9/24/68

I. CREATION (Gen. 1, 2).

Introductory Observations:

(1) Contrary to what many say, this account does not give evidence of being a vision, or of speculation by a writer who was only guessing, but it clearly is AN HISTORICAL ACCOUNT.

(2) It is not apologetic in character, but didactic, i.e., the writer is simply stating what happened, not trying to prove it. A note of authority, of absolute certainty prevails throughout these two chapters.

(3) The question arises: Where did Moses get this information? The answer: We have two chapters here which stand as one of the greatest proofs in all of the Bible that the Bible is a book of divine revelation. "God revealed it to men, — not first to Moses or Abraham, but undoubtedly to the first men, since without this revelation they could not have understood either their relation to God or their true position in the world" (Pent., K+D, I, 45).

(4) At the same time, these chapters appeal to the readers as being reasonable.

(a) It is reasonable that there was a Creator.

(b) It is reasonable that the heavens and the earth had a beginning.

(c) The order + progress depicted in the six days of creation is reasonable.

(d) The account is not superstitious, nor fanciful, but reasonable in its simple statements of facts - completely unsensational.

(5) Genesis 1, 2 reveal a plan of writing, which becomes evident at different stages in the book.

Let us refer to it as (a) Introduction,

(b) Elaboration, and (c) Concentration and Explanation. In these two chapters we see these stages in the following verses:

(a) Introduction (Gen. 1:1). This introduces the theme of these first two chapters. It is really a title.

(b) Elaboration (Gen. 1:2-2:3). The whole story of creation is told.

(c) Concentration and Explanation (2:4-25). The writer singles out the part of 1:2-2:3 which is the most important, the creation of man, and explains it in detail.

Note: The same procedure is followed in Gen. 10, 11.

(5) Creation is mentioned very frequently throughout the Bible. From the references and from Gen. 1,2, WHAT SEEMS TO BE THE CHIEF IMPORTANCE OF THESE TWO CHAPTERS (apart from the information that is given us here about creation)? Undoubtedly it is this: WHAT THESE CREATION TEACHES US ABOUT GOD.

(a) The existence of God, i.e., His glory. Cf. Psa. 19:1-4a; Rom. 1:20,21; Gen. 1:1. Cf. also the added light of John 1:1-3.

There is no room from athe[illegible], or agnosticism in Gen. 1.

(b) The power of God, especially of His Word (Psa. 33:6-9; 148:5). Cf. in Gen. 1, "and God said."

Therefore, he is capable of helping us (Isa. 37:15,16; Acts 4:24).

(c) The wisdom of God. Cf. Psa. 139:14; Jer. 10:12,13.

(d) The greatness of God (Psa. 104:1,5). Psalm 104 is a Psalm of Creation.

(e) The orderliness and purposefulness of God.

the creative acts of each day prepare for the following day, culminating in the creation of man. Cf. Gen. 1.

(f) The goodness of God - "and God saw that it was good." (Cf Gen 1: 4, 10, 12, 18, 21, 25, 31; 2: 18.) Cf. Acts 14:17, 1 Tim 6:17.

From these we can also learn the following:

(a) God is to be worshipped (1 Chron. 16:25,26).

(b) Creation is not to be worshipped (Deut. 4:14-20; Rom. 1:20-25).

(c) The insignificance of man (Psa. 8:3,4).

What important lessons we have to learn right here — lessons that are emphasized and strengthened the farther we go into the Word of God.

I. CREATION (GEN. 1, 2).

A. The title (1:1).

B. The survey of the days of creation (1:2 - 2:3).

C. The description of man's creation (2:4-25). This is a detailed explanation of the most important part of 1:2 - 2:3.

(1:1) "In the beginning" - בְּרֵאשִׁית. Heb. 1 + Eph. 1 take us back before creation. John 1 and 1 Jn. 1 are similar to Gen. in that they go back to the beginning. As far as the universe is concerned, it all had its beginning here.

"God" - אֱלֹהִים. This name for God is used down through 2:3. After that it is "Lord God." also other names follow in Genesis.
There are three things of interest about this name.

(1) It was the common name for false deities and, it would seem, carried with it a certain risk in its use. It might appear

much the same as the Athenians "unknown God." Cf. acts 17:22 ff. See Paul's ref. to creation in v. 24. So in beginning Genesis it is as though God Himself is seeking to make known who the true Elohim is.

(2) The name is particularly significant for the Creator because it means strong, mighty (JFB, I, 1).

(3) We have a plural noun followed by a singular verb indicating a plurality of ~~God~~ persons who are yet one — a doctrine which is very evident in Scripture. ALL THREE PERSONS WERE ACTIVE IN CREATION.

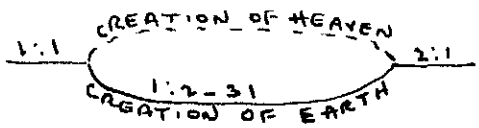
We see that God existed before creation. There is the suggestion here that He is without a beginning, eternal. No attempt is made to prove it; it is simply stated as a fact.

"Created" - בָּרָא. Carrying with it the idea of cutting, hewing, carving, planing, polishing (K+D, + JFB) we have here not only the idea that God created the earth out of nothing but that He fashioned them to operate as they do. Here is at least a suggestion which would eliminate evolution!

"The heaven and the earth" - There is no word in Heb. for universe, so this is used to indicate it. All creation had its beginning with God.

How tremendous is the Word! In this one statement God answers atheism, polytheism, pantheism, materialism (matter is not eternal as the materialist claims), and evolution!

(1:2) moses does not speak of the creation of



Cf. K+D who agree with this (pp. 58, 59).

the heavens (pl. in Heb.), but he is concerned with the earth as the beginning of this record verse indicates: "And the earth..."

K+D believe that this verse does not speak of a catastrophe which took place, but merely of the original condition of things, the creation and description of the materials out of which the earth was made. It "was a heaving deep, an abyss of waters..., and this deep was wrapped in darkness. But it was in the process of formation, for the Spirit of God moved upon the waters" (K+D, I, 48, 49).

THIS COULD HAVE BEEN THE RESULT OF A CHAOTIC JUDGMENT, BUT THE EVIDENCE GRAMMATICALLY DOES NOT SEEM TO REQUIRE IT.

"Without form and void" - Cf. Jer. 4:24.

"Spirit of God" - the Holy Spirit. Cf. John 1:1-3 for Christ. It is interesting to compare the activities of the Holy Spirit in the new creation as in original creation.

WHAT ABOUT RE-CREATION? WHAT THEOLOGICAL PROBLEMS DOES THIS RAISE?

"Brooded" - מְרַחֶפֶת, "in the Piel is applied to the hovering and brooding of a bird over its young, to warm them, and develop their vital powers (Deut. xxxii. 11)" (K+D, I, 49).

(1:3) "And God said" - This is the key to the mystery of creation. Each day's creative work begins this way. Cf. vv. 6, 9, 14, 20, 24; also vv. 11, 26, 29. Genesis ch. 1 is full of the spoken Word of God! K+D (p. 49) says, "The word of God then went forth to the primary material of the world..."

Cf. Psa. 33:9; Heb. 11:1, 2.

"Let there be light" - no plant, animal, or human being could live without light. Therefore, this must be first.

ON THESE TWO POINTS NOTICE THE COMPARISON WITH THE NEW BIRTH: 1 Pet. 1:23; Psa. ~~119~~ 130:130

How can there be light without the sun which did not come into being until the fourth day? Cf. Rev. 22:5. Our Lord is the source of life and light. Cf. John 1:4 - right after a verse on creation. Also Jn. 8:12; 9:5.

"And there was light" - Such simplicity is almost too much for man in his wisdom, but what else could one expect when Omnipotence speaks!

(1:4) "And God saw the light" - Cf. vv. 10, 12, 18, 21, 25, 31. Cf. 6:5; 11:5; 16:13; 29:31. The eyes of the Lord are a subject for careful study. He is aware of what he does, and He says "that is was good", i.e.,

(1) It had his approval.

(2) It would serve the purpose for which it was brought into being. "God has made nothing without a certain reason and design" (Calvin, I, 77). The word טוֹב means "good for a particular purpose, i.e., well adapted, useful, profitable" (Gesenius, p. 361).

(3) It would be continued "before God and through God" (K+D, I, 50). Speaks of permanence.

"And God divided" - He did not extinguish the darkness, but there were nights and days before there was a sun. This is the reason for the division.

(1:5) "And God called the light Day" - so that even in our use of these terms there is a recognition of the creation, as in our use of the date, i.e., October 9, 1968, there is an acknowledgment of the birth of Christ.

Concerning the length of the days of creation, cf. Ex. 20:11. In Gen. 1:14-16 we have not only "the days" but also "days, and years." So it seems that these were 24 hour periods, and not millions of years as some have suggested. We must consider if we take these as longer periods, When was the change made to the present day and night? Scripture seems to indicate that it was as it is now from the beginning.

(1:6) THE SECOND DAY

Water originally covered not only all the earth, but the atmosphere which surrounded the earth. If man were originally from a simple one-cell form of life, living in water, we could have his creation here. But man was going to live out of the water. Therefore, God establishes an atmosphere here surrounding the earth.

Cf. the heavens as a curtain (Psa. 104:2; Isa 40:22). Note also what Moses, Aaron, Nadab, and Abihu saw in Ex. 24:10.

"Firmament" - an expanse. We now have water above the firmament, and water on the earth, making primarily the air which man would need to breathe.

(1:7) Describes God doing what He said He would do in v. 6.

(1:8) God in His sovereignty, a key doctrine in Genesis, now "called the firmament HEAVEN. (See the use of this word in vv. 14, 15, 17. There are three heavens in Scripture. Cf. 2 Cor. 12.)

(1:9) THE THIRD DAY. Note again, "God said."

Another step is taken toward preparing the earth for man.

Here K+D (p. 54) point out that this inspired account, i.e., Gen. 1, "never describes the process by which effects are produced." We are told WHAT, but not HOW! The creation of man in ch. 2 is the exception.

It would be reasonable to expect that here parts of the earth were elevated, and other parts depressed, but this is only speculation!

(1:10) Note the accuracy of Scripture in Psa. 24:1,2. The earth was actually "founded ... upon the seas."

God named the "Earth" and the "Seas" which in the latter case would include all water, salt and fresh, on the earth.

(1:11) Here God initiates the second part of the third day's work - impossible until the first part was completed.

Here the expression "after his kind" is introduced, showing not only that there was no evolution from one form of life to another, but that there was no evolution within a given area of life. We have "grass ... herb ... tree," but not grass becoming herbs and herbs becoming trees! Grass could reproduce grass - and that was all! (2X in v. 12).

K+D (p. 56) make the following important observation:

". . . we must not picture the work of creation as consisting of the production of the first tender germs which were gradually developed into herbs, shrubs, and trees; on the contrary, we must regard it as one element in the miracle of creation itself, that at the word of God not only tender grasses, but herbs, shrubs, and trees, sprang out of the earth, each ripe for the formation of blossom and the bearing of seed and fruit, without the necessity of waiting for years before the vegetation created was ready to blossom and bear fruit."

v. 11 teaches us

Thus, God was concerned, not just about original creation, but about the continuation of life, year after year, on the earth!

Luther points out this evidence of God's goodness even before the sun, moon and stars were created. Cf. 1 Tim 6:17b, "the living God, who giveth us richly all things to enjoy."

(1:12) Evidence again of the power of the Word of God. Here God does what He said in v. 11 that He would do. And, again, "God saw that it was good."

(1:13) The creative day is identified.

(1:14) THE FOURTH DAY We now have the three areas of life for all living creatures: air, water, and dry land. Note the orderliness of God. Light had been brought into existence on the first day; now God says, "Let there be lights", i.e., light-bearing bodies, or what K + D (p. 56) call lamps - not the source of light, or light itself - that is God, but the bodies where light is deposited for transmission to the earth. They were to serve three purposes:

(1) These divide the day and the night from this point on.

(2) "Let them be" - in the Heb., a command.

(a) "for signs" - for weather changes, but also for prophetic signs. Cf. Jer. 10:2; Joel 2:30; Mt. 2:2; 24:29; Luke 21:25. The men who go to sea and the farmers who plant their crops depend upon the "signs" from the heavens - from God!

(b) "For seasons" – This has to do with the four periods in the year which affect the production of food, the migration of birds, etc.

(c) "Days and years" – This adds further emphasis to the fact that God is establishing time as we know it today. This is the first mention of "years."

(1:15) (3) "For lights" – Their special place is to provide light for the earth

Note the simplicity, the majesty of "and it was so."

(1:16) "Two great lights" – Note that the sun and moon are not named, but that they are intended is obvious. God's naming does not extend to individual parts, such as animals, trees, oceans, etc. There are exceptions, such as man in Gen. 5:2.

The SUN and the MOON are so called because of their great influence upon the earth – greater than that of the stars. In fact, some heavenly bodies surpass both the sun and the moon in magnitude. But Moses is not speaking of their comparative size – only of their influence on the earth.

"Rule" – Calvin suggests that in this word we have a suggestion of the government of God.

"Stars also" – This mention does not minimize their importance, but it does indicate that God is primarily concerned in this creation account with the earth.

(1:17) After "God made," "God set them in the

firmament of heaven" - The more man learns about the vastness of the universe, the more man should marvel at the omnipotence of God!
It is interesting to note that God provided for lights at night as well as during the day!

(1:18) The point of this verse is that the lights which God placed in the heavens did what He created them to do. This is the reason that we read again, "and God saw that it was good."

(1:19) The fourth day is concluded.

(1:20) THE FIFTH DAY. If we are proceeding from lower to higher forms of life note that we have here and in the verses which follow:

(1) Fish. } See fifth day
(2) Birds. }
(3) Animals. } See sixth day
(4) Man. }

"Let the waters bring forth abundantly" does not mean that the fish and birds were created from the water. Cf. 2:19. Instead it means, let the waters swarm with swarms (K+D, I, 60). This indicates "that the" fish and birds "were created, not only in a rich variety of genera and species, but in large numbers of individuals" (op. cit., p. 61). Man is the only exception to this rule.
So the earth was abounding with all forms of life.

(1:21) "Great whales" - lit, "the long-stretched" (K+D, I, 60) water creatures, indicating

their immense size, not "whales" alone as we know them today.

Twice we have, "after their kind . . . after their kinds."

And again, "God saw that it was good."

(1:22) Note that in 1:11 God speaks about the reproduction of vegetation on the earth; here He speaks directly to the fish and birds telling them to reproduce in accordance with the order, "after their kind."

(1:23) The fifth day ends.

(1:24) THE SIXTH DAY.

The animals are divided into three groups both in v. 24 and v. 25:

(1) "Cattle" - domesticated animals.
(2) "Creeping thing" - smaller animals including reptiles and animals with very short legs.
(3) "Beast of the earth" - wild animals which roam the earth.

Five times in vv. 24, 25 we have "after their kinds."

(1:25) V. 24 ends with, "and it was so." V. 25 ends with, "and God saw that it was good."

(1:26) Now we come to the most important of all the creative acts: THE CREATION OF MAN. The decree issued as well as the nature of the decree sets man apart from all other creatures.

"Let us" = "we will" (K+D, I, 61). Surely this is evidence of the Trinity at work.

"In our image, after our likeness" – the two words of special importance with respect to man.

We must always distinguish between man and God. Therefore, this cannot mean that man was created as Deity. Deity is eternal; therefore, uncreated. It is important to note that there will always be a difference between God and redeemed men.

"Image" – a shadow. HE WAS LIKE GOD, but not deity. However, he was just a shadow of the likeness which God intended him to attain. He was INNOCENT, but not RIGHTEOUS!

Cf. Eph. 1:22–24; Col. 3:8–10.

"Likeness" – the spiritual nature of man, possibly also his immortality.

These terms certainly set man apart from all of the rest of creation.

They also point to God's purpose in creation. Cf. Rom. 8:28, 29; 1 Cor. 15:49; Phil. 3:20, 21; 1 Jn. 3:2.

Then see Gen. 3:4, 5 (with corrections in translation).

K+D says that these words may be considered synonymous + used interchangably

A SECOND WAY in which the superiority of man is to be seen is in that he is to have "dominion" over all of the other created beings! Note this includes, "over all the earth."

Cf. Rom. 8:6–8. Man is appointed LORD over creation. This was lost at the fall.

(1:27) God does what He has decreed.

"Male and female" – the details of this are saved until ch. 2. So Eve was created on the sixth day also.

(1:28) Four things are said about what man is

to do, and these can be divided into two parts:

(1) "Be fruitful, and multiply" — He and Eve are to have children. THE EARTH WAS NOT POPULATED WITH PEOPLE. Note the dignity given to man for this very reason. Every individual is important.

(2) "Replenish the earth and subdue it" — Man was to WORK. The earth needed his attention, and he was to "subdue" it to meet his own needs, and the needs of others.

Again, as in v. 26, we have the statement of man's "dominion." Here man is charged with this responsibility.

1:29,30 Both man (v. 29) and beasts (v. 30) were originally vegetarians. K + D say (I, 65):

"According to the creative will of God, men were not to slaughter animals for food, nor were animals to prey upon one another; consequently that the fact which now prevails universally in nature and the order of the world, the violent and often painful destruction of life, is not a primary law of nature, nor a divine institution founded in creation itself, but entered the world along with death at the fall of man, and became a necessity of nature through the curse of sin. It was not till after the flood, that men received authority from God to employ the flesh of animals as well as the green herb as food (ix. 3); and the fact that, according to the biblical view, no carnivorous animals existed at the first, may be inferred from the prophetic

announcements in Isa. xi. 6-8; lxv. 25, where the cessation of sin and the complete transformation of the world into the kingdom of God are described as being accompanied by the cessation of slaughter and the eating of flesh, even in the case of the animal kingdom."

(1:31) Here we have God's approval on the entire work of creation.

The sixth day ends

By the term, "very good," "the existence of anything evil in the creation of God is absolutely denied" (K+D, I, 67).

THE FALL OF LUCIFER WOULD THEN HAVE TO COME BETWEEN CHAPTERS 2+3.

(2:1) THE SEVENTH DAY.

Note here we return to the statement, "the heavens and the earth," which we left at 1:1 - indicating the strong likelihood that angels were being created while the earth and man were being created.

"host" in Neh. 9:6 seems to include the inhabitants of heaven, i.e., the angels, although it does refer to the sun, moon, and stars also. Cf. Deut. 4:19; 17:3. On angels as "the host of heaven, cf. 1K. 22:19; Psa 148:2; Isa. 24:21.

(2:2) Here we have the first finished work of the Bible. nothing could be added to make it complete.

"He rested" - the only time this is stated of God in the Bible. Points to the fact that as yet there was no sin in the universe. But cf. Isa 40:28. His rest was not due to weariness, and yet it

is interesting to study this aspect of our Lord's life on earth.

(2:3) "And God blessed" — the third blessing (cf. 1:22, 28).

By this blessing God set apart "the seventh day" as (1) being distinct from all of the other days of the week, and (2) having a specific purpose: rest. Cf. Ex. 20:10, 11.

This is brought out in the word "sanctified", i.e., set apart.

"Rested" — Here again the end is seen from the beginning. Cf. Heb. 4:9.

So we have:

(1) The absence of sin
(2) Peace among creatures
(3) The nature of man
(4) The purpose of man's creation
(5) Rest.

B. THE DETAILS OF MAN'S CREATION (2:4-25).

1. The earth's need for man (2:4-6).

(2:4) "The generations of the heaven and the earth" — a TITLE, used 10 X in Genesis, describing "particular points in creation itself, and describes them more minutely as the preliminaries to the subsequent course of the world" (K+D, I, 72).

Two points of interest are seen in this verse;

(1) The expression, "the earth and the heavens," found in this order only here and in Psa. 148:13, showing that "the earth is the scene of the history about to commence" (K+D, I, 72).

(2) The addition of Jehovah to Elohim, "the Lord God." This continues down through 3:24. (used 20x) It is not used exclusively, however, as 3:1, 3, 5 prove.

K + D say (I, 73) comment that "the combination Jehovah Elohim is expressive of the fact, that Jehovah is God... not... that Elohim who created the world was Jehovah, but that Jehovah, who visited man in paradise ... was Elohim, the same God, who created the heavens and the earth."

They go on to say that Elohim is from אלה, to fear, and that it points to "the highest being to be feared," the plural expressing "the notion of God in the fulness and multiplicity of the divine powers."

Jehovah is explained in Ex. 3:13, 14. It is formed from the Heb. verb to be, and conveys the ideas that:

(1) God is eternal.
(2) He is unchanging.
(3) He is a Person.
(4) He is independent of the universe which He has created, but
(5) He is intimately concerned with the affairs of men. It is in this latter connection that by usage (not etymology) "Jehovah is therefore the God of the history of salvation" (K + D I, 75). Cf. Gen. 15:7.

On the use of these two names, cf Gen. 7:16; 1 Sam. 17:46, 47; 2 Chron. 18:31.

"Day" here equals a week - an indication that

words, often simple words at, can have a variety of meanings, depending upon the context.

(2:5) The way this verse is worded in the K.J.V is a problem. The NSRB gives a marginal translation which follows K+D in pointing to the words, "in the field," as forming a contrast with, "in the earth." THUS, THE EMPHASIS HERE IS UPON THE CULTIVATION OF THE EARTH. Until God made the garden of Eden, there was no place specifically designated for such cultivation.

Now was the earth being watered by rain.

Now was there until the sixth day a man to cultivate the vegetation created on the third day.

In vv. 5,6 these two needs, i.e., for water, and for man, are met.

(2:6) K+D believe that this means RAIN. It is based on the use of עד, "a mist," in Job 36:27 (read vv. 26-28) where obviously rain is indicated.

But there is also to be considered the fact that God made the rivers "to water the garden" (v.10). So it still throws some question on whether or not there was rain before the flood.

(2:7) The second need of the earth is met here in the creation of man.

There is primarily an explanation here of the fact that man has both material and spiritual, or immaterial, parts to his being. We are actually more concerned with his

note in Gen. 1:26 ff. to which we are here. Here we are concerned with the divine work in bringing him into being. Some of the expressions in this verse are used also of animals in other parts of the Bible (as K+D show - p. 78 ff), but the difference between this verse + the description of animal creation in ch. 1 is also apparent.

We see in "the dust" man's humble origin; in the words, "God breathed," his glory and dignity.

Paul in 1 Thess 5:23 and the writer of Hebrews in 4:12 make it clear that man is tripartite - but this is not our concern here.

(2:8) THE GARDEN OF EDEN. Cf. v. 15; 3:23, 24; Joel 2:3. See also Gen. 13:10.

"Planted a garden" - so Eden was an especially prepared place. The next verse tells what was placed in it. The word, "garden," means "a place hedged round" (K+D, I, 80).

"Eden" = "delight" (Ibid.).

(2:9) The trees which God placed in the garden had two characteristics: "pleasant to the sight, and good for food."

Two trees are specified in particular because of the unique place which they were to have in the life and, unfortunately, the downfall of man:

(1) "The tree of life."

(2) "The tree of the knowledge of good and evil." This latter tree is the one which in v. 17 Adam and Eve are forbidden to eat.

(2:10) The source of the four rivers was in Eden. Normally rivers have separated sources, and flowing together make a large river, but we notice that the reverse is true here.

(2:11-14) Even with the details given here the exact location of the garden of Eden is unknown, probably due to changes which may have occurred in the earth's surface. BUT IT CERTAINLY WAS IN THE AREA NEAR THE LAND WHICH GOD WAS TO GIVE TO HIS PEOPLE ISRAEL. But with the exception of "Hiddekel" (v. 14 - the ancient name for the Tigris) and the "Euphrates," the identity of the others is not known.

Even the term "Ethiopia" (v. 13) may have been attached to a different section here from its later use.

"Gold" and "bdellium" (v. 12) (possibly beryl) indicate that this was a very wealthy area.

(2:15) Man's responsibilities and privileges are stated in vv. 15-17.

The ultimate purpose of God for man was stated in 1:26 ff. Cf. also Psa 8 and Heb. 2. But evidently this was to be reached gradually, as seems to have been the case with man himself. The will of God for man is clearly indicated in the words, "And the Lord God took the man, and put him . . ."

He was there to "dress it," i. e., to cultivate it, and "to keep it," to prevent it from simply growing wildly and unattended. The earth was to reach its highest state of beauty and usefulness through man's labor, which note, preceded the fall!

(2:16) It is interesting to note that God spoke to man, that there was some means of communication (i.e., a language), and that man was capable of understanding God.

Note God's first words to man in Gen. 1:28-30.

GT (p. 42) makes a very important observation from these passages: "Man's life was to be limited by obedience, God's law being the standard of his life." Cf. Psa. 100:3, "It is HE that hath made us." Therefore, He had the perfect right of absolute authority over us, to tell us what we are to do, to know how we can be developed to our greatest capacity and to His glory.

SO MAN'S SPIRITUAL DEVELOPMENT THEN WAS TO BE THROUGH OBEDIENCE.

Note that God's word to man is first positive, then negative. The negative was nothing in comparison with all the privileges of the positive. "Of EVERY TREE of the garden thou mayest FREELY eat."

(2:17) Man's one restriction, and the penalty for disobedience.

Just exactly what "the tree of the knowledge of good and evil" was, we do not know. However, note two things:

(1) God was seeking "to recognise the fact that all that is opposed to the will of God is an evil to be avoided" (K+D, 86).

(2) The knowledge of the will of God is the way to be safeguarded from sin, not by attaining to "the knowledge of good and evil."

"Thou shalt surely die" - There was to be no second chance. One act of disobedience would bring death. This will be discussed later. This is the

Obviously this must have been to satisfy Adam on this point.

first mention of death in the Bible.

AND PLACE THE
CREATION, OF, WOMAN (vv. 18-25)

(2:18) This is the first thing mentioned in the Bible which is "not good." We have here a divine indication of the relationship between the sexes. K + D translate "help meet" as "a help of this like: i.e. a helping thing, in which, as soon as he sees it, he may recognize himself" (Delitzsch)" (p. 86). K + D believe, as I do, that all of this took place on the sixth day.

(2:19, 20) The need for the woman is now shown in vv. 19, 20.

As the one who had dominion over all living creatures, the Lord God now brings them to Adam to name them. The point here is that in naming the animals Adam is recognizing their nature and their purpose, ~~with~~ arriving at this conclusion finally: "But for Adam there was not found an help meet for him."

Man in his depravity had taken that which was not even fit for himself and has made it god. Cf. Rom 1:21-23.

In the Hebrew there is some evidence of the relationship between names and animals, as pointed out by Jamieson (I, 45). A horse is an animal that leaps, an ox is strong, a bird is a creature that chirps, a dog barks, etc.

(2:21) The very close relationship between the man and the woman is seen in the manner of her creation — not from dust, but from man.

Notice this evidence of THE OMNIPOTENCE OF GOD, and the variety of ways it is possible for

God to do the same thing.

"A deep sleep" - Being on the day of man's creation, this could easily have been the first sleep that man had. Note how the idea of rest is introduced here as the proper attitude for man in connection with the meeting of his needs. Since the Fall, man has not been inclined to wait on God, but has foolishly moved ahead to meet his own needs.

Jamieson points out that the word "rib" is "more frequently the side" (I, 45), and that it is so translated in the LXX. Therefore, this could have included both flesh and bone. This would harmonize with v. 23.

F. B. Meyer has a wonderful comment on the fact that Eve was made from Adam's side:

(1:22) In v. 19 God had "brought" all living creatures to Adam; now He brings the woman. What Adam did not recognize in animals, he does recognize in the woman, i.e., that she was to be his in a most unique way.

(1:23) The husband and wife relationship is the closest of all human relationships. By creation and by name there is a oneness not experience between parents and children, or between any other relations.

(1:24) This verse does not mean that a couple should not have anything to do with their parents after they are married, but it means that the marriage is to supercede all other relationships in priority - especially with the man! Note:

"This chapter contains information, of painful interest and vast importance, not to be obtained from any other source accessible to us. . . It must be regarded as a real transaction, for the account of it occurs in a historical book, in the midst of a number of other historical facts; it was followed immediately by disastrous effects on the destiny of the fallen pair; and by regarding it in the character of historical verity, we are furnished with a key to a satisfactory explanation of the strange and sad anomalies in the moral character and condition of the human race" (Jamieson, I, 63).

"Therefore a man shall leave his father and mother..."

This verse does not seem to be what God said, but rather Moses' comment on marriage which is authenticated by our Lord Himself. Cf. Matt. 19:3-5, and through v. 8.

(2:25) The reason for Adam and Eve's nakedness is explained in Psa. 8:5. They were originally clothed "with glory and honour" - a glory and a covering which man lost when he sinned.

II. The Degeneration of the Human Race (Gen. 3-11).
A. The Original Sin of Man (Gen. 3).

Chapter 3 - The most disastrous chapter in the Bible, and, for that reason, one of the most important. Here ALL of man's troubles begin! Doctrinally we could not understand the rest of the Bible if we did not have this chapter. It is not a myth, but solemn, tragic history.

How long a time elapsed between ch 2 and ch 3, we do not know. We are forced to assume, however, that it must have been very short. Between these two chapters there was rebellion in heaven among the angels, and SATAN soon after seeks to bring man into rebellion with him against God.

FIRST MENTION - Already in chs. 1, 2 we have seen how the first chapters of the Bible set the tone for the whole Bible. The first mention of anything in the Bible is foundational for that particular truth as it is developed throughout the remainder of God's Word. Therefore, we cannot say too much about the

importance of this section of Scripture.

(3:1) Note where Satan begins. HE CASTS DOUBT UPON THE WORD OF GOD. It is important to note that he does not begin with an outright denial of the Word of God.

"Now the serpent" – Cf. Rev. 12:9, 14, 15; 20:2. Thus again, the beginning and the end are linked together. Think how long Satan has been opposing God by tempting man! He is Satan, the opponent, adversary, and the Devil, the slanderer, or accuser.

We learn, first of all, that Satan disguised himself in approaching the woman. This is very important to remember. Cf. 2 Cor. 11:3, 13–15.

