your father.

31:7 And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.

31:7 “ten times” – *Word Study on “ten times”* - The Hebrew phrase “ten times” (עָשָׂר פְּעָמִים) is made up of two words, “ten” (עָשָׂר) (S 6235), and “times” (פְּעָמִים) (S 6471). Although the literal translation is, “ten times,” John Gill understands the phrase “ten times” in Numbers 14:22 as an idiom to mean a rounded number, which is equivalent to “time after time,” thus “numerous times.” He says that although the Jews counted ten literal occasions when Israel tempted the Lord during the wilderness journeys, Aben Ezra gives this phrase a figurative meaning of “many times.”¹⁹³ Barnes adds to the figurative meaning of Numbers 14:22 by saying that Israel had tempted the Lord to its fullness, so that the Lord would now pass judgment upon them, even denying them access into the Promised Land, which is clearly stated in the next verse.¹⁹⁴

Comments - We can see this same phrase used as an idiom in several passages in the Scriptures:

Genesis 31:7, “And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me.”

Numbers 14:22, “Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice;”

Nehemiah 4:12, “And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times. From all places whence ye shall return unto us they will be upon you.”

The *NAB* translates this phrase in Genesis 31:7 as “time after time.”

NAB, “yet your father cheated me and changed my wages time after time. God, however, did not let him do me any harm.”

The number ten represents a counting system that is based on ten units. Thus, the number ten can be interpreted literally to represent the numerical system, or it can be given a figurative meaning to reflect the concept of multiple occurrences.

¹⁹³Gill lists ten literal occasions, “twice at the sea, [Exo 14:11](#); twice concerning water, [Exo 15:23](#); twice about manna, [Exo 16:2](#); twice about quails, [Exo 16:12](#); once by the calf, [Exo 32:1](#); and once in the wilderness of Paran, [Num 14:1](#), which last and tenth was the present temptation.” John Gill, *Numbers*, in *John Gill’s Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Numbers 14:22.

¹⁹⁴Albert Barnes, *Numbers*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Numbers 14:22.

Illustration - Jesus told Peter that we are to forgive seventy seven times (Matt 18:22). In this passage, Jesus did not literally mean that we were to forgive only seventy seven times, but that we were to forgive as often as was necessary to forgive, which is many times.

Matthew 18:22, "Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."

31:8 If he said thus, The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ringstraked shall be thy hire; then bare all the cattle ringstraked.

31:9 Thus God hath taken away the cattle of your father, and given them to me.

31:10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and, behold, the rams which leaped upon the cattle were ringstraked, speckled, and grisled.

31:11 And the angel of God spake unto me in a dream, saying, Jacob: And I said, Here am I.

31:12 And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and grisled: for I have seen all that Laban doeth unto thee.

31:13 I am the God of 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.

31:14 And Rachel and Leah answered and said unto him, Is there yet any portion or inheritance for us in our father's house?

31:15 Are we not counted of him strangers? for he hath sold us, and hath quite devoured also our money.

31:16 For all the riches which God hath taken from our father, that is ours, and our children's: now then, whatsoever God hath said unto thee, do.

31:17 Then Jacob rose up, and set his sons and his wives upon camels;

31:18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padanaram, for to go to Isaac his father in the land of Canaan.

31:19 And Laban went to shear his sheep: and Rachel had stolen the images that were her father's.

31:19 *Comments* - We assume from the fact that Rachel stole her father's images, or idols, that she, too, was idolatrous. However, according to ancient Jewish tradition recording in *The Book of Jasher* she stole them out of her father's house so that these images would not tell him where Jacob had fled. We even read how these images were made.

"And Rachel stole her father's images, and she took them and she concealed them upon the camel upon which she sat, and she went on. And this is the manner of the images; in taking a man who is the first born and slaying him and taking the hair off his head, and taking salt and salting the head and anointing it in oil, then taking a small tablet of copper or a tablet of gold and writing the name upon it, and placing the tablet under his tongue, and taking the head with the tablet under the tongue and putting it in the house, and lighting up lights before it and bowing down to it. And at the time when they bow down to it, it speaketh to them in all matters that they ask of it, through the power of the name which is written in it. And some make them in the figures of men, of gold and silver, and go to them in times known to them, and

the figures receive the influence of the stars, and tell them future things, and in this manner were the images which Rachel stole from her father. And Rachel stole these images which were her father's, in order that Laban might not know through them where Jacob had gone.” (*The Book of Jasher* 31.40-44)

31:20 And Jacob stole away unawares to Laban the Syrian, in that he told him not that he fled.

31:21 So he fled with all that he had; and he rose up, and passed over the river, and set his face toward the mount Gilead.

31:22 And it was told Laban on the third day that Jacob was fled.

31:23 And he took his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

31:24 And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad.

31:25 Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

31:26 And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, as captives taken with the sword?

31:27 Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?

31:28 And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing.

31:29 It is in the power of my hand to do 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.

31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet wherefore hast thou stolen my gods?

31:31 And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

31:32 With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.

31:32 *Comments* - The fact that Jacob pronounced the judgment of death upon the unknown thief was a reflection of the customs of his day. We see the sons of Jacob making the same rash vow when Joseph's cup was found in Benjamin's sack (Gen 44:9). *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that Jacob's rash statement was based upon law 6 of this Code, which says, "If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death."

31:32 *Comments* - Note how Jacob's statement became Rachel's curse of death. Rachel, who stole the idols, dies shortly afterwards in childbirth (Gen 35:18-19).

Genesis 35:18-19, "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath, which is Bethlehem."

A well-known minister explains what happened here to Rachael. When we pronounce a curse, the demons take these words before God's throne and declare their right to implement these words of the curse. Unless prayer and repentance and words of faith are spoken to break the authority of this curse, these demons have a legal right to carry out these words. In other words, man gives his dominion over to the "prince of the power of the air" (Eph 2:2). We see Rachael die before this journey is ended.

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:"

A similar illustration of a rash curse being pronounced upon one's family is in 2 Samuel 12:6. When Nathan told the story of the rich man who oppressed the poor man David pronounced a four-fold curse upon the guilty man. This man happened to be David himself. This curse came to pass in the life of David's children.

2 Samuel 12:6, "And he shall restore the lamb fourfold, because he did this thing, and because he had no pity."

31:33 And Laban went into Jacob's tent, and into Leah's tent, and into the two maidservants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent.

31:34 Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them. And Laban searched all the tent, but found them not.

31:35 And she said to her father, Let it not displease my lord that I cannot rise up before thee; for the custom of women is upon me. And he searched, but found not the images.

31:36 And Jacob was wroth, and chode with Laban: and Jacob answered and said to Laban, What is my trespass? what is my sin, that thou hast so hotly pursued after me?

31:37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

31:38 This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten.

31:39 That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

31:40 Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

31:41 Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle: and thou hast changed my wages ten times.

31:42 Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

31:43 And Laban answered and said unto Jacob, These daughters are my daughters, and these children are my children, and these cattle are my cattle, and all that thou seest is mine: and what can I do this day unto these my daughters, or unto their children which they have born?

31:44 Now therefore come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

31:45 And Jacob took a stone, and set it up for a pillar.

31:46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

31:47 And Laban called it Jegarsahadutha: but Jacob called it Galeed.

31:47 “Laban called it Jegarsahadutha: but Jacob called it Galeed” – *Comments* - Adam Clarke says the two names given to this place were Aramiac (from Laban) and Hebrew (from Jacob), saying that both mean, “a collection or heap made up of gathered stones.”¹⁹⁵

31:47 *Comments* - The ancestors of the Israelites had originally come from the region of Paddan-Aram, where Laban and his family dwelt. They spoke the Aramaic language. Thus, when Abraham left his native land and came into Canaan, his children quickly picked up the local language, just as immigrants do today. Abraham probably continued to speak Aramaic in the home as he attempted to learn the local language. We see here that Jacob’s native tongue was a dialect of “the language of Canaan” (Is 19:18), while his relatives still spoke Aramaic.

Isaiah 19:18, “In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the LORD of hosts; one shall be called, The city of destruction.”

31:48 And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed;

31:49 And Mizpah; for he said, The LORD watch between me and thee, when we are absent one from another.

31:50 If thou shalt afflict my daughters, or if thou shalt take other wives beside my daughters, no man is with us; see, God is witness betwixt me and thee.

31:51 And Laban said to Jacob, Behold this heap, and behold this pillar, which I have cast betwixt me and thee;

31:52 This heap be witness, and this pillar be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

31:53 The God of Abraham, and the God of Nahor, the God of their father, judge betwixt us. And Jacob sware by the fear of his father Isaac.

31:54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat bread: and they did eat bread, and tarried all night in the mount.

¹⁹⁵Adam Clarke, *Genesis*, in *Adam Clarke's Commentary, Electronic Database* (Seattle, WA: Hendrickson Publishers Inc., 1996), in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), notes on Genesis 31:47.

31:54 *Comments* - When we eat together there is a bond that is built between one another. We see a clear example of this when Jacob and Laban made a covenant between one another in order to end their strife.

31:55 **And early in the morning Laban rose up, and kissed his sons and his daughters, and blessed them: and Laban departed, and returned unto his place.**

31:55 *Comments* - Laban was more accurately kissing his grandsons and granddaughters; but in many cultures, such words are used loosely to refer to more distant kin, as is the case in Genesis 31:55.

Chapter 32

32:1-32 **Jacob Prepares to Meet Esau** - As Jacob continues on his journey, we see a man who has left an enemy behind and has to face an enemy before him. He has deceived both Laban and Esau. Jacob lacked the strength to overcome either enemy. It is at this point that God divinely intervenes in Jacob's life again in order to preserve the righteous seed that will produce the nation of Israel.

32:1-2 **The Angels Meet Jacob** - The comments in Genesis 32:1-2 about the angels of God meeting Jacob, and how he called them "God's host," and named the place "Mahanaim" (S 4266), which means "double camp" (*Strong*), is an important element in this story. Jacob needed a miracle because Esau was fully intent upon killing Jacob. *The Book of Jasher* (32:28-39) tells us that four angels went before Jacob and met Esau along the way. But Esau saw each of the four angels as a two thousand-man army fully equipped for battle that stopped and warned Esau not to harm Jacob. After this Esau and his men were too afraid to fight Jacob and rather received him reluctantly as a friend.

In 1987 my mother was near death while lying in bed at home. The Lord opened her eyes and ears and she began to hear the marching of foot soldiers. She then saw an army of angels dressed for battle marching past her bed. This vision strengthened her spiritually. At short time later while in the hospital she again came near death and saw the very same vision. I believe that Esau and his men saw just such a vision of angels dressed for battle.

A few years later my brother Steve lay very ill in his living room one night. All of a sudden he left his body behind and found himself standing before the Lord Jesus. When Steve stood before the Lord he was asked if he were read for His Second Coming. At that time Steve saw an army of angels marching down to earth singing the song of the Jubilee. After a short while my brother returned into his body. I believe that David and other kings of Judah won many battles because of this army of angels who fought in their behalf.

32:1 **And Jacob went on his way, and the angels of God met him.**

32:2 **And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.**

32:2 *Word Study on "Mahanaim"* - *Strong* says the Hebrew word "Mahanaim" (מַחֲנַיִם) (S 4266) literally means, "double camp."

32:3 **And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom.**

32:4 And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

32:5 And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight.

32:6 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

32:7 Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands;

32:8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

32:9 And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

32:10 I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

32:11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

32:11 “Deliver me” - *Comments* - While reading this passage, Psalm 34:7 was quickened to me.

Psalms 34:7, “The angel of the LORD encampeth round about them that fear him, and delivereth them.”

We see from Genesis 32:1-2 that a host of angels was with Jacob.

Genesis 32:1-2, “And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.”

32:12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

32:13 And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

32:14 Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

32:15 Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

32:16 And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

32:17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

32:18 Then thou shalt say, They be thy servant Jacob's; it is a present sent unto my lord Esau: and, behold, also he is behind us.

32:19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

32:20 And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

32:21 So went the present over before him: and himself lodged that night in the company.

32:22 And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

32:23 And he took them, and sent them over the brook, and sent over that he had.

32:24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

32:24 “and there wrestled a man with him until the breaking of the day” - *Comments* - This man that wrestled with Jacob is called an angel in Hosea 12:4.

Hosea 12:4, “Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;”

In addition, Hosea says that Jacob entered two struggles in his life: (1) at his natural birth in the womb with his brother (Gen 25:26, Hos 12:3), and (2) at his “spiritual” birth with an angel (Gen 32:24).

Genesis 25:26, “And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.”

Hosea 12:3, “He took his brother by the heel in the womb, and by his strength he had power with God:”

Genesis 32:24, “And Jacob was left alone; and there wrestled a man with him until the breaking of the day.”

32:25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

32:25 *Comments* - Jacob was a shepherd, or herdsman, and depended upon the strength of his legs to walk with the flocks daily. His legs represented his physical strength. When he lost full use of his legs, it was figurative of his strength giving place to his faith in God's strength to become his provider.

Jacob had been a hard worker (Gen 31:40). A man who works hard takes much pride in his physical strength. Now, with a weak thigh, he became less mobile, and more dependent upon the Lord. This physical weakness allowed him to sit down and spend much time meditating on the God of Abraham and Isaac and how his forefathers lived their lives. With this weakness came a transformation in Jacob's character. With this transformation came a new name. He would now be known as Israel.

Genesis 31:40, “Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.”

We no longer see Jacob working with deceit, but rather, we see Israel walking with God. Jacob had stolen a birthright, he had deceived his father, he had negotiated sheep with Laban. He had spent his entire life making his own decisions. But, here at Peniel, Jacob died to himself. With a limp, he could no longer go where he wanted to go. For the first time in his life, he became totally depend upon God. exceeding great reward He never made selfish decisions for himself after this night.

He had lived his life the way he wanted to live it. But on this night, Jacob had to make a choice. He either faced possible death at the hands of his brother, or he had to find grace with the God of Abraham and Isaac. In order to find grace in God's eyes, he had to become weak, so that God could become strong.

32:26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

32:27 And he said unto him, What is thy name? And he said, Jacob.

32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

32:28 “And he said, Thy name shall be called no more Jacob, but Israel” – *Word Study on “Israel”* - Gesenius the Hebrew name “Israel” (יִשְׂרָאֵל) (S 3478) means, “contender, soldier of God.” *Strong* says it means, “he will rule as God.” *BDB* says it means, “God prevails.” *PTW* says it means “one who prevails with God.” *Strong* says it is derived from two Hebrew words: (יָשַׁר) (S 8280), which means “to prevail,” and (אָל) (S 410), meaning, “God.”

There appear to be two general interpretations as to the meaning of the name “Israel”. It has a literal meaning of “struggling with God,” and the figurative interpretation of “a prince with God.”

As with all of the names that God gives his servants in the Old Testament, their meaning can be found within the context of the passage. Genesis 32:28, as well as Hosea 12:3-4, reveals that his name comes from the fact that Jacob had power over the angel and prevailed. Thus, his name seems to care the more literally meaning.