The serpent was a creature, evidently a beautiful creature, very wise, but here the serpent is being indwelt, has the gift of speech (which should have made Eve realize that something was wrong), and definitely steps out of the creature-role because the serpent was under man's dominion, not vice versa.

On support of the accuracy of this account, in addition to the passages cited above, cf. John. 8:44; Rom. 16:20.

"more subtil" (subtle) – The reason for which the serpent was chosen by Satan. Cf. Mt. 10:16. So by his wisdom, greater than that of any other creature, his suggestions and questions would carry much weight.

HERE WE ARE CERTAINLY WARNED AGAINST THE DANGERS OF CREATURE WISDOM WHERE THE WORD OF GOD IS CONCERNED.

"Lord God" – Moses evidently intends for us to note the difference between "Lord God" and

simply "God", the term which Satan used. GT (p. 48) says:

"This inadequate and defective reference to God was doubtless part of the explanation of the temptation and the fall. It would not have served Satan's purposes to have introduced the specific covenant term 'Jehovah' when raising questions about the veracity and faithfulness of God's Word."

Sin is always accompanied by a defective understanding of the character of God!

"He said unto the woman" — and in approaching the woman, Satan displayed his subtlety, his great wisdom. Cf. 1 Pet. 3:7.

Here is an important truth concerning the difference between men and women.

Cf. 1 Tim. 2:9-14. See Eve's explanation in Gen. 3:13. "Beguiled" = deceived, cheated.

Woman was made to help man, not to lead him. So that Satan here is seeking to upset the place which God gave to the man and to the woman. Wherever these positions are not maintained, there will be trouble.

The woman by her very nature is susceptible to deception; man, however, is open to an even greater danger. HE WILL OFTEN DO THE WRONG THING WHEN HE KNOWS FULL WELL THAT IT IS WRONG.

Gen. 3 very positively establishes these facts.

THINK OF THE CULTS THAT HAVE BEEN STARTED BY WOMEN, AND THE WOMAN WHO WILL FOLLOW ERROR. A MAN WHO PROPAGATES ERROR IS ACTING MORE LIKE A WOMAN THAN A MAN.

"Hath God said . . ." Look at this question very carefully. We need to see what Satan is doing.

Note:

(1) He does not include ALL that has been revealed of God. He speaks of "God" instead of "Lord God."

(2) He throws doubt in Eve's mind concerning what God had said, i.e., to try to make her feel that she did not understand - that God's Word needed interpretation, that God does not speak in language that we can understand. E.g., the Roman Catholic doctrine of infallibility.

(3) He impugns the goodness of God, making God's restriction far more inclusive that God had made it: "'Is it really the fact that God has prohibited you from eating of all the trees of the garden?'" (K+D, I, 94).

(3:2) The first occasion of a DIALOGUE about the Word of God. How tragic!

Vv. 2, 3 make it very clear that Eve knew what God had told Adam in Gen. 2:15-17.

Eve made ~~four~~ mistakes:

(3:3) 1) Trying to argue with Satan.
2) Talking about the Lord as Satan did: "God", not "Lord God."
3) Adding to the Word of God, "neither shall ye touch it." This indicated some irritation with the limitation God had imposed.
4) An ~~omission~~ of the Word. She would not die from touching it, but from eating it!

How important it is to take the Word of God as God has given it!

(3:4) Having cast doubt on the Word, Satan now proceeds to DENY it: "Ye shall not surely die." The emphasis in the Heb. is on the "not." Cf. Jn. 8:44.

(3:5) Satan claims to have special insight into what

God has told Eve. He does not hesitate to use the Word, but he completely alters the meaning. He DENIES the penalty of sin. He questions the integrity of God. He ascribes to God motives which mean that God is withholding from man something which is actually good.

"Your eyes shall be opened" - Cf. 2 Cor. 4:3,4. Satan promises sight, but gives blindness. This expression is used in the Bible to picture "a high spiritual seeing" (Lange, I, 229). Cf. Gen. 21:19; Num. 22:31; Psa. 119:18. Cf. also what happened according to Gen. 3:7.

"Ye shall be as gods" - Heb., Elohim, GOD. There were no gods on the earth at this time. This name belonged only to the Creator. This Satan is saying, "GOD KNOWS THAT IF YOU EAT OF THIS TREE, YOU WILL BECOME LIKE HE IS, AND HE DOES NOT WANT YOU TO BE LIKE HIM.

What a lie! This is just the purpose of redemption!

Satan has always tried to make men think that all there is to conquering evil and actually becoming sovereign like God over evil is to have the knowledge.

What he did not tell Eve was, "Whosoever committeth sin is the servant (bondservant) of sin" (the words of the Lord Jesus in John 8:34).

Cf. Prov. 5:22, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins." Also Rom. 6:19, 20; 7:18-21.

Man's problem is not usually ignorance of the right, but powerlessness to resist the wrong! There is much more to godliness than simply

"knowing good and evil."

(3:6) "But when the woman saw" - THE EYE GATE.

> "The history of every temptation and of every sin is the same; the outward object of attraction, the inward commotion of the mind, the increase and triumph of passionate desire, ending in the degradation, misery, and ruin of the soul" (Jamieson, I, 51).

Cf. what Achan said to Joshua in Josh. 7:21. Also David in 2 Sam. 11:2-5.

Three passages need to be related here:

Gen. 3:6	Matt 4:1-11	1 Jn. 2:15-17
"Good for food"	"Stones be made bread" (v.3)	"Lust of flesh" SELF-SATISFACTION
"Pleasant to the eyes"	"Showed him all the Kingdoms of the world" (v.8).	"Lust of eyes"
"Desired to make one wise"	"Cast thyself down" (v.6).	"Pride of life" SELF-EXALTATION

The desires to have and to be were at the root of the first sin.

Notice how harmless this all seemed, how essential it appeared that she should have all of this. There was just one obstacle: IT WAS FORBIDDEN BY GOD.

"She took of the fruit, and did eat" — the first instance of disobedience ~~by a~~ human being. Cf. 1 Cor. 11:3, 13-15.

Then notice the contagion of sin. Its influence is felt like a contagious disease. It is poison. "She... gave also unto her husband with her; and he did eat." Cf. 1 Tim. 2:14a. SHE HAD USURPED THE AUTHORITY OF THE MAN.

Cf. Rom. 5:12. What would have happened to Eve if Adam had not sinned? We do not know. But we do know that the tragedy was in Adam's sin.

DID THEY DIE?

The remainder of the chapter gives us THE CONSEQUENCES OF THEIR SIN. What is death? What kinds of death are there?

(3:7) Notice: the pain follows the act while the contemplation of it and even the act itself will often bring a certain amount of pleasure.

"And the eyes of them both were opened" – to see their shame. Conscience pointed out their sin, AND THEY IMMEDIATELY SOUGHT TO REMEDY THE SITUATION, AS MAN HAS BEEN DOING FROM THAT DAY TO THIS.

COMMENT ON DISP. OF CONSCIENCE

There must have been a glory before; now that is gone!

Luther (p. 73) very aptly points out that they sought to cover themselves to make it appear that nothing bad happened – another characteristic often seen in human nature!

(3:8) The first evidence of sin was seen in their concern for themselves (v. 7); the second, in their fear of God.

"The voice of the Lord God" – Jamieson takes this as a title for our Lord Jesus Christ. Cf. I, 54. This is the Word of God. Cf. Jn. 1:1-3, 14, 18. K+D simply make it "the sound of God walking" (I, 97).

"In the cool of the day", i.e., towards evening, after the days work was done. Note how from the very beginning, before and after sin was created we have God seeking man, and God appearing as a revelation of Himself to man.

"Adam and his wife hid themselves from the presence of the Lord God" – a separation,

~~side~~ of SPIRITUAL DEATH!

They were again (as in clothing themselves) ~~attempting~~ to do the impossible. Trees could not hide them; neither can rocks and mountains (Rev. 6:16,17). Adam and Eve needed no one to tell them that, in spite of all that they had done, they were not fit for the presence of God.

Cf. Psa. 139:1-12.

(3:9) We cannot escape from God or from sin by fleeing.

"Where art thou?" The first of four questions God asks. God was not just asking for information; he was seeking a confession. Cf. Heb. 4:13.

(3:10) What a ~~commentary~~ on Adam's now depraved nature! FEAR OF GOD had followed sin. Cf. 1 Cor. 2:14. "There is none that ~~seeketh~~ after God" (Rom. 3:11b; cf. Psa. 14:3). "God is not in all his ~~thoughts~~" (Psa. 10:4b). "I was afraid."

Man in his sin has no delight in the presence of God. He may boast that it is otherwise, but when the time comes he will react like Adam did.

(3:11) God ~~asks~~ to get Adam to face his own responsibility for his sin, but this he refuses to do.

(3:12) In answering God's question, he admits that he had eaten of the fruit, but he blames

(1) Eve: "The woman

(2) God: ~~whom~~ thou gavest to be with me."

for his sin. Cf. Jas. 1:13.

It seems that Adam did everything that man

have ever tried to do to keep from acknowledging their sin. He seems not to care how he implicated either GOD or EVE. Is this a [illegible] characteristic of man?

(3:13) Without taking the time to discuss Adam's ridiculous answer, "the Lord God said unto the woman." She tells the truth, but also passes the buck: "the serpent beguiled me, and I did eat."

"Beguiled" = deceived. Cf. 1 Tim. 2:14.

What could have protected her? Just one thing: the Word of God. Cf. the temptation of Christ, i.e., His answers. Regardless of how reasonable sin might appear, we must always go by what is written.

(3:14) NOW THE JUDGMENTS BEGIN.

First, the judgment of the serpent.

note: This is not the judgment of Satan, but the judgment of the creature Satan used. THIS DEFINITELY SHOW THAT ALL WHO SHARE IN SIN WILL BEAR THEIR SHARE OF THE JUDGMENT.

This is not a judgment upon all beasts, but only upon the serpent. Cf. Ex. 21:28, 29; Lev. 20:15, 16.

Though beautiful and wise, he is degraded below all beasts.

"Dust shalt thou eat" - even in the Kingdom when the effect of the curse has been removed from other creatures.

(3:15) THIS VERSE GIVES THE SECOND RAY OF HOPE IN THE CHAPTER. THE FIRST IS IN VV. 8, 9 — THE FACT THAT GOD WAS SEEKING MAN, ALTHOUGH THAT DOES NOT APPEAR TO BE HOPE UNTIL WE GET TO THIS VERSE.

The third is the clothing; the fourth the expulsion.

It is a verse which requires some thought,

Christ, the seed of the woman - Dan. 7:14; Mt. 1:23,25; Luke 1:30-35.

but it is not really difficult to understand IF we read it carefully.

Note first: THE VERSE HAS THREE PARTS:

(1) "and I will put enmity between thee and the woman,"

(2) "and between thy seed and her seed;"

(3) "It shall bruise thy head, and thou shalt bruise his heel."

Having seen this, then note carefully (1). The Lord is talking to the serpent about Eve, not now as a creature of the earth, but as SATAN. Their complicity in sin had not made them friends, but deadly enemies. The Devil has no friends; "the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). This is the first mention of "enmity" in the Bible. There would be no "enmity" if there had been no sin.

Secondly, the enmity is declared as continuing to the seed of Satan and the seed of the woman. "Seed" = offspring, descendants.

The term, "seed," really gives us a key to what to expect in the Bible. Moses, led by the Holy Spirit is going to trace a certain line of descendants from Eve. Starting with Seth, going to Noah to Abraham to Isaac to Jacob to Judah to David TO CHRIST! AND NOTE THE ACCURACY OF SCRIPTURE: He was in a special way the seed of the woman because He was born of the virgin Mary! He had no human father.

What about the seed of the serpent, the offspring of Satan? Cf. John 8:44. Also Eph. 2:1-3. Then see Luke 22:3. Judas Iscariot was the 1st century human duplication of the serpent in the

garden of Eden - an amazing counterfeit of Christ incarnate. Satan became incarnate with Judas.

All through human history there has been conflict between the people of God and the children of the wicked one. Cf. Mt. 13:38,39.

Cf. Paul and Elymas the sorcerer in Acts 13:10.

Cf. 1 Jn. 3:8-10.

Where we usually go wrong with this verse is in (3) - see p. 33. It does NOT say that the seed of the woman shall bruise the seed of the serpent, but that the seed of the woman shall bruise the serpent's head!

Since the seed of the woman is Christ, and the serpent is Satan, this points to the final defeat, the death blow given by Christ to Satan. Cf. John 16:11; Rev 20:1,2,7,10.

A serpent's bite on the heel is serious, but a blow on the head for a serpent is deadly.

So, though the conflict be long, the outcome is certain from the beginning. This victory was won at the CROSS.

This is really the first prophecy of Christ in the Bible. What a revelation of THE GRACE OF GOD! Salvation for Adam and Eve.

(3:16) JUDGMENT OF THE WOMAN. Before Eve sinned she was going to have children. Now suffering would accompany that experience.

Also "thy desire shall be to thy husband." Eve had left the place of subjection which God had given to her. Now she would be placed back into it. Sin in the hearts of men has made slaves of women (e.g., in heathenism, and Mohammedanism). Only where the Gospel of the grace of God has gone

have women been freed. "Thy desire" - K+D, I, 103, pay, borders on disease - it is so great. It describes a violent craving to be subject to a man.

The woman thought she could be liberated by disobedience; she was only enslaved.

3:17 THE JUDGMENT OF THE MAN (VV. 17-19).

The specific reason for the judgment is given first.

The judgment is twofold:

(1) "Cursed in the ground..." Man had lost his lordship over the earth. Cf. 1:11,12. There seems to have been a certain spontaneity about the growing vegetation. Now "thorns
3:18 also and thistles," i.e., weeds of all sorts, would resist his attempts to make a living from the earth.

"Sorrow" (v. 17) - points to the hardship, the difficulty which man would experience.

3:19 (2) "Till thou return to the dust" - physical death. "By breaking the divine command, he had set himself above his Maker, death would therefore show him the worthlessness of his own nature" (K+D, I, 103).

Cf. Rom. 5:12-14; 1 Cor. 15:21.

Man was created to live - not die! But he dies now because of sin.

3:20 Evidently this verse is a testimony to the grace of God, and of Adam's faith.

"Eve" - "life... life-spring" (K+D, I, 103).

It probably refers to two things:

(1) That God did not destroy them - and start over.

(2) Related to 3:15 - the promise of a Redeemer.

God's predicted judgment is enforced, but not without several manifestations of GRACE. It was only through the seed of the woman that there was any hope at all.

NOTE HOW THE GODLY LINE IS CONTINUALLY UNDER ATTACK - SATAN'S CONSTANT ATTEMPTS TO DESTROY GOD'S PROMISE.

(3:21) THE THIRD RAY OF HOPE (See p. 32 of notes). This is a marvelous picture of the Gospel. Note the ways:

(1) God made the provision successfully where Adam and Eve had failed (Cf. v. 7). Cf. Tit. 3:5, "He saved us."

(2) God did it through a sacrifice. Cf. 2 Cor. 5:21; Isa. 53:6.

(3) The sacrifice was an innocent victim. Cf. Heb. 9:26-28.

(4) The covering of the animal became the covering of the guilty. "That we might be made the righteousness of God in him (2 Cor. 5:21 b).

Calvin (I, 182) sees a very interesting side light - that ornate clothing is an attempt to overrule the evidence of man's humiliation and sin. Cf. 1 Pet. 3:1-3. Cf. also 2 Pet. 1:9. Their clothing would be a constant reminder of their sin, their constant need to trust the Lord.

Luther says:

"On this point also the world has become utterly foolish, for who can fitly describe how much care and cost people now spend on clothing! If Adam were to return and see this great folly, he would be so overwhelmed with amazement that he would be as speechless as a statue" (I, 86).

(3:22) We come now to THE FOURTH EVIDENCE OF GOD'S GRACE - the fourth ray of hope: Adam

and Eve's expulsion from the garden to keep them from eating of the tree of life. GOD WAS SEEKING TO AVOID IMMORTALITY IN A STATE OF SIN.

Is there not some irony in this? K+D think not. However it is stated, "to know good and evil" is a divine characteristic. Note what this says about man's ability to distinguish between right and wrong - anticipating the Disp. of Conscience. "Us" points to a plurality which we now know to be a Trinity!

Man wants to live for ever without settling the sin question. We have conquered some diseases; MAN WILL NEVER CONQUER DEATH!

(3:23) Man was expelled by God from Eden. A good environment would not correct an evil nature.

(3:24) "Cherubims" - the first mention in the Bible of good angelic beings. ~~Cf. Ezek. 1:10; Rev. 4.~~ They were there to make it impossible for man to get back to Eden and to the tree of life.

"It remains only to notice that there is a striking correspondence between the close of the Bible and this opening portion of the sacred book. The objects that were withdrawn from view after the fall are reproduced upon the scene: paradise is restored, the ends of the sacred history are untied, and the glorious circle of revelation completed. The tree of life, whereof there were but faint reminiscences in all the intermediate time, again stands by the water of life, and again there is no more curse. But a great advance has been made during the interval. Even the very differences of the forms under which the heavenly kingdom re-appears are deeply characteristic, marking, as they do, not merely all that is won back, but won back in a more glorious shape than that in which it was lost, because won back in the Son. It is no longer paradise, but the New Jerusalem, --no longer the garden, but now the city of God, which is on earth. The change is full of meaning: no longer the garden, free, spontaneous, and unlaboured, even as man's blessedness in the state of the first innocence would have been; but the city--costlier, indeed, more stately, more glorious, but, at the same time, the result of toil, labour, and pain--occupied, not by a single human pair, but by a vast multitude, 'whom no man can number,'--reared into a nobler and more abiding habitation, yet with stones which, after the pattern of 'the elect corner-stone,' were each, in his time, laboriously hewn and painfully squared for the places which they fill (Trench, 'Hulsean Lectures')" (JFB, I, 65).

Gen –
1/8/69

(4:6) One thing which characterizes God in His dealings with man is that which He does to prevent us from sinning. This was the case from the beginning, as Gen. 3 + 4 indicate.

"Why art thou angry?" It is interesting to note the question of God in Genesis. Cf. 3:9, 11, 13. They continue in this chapter. Cf. here and vv. 7, 9, 10.

Satan's first comment to Eve was a question (cf. 3:1). In fact, this is the first question in the Bible. WE OFTEN ARE INCLINED TO QUESTION THE WILL OF GOD IN THE WORD OF GOD, BUT WE ALSO NEED TO LISTEN TO GOD'S QUESTIONS!

Notice the order of the sins listed in Gal. 5:19-21 – jealousy, wrath, envyings, all preceding murders. The grossest of sins are in all of us, but we come to them through others, lesser (?) sins which pave the way.

"Why is thy countenance fallen?" Even the contemplation of sin in our hearts affects our outward appearance – just as sin had changed the countenance of Adam and Eve in chapter 3.

WHAT ARE THE ANSWERS TO THESE QUESTIONS?

Jealousy.

Envy.

Resentment.

God does not mention Abel in vv. 6, 7.

CAIN WAS MAKING THE MISTAKE THAT MANY HAVE MADE SINCE THAT TIME. HE WAS MAKING HIS RELATIONSHIP TO GOD A MATTER BASED ON COMPARISON WITH OTHERS.

Cf. Luke 18:9-14, esp. v. 11.

The wisest thing Cain could have done would have been to answer honestly God's question.

BUT REMEMBER – IT IS HERE FOR US TO ANSWER

Too! Are you in trouble with some other person. Do you have dislikes, envy, resentment, jealousy in your heart? Then listen carefully to v. 7.

(4:7) Every man's relationship to God is an individual matter based solely on the Word of God. GOD DOES NOT HAVE DIFFERENT STANDARDS FOR DIFFERENT PEOPLE!

Cf. 1 Jn. 3:9-12.

Cain had only two alternatives:

(1) "If thou doest well."

(2) "If thou doest not well."

The first meant obeying God; the second meant disobeying God.

What would be the result of obeying God?

"Shalt thou not be accepted?"

Keil translates this, "Is there not, if thou art good, a lifting up (sc. of the countenance)? (I, 111).

This is one of the warning signs that God has given to us. This is the reason we say to our children, "What is the matter with you?"

Or, you have heard someone say, "I knew the moment I saw him that there was something wrong!"

If you are depressed, it is hard to get it out of your face. The same is true if you are happy, or angry, etc.

Our countenance is often a barometer of the way we feel.

Nothing makes a person more miserable outwardly, or inwardly, than the contemplation of sin, or the actual act of sinning!

"If thou doest not well" – then you will

find that there is more involved than the one sin that you intend to commit. "Sin lieth at the door."

Certainly, this cannot be a sin offering, or it would be an excuse to sin. This is where many people have a perverted idea of 1 Jn. 1:9. IT WOULD BE REFRESHING TO HEAR SOMEONE SOME TIME EMPHASIZE 1 JOHN 2:1, "my little children, these things write I unto you that ye sin not"!

No – SIN is like a wild animal, crouching within us and without, and it will overpower us if we yield to the temptations we face.

Cf. John 8:34.

The struggle against sin and Satan is constant, but notice that Satan is not involved here. Here, it is THE FLESH! "Unto thee shall be his desire."

It must not silence the devil and subdue THE FLESH.

Cf. Mark 7:14-23; James 1:13-15.

However there is hope!

"Thou shalt rule over him."

This is an important study which leads us into some very important NT studies.

Cain was not a child of God.

He, therefore, could not offer a sacrifice that was pleasing to God.

So, Cain needed to turn to God "by faith" before he could do anything that was pleasing to God. Cf. Heb. 11:4-6.

God has given us His Word. WE REJECT IT ONLY AT THE GREATEST PERIL TO OUR OWN SOULS – PERHAPS ETERNALLY.

This is why we teach the Word of God.

Cain was without excuse. God had given His Word as a guide to Cain's conscience so that he would make the right decision.

(4:8) This verse gives us the record of the FIRST HUMAN, PHYSICAL DEATH IN THE BIBLE — A MURDER!

"Abel his brother" - 2x in this verse, showing the special, horrible character of his sin.

How "Cain talked with Abel" we do not know - but his treachery is seen in the fact that "when they were in the field, that Cain ... slew him."

(4:9) Again we have one of God's heart-searching questions.

"Where is Abel, thy brother?" Link with 2x in v. 8.

Cain finds that sins never walk alone. They come in pairs and more. He has to try to cover his first sin with another one.

There seems to be some evidence in this question that CAIN HAD TRIED TO HIDE ABEL'S BODY.

Then Cain lies: "I know not."

Note the circumstances:

(1) He tries to hide his sin.

(2) He denies any knowledge with a lie.

(3) He refuses to accept any responsibility: "Am I my brother's keeper?" This is a protector, a guard, a watchman, even a shepherd. In Gen. 28:15, 20 God is referred to as Jacob's Keeper. Thus, it is though Cain is saying to God, "Taking care of Abel is your job, not mine!" Thus, blasphemy is added to everything else that Cain has done.

(Cf. Gen 20:6 + why he restrained Abimelech. How does God's part fit into Cain's sin.)

(4:10) All that Cain did and said could not hide the facts from God. Cf. Heb. 4:13. "What hast

thou done?"

A murdered man's voice may be silent, but his blood will cry out so that the cry reaches God in heaven.

"Crieth" – צָעַק. This verb is used in Psa 34:17, "The righteous cry..." It means to cry for help, for vengeance. Death did not settle the matter as Cain thought it would. Cf. Deut. 32:35; quoted in Rom. 12:19. THE MAN WHO VIOLATES THE LAWS OF GOD WILL HAVE GOD TO DEAL WITH.

"Blood" – cf. Lev. 17:14. This is the first mention of blood in the Bible.

(4:11) "Cursed" – From Gen. 3:14 this means that the normal course which life should take is to be overturned. Here we have evidence that life is already thrown into turmoil by sin. Judgment is declared by God even without "a signed statement" by Cain.

As v. 12 shows, even creation itself and the earth in particular will rise up in revolt against Cain because of his sin. NOTE HOW THIS LINKS TOGETHER OBEDIENCE TO GOD AND MATERIAL BLESSING — especially prominent in the OT.

Ck. Lev. 18:26-28 to see how the land "spewed out" the Canaanite nations.

(4:12) In v. 2 we read that "Cain was a tiller of the ground"; now we are to see that his life work, all he knew, was to be drastically affected by his sin.

"A fugitive" – נָוַד. This is from נוּד. This is a wanderer, one who is never settled. Possibly this was a part of our Lord's becoming sin for us.

He had not "where to lay his head" (Mt. 8:20).

"a vagabond" - T]. From T:], Cain will always be one who is being pursued, one who is running away. There is also the idea of fear, terror.

(4:13) What a commentary on the character of Cain! He does not grieve over his sin, but over the consequences of it, the judgment. Cf. Rom. 1:32 in this light.

(4:14) "Driven out... from the face of the earth" = "cursed from the earth" (v. 11). Cain has no place on the earth where he can go, hoping for a crop. God has done the same as expelling him from the earth.

He also fears retaliation. THESE WERE ALL CONSEQUENCES WHICH CAIN HAD NOT COUNTED ON. NOTE THE INHERENT FEELING WHICH CAIN HAS REGARDING THE JUSTICE OF A LIFE FOR A LIFE. "Anyone that findeth me shall slay me" (NSRB).

(4:15) Here we see the grace of God. Now with one murder having been committed, for anyone to commit a second one, would bring "sevenfold" judgment - an expression indicating intensity (Jamieson, I, 72).

"a sign" - just what it was, we do not know. But it was some kind of proof given to Cain that he would not be destroyed.

For signs, cf. Gen. 9:12; 17:11

From (4:16 to 24) we have all that is revealed in the Word of God about the Cainite genealogy. (This must not be confused with Canaanite [10:6]).

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There are certain things which stand out:

(1) It was a family which lived without the blessing of God: "and Cain went out from the presence of the Lord" (4:16). Cf. Jonah 1:3; also John 14:21, 23; 2 Cor. 6:17, 18.

(2) He sought to overrule the judgment of God by the fact that "he builded a city" (4:17). However, this does not mean a large city, but "simply an enclosed place with fortified dwellings" (K+D, I, 116). K+D also point out that "builded" lit. means, he was building, but that he never finished it.

The NSRB gives a rather ominous comment on the Cainite civilization: "The Cainite civ. may have been as splendid as that of Greece or Rome... No traces of this advanced civ. have yet been found, nor is the geographic location known" (p. 9). The name, "Enoch," given to both Cain's son and Cain's city, means, consecration - apparently expressing his belief that by dedication of some kind he might truly overrule God's judgment.

(3) Nothing very significant happens until the fifth generation after Cain, with "Lamech." It is very possible that what was realized then had been developing over the years, possibly several hundreds of years.

There are three things which stand out:

(1) Morally, the family of Cain had overstepped the limitations in family life which God had very evidently established at creation. "Lamech took unto him two wives" (4:19). And, there is a reason why the Spirit of God mentions their names: "adah"

means beauty; "Zillah", shaded, or sounding, tinkling. Zillah's daughter was "Naamah," pleasant, graceful, lovely. THEIR NAMES ARE INDICATIVE OF PHYSICAL CHARACTERISTICS. There is nothing which speaks of God, or faith, etc.

(2) They were very industrious, very capable and gifted, very diversified in their interests. Cf. vv. 20-22. But, as has already been pointed out, all of this came to nothing, and, AGAIN, THERE IS NOTHING TO INDICATE THAT GOD WAS A PART OF THEIR LIVES, OR THEIR INTERESTS. They were godless and materialistic.

(3) Vv. 23, 24 are possibly the most significance of all. It has been called, "'Lamech's Sword-song'" (Edersheim, I, 30), a poetry. It "breathes a spirit of boastful defiance, of trust in his own strength, of violence, and murder" (Ibid.). Lamech was a man who presumed upon the grace of God, WHO MISINTERPRETED THE GRACE OF GOD! He felt that he was his own god, and that the power he had was sufficient for any emergency which might arise.

HOW DIFFERENT (although, not perfect by any means) is the history of the descendants of Adam through Seth (Gen. 4:25 - 6:8)!

(4:25) A CONTRAST: THE LINE OF SETH, taking Abel's place.

"Seth" - appointed. We have here a vindication of the faith of Eve, believing the birth of Seth to be a restoration of the hope which seems to have been lost when Cain killed Abel. We must believe that in some way God made known His will to Eve both when Abel was born and when

Cain was born. The naming of the children was an evidence of faith.

"God" – Elohim. OT contrasts this with "Lord" – Jehovah in 4:1 when Abel was born. (See notes on p. 17 for the significance.) K+D (I, 119) sees an emphasis on "divine omnipotence."

(4:26) We have here in the descendants of Seth two things which were completely lacking in the family of Cain:

(1) "Enos" – meaning "to be weak, faint, frail, designates man from his frail and mortal condition (Psa. viii. 4, xc. 3, ciii. 15, etc.)" (K+D, I, 119).

(2) "Then began men to call upon the name of the Lord." Cf. Gen. 12:8; 13:4. This means not only (a) the recognition of God in prayer and worship, but possibly also (b) calling themselves by His name, identification with God, separating themselves from all others who would not take such a stand. Cf. Jas. 2:7.

Probably the first of these, (a), is the most accurate, denoting zealous, serious worship – but it is interesting to note the possibility of the second.

(5:1) THE GENEALOGY OF NOAH – CHAPTER 5.

GCM points out that Adam lived to know Methuselah, and that Methuselah lived to know Noah, and Noah lived to know Isaiah – SO THERE ARE ONLY THESE VERY FEW LINKS IN THE FIRST 2,000 YEARS OF HUMAN HISTORY. Enoch was taken before Adam died.

Several observations need to be made about this chapter:

(1) The obvious purpose is to establish a link between Adam and Noah – the messianic line (as Luke 3:36-38 shows). But notice where it breaks in Gen. 6:1-7.

(2) There is a monotonous and ominous repetition to the chapter:
(a) So-and-so was born.
(b) He lived so long.
(c) He had a certain son.
(d) He lived so many more years.
(e) He had other children.
(f) His total years were —. The length of years shows man was born to live – not die
(g) "and he died" (vv. 5, 8, 11, 14, 17, 20, 27, 31 – 8x in the chapter). What confirmation of Gen. 2:17! The cemetery of the Bible.

Relating this to the whole book we see "the wages of sin" in its physical aspect.

(3) There are three exceptions to the plan: ADAM, ENOCH, and NOAH. Why?
(a) ADAM – tragedy, but concern. Three phases: (cf. Gen. 5:1-3.)
[1] Created in God's likeness – a glorious beginning.
[2] Begot children in his own image and likeness – instead of in God's!
[3] "Seth" – in 4:25, an expression of Eve's faith; here in 5:3, of Adam's.
(b) ENOCH – the brightest spot in the chapter. Cf. 5:18, 21-24. Speaks of FELLOWSHIP. We note the shortness of his life – 365 years! Everyone in the chapter lived over 900 years except Lamech who lived 777 years. BUT ENOCH LIVED 412 years less than Lamech!

not an easy WALK. Cf. Jude 14-16.

Secondly, we note the sacredness of his life – 2x, "And Enoch walked with God" (Gen. 5:22, 24). Cf. Noah in Gen. 6:9.

See what is involved in walking with God – cf. Mal. 2:6.

Finally, we see the unheard-of sequel end of his life. Cf. Gen. 5:24; Heb. 11:5,6.

IF ENOCH COULD WALK WITH GOD IN HIS DAY, NO ONE HAS AN EXCUSE.

Why did God take him? One explanation: "of whom the world was not worthy" (Heb. 11:38a). It matters not how long we live, but how well.

(c) NOAH – What a remarkable man he was! Note what Lamech his father says about him in Gen. 5:29.

His name means rest, or comfort. How much Lamech realized, we do not know. But he seemed to have discerned that God was going to give the earth another start through Noah – possibly recognizing that judgment was not only inevitable, but desirable – so wicked had man become!

Possibly also he was anticipating the redemption of the earth. Cf. Rom. 8:19-20; 2 Pet. 3:13; Isa. 35:1,2,7.

(4) THE MEANING OF THE NAMES:

(a) ADAM – man
(b) SETH – appointed
(c) ENOS – mortal
(d) CAINAN – from same root as Cain. Cf. 4:1.
(e) MAHALALEEL – praise of God
(f) JARED –
(g) ENOCH –
(h) METHUSALEH –
(i) LAMECH –
(j) NOAH – rest, comfort

D. Noah and the Flood (Gen. 6-9).

According to the "generations" division of Genesis, 6:1-8 belongs with ch. 5. It summarizes the spiritual condition of men, even of the messianic line, and states the determination of God with respect to the judgment.

(6:1) This verse does not follow chronologically 5:32, but very likely goes back to the children of Adam following Seth. Physically the human race began to multiply according to God's originally purpose. Spiritually, however, the story is altogether different.

(6:2) "The sons of God" - of Elohim. This is the first time it is used in the Word of God. The term is used two ways in the O.T., giving rise to two interpretations:

(1) Of angels. Cf. Job 1:6; 2:1; 38:7; Psa. 89:6. But Mt. 22:30 excludes the possibility that this was intermarriage between angels and men. Therefore, we will eliminate this interpretation.

(2) Of the messianic line. Cf. Deut. 32:6; Hosea 1:10. Positive proof seems to be in Luke 3:38, "Adam, who was (the son) of God." This would indicate that the messianic line had never kept itself pure from the descendants of Cain, but rather that "the sons of God" had actually been the ones who had broken down this line of distinction - making the degeneration even more of a catastrophe! God's plan for His people had always been SEPARATION.

And so, "the daughters of men" would refer to the descendants of Cain, those whose lives were

purely God-less, who had no place for God.
Note that the basis of attraction is purely physical: "the sons of God saw . . . that they were fair."

(6:3) Here we have the second reference to the Holy Spirit in Genesis. Cf. Gen. 1:2.
Here we see the Spirit of God acting as One who seeks to control man, to restrain him, to rule him (which is given by K+D, I, 135, as the proper translation of "strive"). Dwell (GT, 66) is another suggestion.
K+D (op. cit., 136) makes the very illuminating statement: "Men, says God, had proved themselves by their erring and straying to be flesh, i.e. given up to the flesh, and incapable of being ruled by the Spirit of God and led back to the divine goal of their life."
So the implications of this verse are not primarily physical, but theological! Man was so completely dominated by the "flesh" that "he is flesh" - making reformation impossible, demanding regeneration.
"an hundred and twenty years" - Here we see the grace of God extending the period for a brief time more before judgment will fall, during which time Noah preached with no success outside of his family. Cf. 2 Pet. 2:5.

(6:4) In reading this verse we need to be careful to note: "There were . . . and also after that." This goes back into the history before the time of the inter-marrying. At that time there were "giants," or Nephilim. THE BEST INTERPRETATION

points not to their physical size, but to the fact that they were tyrants, marauders, men who fell upon their fellow-men. It showed that the sin in man's heart not only turns men against God, but against each other.

After the intermarriage this condition which had existed before became DOMINANT. The nephilim exercised the greatest power, more so than even God Himself, and they were well-known, "men of renown."

So the tendency which we see today for man to enslave man goes back to the very beginnings of human history.

note: The presence of the nephilim was not caused by the intermarriage, but the situation became dominant by the intermarriage. Evil always conquers good in such instances.

(6:5) THE DIVINE PICTURE OF THE HUMAN HEART.

What man could see was bad enough (vv. 1-4); what God saw was terrible beyond description. So far we have seen LUST and CRUELTY.

Now, Jamieson says (I, 90) we are to learn that men were "intent... in devising means of indulging the lowest propensities of their nature."

"And God saw" - contrast with Gen. 1:31. Cf. also 6:11-13.

"Wickedness" - This is that which breaks up, which ruins, that which injures ourselves & others. The worship of God such as we have in Gen. 4:1 ff. and a walk like Enoch's were practically unknown.

note: "Every... only... continually.

"Imagination" = GCM (58) translates this "purpose or desire," and then adds this comment:

this means thought purpose (Heb. 4:12).

WHAT DO THESE CHAPTERS TEACH US ABOUT SIN?

In ch. 4 we see that man will deliberately choose evil, even knowing the consequences.

In ch. 5 we see the continuing effect of sin.

In ch. 6 we see the total depravity and universality of sin.

"There was no admixture of good. There was neither relenting nor repenting. The picture is one of utter and hopeless depravity. God was forgotten, or defied; and the flesh, with its passions and lusts, was regnant."

The source of man's difficulty - cf. Mark 7:21 ff.

Cf. the expression, "the thoughts of his heart." Cf. Prov. 23:7; Mt. ~~9:4~~ 9:4; 12:34; 15:19.

"Evil" - This word has the same root as "wickedness" earlier in this same verse.

(6:6) "And it repented the Lord" is explained at the end of the verse, "and it grieved him at his heart." God will not change His purpose, but He will change His manner of dealing with those who sin against Him as these people were doing. His grief would be intensified by His great love for man.

(6:7) Things had gotten to such a place in human history that a massive judgment was not only right - it was the only hope for men or for animals creation. To what extent animals may have been involved, we do not know.

GOD PREPARES FOR A NEW BEGINNING -

(6:8) Like ENOCH, NOAH was a blessed contrast to the people of his day.

"Noah found grace" - cf. Gen. 19:19; Ex. 33:12-17; Luke 1:30; Acts 7:46. It mean favour, kindness. The reasons here must be given in 6:9.

"In the eyes of the Lord" - cf. v. 5.

Cf. 2 Pet. 2:5 re: Noah. Also Matt. 24:37-39.

(6:9) "Noah was a just man and perfect."

"Just" - P.T.S. He was righteous, all that he should be according to the divine standard.

"Perfect" - He was complete, whole.

K+D (I, 141). Say that "just" refers to what he was

before God; "perfect," blameless, to what he was before men.

He manifested both by walking with God.

note: Four aspects of our walk:

(1) "With God" (here + Gen. 5:24; Heb. 11:5. FELLOWSHIP.

(2) "Before me" (Gen. 17:1). FAITH.

(3) "After the Lord your God" (Deut. 13:4). OBEDIENCE.

(4) "Walk in him" (Col. 2:6). UNION.

This verse, from the use of the word, "generations," technically begins the next section.

(6:10) Taking Noah's ages as recorded in 5:32 and 7:6, if the 120 years represents the time he was building the ark and preaching, then neither "Shem, Ham," nor Japheth had been born when Noah was warned of the coming judgment of God.

The names of his sons mean:

(1) "Shem" -

(2) "Ham" -

(3) "Japheth" - the oldest (10:21).

(6:11) Vv. 11-13 repeat the corruption of the human race. Note the emphasis in each verse on how all of this appeared to God.

Note that the word "earth" is used 2x in each of these three verses. Jamieson (I, 91) feels that it is significant "that no mention is made of the sin of angels intermingling with men."

"Corrupt" - וַתִּשָּׁחֵת, from שׁחת. This describes one who has violated a covenant, and so has become perverted by acting wickedly.

"Filled with violence" - This speaks of heated passions, burning with lust, sin to excess.

Japheth" seems to have been the oldest (cf. 10:21); "Ham" the youngest. See how this continues the emphasis on the sov. of God often by passing the first born.

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(6:12) "Corrupt" - the same word as in v. 11. Here it is used 2x. Note how universal it was.

(6:13) The passing of time rarely changes man's heart, but it does vindicate the righteous judgment of God. Even knowing WHEN the judgment would come, man persisted in his corruption and sin.

"The end of all flesh" - "not the end in the sense of destruction, but the end (extremity) of depravity or corruption, which leads to destruction" (K+D, I, 142).

"Filled with violence" - the same as in v. 11. Cf. Heb. 11:7.

This verse begins with, "And God said unto Noah," to show that:

(1) There was direct communication between God and Noah — surely the result of the fact that "Noah walked with God" (v. 9).

(2) All that Noah did in the following verses he did in obedience to God.

(3) This response to God and to His Word is true FAITH.

(6:14) "Ark" - תֵּבַת. This is the same word that is used in Ex. 2:3, 5 for the ark that Moses was placed in by his mother. It means lit., a chest, or a box (Ges., 1118). This leads to the very probable supposition "that the ark was built in the form not of a ship, but of a chest, with flat bottom, like a floating house, as it was not meant for sailing, but merely to float upon the water.

"Gopher wood" - probably cypress, practically

three commandments to Noah
6:14
7:1
8:16

indestructible and very prevalent in that area.

"Rooms" – This indicates it was divided up into compartments

"Pitch it" – This was bitumen, or a form of asphalt (LXX), maybe even the pitch from the cypress has been suggested. But, whatever it was, it was absolutely water-tight.

(6:15) The measurements: 300 cubits x 50 cubits x 30 cubits.

In Deut 3:11 we read, "after the cubit of a man, or the elbow of a man (K+D, I, 142). A cubit was the measurement of a man's forearm from his elbow to the end of his middle finger. Generally speaking it was 18 inches. So in ft. we would have 450 x 75 x 45. Thus, 33,750 sq. ft. of floor space on one floor. And there were three floors (v. 16) with approx. 15 ft between each floor.

(6:16) "a window" – צֹהַר, tsir., light. This would not be just one window a cubit square, but a window (or windows), a cubit high extending all around the ark. What transparent material these were covered with we do not know.

"the door" was, of course, for entry, and the three floors would triple the capacity.

It has been estimated that the ark weighed 81,000 tons and had a weight capacity of some 35,000 tons. Cf Jamieson, I, 92.

(6:17) This verse gives the first real evidence of a universal flood (although this could be implied in v. 13).

Noah's faith is all the more remarkable because:

(1) There is no evidence in the Bible to this point that it had rained. Flooding had never been known.

(2) An "ark" of such a size had probably never have been contemplated, nor to speak of being built.

It is interesting in Genesis to note the things which men did the first time without any previous experience to go on. E.g., Abraham's belief in resurrection (Gen. 22). WE ARE INCLINED TO LIMIT GOD TO WHAT WE HAVE SEEN or HEARD. Cf Eph. 3:20; Gen. 18:14; Mark 9:23; 10:27; 14:36.

"Flood" – The only other passage where this word occurs in the Bible is in Psa. 29:10. Here it is in 7:6,7,10; 9:11,28; 10:1,32. It may have been coined for usage here – once for all time judgment, never to be repeated.

(6:18) God made a "covenant" with Noah. The Hebrew word is בְּרִית. Usually a sacrifice was involved in establishing a covenant, but there is no such suggestion here. Instead, the prominent idea is that of ASSURANCE. "It denotes a solemn promise, guaranteeing a preservation and security on the part of God, with the implied condition of faith and obedience on the part of Noah (Heb. 11:7)... the promise is called a covenant, in order to convince Noah of the perfect confidence to be reposed in its fulfillment" (JFB, I, 93).

Only eight people went into the ark. Cf. 1 Pet. 3:20. NOTE: a Biblical principle – GOD IS THE ONE WHO DETERMINES WHO SHALL BE JUDGED, AND WHO SHALL BE SPARED. NOAH WAS GIVEN NO PART IN THE DECISION!

(6:19,20) a pair, male and female, from all the areas of animal life were to be spared. Cf. 7:2. This would guarantee the continuation of life on the earth.

NOTE: The light this seems to throw on the possibility of a pre-Adamic race. There is no basis for this in the Bible.

(6:21) God's provision for the food supply.

(6:22) The emphasis is on what Noah did. So far there is not the record of a single word which Noah said – just his walk in fellowship and obedience with God. Cf. 7:1+5; 8:15,16 + 18.

THE ENTRANCE INTO THE ARK (7:1-9).

(7:1) Here is a principle here which is seen in all judgments: God is the One who determines who shall be judged, and who shall escape the judgment.

"And the Lord said" – Contrast with 6:22, "God commanded him." "Lord = Jehovah; "God" = Elohim. In 6:22 you have the authority of God, the Creator; here you have the assurance given by Jehovah, the never-changing, covenant-keeping God.

Note the guidance given to Noah. He had not only been told in plenty of time how to build the ark, but now he is told in plenty of time when to enter the ark!

"The ark" – It not only had to be built, but they had to enter.

Note: "for thee have I seen righteous before me."

(7:2) The difference between "clean" and "unclean"

seems to be twofold: (1) the "clean" were suitable for eating; the "unclean" were not; (2) the "clean" could be offered in sacrifice; the "unclean" could not.

Cf. 9:3. After the flood men for some reason needed to eat meat - another first in Genesis.

The difference between the number of the "clean" and the "unclean" has been interpreted two ways:

(1) Seven individual clean (one left over for a sacrifice); two individual unclean.

(2) Seven pairs of clean; one pair of unclean.

The first seems to be more in harmony with the verse.

(7:3) "Fowls" were taken into the ark on the same basis, and here a third reason for the "sevens" is stated: "to keep seed alive upon the face of all the earth."

Creeping things are not mentioned here, but they are in 6:20. Thus, the description here seems to be just the giving of additional details not given before. Evidently the creeping things were only in pairs - not in sevens.

(7:4) "Yet seven days" - note the date in 7:11. So this would have been on the 10th day of the month. God not only only determines WHO WILL ESCAPE, but also WHEN THE JUDGMENT WILL COME.

Details are given here about the flood which have not been stated before, i.e., "rain ... forty days and forty nights."

(7:5) OBEDIENCE is again seen in this righteous man.

Cf. 6:22. It is not his TALK, but his WALK. THIS WAS THE KEY TO ALL OF THE BLESSING WHICH FOLLOWED. Cf. vv. 7-9.

(7:6) Noah's age when the flood began: 600 years old.

(7:7) It called for faith to enter. Therefore, NOAH must go first!
Cf. the suggestion in "come" in 7:1. Cf. John 10:4. The Hebrew verb בּוֹא can mean go, or enter, but there seems to be a suggestion here that GOD WAS IN THE ARK. See "with me" in Psa. 23:4.
After Noah entered (the key to the loading of the ark), there was no difficulty getting the others in. This certainly is one of the most important principles in the Word of God. IF WE WILL WALK WITH GOD, TRUSTING AND OBEYING HIM, GOD WILL TAKE CARE OF OUR FAMILIES AND OUR WORK

(7:8,9) The description of the entry completed.
Note: "as God had commanded Noah."

(7:10) THE FLOOD (7:10-8:14).
(7:11) Previously the earth had been watered from the earth. Now the waters above the firmament were to be released. Cf. the second day in Gen. 1:6-8.
"Were... broken up" - "The Niphal... denotes violent changes in the depths of the sea, or in the action of the earth, - at all events, in the atmosphere" (Lange, I, 305) - VERY PROBABLY IN ALL THREE AREAS: the sea, the land, and the atmosphere. Changes took place here, impossible to know, which make it much more difficult to calculate

the age of the earth. That which is described here certainly had never taken place before in human history.

(7:12) As prophesied in 7:4.

(7:13) The sons of Noah were last mentioned in 6:10; before that, in 5:32.

With reference to the entry, note that it seems that the men entered the ark first - a detail not specifically stated before.

The idea is not that the ark was loaded in one day, but that by the seventh day all had "entered"... into the ark."

(7:14,15) The repetition for emphasis. Note that "they went in unto Noah" - pointing again to the important fact that Noah entered first.

(7:16) We again have the use of two names for Deity: "As God had commanded him: and the Lord shut him in."

This was Noah's security, and it sealed the doom of all who were on the outside.

(7:17,18) Description of the development of the flood.

(7:19) The universality of the flood.

(7:20) "Fifteen cubits" - This is evidently the depth of the water above the highest mountain. The exactness of the measurement has baffled

some commentators who seem to forget that Moses is writing under the inspiration of the Spirit of God. ~~What~~ Why should this detail be any more surprising than the whole first chapter of Genesis?

(7:21) Just as the flood was universal, so was death! Note that Moses does not dwell on terrible details of death, but simply states the facts - cf Edersheim, I, 46.

(7:22) A repetition of v. 21 in different words, and for the sake of emphasis.

(7:23) After stating again the universal judgment, we have stated: "And Noah only remained alive, and they that were with him in the ark." This is the ~~fourth~~ fifth time the people who were in the ark are mentioned. Cf. 6:18 7:1, 7, 13, 23.

(7:23) "An hundred and fifty days" - the duration of the flood - approximately 5 months! This, it seems, would include the 40 days of rain.

As to the practical significance of this passage, cf. Mt. 24:37-42. Consider this with 2 Pet. 2:5. Erdman says:

> "Of their monstrous sins He makes no mention. He notes only their careless indifference and unbelief. They were engaged in their usual pursuits, which were in themselves innocent, but to be so immersed in these as to forget or to despise the messenger of God was foolish and fatal" (p. 41).

What a warning for today! Some of the principles

of divine judgment which are employed throughout the Word of God are seen for the first time here:

(1) God judges men only after exercising patience and grace for a long, long time.
(2) He exhausts every effort possible for reaching men.
(3) He always gives adequate warning.
(4) He provides a way of escape.
(5) The judgment is always as bad as predicted.
(6) Only those whom He spares are delivered.
(7) Once the judgment begins, it is fully executed.

(8:1) HOW THE JUDGMENT ENDED.

Note how Noah remains the key! "And God remembered Noah." "The word remember, besides describing an act of memory, is frequently used in Scripture to convey the accessory ideas of care and kindness in cases, where after a delay or suspension, there was a manifestation or renewal of the Divine favour (cf. Chs. xix. 29, xxx. 32, Luke i. 72)" (JFB, I, 101).

Again we see that by sparing a part of the human family God never forsakes His original purposes.

"The waters assuaged," or subsided (NSRB, 13).

(8:2) Note God's controlling influence over the forces of nature: "were stopped . . . was restrained."

(8:3,4) Further information on the 150 days.

By comparing v. 4 with 7:11 we see that it was 5 months to the day since the rains started.

"The mountains of Ararat" — or Armenia (cf. 2 K. 19:37; Isa. 37:38. This is just north of

of the land of Israel. These mountains had 2 main peaks: (1) 16-17,000 ft high; (2) 12-13,000 ft. high. It does not mean on top of either peak, but simply on this range! K & D, (149) bring out that, by this geog. location, "it was the most suitable spot in the world, for the tribes and nations that sprang from the sons of Noah to descend from its heights and spread into every land."

(8:5) Three months after (or rather, 73 days after) the tops of the mountains were visible all around. In (8:6) we have 40 more days. Notice how faith is tested by time! But we do see Noah's hope, his expectation, that the time would come when they would be able to leave the ark!

(8:7) "A raven" – an bird that will feed on the carcasses of animals, that is not repulsed by filth – therefore it did not return – nor did it help Noah in what he was trying to learn.

(8:8) "A dove" – far better suited for the purpose. It will fly long distances, will return to its place of abode, "and it does not plant its foot except on clean and dry places" (JFB, I, 103).

(8:9) When the dove returned Noah knew that the waters were still too high for them to expect to leave the ark.

(8:10) "Yet another seven days" seems to indicate

that from the time Noah first sent out the raven, that there were seven-day periods between each time that a bird was sent out.

(8:11) The second time the dove returns with "an olive leaf plucked off." The olive tree will leaf out under water, but it had to be above the water before the dove could get it. THIS IS WHERE WE GET THE NOW FAMILIAR SYMBOL OF PEACE.

(8:12) This time the dove does not return, indicating to Noah that the time is approaching when they will be able to leave the ark. BUT HE DOES NOT GO UNTIL COMMANDED BY THE LORD. We have here an excellent illustration of the rel. between the human and the divine in the life of faith.

(8:13) It now lacks only 45 (or 47) days from being a whole year since Noah entered the ark. Cf. 7:11.

"Noah removed the covering" - probably just to get a better view - but it must be observed that he did not leave the ark when he thought the time was right; he waited for the command of God. Only by the Word of God could he be assured of the will of God!

(8:14) Here it is ten days past the year since Noah entered the ark.

(8:15,16) DEPARTURE FROM THE ARK - A NEW DISPENSATION (vv. 15-22)

This is the third commandment given to

Noah, and there is still no record of anything Noah said.

NOTE: This also called for faith.

They went out in the same order as when they came in.

It is important to see how Noah's life was regulated by the Word of God.

(8:17) God's very words seem to indicate a second beginning because of their similarity to Gen. 1:22.

(8:18,19) Noah's obedience again the key.

(8:20) Noah's worship. Note the use of the clean animals. What a tremendous sacrifice this was!

"Builded an altar" - first mention in Genesis. Keil links this with the removal of Paradise from the earth - that an elevated altar emphasizing the heavenly One who was being worshipped. WORSHIP is the most vital part of the life of a man who WALKS WITH GOD.

It shows:

(1) That the way to God had not changed since Abel's day. (Nor has it changed now.)

(2) Noah's gratitude to God - "unto the Lord" - JEHOVAH.

(3) Dedication - "burnt offerings." This pictured the presentation of the worshipper to God. Cf. Deut. 1.

"Clean" - This indicates the purpose for the clean animals, birds, etc.

(8:21) "The Lord smelled a sweet savor" -

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This is the primary requirement of our worship: it must be in a manner and with a spirit that is pleasing to God, not WHERE as much as HOW! Cf. Isa. 1; John 4:19-24. "Smelled a sweet savour" indicates acceptance. Cf. Eph. 5:2.

"The Lord said in his heart," i.e., not to Noah yet, but to Himself.

THE REASON AT FIRST READING SEEMS TO BE VERY STRANGE. However, there seem to be two prominent thoughts here:

(1) God knew that a judgment like the flood, while it served as a warning to man and was a just retribution for what had preceded, had not actually corrected man's problem. HE WAS STILL A SINNER, AND WOULD CONTINUE TO BE. (Subsequent history bears this out.)

(2) The promise of divine grace - which is anything but logical. God placed on His Son what we deserved that we might receive what we do not deserve.

Through had been suggested for "for the imagination . . .", etc.

THERE WOULD NEVER AGAIN BE A UNIVERSAL JUDGMENT. (In answer to those who make the flood local, THERE HAVE BEEN MANY JUDGMENTS LIKE THIS ON A LOCAL LEVEL.)

(8:22) A whole year had been interrupted for Noah. THIS WOULD NEVER AGAIN BE! As the days and seasons were originally established, so they would continue.

NOTE: The last three verses of ch. 8 really belong to ch. 9.

(9:1) In 8:21,22 we have what "the Lord said in his heart"; now we have what he said to "Noah and his sons."

Cf. 8:17. This verse is a re-statement of God's original purpose for man, as stated in 1:28. GOD'S PURPOSE MAY BE INTERRUPTED OR DELAYED, BUT NEVER CHANGED.

(9:2) Man is still to be the lord of creation, but his relationship with lower life is not to be congenial. Instead, "fear" is to be the dominant feature in the hearts of animals, etc.

(9:3) A NEW FEATURE – caused possibly by the atmospheric changes. Man's physical body evidently needed now that which only flesh could provide for him. Cf. 1:29,30.

(9:4) While man is permitted to slay animals for food, the barbarism of later times is forbidden – a barbarism which shows disrespect for life. Cf. Lev. 3:17; 7:11,20; 19:25.

This barbarism was twofold:

(1) Cutting out pieces of flesh while the animal was still alive.

(2) Drinking the blood of animals.

(9:5,6) These two verses go together. God is here establishing HUMAN GOVT as a deterrent to man against bloodshed. Man is incurably evil, and therefore divine restraints have to be established.

"Require" = to punish, to avenge (Des., 236).

"Such crimes were no longer to be avenged directly by God Himself, but He delegated His authority to man" (Edersheim I, 53). Contrast with Gen. 9:21.

Cf. Ex. 21:28, 29.

CAPITAL PUNISHMENT IS BIBLICAL. "Thou shalt not kill" = thou shalt not murder (Ex. 20:13). Many violations of the Mosaic Law were punishable by physical death. Cf. Rom. 13:1 ff.

The dignity of man is declared in the statement, "for in the image of God made he him." See again how this sets man apart from all of the rest of creation.

(9:7) For emphasis – a repetition of 9:1. "And you" seems to indicate that man is to be concerned about the multiplying of human life, not its extinction.

NOTE: Vv. 1-7 have to do with commands; vv. 8-17 with the promise not to destroy the earth. What God determines "in his heart" in 8:21, 22, He now tells Noah.

(9:8, 9) "And I" – contrast with v. 7, "and you." A "covenant" (first use in the Bible) is a solemn agreement, usually established by the sacrificing of animals, as in Gen. 15. It is really the confirmation of a promise to encourage faith in the hearts of men that God will do (or not do) as He has promised.

"Establish" – God makes it stand, validates (Ges., 920). "Covenant" –

It's continuing effect is seen in the words, "and with your seed after you."

(9:10) But the covenant is also with the other living creatures of the earth.

(9:11) THE COVENANT STATED. Note again the evidence

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of a universal flood.

Here we have this promise stated for the first time to Noah. Cf. 8:21. There might be floods, but not a universal flood!

(9:12) God's promise is enough, but He will now confirm it with a "token". This was a visible proof, a sign. GT (90) points out very aptly that "if there is no faith in the promise there can be no assurance in the sign." Thus, the rainbow becomes a proof of a divine revelation.

"token" - 7:18, oath. here it means a memorial.

(9:13) It would seem that, if there had been no rain before the flood, there could have been no rainbow.

(9:14) Note: Rainbows are seen in the clouds, i.e., when rain is on the earth.

(9:15) See the progression:
(1) "I will remember my covenant."

(9:16) (2) "I will look upon it."
(3) "that I may remember the everlasting covenant..."

Lange speaks of "God's eye of grace and our eye of faith."

Note the covenant is with all living things - an "everlasting covenant" - not just with Noah.

(9:17) Somewhat a repetition of v. 12 - for emphasis.

(9:18) NOW WE ARE BEING PREPARED FOR CHAPTERS

10 & 11.

"Ham is the father of Canaan" (cf. vv. 22, 25). This anticipates the account we are about to see, as well as preparing us for 11:31; 12:5, 6 — showing that the inhabitants of the land were under the judgment of God.

(9:19) "Of them was the whole earth overspread" — a third evidence of a universal flood. The other two:

(1) The language of 7:19, 21-23.
(2) The covenant as stated in 8:21.

(9:20) Noah lived 349 years after the flood. Cf. 8:13 & 9:29.

What did Noah do before the flood? He was a preacher of righteousness and a builder of the ark. However, this can also be translated, Noah, the husbandman, began to plant a vineyard. Afterwards he, ~~[illegible]~~ a husband man, and this gives us the basis for the story which follows! THIS IS THE ONLY THING MENTIONED IN THAT WHOLE 349 YEAR PERIOD. Should it not make us consider what must be, or have been, the outstanding events in our lives?

(9:21) NOAH'S DRUNKENNESS.

There is the possibility that this was SIN, over indulgence, but it possible also that this was done in ignorance. It could have been that there was no fermentation before the flood. At any rate, NO DIVINE CONDEMNATION IS EXPRESSED FOR NOAH.

One very obvious lesson is this: WE CAN NEVER BLAME OUR SINS ON THE SINS OF OTHERS.

WE ARE ALL DIRECTLY RESPONSIBLE TO GOD FOR OUR OWN ACTIONS.

NOTE ALSO - THE ACT OF HAM WAS SIN. Did this show a tendency of perversion - this man who had had such a tremendous background, and who had had such an opportunity to experience the grace and power of God.

WE SEE THAT PAST EXPERIENCES ARE NO PREVENTITIVE OF FUTURE SIN!

(9:22) note how Ham sought to defile Shem and Japheth, as Eve "gave also to her husband with her; and he did eat."

(9:23) Two things in favor of Shem and Japheth:
(1) They "covered the nakedness of their father."
(2) "They saw not their father's nakedness."
Immodesty is not to be tolerated even in families. God clothed Adam and Eve and thus set the pattern for the human family.

(9:24) This also seems to support the fact that Noah's drunkenness was in innocence, but drink had brought him to shame.

(9:25) not, Cursed be Ham, but, "Cursed be Canaan."
This shows:
(1) The influence of parental sins.
(2) The characteristics which may fall within a family pattern.
We see from this that Ham's descendants are brought under the curse. "Canaan" means "the submissive one" (K+D, I, 157).