Hosea 12:3-4, “He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;”

We know that Jacob wrestled with an angel and thus prevailed over the angel by his strength. But what does Genesis 32:28 mean when it tells us that Jacob has prevailed over men? Perhaps we find the meaning in Hosea 12:3-4 when it tells us that Jacob “took his brother by the heel in the womb” that Jacob prevailed over his brother Esau.

Why would God give Jacob this name? Because Jacob must now learn to totally trust in God. His thigh was limp and his physical strength was gone. The only strength that he will ever know the rest of his life will be the strength that he finds in trusting God. Jacob was about to meet his brother and for the first time in his life, he was facing a situation that he could not handle in his own strength and cunning. He has been able to get himself out of every other situation in his life, but this time, it was different. He was going to have to trust God or die, and Jacob knew this. His name was now Israel, a mighty one in God. Jacob would have to now find his strength in God, because he had no strength to fight in the flesh. Thus, he name showed him that he could look to God and prevail as a mighty one both with God and with man. After this night, the Scriptures never record a foolish decision that Jacob

made. He began to learn how to totally rely upon the Lord as his father Abraham had learned.

32:28 “for as a prince hast thou power with God and with men, and hast prevailed” – *Word Study on “as a prince hast thou power”* - The entire phrase in the *KJV* “as a prince hast thou power” is found as one word in the Hebrew text. *Strong* says this Hebrew primitive root word “power” “sarah” (שָׂרָה) (S 8280) means, “to prevail.” *BDB* says it means, “contend, have power, contend with, persist, exert oneself, persevere.” This word is used only 2 times in the Old Testament, being translated in the *KJV* as “power.” For this reason, some leading modern translations read similar to the phrase, “for thou hast striven (struggled) with God and men, and hast prevailed.” (*ASV, NIV, RSV*) The other use of “sarah” is found in Hosea 12:3

Hosea 12:3-4, “He took his brother by the heel in the womb, and by his strength he had power with God: Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there he spake with us;”

In addition, as the pronunciation of this name implies, this Hebrew word serves at the root word for the name “Sarah” (שָׂרָה) (S 8283).

32:29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

32:29 *Comments* - Compare a similar question made by Manoah, Samson's father, and a similar statement made by the angel in Judges 13:18.

Judges 13:17-18, “And Manoah said unto the angel of the LORD, What is thy name, that when thy sayings come to pass we may do thee honour? And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?”

32:30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

32:30 *Word Study on “Peniel”* – *Strong* says the Hebrew name “Peniel” (פְּנִיֶּאֱל) (S 6439) means “face of God.” *Eusebius* (A.D. 260 to 340) says that this name means, “vision of God.”

“The divine Scripture also calls him God, when he appeared again to Jacob in the form of a man, and said to Jacob, “Thy name shall be called no more Jacob, but Israel shall be thy name, because thou hast prevailed with God.” Wherefore also Jacob called the name of that place “Vision of God,” saying, “For I have seen God face to face, and my life is preserved.” (*Eusebius, Ecclesiastical History*, 1.2.9)

32:31 And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

32:31 “he halted upon his thigh” - *Comments* - This halting was symbolic of the character transformation that Jacob has undergone with the name change. This transformation came with a price, the weakening of the flesh, and a greater dependence on the Lord.

32:32 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 33

33:1 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

33:2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

33:3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

33:3 “and bowed himself to the ground seven times” – *Comments* - The custom of bowing seven times was a typical Eastern response representing complete submission. Note that Naaman the Syrian dipped seven times in the Jordan River when he submitted to the words of Elisha (2 Kings 5:14).

2 Kings 5:14, “Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.”

33:4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

33:5 And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

33:6 Then the handmaidens came near, they and their children, and they bowed themselves.

33:7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

33:8 And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

33:9 And Esau said, I have enough, my brother; keep that thou hast unto thyself.

33:10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

33:11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.

33:11 *Comments* - Like Abraham insisted on buying land for burial (Gen 23:1-20), and David insisted on buying the threshing floor (1 Chron 21:18-27), Jacob insists on giving a gift.

33:12 And he said, Let us take our journey, and let us go, and I will go before thee.

33:13 And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die.

33:14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir.

33:15 And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord.

33:16 So Esau returned that day on his way unto Seir.

33:17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.

33:17 *Word Study on "Succoth"* – The Hebrew name "Succoth" (סֻכּוֹת) (S 5523) literally means "booths."

33:17 *Comments* - Instead of following his brother Esau south to Seir (Edom), as he had promised, Jacob went and built a house at Succoth, then journeyed to Shechem.

33:18 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.

33:19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money.

33:20 And he erected there an altar, and called it Elelohe-Israel.

33:20 *Word Study on "Elelohe-Israel"* – The name "El-elohe-Israel" (S 415) literally reads, "God, the God of Israel". *Strong* says it means, "the mighty God of Israel."

Chapter 34

34:1-31 **The Defilement of Dinah** – Genesis 34:1-31 tells us the story of how Shechem took Dinah, the daughter of Jacob, into his home and defiled her. Because of this wickedness, Simeon and Levi slew the men of the city of Shechem. *The Book of Jubilees* (30.18-19) tells us that because of Levi's zeal to execute justice, God appointed him to the priesthood among his brothers and he served them in this office.

34:1 And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

34:1 *Comments* - According to *The Book of Jasher* Dinah went with her mother and the other wives of Jacob to observe a festive occasion in the city of Shechem.

"At that time some of the women of the inhabitants of the land went to the city of Shechem to dance and rejoice with the daughters of the people of the city, and when they went forth then Rachel and Leah the wives of Jacob with their families also went to behold the rejoicing of the daughters of the city. And Dinah the daughter of Jacob also went along with them and saw the daughters of the city, and they remained there before these daughters whilst all the people of the city were standing by them to behold their rejoicings, and all the great people of the city were there."
(*The Book of Jasher* 33.5-6)

34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

34:3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel.

34:4 And Shechem spake unto his father Hamor, saying, Get me this damsel to wife.

34:5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field: and Jacob held his peace until they were come.

34:6 And Hamor the father of Shechem went out unto Jacob to commune with him.

34:7 And the sons of Jacob came out of the field when they heard it: and the men were grieved, and they were very wroth, because he had wrought folly in Israel in lying with Jacob's daughter; which thing ought not to be done.

34:7 **“he had wrought folly in Israel” – *Comments*** - The phrase “he had wrought folly in Israel” is a very strong Hebrew expression describing the consequences of a sin that affect a family and even a nation.

The harlot:

Deuteronomy 22:21, “Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.”

Achan's thief:

Joshua 7:15, “And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.”

Rape by the men of Gibeah:

Judges 20:10, “And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.”

34:8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

34:9 And make ye marriages with us, and give your daughters unto us, and take our daughters unto you.

34:10 And ye shall dwell with us: and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

34:11 And Shechem said unto her father and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

34:12 Ask me never so much dowry and gift, and I will give according as ye shall say unto me: but give me the damsel to wife.

34:13 And the sons of Jacob answered Shechem and Hamor his father deceitfully, and said, because he had defiled Dinah their sister:

34:13 *Comments* - Jacob had been a deceptive person in the past, so his sons naturally followed this vice.

34:14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

34:15 But in this will we consent unto you: If ye will be as we be, that every male of you be circumcised;

34:16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

34:17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

34:18 And their words pleased Hamor, and Shechem Hamor's son.

34:19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he was more honourable than all the house of his father.

34:20 And Hamor and Shechem his son came unto the gate of their city, and communed with the men of their city, saying,

34:21 These men are peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, it is large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

34:22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they are circumcised.

34:23 Shall not their cattle and their substance and every beast of theirs be ours? only let us consent unto them, and they will dwell with us.

34:24 And unto Hamor and unto Shechem his son hearkened all that went out of the gate of his city; and every male was circumcised, all that went out of the gate of his city.

34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

34:26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah out of Shechem's house, and went out.

34:26 “and took Dinah out of Shechem's house, and went out” - *Comments* - After having read this passage, I asked the question, “What was Dinah doing in the house of Shechem?” John Gill gives us the account and manner of the New Testament Jewish custom of betrothing a wife by quoting Maimonides. His comment tells us how marriages during this ancient culture were transacted in a very simple manner by taking a woman into a man’s home without the traditional wedding ceremony:

“Before the giving of the law, if a man met a woman in the street, if he would, he might take her, and bring her into his house and marry her between him and herself, and she became his wife; but when the law was given, the Israelites were commanded, that if a man would take a woman he should obtain her before witnesses, and after that she should be his wife, according to Deuteronomy 22:13 and these takings are an affirmative command of the law, and are called אירוסין קידושין “espousals” or “betrothings” in every place; and a woman who is obtained in such a way is called מקודשת או מאורסת “espoused” or “betrothed”; and when a

woman is obtained, and becomes מקודשת "espoused," although she is not yet נבעלה "married, nor has entered into her husband's house," yet she is a man's wife."¹⁹⁶

Deuteronomy 22:13, "If any man take a wife, and go in unto her, and hate her,"

34:27 The sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister.

34:28 They took their sheep, and their oxen, and their asses, and that which was in the city, and that which was in the field,

34:29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that was in the house.

34:30 And Jacob said to Simeon and Levi, Ye have troubled me to make me to stink among the inhabitants of the land, among the Canaanites and the Perizzites: and I being few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

34:31 And they said, Should he deal with our sister as with an harlot?

Chapter 35

35:1 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.

35:1 *Comments* - God had given Abraham a command to move to the land of Canaan and dwell (Gen 12:1-3), and He had told Isaac to dwell in this land (Gen 26:1-5); but God told Jacob to move to a particular location named Bethel, unlike the general locations told to his fathers. This was the place where Jacob first encountered the Lord, and where he consecrated his life to Him through the tithe offering. Ministers often have a place where they had a divine encounter with the Lord, a place they often visit to reaffirm their calling and to find renewed strength to continue the lifetime journey in the full-time ministry. I have gone with Bob Nichols, who has pastored in Fort Worth, Texas since 1955, to his place of consecration. There is an empty lot in north Fort Worth where he answered a call to the full-time ministry as a young man. He often visits this location to find strength and encouragement. My place of consecration is the seminary campus in south Fort Worth, where I spent three years of theological studies. Jacob was going to dwell in his place of consecration, and find it a daily reminder of his dedication to the Lord, and remember God's faithfulness to him during those years of tithing and consecration.

35:2 Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

35:3 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.

35:4 And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

¹⁹⁶John Gill, *Matthew*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Matthew 1:18.

35:5 And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.

35:5 *Comments* - God was fulfilling His promise of protecting Jacob by placing His terrr upon the nearby cities.

35:6 So Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that were with him.

35:7 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.

35:8 But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.

35:8 *Comments* - According to *The Book of Jasher* (22.20) Deborah was the daughter of Uz, the firstborn of Nahor, who was the brother of Abraham. Rebekah was the mother of Jacob. Her nurse was Deborah, who was given to her when Abraham's servant took Rebekah back to Canaan to marry Isaac. How did Deborah join herself with Jacob? According to ancient Jewish tradition, Rebekah sent Deborah and two of Isaac's servants to Haran to find Jacob while he was still serving Laban in order to ask him to return home to his father Isaac. But since Laban urged Jacob to stay with him at the end of this fourteen-year period, Jacob decided to remain another six years. Although Isaac's two servants returned to Isaac and Rebekah, Deborah decided to stay with Jacob and live with him until he returned to Canaan six years later (see *The Book of Jasher* 31.22-30).

35:9 And God appeared unto Jacob again, when he came out of Padanaram, and blessed him.

35:10 And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.

35:11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

35:12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

35:13 And God went up from him in the place where he talked with him.

35:14 And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured a drink offering thereon, and he poured oil thereon.

35:15 And Jacob called the name of the place where God spake with him, Bethel.

35:16 And they journeyed from Bethel; and there was but a little way to come to Ephrath: and Rachel travailed, and she had hard labour.

35:17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also.

35:18 And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin.

35:18 *Word Study on “Benoni” and “Benjamin”* – *Strong* says the Hebrew name “Benoni” (בְּנֵי אֲוִיָּהּ) (S 1126) means “son of my sorrow.” *Strong* says the Hebrew name “Benjamin” (בְּנֵי מִינִי) (S 1144) means “son of the right hand.” *BDB* says it means, “son of the right hand.”

35:18 *Comments* - Rachel was not saved in child bearing, perhaps due to her unrighteous deed of stealing her father’s gods and Jacob's curse (1 Tim 2:15, Gen 31:32).

1 Timothy 2:15, “Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.”

Genesis 31:32, “With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.”

35:19 **And Rachel died, and was buried in the way to Ephrath, which is Bethlehem.**

35:19 *Comments* - Did the words of Jacob bring this curse upon Rachel (Note Gen 31:32).

Genesis 31:32, “With whomsoever thou findest thy gods, let him not live: before our brethren discern thou what is thine with me, and take it to thee. For Jacob knew not that Rachel had stolen them.”

35:19 *Scripture References* - Note:

Matthew 2:18, “In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.”

35:20 **And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day.**

35:20 **“that is the pillar of Rachel's grave unto this day”** - *Comments* - The pillar of Rachel is recorded in the book of 1 Samuel 10:2 as still existing in the time of Saul.

1 Samuel 10:2, “When thou art departed from me to day, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say unto thee, The asses which thou wentest to seek are found: and, lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son?”

35:21 **And Israel journeyed, and spread his tent beyond the tower of Edar.**

35:22 **And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve:**

35:23 **The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:**

35:24 **The sons of Rachel; Joseph, and Benjamin:**

35:25 **And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:**

35:26 **And the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padanaram.**

35:27-29 *Comments - Epilogue to the Genealogy of Isaac* – Genesis 35:27-29 gives us the closing epilogue of the genealogy of Isaac. It simply gives us the dates of his life and tells us that he died in peace at an old age. When the Scriptures tell us that a patriarch dies in a ripe old age in peace, it implies that this person fulfilled the destiny that God had given him. I believe that we can see this in epilogues to the genealogies of the lives of Noah, Abraham, Isaac and Jacob and in the life of Joseph.

35:27 And Jacob came unto Isaac his father unto Mamre, unto the city of Arbah, which is Hebron, where Abraham and Isaac sojourned.

35:27 “the city of Arbah” - *Comments* - Other translations read, “Kirjah Arba.”

35:28 And the days of Isaac were an hundred and fourscore years.

35:29 And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him.

Chapter 36

36:1-46 **The Genealogy of Esau** - Genesis 36:1-46 gives the account of the genealogy of Esau, Isaac’s son. The book of Genesis lists the genealogies of the sons of Isaac, but only one of them would carry the seed of righteousness, which was Jacob. Because God loved Isaac, and Isaac loved Esau, God promised to bless him also to become a nation. Because of his wicked heart, Esau failed to fulfill his divine destiny. Like Ishmael, he did not produce a righteous offspring, but rather persecuted Jacob. Therefore, his genealogy is only briefly listed in the book of Genesis because these people did not contribute to the propagation of God’s plan of redemption for mankind; rather, they hindered it. However, Isaac gave Esau a promise (Gen 27:30-40), which fulfillment is reflected in his genealogy.