This was because Ham demanded obedience from his son, not knowing that "a servant of servants shall he be unto his brethren." This partly explains the judgment which was to fall on the Canaanites in Joshua's day.

(9:26) The greatest blessing falls on SHEM - the ancestor of Abraham.

BUT THE LORD GOD GETS THE GLORY FOR IT. Note that it takes the form of a Doxology! "Blessed be (not ~~Shem~~ but) the Lord God of Shem" - definitely linking God's purposes with Shem.

(9:27) "Enlarge" - pointing to the fact that the ~~Japhethites~~ ~~Gentiles~~ will be spread over the largest area. "God", or Elohim, not Jehovah, will do this - pointing to God's sovereignty as Creator, not to His redeeming power as Jehovah.

GOD IS THE GOD OF THE NATIONS.

"He shall dwell in the tents of Shem" - He shall share in the spiritual blessing, or salvation of Shem. THIS COULD EASILY POINT TO THE FACT THAT THE GENTILES (during this disp.) WILL REPLACE ISRAEL IN THE PURPOSES OF GOD - "and Canaan shall be his servant" - meaning also blessing for them, but indicating they (the Hamites) will never share ^equally the place of either Shem or Japheth.

(9:28) The total years and death of Noah.

Noah is ~~mentioned~~ in only 5 NT books:

(1) Mt. 24:37,38
(2) Luke 3:36; 17:26,27
(3) Heb. 11:7
(4) 1 Pet. 3:20
(5) 2 Pet. 2:5; cf. 3:6

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THE GENESIS OF THE NATIONS (10:1-11:9).

We will deal with much of this in a general way.

First we have a title in 10:1. The sons of Noah are mentioned in their usual order: "Shem, Ham, and Japheth" (10:1).

Then we notice a change: THE ORDER IS REVERSED AS THE GENEALOGY IS GIVEN.

(1) Japheth (10:2-5).
(2) Ham (10:6-20).
(3) Shem (10:21-31).

The chapter ends with a summarization. Cf. 10:32.

In reversing the order we see a characteristic of the book in emphasizing the history of redemption: the most significant one is left to the last.

Cf. Cain (4:16-24), then Seth (4:25-5:32).
Cf. Ishmael (25:12-18), then Isaac (25:19 fff.).
Cf. Esau after the death of Isaac (Gen. 36), then the resumption of Jacob's history (Gen 37:1 fff.)

also Joktan (10:25-30) & Peleg (11:16-26) - leading to Abram.

BUT WE ALSO NOTE ANOTHER CHARACTERISTIC:
As in 2:4-25 the most important feature of 1:1-2:3 is discussed, so 11:1-9 focuses attention for the moment on the outstanding item in ch. 10 - NIMROD and BABEL!

JAPHETH (10:2-5).

Note that Japheth had 7 sons.
However, the genealogy of only 2 is given:
(1) Gomer (v.3) - son #1.
(2) Javan (v.4) - son #4.
And so the list is just enough to identify without being exhaustive. It is impossible to trace each

name, but we can get a general idea.

"Gomer" - The names of those descending from Gomer have to do with the nations to the north and west (in Europe) - such as Germany, and the Celtics of the British Isles.

Under "Javan", "Tarshish" is thought to have been a city of ancient Spain.

K+D (I, 164) say about v. 5, "The islands in the Old Testament are the islands and coast lands of the Mediterranean, on the European shore from Asia Minor to Spain."

HAM (10:6-20).

More space is devoted to Ham than to either of the other two.

Ham had four sons, but, ~~as in the case of Japheth~~, only 3 are mentioned in the genealogy:

(1) Cush (10:7-12).

(2) Mizraim (10:13,14).

(3) Canaan (10:15-19).

The ~~first place~~ is given to Cush (because of Nimrod), but Canaan is given the place of emphasis because of the curse in 9:25.

Here, too, we only have a representative list:

"Cush" - Ethiopians, who originally lived in Arabia, and then migrated.

"Mizraim" - Egypt. Cf. vv. 13,14.

"Put" - Libya.

But "Cush" also had descendants who moved north and east. Such places as "Babel... Shinar... Asshur (Assyria)... Nineveh" are all very identifiable.

Note also "the Philistines" in v. 14.

"NIMROD" deserves special mention since it is

his kingdom which attracted the judgment mentioned in 11:1–9.

He become renowned for his mighty deeds as a hunter. "Before the Lord" = "in opposition to Jehovah... in defiance of Jehovah" (K + D, I, 165, 6). His prowess with animals led apparently to his subjugation of men – so that the worship and allegiance of men was diverted from God to Nimrod. Rom. 1:18–25 evidently applies here. This will help us to understand 11:1–9 – man's attempt to eliminate God from the world. BEGINNING WITH V. 10 WE SEE THE RAPID SPREAD OF HIS KINGDOM WHICH HE EVIDENTLY WANTED TO BE UNIVERSAL IN SCOPE.

CANAAN (10:15–19).

These nations primarily occupied the land of Israel and slightly east. These were the nations singled out especially from all of the other Hamites for judgment, but undoubtedly the curse applied to all. The Canaanites by their wickedness reflected the perverted tendencies of Ham in relation to his father.

Now cf. Rom. 1:26–32. Adultery is sin, but understandable; homosexual behavior is as low as men (or women) can go!

SHEM (10:21–31). From Shem we get Semites.

Shem had 5 sons.

But note that in v. 21 he is called "the father of all the children of Eber." By comparing the genealogy of 10:21–31 + of 11:10–30 we note that "Eber" had two sons: "Joktan" (10:25–30); "Peleg" (11:16–26). Thus, we have the characteristic way the writer, Moses, establishes an emphasis.

But we need to observe that of Shem's 5 sons, only 2 sons are mentioned in the genealogy:
(1) "Aram" - son #5 (10:23).
(2) "Arpachshad" - son #3 (10:24-30).
The main thing to note here is that these people have very strong connections with the Arabians - the Joktanites being a tribe of Arabians.
Some of these people (i.e., "Sephar" - v.30) have been located as far east as India

CONCLUSION - v.32. Here we have an idea as to how "by these were the nations divided in the earth after the flood."

THE TOWER OF BABEL (11:1-9).
At this point Moses goes back to Babel and to Nimrod to show what God did to the schemes of Nimrod. The fact that Nimrod is not mentioned may mean that he was dead when this took place. K+D estimate that there may have been as many as 30,000 people in the earth at this time.

(11:1) This oneness of language had existed from the very beginning - but what language it was we do not know.

(11:2) The people migrated from Ararat to Shinar.

(11:3) Here we see that the influence of Nimrod had brought about a plan which they expected to be permanent. Normally their bricks were dried in the sun. These were to be burned in

in fire and thus hardened

(11:4) THE KEY VERSE in explaining what Babel represented:

(1) "a city" - The first city in the Bible is mentioned in 4:17. Cf. also 10:11,12. A city is "a densely populated area" (Random House Dict., under town, p. 1499). The Hebrew word עִיר has reference to a fortress. The people lived together for protection, and a gathering like this necessitated politics, self-government.

It represents a violation of God's Word to Noah in 9:1.

We have evidence of man's failure to trust God and his determination to provide in every way for himself.

(2) "a tower" - not to go to heaven, but for worship, not of the true God, but of false deities - eventually it became the worship of Nimrod + Semiramis. These also were used for protection, as fortresses, showing again the desire for self-preservation - with religion at the basis.

(3) "a name" - This speaks of organization but also of the desire for prominence, recognition - an evidence of human pride. In Gen. 6:4 "the men of renown" were lit. men of the name - אַנְשֵׁי הַשֵּׁם.

Contrast with Gen. 32:20 (read vv. 16-23).

We use the expression, "He is really making a name for himself."

(4) "Lest we be scattered . . ." - Here their rebellion become apparent. Men evidently feared the idea of a dispersion. All that they did showed disregard for the will of God as well as for the Person of God!

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(11:5) Vv. 5-8 show how God intervened to frustrate the godless, rebellious plans of men.

"And the Lord came down to see" - cf. 18:21. Note the evidence that God investigates before He judges. The name for God in this passage is Jehovah. WE HAVE CLEAR EVIDENCE THAT GOD IS CONCERNED ABOUT THE DIRECTION THAT MEN ARE TAKING, AND WILL NOT ALLOW HIS PURPOSES TO BE SET ASIDE.

The Lord's special interest: "the city and the tower" - cf. v. 4.

"Children of men" = lit. the sons of Adam. The roots of this rebellion go back to Adam.

"Builded" - "the perfect בָּנָה refers to the building as one finished up to a certain point" (K+D, I, 173).

(11:6) God is determined to put an end to this not only because of what it is, but because of where it is leading. Note: "this they begin to do."

"The people are one" - This indicates their complete oneness in opposing God and His will. There never had been such a concentrated attempt to thwart the purpose of God. And all that they had done was possible because "they all have one language." This includes not only the ability to communicate, but the capacity to think alike. Language and thought are inseparable.

The fact that thought is involved is proved by the use of the verb, "imagined," think, reason, purpose. JEHOVAH INDICATES THAT IF THIS IS ALLOWED TO CONTINUE THAT MEN WILL TRY ANYTHING.

(11:7) "Go to", or come, or up, "an ironical imitation

of the same expression in vv. 3, 4.

"Let us go down" – an evidence that there is more than one member of the Godhead. Cf. 1:26.

"Confound" – בָּלַל. This verb is used most in the OT to describe (esp. in Lev.) the mingling or mixing together of the oil and the meal in the meal offering. Cf. Lev. 7:10, 12. The languages are so mixed that they can never be separated again. (And we need to keep in mind that this means thought as well.) Man will never succeed in his desire for a universal language!

Man united will only intensify his sin and his rebellion against God. Not until our Lord returns will there be a uniting of the nations.

Note how this is borne out in the United Nations.

IT IS VERY LIKELY THAT FACIAL DIFFERENCES ~~ENTS~~ AND DIFF. SKIN COLORS BEGAN AT THIS TIME ALSO.

(11:8) Here we see how the world was populated and how God halted the rebellious plans of men.

(11:9) They wanted a name, so God gave them one: "Babel." AND THIS IS THE BEGINNING OF THE BIBLICAL DOCTRINE, BABYLON! We see the end of it in the book of The Revelation.

It is interesting to observe the problems of the cities today in the light of this passage. Our government has even originated a Dept. of Urban Affairs. CITIES HAVE BECOME ONE OF OUR GREATEST PROBLEMS – re: morals, slums, finances, racially, militarily. The pattern is set in Gen. 11.

HIS ENDS THE DISP. OF HUMAN GOV'T

11:26 "Abram as the father of the chosen family, Nahor as the ancestor of Rebekah (22:20-23) ... and Haran as the father of Lot" (K+D, I, 179).

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THE GENERATIONS OF SHEM - DOWN TO ABRAM (11:10-26).

Note that this is the second record of the descendants of Shem. Cf. 10:21-31. The diff. is:

(1) In 10:21-31 we have the descendants through Eber and Joktan (after a brief ref. to Aram - v. 23).

(2) In 11:10-26 we have the descendants through Eber and Peleg.

This latter record reminds us of Gen 5 — with (of which it is a continuation) two exceptions:

CHS. 5 + 11 TAKE US FROM ADAM TO ABRAM.

(1) There is an omission of the Gen. 5 expression, "and he died."

(2) There is no interruption in the general plan of the chapter such as we had with ENOCH in ch. 5.

We can only speculate as to the reasons for these differences, but it must be considered in the light of Moses' purpose in chs. 1-11.

ONE OBVIOUS REASON SEEMS TO BE THAT MOSES WANTS TO EMPHASIZE THE CONTINUITY OF GOD'S PURPOSE IN SPITE OF MAN'S SINFUL REBELLION AGAINST HIM.

It is also an indication that the main purpose of the book had been reached: TO TRACE THE MESSIANIC LINE. CH. 12 CLEARLY SHOWS THAT CHS. 1-11 HAVE BEEN LAYING A FOUNDATION FOR THE ACCOUNT OF ABRAHAM'S LIFE.

One item of special interest is THE GRADUAL SHORTENING OF THE LIFE OF MAN — FROM 602 (SHEM) DOWN TO NAHOR (148) AND TERAH (205).

THIS GENEALOGY HAS 10 NAMES LIKE GEN. 5 - INDICATING SOME POSSIBLE SIGNIFICANCE TO THE NUMBER 10. Lange (I, 369) suggests the idea of "a perfect development." This may have some truth to it when we consider: (1) 10 COMMANDMENTS; (2) 10 TRIBES, etc.

THE GENERATIONS OF TERAH (11:27-25:11). Although this whole, long section rightly comes under this heading, with Terah we are mainly concerned with the remainder of ch. 11, vv. 27-32.

WE HAVE NOW REACHED THE MAIN PART OF THE BOOK - ABRAM. From the preceding chapters we are now in a position to understand why God called Abram.

(11:27) We have come to a time now approx. 2000 yrs B.C. The NSRB sets it at 1950 - generally speaking about the same time B.C. that we are A.D.

Not only are we introduced here to "Abram," but also to "Lot."

"Abram" - his name until 17:5. It means "high father" (K+D, I, 224), or, "'father of altitude'" (Gesenius, 10).

(11:28) "Haran," Terah's youngest son, "died before his father," meaning:

(1) "In his presence," so that Terah saw him die.

(2) A pre-mature death.

(3) Evidence of increasing mortality.

On Terah & idolatry - cf. Josh. 24:2, 15.

"Ur of the Chaldeans" - the ancient home of Abram also. "Ur" means "Hur ... the moon goddess." This was "a city dedicated to the worship of the moon" (Jamieson, I, 128). It seems, although there is some diff. of opinion, that Ur was in southern ~~Babylon~~ Chaldea, and possibly between 100-200 miles from Babylon itself. This would concern with "mesopotamia" in Acts 7:2.

A very advanced civ. except for its idolatry.

On moon worship, cf. Job 31:26-28.

It is therefore very clear that Abram was born and raised in idolatry, and in the closest proximity to what Nimrod did in Babylon. HOW AMAZING

THAT GOD SHOULD CHOOSE ABRAM! And yet this is not at all inconsistent with His ways as shown in the rest of Scripture. Cf., e.g., Paul in the N.T.

(11:29) Notice the intermarriage within families. "Nahor" married his niece, "Milcah." From ch. 20, v. 12, we know that "Sarai" was Abram's half-sister.

"Iscah" is probably mentioned as being of genealogical importance, like many others in chs. 10 + 11, but some feel that she may have been Lot's wife. But this is only conjecture.

(11:30) The barrenness of Sarah is the major problem facing Abram in his relationship with God until ch. 21 when Isaac is born.

(11:31) We are not given the details as to how God called Abram, but WE DO KNOW THAT HE WAS CALLED WHILE THEY WERE STILL IN UR OF THE CHALDEANS.

Note "had said" in 12:1.

Cf. also Acts 7:1-4.

This verse indicates INCOMPLETE OBEDIENCE. It may have been that Terah was unwilling to go further. Some have suggested that Abram did wrong to take his father and Lot with him. Whether or not the death of Terah came as a judgment from God we do not know.

"Haran," like "Ur," was also a great center of commerce, BUT ALSO OF IDOLATRY. This may also have been partially responsible for the fact that Terah did not go further.

We do not know how long Abram was in Haran.

The "guesstimates" vary from 15 years to one who says he left the same year that he came. But the statement, "and dwelt there," indicates an intention, probably Terah's, to remain. Note: "to go into the land of Canaan." It is interesting to consider this in the light of the call of Abram in Gen. 12:1-3.

(11:32) Terah was ~~70~~ 205 years old ~~[illegible]~~ ~~[illegible]~~ he died. Thus, the gen. foundation is completed, and we are ready to proceed with the story of Abram.

From dates given it is very doubtful if Abram was the oldest child. In Gen. it is a charac. of God's dealings with men that He by-passes the firstborn - an evidence of His absolute sovereignty.

The third genesis in Genesis.

WITH ABRAM WE HAVE A NEW BEGINNING - ALMOST LIKE A DIFF. BOOK ALTOGETHER. THIS NEW BEGINNING IS EMPHASIZED BY THE CHANGES GOD BROUGHT ABOUT IN ABRAHAM'S LIFE: FROM UR OF THE CHALDEES TO CANAAN. This is the origin of Israel, the nation.

Here we have the GENESIS of God's Work of redemption

CH. 1-11 show GOD RESTRAINING MAN. The emphasis is on JUDGMENT. In chs. 12-50 we see THE GRACE OF GOD, a more positive action to bring about man's redemption.

GEN. 12:1-25:11 THE LIFE OF ABRAHAM (ABRAM).

Why did God choose Abram and through him, the nation, Israel?

1) To show His grace + love (Isa. 51:1-3). Abram could sing, amazing Grace!
2) To show His sovereignty over men - choosing whom he will.
3) To show the immutability of His purposes.
4) To provide the world with a witness (Isa. 44:7,8).
5) To give His revealed Word to the world (Rom. 3:1,2).
6) To use Israel for the coming of the Messiah (Rom. 9:4,5, esp., "of whom concerning the flesh Christ came"), the rev. of God + the Savior of all men.

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(12:1) The exact time when Abram received this call is mentioned in Acts 7:1-3. Heb. 11:8 makes it clear that he did not know where he was going when he left. But the fact that he went out "by faith" is a clear indication that he had come to the Lord while in the Ur of the Chaldeans.

THE LIFE OF ABRAHAM has been divided into ~~five~~ five distinct periods, each one introduced by a special revelation from God to Abraham:

(1) Chs. 12-14.
(2) Chs. 15, 16.
(3) Chs. 17
(4) Chs. 18-21.
(5) Chs 22:1-25:11.

THE THIRD START SINCE GEN. 1 - ADAM. NOAH. ABRAM.

Each one is a revelation from JEHOVAH. It is significant that Stephen says, "The God of glory appeared to our father Abraham." THIS DID AWAY WITH ANY DOUBT RE: THE DIVINE ORIGIN OF THE CALL.

Abraham's call consists of:

(1) A command
(2) a promise

} 12:1-3.

"Get thee out - SEPARATION

EACH ONE PROGRESSIVELY DEARER

- of thy country
- from thy kindred
- from thy father's house

evidently them, as in later years, "the land of carved images, and they are mad over their idols" (Jer. 50:38).

God does not leave his people in the midst of temptation.

God will not let us rest until we are where and what He wants us to be.

Note how the Lord placed before Abraham the full price of what was involved in following the Lord. Calvin has an excellent comment on this:

> "We see many persons zealous for a short time, who afterwards become frozen; whence is this, but because they build without a foundation? Therefore God determined, thoroughly to rouse all the senses of Abram, that he might undertake nothing rashly or inconsiderately; lest, repenting soon afterwards, he should veer with the wind, and return. Wherefore, if we desire to follow God with constancy, it behoves us carefully to meditate on all the inconveniences, all the difficulties, all the dangers which await us; that not only a hasty zeal may produce fading flowers, but that from a deep and well-fixed root of piety, we may bring forth fruit in our whole life" (Vol. I, p. 344).

Abram was called to leave all that he held dear for that which was only contained in the promise of God. AND IT WAS ONLY AS HE OBEYED THE COMMAND THAT HE WOULD RECEIVE THE PROMISES.

"Land" – 12:5 (2x), 10 (2x), 13:6, 7, 9, 2, 15, 17.

"Unto a land" – אֶל־הָאָרֶץ. This emphasis upon the "land" is important from this point on. Note: He does not tell Abram what kind of a land.

"I will show thee" – אַרְאֶךָּ. It is almost as Calvin says, that God wanted him to close his eyes, leave his home, ask no questions, and start out without knowing where he was going (cf. I, 344). AND YET THIS IS REALLY WHAT GOD CALLED ABRAM TO DO SO THAT ALL FUTURE GENERATIONS WOULD HAVE NO DOUBTS ABOUT THE WISDOM OF TRUSTING THE LORD.

When we walk by faith we cannot be content not to have all of our questions answered. Cf. 1 Jn 3:2.

Then come the promises – 7 of them!

(12:2) Promise #1. "and I will make of thee a great nation." This is just like a creative act of God – אֶעֱשְׂךָ. Note: a divine headship.

"a great nation" – גּוֹי גָּדוֹל. But remember 11:30, "But Sarai was barren, she had no child." So Abram did not have as much as a son to be an indication that God would fulfil His promise. The word גּוֹי means great "in number and multitude" (Ges., 179). At this point it was many out of nothing. BUT GOD IS THE GOD OF THE IMPOSSIBLE.

FAITH never has the promise before the command. And this is according to the plan of God.

Promise #2. "And I will bless thee." This is from the Hebrew verb בָּרַךְ. It speaks of the effect of God's favor, the way He prospers that which pleases Him. It is repeated in v. 3. Abram will not be disappointed. He will see the promises fulfilled, and will experience joy and happiness along the way. Such is the blessing of God.

OBEDIENCE BRINGS BLESSING.

Promise #3. "and make thy name great." It is safe to say that no man, not even our Lord

up to the present time is revered by so many people: the various branches of Christendom, the people of Israel + Jews throughout the world, + the Moslem world. Even in the Word of God it is safe to say than none is greater than Abram except our Lord!

(But cf. Phil. 2:8-11.)

If Abram had stayed in UR we would never have heard of him.

Great is the honor God has bestowed on Abram!

Promise #4. "And thou shalt be a blessing." At this point the promises begin to extend to others. IF GOD'S BLESSING IS ON US, OTHERS WILL SHARE IT TOO.

God is "the God of Abraham..."

Cf. 14:14-16; 19:29; 20:17,18. In many, many instances God blessed the people whose lives were touched by Abram.

~~P~~

12:3 Promise #5. "And I will bless them that bless thee." Those who rejoice in what God is doing through Abram will also share in the blessing of God. Perhaps the Lord has in mind what Paul did when he wrote ROMANS and GALATIANS - acknowledging that the roots of salvation go back to Abram.

Many will go back to Moses, but not to Abraham.

Or many will go back in natural descent to Abram, but will ignore the spiritual implications of the promises of God.

Promise #6. "And curse him that curseth thee." We have two words for "curse" here:

(1) God's curse: אָאַר.

(2) Man's curse of Abram: קָלַל.

For men to curse Abram means for them to treat him lightly, to feel that he is insignificant, that what happened to him is not "relevant."

It can, of course, go to much stronger vilification, but it does not need to go that far. Let a person ignore what God is doing through Abraham, and this is cursing him.

Cf. Heb. 2:3.

For God to curse men (אָרַר, from אָרַר):
note: "bless them" (pl.) "curse him" (sing.).
God expects more to experience blessing than to be cursed. This curse means the withholding of all blessing, and the execution of eternal judgment! THERE IS NO HOPE APART FROM THE WORK OF GOD THROUGH ABRAHAM TO CHRIST!

Promise #7. "And in thee shall all families of the earth be blessed." The earth divided at Babel could be reunited in the promise given to Abraham. "All further promises, therefore, not only to the patriarchs, but also to Israel, were merely expansions and closer definitions of the salvation held out to the whole human race in the first promise" (Delitzsch, I, 193, 194).

Cf. Gal. 3:8,9.

THIS ESTABLISHES:

(1) Salvation by faith alone.
(2) Salvation for all men, Jews and Gentiles.
(3) There is no other way.

QUITE POSSIBLY ABRAM DEMONSTRATED SAVING FAITH BY GOING!

The promise is renewed to Abram in chs. 13, 15, 17, 18, 21, 22. The first major breakthrough is in ch 21 with the birth of Isaac.

(12:4) "So Abram departed" – How simple and wonderful! Cf. Heb. 11:8. This is

the obedience of faith. The proof that he believed rested in what he did! Cf. Jas. 2:18.

We must never undertake anything on our own, but neither must we ever hesitate to obey THE WORD OF GOD! It is very possible that the call of God was reaffirmed when Abram was in Haran — maybe after the death of Terah. Note: "as the Lord (Jehovah) had spoken unto him."

"And Lot went with him" — a statement full of anticipation like 11:30. What happened to Lot was one of the greatest, if not the greatest, sorrows of Abram's entire life. What a solemn lesson (comparable in many ways to Judas) that GOOD ASSOCIATIONS DO NOT SANCTIFY A PERSON'S LIFE!

Lot shared Abram's faith, but not the life he lived. Cf. "just Lot" in 2 Pet. 2:7.

"Abram was seventy and five years old" — "an age when he would not be apt to be imposed upon by an illusion of the fancy, but would calmly and deliberately weigh the step he was called to take" (JFB, I, 130). His age made it "the more heroic" (Lange, I, 391).

(12:5) Abram's incomplete obedience is now completed! We should picture a migration of a nomadic clan with a great number of animals carefully superintended by "the souls that they had gotten in Haran," i.e., servants. Cf. 14:14 where it is stated that Abram had "three hundred and eighteen" trained servants.

"Sarai" and "Lot" are the two principle persons in the life history of Abram.

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(12:6) "The place of Shechem" - This is about 30 miles north of Jerusalem. It was a valley which provided pasture for his flocks, and "the oak of Moreh" indicates that there was shelter from the sun.

"Moreh" means teacher. "Plain" = oak, or terebinth.

The implication here seems to point to the pleasant geography, BUT THAT IS SOON OBLITERATED BY - "And the Canaanite was then in the land."

"What though the spicy breezes Blow soft o'er Ceylon's isle;
Though every prospect pleases, And only man is vile?
In vain with lavish kindness The gifts of God are strown;
The heathen in his blindness Bows down to wood and stone."
(Second verse, From Greenland's Icy Mountains.)

This means that:

(1) Abram could not take possession.
(2) He would be considered with great suspicion and thus would be in danger.
(3) He and his family would be living in the midst of the most vile, godless circumstances.

"Canaan" was beautiful; "the Canaanite" was evil beyond description. HOW FOOLISH THE MOVE FROM HARAN MUST HAVE APPEARED TO ABRAM.

Keep in mind 9:25.

(12:7) "And the Lord appeared to Abram" - HIS SECOND MAJOR REVELATION FROM GOD.

Cf. John 1:18. This is a theophany.

How often when we do the will of God we find things to be different from what we expected. This is no indication that we have made a mistake. It is simply one way God has of

keeping us trusting Him! There are going to be more disappointments before we are through. But it is significant that Moses here speaks of "the Lord", JEHOVAH.

"Unto thy seed" - another concern, for he had no son. However, Abram responds in faith to the Word of God. This is a confirmation of the promise given in 12:2,3.

"An altar" -

- evidence of his faith.
- " " " desire to worship God.
- " " " " to declare openly, publicly, his faith in God.

While we do not worship to be seen of men, yet "the inward worship of the heart is not sufficient, unless external profession before men be added" (Calvin, Gen., I, 354).

(12:8) Moving on south in Canaan, the second place where Abraham stayed was between "Bethel" and "Hai" - about 5 miles apart, still slightly north of where Jerusalem was later located.

"Bethel" = house of God, but first called Luz (cf. 28:19). So there seems to be a reason for referring to the changed name here

Again we note the public declaration of Abram's faith, and his confidence in the promises, as though he were by faith claiming the land for the Lord.

"and called upon the name of the Lord" - cf. 4:26; 13:4. This means prayer, but possibly also calling themselves by His name.

Concerning THE LIFE OF FAITH, we now have

the "tent" and the altar" - both characteristic of the life of Abram.

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three essential parts:

(1) OBEDIENCE. Abram went where God told him to go.

(2) WORSHIP: the altar.

(3) PRAYER – calling upon the name of the Lord, praying in dependence upon the fact that HE IS JEHOVAH, and faithful to His Word, + to His people.

(12:9) Abram journeyed through the land to "the south," i.e., the Negev. This was the southern extremity of the promised land.

Why he moved, we do not know, but we can make some suggestions:

(1) Cf. Heb. 11:9, 10.

(2) Jamieson says, "The first journey through Canaan was one of exploration, and it seems to have been rapidly performed" (I, 131).

(3) Calvin suggests that Abram was endeavoring "to dedicate to God, every part of the land to which he had access, and perfumed it with the odour of his faith" (I, 357).

(12:10) We noticed the first test Abram faced in the land in v. 6b, "And the Canaanite was then in the land."

Now he faces THE SECOND TEST: "And there was a famine in the land."

How amazing that Abram should be tried in this way – BUT GOD WAS GIVING ABRAM HIS FIRST MAJOR EXPERIENCE IN LEARNING PATIENCE – an absolute necessity for anyone who would learn to live a life of faith.

Egypt often escaped the famines because of her rivers.

She was not as dependent upon

How many times the will of God does not turn out to be what we think it will be!

"And Abram went down . . ." — GEOGRAPHICALLY and SPIRITUALLY!

God had not called him to Egypt, but to Canaan!

What should he have done?

He should have waited to see how God would provide. The Lord is sufficient to meet the need. BUT NOW WE COME TO THE FIRST TIME WHERE THERE IS A PLACE FOR A CHAPTER THAT WAS NEVER WRITTEN!

Why was it not written?

Because Abram did not wait to see how the Lord would have met his need.

How thoughts must have raced through his mind! Had God deceived Him? Was it possible that there were some things which God could not do? Etc.

But we can argue: He only went down "to sojourn there; for the famine was grievous in the land."

HE DID NOT EXPECT TO STAY. TRUE! BUT IN GOING DOWN TO EGYPT HE WAS:

(1) Doing something God had not told him to do.

(2) Placing himself in a situation he was not ready for — as the rest of the chapter shows. Cf. 1 Cor. 10:13.

(3) To get Hagar — and his relationship with her produced a tragedy which endures to the present day!

(12:11-13) It is very significant that Abram did

Low easy it is for us to be unaware of circumstances in which we are not God!

not run into this problem during all the time that he had journeyed through Canaan - from north to south!

Why had it he?

Because God knew that he was not prepared.

There are several interesting lessons here:

(1) It indicates one area of life that Abram had not really committed to the Lord.

DID YOU EVER DECIDE THAT YOU WERE GOING TO TRUST THE LORD TO DO SOMETHING FOR YOU, AND THEN FIND YOURSELF THINKING ABOUT WHAT YOU WOULD DO IF THE LORD DIDN'T MEET YOUR NEED?

Cf. Gen. 20:13. Twenty-five years later Abram is still doing the same thing!

(2) It shows our tendency to rationalize. WHAT ABRAM WANTED SARAI TO SAY WAS IN REALITY A HALF TRUTH! But, a half truth is usually told to give a false impression, AND THEREFORE IT IS A LIE! God will have absolute integrity.

(3) It shows how basically selfish we are. It might have gotten Abram out of trouble, but look at the position it put Sarai in! He was sacrificing her virtue and his own honor!

(12:14-16) If we are inclined to feel that material gain is evidence of God's blessing, THEN LET US LOOK CAREFULLY AT V. 16! What a price he had paid for the dowry he received! And how empty it all must have seemed to this man of God!

(12:17) "And the Lord" - the first mention of Jehovah since Abram went down into Egypt.

He does not leave us alone even when we are guilty of unbelief.

"Plagued Pharaoh and his house with great plagues." Now contrary this is to 12:2,3. Abram was supposed to be a blessing. HOWEVER, A CHILD OF GOD OUT OF FELLOWSHIP WITH GOD IS NOT GOING TO BE A BLESSING TO ANYONE!

"Plagued" - the verb is נָגַע, to strike or smite with calamities (Ges., pp. 647, 648). What they were, we do not know, BUT EVEN THE HEATHEN EGYPTIANS RECOGNIZED THIS AS A JUDGMENT FROM GOD.

(12:18,19) note:

(1) The fact that God can "get through" to heathen minds when it is His will to do so.

(2) Sometimes the heathen show a higher degree of morality, of integrity, than the people of God do.

There is no answer from Abram to Pharaoh's question.

(12:20) (3) When we will not do God's will voluntarily, God is sovereign use other forces, even the heathen, to make it impossible for us to do anything but the will of God.

What evidence that Abram was a mere man! Let us ~~not~~ never be guilty of exalting men. We see that there was much that Abram had to learn about:

(1) The will of God - that it does not alter, nor exclude difficulties
(2) The sovereign power of God.
(3) The love and grace of God. Abram's failure did not surprise God nor make Him change His mind about Abram.
(4) His proneness to sin.
(5) His need for patience when needs arise.

ABRAM'S RESTORATION.

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(13:1) "And Abram went up . . ." - back to the place God wanted him to be. It is an evidence of the providential care which God had for him and his family that:

(1) They were able to return unharmed.
(2) They were able to take all of their wealth, their possessions with them.

(13:2) "Very rich" - This is a verse which is suggestive of that which is to come because his rides, his large herd of cattle, were to become the occasion of the next major test in his life.

(13:3) Abram goes back to where he had been in 12:8 - not just within the border, but WELL WITHIN THE LAND, "Where his tent had been at the beginning." Note: "his tent. And in v. 4 we have

(13:4) "Unto the place of the altar." So we have worship reestablished in his life - "Which he had made there at the first."

"And there Abram called on the name of the Lord."

IS IT NOT AMAZING THAT WE HAVE NO FURTHER MENTION OF THE FAMINE? The primary importance of our fellowship with the Lord is seen in these circumstances, and Abram learned some lessons here which made this emphasis on the geographical location one of the strongest points in his life.

This verse ends as 12:8 ends. It would be interesting to know how Abram prayed. But

whatever there might have been of CONFESSION or PETITION is not revealed for us to know. The important thing is that he was back!

(13:5) What was said about Abram in v. 2 is now repeated concerning Lot.

(13:6) This meant a shortage of pasture land.

(13:7) "And there was a strife" — And note that this was because (v.6) "the land was not able to bear them."

A further complication is mentioned here: "and the Canaanite and the Perizzite dwelt then in the land." We do not know the reason for the distinction between these two names, but it does seem to indicate that in this section of the land the population was great, possibly the greatest (note only "the Canaanite" referred to in 12:6) — so that the shortage of pasture was especially acute here.

THIS WOULD ALMOST MAKE ABRAM FEEL THAT HE MIGHT HAVE MADE A MISTAKE IN COMING BACK. However, this was a different kind of a test: A TEST WITH PEOPLE: "And there was a strife!" The primary idea in 13:7 is "'to seize each other by the hair'" (Ges., 977). It also conveys the idea of striving with words. SO UNDOUBTEDLY THERE WAS A CONSTANT BITTER EXCHANGE OF WORDS, THREATS, AND MAYBE EVEN SOME PHYSICAL VIOLENCE.

(13:8) HERE WE SEE A REMARKABLE CHANGE, ESPECIALLY WHEN WE CONSIDER WHAT ABRAM MIGHT HAVE DONE. He had a perfect right to exercise his authority

and to choose what he needed first. BUT THE IMPORTANT THING TO NOTICE IS THAT ABRAM WAS MORE CONCERNED ABOUT HIS RELATIONSHIP WITH LOT THAN HE WAS ABOUT THE SHORTAGE OF PASTURE.

✓ "Let there be no strife, I pray thee, between me and thee."

Cf. Mt. 5:9; Eph. 4:1-3; John 13:34, 35; 17:21, 23; 1 Cor. 13:1-8.

WHAT WAS ABRAM'S REASON AS TO WHY THERE SHOULD BE "no strife"?

"For we are brethren" - Here it should read, relatives, kinsmen.

Often we will take greater liberties with those who are the closest to us when THE CLOSER THE RELATIONSHIP, THE GREATER SHOULD BE OUR DESIRE TO LOVE EACH OTHER — ESPECIALLY IN THE LORD! Cf. 1 John 3:14.

HOWEVER, IT IS ONE THING TO KNOW THIS, ANOTHER TO DO SOMETHING ABOUT IT. How significant it is that Abram, the one with the most rights, takes the initiative in settling it.

(13:9) Surely behind what Abram says here is the memory of EGYPT! What evidence of growth and of an understanding of the overruling hand of God for Abram to leave the choice to Lot.

He had to know what kind of a man Lot was! And yet the God who could overrule Pharaoh + the Egyptians was certainly able to control Lot!

(13:10) "And Lot lifted up his eyes" — strangely reminiscent of Gen. 3:6; Mt. 4:8, 9, and "the

What detachment Abram had with things! The humility of Abram! Cf. Jer. 45:5 Mt. 6:33

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lust of the eyes" in 1 Jn. 2:16.

How dangerous it is for us to choose on the basis of appearances, and not really seek the leading of the Lord!

Lot had no right at all to the first choice.

His choice was a selfish one. How tragic is the life of self-seeking!

Two extremes in contrast with each other motivated him:

(1) "The garden of the Lord," i.e., Eden.

(2) "Egypt."

He certainly has been followed by hundreds who have seen no difference between the things of God and the things of the world.

How lovely it was! How abundantly his flocks and herds would be provided for! AND YET NOTE THE OMINOUS STATEMENT: "before the Lord destroyed Sodom and Gomorrah"! (mentioned only once before – cf. 10:19 – but the synonym for the grossest kind of evil in the rest of Scripture.)

Cf. chs. 14, 18, 19 – and the abrupt way the history of Lot is terminated. Decisions often determine destiny.

Abram had gotten Lot out of Egypt, but he had not gotten Egypt out of Lot. Possibly Abraham grieved often over the effect that his defection to Egypt had had upon Lot.

(13:11) The choice is made! The carnality of Lot even though the Spirit of God witnesses that Lot was a child of God. Cf. 2 Pet. 2:7. He did not know, or even suspect, the tragic events which were ahead. Lot had solved one problem, but in doing so he had created another which was far worse.

(13:12) Abraham did not leave Canaan, but neither did

circumstances brought out what was in the heart of Lot.

Sodom – just west of the Jordan river & no. of the Dead Sea in the land.

he do like Lot did who "pitched his tent toward Sodom." OTHERS BEFORE HIM HAD CHOSEN # the "well watered" "plain of Jordan" (V. 10). Abram stayed in Canaan – by his altar.

(13:13) This is something inserted by the Spirit of God which Lot did not know.

"The men of Sodom were:

(1) "Wicked" – רָעִים. This word speaks of a "breaking up or ruin ... of what is good and desirable in man and in society" (Girdlestone, p. 80). He disregarded the will of God thus causing "injury both to himself and to every one round him" (Ibid.).

This same word is translated "evil" in Gen. 2:9; 3:5; 6:5; 8:21.

(2) "Sinners" – חַטָּאִים. This is the OT equivalent of ἁμαρτάνω, "to miss the mark" (Girdlestone, p. 76). There was a total disregard in Sodom for the life God wanted men to live.

The extent of this is brought out by the word, "exceedingly" – מְאֹד. It means not only excessively, but mightily, strongly, intentionally (Ges., 529). They knew they were doing wrong.

The way to measure sin is indicated by the phrase, "before the Lord."

(13:14) note the faithfulness of God to Abram – the man who dared to put his life in God's hands.

"After Lot was separated from him" – possibly an indication of the heartache this was to Abram.

"Lift up now thine eyes and look" - How different it is when God tells us to look!
Note: "eastward" - the direction Lot had gone!

(13:15) The purposes of God are unchanging and unchangable. Note the emphasis upon "the land" and "to thy seed" - both promises have to be accepted by faith.
Sometimes "seed" refers to Israel; sometimes, to Christ. Cf. Gal. 3:16. The context here points to Israel, as v. 16 shows.

(13:16) "Dust" - cf. 15:5; 22:17. In times when the fulfilment seems farther away than ever, God encourages us through His Word.
Cf. 1 K. 4:20.

(13:17) This is the third commandment given to Abram concerning the land: cf. 12:1; 13:14.
"Arise, walk through the land." Abram had done this, BUT HE WAS TO CONTINUE TO DO IT, seeing what God had given, claiming it all for the Lord, believing that one day his seed would possess it.
(Make application as to the possible significance of "the land.")

(13:18) The obedience of Abram. Again we have "(his) tent" and the "altar."
"Hebron" - originally called Kiriath-arba, (Gen. 23:2) but renamed to indicate the binding together, the fellowship, which existed between God and Abram. No doubt Abram could say with David,

"The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Psa. 16:6). Also Psa. 31:19-24, esp. v. 19.

Chapter 14

WHY SHOULD SUCH A CHAPTER AS THIS BE FOUND IN THE RECORD OF GOD'S REDEMPTIVE PLAN FOR ABRAM — AND ON TO CHRIST!

Several reasons can be given:

(1) It shows that in spite of all that God had in mind for "the land," the kings of the earth were proceeding with their own plan — in total ignorance of the purpose of God.

So with the UN today - and the present Jewish and conflict over Israel.

(2) It shows <u>the tyrannical nature of the human heart</u>, driven by a lust for power, for possessions, etc. Although the "king of Shinar" (14:1; cf. 10:10 — going back to Ham and to Babel), yet undoubtedly "Chedorlaomer" had become the chief tyrant (as vv. 4, 5, 9 indicate).

(3) It shows how easy it is for a man of God to become involved in things which should never have concerned him — <u>referring to LOT</u>. His presence in Sodom did not help. In fact, he was helpless to deliver even himself. "And they took Lot.

(4) It shows:
(a) The grace of God.
(b) The absolute sovereignty of God.
This is centered in God's dealings with ~~Abraham~~ Lot.

(5) It shows the prophetic foreshadowing of the priestly ministry of Christ in the appearance of Melchizedek.

(14:1) These are four things of the East, with Chedorlaomer

as their leader.

(14:2) These are five kings of eastern Israel. No reason is given for the battle, but history seems to indicate that "it was of the utmost importance to Edom to keep the Jordan valley free and open on account of the trade route to Egypt, with all that intercourse in commerce meant to those eastern lands" (GT, 128).

(14:3) The original battle of conquest took place in the vicinity of "the vale of Siddim, which is the salt sea," or the Dead Sea.

(14:4) "Twelve years" - the length of their submission to Chedorlaomer, "and in the thirteenth year they rebelled." Thus, the scene is set for the battle described in this chapter which involved Lot.

(14:5-7) Down through v. 7 we have a statement of the peoples in the land and east of the land who had to be conquered in order for the kings of the east to secure their gains again.

(14:8) The five kings who had been conquered by the four kings 13 years previously go to face the same four kings in the same battlefield: "in the vale of Siddim."

(14:9) Here the order is different from v. 1, indicating how Chedorlaomer had increased his power during the 13 years.

(14:10) "Slime pits" - "wells or pits of bitumen." (JFB, I, 139).

* "The Hebrew" – הָעִבְרִי. It is from the Heb. verb, עָבַר, to pass over, meaning the one from beyond the river Euphrates, a foreigner, in Canaan, but not a Canaanite. Spiritually it means separation, a stranger, a pilgrim. It also is related to Abram's ancestor, Eber.

a kind of a natural asphalt. This made it a treacherous area for a battlefield and was evidently a major factor in the second defeat of the five kings of eastern Israel.

(14:11,12) Here we come to the reason for this account. Lot, who in 13:12 "pitched his tent toward Sodom," now "dwelt in Sodom," and thus was involved in a situation which should never have concerned him.

Just how influential Lot was at this time we do not know. It does seem that the eastern kings simply wanted to break the back of the rebellion and so drastic treatment was given to Sodom and Gomorrah. (nothing yet has been said about the moral condition of these cities.)

(14:13) now, also, "Abram, the Hebrew," enters on the scene. This is the first time we have this designation given to Abram.

Undoubtedly this term marks Abram as a descendant of Eber (cf. 11:14-17 to 26), but it also marks Abram out as "an immigrant from beyond the Euphrates" (K+D, I, 205).

cf. 39:14,17; 40:15; 41:12

This title must not be pressed, but it does seem that there is some basis for contrasting the position of Abram in the land with that of Lot:

(1) Lot had sought to identify himself with the Sodomites - but became just as helpless as the Sodomites were, and suffered the humiliating defeat which is described here.

(2) Abram had maintained his separation from the peoples of the land, and in

doing so had not only gained in strength so that militarily he was as strong as the nations around him (and stronger), BUT GOD HAD GIVEN HIM FAVOR WITH THE AMORITES WHO "were confederate with Abram."

Cf. Prov. 16:7 – containing a very important principle of God's dealings with His people.

(14:14) "and when Abram heard that his brother (relative) was taken captive..."

Vv. 14-16 form a real commentary on the spiritual life of Abram, as they indicate for us Abram's attitude toward Lot.

Note the contrast in Abram between chs 13 & 14:

(1) In ch. 13, we see his humility, letting Lot have the first choice, exercising submissiveness.

(2) In ch. 14, we see his courage, believing his cause to be the will of God, he does not hesitate to take the necessary action.

Abram does not show any pleasure over Lot's plight, believing he has gotten what he asked for. Instead, he wants to do everything possible to set Lot free & to see him restored to God's blessing.

Cf. Eph. 4:30 – 5:2; Col. 3:12-14.

"Pursued them unto Dan," i.e., the northern part of Israel. "The pursuit extended to 120 miles" (LT, 129).

(14:15,16) Here we see Abram's strategy and his victory.

"He brought back... Lot." What a crucial time this was for Lot. Nothing indicates how he

felt toward Abram, BUT GEN. 19:1 INDICATES WHERE HE WENT AND WHAT HE BECAME. What a tragedy! How blind he was to the providential dealings of God!

Gen. 14:17-24 tells us about another kind of a test for Abram – a test to break down the very distinctive which had characterized his life up to this point: SEPARATION. Thus, a military victory could have been the cause of a spiritual defeat.

Cf. 1 Cor. 10:13.

The great lesson of these verses is seen in the providential dealing of God with Abram.

(14:17) The coward who fled now wants to get his position back.

But before he can reach Abram, ANOTHER KING COMES! "Melchizedek."

(14:18) What a unique person – and the book of Hebrews is historically based on this passage.

He is the first priest mentioned in the Bible.

But, he is also a king!

He must have been a Gentile – the king of Salem, the ancient city which became Jerusalem.

It shows how God was working in other than the descendants of Abraham. Melchizedek was "the priest of the most high God."

He emphasizes certain great truths as we have our first major revelation concerning the priestly ministry of our Lord Jesus Christ.

(1) WHO WAS HE? Two things need to be emphasized:

(a) His positions: "king" and "priest."

The first emphasizes his authority over

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"The most High God" – אֵל עֶלְיוֹן. The אֵל is the name for God which speaks of might, power, strength
"most High" = exalted, supreme, the greatest, the One over all, the Sovereign (Cf. Dan 7:18, 22, 25, 27)
"Possessor" – קָנָה. God is the former, the Creator, the One who created the heavens and the earth – and thus, the One who owns it: the Possessor, the Owner, the Master!

men; the second, his authority with God. It is true in the later history of Israel that these offices are never combined. BUT THEY ARE HERE.

"most high God" — "the supreme God, the God over all." (K+D, I, 207). Cf. Ex. 18:10, 11 — an confession of Jethro.

(b) His name and title:

(a) "Melchizedek," meaning KING OF RIGHTEOUSNESS.

(b) "King of Salem," meaning KING OF PEACE. This was undoubtedly one of the major reasons for his coming — as a reminder to Abram that there can be no ~~peace~~ Place except on the basis of righteousness. THIS IS SEEN ALSO IN THE WORK OF OUR LORD JESUS CHRIST. Cf. Heb. 7:1, 2; Rom. 5:1; 14:17; Isa. 32:17; Jas. 3:18.

Lot was ignoring this truth as many of God's people do down to the present hour.

(2) WHAT HE DID. Again we have two things:

(a) He "brought forth bread and wine." It is important to see:

1- The practical necessity which Abram had for this

2- The prophetic significance — as seen in the Lord's Supper.

14:19 (b) "He blessed him," i.e., Melchizedek blessed Abram. Cf. Heb. 7:1, 6, 7. But Melchizedek also blessed "the most high God" (v. 20).

What was the significance of this two-fold blessing?

1- It was to remind Abram that he had been uniquely blessed in his victory over the kings because he was "of the most high God, possessor of heaven

"Possessor" = founder, i.e. 1. Creator. Cf. K+D, I, 207.

and earth." HE BELONGED TO THE LORD AND SO DID "heaven and earth." Therefore, He would give Abram what He wanted him to have.

(14:20) 2 - Melchizedek gives God the glory for the victory. SO ABRAM MUST NOT THINK OF WHAT HE SHOULD RECEIVE FROM MEN, BUT WHAT HE SHOULD GIVE TO GOD. "and he gave him tithes of all" - the first mention in the Bible of the TITHE. Cf. Heb. 7:9.

A FIRST →

Thus, the first reason for giving in the Bible is an acknowledgment of: (1) the Person of God,

(2) gratitude for the blessing of God. Vv. 22, 23 make it clear that Abram must have paid out of his own wealth - not from the spoils of Sodom.

That the tithe seems to have been a tenth, Cf. Gen. 28:22; Lev. 27: 30-34; esp. v. 32. note that the tithe preceded the Mosaic Law.

Abram was not only recognizing the greatness of God, but he was recognizing the superiority of Melchizedek. THIS VERSE CONCLUDES THE CONTACT ABRAM HAD WITH MELCHIZEDEK, AND THE ONLY HISTORICAL APPEARANCE OF MELCHIZEDEK IN THE BIBLE.

(14:21) Now the story is resumed from v. 17. NOW WE CAN SEE WHY MELCHIZEDEK CAME. IT WAS TO PROTECT ABRAM FROM A COMPROMISING SITUATION WITH THE KING OF SODOM WHICH HAD BEEN SO DISASTROUS IN LOT'S CASE.

Here Abram had his rights; the king of Sodom had NONE!

BUT ABRAM REFUSED TO TAKE THAT WHICH WAS RIGHTFULLY HIS. The reason is given in v. 23. Men will always try to take the glory that belongs to God alone.

(14:22) Abram had obviously faced this possibility before. It is very likely that it had even been pointed out to Abram by Melchizedek. "It is always of great spiritual value, whenever the opportunity is afforded us, to face probable contingencies beforehand, and decide in the sight of God what we shall do if and when the event takes place" (GT, 133).

BLESSINGS ARE ALL ACCOMPANIED BY TRIALS. Cf. GEN. 12 - THEN 13.

Abram was a man of principle - not expediency.

"I have lifted up mine hand." This means:

1- Abram's acknowledgment of God's presence.
2- That He was taking God as His witness.
3- That He expected God's blessing for obedience, and judgment if he disobeyed.

Cf. Calvin, I, 22.

"The most high God, possessor (founder) of heaven and earth." Abraham had received a REVELATION OF GOD, and this revelation was to have practical results in his life. OUR SPIRITUAL GROWTH IS EVIDENT IN THESE WAYS:

1- What we know of God.
2- How this has changed our lives.

(14:23) Nothing could have been more insignificant than "a thread" or "a shoe-latchet" - "the smallest or most worthless thing belonging to the king of Sodom." (K+D, I, 207).

The people of God, and most of all, THE WORK OF GOD, are not dependent upon gifts from the world. Instead, SUCH GIFTS ARE A POSITIVE THREAT TO THE SPIRITUAL LIFE OF GOD'S PEOPLE. "The possessor of heaven and earth" is not dependent upon gifts from men. They will always be quick to say, "I have made Abram rich."

People in the world need to think in terms of what they need to RECEIVE from God; not what they might GIVE to Him.

(14:24) Another great principle is here: ABRAM DOES NOT FORCE THESE AMORITES TO LIVE BY HIS PRINCIPLES. There is no indication that they had come to know Abram's God. BUT THEY DID HAVE THE OPPORTUNITY TO SEE WHAT ABRAM WAS DOING. What they did, Abram left to them.

The same was true concerning Lot. Lot had an opportunity to learn, but Abram did not force him to leave Sodom. However there is much to indicate here that God was seeking to teach Lot what surely was the most important lesson of his life. BUT HE DID NOT LEARN IT!

Re: Abram. Consider the threat this was to the redemptive purpose of God + the part Abram had in it.

Ch. 15 - very obviously connected with ch. 14 by the first three words: "after these things."

Vv. 1-6 have to do with Abram's "seed."
Vv. 7-21 " " " " " "land," vv. 18-21 having to do with the dimensions of the land.
Vv. 7-17 provide God's answer to Abram's question in v. 8, "Lord God, whereby shall I know that I shall inherit it?" - i.e., the land.

(15:1) "After these things" + "Fear not" + Abram's question in v. 2 ALL COMBINE TO SHOW THAT AT THIS POINT ABRAM WAS BOTH FEARFUL AND DISCOURAGED - fearful because he was really at the

mercy of the Canaanites who could well have retaliated - discouraged because the hopes for a family, etc. were dimmer than ever!

There is no suggestion here that Abram sought the Lord; only that "the word of the Lord came unto Abram in a vision."

Cf. Heb. 1:1.

"a vision" - an inner revelation to the mind, given often in the OT, just as authoritative as the written word is today. (K+D feel that it goes to the end of the chapter, but it seems that there is a break following v. 6.) The word comes from חָזָה which means to see, and so to see mentally. Cf. Isa. 1:1; 2:1.

THIS WAS GOD'S MESSAGE TO ABRAM.

"Fear not" - אַל־תִּירָא. It is through the word of God that we can have peace + can be delivered from fear.

First mention, Gen. 3:10. Cf. 2 Tim. 1:7; 1 Jn. 4:18. HOW INTERESTING TO SEE THAT ABRAM HAD FEARS. We must never put the people of God on a pedestal.

"I" - emphatic, "am" (understood). Cf. Isa. 26:3,4. We fear when we lose sight of the Lord.

"Thy shield" - מָגֵן לָךְ. God was his protector, his means of deliverance. It is a word related to "delivered" in Gen. 14:20. Also cf. Deut. 33:29; Psa. 3:3 (read vv. 1-3); 18:2, 30; 144:2.

"Thy exceeding great reward" - God would see to it, not only that Abram's faith and patience were completely fulfilled, but that it would be "exceeding great." Cf. Eph. 3:20. IF ANYTHING, GOD'S BLESSINGS SURPASS HIS PROMISES. Abram had turned down the spoil of Sodom, but God's blessings would go beyond all of that.

(15:2) The mention of a "reward" brings to Abram's mind the fact that he had not yet seen the beginning of the fulfillment. NOTHING COULD MEAN MORE TO ABRAM THAN THE BIRTH OF A SON.

This is the first account we have of anything Abram said to God!

"Lord God" is Adonai Jehovah. Here we see that there is no bitterness in Abram's heart. He is recognizing that Jehovah is his master, his Lord - the One to whom he belongs.

WHAT A STIMULUS TO OUR FAITH ARE THE NAMES OF GOD. Jehovah in v. 1, repeated here in v. 2, is also an encouragement - the One who is (the same).

It was customary for the head servant to become the heir if a couple had no children. ABRAM COULD SEE NO OTHER WAY OUT AT THIS POINT. Evidently "Eliezer" was a second generation servant, but a Syrian, "of Damascus."

(15:3) With this increasing age (and Sarah's also) Abram could see no other way that the promise of God could be fulfilled.

HOW PRONE WE ARE TO TRY TO SOLVE THE PROBLEMS WHICH WE FEEL GOD HAS!

(15:4) God had promised in 12:2, "and I will make OF THEE a great nation," AND TIME HAD NOT CHANGED THAT PROMISE. "He that shall come forth out of thine own bowels shall be thine heir." Thus, any uncertainty in Abram's mind should now be cleared up.

(15:5) The illustration: "the stars." Abram is asked to "tell" or count them, which

he cannot do, and which has never really been done yet!

Can we draw some other parallels - based upon Gen. 1:14-19?

Does this indicate the heavenly character of God's people?

Does this speak of them as those who give light in a world of darkness?

Does it mean that Abram's seed consists of those around whom the "signs, and... seasons" of God's purposes ~~of God~~ are to be manifest?

On the stars, cf. 22:17; 26:4; Ex. 32:13.

Three meanings for "seed".

Cf. "So shall thy seed be" in Rom. 4:18. In 15:18 it obviously refers to Israel. Also Heb. 11:12.

This term also refers to Christ (Gal. 3:16) and to all believers (Gal. 3:29).

15:6 THIS VERSE IS ONE OF THE MOST IMPORTANT VERSES IN ALL OF THE BIBLE. It establishes the basis upon which men are declared righteous in God's sight.

"~~Abram~~ And he believed in the Lord ~~God~~" - SO WE WILL NOT MISS THE MEANING, THE SPIRIT OF GOD HAS INTERPRETED IT FOR US. Cf. Rom. 4:3.

Cf. Jas 2:23

It is not by works.

It is not by circumcision.

BUT BY FAITH AND FAITH ALONE.

This verse shows the redemptive purpose which God had for Abraham.

Cf. Gal. 3:6.

"He believed" - הֶאֱמִן. He accepted as being true what God had promised and put his trust in the Lord for its fulfillment. To believe in conveys the idea of trust.

We get our word amen from this.

On believe, K+D (I, 212) say that the Hiphil "expresses that state of mind which is pure of its object, and relies firmly upon it." Gen –

"The Lord" = Jehovah.

"He counted it" – וַיַּחְשְׁבֶהָ. God regarded him, considered him, declared him to be, righteous. This is imputed righteousness. This is what God placed to Abram's account.

Different from imputed righteousness.

"Righteousness" – צְדָקָה. He was declared right, acceptable to God, thoroughly approved by divine standards. This for Abram, as for us, could only be in Christ. THIS MARKS THE SOLUTION OF THE SIN QUESTION.

The NT counterpart of חָשַׁב is λογίζομαι, used 27x by Paul; only 4x in rest of NT. It means to pass to one's account. Cf. Thayer, p. 379. Cf. 1 Cor. 13:5. Anything charged against your account is imputed to you.

This is not when Abram was saved, because Heb. 11 tells us "he went out" by faith. Here, in line with progressive revelation, we see the far-reaching implications of what God was doing with Abraham. And here it is stated for the first time that he was justified before God.

(15:7) Vs. 7-21 have to do with the land (as vv. 1-6 have to do with the seed). Now Abram is asking for ASSURANCE.

This statement itself would assure Abram that God's original purpose for him had not changed. It compares with 2 Tim. 1:12. God's promises stand!

It is quite unique at this point for God to call Himself "Jehovah." This is the first time in the Bible. Cf. 28:13 for a similar situation with

Jacob (and the next time this expression occurs). Contrast 15:1 & 17:1.

GOD (His character), AND HIS WORD stand behind all He does with us. Therefore, it is never a mistake to act on His Word, & we have no need to fear that we have been deceived.

(15:8) note the openness of Abram with God, and the way God meets him in his need to have his questions answered. "He knoweth our frame," and we need have no hesitation about coming to Him about anything!

This was not unbelief, but Abram desires that his faith be strengthened. His question comes AFTER it is said that "he believed in the Lord" (v.6).

(15:9) This was an ancient way of sealing a covenant although it was not necessary to use so many animals. Cf. Jr. 34:18. The many animals & the two birds

1 - Strengthened the act which God was performing here.
2 - Foreshadowed those creatures which in later days under the Law would be acceptable for sacrifice. Cf Ex 24:15; Num. 15:27; 19:2; Deut. 31:3.

All sacrifices point to Christ, so that ultimately ASSURANCE is based upon THE CROSS (and resurrection).

"Three years old" - many suggestions have been made, but probably the fact that these would be animals in their prime would suggest the maturity of God, so to speak, in making the decisions regarding Abram. We sometimes make

foolish decisions in haste, BUT GOD NEVER DOES. His plans are eternal in their origin!

(15:10) The animals were SLAIN, and then laid over with half of their bodies opposite each other so that they formed a pathway between. THOSE RESPONSIBLE TO KEEP THE "covenant" (V. 18) WERE TO WALK BETWEEN THE PIECES.

(15:11) We have three things of importance in this verse:

1 - There was a delay in God's confirmation of the covenant. (So often time is a major factor in what God does.)
2 - The opposition to the covenant - even by birds of prey. Cf. a parallel situation in Mt. 13:4, 19. ONE THING WE MUST NOT LOSE SIGHT OF IN THE OT + DOWN TO CHRIST IS SATANIC OPPOSITION TO THE REDEMPTIVE PURPOSE OF GOD. It was in this land that our Lord would be born.
3 - The faith of Abram. "Abram drove them away."