36:1-14 **The Genealogy of Esau** – We find in Genesis 36:14 a list of the sons of Esau.

36:1 Now these are the generations of Esau, who is Edom.

36:2 Esau took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah the daughter of Zibeon the Hivite;

36:3 And Bashemath Ishmael's daughter, sister of Nebajoth.

36:4 And Adah bare to Esau Eliphaz; and Bashemath bare Reuel;

36:5 And Aholibamah bare Jeush, and Jaalam, and Korah: these are the sons of Esau, which were born unto him in the land of Canaan.

36:6 And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob

36:6 *Comments* - Esau had three wives and five sons.

36:7 For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

36:7 *Comments* - The statement of Esau's and Jacob's separation due to prosperity is similar to Abraham and Lot separating in Genesis 13:6, 11.

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

Genesis 13:11, "Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other."

36:8 Thus dwelt Esau in mount Seir: Esau is Edom.

36:9 And these are the generations of Esau the father of the Edomites in mount Seir:

36:10 These are the names of Esau's sons; Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

36:11 And the sons of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

36:12 And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz Amalek: these were the sons of Adah Esau's wife.

36:12 *Comments* - Amalek will be come an enemy against the nation of Israel in the generations to come (Ex 17:8).

Exodus 17:8, "Then came Amalek, and fought with Israel in Rephidim."

36:13 And these are the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath Esau's wife.

36:14 And these were the sons of Aholibamah, the daughter of Anah the daughter of Zibeon, Esau's wife: and she bare to Esau Jeush, and Jaalam, and Korah.

36:15-19 **The Dukes of Edom** – We find in Genesis 36:15-19 a list of the "dukes," or "chiefs," that came from the sons of Esau.

36:15 These were dukes of the sons of Esau: the sons of Eliphaz the firstborn son of Esau; duke Teman, duke Omar, duke Zepho, duke Kenaz,

36:15 *Word Study on "duke"* - *Strong* says the Hebrew word "duke" "alluwph" (S 441) (אֱלֹפִי) means, "a "friend, gentle," or "a chieftain." *Strong* says it comes from the primitive root "aw-lof" (אָלַף) (S 502), which means, "to associate with, to learn, to teach." The *Enhanced Strong* says this word is used 69 times in the Old Testament, being translated "duke 57, guide 4, friends 2, governors 2, captains 1, governor 1, ox 2."

36:16 Duke Korah, duke Gatam, and duke Amalek: these are the dukes that came of Eliphaz in the land of Edom; these were the sons of Adah.

36:17 And these are the sons of Reuel Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the land of Edom; these are the sons of Bashemath Esau's wife.

36:18 And these are the sons of Aholibamah Esau's wife; duke Jeush, duke Jaalam, duke Korah: these were the dukes that came of Aholibamah the daughter of Anah, Esau's wife.

36:19 These are the sons of Esau, who is Edom, and these are their dukes.

36:20-30 **The Sons of the Seir the Horite** – We find in Genesis 36:20-30 the genealogy of Seir the Horite. This genealogy is unique in that it is a genealogy of people recorded in the book of Genesis who are not related to Abraham. All other genealogies in Genesis are either his ancestors or descendants. One must ask the question why such a genealogy exists in the Scriptures. One answer may lie in the fact that there was quite a bit of history between the sons of Esau and of Seir in their battles to occupy the land of Edom. Some of these events are recorded in other ancient Jewish writings such as *The Book of Jasher* (56-57).

36:20 **These are the sons of Seir the Horite, who inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,**

36:20 **Word Study on “Seir”** – *Strong* says the Hebrew name “Seir” (שַׁעִיר) (S 8165) means, “rough.” He was the patriarch of the Horites, the inhabitants of Edom before the descendants of Esau, the Edomites (*ISBE*).¹⁹⁷

36:20 **Word Study on “the Horite”** - *Strong* says the Hebrew name “Horite” (חֹרִי) (S 2752) means, “cave-dweller, or troglodyte; a Chorite or aboriginal Idumæan.” He says this name is derived from (חֹר) (2356), meaning, “cave.” *BDB* says it means, “cave dweller.” The *ISBE* says that the name literally means, “white,” and refers to a white race of people that inhabited this region.¹⁹⁸ The Horites were the ancient inhabitants of the land of Edom before the sons of Esau took dominion (Deut 2:12). It is used 6 times in the Old Testament being translated “Horite 4, Horims 2.”

Deuteronomy 2:12, “The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.”

36:20 **“These are the sons of Seir the Horite”** – *Comments* - Note Genesis 14:6, “And the Horites in their mount Seir, unto Elparan, which is by the wilderness.”

36:21 **And Dishon, and Ezer, and Dishan: these are the dukes of the Horites, the children of Seir in the land of Edom.**

36:22 **And the children of Lotan were Hori and Hemam; and Lotan's sister was Timna.**

36:23 **And the children of Shobal were these; Alvan, and Manahath, and Ebal, Shepho, and Onam.**

36:24 **And these are the children of Zibeon; both Ajah, and Anah: this was that Anah that found the mules in the wilderness, as he fed the asses of Zibeon his father.**

36:24 **Word Study on “the mules”** – *Gesenius* says the Hebrew word “mules” “imim” (יָמִים) (S 3222) probably means, “hot springs.” *Strong* says it means either “warm spring” or “mule.” This Hebrew word is only used one time in the entire Old Testament. Most modern translations render it as “hot springs,” which can be found in this region of the desert (*AmpBible, ASV, ESV, Keil-Delitzsch, NASB, NCV, NET, NLT, NIV, RSV*). The *VgClem* reads “aquas calidas.” *Gesenius* says some Jewish writers, the Talmud and Martin Luther

¹⁹⁷W. Ewing, “Seir,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

¹⁹⁸A. H. Sayce, “Horite,” in *International Standard Bible Encyclopedia*, ed. James Orr (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., c1915, 1939), in *The Sword Project*, v. 1.5.11 [CD-ROM] (Temple, AZ: CrossWire Bible Society, 1990-2008).

conjectured from the context that the word means “mules,” and thus the *KJV* follows this tradition. A few translations simply transliterate the Hebrew word into “*Ἰαμυν*” (*LXX*) and “Imim” (*YLT*). *Gesenius* says it is translated “Emims or giants” in the Samaritan copy of the Pentateuch.

If we refer to the record of this story in *The Book of Jasher* (36.28-35), it tells us that these creatures were monsters with the bodies of men from the middle downwards and various shaped monsters from the middle upwards. *Gesenius* tells us that in the Samaritan copy of the Pentateuch the words are “he fell upon Emims”, or “giants”, and so this is understood by Onkelos and Pesudo-Jonathan. If we compare the similarities of “Imim” (אִמִּים) (S 3222) to the Hebrew word “Emim” (אִמִּים) (S 368), which means “giant,” it becomes easier to understand this definition. We find “Emim” used in Deuteronomy 2:10-11 in reference to giants.

Deuteronomy 2:10-11, “The Emims dwelt therein in times past, a people great, and many, and tall, as the Anakims; Which also were accounted giants, as the Anakims; but the Moabites call them Emims.”

In light of the parallel passage of this story in *The Book of Jasher* which describes them as “monsters” and the similarity of the Hebrew word “Emim” (אִמִּים), I believe the word “giant” or the broader meaning, “monster,” to be the more accurate meaning of the word “Imim” as is described in *The Book of Jasher*.

36:24 *Comments* - Evidently, Genesis 36:24 refers to a story that is not found within the Scriptures, but is recorded in *The Book of Jasher* (36.28-35). It says that Anah the son of Zibeon used to lead his father’s asses into the wilderness to feed them. One day he led them down to the seacoast where a storm came up and rested over the asses. Then about one hundred and twenty strange creatures with the bodies of men from the middle downwards and various shaped monsters from the middle upwards came from the other side of the sea and mounted the asses and rode off with them. When one of them attacked Anah, he fled and told his brothers. When a search for the asses found nothing, they never returned to the place where the monsters appeared out of fear.

36:25 **And the children of Anah were these; Dishon, and Aholibamah the daughter of Anah.**

36:26 **And these are the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.**

36:27 **The children of Ezer are these; Bilhan, and Zaavan, and Akan.**

36:28 **The children of Dishan are these; Uz, and Aran.**

36:29 **These are the dukes that came of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,**

36:30 **Duke Dishon, duke Ezer, duke Dishan: these are the dukes that came of Hori, among their dukes in the land of Seir.**

36:31-39 **The Kings of Edom** – We find in Genesis 36:31-39 a lineage of kings who reigned over the land of Edom. According to *The Book of Jasher* (57.38-45) the sons of Esau resolved among themselves not to place an Edomite as king over themselves because of their betrayal between one another in their battles against the Horites. This would explain why we find a list of kings over the land of Edom who are not of the children of Esau. *The Book of Jasher* also contains some lengthy accounts of each of these kings and the battles they fought.

36:31 And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

36:32 And Bela the son of Beor reigned in Edom: and the name of his city was Dinhabah.

36:32 **“Bela the son of Beor” – Comments -** We have no information within the Scriptures as to the identity of Bela the son of Beor, the first king to reign over the land of Edom. According *The Book of Jasher* (57:40-43), he was sent by Angeas, the king of Africa, also called Dinhabah. He had been hired to fight with the Edomites and helped to defeat the Horites before being crowned as their king.

 “Therefore the sons of Esau swore, saying, From that day forward they would not choose a king from their brethren, but one from a strange land unto this day. And there was a man there from the people of Angeas king of Dinhabah; his name was Bela the son of Beor, who was a very valiant man, beautiful and comely and wise in all wisdom, and a man of sense and counsel; and there was none of the people of Angeas like unto him.” (*The Book of Jasher* 57.40-41)

36:33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

36:33 **Comments -** The Book of Jasher (58) tells us that Bela the son of Beor died in battle against Joseph, ruler over Egypt. The children of Edom then took Jobab, the son of Zerah of Bozrah, of the children of the East, and made him their new king.

36:34 And Jobab died, and Husham of the land of Temani reigned in his stead.

36:35 **Comments -** *The Book of Jasher* (58) tells us that when Jobab the son of Zerah died after ruling over the Edomites for ten years, they took Husham from the land of Temani who ruled over them for twenty years.

36:35 And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead: and the name of his city was Avith.

36:35 **Comments -** For a full account of Hadad’s battle with the children of Midian see *The Book of Jasher* (62.6-22).

36:36 And Hadad died, and Samlah of Masrekah reigned in his stead.

36:36 **Comments -** *The Book of Jasher* (66.1) tells us that Samlah of Masrekah was of the children of the East.

36:37 And Samlah died, and Saul of Rehoboth by the river reigned in his stead.

36:38 And Saul died, and Baalhanan the son of Achbor reigned in his stead.

36:39 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.

36:40-43 **The Chiefs of Edom –** Genesis 36:40-43 gives us the list of the eleven dukes that came from the loins of Esau and ruled the land of Edom.

36:40 And these are the names of the dukes that came of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

36:41 Duke Aholibamah, duke Elah, duke Pinon,

36:42 Duke Kenaz, duke Teman, duke Mibzar,

36:43 Duke Magdiel, duke Iram: these be the dukes of Edom, according to their habitations in the land of their possession: he is Esau the father of the Edomites.

Chapter 37

37:1 to 50:26 The Genealogy of Jacob – The genealogies of Abraham, Isaac, and Jacob have a common structure in that they open with God speaking to a patriarch and giving him a commission and a promise in which to believe. In each of these genealogies, the patriarch’s calling is to believe God’s promise, while this passage of Scripture serves as a witness to God’s faithfulness in fulfilling each promise. Only then does the genealogy come to a close.

Genesis 37:1 to 50:26 gives the account of the genealogy of Jacob, Isaac’s son. As Abraham’s genealogy begins with a divine commission when God told him to leave Ur and to go Canaan (Gen 12:1), and Isaac’s genealogy begin with a divine commission predicting him as the father of two nations (Gen 25:23), so does Jacob’s genealogy begin with a divine encounter in the form of his son Joseph’s two dreams. These dreams make it clear that Jacob’s divine commission was to bring his clan of seventy souls into Egypt through Joseph for four hundred years while the people multiply into the nation of Israel. This genealogy closes with the fulfillment of Joseph’s dreams. Jacob’s name was changed to Israel, which means “prince of God,” because his destiny was to father a multitude of godly seed. He fathered the twelve sons, or “princes,” who multiplied into the twelve tribes of Israel. His ability to father twelve righteous seeds earned him his name as a prince of God, as a man who ruled over a multitude of godly seed. The Scriptures testify to Jacob’s faith in God’s promise that Joseph would rule over his brethren by the fact when Jacob followed his son into Egypt. The fact that Jacob died in a ripe old age testifies that he fulfilled his destiny as did his fathers Abraham and Isaac.

37:1 to 50:26 The Genealogy of Jacob (The Story of Joseph) – The last story in the origin of the nation of Israel that is recorded in the book of Genesis is the story of Joseph. Perhaps there is no other Old Testament story so moving as when he reveals himself to his brothers. There are many truths that are taught to us in this great Bible story. We learn that if we will serve the Lord amidst persecutions, God will always bring someone into our lives to bless us. Joseph had the favor and blessings of his father as a young man in the midst of his brothers’ persecutions. He then had the blessings of Potipher as a young man in Egypt. He found the favor of Pharaoh as an adult.

God gave Jeremiah some friends who stood by him and blessed him during the most difficult times in his ministry. God gave Daniel three friends in his Babylonian captivity. God gave to Paul men like Timothy and Luke to stand by him during times of persecution and even imprisonment. But for Joseph, he often stood alone, totally trusting in God.

37:1 to 50:26 The Genealogy of Jacob (The Story of Joseph: The Chronology of the Life of Joseph) - Jacob was one hundred thirty (130) years old when he went to Egypt.

Genesis 47:9, “And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.”

Jacob died at the age of 147.

Genesis 47:28, “And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.”

Joseph became ruler in Egypt at the age of 30.

Genesis 41:46, “And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.”

Joseph had two sons by the age of 37.

Genesis 41:50, “And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.”

Joseph was 39 when his family comes to Egypt.

Genesis 45:11, “And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.”

Therefore, Jacob was 91 when Joseph was born.

Also, Joseph died at the age of 110 (Gen 50:22, 26)

Genesis 50:22, “And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.”

Genesis 50:26, “So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.”