(15:12) Commentators generally refer to this as a vision from God + a divinely prepared sleep. But does not the context show that Abram had been driving the birds away, that he had been waiting all day, and now exhausted, "a deep sleep fell upon Abram," and the "horror of great darkness" that fell upon him ("a great and awful darkness" - LXX in JFB, I, 145) BECAUSE HE FEARED THE BIRDS WOULD EAT THE SACRIFICES BEFORE GOD

CONFIRMED THE COVENANT! But Abram was to learn that the covenant rested upon God even though it seems that his faith had been exhausted.

(15:13) Note how easily Abram could have been discouraged by the word of God. This is true for several reasons:

1 - The fulfillment would not be immediate. There would be a delay of 400 years. Subsequent history proves that God has in mind the Egyptian bondage.

2 - His "seed" would be slaves, and slaves who would suffer. How out of harmony this must have seemed with 12:1-3. Again, note, WE HAVE OPPOSITION TO THE REDEMPTIVE PURPOSE OF GOD!

(15:15) 3 - Abraham was going to live to be an old man but he would not see the fulfillment of the covenant.

note the evidence of life after death in "go to thy fathers"

BUT THERE WERE ALSO ENCOURAGING SIGNS:

(15:14) 1 - The POWER of Jehovah. God would not only bring them out, but He would bring them out with great substance - which He did.

(15:16) 2 - The FAITHFULNESS of Jehovah. "But in the fourth generation they shall come here again."

3 - The GRACE of Jehovah. "The iniquity of the Amorites is not yet full."

Note how that God's dealings with Abram include an opportunity for salvation for THE

EGYPTIANS and for THE AMORITES. Cf. Phil. 1:12 ff. Often He delays with us for the sake of others.

"Amorites" – "the name of the most powerful tribe of the Canaanites, is used here as the common name of all the inhabitants of Canaan" (K+D, I, 216). Cf. Josh. 24:14,15.

15:17 Cf. "and when the sun was going down" (v. 12), with, "when the sun went down, and it was dark" (here). THE LIGHT ALWAYS SHINES THE BRIGHTEST IN THE DARK, IN THE NIGHT – another reason for God's delay.

Here we have SMOKE and FIRE, two symbols for the presence of God. Cf. Ex. 13:21,22.

These were not two, but ONE. There was a smoking furnace or stove, "a cylindrical fire-pot" (K+D, I, 216), "from which a fiery torch, i.e., a brilliant flame, was streaming forth" (Ibid.).

Note: the SMOKE and FIRE are actually symbols of "the wrath of God ... whose fiery zeal consumes whatever opposes it" (Ibid.). Cf. Psa. 18:8,12 (read vv. 6–19). Also Ex. 3:2.

BUT WHERE IS ABRAM?

Watching.

WHY DOES HE NOT PASS BETWEEN THE PIECES?

Because the covenant is not dependent upon Him – ONLY ON GOD! Cf. Tit. 3:5; Eph. 2:8,9; John 3:16; Rom. 4:3-5.

15:18 How careful God is to fill in the details so that there will be no question. The "land" will include everything from "the river of Egypt," the Nile, "unto ... the river Euphrates" – a territory never occupied by Israel as yet.

(15:19-21) The ten tribes of Canaan here are all-inclusive - extending from the north to the south, eliminating all doubt that He had been talking just about the Amorites.

10/20/69 (16:1) We have another illustration that TESTING FOLLOWS BLESSING (as in chs. 12, 13, 14 — and now after 15)!

CHAPTER 16:
I. SIN OF SARAI (VV. 1-6).
II. FLIGHT OF HAGAR (VV. 7-14).
III. RETURN OF HAGAR & BIRTH OF ISHMAEL (VV. 15, 16).

Also we see how prone we are to be human. After 10 years in the land (16:3), and after all of the glory of ch 15 had become history, we read, "Now Sarai, Abram's wife, bore him no children."

It is hard to face reality - even with the promises of God - when time is running out.

Actually Sarai had not been ~~not~~ mentioned as the mother of the promised seed, BUT THERE WAS NO NEED TO. IF ABRAM HAD REMEMBERED GEN. 1, 2, THIS COULD BE A FOREGONE CONCLUSION!

But instead, THEY RESORTED TO CUSTOM!

How much of our faith is nothing more than American custom disguised as Biblical truth?

How quickly the church picks up what the world does!

If it is acceptable to men, we can assume that it is pleasing to God. But this is not necessarily the case!

"Hagar" — a carry-over from EGYPT!

Also a possible solution to the problem.

When will we learn that Jehovah does not need our help.

Look at what eventually happened. Cf. Heb. 11:11. What a tragedy that Sarai did not wait on God and let the problem turn her to Him.

(16:2) See how Sarah's impatience is to affect others - in addition to herself! Hagar. making her as a harlot. Abram. stirring in him the same impatience which she felt. Ishmael. Isaac. Even God!

What a responsibility a wife has! "Abram hearkened unto the voice of Sarah." She wanted to "obtain children," i.e. to be built up, so that the family would continue. HER OBJECTIVE WAS THE WILL OF GOD; HER METHOD WAS ALL WRONG! The end does NOT justify the means.

(16:3) Note Sarai's pure motive: "Sarai... took Hagar... and gave her to her husband, Abram, to be his wife."

But she could not do this. Calvin (I, 426) says this was "something between fornication and marriage. The same thing takes place with all those inventions which are appended to the word of God. For with whatever fair pretext they may be covered, there is an inherent corruption, which degenerates from the purity of the word, and vitiates the whole."

(16:4) DOWN THROUGH V. 6 WE SEE THE CONFUSION + TURMOIL WHICH RESULTS FROM DISOBEDIENCE.

First, "her mistress was despised in her eyes." The verb is קָלַל. It is repeated in v. 5.

Why was Sarai treated with contempt, and made to feel little, insignificant, like a nobody? Because of Psa. 127:3-5. (On this verb קָלַל, see Ges., p. 927.

This actually indicated more divine favor upon Hagar than upon Sarah — AND SARAI HAD

NOT COUNTED ON THIS!

(16:5) "my wrong" - NSRB, "the wrong done me."
Heb: חָמָסִי. Sarah felt that she was being treated unjustly. She attempts to put the blame and the judgment upon Abram.
What overtones of Gen. 3! Lange says, "The overbent bow flies back with violence" (I, 416).
Also note her justification, and her desire to clear herself — a chain reaction of sin — ultimately leading to, "the Lord (Jehovah) judge between me and thee."

(16:6) There is little question but that Hagar's attitude toward Sarai could be classified as anything INSOLENCE. Thus, Abram's permission, and Sarai's action, were designed to reduce her to the position of a slave. SARAI APPARENTLY FORGOT FOR THE MOMENT THAT SHE HAD DESIRED A SON FROM HAGAR AS THE FULFILLMENT OF GOD'S PROMISE.

Hagar's pride

"Sarai dealt harshly with her." The verb is עָנָה, to oppress or afflict so as to humble. These 2 ideas seem present in the verb. Cf. Hes., p. 801.
A cognate noun is used in v. 11, + translated, "affliction." Sarai made life miserable for Hagar, inflicting even physical punishment, so Hagar did the only thing she knew to do: "~~Hagar~~ she fled."

This ends the first part of ch. 16

(16:7) "The angel of the Lord." Who was this?
Cf. v. 13. This is Deity. Which One? Cf. Jn. 1:18. Also 1 Jn. 4:12. This is a theophany.
Cf. Gen. 22:11, 12; 31:11-13.
It is interesting to note the expression, "the angel of the Lord found her." He had been looking for her. How much of the time the Lord is

piecing together parts which have been broken by His people.

"Wilderness of Shur," or desert (מִדְבַּר שׁוּר). She was in a barren, lonely area - but near water.

"Shur" - 7:12. Cf. Ex 15:22. It was between Israel + Egypt. Hagar was trying to find her way back to Egypt.

N.W. section of Arabian desert. (K+D, I, 219).

Often life is more pleasant among the people of the world than among the people of God.

(16:8) The Lord asks her 2 questions, BUT ONE ANSWER WILL DO FOR BOTH: "I flee from the face of my mistress, Sarai." Any place would be better than with Sarai. AND YET THE LORD EVIDENTLY INTENDED THAT THESE QUESTIONS SEARCH THE HEART OF HAGAR. The answers have to do with more than just geographical location.

(16:9) What a hard word the Lord gives her!

"Return to thy mistress, + submit."

The emphasis is to go back to the very person you are trying to get away from.

"Submit" - הִתְעַנִּי. THIS IS THE SAME VERB USED IN V. 6, AND TRANSLATED, "dealt." It means to humble herself.

This is one thing our circumstances are always designed to get us to do. The Lord is not justifying Sarai, but He is teaching Hagar!

We never ~~gain~~ gain anything by running away, and like Abram in ch. 12 - GOD HAS TO GET US BACK WHERE WE BELONG. Circumstances are poor evidence when we are trying to find the will of God.

(16:10) GOD'S COMMAND IN V. 9± IS NOW FOLLOWED BY HIS PROMISE.

She was to share to some extent in the covenant God had established with Abraham. Cf. 17:20. God blessings are immeasurable. For the moment we are not looking at the future problems the Ishmaelites will cause. (See note* in NOBB, 25.)

(16:11) So far this is the ~~only~~ third person God has named: cf. 5:2, where he called Adam + Eve, Adam. Now we have Ishmael.

Every time Hagar mentioned her son's name she would be reminded of this truth - THE GRACE OF GOD TO ALL MEN. The Lord hears!

Cf. Psa. 4:3.

Note: He had not heard her voice; HE HAD HEARD HER AFFLICTION, HER HUMBLING EXPERIENCE.

(16:12) Three things are predicted about the descendants of Ishmael:

(1) He will be nomadic, wandering in the desert, loving his freedom, refusing to be tamed. K+D (I, 220) translate it, "a wild ass of a man," from פֶּרֶא אָדָם. These animals live in herds in the desert, + resist being tamed. Cf. Job 39:5-8

(2) He will live in constant warfare with his neighbors.

(3) They will stay together, + even live in close proximity with the descendants of Abram's second son, Isaac.

History has confirmed all of the above. Prophecy is divine history in the making.

(16:13) Now Hagar gives God a name: אֵל רֳאִי.

She recognizes who the angel of the Lord, and can hardly believe that she has seen the Lord and that the Lord has seen her.

What lessons about God - His power, His grace, His wisdom, His presence, etc.

On "God" she had discovered, lit., "the mighty One, the Almighty" (Ges., 50).

What grace!

(16:14) "The well was called, Beer-la-hai-roi" -

(1) בְּאֵר - (the) well.

(2) לַחַי - of the living one.

(3) רֹאִי - who sees me.

This was the well of a vision of God.

WHAT TREMENDOUS TRUTHS GOD REVEALS TO PEOPLE WHO SEEM TO BE INCAPABLE OF RECEIVING THE TRUTH OF GOD.

Cf., "God is a Spirit" - to the woman of Samaria in John 4:24.

"And whoever is persuaded that he is looked upon by God, must of necessity walk as in his sight" (Calvin, I, 436).

(16:15) Hagar went back.

Ishmael was born, & named by Abram in accordance with Hagar's revelation from God.

Hagar is never again as she was before.

(16:16) Again we are faced with the importance of the time element in our walk with the Lord. Abram is now 86. IT IS VERY POSSIBLE THAT FOR THE NEXT 13 YEARS ABRAM LOOKED UPON ISHMAEL AS THE PROMISED SEED - BUT HE WAS NOT!

(17:1) THIRTEEN YEARS ELAPSE BETWEEN CH. 16 & CH. 17. During this time Abram and Sarai continued

Gen-
10/28/69

to be without a son, and, it is safe to assume that THERE WERE NO NEW REVELATIONS FROM GOD TO ABRAM.

Now, unannounced, Abram received one of the greatest revelations of God he received during his entire life.

How wonderful these times are! And yet they are always related to our lives.

A moment's thought will help us to see the reason for this revelation: "I (am the) Almighty God." And, it is as JEHOVAH that the Lord makes this appearance (which according to v. 22 K+D believe was a physical appearance).

El Shaddai

EVEN AFTER 24 YEARS —

AND AFTER ABRAM AND SARAI HAD GOTTEN TOO OLD TO HAVE CHILDREN, GOD WANTED ABRAM TO KNOW THAT HE POSSESSED THE POWER TO FULFIL HIS PROMISES IN SPITE OF ALL THE TIME THAT HAD GONE BY.

The details of Ch. 17.

The revelation continues down through v. 8. Then, in vv. 9-14, we have the sign of the covenant: CIRCUMCISION!

In vv. 15-22 the Lord speaks to Abram regarding:

(1) Sarai
(2) Isaac - God giving the unborn child a name.
(3) Ishmael.

Finally, after God leaves Abraham, he expresses his faith (vv. 23-27) by observing the rite of circumcision.

"Walk before me" - הִתְהַלֵּךְ לְפָנַי. This is a Hebraism which is employed even in the N.T. It speaks of the way Abram was to live (Gesen., 254).

"Before me" means (1) in God's presence, i.e., never failing to recognize that the Lord was with him, and (2) doing that which would please

"God" is used 9x in all in this chapter:
here, vv. 7, 8, 9, 15, 18, 19, 22, 23.

God (here, in respect to His promises).

"Be thou perfect" - הְיֵה תָמִים. Abram had the example of Noah. Cf. 6:9. This emphasizes what it meant to "walk before" God. He was to be blameless in God's eyes, to let his whole life be governed by what was according to the will of God, i.e., that which was right in God's sight.

This expression describes what God is concerned about during those times when He says, "Wait."

What better illustration can we have of the priority of God for His children.

After 99 years this is where God was still placing the emphasis.

(17:2) "I will make my covenant," or better, I will give my covenant. Abraham is to know now that the time has arrived for the fulfillment of the promise.

Every detail of the original promise will be fulfilled although Abram (as mentioned in ch. 15) will not live to see it all.

(17:3) Concerning Abram's action here Jamieson (I, 151) says, "It is an expression of conscious humility and profound reverence."

Abram is ready to listen, realizing how solemn is this occasion.

"And God talked with him." Here the word is Elohim - the third name used for God in this chapter - the name of the Creator, possibly because it was going to take a miraculous act of God, similar to creation, for the promise to

be fulfilled.
How ready Abram is to be a listener.

(17:4) "As for me."
In v. 1 we have what God wanted Abram to do.
In v. 2 we have what God wanted to do for Abram.
In vv. 4-8 we see the details of what God will do.
"my covenant is with thee" - What a testimony to the Word of God. The Word guarantees the fulfillment.
Cf. Psa. 119:89.
Therefore, "thou shalt be a father of many nations."
It is as simple as that!

(17:5) Few chapters give more evidence of the significance of names in Scripture than does this one!
"Abram" - אַבְרָם
Jamieson points out:
"In eastern countries the name given in infancy is sometimes in the course of life altered: a change of name is an advertisement of some new circumstance in the history, rank, or religion of the individual who bears it. The change is made variously — by the old name being entirely dropped for the new, or by conjoining the new with the old, or sometimes only a few letters are inserted, so that the altered form may express the difference in the

owners state or prospects. It is surprising how soon a new name is known, and its import spread through a country. In dealing with Abraham and Sarai, God was pleased to adapt His procedure to the ideas and customs of the country and age" (I, 151).

His name originally meant, exalted father. The Heb. verb רום means to exalt in power, might, dignity. It shows the aspiration his parents had for him, little knowing what the purposes of God were for their son. (Cf. Ges., 969 ff.)

"Abraham" - אַבְרָהָם. He is now called the father of a multitude. Racially and spiritually no one can compare with Abram for descendants!

(1) The Jews.
(2) The Arabs.
(3) The true children of God - Spiritually.

1/4/69

(17:6) The promises continue. Notice the I will's of "the Almighty God."

"Exceedingly" - מְאֹד מְאֹד. The repetition of this word is for emphasis.

"nations ... kings" - Cf. 35:11. The magnitude of God's promise is to be seen in the fact that many more than just the Israelites will be able to trace their lineage to Abraham. This promise did not include Ishmael.

(17:7) The "covenant" was not just with Abram. Note the word "and" is used 2X. The first undoubtedly refers to the people, BUT IT IS VERY POSSIBLE (in view of Gal. 3:16) THAT THE SECOND ONE IS A REFERENCE TO CHRIST.

Note also: "to be a God unto thee" - Here the Lord uses Elohim. This was the name used of God in Gen. 1. It includes all that can be attributed to Deity, His power, His majesty, His pre-eminence!

All that they needed in a god, HE WOULD BE THAT TO THEM. THEY WOULD NEED NO OTHER. Therefore, this is a precursor of Ex. 20:3: "Thou shalt have no other gods before me."

Also see Deut. 6:4, 5.

If Israel had only been content to believe this promise -! nothing more is needed. THIS SAME PROMISE IS REPEATED AT THE END OF V. 7. This is salvation.

(17:8) So in V. 6 we have the people.
In V. 7 we have God
In V. 8 we have "the land."

Note in VV. 7, 8 the word, "everlasting" - עוֹלָם. There is to be no end to this covenant. It is ETERNAL

(17:9) Having said what HE would do, the Lord now speaks of what Abraham and his descendants were to do in recognition of the covenant. BUT IN DEALING WITH CIRCUMCISION WE MUST KEEP IN MIND THE FINALITY OF GEN. 15:6.

Cf. Gal. 3:15-18.

See Acts 15:1 - right, or wrong? It is AS WRONG AS IT CAN BE.

If God adds anything to the original covenant, the covenant is destroyed. MAN HAS NO RIGHT TO DO ANYTHING TO THE COVENANT - EITHER ADDING TO OR TAKING AWAY FROM.

"Thou shalt keep" - תִּשְׁמֹר...וְאַתָּה. This meant that they were:
(1) to live in accordance with it, i.e., not to break it.
(2) to guard it from change of any kind.

The promises of God are sacred and unalterable! Man is not to tamper with the Word of God.

Even consider Jas. 3:1.

"Thou" is emphatic.

(17:10) note the responsibility this places on parents, and especially upon the men of Israel.

All male children were to be "circumcised"

(17:11) Circumcision is here called "a token," i.e., a sign - שׁוֹת. This is like the rainbow. This is a proof, a confirmation, that God would fulfil His promises. And it no more became a human work than did the rainbow.

It was a way faith was expressed, and an abiding sign of the ~~sin~~ faithfulness of God - that He will keep His Word!

cf. Rom. 4:9-12.

We know that it was not necessary for salvation. But some other passages will help us to see the spiritual significance of this rite which pre-dates the Law. Cf. Phil. 3:3; Rom. 2: 25-29; Col. 2:11 - where we have the expression, "the circumcision of Christ," with reference to His death.

So circumcision meant:

1 - an expression of faith in God + His covenant.
2 - a renunciation of the flesh - the very opposite of what the Jews made it.
   a - That salvation could ever be by man.
   b - That those who are saved are to be pure and holy in God's sight, separate from all of the nations of the earth.
3 - Surrender, yieldedness to God.

Circumcision is emphasized in Ex. 12 + again in Josh. 5.
But see Deut. 10:16; Jer. 4:4

(17:12) Three things are to be noted here:
1- Circumcision was to be on the 8th day. Children were to be raised in the nurture + admon. of the Lord
2- It was to include every male child.
3- It included all who lived with the Israelites as well as the Israelites themselves.

(17:13) The third point of v. 12 is emphasized here. God was always concerned that His people remain separate from other nations.

(17:14) "Shall be cut off from my people" - "denotes not rejection from the nation, or banishment, but death, whether by a direct judgment from God, an untimely death at the hand of God, or by the punishment of death inflicted by the congregation of the magistrates" (K+D, I, 124).
Cf. Ex. 12:15,19; Lev. 7:20,21,25, etc.
HOW CAREFULLY GOD SOUGHT TO PRESERVE:
1- The holiness of His Name.
2- The character of the Gospel.
3- The purity of His people.

1/11/69 Now the Lord talks to Abraham about Sarai and Isaac (vv. 15-19), then about Ishmael (vv. 20,21) - with the appearance of the Lord ending in v. 22.
The remainder of the chapter tells of Abraham's obedience with respect to circumcision.

(17:15) Revelation becomes more detailed as time

goes on. In v. 16, for the first time, she is named as the mother of the promised seed.

Her name is changed from "Sarai" to "Sarah." The actually difference between these two names is obscure. Gesenius (p. 1018) suggests that "Sarai" means to contend, or to strive; many commentators hold that "Sarah" means princess. This would suggest the prominent place she is to have in the purpose of God + the fulfillment of His covenant with Abraham.

FIRST ANNOUNCEMENT

(17:16) If vv. 4-6 seemed impossible, THIS WAS DOUBLY SO.

ABRAHAM'S FIRST WORDS IN THIS CHAP.

(17:17) THERE IS OBVIOUSLY A DIFFERENCE BETWEEN THE LAUGHTER OF ABRAHAM HERE, AND THE LAUGHTER OF SARAH IN 18:12 (just as there is a difference between what Martha said to our Lord in John 11:21 and what Mary said in v. 32 - THOUGH THE WORDS ARE THE SAME.

"Abraham fell upon his face" - as in v. 3 suggesting worship, and wonder, and yet the joy of such an unexpected development caused him to laugh! Abraham was human.

His amazement is indicated by his question. Cf. Rom. 4:19.

What God had said was unheard of. It would call for a miracle. BUT THAT IS THE REASON FOR THE REVELATION OF V. 1: "I am the Almighty God." The impossibility of the promises disappears when we realize that they are THE PROMISES OF GOD!

(17:18) For 13 years Abraham had been looking in the wrong direction concerning the

fulfillment of the covenant, and the ease of easily let go of "Ishmael."

"Live before thee" has overtones of a very definite relationship to "walk before me" in v. 1. HE DID NOT WANT THE BLESSING OF GOD TO BE WITHHELD FROM ISHMAEL. This is the heart-cry of a father who knows that nothing will compensate for the blessing of the Lord upon his children.

And as we will Hagar in ch. 16, we see in v. 20 that GOD HEARS AND ANSWERS PRAYER.

BUT GOD DOES NOT CHANGE HIS PURPOSES IN SO DOING.

(17:19) "Truly" is the equivalent of underlining every word in this verse, "increasing the force of the expression" (Calvin, I, 461). Abraham had really not taken in the full magnitude of God's promise.

God has been the God of Abraham; now He becomes the God of "Isaac" even before his birth. His name means laughter, and will always stand for the unbelievable joy which Abraham experienced when the Lord spoke these words to him.

The covenant will be fulfilled through Isaac - not through Ishmael!

(17:20) "And as for Ishmael" - What evidence of THE GRACE OF GOD. "Thus God overrules His children's mistakes, and in loving condescension and tender mercy brings blessing out of trouble" (GT, 156).

"Twelve princes" - cf. 25:12-16. God is faithful to His Word. When He says "twelve," He means "twelve."

(17:21) The promise of v. 19 is repeated concerning "Isaac" and "Sarah," with the added revelation of THE TIME WHEN ISAAC WILL BE BORN. Only one year to go!

"At this set time." Cf. 18:14, "at the time appointed." See also 21:2, "at the set time." Cf. Gal. 4:4. God is now appointing the time.

God has the sovereign right to say WHAT He will do, and WHEN He shall do it!

We must never forget how important the time element is in knowing the will of God.

(17:22) The end of the theophany. THIS IS THE MOST EXTENSIVE REVELATION OF GOD TO ABRAHAM TO THE POINT.

(17:23-27) Here we have Abraham's faithfulness to God as he showed his concern for all the men who were born in his house.

Two things stand out:

(1) "as God had said unto him" (v. 23b).

(2) "In the very same day" (v. 26a).

SO HE DID WHAT THE LORD HAD SAID, AND HE LOST NO TIME IN DOING IT!

EDIENCE
OVES HIS
ITH.

The Arabs, who completely miss the point of circumcision, frequently will wait until a child is from 5 to 13 years of age before he is circumcised.

What a testimony to the faith of Abraham that his son and his servants (over 318 - cf. 14:14) would allow him to proceed with such a painful and somewhat humiliating ordeal.

Our yieldedness to God produced the same quality in the lives of others.

Gen -
11/18/69

Genesis 18, 19 form a unit. After the revelation concerning Isaac is given to Sarah, attention is focused upon Sodom and Gomorrah - AND LOT! In 18:23-33 we see Abraham praying for Sodom; in ch. 19, the angels bring the judgment of God upon "the cities of the plain" (19:29). The chapter concludes with the tragic episode between Lot and his two daughters - and then Lot passes abruptly from the pages of sacred history!

(18:1) ANOTHER APPEARANCE OF GOD TO ABRAHAM! (See how the life of Abraham is built around these appearances.)

"And the Lord appeared unto him."

But cf. v. 2: "three men."

Then, in v. 9, "and they said."

In v. 13, "and the Lord said."

v. 22: "and the men..., but Abraham stood yet before the Lord."

Finally, in 19:1, "and there came two angels to Sodom at evening." And 19:5, "where are the men..."

The conclusion: THE THREE MEN OF 18:2 WERE:

1 - THE LORD - CHRIST.
2 - TWO ANGELS.

} "All three in human form." (K+D, I, 228)

Why the angels? To vindicate God in His judgment upon men. Cf. Mt. 25:31.

"Lord" is Jehovah. In v. 3 Abraham calls Him, Adonai.

"By the oaks of Mamre" - Cf. 13:18; 14:13. This was Hebron, which suggests fellowship, i.e., that which is bound together (Cf. Ges. under חָבַר, p. 293). This was about 20-25 miles south of Jerusalem, due west of the Dead Sea, and was "for a time, before the capture of Jerusalem, ... the royal residence of David. 2 Sam. 2, 1.5, 5" (Ges., 294).

o confirm Abraham
To make this known
o Sarah - cause of the
eatness of
e promise
t could not
ave been
ng after
.17 because
e have only
year from
.17 to 20.

"In the heat of the day" – when it was too hot to be inside.

(18:2) This would have been the end of the traveling day since they usually started very early, and stopped when it got hot!
"Bowed himself toward the ground." Abraham would not have done this for ordinary guests. In some way he recognized the unusual character of these three men.
Note the humility and graciousness of Abraham. He could not have known the purpose of their visit, so his attitude toward them becomes a tremendous testimony to the character of Abraham.
Cf. Heb. 13:2.

(18:3-8) Abraham would not have done all of this for ordinary strangers (though doubtless he would have helped them). But the feast (like his bowing before them) showed that he recognized that they were special people.
"Lord", Adonai, is a title of respect – not necessarily deity. Sarah used this of Abraham in 18:12. See also 1 Pet. 3:6 where Peter uses κύριος. It definitely shows superiority for the one so called.
Cf. Phil. 2:1 ff.

(18:9) "Where is Sarah, thy wife?" Now it becomes apparent, as Abraham may have already suspected, that there was a special reason for their visit.
Nothing of the fear Abraham showed in Gen 12 + 20 seems to come up here.
"Behold, in the tent" – This meant that she

was close enough to hear what was going on - AND PROBABLY WAS LISTENING.

(18:10) Now the promise given to Abraham in ch. 17 re: Sarah is given to Sarah herself.

"The time of life" - כָּעֵת חַיָּה. This is an expression which means next spring, i.e., within the year. Spring was considered as the time when the world came to life again after the deadness of the winter months.

It would be similar with Sarah since her body, and that of her husband, were incapable of reproduction.

(18:11) Here the problem is explained - indicating the necessity for a miraculous act of God.

(18:12) This laugh must have been different from Abraham's in 17:17.

Sarah did not laugh aloud, but "within herself," evidently showing some hypocrisy, and she looked upon the promise in the light of her own powers - not considering the promises of God.

GT (p. 160) points out that this is just one of several times when Sarah's faith did not keep pace with Abraham's.

"Pleasure" - עֶדְנָה. This is the word from which we get Eden. Nothing delights a woman more than being a mother.

(18:13) Abraham would not know of Sarah's response. Note the evidence of THE OMNISCIENCE OF GOD. Cf. Heb. 4:13.

(18:14) "Too hard" - הֲיִפָּלֵא. Had God promised

something which He could not do? Is anything too miraculous for Him, lit.?

Now Sarah and Abraham are forced to consider THE OMNIPOTENCE OF GOD!

Cf. Num. 11:23; Jer. 32:17; Isa. 59:1; Mt. 19:26; Eph. 3:20; Luke 1:37.

There are some things which God cannot do: 2 Tim. 2:13; Heb. 6:18

"At the time appointed" – לַמּוֹעֵד. This word is used in 17:21. It is a definite time designated by God. Cf. Ges., p. 546. Again, in 21:2. GOD'S PROMISES NOT ONLY INCLUDE WHAT, BUT WHEN! Cf. Gal. 4:4,5.

The promise is re-stated.

(18:15) Sarah denies, and God reproves. Heb. 11:11 seems to indicate that the reproof of God brought Sarah to a place of confidence in the promise of God. Cf. 2 Tim 2:13.

This must have been the moment when Sarah "became aware of the real character of her visitors" (GT, 160).

God does not argue. One word from Him + the dispute is over. Cf. what happened to Zacharias in Luke 1:9.

(18:16) We begin A NEW SECTION.

Now the Lord and the angels have another mission. It concerns Sodom.

(18:17) This could be a soliloquy, or it could be the Lord speaking to angels.

On such a revelation, cf. John 15:14,15.

Afterwards, Abraham is called, "the friend of God" (2 Chron. 20:7; Isa. 41:8). In both of these

f. the relationship of this with Luke 1:37. God could not only give a child to a woman in her old age, but He can give a child to a woman who is a virgin!

11/24/09

Where the Hebrew word for friend is אֹהֵב. It means to love, to delight in, to desire, to long for (Ges., 17). This, according to John 15:14; 14:21, indicates HOW ABRAHAM LOVED GOD, AND MANIFESTED HIS LOVE THROUGH OBEDIENCE.

"Hide" - מְכַסֶּה. From כָּסָה, this means to conceal. Should God put a cloak over His actions?

(18:18) Two reasons are given as to why God would not hide from Abraham what He was going to do. First, He had already chosen Abraham to be the channel through whom salvation would come to all men. Cf. This is V. 18.

Secondly, He knew that Abraham would use the revelation, and that it would encourage righteousness in future generations. This is V. 19. (Relate this to our Bible study.)

ON THE FIRST POINT, THE ONE THING SODOM NEEDED WAS SALVATION - "all the nations of the earth shall be blessed in him." Therefore, at this point, if anything could be done for Sodom, it must come through Abraham.

HOW IMPORTANT TO NOTE THAT THIS IS THE SECOND TIME THAT GOD HAS BY-PASSED LOT AND USED ABRAHAM!

(18:19) THE SECOND REASON.

"I know him," or, have known him - יְדַעְתִּיו. This has the force of chosen, or having regard for.

Now follows the human side.

"He will command" - יְצַוֶּה. This is what God did to Adam in 2:16, 17. Abraham believed in the authority of the Word of God, and that

when God expressed Himself, that was final! And he raised his children that way. Cf. 17:23.

"Sons" = immediate family.

cf. Psa. 78: 1-8.

"Household", lit., house, meaning succeeding generations. I.e., not only Isaac, but Jacob, & Joseph. The influence of Abraham was tremendous.

It is possible that one of the names of God is related here - "I am the God of Abraham, and of Isaac, and of Jacob."

"They shall keep" - שָׁמְרוּ. Here are two ideas:

1) Watching it, guarding it.

2) Obeying it, practicing it. Cf. Ges., 1088.

"The way of the Lord" - דֶּרֶךְ יְהוָה. This is "a way or conduct which Jehovah approves, and in which men ought to walk" (Ges., 235). Cf. Psa. 5:8; 27:11; 25:4.

Here "the way of the Lord" speaks of:

(1) "Righteousness" - צְדָקָה. The KJV has "justice." This has to do with conformity to a standard. Cf. Phil. 3:6b, "touching the righteousness which is in the law, blameless."

(2) "Justice" - וּמִשְׁפָּט. The KJV has "judgment." The first word has to do with that which is right with God; the second has to do with that which is proper with men. The first must come first, but the first will always be followed by the second. Cf. Mt. 22:34-40; 1 John 4:23; Rom. 13:10

"That the Lord may bring..." - There is the human side which must never be overlooked in anticipating the fulfillment of God's promises.

(18:20) "The cry" - זַעֲקַת. Cf. 4:10. This means an outcry because of "pain, by way of complaint and for help" (Ges., 245). It doubtless speaks of the misery of the people of Sodom which fairly screamed to heaven for help, demanding judgment.

"Great" - רָבָה. It had grown to immense proportions.

"Their sin" - וְחַטָּאתָם. This is the opposite of righteousness. They had missed the mark, had gotten out of the way, and therefore had violated the way of the Lord.

"Very grievous" - This speaks of the fact that they were "great in number" (Ges., 443).

כָּבְדָה מְאֹ
Cf. Isa. 50:4. It was not a case of a single sin, out of many, and of the most serious nature.

(18:21) "Done altogether" - עָשׂוֹ כָלָה. K+D, I, 230 translate this, "to make completeness," like the cup of iniquity being full in Gen. 15:16.

Note the hesitation of God in exercising judgment.

GEN - BEGINNINGS
First major lesson on intercession
Cf. 17:18

(18:22) The angels go on to Sodom, but the Lord stays behind with Abraham, thus preparing the way for that which follows: THE INTERCESSION OF ABRAHAM.

THE PRECEDING SECTION SHOWS SOME OF THE QUALIFICATIONS FOR PRAYER.

(18:23) "And Abraham drew near." The verb is וַיִּגַּשׁ.

Here is the big question in divine judgment. Note how Abraham's prayer assumes that S + G are worthy of judgment.

On Sodom, Cf. Ezek. 16:49.

"Destroy" - תִּסְפֶּה This means to sweep away as things are blown by the wind. Cf. Psa. 40:14.

"The righteous" - צַדִּיק. Cf. Gen. 15:6. This

certainly indicates that there is an absolute right and an absolute wrong. "Righteous" here includes:

1) One who has trusted the Lord for salvation.
2) Cf. v. 19 - one who is also living a righteous life.

"Wicked" - רָשָׁע. It could be translated guilty. Cf. Psa. 18:20-23, esp. v. 21. Basically it means one who disturbs, one who is disruptive, one who is out of harmony with God because of sin.

Abraham understands the great issue of life, i.e., (1) that there are only two classes of people in the world, and (2) that it is God's right to do with men as He pleases.

Cf. Mt. 5:13; 24:22; also Rom. 3:4.

What the people of God have spared the world only eternity will reveal!

Abraham knew that there was at least one righteous person there: Lot. How many more was a question. BUT HIS CONCERN WAS NOT JUST FOR LOT, BUT FOR "the city" (as v. 24 ff. show).

(18:24) Lot had been there possibly 20 years +.

It would not be impossible at all that through this time he would have been able to turn 50 people to the Lord.

When thinking of Lot's testimony, however, we need to remember why he went to Sodom in the first place.

"Destroy" = sweep away as in v. 23. "Spare" - נָשָׂא, means to forgive. Basically it is to lift up, or take out, bearing something to oneself. Cf. Ges., 695, under נָשָׂא. This verb is used of the ark in Gen. 7:17, "bore up." HERE

IT SEEMS THAT ABRAHAM MIGHT BE THINKING OF WHAT GOD EVENTUALLY DID IN SPARING LOT.

(18:25) note: "to slay the righteous with the wicked." Also, "that the righteous should be as the wicked," i.e., under the same judgment. Abraham is thinking about Lot.
The roots of "judge" and "right" are the same, and tie in with the second word, "justice" (as NSRB) in v. 19. God is the Judge over all men (whether they want to recognize it or not). He has the authority to pass judgment upon men, and to execute judgment. God, of all who exist, can always be expected to do the right thing - AND THIS IS ABRAHAM'S HOPE!
Cf. Rom. 3:5,6.

(18:26) God's promise.

(18:27) "Taken upon me" indicates, as Skinner (p. 305) points out, "the overcoming of a certain inner reluctance." The verb is חָלַל.
"Dust and ashes" - עָפָר וָאֵפֶר. Cf. Psa. 103:14; Gen. 3:19. Dr speaks of "the lowness and frailty of human nature" (Des., 805).
The people of God not only have the right understanding of God, BUT THEY ALSO HAVE THE RIGHT UNDERSTANDING OF THEMSELVES.
How unworthy we are "to speak unto the Lord." The name for God here is אֲדֹנָי, God as the owner, the ruler, the governor of all the earth. Abraham is His lowly servant, his creature, a sinner, one who is not even worthy to speak with Him.

(18:28) Abraham reduces his original request by 5. We must remember that Abraham is learning as he prays. God is teaching and leading His servant - and never makes him feel ridiculous. THE PROMISE FOLLOWS.

(18:29) Abraham reduces his requests by another 5. and again he receives God's promise.

(18:30) Abraham's fourth request, now reduced by 10.

(18:31) Abraham's fifth request - down to 20.

(18:32) Abraham's sixth + final request: "Suppose ten shall be there." And the same gracious promise is given.

Why did Abraham stop here? He said that he would just ask once more.

We do not know.

He probably thought that, if Lot had only been able to reach his immediate family, there would have been 10.

But why do we stop praying? Or not pray at all?

Cf. Eph. 3:20 Jer. 33:3

One thing is certain, "Abraham ceased asking before God ceased giving" (GT, 166).

(18:33) The presence of the Lord as something physical, "and Abraham returned unto his place."

Chapter 19 - continues the story of ch. 18.

(19:1) This marks the 3rd step down in Lot's relationship with Sodom. Cf. chs. 13 + 14.

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"Two angels" tells us what they were; but "men" in v. 5 tells us how they appeared. (The Lord had stayed behind with Abraham - cf. ch. 18).

"Lot sat in the gate of Sodom." This meant that he was a city official, "a judge" (v. 9) - one charge with maintaining righteous standards in the city. Cf. Deut. 21:19-21. It was usually a large place where business was transacted, and where the people could meet socially.

Lot's behavior here is almost identical to that of Abraham in 18:2.

(19:2) Lot's entreaty here shows his concern. At night the gates would protect the city from danger without, but there were even greater dangers within! V. 8b shows the reason for Lot's invitation.

The response of the men amounts to an announcement of their purpose in coming. And yet in cities where there were no inns, it was not uncommon for visitors to stay in the streets. "Lot knows only too well what it would mean in Sodom" (ICC, 307).

cf. 18:20,21.

(19:3) At Lot's insistence, the men accepted.

(19:4) In ch. 13 Lot had a tent. Now he is permanently established in a "house." Jamieson suggests that "Lot intended at first to live in his tent, apart from the people. But he was gradually drawn in to dwell in the city" (I, 160).

"The men of Sodom" - which turns out to be almost a proverbial expression. Note how they all seem bent on committing Sodomy, and could have killed many through their vile lust!

(19:5) "That we may know them". Cf. Gen 4:1, 17, 25 for the proper use of this word. See 19:8 for another improper use.

"The unnatural vice which derives its name from the incident was viewed in Israel as the lowest depth of moral corruption" (ICC, 307). Cf. Lev. 18:22-24; 20:13, 23; Ezek. 16:49, 50. See also Rom. 1:26, 27.

Cf. Isa. 3:9.

(19:6, 7) How many times do you suppose that Lot had said this before?

"Wickedly" - רָעָה. This is from רָעַע, and is the word we have seen already in 6:5. Lot believed in absolutes, but the men in v. 9 were inclined to treat it only as his opinion.

When men turn from God, they always forsake the basis for morality - and truth becomes a personal matter.

(19:8) Note the hopelessness of compromise.

One writer says that Lot "'committed the sin of seeking to avert sin by sin'" (K+D, I, 233).

How he desecrated his position as a father!

(19:9) K + D translate this: "This man, who came as a foreigner, is always wanting to play the judge" (I, 233).

Cf. 2 Pet. 2:7, 8. "Vexed" - κατατρυχόμενον. (Used also in Acts 7:24) He was tormented, worn out (A+G, 417). He was completely broken down with discouragement. The word "vexed" in 2 P. 2:8 is different: ἐβασάνιζεν. from βασανίζω, to torture, torment - used often in the NT of the suffering caused by disease.

We can see from these NT passages that Lot's life in Sodom had been very, very miserable. Note also that the Sodomites had never really accepted him.

(19:10) Here we see the way God protected Lot from the men of Sodom.

(19:11) "Blindness" - the first part of God's judgment, but instead the men sought to overcome it until "they wearied themselves to find the door." The word תָּלָא speaks of utter exhaustion (Ges., 507). How man is driven by the evil in his heart!

Cf. Jas. 4:4-10.

See also 1 Cor. 11:31,32 (although these vv. apply to believers, the principle is often seen in God's dealings with the wicked). If men will not restrain themselves (even by government), then God steps in with judgment!

(19:12) This verse shows how God goes beyond our request, but it also indicates how lonely Lot was in Sodom. THERE WERE NOT TEN RIGHTEOUS PEOPLE IN THE CITY. ONE IS INCLINED TO WONDER IF THERE WERE TWO!

Note the emphasis again here, as in Gen. 6, on the family!

(19:13) Now Lot is told of the angels' purpose. (The people of God will always know more about the future than anyone else because they have the Word of God!)

"Destroy" means to cast down, to overthrow (Ges., 1053)

"The cry..." - cf. 18:20,21.
"Lord" (2x) here is Jehovah!

(19:14) Lot evidently only had 2 daughters - no sons. His daughters were engaged to be married.

"Mocked" - כִּמְצַחֵק. This means "to play, to sport, to jest" (Ges., 890). They thought it all was a big joke.

No one really takes warnings of judgment seriously. But cf. Luke 17:26-30 concerning the second coming.

Possibly this is also a reflection on Lot's testimony. But maybe not! It is impossible to say whether or not Lot had ever talked to his prospective sons-in-law about the Lord.

One thing we do know: WHEN THE JUDGMENT CAME, THE SONS-IN-LAW WERE DESTROYED WITH THE CITY.

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(19:15) BEGINS THE ACCOUNT OF SODOM'S JUDGMENT.

What evidences of the grace of God we are about to see in His dealing with Lot! The first is that Lot, his wife, and his two daughters would even be allowed to escape. EVIDENTLY THE ANGELS KNEW THAT THERE WERE NOT TEN RIGHTEOUS PEOPLE IN THE CITY. But Abraham had not considered this possibility in his prayer. However, cf. 18:25.

God may in mercy delay His judgment, but when the time comes, there must be no hesitation in any escape that is allowed.

"The iniquity of the city" = the punishment which is to be inflicted because of the iniquity.

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Cf. 2 Pet.
2:7,8

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Flood.

(19:16) A man who has not been living in obedience will not suddenly learn it. GT (p. 172) refers to Lot's response here as a display of "almost incredible weakness."

"And while he lingered" – וַיִּתְמַהְמָהּ. Lit., it means, but he refused, or at least, that he was reluctant. Possibly because of his ties with Sodom, or his fears as to what would happen if he left, he did not want to go. IF GOD HAD LET HIM DO WHAT HE WANTED TO DO, HE WOULD HAVE BEEN DESTROYED.

"Laid hold" – הֶחֱזִיקוּ, seized. This is one time that Lot was not going to be permitted to do what he wanted to do.

"The Lord being merciful unto him." The verb, חָמַל, speaks of treating with pity and compassion. We see here the gentleness of JEHOVAH toward His own. If this had not been the case, Lot would never have escaped. Calvin says, "The mercy of God strove with the sluggishness of Lot" (I, 507).

"We ~~ought~~ not, therefore, to deem it hard, that those diseases, which instruction did not suffice effectually to correct, should be healed by more violent remedies" (Ibid.).

(19:17) There is no time for delay. "Look not behind thee" – because of the nature of the judgment, even this delay could have been disastrous.

"Escape to the mountain" – The fire and brimstone will run down through the cities of the plain (cf. vv. 24, 25).

"Consumed" is the same verb Abraham used

in 18:24. It means to sweep away.

Note the change from "they" to "he." Then this is followed in v. 18 with

(19:18) "Oh, not so, my Lord," my Adonai, an indication that the Lord is now in Sodom.

Again Lot argues with God.

(19:19) Imagine Lot recognizing that God could spare him from this major judgment and then being afraid of a lesser danger.

What a strange paradox Lot is! He recognizes what is happening, that God's "grace" - חֵן and His "mercy" - חֶסֶד had been manifested, and yet he wants a change. "Grace" speaks of the undeserved favor he had found in God's sight. "Mercy" speaks of God's zealous desire to do something for Lot (cf. Ges., 331).

(19:20) Lot does not see things as God does. Twice he mentions that Zoar is "a little one," i.e., an insignificant city. GOD DOES NOT WEIGH SIN BY THE SIZE OF A PLACE.

(19:21) Again we see the amazing grace of God.

(19:22) How amazing is this statement: "I cannot do anything till thou be come there." GOD WILL NOT subject His own people to the same judgment which He pours out on the wicked. They may be judged, but not the same way. Cf. 1 Pet. 4:17-19.

(19:23) Note the brief time which elapsed between

vv. 15 + 23.

(19:24, 29) "Sodom" seems to have been the center for the ungodliness, but it had infected "Gomorrah" and all the cities of "the plain" (v. 25).

"Rained" – the same verb, מָטַר, which is used in 7:4 of the waters of the flood. THIS WAS A SUPERNATURAL JUDGMENT FROM "the Lord", Jehovah (2x).

"Brimstone and fire" – גָּפְרִית וְאֵשׁ, "burning brimstone" (K+D, I, 235). Cf. Psa. 11:6; Ezek. 38:22. This was like burning sulphur (Ges., 201). The intensely hot sulphurous vapour filled the air.

K+D (I, pp. 235, 236) have some very interesting comments:

> "By this rain of fire and brimstone not only were the cities and their inhabitants consumed, but even the soil, which abounded in asphalt, was set on fire, so that the entire valley was burned out and sunk, or was overthrown (הָפַךְ) i.e., utterly destroyed, and the Dead Sea took its place... Even to the present day the Dead Sea, with the sulphureous vapour which hangs about it, the great blocks of saltpetre and sulphur which lie on every hand, and the utter absence of the slightest trace of animal and vegetable life in its waters, are a striking testimony to this catastrophe, which is held up in both the Old and New Testaments as a fearfully solemn judgment of God for the

warning of self-secure and presumptuous sinners."

Whether the Dead Sea was originated at this time, or previously was a fresh water lake, we do not know - but probably the latter is true.

(19:26) Why "a pillar of salt"?

"We are not to suppose that she was actually turned into one, but having been killed by the fiery and sulphurous vapours with which the air was filled, and afterwards encrusted with salt, she resembled an actual statue of salt; just as even now, from the saltine exhalation of the Dead Sea, objects near it are quickly covered with a crust of salt, so that the fact, to which Christ refers in Luke xvii. 32, may be understood without supposing a miracle" (K+D, I, 236).

Jamieson (I, 164) says, "She was suffocated and then overwhelmed by the torrent of bituminous and sulphureous matter; which, as it formed an increasing incrustation over her body, rendered her a lasting monument of the fatal effects of a too deeply rooted affection for worldly attractions, and of wilful disobedience to the Divine instructions."

(19:27) FOR THREE VERSES NOW WE TURN BACK TO ABRAHAM.

"Early in the morning." The verb is used again in 22:3. It is שכם. We may infer from this that Abraham was a man who was early

Cf. Psa. 5:3 Mark 1:35

with the Lord. He may even have had a special "place" where he went every day to pray especially for Lot and his family.

(19:28) Abraham now knows two things:
1) That the judgment of God had fallen upon Sodom and Gomorrah.
2) That there were not 10 righteous people in Sodom.

What a terrible sight this must have been, and what a terrible judgment! It becomes a symbol for future judgments. Cf. Deut. 29: 19–24, esp. v. 23; Isa. 13:19–22, esp. v. 19; Jude 6, 7.

Abraham not moved for Lot to be taken out, but for the city to be spared.

(19:29) "God remembered Abraham." Cf. 8:1. God remembered Abraham as a man, i.e., his righteousness, his faith, his obedience. How often we can be the reason for God's blessing on others who are not worthy of His blessing.

God also remembered Abraham's prayer + WHY he had prayed: because of his great concern for Lot.

"God" is Elohim – the God of creation who maintains sovereign rights over that which He has made. Cf. 18:25.

Cf. Eph. 3:20; Isa. 65:24.

As always, God does more than we ask Him to do.

In Sodom's ruins, cf. Egypt. 16: 49,50.

(19:30) NOW – THE TRAGIC SEQUEL.

Note the instability of Lot. The angels had told him to go to "the mountain" (v. 17). He had requested the "city" (v. 20): Zoar.

now we find him "in the mountain ... for he feared to dwell in Zoar." Note that Lot was directed by fear, not by the will of God. Cf. Isa. 30:1a.

(19:31) "There is not a man" could not mean that they felt that there were no survivors of this judgment because there were people in Zoar, but probably because they felt that no man would have anything to do with them, the sole survivors of a corrupt place like Sodom. THESE WOMEN MANIFEST THEIR IGNORANCE OF GOD, HIS POWER, AND HIS WAYS.

(19:32) THIS IS THE SECOND CASE OF DRUNKENNESS IN THE BIBLE, and, strangely enough, BOTH FOLLOW TIMES OF SEVERE JUDGMENT.

Cf. 9:21.

One was unintentional; the second was planned.

In both the victim was unaware of what was going on.

With regard to both, grievous sin followed - first, sodomy (of some kind); secondly, adultery.

Cf. Gal. 5:21; 1 Cor. 5:11; 6:10.

(19:33-36) Moses describes what the daughters of Lot did <u>to</u> their father and <u>with</u> their father - AND THE RESULT.

(19:37) Their shamelessness (and possibly sincere) is to be seen in the names which they gave their sons:

"Moab" - meaning, <u>from</u> father.

(19:38) "Ben-ammi" - meaning, <u>son</u> of my people.

Note the expression (2x in vv. 37,38), "unto this day."

The grace of God was exercised toward them (Deut. 2:9-19), but they became great enemies of Israel. Cf. 2 Chron. 20:1.

WHAT IS LACKING IN THE STORY OF LOT?

The account of his life is stopped abruptly. We do not know anything more about what he did, how long he lived, where he died, etc. THIS IS ALL!

The silence is an ominous testimony to the unfruitfulness of his life - the result of failing to live in fellowship with God, and in obedience to His will.

Also - we have a possible answer to the question: IF A CHILD OF GOD GETS AWAY FROM THE LORD, WILL HE COME BACK? The answer: NOT ALWAYS.

(Ch. 20) What a tragic yet important chapter in the life of Abraham! It is full of tremendous lessons for any child of God who is seeking to learn how to trust the Lord in his daily life.

We cannot read very far until we suddenly feel like we have been here before. When was it? Cf. ch. 14.

BUT THERE IS ONE MAJOR DIFFERENCE WHICH A MAP WILL INDICATE FOR US: In ch. 12 Abraham was OUT OF THE WILL OF GOD GEOGRAPHICALLY; in ch. 14 he was IN THE WILL OF GOD GEOGRAPHICALLY.

This brings us to an emphasis in our

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walk with the Lord which we have not seen before. It is this: BEING IN THE WILL OF GOD INCLUDES TWO THINGS -

1) BEING IN THE RIGHT PLACE.

2) HAVING THE RIGHT RELATIONSHIP WITH GOD.

Generally we think only of the first, and feel that if we are where the Lord wants us to be, everything else will be right.

This is not true!

We can be in His will geographically, but at the same time out of His will spiritually.

In ch. 12 Abraham was out of God's will on both counts.

In ch. 20 he was out only on one, but the result was the same.

THEREFORE, IF WE WANT TO KNOW THE TRUTH, WHEN WE CONSIDER WHAT IT MEANS TO BE IN THE WILL OF GOD WE MUST RECOGNIZE THAT WHAT WE ARE IS MORE IMPORTANT THAN WHERE WE ARE.

Also, ch. 20 teaches us that BEING IN THE WILL OF GOD GEOGRAPHICALLY DOES NOT MEAN THAT WE WILL FREE FROM TESTINGS!

So we begin to see the rich truth that we are coming to in the chapter!

(20:1) "Abraham journeyed from there." From where? From "the oaks of Mamre" (18:1; 14:13).

Why?

We do not know.

Possibly because he needed pasture land.

maybe because of the unhappy circumstances related in ch. 19.

He went south to "Gerar," i.e., in the land

of the Philistines.
He was still well within the land as described in 15:18-21.

(20:2) Suddenly we find him guilty of a sin which he had committed some 20+ years before.
"Believers are often found to slip and fall where they have fallen previously" (D.J., p. 178).
Cf. 1 Cor. 10:12, 13.
As we go on in the chapter we learn WHY ABRAHAM FELL.
"She is my sister." Cf. 12:13; 26:7. The Lord wants us to realize how our sins can be duplicated in the lives of our children.
Ill. Dr Redpath + his little girl in a blitz in Eng. during WW II, + her prayer that the Lord would make her "big and strong like her Daddy."
Therefore, it is important for us to walk with the Lord because of those who are walking in our steps.
"Abimelech" – a title for the kings of the Philistines like Pharaoh was for the kings of Egypt.
WHAT COULD HAVE KEPT ABRAHAM FROM THIS SIN WHICH WAS SUCH A BLIGHT ON HIS CHARACTER?
ONE THING! The truth which God had been teaching him, such as,
1) The revelations of God. Cf. 17:1; 15:1
2) The revelations of God's purpose – as revealed for him in ch. 17, for Sarah in ch. 18. "We are immortal until our job is finished."

How much we need constantly the Word of God!

"Abimelech ... sent and took Sarah," i.e., into his harem. Evidently at 90 she was still a beautiful woman!

(20:3) One of the interesting things in the Bible is to see how God deals with men whom we would never suspect of having any relationship with God.

This is "the Almighty God," and we must never try to put limits on what He is able to do.

"God" here is Elohim, which does not necessarily indicate that Abimelech was a believer, but that the God of all the earth, the One who is sovereign over all nations, is revealing His power over the nations. However, see Adonai in v. 4.

Cf. Isa. 40:17.

"In a dream" - a means of revelation before the Scriptures were completed.

"Behold, thou art but a dead man." This is but two words in the Hebrew: הִנְּךָ מֵת, lit., Behold thee - about to die!

GOD HAD STRUCK ABIMELECH AND THE MEMBERS OF HIS HOUSEHOLD WITH A FATAL ILLNESS. Cf. v. 17.

Why?

Because he had violated the divinely established marriage relationship - one wife for each husband! "She is a man's wife."

God's patience is at times unexplainable, but there are times also when He manifests Himself in the most severe kind of judgment.

(20:4) "Abimelech had not..." - probably because God had struck him with a serious illness.

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"Lord" - אֲדֹנָי. Jamieson believes that for Abimelech to use this name (which means, owner, master) indicates that the Philistines still maintained the true worship of God (as did Melchizedek) since he shows an acquaintance with the names of God, and the attributes of God!

"Will thou slay also (or, even) a righteous nation?"

How amazing to hear a Philistine speak of righteousness!

Cf. Prov. 14:34.

From the nature of Abraham's prayer in ch 18, and the destruction of Sodom & Gom. in ch 19, IT WOULD SEEM THAT THIS QUESTION WAS PROMPTED BY THE IDEA THAT GOD WAS GOING TO DO TO THE PHILISTINES WHAT HE DID TO THE SODOMITES. While Abimelech had brought unmarried women into his harem, evidently Sarah was the first married woman he had taken!

(20:5) BOTH ABRAHAM AND SARAH HAD PERPETRATED THE LIE.

Abimelech can claim:

1) "The integrity of my heart" - תָּם־לְבָבִי. He claims moral innocence, that there was no intent on his part to do that which was contrary to the will of God.
2) "The innocency of my hands" - וּבִנְקִיֹּן כַּפַּי. Lit., this is cleanness. He was not to blame. If he had known the true relationship between Abraham and Sarah, he would never have done what he did.

(20:6) The truth of what Abimelech is saying is

confirmed now by "God," Elohim.

And so God indicates what He had done: "I also withheld thee from sinning against me."

"I withheld" אָנֹכִי גַּם־אָנֹכִי חָשַׂכְתִּיךָ. "I also," or even I, is emphatic. It was not just circumstances; IT WAS GOD. The verb חָשַׂךְ means to restrain, to hold back.

Cf. 2 Thess. 2:6-12 to see restraining men as on of the works of God. The world has not yet seen what men will do IF divine restraint is taken away.

note the real crime in sin: "sinning against me." Cf. 1 Sam. 12:23; Psa. 51:4. WE WILL NEVER UNDERSTAND THE TRUE NATURE OF SIN UNTIL WE SEE IT IN THIS LIGHT.

The sovereign power of God is seen a second time in the words, "therefore allowed I thee not to touch her."

(20:7) Only one thing could spare Abimelech, + all who were his, from death. He must "restore," return, Sarah to Abraham. After all the redemptive purpose of God was being threatened! How comforting to see that man cannot annul what God is doing!

"He is a prophet." This means that Abraham was one who had received divine revelations from God, who had the ability given to him by God to interpret that will. He also could "pray for" Abimelech.

This does not show the innocence of Abraham, BUT IT DOES SHOW THE AMAZING GRACE OF GOD!

How sad that Abraham's life was such a denial, such a contradiction of what he was.

(20:8) WE NOW SEE WHAT WE SAW IN GEN. 12: THE MAN OF GOD REBUKED BY THOSE WHO COULD NOT HAVE BEEN SPIRITUALLY WHAT HE WAS! The world itself will often manifest higher principles than a child of God who is not walking in the will of God.

Abimelech does not delay in setting things right.

note also his openness with his household. Keep in mind that "the men were very much afraid."

(20:9) note the rebuke given to Abraham.

Even here Abimelech by the use of the word "offended" leaves the way open for the possibility that Abraham might have had some justification for doing what he did.

(20:10) The rebuke continues. Abimelech wants to know WHY.

(20:11) Abraham's explanation is just as bad as his act. He has two reasons, neither of which will stand in the light of God's character and God's Word - both of which showed a lack of faith!

REASON #1 - "Surely the fear of God is not in this place."

How wrong he had been! He feared men because he thought they did not fear God - that is, that they were not guided by a realization that we are dealing with a living God who will judge us for sin, but who will also bless us if we trust Him and walk obediently in his will. "The fear of the

Lord" (Jehovah - the third name for God used in this chapter) brings together all that is emphasized in the NT about:

1) Knowing the Lord as Savior.
2) Living by faith + walking in obedience to his will.

Cf. Prov. 9:10, "The fear of the Lord is..."

EVEN IF THE PHILISTINES HAD NOT FEARED THE LORD, ABRAHAM SHOULD HAVE KNOWN THAT GOD WAS THERE.

(20:12) REASON #2 - a plan which Abraham and Sarah (esp. Abraham) had agreed upon before they ever left Ur of the Chaldees.

We see how Abraham justified a lie because it was half true.

(20:13) Do we have any self-made plans which reflect the fact that we believe that there are some circumstances where the Lord cannot take care of us?

This does not mean that we should not take pre-cautions, but it does mean that basically we must trust the Lord first, not last!

In Abraham's desire to protect himself, he had placed everyone else in jeopardy.

How do you suppose Abimelech felt after hearing Abraham's explanation.

(20:14) The sincerity of Abimelech is seen by the fact that he goes beyond what the Lord ~~told~~ ~~him~~ told him to do in v. 7.

He gives gifts to Abraham, "and restored him Sarah his wife." Thus, he did God's will.

(20:15) There is obviously no animosity in Abimelech's heart. Here he is different from Pharaoh. Cf. 12:20-13:1.

(20:16) Here we see that there was more to the gift than is mentioned in v. 14. Silver is redemption money. Instead of reading, "he is to thee," it should be translated, it is to thee.
"A covering of the eyes" – not a veil, but as an atonement so that the whole incident could be forgiven and forgotten.
Perhaps there is some irony in the use of the word "brother" – the same word she had used in v. 5.