37:1 to 50:26 The Genealogy of Jacob (The Story of Joseph: Joseph as a Type and Figure of Christ Jesus) – In many ways we can see Joseph as a type and figure of the Lord Jesus Christ. Note some comparisons:

1. Joseph was Jacob’s beloved son, just as Jesus was the Heavenly Father’s beloved son.

Matthew 3:17, “And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

2. Joseph was given a coat of many colours, which was similar to the seamless robe worn by Jesus Christ, of which the Roman soldiers cast lots (John 19:23-24).

John 19:23-24, “Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.”

3. Joseph took bread to his brothers, just like Jesus was sent as the bread of life to His people.

Matthew 15:24-26, “But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.”

4. Joseph was reject by the his brothers like Jesus was rejected by His people, the Jews.
5. Joseph was thrown in the pit in Genesis 37:24. This is like Jesus’ death on the cross (Ps 16:10)

Genesis 37:24, “And they took him, and cast him into a pit: and the pit was empty, there was no water in it.”

Psalms 16:10, “For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.”

6. When Joseph was betrayed by his brethern and sold as a servant. Jesus was betrayed by Judas Iscariot for thirty pieces of sliver.
7. Joseph became a servant in the house of Potiphar, just like Jesus Christ took form of a servant (Phil 2:7) and (Ps 105:17).

Genesis 37:36, “And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.”

Genesis 39:1, “And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.”

Psalms 105:17, “He sent a man before them, even Joseph, who was sold for a servant.”

Philippians 2:7, “But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.”

8. Joseph was sent to Egypt to deliver the house of Jacob (Israel) (Gen 45:7-8) like Jesus was sent to the lost sheep of the house of Israel to deliver them.

Genesis 45:7-8, “And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. 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.”

Matthew 15:24, “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”

9. Joseph was lifted up by Potiphar, then brought down into prison, then raised up by Pharaoh at his right hand. This is like Jesus being brought down to the grave, and then being raised to the right hand of the Father.
10. Joseph was exalted as ruler under Pharaoh, like Christians at the right hand of the Father in heaven today.
11. Some scholars suggest that Joseph’s marriage to the Egyptian is a type of Christ’s marriage to the church (especially to the Gentile church). He had two sons, which symbolizes the salvation of the Gentiles as well as the Jews.

12. Joseph's brothers bowed down to Joseph during the famine (Gen 42:6) like Israel will bow down to Jesus one day (Rom 11:26). Israel shall be saved through the Deliverer.

Genesis 42:6, "And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth."

Romans 11:26, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:"

13. Joseph revealed himself to his brothers on their third trip to Egypt. The ten brothers finally coming to Joseph and recognising him and receiving an inheritance is like Israel turning to and recognising Jesus and all being saved.

Romans 11:26, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:"

Jesus will reveal Himself to the Jews after the Church is raptured at His Second Return, thus, a third return.

14. All nations came and bowed down to Joseph, as all nations will someday come and bow down at the throne of the Lord Jesus.

15. Joseph was ruler over Egypt and the whole world, just as Jesus will reign in Zion as king of kings over the earth.

37:1-11

God's Divine Call to Jacob - Genesis 11:27 to 50:26 will place emphasis upon the second phase of God's plan of redemption for mankind. His divine calling for mankind to fulfill His purpose of multiplying and filling the earth with righteousness. God will implement phase two of His divine plan of redemption by calling one man named Abraham to depart unto the Promised Land (Gen 12:1-3), and this calling was fulfilled by this first patriarch. Isaac's calling can also be found at the beginning of his genealogy, where God commands him to dwell in the Promised Land (Gen 26:1-6), and this calling was fulfilled by the patriarch Isaac. Jacob's calling was fulfilled as he bore twelve sons and took them into Egypt where they multiplied into a nation. The opening passage of Jacob's genealogy reveals that his destiny would be fulfilled through the dream of his son Joseph (Gen 37:1-11), which took place in the land of Egypt. Perhaps Jacob did not receive such a clear calling as Abraham and Isaac because his early life was one of deceit, rather than of righteousness obedience to God; so the Lord had to reveal His plan for Jacob through his righteous son Joseph. In a similar way, God spoke to righteous kings of Israel, and was silent to those who did not serve Him. Thus, the three patriarchs of Israel received a divine calling, which they fulfilled in order for the nation of Israel to become established in the land of Egypt. Perhaps the reason the Lord sent the Jacob and the seventy souls into Egypt to multiply rather than leaving them in the Promised Land is that the Israelites would have intermarried the cultic nations around them and failed to produce a nation of righteousness. God's ways are always perfect.

37:1 And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

37:2 These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.

37:3 Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours.

37:3 “and he made him a coat of many colours” – *Word Study on “a coat”* – *Strong* says the Hebrew word “coat” (תַּחֲשֻׁמָה) (S 3801) literally means, “a shirt.” The *Enhanced Strong* says this Hebrew word is used 29 times in the Old Testament, being translated in the *KJV* as “coat 23, garment 5, robe 1.”

Word Study on “of (many) colors” – *Gesenius* says the Hebrew “colors” (צִבְעֵי) (S 6446) properly means, “extremity,” and that it refers to “a tunic extending to the wrists and ankles, a long tunic with sleeves, worn by boys and girls of nobler rank.” *Strong* says it properly means, “the palm (of the hand) or sole (of the foot),” but refers to “a long and sleeved tunic,” or a “wide one,” because of its original root word meaning, “of many breaths.” *Strong* says it comes from the primitive root (צָבַע) (S 6461), which means, “to disperse, i.e., to disappear, cease.” The *Enhanced Strong* says this word is used 5 times in the Old Testament, being translated in the *KJV* as “colors 5.”

Comments - The Hebrew meaning of the phrase “coat of many colors” tells us that this was not literally a multi-colored coat, but a tunic that reached down to his hands and feet. In this culture, it was a garment worn by wealthy people, by princes and person of nobility. *Smith* tells us that ancient Egyptian pictures depict the people of Palestine and Syria wearing long, linen dresses, partly colored, generally with a stripe around the skirts and on the borders of the sleeves.¹⁹⁹ In East Africa, it is not uncommon for an elderly man to wear just such a long, white tunic as a sign of nobility or respect.

Comments - This coat of many colors that Jacob made for his son Joseph not only revealed his favour towards his son Joseph, but it sent a message that Joseph would be heir of Jacob’s blessings and possessions. Remember how Abraham sent away all of his children and kept Isaac as the sole heir. The brothers of Jacob probably felt that this was the message behind this beautiful tunic.

Comments - The garments of Joseph will play an important role in the life of this servant. He will remove the garments of a youth and put on a coat of many colors, which symbolizes a prince. When this garment is taken from him by his brothers, he will put on the garments of a slave. Then these garments will be taken from him by Potiphar’s wife and he will put on the garments of a prisoner. Finally, he will be clothed with the garments of the Prime Minister of Egypt. Each time his garments were taken he had to forgive and forget. He did not long for the past, but looked to God to make a way for him in the future. Eventually, he realized that each time it was divine providence that caused his garments to be changed, and he became content wearing the garments and the ministry that God had placed him into.

37:4 And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

37:4 *Comments* - The story of Joseph and his brothers serves as an excellent illustration of jealousy in human nature.

37:5-11 **Joseph’s Two Dreams** - Joseph dreamed two dreams about the same event. The Lord speaks in multiple dreams to me when He wants to reveal something very important. This is because a matter is confirmed in the mouth of two or three witnesses (2 Cor 13:1). The first dream involved Joseph and his eleven brothers. He saw twelve sheaves. This dream was told to his eleven brothers. The second dream added Joseph’s father and mother. This dream was told to his eleven brothers as well as his father.

¹⁹⁹Reginald S. Poole, “Joseph,” in *Dr. William Smith’s Dictionary of the Bible*, vol. 2, ed. H. B. Hackett and Ezra Abbot (Boston: Houghton, Mifflin and Company, 1889), 1463.

2 Corinthians 13:1, “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.”

This dream was fulfilled in Genesis 42:6, where Joseph first meets his brothers in Egypt.

Genesis 42:6, “And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.”

These two dreams revealed Joseph's destiny, which was to rule over Egypt and his family as their redeemer.

37:5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

37:6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

37:7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

37:7 *Comments* - In Genesis 37:7 Joseph tells of his dream about sheaves of wheat. Note that as head of Egypt years later Joseph gathered wheat for the world, and his brothers would one day bow down over the issue of wheat.

37:8 And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

37:9 *Comments* - We know that God spoke to Abraham and compared his seed to the stars in heaven for multitude. So, on two occasions in the Scriptures the stars serve to symbolize people.

37:10 And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?

37:11 And his brethren envied him; but his father observed the saying.

37:11 *Comments* - Genesis 37:11 illustrates two different reactions to Joseph's two dreams. This reveals their hearts. His brothers envied him. Jacob pondered these things in his heart as Mary, Jesus' mother, did on many occasions.

37:12 And his brethren went to feed their father's flock in Shechem.

37:13 And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them. And he said to him, Here am I.

37:14 And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

37:15 And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?

37:15 *Comments* - According to Jewish tradition, this man was an angel whom the Lord sent to direct Joseph to find his brethren (see *The Book of Jasher* 41.22-23).

37:16 And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks.

37:17 And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

37:18 And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

37:19 And they said one to another, Behold, this dreamer cometh.

37:20 Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

37:19-20 *Comments – Manifestation of Sin* - In Genesis 37:19-20 the sin that has been abiding in heart of Joseph's brothers for sometime is revealed. Sin in man's heart will work itself out into actions if it is not dealt with and confessed to God.

37:21 And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him.

37:21 *Comments* - Reuben was the eldest of the children of Jacob.

37:22 And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

37:23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

37:24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

37:25-28 **Joseph Is Sold into Slavery** – Genesis 37:25-28 records the story of Joseph being sold into slavery. The fact that there were both Ishmeelite and the Midianite traders in the account of Joseph being sold as a slave may seem a bit confusing. Some English translations read as though these two groups of traders were one and the same. But Jewish tradition records them as two distinct groups in *The Book of Jasher* (42.1-25). It says that while the Ishmeelite traders were travelling by, seven Midianite traders came and found Joseph in the pit and lifted him. When being confronted with the sons of Jacob the Midianites purchased Joseph for twenty pieces of silver. But out of fear of the reputation of the Hebrews they immediately sold him to the Ishmeelite traders for the same amount of silver in order to rid themselves of any evil they might have brought upon themselves. When God wrought miraculously for Joseph when the Ishmeelites treated him harshly on their journey to Egypt, they too, decided to sell him quickly. They found four Midianites at the border of Egypt and sold him to them. This would explain how the Midianites then sold Joseph to Potiphar according to Genesis 37:36.

Genesis 37:36, "And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard."

When the Midianites attempted to sell Joseph to Potiphar, this Egyptian perceived that Joseph was not a slave nor the son of a slave, but one of noble birth. Therefore, he required a bill of sale from the Midianites lest he be stolen. The Midianites then brought the Ishmeelites before Potiphar and gave him their account that he was truly a slave whom

they had purchased. Upon this testimony Potiphar purchased Joseph. This would account for Genesis 39:1 which said that Potiphar purchased Joseph from the Ishmeelites.

Genesis 39:1, “And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.”

37:25 And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.

37:26 And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?

37:27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.

37:26-27 *Comments – Judah and Judas Compared* - Note that it was Judah's idea to sell Joseph, his brother. The name “Judas” is the New Testament word for the Hebrew name “Judah.” Also, it was Judas that sold Jesus for thirty pieces of silver (Matt 27:14-15).

Matthew 27:14-15, “Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.”

37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

37:29 And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.

37:30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

37:30 *Comments* - Was Reuben responsible because he was eldest?

37:31 And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood;

37:32 And they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.

37:33 And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.

37:34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

37:35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

37:31-35 *Comments – The Deception of Deceiving Others* - The one who has deceived others has now himself been deceived.

37:36 And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Chapter 38

38:1-30 **The Story of Judah and Tamar** – Genesis 38:1-30 records the story of Judah and Tamar. The important reason for the insertion of this narrative account lies in the fact that David, the king of Israel, was of the lineage of one of the twins conceived in this wicked manner. The story was especially important to the Israelites during the period of the kingdom as they sought to trace the genealogy of the royal Davidic lineage. Whether this story found itself within the book of Genesis immediately by the hand of Moses or later during the compilation of the Holy Scriptures after the Babylonian captivity or somewhere in between does not weaken its divine inspiration. However, like several passages in the book of Genesis, such as Genesis 36:31 which refers to the period of kings reigning over the nation of Israel, the story of Judah and Tamar suggests later compilation when the Davidic lineage was well established with the children of Israel.

Genesis 36:31, “And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.”

A second reason for the insertion of the story of Judah and Tamar is given by Arthurs, who refers to Mathewson’s argument that this narrative “not only heightens tension by suspending the plot but also positions Judah as a foil to Joseph.” While Joseph resists temptation, Judah yields to sexual passions, making Judah the hypocrite and Joseph the genuine man of righteousness.²⁰⁰

38:1 **And it came to pass at that time, that Judah went down from his brethren, and turned in to a certain Adullamite, whose name was Hirah.**

38:1 **“a certain Adullamite, whose name was Hirah” - Comments** - This was apparently a friend of Judah. See 38:12, 20.

Genesis 38:12, “And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.”

Genesis 38:20, “And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.”

38:2 **And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her, and went in unto her.**

38:2 **Comments** - According to *The Book of Jasher* (45.4) Judah took for his wife Aliyath, the daughter of Shua, a Canaanite.

38:3 **And she conceived, and bare a son; and he called his name Er.**

38:4 **And she conceived again, and bare a son; and she called his name Onan.**

38:5 **And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.**

38:6 **And Judah took a wife for Er his firstborn, whose name was Tamar.**

²⁰⁰Jeffery D. Arthurs, *Preaching With Variety* (Grand Rapids, Michigan: Kregel Publications, 2007), 75.

38:7 And Er, Judah's firstborn, was wicked in the sight of the LORD; and the LORD slew him.

38:8 And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

38:8 **“Go in unto thy brother's wife” - Comments** - Note that the event of taking a brother's wife took place before the Mosaic Law commanded it (Deut 25:5).

Deuteronomy 25:5, “If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.”

38:9 And Onan knew that the seed should not be his; and it came to pass, when he went in unto his brother's wife, that he spilled it on the ground, lest that he should give seed to his brother.

38:10 And the thing which he did displeased the LORD: wherefore he slew him also.

38:11 Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house, till Shelah my son be grown: for he said, Lest peradventure he die also, as his brethren did. And Tamar went and dwelt in her father's house.

38:11 **Comments** - *The Book of Jasher* (45:27) gives us some insight into Judah's motives with his request for Tamar to remain a widow at her father's house. This book tells us that Judah did not intend on giving his third son to Tamar lest he die also. This is why Genesis 38:11 says, “for he said, ‘Lest peradventure he die also, as his brethren did.’” According to Genesis 38:14, 26 Tamar knew Judah's motive of withhold his third son from her and this was the reason she deceived him into coming in to her. She did not want to remain barren and become a reproach among her own people.

38:12 And in process of time the daughter of Shuah Judah's wife died; and Judah was comforted, and went up unto his sheepshearers to Timnath, he and his friend Hirah the Adullamite.

38:13 And it was told Tamar, saying, Behold thy father in law goeth up to Timnath to shear his sheep.

38:14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, and sat in an open place, which is by the way to Timnath; for she saw that Shelah was grown, and she was not given unto him to wife.

38:15 When Judah saw her, he thought her to be an harlot; because she had covered her face.

38:16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she was his daughter in law.) And she said, What wilt thou give me, that thou mayest come in unto me?

38:17 And he said, I will send thee a kid from the flock. And she said, Wilt thou give me a pledge, till thou send it?

38:18 And he said, What pledge shall I give thee? And she said, Thy signet, and thy bracelets, and thy staff that is in thine hand. And he gave it her, and came in unto her, and she conceived by him.

38:19 And she arose, and went away, and laid by her vail from her, and put on the garments of her widowhood.

38:20 And Judah sent the kid by the hand of his friend the Adullamite, to receive his pledge from the woman's hand: but he found her not.

38:21 Then he asked the men of that place, saying, Where is the harlot, that was openly by the way side? And they said, There was no harlot in this place.

38:22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, that there was no harlot in this place.

38:23 And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

38:24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter in law hath played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt.

38:24 *Comments* - The fact that Judah pronounced the judgment of death upon Tamar was a reflection of the customs of his day. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that Judah's rash statement was influenced by law 110 of this Code, which allowed burning people for heinous crimes. Law 110 says, "If a 'sister of a god' open a tavern, or enter a tavern to drink, then shall this woman be burned to death."

The practice of putting the adultress to death was also in Mosaic Law (Lev 21:9, Deut 22:21).

Leviticus 21:9, "And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with fire."

Deuteronomy 22:21, "Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."

38:25 When she was brought forth, she sent to her father in law, saying, By the man, whose these are, am I with child: and she said, Discern, I pray thee, whose are these, the signet, and bracelets, and staff.

38:26 And Judah acknowledged them, and said, She hath been more righteous than I; because that I gave her not to Shelah my son. And he knew her again no more.

38:27 And it came to pass in the time of her travail, that, behold, twins were in her womb.

38:28 And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

38:29 And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez.

38:29 *Word Study on "Pharez"* – *Strong* says the Hebrew name "Pharez" (S 6557) means, "breach," or "breaking forth." Pharez continued the lineage of Jesus.

38:30 And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah.

Chapter 39

39:1-23 **Joseph as a Slave in Potiphar's House** – Genesis 39:1-23 records the account of Joseph being sold as a slave in the house of Potiphar. According to *The Book of Jasher* (44.14) Joseph was eighteen years old when he was brought down to Egypt and sold to Potiphar as a slave.

According to Psalms 105:17-19, the word of the Lord was trying Joseph during this period of his life. Joseph was able, during these times of imprisonment and persecution, to begin to develop a Christ-like character in preparation for his coming years of leadership. It was in the furnace of affliction that Joseph's character was shaped, and not in the glory of a throne.

Psalms 105:17-19, “He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the LORD tried him.”

Illustration - When I left the Southern Baptist denomination, in which I was raised, some people spoke against me. Although I did not behave properly all of the time, those years of being spoken against and wronged as I stood up for the full-Gospel message of the Christian faith helped to shape my character for years to come.

39:1 And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

39:2 And the LORD was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.

39:3 And his master saw that the LORD was with him, and that the LORD made all that he did to prosper in his hand.

39:3 *Comments* - Potiphar could see what Joseph's brothers could not see, that the Lord was with Joseph. Because of the hardness their hearts, his brothers rejected their deliverer and the world received him.

Joseph serves as a type and figure of the Lord Jesus Christ. The story of Joseph serves as an example of what would come to pass. The Jews would one day reject their Saviour, the Lord Jesus Christ. As Joseph was drawn out of the pit, Jesus would be resurrected. The Gentiles would receive Him and God would bless the nations. In the fullness of time, God would use the Gentile Church to protect the young Jewish nation that God has restored since 1948, just as Pharaoh protected the young Jewish nation in the land of Goshen.

39:4 And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.

39:5 And it came to pass from the time that he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

39:2-5 *Comments* - Genesis 39:2-5 is an illustration of Proverbs 14:35.

Proverbs 14:35, “The king's favour is toward a wise servant: but his wrath is against him that causeth shame.”

39:6 And he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.

39:7 And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

39:8 But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand;

39:9 There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

39:9 *Comments* - Joseph well knew that sin in any form is ultimately against God himself.

39:10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her.

39:11 And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within.

39:12 And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out.

39:12 *Comments* - The garments of Joseph will play an important role in the life of this servant. He will remove the garments of a youth and put on a coat of many colors, which symbolizes a prince. When this garment is taken from him by his brothers, he will put on the garments of a slave. Then these garments will be taken from him by Potiphar's wife and he will put on the garments of a prisoner. Finally, he will be clothed with the garments of the Prime Minister of Egypt. Each time his garments were taken he had to forgive and forget. He did not long for the past, but looked to God to make a way for him in the future. Eventually, he realized that each time it was divine providence that caused his garments to be changed, and he became content wearing the garments and the ministry that God had placed him into.

39:13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

39:14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice:

39:15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

39:16 And she laid up his garment by her, until his lord came home.

39:17 And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

39:18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

39:19 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.

39:20 And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

39:20 *Comments* - According to *The Book of Jasher* (44.73-76) Joseph was in Potiphar's house for one year before he was thrown in prison for the next twelve years. However, *The Book of Jubilees* says that Joseph was a servant for ten years and was in prison for three years.

“And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in 4 prison, and eighty years he was under the king, ruling all the land of Egypt.” (*The Book of Jubilees* 46.3-4)

39:21 But the LORD was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison.

39:22 And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.

39:23 The keeper of the prison looked not to any thing that was under his hand; because the LORD was with him, and that which he did, the LORD made it to prosper.

Chapter 40

40:1-23 **Joseph in Prison** - Genesis 40:1-23 records the account of Joseph's imprisonment, and how he interpreted the dreams of Pharaoh's butler and baker. After Joseph interprets the dreams, he asks the chief butler to remember him when he stands before Pharaoh. *The Book of Jasher* (46.1-20) makes an interesting comment concerning Joseph's request. It says that this event took place in the tenth year of Joseph's imprisonment and because Joseph was trusting in man by making this request, the Lord allowed him to remain in prison two more years.

It is important to note that God sent Joseph an opportunity to help others get out of prison as a seed for his own deliverance. God sends us opportunities to sow a seed in the midst of our needs. We simply need the wisdom to recognize these opportunities.

40:1 And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord the king of Egypt.

40:2 And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers.

40:1-2 *Comments – The Butler and the Baker Offend the King* - How was the king of Egypt offended with his butler and baker? *The Book of Jasher* (46.1-4) says that “Pharaoh's ministers found many flies in the wine, which the butler had brought, and stones of nitre were found in the baker's bread.”

40:3 And he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound.

40:4 And the captain of the guard charged Joseph with them, and he served them: and they continued a season in ward.

40:5 And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.

40:6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad.

40:7 And he asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?

40:8 And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

40:9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me;

40:10 And in the vine were three branches: and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

40:11 And Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

40:12 And Joseph said unto him, This is the interpretation of it: The three branches are three days:

40:13 Yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

40:14 But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

40:14 *Comments* - The chief butler forgot to show kindness to Joseph (Gen 40:23).

Genesis 40:23, "Yet did not the chief butler remember Joseph, but forgat him."

40:15 For indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon.

40:15 *Comments* - Note the early mention of the Hebrew people (עִבְרִי) (S 5680) before the Exodus from Egypt. This word will be used six times in the book of Genesis. On one occasion it will refer to Abraham (Gen 14:13), on three occasions it will refer to Joseph (Gen 41:12) and once it will refer to the Hebrew people in general (Gen 40:15).

Genesis 14:13, "And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram."

Genesis 41:12, "And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret."

40:16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head:

40:17 And in the uppermost basket there was of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

40:18 And Joseph answered and said, This is the interpretation thereof: The three baskets are three days:

40:18 *Comments* - Bread was baked fresh daily in this ancient culture. Since a basket of bread represented a day's worth of bread, it is easy to see how one basket of bread represents one day.

40:19 Yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee.

40:20 And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants.

40:21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

40:22 But he hanged the chief baker: as Joseph had interpreted to them.

40:23 Yet did not the chief butler remember Joseph, but forgat him.

40:23 *Comments* - The chief butler forgot about the kindness of Joseph (Gen 40:14). It was not God's time to take Joseph out of prison yet. God was setting the stage to place Joseph at Pharaoh's right hand (Gen 45:7, 8). The chief butler's forgetfulness of Joseph was of the Lord.

Genesis 40:14, "But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:"

Genesis 45:7-8, "And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. 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."

Chapter 41

41:1-32 **Pharaoh's Dream** – The story of Pharaoh's dream and the interpretation by Joseph is found in Genesis 41:1-32. In this dream the Lord revealed to Pharaoh future events. We find a similar story in the book of Daniel when the Lord revealed to King Nebuchadnezzar by a dream the future periods of the Gentile nations.

41:1-7 **A Description of Pharaoh's Dreams** – Genesis 41:1-7 gives us a description of Pharaoh's two dreams.

41:1 And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

41:1 "And it came to pass at the end of two full years" – *Comments* - *The Book of Jasher* (46:20) says it was two full years after Joseph interpreted dreams for the butler and baker before he was brought before Pharaoh to interpret his dream.

41:2 And, behold, there came up out of the river seven well favoured kine and fatted; and they fed in a meadow.

41:3 And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river.

41:4 And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

41:1-4 Pharaoh's Dream - In this ancient world of agriculture and husbandry, cows would often wander into the Nile River in order to cool themselves and to ward off flies. Thus, the idea of cows coming up out of the river was a common sight. I have been on the Nile River as a missionary in Uganda and seen elephants cooling off and playing in this river.

41:5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good.

41:6 And, behold, seven thin ears and blasted with the east wind sprung up after them.

41:6 Comments - Keil-Delitzsch note that the east wind would be the scorching wind that comes off of the Arabian desert to the east of Egypt.²⁰¹

41:7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

41:8-14 Joseph is Summoned from Prison – In Genesis 41:8-14 we have the story of Joseph being summoned out of prison and into Pharaoh's court.

41:8 And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

41:9 Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day:

41:10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker:

41:11 And we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

41:12 And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret.

41:13 And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

41:14 Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh.

41:15-24 Pharaoh Describes His Dream to Joseph – In Genesis 41:15-24 we have the account of Pharaoh describing his dream to Joseph.

41:15 And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it.

²⁰¹C. F. Keil and F. Delitzsch, *Pentateuch*, vol. 1, in *Biblical Commentary on the Old Testament*, trans. James Martin, in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), comments on Genesis 41:1-6.

41:16 And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

41:17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

41:18 And, behold, there came up out of the river seven kine, fattleshed and well favoured; and they fed in a meadow:

41:19 And, behold, seven other kine came up after them, poor and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness:

41:20 And the lean and the ill favoured kine did eat up the first seven fat kine:

41:21 And when they had eaten them up, it could not be known that they had eaten them; but they were still ill favoured, as at the beginning. So I awoke.

41:22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

41:23 And, behold, seven ears, withered, thin, and blasted with the east wind, sprung up after them:

41:24 And the thin ears devoured the seven good ears: and I told this unto the magicians; but there was none that could declare it to me.

41:25-36 **Joseph Interprets Pharaoh's Dream** – In Genesis 41:25-36 we have the account of Joseph interpreting Pharaoh's dream. Note that the gifts of the Spirit, that is, the gifts of revelation, are operate in Joseph's life in order to give this interpretation (see 1 Cor 12:1-11). Joseph operated in the gift of prophecy as he interpreted the dream. Then he operated in the gift of wisdom to explain what needed to be done as a result of the interpretation. Daniel operated in these same gifts in interpreting King Nebuchadnezzar's dream. In addition, Daniel also operated in the gift of a word of knowledge by recalling the details of the dream.

Keil-Delitzsch note that in the interpretation of Joseph, the symbol of the Egyptian goddess Isis was the cow. Isis was the goddess of the earth, which sustained life. In Egyptian hieroglyphics, the symbol of the cow "represented the earth, agriculture, and food; and the Nile, by its overflowing, was the source of the fertility of the land."²⁰²

41:25 And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do.

41:26 The seven good kine are seven years; and the seven good ears are seven years: the dream is one.

41:27 And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

41:28 This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh.

41:29 Behold, there come seven years of great plenty throughout all the land of Egypt:

41:30 And there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land;

²⁰²C. F. Keil and F. Delitzsch, *Pentateuch*, vol. 1, in *Biblical Commentary on the Old Testament*, trans. James Martin, in *P.C. Study Bible*, v. 3.1 [CD-ROM] (Seattle, WA: BibleSoft Inc., 1993-2000), comments on Genesis 41:1-36.

41:30 *Comments* - A seven year famine was also revealed to Elisha in 2 Kings 8:1. The ancient world understood the number seven as a sacred number; therefore, seven years of famine were a divine act of judgment.

2 Kings 8:1, “Then spake Elisha unto the woman, whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the LORD hath called for a famine; and it shall also come upon the land seven years.”

41:31 **And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous.**

41:32 **And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass.**

41:32 *Comments* - A matter is confirmed in the mouth of two or three witnesses. When I was called to Africa, as a missionary, I received four similar dreams within a few weeks time, which were given to me to confirm this calling to the mission field. Note:

2 Corinthians 13:1, “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.”

41:33 **Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.**

41:34 **Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.**

41:35 **And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.**

41:36 **And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.**

41:37-45 **Pharaoh Rewards Joseph** – Genesis 41:37-45 gives us the account of Pharaoh rewarding Joseph for his interpretation of the dream and his wisdom in counselling the king. Thomas Constable tells us that it was not unknown for Pharaohs in Egypt to set unlikely individuals over governmental positions.²⁰³ He quotes Henri Frankfort as saying:

“At any time the king would – and did – appoint outsiders. In fact, the noteworthy careers, as preserved for us in tomb inscriptions, broke through all departmental limitations. Men of humble origin could rise to the top once their gifts were recognized; and we find that they were called to a succession of posts which would seem to us to have required entirely different preparatory training.”²⁰⁴

If we look to ancient Jewish literature, such as *The Book of Jasher* (49.1-23), we find that Joseph had to meet a certain qualification in order to be promoted to the Pharaoh’s right hand, which was written in the laws of Egypt that a ruler had to know all of the seventy

²⁰³Thomas L. Constable, *Notes on Genesis* (Garland, Texas: Sonic Light, 2000) [on-line]; accessed 28 December 2008; available from <http://www.soniclight.com/constable/notes.htm>; Internet, 226.

²⁰⁴Henri Frankfort, *Ancient Egyptian Religion: An Interpretation* (Mineola, New York: Dover Publications, 2000), 35.

languages of the sons of men. That night an angel appeared unto Joseph and taught him these languages and Joseph was able to speak them to the Pharaoh the next day.

Illustration - In the African culture that I live in as a missionary, I see high-ranking members of the Presidential cabinet placed in these posts because an individual fought with the President in a war, or for other various reasons, while educational training for these particular posts was not a requirement. Promotions seems to be based more on relationships than on education and skills in such cultures.

41:37 And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

41:38 And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?

41:39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

41:40 Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41:40 *Comments* - Did Pharaoh not remember Joseph's former position or did Joseph just not mention this?

41:41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

41:42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

41:42 *Comments* - The garments of Joseph will play an important role in the life of this servant. He will remove the garments of a youth and put on a coat of many colors, which symbolizes a prince. When this garment is taken from him by his brothers, he will put on the garments of a slave. Then these garments will be taken from him by Potiphar's wife and he will put on the garments of a prisoner. Finally, he will be clothed with the garments of the Prime Minister of Egypt. Each time his garments were taken he had to forgive and forget. He did not long for the past, but looked to God to make a way for him in the future. Eventually, he realized that each time it was divine providence that caused his garments to be changed, and he became content wearing the garments and the ministry that God had placed him into.

41:43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

41:44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

41:45 And Pharaoh called Joseph's name Zaphnathpaaneah; and he gave him to wife Asenath the daughter of Potipherah priest of On. And Joseph went out over all the land of Egypt.

41:45 *Word Study on "Zaphnathpaaneah"* – *Gesenius* says the name "Zaphnathpaaneah" (זַפְנַתְפָּאֲנֵיִךְ) (S 6847) is of Egyptian origin, and believed to have the meaning, "salvation," or "savior of the age." John Gill says the Hebrews interpreted it to mean, "a revealer of secrets" (Jonathan), or "one to whom hidden things are revealed" (Onkelos). He tells us that the ancient Jewish rabbi Aben Ezra was not completely certain of this word's origin, whether it is Egyptian or Hebrew in origin. He says that some scholars suggest that the first part of this name is a reference to the Egyptian god Baal Zephon, referred to in Exodus

14:2.²⁰⁵ Adam Clarke suggests that this was an “Egyptian epithet” that designated Joseph’s office rather than being a proper name of a person. He says that the word was used in a similar way to our compound terms such as “Prime-Minister, Lord Chancellor, High-Treasurer or Chief Justice.”²⁰⁶

Exodus 14:2, “Speak unto the children of Israel, that they turn and encamp before Pihahiroth, between Migdol and the sea, over against Baalzephon: before it shall ye encamp by the sea.”

41:45 “he gave him to wife Asenath the daughter of Potipherah priest of On” – *Comments* - Joseph is a type and figure of the Lord Jesus Christ. Just as Joseph was rejected by his brethren and took as his bride a Gentile, so did Christ Jesus receive the Gentiles as His bride when He was rejected and crucified by His people.

41:46-57 **Joseph Ministers to the Egyptians During the Famine** – In Genesis 41:46-57 we have the account of Joseph serving in his office as he faithfully ministered to the Egyptians.

41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

41:47 And in the seven plenteous years the earth brought forth by handfuls.

41:48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

41:49 And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number.

41:50 And unto Joseph were born two sons before the years of famine came, which Asenath the daughter of Potipherah priest of On bare unto him.

41:51 And Joseph called the name of the firstborn Manasseh: For God, said he, hath made me forget all my toil, and all my father's house.

41:51 *Word Study on “Manasseh”* - This name (מְנַשֶּׁה) (S 4519) means, “causing to forget.”

Illustration - When Menchu and I had our first child, it helped her to forget the sorrow that she had constantly dealt with from not having seen her family for several years.

41:51 *Word Study on “toil”* – Strong says the Hebrew word “toil” (לָמַד) (S 5999) means, “toil, weary effort,” thus, “worry, whether of body or mind.” It is translated as “grievance (-vousness), iniquity, labour, mischief, miserable (-sery), pain (-ful), perverseness, sorrow, toil, travail, trouble, wearisome, wickedness.” This word is used in Job 5:7. The verb form is used in Psalms 127:1.

Job 5:7, “Yet man is born unto trouble, as the sparks fly upward.”

Psalms 127:1, “Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain.”

²⁰⁵John Gill, *Genesis*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 41:45.

²⁰⁶Adam Clarke, *Genesis*, in *Adam Clarke's Commentary, Electronic Database* (Seattle, WA: Hendrickson Publishers Inc., 1996), comments on Genesis 41:45

Comments - Joseph had felt all of these emotions in his life, yet never forsook his hope in the Lord.

41:52 And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

41:52 *Word Study on "Ephraim"* – *Strong* says the Hebrew name "Ephraim" (אֶפְרַיִם) (S 669) means, "double fruit."

41:53 And the seven years of plenteousness, that was in the land of Egypt, were ended.

41:54 And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

41:54 *Comments* - Genesis 41:45 tells us that this famine was called by God to fulfil God's purpose and plan for the people of Israel. This plan was for the nation of Israel to inherit the promised land of Canaan. Note Psalms 105:16.

Psalms 105:16, "Moreover he called for a famine upon the land: he brake the whole staff of bread."

41:55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

41:56 And the famine was over all the face of the earth: And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

41:57 And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

41:57 *Comments* - Joseph was sent ahead of his family to prepare the way for the Hebrews to safely settle in Egypt (Ps 105:17).

Psalms 105:17, "He sent a man before them, even Joseph, who was sold for a servant."

Chapter 42

42:1 Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

42:2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

42:3 And Joseph's ten brethren went down to buy corn in Egypt.

42:4 But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest peradventure mischief befall him.

42:5 And the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan.

42:6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth.

42:7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

42:8 And Joseph knew his brethren, but they knew not him.

42:9 And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come.

42:9 *Scripture References* – Note:

Genesis 37:6, “And he said unto them, Hear, I pray you, this dream which I have dreamed: 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.”

42:10 And they said unto him, Nay, my lord, but to buy food are thy servants come.

42:11 We are all one man's sons; we are true men, thy servants are no spies.

42:12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

42:13 And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

42:14 And Joseph said unto them, That is it that I spake unto you, saying, Ye are spies:

42:15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

42:15 Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

42:15 “By the life of Pharaoh” - *Comments* - Oaths in the Old Testament were made by the name of someone of high authority or power.

42:16 Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies.

42:17 And he put them all together into ward three days.

42:18 And Joseph said unto them the third day, This do, and live; for I fear God:

42:19 If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

42:20 But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

42:21 And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.

42:21 *Comments* - Joseph seems to be dealing with them this way because of the way they treated him years ago.

42:22 **And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.**

42:22 *Scripture References* – Note:

Genesis 37:21, “And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. 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.”

42:23 **And they knew not that Joseph understood them; for he spake unto them by an interpreter.**

42:24 **And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.**

42:24 *Comments* - Why did Joseph choose Simeon?

42:25 **Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.**

42:26 **And they laded their asses with the corn, and departed thence.**

42:27 **And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.**

42:27 *Comments* - Inns were in existence long before Jesus' time.

42:28 **And he said unto his brethren, My money is restored; and, lo, it is even in my sack: and their heart failed them, and they were afraid, saying one to another, What is this that God hath done unto us?**

42:28 *Comments* - Joseph's brothers could have returned the money (Gen 42:35). They must have not opened the other sacks until later.

Genesis 42:35, “And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.”

42:29 **And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them; saying,**

42:30 **The man, who is the lord of the land, spake roughly to us, and took us for spies of the country.**

42:31 **And we said unto him, We are true men; we are no spies:**

42:32 **We be twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan.**

42:33 And the man, the lord of the country, said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone:

42:34 And bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffick in the land.

42:35 And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

42:36 And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.

42:36 **“all these things are against me”** – *Comments* - The circumstances appeared to be against Jacob, but they were in fact working on his side to bring him to a better place. Very often in life, our situations may seem difficult, but if we are endeavouring to follow the Lord, He is guiding us to a better place in this life and we are to persevere despite hardships.

42:37 And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

42:38 And he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave.

Chapter 43

43:1-14 **Benjamin Must Go to Egypt** - Jacob was making offerings to Joseph as his sons went to buy food for their survival. However, he was holding back the most precious gift, which was Benjamin. It was this gift that Joseph wanted the most. Joseph was meeting the basic needs of his brothers by giving them sacks of corn. When Benjamin was finally brought to Joseph, when there was released to them wagons to bring them into abundance and overflow in the land of Goshen. This truth teaches us that we must give our most precious in order to receive God's best. We can give sparingly and receive sparingly and receive our basic needs. God wants us in abundance, even when the world lives in lack. We must be willing to give our best, that which is most precious in his sight. We see this type of giving when the widow of Zarephath gave Elijah her last meal (1 Kings 17:8-16). When the widow gave her last two mites, she gave that which was most precious to her (Luke 21:1-4). These people gave that which was most precious out of their lack.

43:1 And the famine was sore in the land.

43:2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

43:3 And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you.

43:4 If thou wilt send our brother with us, we will go down and buy thee food:

43:5 But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you.

43:6 And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?

43:7 And they said, The man asked us straitly of our state, and of our kindred, saying, Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we certainly know that he would say, Bring your brother down?

43:8 And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones.

43:9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

43:10 For except we had lingered, surely now we had returned this second time.

43:11 And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds:

43:12 And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight:

43:13 Take also your brother, and arise, go again unto the man:

43:13 *Comments* - Jacob yielded to the pleas of his sons and gave his greatest sacrifice unto the ruler of Egypt, Joseph. In giving his best offering, his son Benjamin, he opened the door for God to give back to him in great measure, providing abundantly for these seventy souls in the land of Goshen during these seven years of famine. Jacob's soul was bound in Benjamin (Gen 44:30), and in return, he received back from God his sons Benjamin, Simeon, and Joseph, as well as provision through the seven years of famine. He had to first give his best before God gave back His best.²⁰⁷ During the first visit of Jacob's sons to Egypt, Jacob had the ability to pay his debts and supply his needs during the famine. However, as the famine progressed, God knew that Jacob lacked the ability to provide for himself and his family throughout the duration of the famine. Therefore, He intervened, requiring a sacrifice from Jacob, and in return, God blessed Jacob while the rest of the world suffered in lack.

Genesis 44:30, "Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;"

43:14 And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

43:15 And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

43:16 And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon.

43:17 And the man did as Joseph bade; and the man brought the men into Joseph's house.

43:18 And the men were afraid, because they were brought into Joseph's house; and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

²⁰⁷Darryl Woodson, "Sermon," Victory City Church, Kampala, Uganda, 25 April 2010.

43:19 And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

43:20 And said, O sir, we came indeed down at the first time to buy food:

43:21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

43:22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

43:23 And he said, Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them.

43:24 And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender.

43:25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

43:26 And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth.

43:27 And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?

43:28 And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance.

43:29 And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son.

43:30 And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there.

43:31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

43:32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians.

43:32 *Comments* - Exactly who were the Hebrews and how well known were they to the Egyptians?

43:33 And they sat before him, the firstborn according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

43:34 And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

Chapter 44

44:1 And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth.

44:2 And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

44:2 *Comments* - Why a cup? We do know that his brothers ate with Joseph, so it would have been an easy thing for them to steal.

44:3 As soon as the morning was light, the men were sent away, they and their asses

44:4 And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

44:5 Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

44:6 And he overtook them, and he spake unto them these same words.

44:7 And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing:

44:8 Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

44:9 With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

44:9 *Comments* - The fact that Joseph's brothers pronounced the judgment of death upon the unknown thief was a reflection of the customs of his day. We see Jacob making the same rash vow in Genesis 31:32 when Rachel stole her father's idols. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that this rash statement was based upon law six of this Code, which says, "If any one steal the property of a temple or of the court, he shall be put to death, and also the one who receives the stolen thing from him shall be put to death."

44:10 And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

44:11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

44:12 And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack.

44:13 Then they rent their clothes, and laded every man his ass, and returned to the city.

44:14 And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.

44:14 "Judah and his brethren" – *Comments* - Judah seems to take the leadership as he becomes spokesman in this passage. Jacob spoke and prophesied of Judah's future leadership as a

nation of Israel (Gen 49:8-12). The tribe of Judah would lead the children of Israel in the wilderness and into battles.

Genesis 49:8, "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee."

44:15 And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

44:16 And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

44:17 And he said, God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father.

44:18 Then Judah came near unto him, and said, Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh.

44:18 *Comments* - Why Judah? Because it was Judah who had taken the responsibility for the care of Benjamin (Gen 43:8-10).

Genesis 43:8, "And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. 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."

44:19 My lord asked his servants, saying, Have ye a father, or a brother?

44:20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

44:21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him.

44:22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die.

44:23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more.

44:24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord.

44:25 And our father said, Go again, and buy us a little food.

44:26 And we said, We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother be with us.

44:27 And thy servant my father said unto us, Ye know that my wife bare me two sons:

44:28 And the one went out from me, and I said, Surely he is torn in pieces; and I saw him not since:

44:29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

44:30 Now therefore when I come to thy servant my father, and the lad be not with us; seeing that his life is bound up in the lad's life;

44:31 It shall come to pass, when he seeth that the lad is not with us, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

44:32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

44:33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.

44:33 *Comments* - In Genesis 44:33 we see that Judah was willing to pay for the sins of his brothers. He reveals this willing earlier when he told his father Jacob that he would become surety for Benjamin (Gen 43:8-9). Centuries later, the descendent of Judah, the Lord Jesus Christ, would pay the price for the sins of the children of Israel and for the entire world.

Genesis 43:8-9, "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. 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."

44:34 For how shall I go up to my father, and the lad be not with me? lest peradventure I see the evil that shall come on my father.

Chapter 45

45:1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren.

45:2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

45:3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence.

45:4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

45:5 *Comments* - Joseph saw God in everything. God prepared Joseph as a sacrifice to save his household, a type of salvation. God exalted Joseph to Pharaoh's right hand. Everything that Joseph did pleased Pharaoh. God's judgement was upon the land, and, as in the time of Noah, God was delivering His chosen people from judgement. Regarding the phrase "a type of salvation", see Genesis 50:20, "But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

45:6 For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest.

45:7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

45:8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

45:9-13 **Joseph's Request to Bring His Father to Egypt** - It was Joseph's passionate plea to bring his family under his tender care and protection during the years of famine. Despite the way he had been treated, he still wanted to return his kindness upon them. Note these words from Frances J. Roberts regarding this story in Genesis.

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price (Isaiah 55:1). Lo, My heart is grieved by thine independence. How would Joseph have felt if his father and family had remained at home, starving in the famine, when he had invited them to share the bountiful stores which he had at his disposal and desired to share freely with them? (Genesis 45) Would he not have grieved far more deeply than over that unjust actions of his brothers who hated him? For to be rebuffed by a loved one causeth pain not to be compared with the cruelties inflicted by an enemy. So thine indifference and unresponsiveness to My call bringeth anguish to My soul, yea, deeper grief than the crimes of the reprobate sinner. For My rod have I laid upon the sinner, but Mine hand have I laid upon thee.”²⁰⁸

45:9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

45:10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

45:10 **“thou, and thy children, and thy children's children”** – *Comments* - Besides the generation of Jacob and the two maidservants of his two deceased wives, there were three generations of Hebrews who came into the land of Egypt. There were the twelve sons of Jacob, with their sons. The third generation were a few grandchildren who were born to the twelve sons of Jacob. These will be listed in the following chapter.

45:11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.

45:12 And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you.

45:13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

45:14 And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

45:15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

45:16 And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants.

²⁰⁸Frances J. Roberts, *Come Away My Beloved* (Ojai, California: King's Farspan, Inc., 1973), 169.

45:17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

45:18 And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.

45:19 Now thou art commanded, this do ye; take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

45:20 Also regard not your stuff; for the good of all the land of Egypt is yours.

45:21 And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way.

45:22 To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment.

45:23 And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way.

45:24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

45:24 *Comments* - Joseph tells his brothers not to quarrel along their journey back home. Why this warning: because they felt guilty at what they had done to Joseph and would have argued over whose fault it may have been?

NIV, "Then he sent his brothers away, and as they were leaving he said to them, "Don't quarrel on the way!"

"And he said unto them, Do not quarrel on the road, for this thing was from the Lord to keep a great people from starvation, for there will be yet five years of famine in the land." (*The Book of Jasher* 54.88)

45:25 And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

45:26 And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not.

45:26 "And Jacob's heart fainted, for he believed them not" – *Comments* - *Gesenius* says the Hebrew word "fainted" (אָפַּן) (S 6313) means, "to be cold, to be void of vital warmth." He says it Genesis 45:26 it means, "was not warmed or moved with joy." *Strong* says it means, "to be sluggish," and is translated "cease, be feeble, faint, be slacked." Thus, in 45:27, when Jacob's spirit revived, you can see the word "revived" throbbing up and down on the page.

45:27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived:

45:28 And Israel said, It is enough; Joseph my son is yet alive: I will go and see him before I die.

45:28 *Comments* - According to *The Book of Jasher* Jacob intended on visiting his son Joseph in Egypt and returning to the land of Canaan. But as we see in the following chapter, the Lord spoke to Jacob to go down into Egypt and dwell there. We know that this was to fulfill the words that God spoke to Abraham in a vision that his children would dwell in a strange land and be afflicted and come out in the fourth generation (Genesis 15:12-16).

“And it came to pass after this that Jacob said, I will go and see my son in Egypt and will then come back to the land of Canaan of which God had spoken unto Abraham, for I cannot leave the land of my birth-place.” (*The Book of Jasher* 55.1)

Chapter 46

46:1-27 **Jacob Journeys to Egypt** - Genesis 46:1-27 records the event of Jacob and his children make the journey into Egypt. Exodus 12:41 says they left Egypt the “selfsame” day, four hundred and thirty (430) years after entering. Thus, the day they came into Egypt as seventy souls was the day of the Passover.

Exodus 12:41, “And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.”

46:1 And Israel took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac.

46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

46:3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

46:4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

46:5 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.

46:6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

46:7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

46:8 And these are the names of the children of Israel, which came into Egypt, Jacob and his sons: Reuben, Jacob's firstborn.

46:9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

46:9 *Comments* - According to *The Book of Jasher* (45.1) Reuben took for a wife Eliuram, the daughter of Avi the Canaanite who bore him four sons.

46:10 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

46:10 *Comments* - According to *The Book of Jasher* (45.2-3) Simeon took for a wife his own sister Dinah who had been defiled by Shechem the son of Hamor the Hivite. Dinah bore Simeon five sons. He then when in to Bunah, a Canaanitish woman, whom he took captive from the city of Shechem, who bore for him Shaul. She was serving as the handmaid of Dinah his sister.

46:11 And the sons of Levi; Gershon, Kohath, and Merari.

46:11 *Comments* - According to *The Book of Jasher* (45.5-6) Levi took for a wife Adinah, the sister of Aridah, the daughters of Jobab the son of Yoktan, the son of Eber, who bore him three sons.

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

46:13 *Comments* - According to *The Book of Jasher* (45.4) Judah took for a wife Aliyath, the daughter of Shua, a Canaanite, who bore him three sons, Er, Onan and Shelah. We are told that the Lord killed Er and Onan in the land of Canaan because of the way they treated their wife, Tamar. Judah then went into Tamar and she bore twin sons, Pharez and Zerah.

46:13 And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.

46:13 *Comments* - According to *The Book of Jasher* (45.5-7) Issachar took for a wife Aridah, the sister of Adinah, the daughters of Jobab the son of Yoktan, the son of Eber, who bore him four sons.

46:14 And the sons of Zebulun; Sered, and Elon, and Jahleel.

46:14 *Comments* - According to *The Book of Jasher* (45.19-20) Zebulun took for a Merishah the daughter of Molad, the son of Abida, the son of Midian, who bore him three sons.

46:15 These be the sons of Leah, which she bare unto Jacob in Padanaram, with his daughter Dinah: all the souls of his sons and his daughters were thirty and three.

46:16 And the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

46:16 *Comments* - According to *The Book of Jasher* (45.9-11) Gad took for a wife Uzith, the sister of Merimah, the daughters of Amuram the son of Uz, the son of Nahor, who bore him seven sons.

46:17 And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.

46:17 “and Serah their sister” - *Comments* - Serah, their sister, is added in this list of seventy souls that entered Egypt. She is probably noted here in Genesis 46:17 because according to *The Book of Jasher* (45.12-18) she served the Lord and was filled with wisdom and understanding in the ways of God.

46:17 *Comments* - According to *The Book of Jasher* (45.12-18) Asher took for a wife Adon the daughter of Aphlal, the son of Hadad, the son of Ishmael, for a wife, who died before she bore him children. Asher then went to the other side of the river and took for a wife Hadurah the daughter of Abimael, the son of Eber, the son of Shem. She was a widow with a three-year old child named Serah. Hadurah then bore Asher four sons.

46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter, and these she bare unto Jacob, even sixteen souls.

46:19 The sons of Rachel Jacob's wife; Joseph, and Benjamin.

46:20 And unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath the daughter of Potipherah priest of On bare unto him.

46:20 *Comments* - Asenath, Joseph's wife, is omitted in the count of seventy souls that entered Egypt.

46:21 And the sons of Benjamin were Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

46:20 *Comments* - According to *The Book of Jasher* (45.21-22) Jacob took a wife for his son Benjamin when he was only ten years old named Mechalia the daughter of Aram, who bore him five sons, Belah, and Becher, and Ashbel, Gera, and Naaman. When he was eighteen years old, Benjamin took for a wife Aribath, the daughter of Shomron, the son of Abraham. She bore for him five more sons, Ehi, and Rosh, Muppim, and Huppim, and Ard.

46:22 These are the sons of Rachel, which were born to Jacob: all the souls were fourteen.

46:23 And the sons of Dan; Hushim.

46:23 *Comments* - According to *The Book of Jasher* (45.7-8) Dan took for a wife Aphlaeth, the daughter of Chamudan the Moabite, who bore him one son. She was barren for a while before the Lord remembered her and opened her womb.

46:24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

46:24 *Comments* - According to *The Book of Jasher* (45.9-11) Naphtali took for a wife Merimah, the sister of Uzith, the daughters of Amuram the son of Uz, the son of Nahor, who bore him four sons.

46:25 These are the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls were seven.

46:26 All the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob's sons' wives, all the souls were threescore and six;

46:26 *Comments* - Sixty-seven (67) souls from Canaan plus Joseph and his two sons equal seventy (70) souls. Jacob is not counted because the phrase "with Jacob" means the Jacob was not counted. Joseph and his family account for three souls.

46:27 And the sons of Joseph, which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were threescore and ten.

46:27 *Comments* - We also have a complete list of the names of these seventy souls in *The Book of Jubilees* (44.11-34).

46:28 And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

46:28 *Comments* - According to Genesis 45:18, the land of Goshen was the best land in Egypt.

Genesis 45:18, "And take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land."

46:29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while.

46:30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.

46:31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which were in the land of Canaan, are come unto me;

46:32 And the men are shepherds, for their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

46:33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?

46:34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.

46:34 **“for every shepherd is an abomination unto the Egyptians” - Comments** - The Egyptians were husbandmen, but not with sheep, as the Hebrews. Theirs were cattle, horses, asses, etc. A sheep tends to graze close to the ground and ruins a pasture so that cattle cannot graze on it. So cattle and sheep by their nature are not compatible.

Genesis 47:17, “And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.”

Chapter 47

47:1 Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen.

47:2 And he took some of his brethren, even five men, and presented them unto Pharaoh.

47:3 And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

47:4 They said moreover unto Pharaoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

47:5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

47:6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

47:7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

47:7 **“Jacob blessed Pharaoh” – Comments** - The fact that Jacob blessed Pharaoh was an indication that Jacob was a greater man than Pharaoh (note Heb 7:7).

Hebrews 7:7, “And without all contradiction the less is blessed of the better.”

47:8 And Pharaoh said unto Jacob, How old art thou?

47:9 And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

47:9 “The days of the years of my pilgrimage are an hundred and thirty years” – *Comments* - Scholars note that Jacob describes his life as a pilgrimage because he and his fathers were sojourners in the land of Canaan, living a nomadic life as shepherds.

47:9 “few and evil have the days of the years of my life been” – *Comments* - Jacob describes his life as “few and evil.” Scholars note that “few” means he has lived a shorter life than his fathers, and “evil” means that he has suffered much affliction in comparison to Abraham and Isaac.²⁰⁹

47:10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

47:11 And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

47:11 “in the land of Rameses” - *Comments* - This was the Egyptian name for the area called “Goshen” by the Hebrews.

47:12 And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

47:13 And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine.

47:14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

47:15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

47:16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

47:17 And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

47:18 When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies, and our lands:

47:19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

²⁰⁹John Gill, *Genesis*, in *John Gill's Expositor*, in *e-Sword*, v. 7.7.7 [CD-ROM] (Franklin, Tennessee: e-Sword, 2000-2005), comments on Genesis 47:9.

47:20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

47:21 And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

47:22 Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

47:23 Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land.

47:24 And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

47:25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaoh's servants.

47:26 And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's.

47:26 “unto this day” – *Comments* - The phrase “unto this day” would probably refer to Moses' day if he is the author of the book of Genesis.

47:27 And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

47:28 And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was an hundred forty and seven years.

47:28 *Comments* - Jacob was one hundred and thirty years old when he came into the land of Egypt.

47:28 *Comments* - Note that Jacob died at a much earlier age than his father Isaac at 180 years old (Gen. 35:28) and his grandfather Abraham at 175 years old (Gen. 25:7). Perhaps Jacob died at an earlier age because he grieved for his son Joseph for so many years, and because his life was mixed with much affliction.

47:29 And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

47:30 But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace. And he said, I will do as thou hast said.

47:31 And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head.

47:31 “**And Israel bowed himself upon the bed's head**” - *Comments* - Note how this phrase is quoted in the New Testament using the *LXX* translation:

Hebrews 11:21, “By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff.”

Brenton, "And he said, Swear to me; and he swore to him. And Israel did reverence, leaning on the top of his staff."

Chapter 48

48:1 And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim.

48:2 And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

48:3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

48:4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

48:4 "and will give this land to thy seed after thee for an everlasting possession" - *Scripture References* - Note similar verses:

Genesis 17:8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Acts 7:5, "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

48:5 And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine.

48:5 "are mine, as Reuben and Simeon, they shall be mine" - *Comments* - Jacob called Joseph's two sons, Manasseh and Ephraim, as belonging to Jacob, just as Jacob's first and second born sons Reuben and Simeon were his.

48:5 *Comments* - Manasseh and Ephraim became two of the twelve tribes of Israel, being named with the twelve sons of Jacob. This seems to be a double portion blessing upon Joseph, which only the firstborn received. This is seen in Genesis 48:22.

Genesis 48:22, "Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow."

Thus, in this passage, Jacob gave the double blessing of the firstborn to Joseph instead of to Reuben.

48:6 And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

48:6 "and shall be called after the name of their brethren in their inheritance" - *Comments* - Jacob saw the twelve tribes of Israel as possessing the land of Canaan according to their divisions.

48:6 *Comments* - The rest of Joseph's sons after these first two shall be named as being in the tribes of Manasseh and Ephraim.

48:5-6 *Comments – Joseph's Double Portion* - Jacob claimed the perpetuation of his own names and the names of the twelve tribes of Israel, not through his son Joseph, but thru his two grandsons. Manasseh and Ephraim would father entire tribes in their own names, thus giving Joseph a double portion of the inheritance.

48:7 **And as for me, when I came from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.**

48:8 **And Israel beheld Joseph's sons, and said, Who are these?**

48:9 **And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them.**

48:9 *Comments* - Jacob would have normally blessed his son Joseph. However, since Joseph's two sons were now to be numbered with the twelve, Jacob proceeded to bless them.

48:9 *Scripture References* - Note a similar verse:

Hebrews 11:21, "By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff."

48:10 **Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them.**

48:11 **And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed.**

48:12 **And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.**

48:13 **And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him.**

48:14 **And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.**

48:15 **And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,**

48:16 **The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.**

48:17 **And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.**

48:18 **And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head.**

48:19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

48:20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

48:21 And Israel said unto Joseph, Behold, I die: but God shall be with you, and bring you again unto the land of your fathers.

48:22 Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

48:22 *Comments* - The giving of a special portion by Jacob to his favorite son Joseph was a reflection of the customs of his day. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that Jacob based this decision upon law 165 of this Code, which says, "If a man give to one of his sons whom he prefers a field, garden, and house, and a deed therefore: if later the father die, and the brothers divide the estate, then they shall first give him the present of his father, and he shall accept it; and the rest of the paternal property shall they divide."

Chapter 49

49:1-33 **Jacob Prophecies Over His Twelve Sons** – In Genesis 49:1-33 we have Jacob's prophecy over his twelve sons. Jacob's calling was to father twelve sons and take the seventy souls into Egypt where they will make a nation. His final calling was to set the destiny of these twelve tribes, which he did through prophesy.

49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

49:2 Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

49:3 Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

49:3 *Comments* - Jacob calls Reuben, his firstborn, his strength. Note similar verses:

Deuteronomy 21:15, "If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his."

Psalms 78:51, "And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:"

Psalms 105:36, "He smote also all the firstborn in their land, the chief of all their strength."

49:4 Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

49:4 *Comments* - A reference to when Reuben committed this evil act is found in Genesis 35:22.

Genesis 35:22, “And it came to pass, when Israel dwelt in that land, that Reuben went and lay with Bilhah his father's concubine: and Israel heard it. Now the sons of Jacob were twelve.”

Reuben forfeited birth right by this serious offence:

1 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. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)”

When a king during the period of the Old Testament handed over a kingdom to an heir, the concubines were also handed over to this new king as a part of the inheritance. Perhaps Reuben was attempting to establish his position as the new leader to this clan. In his zeal, he made the decision to lay with his father's concubine as an act of declaring his role as the new leader. Note that Ahithophel counselled Absalom to commit this same act that Reuben committed in an effort to show the nation of Israel that he was the new leader (2 Sam 16:20-21).

2 Samuel 16:20-21, “Then said Absalom to Ahithophel, Give counsel among you what we shall do. And Ahithophel said unto Absalom, Go in unto thy father's concubines, which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall the hands of all that are with thee be strong.”

Also, note that a birthright could be sold (Gen 25:31).

Genesis 25:31, “And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob.”

The cutting off of Reuben from his birthright was a reflection of the customs of his day. *The Code of Hammurabi*, believed by some scholars to have been written by a Babylonian king around 2100 B.C., impacted its culture for centuries. It is very likely that this decision was based upon law 158 of this Code, which says, “If any one be surprised after his father with his chief wife, who has borne children, he shall be driven out of his father's house.”

49:5 Simeon and Levi are brethren; instruments of cruelty are in their habitations.

49:6 O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their selfwill they digged down a wall.

49:7 Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

49:7 “I will divide them in Jacob, and scatter them in Israel” – *Comments* - Was this a foreknowledge of the name of the nation called Israel?

49:8 Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee.

49:9 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?

49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

49:10 **“The sceptre shall not depart from Judah”** - *Comments* - Note that the qualities of Judah mentioned in 49:8-9 prepare him to be the ruler of the Jewish people. In Genesis 44:14 Judah seems to take the leadership role among his brethren as their spokesman, thus, foreshadowing this prophesy. Judah went ahead to meet Joseph in Genesis 46:28. Thus, indicating his leadership role.

Genesis 44:14, “And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground.”

Genesis 46:28, “And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.”

49:10 **“nor a lawgiver from between his feet”** - *Comments* - The phrase “nor a lawgiver from between his feet” means that the rulers over Israel will follow one another as descendents of the kings of Judah, as a royal lineage. Thus, from between his feet, that is, a man's loins, will come the seed of this lineage.

Note that this lineage does not descend from the mother, but from the father. Otherwise, this verse would have said, “from the womb” instead of the loins of a man.

49:10 **“until Shiloh come”** – *Word Study on “Shiloh”* – *Strong* says the Hebrew name “Shiloh” (שִׁילוֹה) (S 7886) literally means “tranquil,” and comes from a root verb (שָׁלוּה) (S 7951) which means, “to be tranquil, that is, secure or successful,” thus, “to be happy, to prosper, to be in safety.”

Comments - Note that Genesis 49:10 is the first mention of the word “Shiloh” in the Bible. *Shiloh as a City in Israel* - This Hebrew word is not mentioned again until Joshua 18:1-10, when it becomes the location of the Tabernacle of Moses. This place will remain the location where the nation of Israel worships the Lord until the time of David, when the tabernacle is eventually moved to Jerusalem (Judg 21:19).

Joshua 18:1, “And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.”

Judges 21:19, “Then they said, Behold, there is a feast of the LORD in Shiloh yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.”

Shiloh as “the Peace-Maker” - In Genesis 49:10, the word Shiloh appears to be a proper name or title, which carries a messianic designation for the Lord Jesus, rather than the name of a location. Thus, *Gesenius* says the word “Shiloh” would mean “the peaceable one, peace-maker” in this passage of Scripture. According to this definition, Genesis 49:10 would say that lawgivers and princes would not depart from Judah until “the peace-maker” comes.

Shiloh as “to whom it belongs” - Another possible meaning of the word “Shiloh” is “the one to whom tribute is brought.” Scholars tell us that some Jewish authorities understand this word to be a compound of two Hebrew words: “shel” for “asher” (אֲשֶׁר־י), meaning “which,”

and “lo” (לֹא), meaning, “to him.” The *LXX* translates this passage as: “ἕως ἃν ἔλθῃ τὰ ἀποκεῖμενα αὐτῷ” “until the things laid up in store come into his possession.” Leupold says the basis for this translation is to interpret the word “Shiloh” to mean, “which to him.” He believes the *LXX* has Ezekiel 21:27 in mind with their translation of Genesis 49:10, which reads, “until he come whose right it is.”²¹⁰

Ezekiel 21:27, “I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him.”

49:10 “and unto him shall the gathering of the people be” - *Comments* - When the Messiah comes, much of the Jewish nation may reject Him, but Genesis 49:10 tells us that the Gentiles will receive Him as their Savior. Thus, here is a prophecy of the grafting in of the Gentile nations into the Vine, Jesus Christ. This Messiah is what the nations have been looking for in expectation for centuries.

49:10 *Comments* - The definition of Shiloh meaning, “to whom it belongs” is supported by *Eusebius*, one of the earliest Christian historians, who deals at length with this passage using the translation “until he come for whom it is reserved.” Using this translation he says the prophecy of Genesis 49:10 was fulfilled when Herod, a non-Jew, became the ruler over the Jews. In other words, now that Herod had come, the Jews were for the first time in their history lacking a prince of Judah, at which time the Messiah could come (*Ecclesiastical History* 1.6.1-2).²¹¹ The nation of Israel had been ruled by judges during the early years before a king was appointed. Israel was then ruled by kings until the Babylonian captivity, after which they were ruled by the priests and members of Jewish courts largely made up of descendents of the nation of Judah. Under Herod the last vestiges of Jewish leadership vanished.²¹²

Regardless which translation is used for the word “Shiloh,” Genesis 49:10 refers to the coming of Jesus, who became the King of the Jews according to the royal lineage of Judah. Not only so, He became the King of Kings over all nations, a position appointed by the Heavenly Father, which He will now hold forever and ever, blessed be His wonderful name.

49:11 Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

²¹⁰H. C. Leupold, *Exposition of Genesis*, 2 vols. (Grand Rapids, MI: Baker, c1942, 1970), in *OnLine Bible*, v. 2.0 [CD-ROM] (Nederland: Online Bible Foundation, 1992-2005), comment on Genesis 49:10.

²¹¹Eusebius writes, “When Herod, the first ruler of foreign blood, became King, the prophecy of Moses received its fulfillment, according to which there should ‘not be wanting a prince of Judah, nor a ruler from his loins, until he come for whom it is reserved.’ The latter, he also shows, was to be the expectation of the nations. This prediction remained unfulfilled so long as it was permitted them to live under rulers from their own nation, that is, from the time of Moses to the reign of Augustus. Under the latter, Herod, the first foreigner, was given the Kingdom of the Jews by the Romans. As Josephus relates, he was an Idumean on his father's side and an Arabian on his mother's. But Africanus, who was also no common writer, says that they who were more accurately informed about him report that he was a son of Antipater, and that the latter was the son of a certain Herod of Ascalon, one of the so-called servants of the temple of Apollo.” (*Ecclesiastical History* 1.6.1-2)

²¹²Eusebius writes, “After their return from Babylon they continued to have without interruption an aristocratic form of government, with an oligarchy. For the priests had the direction of affairs until Pompey, the Roman general, took Jerusalem by force, and defiled the holy places by entering the very innermost sanctuary of the temple. Aristobulus, who, by the right of ancient succession, had been up to that time both king and high priest, he sent with his children in chains to Rome; and gave to Hyrcanus, brother of Aristobulus, the high priesthood, while the whole nation of the Jews was made tributary to the Romans from that time. But Hyrcanus, who was the last of the regular line of high priests, was, very soon afterward taken prisoner by the Parthians, and Herod, the first foreigner, as I have already said, was made King of the Jewish nation by the Roman senate and by Augustus.” (*Ecclesiastical History* 1.6.6-7)

49:11 “Binding his foal unto the vine, and his ass's colt unto the choice vine” – *Comments* - In his comments on Genesis 49:11 Hippolytus (A.D. 170-236) believes that the word “foal” is a reference to the Gentiles being grafted into the vine, which is Israel.²¹³

49:11 “he washed his garments in wine, and his clothes in the blood of grapes” – *Scripture References* - Note a similar verse:

Isaiah 63:1, “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.”

49:10-12 *Comments - Prediction of the Messiah* - Genesis 49:10-12 describes the coming of the Messiah, Jesus Christ.

49:12 His eyes shall be red with wine, and his teeth white with milk.

49:12 *Scripture References* - Note a similar verse:

Revelation 1:14, “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire.”

49:13 Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

49:14 Issachar is a strong ass couching down between two burdens:

49:15 And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

49:16 Dan shall judge his people, as one of the tribes of Israel.

49:17 Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

49:18 I have waited for thy salvation, O LORD.

49:19 Gad, a troop shall overcome him: but he shall overcome at the last.

49:20 Out of Asher his bread shall be fat, and he shall yield royal dainties.

49:21 Naphtali is a hind let loose: he giveth goodly words.

49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall:

49:23 The archers have sorely grieved him, and shot at him, and hated him:

²¹³Hippolytus, *The Extant Works and Fragments of Hippolytus*, trans. S. D. F. Salmond, in *The Ante-Nicene Fathers*, vol. 5, ed. Alexander Roberts and James Donaldson (Buffalo, New York: The Christian Literature Company, 1886), 164.

49:24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:)

49:25 Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb:

49:26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

49:27 Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

49:27 *Comments* - Tertullian interpreted Genesis 49:27 as a prophetic reference to Paul the apostle, who was a Benjamite (Acts 13:21, Rom 11:1, Phil 3:5). He explains that he began as Saul of Tarsus devouring the church, but was glorious converted and nourished the church.

“Because even the book of Genesis so long ago promised me the Apostle Paul. For among the types and prophetic blessings which he pronounced over his sons, Jacob, when he turned his attention to Benjamin, exclaimed, ‘Benjamin shall ravin as a wolf; in the morning He shall devour the prey, and at night he shall impart nourishment.’ He foresaw that Paul would arise out of the tribe of Benjamin, a voracious wolf, devouring his prey in the morning: in order words, in the early period of his life he would devastate the Lord's sheep, as a persecutor of the churches; but in the evening he would give them nourishment, which means that in his declining years he would educate the fold of Christ, as the teacher of the Gentiles.”²¹⁴ (*Against Marcion* 5.1)

49:28 All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

49:29 And he charged them, and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

49:30 In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a buryingplace.

49:31 There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

49:32 The purchase of the field and of the cave that is therein was from the children of Heth.

49:33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

Chapter 50

50:1 And Joseph fell upon his father's face, and wept upon him, and kissed him.

²¹⁴Tertullian, *Against Marcion*, trans. Peter Holmes, in *The Ante-Nicene Fathers*, vol. 3, ed. Alexander Roberts and James Donaldson (Buffalo, New York: The Christian Literature Company, 1885), 430.

50:2 And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel.

50:3 And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.

50:4 And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

50:5 My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again.

50:6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

50:7 And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

50:8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

50:9 And there went up with him both chariots and horsemen: and it was a very great company.

50:10 And they came to the threshingfloor of Atad, which is beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

50:11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This is a grievous mourning to the Egyptians: wherefore the name of it was called Abelmizraim, which is beyond Jordan.

50:11 *Word Study on "Atad"* – *Strong* says the Hebrew name "Atad" (אֲטָד) (S 329) means "a thorn-tree."

50:11 *Word Study on "Abelmizrain"* – *Gesenius* says the Hebrew name "Abelmizrain" (אֶבֶל מִצְרַיִם) (S 67) means, "meadow of the Egyptians," but may very well mean, "mourner of Egypt" based upon the context of this verse. *Strong* says it means "meadow of Egypt." The Hebrew words "Abel" (אֶבֶל) (S 59), meaning "meadow," and "ebel" (אֶבֶל) (S 60), meaning, "mourning" are very similar.

50:12 And his sons did unto him according as he commanded them:

50:13 For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought with the field for a possession of a buryingplace of Ephron the Hittite, before Mamre.

50:14 And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

50:15-21 *Comments - Joseph Reassures His Brothers of His Kindness Towards Them* – Genesis 50:15-21 tells us about how Joseph reassured his brothers with words of kindness after their father's death. Joseph had it within his power to do them harm and to reap justice for their wicked act of selling him into slavery. However, we see instead that Joseph kept a heart of forgiveness because he could see the bigger picture of God's plan for their lives. I have found great comfort in my life by looking at the long-term effects of things that have taken

place. I am able to keep my heart clean towards others by knowing that God is able to work things out for His good.

50:15 And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

50:16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

50:16 **“And they sent a messenger unto Joseph” - *Comments* -** Most all civilizations had an organized system of runners, who delivered messages on a regular route. Note a quote from Joseph E. Church's book *Quest for the Highest*, where he used runners in the early missionary work in Africa in the first part of the twentieth century, before transportation was modernized.

“I watched one man especially - it happened to be one of our regular post runners who did the 90 mile journey to Kabale and back twice a month to get our mail.”²¹⁵

50:17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him.

50:18 And his brethren also went and fell down before his face; and they said, Behold, we be thy servants.

50:19 And Joseph said unto them, Fear not: for am I in the place of God?

50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

50:20 ***Scripture Reference* – Note:**

Romans 8:28, “And we know that all things work together for good to them that love God, to them who are the called according to his purpose”

50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

50:22-26 ***Comments - The Death of Joseph* –** Genesis 50:22-26 tells us about the final prophecy and death of Joseph. When the Scriptures tell us that a patriarch dies in a ripe old age in peace, it implies that this person fulfilled the destiny that God had given him. I believe that we can see this in epilogues to the genealogies of the lives of Noah, Abraham, Isaac and Jacob and in the life of Joseph.

Joseph says, “and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.” Thus, the book of Genesis ends with a thread of hope that allows us to follow the redemptive thread linking us to the book of Exodus.

50:22 And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an hundred and ten years.

²¹⁵Joseph E. Church, *Quest for the Highest* (Exeter, UK: The Paternoster Press, 1981), 132.

50:23 And Joseph saw Ephraim's children of the third generation: the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

50:24 And Joseph said unto his brethren, I die: and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

50:25 And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

50:25 "you shall carry up my bones from here" – *Scripture References* - Note other passages referring to this event:

Exodus 13:19, "And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

Joshua 24:32, "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph."

Hebrews 11:22, "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones."

50:25 *Comments* - Joseph believed in the words that the Lord spoke to Abraham about the Exodus of Israel coming after four hundred years of affliction (Gen 15:13).

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; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

50:26 So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

50:26 *Comments* - *The Book of Jasher* tells us that Joseph reigned for eighty years over Egypt (59.20), from the age of thirty (30) until his death at one hundred ten (110) years old, which was the seventy-first year of the Israelites dwelling in the land of Egypt (59.25).

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