(20:17) The answered prayer is not a justification of what Abraham had done, but it is evidence that Abraham, too, had gotten things cleared up between God + Abimelech.
"God" = Elohim.

(20:18) "The Lord" – Jehovah. Sin prohibits blessing; repentance cleansing restores it.

1/12/70 (21:1) THE LONG-AWAITED BIRTH OF ISAAC (VV. 1-8): a miracle.
THE SACRIFICE OF ISAAC (CH. 22).
THE DEATH OF SARAH (CH. 23).
A BRIDE FOR ISAAC (CH. 24).

Isaac, a type of Christ.
Jacob, a type of Israel.
Rebekah, a type of the Church.
Abraham, a type of God

All types have limitations. A person may be a type in some respects, but not in others, not

in all. We need to exercise caution in using types, but this is a vital part of OT study. Cf. 1 Cor. 10:6, 11, translated "examples." The Greek word is TUTTOS, which transliterated gives us the word types. A type is a picture, an illustration, a figure of speech, a symbol – all for the purpose of symplifying the teaching of truth.

WHAT A TESTIMONY TO THE FAITHFULNESS OF GOD WHEN ISAAC WAS BORN!

BUT A TESTIMONY ALSO TO THE FAITH OF ABRAHAM AND SARAH! Cf. Rom 4:17-21; Heb. 11:11. Our faith is confidence in the faithfulness of God to do as He has promised.

God had delayed:

1) Not to destroy their faith, but to strengthen it.
2) To show without any question that Isaac was a miraculous gift from God Himself.

"The Lord visited" – פָּקַד יְהוָה. This means "to go to see . . . to look after, to take care of" (Hes., 861). Cf. 50:24. This expresses:

1) God's keeping power.
2) God's miraculous power in blessing "as he had said."

THE BIRTH OF ISAAC WAS IN A SPECIAL AN ACT OF GOD.

Note the emphasis in this verse upon THE WORD OF GOD:

1) "as he had said." Cf. 17:16, 19.
2) "as he had spoken." Cf. 17:21.

There are two Hebrew verbs used here: פָּקַד first; עָשָׂה second. The first indicates the revealing of something not previously known; the second, the adding of the details – both

making it very simple to test the Word of God. EVERYTHING WAS FULFILLED DOWN TO FINEST DETAIL WHEN ISAAC WAS BORN.

This is the way God works. Meditation in Scripture is reading the Word by syllables, because every part is important, every part is completely trustworthy.

(21:2) not only does God DO WHAT He says, but His timing is always perfect: "at the set time of which God had spoken to him." Cf. 17:21; 18:14. It means a settime, an appointed season – only one year from Gen 17 to Gen 21. Here we have the WHEN.

Cf. Gal. 4:4,5; Heb. 2:3,4.

To make it clear that Abraham was the father we have the wording in the first part of the verse.

(21:3) Here we see the obedience of Abraham. Cf. 17:19. He named him, "Isaac." This would always be a reminder of the joy of realizing:

1) That the promise was as certain as the fulfillment.
2) That human inability in no way limited the power of God.

Cf. John 15:11; Jer. 15:16.

GOD'S WORD ALWAYS PRODUCES JOY!

There was no debate about the name of Isaac – neither with Abraham nor Sarah!

(21:4) Here we see the faith of Abraham. Cf. 17:12. Abraham was acknowledging God as his God, and faith in all that pertained to the fulfillment of the Abrahamic Covenant.

(21:5) In this verse it seems that moses wants us to realize how completely miraculous this birth was: "and Abraham was an hundred years old."

(21:6) Here Sarah says, Laughter God has made for me. "made" - עָשָׂה, the same word which is used in Gen. 1 for God's creative acts. She had laughed on her own accord first, in unbelief (18:12); but through the miraculous power of God she now laughs in delirious joy with a laughter she never expected to have!

Cf. Eph. 3:20; Jn. 33:3.

How undeserving she was (and we are) of God's blessings! And yet how certain they are to come. How faithful God is in spite of our unbelief! Cf. 2 Tim. 2:13.

BUT THE JOY UNDER GOD'S BLESSING CANNOT BE LIMITED TO OURSELVES. "So that all that hear will laugh with me."

This includes us today.

It not only is an encouragement to our faith in God, but, looking at God's purpose in salvation, we have assurance here that it will be carried out to the end. Cf. 18:14a.

(21:7) Cf. 1 Cor. 2:9. It would never occur to man to do what God does. Eph 3:20, 21 bears this out.

"Who would have said," or could have said. NO ONE BUT GOD. There is no previous record of any such thing.

The verb "said" - נָשַׁק is poetic, indicating that Sarah compose a verse, probably a hymn,

to express her praise to God. It is similar to Moses in Ex. 15:11.

(21:8) The weaning of Isaac was a major milestone. It could have been when he was as much as 3 years old. This festive occasion was further cause for praise to God in anticipation of what God was going to accomplish through this child.

purpose of feast explained under v. 9.

(21:9) HOWEVER, NOT EVERYONE SHARED SARAH'S JOY. The feast (as Jamieson brings out – I, 169) showed that Isaac "was then the admitted heir of the tribe". ✝

Ishmael was probably 17 years old by now. Cf. 16:16.

"mocking" – מְצַחֵק. This is the same verb used 2x for laughter in v. 6. But from Sarah's reaction, THIS WAS A SCORNFUL LAUGH. How ridiculous that a mere infant could take his inheritance from him, must have been the thought of Ishmael.

cf. Gal. 4:29 "persecuting"

Ishmael's was the priority of birth – which God ignores in Genesis!

(21:10) The impatience of Sarah and Abraham now reaches a heart-breaking climax! Remember Abraham's prayer in Gen. 17:18.

"Cast out..." Note how Paul uses this to illustrate the difference between LAW and the GOSPEL: (Cf. Gal. 4:21–31.)

1) Hagar in bondage represented the Law; Sarah a free woman represented the Gospel.
2) Ishmael was the product of human works; Isaac was the gift of God by grace.

On the one hand we have:

HAGAR (LAW) WORKS FLESH ISHMAEL

On the other:

SARAH (GOSPEL) PROMISE SPIRIT ISAAC

So, although Sarah did not necessarily realize it, she was speaking prophetically - and the Gospel itself was being preserved from any defilement - even in this type. SALVATION IS BY GRACE THROUGH FAITH - NOT OF WORKS. Cf. Eph. 2:8,9. IT IS BY PROMISE. Cf. Gal. 3:18.

(21:11) To Abraham this was "very grievous," i.e., was evil - וַיֵּרַע. ABRAHAM FELT THAT WHAT SARAH WANTED TO DO WAS WRONG - UNTIL GOD SPEAKS AS RECORDED IN V. 12.

(21:12) Sarah was right because "in Isaac shall thy seed be called." Cf. 17:19,21. Cf. Rom. 9:1-9.

Salvation was not to come through the descendants of Ishmael, but through Isaac's seed. THIS IS A MAJOR POINT AS WE TRACE THE HISTORY OF SALVATION IN THE O.T. God will not tolerate even in type for the son of promise to dwell with the son of fleshly works!

(21:13) How gracious God is! Cf. 17:20; 25:12-16. And this is seen down through v. 21. His words are meant to comfort Abraham. Cf. 2 Cor. 1:3 ff.

(21:14) This was a great test for Abraham, but not his greatest - as ch. 22 will show. But we see his prompt obedience once the will of God was revealed to him.

He gave Hagar and Ishmael the necessities for their journey as it seems they were headed for Egypt. Cf. v. 21.

(21:15) Their resources were soon exhausted before they reached their destination. It is interesting to contrast this with Hagar's experience in ch. 16.

(21:16) Humanly speaking, Ishmael would die, followed in death by his mother. She could not bear to see her son die.

(21:17) "And God heard the voice of the lad." Undoubtedly this is because of Abraham. The name of Elohim is now used instead of Jehovah, the God of the covenant in ch. 16. This is to show that Hagar is outside of the covenant people – although not necessarily outside of salvation.

With Ishmael we do see God's care for those of the nations of the earth.

(21:18) V. 13 proves that Ishmael could not die. AGAIN WE SEE GOD'S FAITHFULNESS!

(21:19) Often in the desert men have died while in the very vicinity of water. GOD DID NOT LET THIS HAPPEN TO HAGAR AND ISHMAEL! They would always remember how God had met their need and preserved their lives.

(21:20) "And God was with the lad". This is evidence that God, while keeping His promise for redemption, was nevertheless busy working in the lives of others.

(21:21) Normally the father arranged marriages. In this case it fell upon Hagar to do it. Could there be some suggestion here that children

should at least not ignore the advice of their parents when considering marriage? Gen. 24 certainly seems to indicate this.

1-13-70 (21:22) THE COVENANTS WITH ABIMELECH AT BEERSHEBA.

In 20:1 we read that Abraham "sojourned in Gerar," the land of the Philistines.

WE DO NOT KNOW HOW OLD ISAAC IS IN CH. 22, BUT 22:6 INDICATES THAT HE WAS OLD ENOUGH TO CARRY THE WOOD FOR THE SACRIFICE. WHAT WE DO KNOW IS THAT, FOLLOWING THE EXPULSION OF HAGAR AND ISHMAEL, THIS IS THE ONLY RECORDED EVENT IN ALL THOSE YEARS.

Josephus says 17.

Griffith Thomas speaks of this passage (21:22-34) as recording "the ordinary uneventful days" of Abraham's life. Cf. p. 188.

This is true. But it is more than that. IT RECORDS THE TWO OUTSTANDING CHARACTERISTICS OF ABRAHAM'S LIFE DURING THOSE YEARS. They were:

1) His testimony to the people about him: "God is with thee in all that thou doest." Cf. 21:22.
2) His faith in the promise of God. Cf. 21:33.

It is very possible that both "Abimelech and Phichol" are official titles. Cf. 26:26. The former would be the king; the latter, the head of the army. The fact that they came to Abraham is evidence of the importance that was attached to their mission.

We have seen Abraham's faith in 20:11.

ABRAHAM'S TESTIMONY WAS NOT WHAT HE SAID ABOUT HIMSELF, BUT RATHER IN WHAT OTHERS SAID ABOUT HIM: "God (Elohim) is with thee in all that thou doest."

It was a remarkable testimony to:

1) The existence of God.
2) The blessing of God upon Abraham.

FOR THE MEANING OF THIS STATEMENT, CF. 39:2,3. Also Isa. 41:10; 43:5. Abraham did not have to

spend a lot of time telling the Philistines that God was with him; THEY COULD SEE IT.

Therefore, they wanted to be on his side. Cf. the Gibeonites in Joshua 9.

(21:23) note Abimelech's concern for his posterity.

(21:24) Abraham, realizing the truth of what Abimelech said, agreed, but the covenant had to wait for the clearing up of a difficulty.

(21:25) Abimelech's servants had "violently taken away" a well which he had dug. Cf. v.30. This is a translation of one word: גָּזַל. It means to take something by force. Why Abraham had not retaliated, we do not know, but he had not. He is much more familiar with the ways of God, and POSSIBLY THIS IS FURTHER EVIDENCE OF ABRAHAM'S LIFE AS A MAN OF GOD!

(21:26) Abimelech confesses ignorance of what had been done.

(21:27) note the humility of Abraham. HE GAVE "sheep and oxen" to Abimelech, a recognition of Abimelech's position. It was almost as though Abraham had sought the treaty from him.

Cf. Mt. 20:25-28; Jas. 4:10; 1 Pet. 5:6. We never lose out when for the Lord's sake we take the lower place.

(21:28) The first covenant completed, Abraham prepares to establish a second with regard to the well.
"Seven ewe lambs" – שֶׁבַע כְּבָשֹׂת. These were female sheep.

(21:29) The fact that this was strange to Abimelech is seen in his question.

(21:30) Abraham explains the reason for the gift. It may be that they were female so that the offspring would be continuing reminders to Abimelech of the covenant.

(21:31) "Beer-sheba" – Even the name was a reminder: seven-well, from the seven ewe lambs which Abraham gave.

(21:32) The covenant concluded, Abimelech + Phichol return home.

The two concluding verses are very important as we trace Abraham's spiritual growth.

(21:33) Abraham "planted a grove," lit., planted a tamarisk, אֶשֶׁל
"The planting of this long-lived tree, with its hard wood, and its long, narrow, thickly clustered, evergreen leaves, was to be a type of the ever-enduring grace of the faithful covenant God" (K + D, I, 247).
"Called there" – וַיִּקְרָא שָׁם. Cf. 4:26; 12:8; 13:4. This is always with the idea of praising. Abraham's

It's hardy nature ideal in the desert. Usually 3 to 4 yard in circum. & 12-15 yards high (JFB, I, 173).

joy was in the Lord, and the Lord is glorified for the successful completion of the covenant — further evidence of God's blessing + faithfulness to His word.

also worship public declaration

"The Lord" is Jehovah — with all that that name means. But here he adds, "the everlasting God" - אֵל עוֹלָם, God of eternity. Cf. 17:7.

On this name, cf. Isa. 40:28 — which could be a commentary on what is involved here.

(21:34) "And Abraham sojourned. The verb: גּוּר. Cf. 20:1. See also Heb. 11:9,10 — evidence also of Abraham's faith. God had promised him the land, but he was not its possessor — and so in spite of the covenants, he treated it as Abimelech's — not his own!

2/9/70 CHAPTER 22 - THE SACRIFICE OF ISAAC. Of all of the tests which Abraham experienced, this was undoubtedly the greatest! Ishmael had been sent away; Isaac was all he had left.

(22:1) "After these things" - אַחַר הַדְּבָרִים הָאֵלֶּה. The only other time this expression is found in the record of Abraham's life is in 15:1. until 22:20. Therefore, we might conclude that here in 22:1 it refers to everything back to 15:1. So - after God's revelation to Abraham as "the Almighty God."

- after the covenant was confirmed.
- after Ishmael + all that happened with him.
- after Abraham had responded to the covenant by circumcision.

- after the promise made to Abraham and then to Sarah
- after Sodom and Gomorrah.
- after the preservation of Sarah (20).
- AFTER THE BIRTH OF ISAAC, after more than 25 years of waiting.
- after the evidence of Abraham's testimony with Abimelech -

"After these things" - IT SEEMED THAT GOD WAS GOING TO DO AWAY WITH IT ALL! As in all of Abraham's experience THE TIMING IS OF THE UTMOST IMPORTANCE.

"God" - אֱלֹהִים, "the personal, true God" (K+D, I, 248). He is "the one true God" (Ges., 55). This would distinguish Him from all of the deities of the Canaanites.

BUT HERE WE MAY HAVE AN EXPLANATION FOR THE TEST: the sacrifice of children was common among the Canaanites. Was Abraham as devoted to the true God as the Canaanites were (fearfully) to their false deities?

Cf. Deut. 12:29-32; Lev. 18:21; 2 K. 16:3.

"Test" - נָסָה. God was testing (proving) Abraham's faith, not tempting him to do the wrong thing.

Cf. 1 Cor 10:13; Jas. 1:13-15.

God used the name of his servant, and Abraham responded with the familiar, הִנֵּנִי. It means he was listening and ready to do what ever the Lord wanted him to do, or at least that he was hearing. Cf. vv. 7, 11.

(22:2) Here is the commandment.

"Take now thy son" -

"thine only (son)"

"Isaac"

"Whom thou lovest"

ALL FOUR TERMS INDICATE THAT GOD RECOGNIZED ALL THAT WAS INVOLVED IN WHAT HE WAS TELLING ABRAHAM TO DO.

"Isaac" - cf. 17:19. So the covenant was involved.

All of these expressions seem prophetic of the death of Christ.

"The land of Moriah" - mentioned only here in Scripture + in 2 Chron. 3:1. It was in the vicinity of Jerusalem. It means, "the shown of Jehovah ... the manifestation or appearance of Jehovah" (JFB, I, 173). Even this fits the type.

"A burnt offering" - cf. 8:20. See Lev. 1:3-17; 6:9-13. It was "a sacrifice to be wholly consumed" (Hes., 785). This was all offered to God, expressive of one's devotion. It was an atoning sacrifice (Lev. 1:4). So the idea of forgiveness enters in here too.

NO PROMISE IS GIVEN - EITHER OF DELIVERANCE, OR REWARD.

(22:3) The first testimony concerning Abraham in ch. 12 is his obedience. "Get thee out... So Abram departed" (12:1,4). It has characterized his life. SO IT IS NOT SURPRISING TO SEE IT HERE.

ABRAHAM DID NOT DELAY.
HE PREPARED TO DO WHAT GOD SAID.
HE WENT WHERE GOD TOLD HIM TO GO.

(22:4) "On the third day." Jamieson says it was about 30 Roman miles (a Roman mile being about 5,000 ft - a little less than ours - ISBE, Vol. V, p. 3080). It is estimated that

it would have taken Abraham about 20 hours to make the trip - 2 days. So that "the third day," counting each part as a day, would probably mean 3 days after the Lord told Abraham to go - 2 days after he left home. BUT THIS WOULD HAVE BEEN PLENTY OF TIME FOR BOTH OF THEM TO THINK, AND TALK, AS THE ENSUING VERSES INDICATE.

(22:5) We have further evidence here of THE FAITH OF ~~ABRAHAM~~: "I and the lad will go ... and come again to you.

Cf. Heb. 11:17-19. THIS IS PROOF THAT HE REALLY EXPECTED TO SACRIFICE ISAAC.

The only hint we have of Isaac's age ~~in~~ is the fact that he could carry the wood.

(22:6) Abraham and Isaac proceed to the place of the sacrifice with all that is necessary to make the offering.

(22:7) What a piercing question Isaac asks his father!

(22:8) note the unswerving confidence in God! "God himself will provide" is lit. God will provide for himself a lamb. Although he did not know any more than God had revealed: that ISAAC was the promised seed - yet he left it entirely in God's hands.

(22:9) Josephus says that Isaac was 27 years old. If so, then he had to agree to the sacrifice, and we have another way in which

the sacrifice of Isaac is typical of Christ.

(22:10) Abraham was prepared to go through with the sacrifice.

(22:11) "The angel of the Lord" proved again to be "God" (v. 12) - possibly Christ.

(22:12) "now I know" - Here God is accommodating himself to man.
"That thou fearest God" - כִּי יְרֵא אֱלֹהִים אָתָּה. This means to show reverence for Him, to obey Him, to refrain from that which would displease Him, love and trust. Probably no other word so completely describes what our relationship to Him should be.

Cf. JAS. 2: 14-26

Quotes Gen 15:6

& refers to Gen. 22 - see also Gen 41:8.

(22:13) We can never count too heavily on the faithfulness of God. GOD DID PROVIDE!

(22:14) "Jehovah-Jireh" - יְהוָה יִרְאֶה. This has to do with the Lord's provision for himself, a special meaning of רָאָה, to see. There on the mountain it was seen that God would provide - a witness to God's faithfulness!

(22:15) The trial over, and the promise is renewed in an unmistakable way. GOD CONFIRMS HIS PROMISE WITH AN OATH. Cf. Heb. 6:17-20.
Cf v. 11 with this verse - "the angel of the Lord" calling "out of heaven." V. 16 confirms the fact that this is God if any question remains.

(22:16) "By myself have I sworn" - This never

occurs again in God's dealings with the patriarchs (although you do have it in Isa 45:23; Jer. 22:5; 49:13). But notice the refs. to it in Gen. 24:7; 26:3; 50:24; Ex. 13:5, 11; 33:1, etc.

N.B. OBEDIENCE ALWAYS BRINGS GREATER CONFIDENCE IN GOD, AND INCREASE FELLOWSHIP WITH AND KNOWLEDGE OF GOD.

(22:17) "Blessing I will bless thee" = I will surely bless thee. There is NO UNCERTAINTY.

Before in 15:5 the stars had been mentioned; now the sand is added.

This shows THE NUMERICAL GREATNESS.

Thirdly, we have military might: "thy seed shall possess the gate of his enemies."

(22:18) "Be blessed" = bless themselves, that is, procure for themselves the blessing of God by turning to the God of Abraham.

AND ALL OF THIS "BECAUSE THOU HAST OBEYED MY VOICE." How far-reaching is the blessing of God upon Abraham.

(22:19) Abraham + Isaac return to Beersheba.

(22:20-24) This brief genealogy prepares the way for Rebekah (see v. 23) in ch. 24.

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(23:1) THE DEATH AND BURIAL OF SARAH.

Sarah was 127 years old. She had been 90 when Isaac was born. Therefore, ISAAC WAS NOW 37 YEARS OLD. They had been in the land for 62 years.

"Sarah is the only woman whose age is mentioned in the Scriptures" (K+D, I, 254). This is probably so we can keep ourselves oriented with respect to the age of Isaac.

Abraham died when he was 175 (cf. 25:7). (cf. 21:5 when he was 137 when Sarah died - and as he lived 38 years more. Isaac would have been 75 years old when Abraham died.

(23:2) Sometime between 22:19 & here Abraham and Sarah had moved from Beersheba to the place of their original home in Hebron. Cf. 13:18.

We now see "Abraham in a new character, viz., that of a mourner" (C+M, 239).

(23:3) FROM HERE TO THE END OF THE CHAPTER ABRAHAM IS ARRANGING FOR A BURIAL PLACE FOR SARAH.

"The sons of Heth" - probably the Hittites. (see v. 10) In v. 7 they are called, "the people of the land." This means that the land belonged to them.

(23:4) Note that after 62 years Abraham could still say, "I am a stranger and a sojourner with you." Most of God's people would have been so closely identified with "the people of the land" (v. 7) that it would have been impossible to tell the difference. Not Abraham! HE NEVER CEASED TO MAINTAIN HIS SEPARATION FROM THE PEOPLE OF THE LAND.

And yet - instead of lessening his power and influence, this seemed to have increased it.

Cf in v. 6: "Thou art a mighty prince among us."

HIS REQUEST WAS AN EXPRESSION OF:

1) HIS FAITH THAT GOD WOULD GIVE HIS SEED THE LAND. Cf. Joseph's bones, Gen. 50:24,25; Ex. 13:19; Josh. 24:32.
2) On his sojourning, Cf. Heb. 11:9-10, 13-16. THUS, WE HAVE BELIEF IN RESURRECTION, IN LIFE BEYOND THE GRAVE.

There is much of Easter cast in this passage, BUT IT IS INTERESTING AND VERY IMPORTANT TO SEE THAT ABRAHAM SOUGHT TO DO THINGS "decently and in order" (1 Cor. 14:40). He was not seeking advantages from the unregenerate, but was willing to pay his own way - even in a time of sorrow.

THERE IS A MAJOR PRINCIPLE HERE!

(23:5,6) The testimony of Abraham is seen in the fact that he could have purchased any of their sepulchers - a great honor in the east!

"A mighty prince" - is lit., a prince of Elohim - אֱלֹהִים נָשִׂיא. This means an exalted one, a man of influence who is highly respected. WHAT A TESTIMONY! They not only recognized his greatness, but they recognize that that greatness COMES FROM GOD!

(23:7) Such a transaction must have witnesses to be done properly.

(23:8,9) Abraham here indicates the burial place he would like to have, AND ALSO HIS WILLINGNESS TO PAY FULL PRICE FOR IT. "Give"

does not mean as a gift, but to make available for a purchase.

(23:10) notice that Ephron the Hittite responds "in the hearing of the children of Heth." Again, we have witnesses to the transaction.

(23:11) It was customary to offer the land as a gift, but, of course, Ephron expected Abraham to pay or to make a large gift for the sepulcher.

(23:12) Abraham says, "I ask you," in eastern style, bowing himself before the people.

(23:13) Abraham asks for the price.

(23:14,15) "Four hundred shekels" - This would amount to something between $250 + $300.

(23:16) The cave of Machpelah is purchased. This is also done before witnesses.

(23:17-20) This purchase is "made sure" (vv. 17, 20), was confirmed, and the transaction finished.

In v. 19 Sarah is buried - the first of many who were to be placed there.

- Abraham was buried there (25:7-10).
- Isaac and Rebekah were buried there, as were Jacob and Leah (49:29-33; 50:13).

Even, even in death, Abraham did not bury Sarah with the Hittite dead, but there was a recognition of Abraham's separation to God!

GENESIS 24 - A BRIDE FOR ISAAC.

In connection with the types which we have noticed in chs. 21-24, it is important to see the significance of the following four people, showing how God today is seeking a bride for His Son, the Lord Jesus Christ:

1) Abraham - type of God the Father.
2) Isaac - " " Christ the Son.
3) The servant - " " the Holy Spirit.
4) Rebekah - " " the Church, the Bride of Christ.

This will be a main emphasis in teaching this chapter.

Also, the chapter presents to us THE IDEAL SERVANT.

The chapter is divided as follows:

1) Abraham's plan (vv. 1-9).
2) The servant's journey (vv. 10-67).
   a) The journey to Nahor, Mesopotamia (v. 10).
   b) The servant's prayer and its answer (vv. 11-27).
   c) The servant at Rebekah's home (vv. 28-60) This includes his account of how God had led, the family's recognition that this was of God, and the decision involving Rebekah and the family that she should go. Finally, the servant takes Rebekah to Isaac.
   d) The servant takes Rebekah to Isaac (vv. 61-67).

(24:1) In Abraham's old age, this is the statement which summarizes his life: "the Lord had blessed Abraham in all things."

this meant what it would mean for any child of God, BUT FROM GEN 12:1-3 ON IT MEANS SOMETHING SPECIAL IN ABRAHAM'S CASE: IT MEANT THAT GOD HAD DONE ALL HE HAD PROMISED TO DO THROUGH ABRAHAM WITH REGARD TO SALVATION.

NOW WE ARE PREPARING TO MOVE FROM THE LIFE OF ABRAHAM TO THE LIFE OF ISAAC TO SEE THE PROMISES CARRIED ON IN HIM.

Therefore, he must have a wife! Cf. 25:11.

(24:2) "His eldest servant of his house" - probably Eliezer of Damascus (15:2).

"Put ... thy hand under my thigh" - mentioned only here and in 47:29. K+D (I, 257) suggest that Gen. 46:26 the idea that "the hip" was "the part from which the posterity issued." Cf. Ex. 1:5.

(24:3) This is a most important plan. Therefore, it calls for an oath. There are two negative parts, and one positive - NOT REQUIRING A SPECIAL REVELATION FROM GOD, BUT APPLYING THE PRINCIPLES WHICH GOD HAD BEEN TEACHING ABRAHAM.

note the negative FIRST: "Thou shalt not take a wife unto my son of the daughters of the Canaanites." NOTHING MUST BE PERMITTED TO VIOLATE THE DISTINCTIVENESS OF GOD'S PEOPLE. THEY ARE A SEPARATE PEOPLE. Cf. Gen. 12:1-3.

To emphasize the solemnity of this oath, it is to be sworn before JEHOVAH, the ELOHIM of heaven and earth - THE SOVEREIGN, UNCHANGING, ETERNAL GOD WHO HAS ENTERED INTO A COVENANT RELATIONSHIP WITH ABRAHAM AND WITH HIS SEED (CULMINATING IN CHRIST) FOR THE SALVATION OF THE PEOPLE OF THE WORLD.

(24:4) THE MAIN, POSITIVE FEATURE ABOUT THE OATH.
Why should the servant go back to Abraham's "country, xx and ... kindred"? Vv. 31 50,51 indicate that there was knowledge of Jehovah among Abraham's family.

(24:5) – down through v.8.
THE SECOND NEGATIVE FEATURE. It indicates the vital importance of the land, as vv. 6,7 show.
Note also the emphasis upon the fact that there is one – not anyone, but one! There is no idea that the servant should shop around. Cf. v.14.

(24:6) Under no condition was Isaac to return to the land of his father. The thought here does not seem to mean to go back just to get a wife + then return to Canaan, but to go back there to stay.

there is a need for a special solution to Abraham in his BECAUSE GOD HAD ALREADY GIVEN THE PRINCIPLES WHICH MUST BE FOLLOWED – SEPARATION, etc.

(24:7) Again we can see that Abraham is acting upon previously revealed truth. One part of the Word cannot be violated in ~~doing~~ obeying another. Abraham is certain that God will provide, BUT –

(24:8) In case "the woman will not be willing to follow thee," the servant had fulfilled his responsibility to his master and to the oath. BUT GOD'S WORD MUST NOT BE VIOLATED. Abraham knew from his own experience that God was perfectly able to carry out His promises.

(24:9) The servant agrees to the mission. Note

that THE PLAN and THE CONDITIONS were all Abraham's; THE SERVANT WAS SIMPLY TO CARRY OUT THE PLANS.

(24:10) IN CONNECTION WITH ALL OF THE ABOVE IT IS IMPORTANT TO NOTE 22:20: And it came to pass after these things, THAT IT WAS TOLD ABRAHAM . . ." (15:1; 22:1) So Abraham had information regarding his family.

"Ten camels . . . all the goods of his master" – Although Abraham was acting by faith, yet his did not ignore the niceties involved in the customs of the day.

The servant goes to "Mesopotamia, unto the city of Nahor.

(24:11) Upon his arrival, he cared for his camels. And it was in going about these regular duties that he expected God to lead Him so that he could fulfil his mission.

This done, HE PRAYS!

(24:12) It has been said, "We can do no more until we have prayed."

Note how he address God.

"Show kindness" – here, and again in v. 14. Lit., do kindness – וַעֲשֵׂה חֶסֶד. Also vv. 27, 49. It speaks of God's readiness to bless.

(24:13,14) The servant asks the Lord for a sign.

"Appointed" – הֹכַחְתָּ. His was not a task of ~~finding~~ convincing someone, but rather of ~~appointing~~ finding the one whom the Lord had chosen.

Jehovah Elohim of my Adonai, Abraham – this was the title used by the servant as he prayed. The fact that he prayed & he named he uses are all a testimony to Abraham.

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(24:15) With respect to the answer, note: "Before he had done speaking." Cf. Isa. 65:24; Mt. 6:8; Dan. 9:21-23.
"Rebekah" – the granddaughter of Abraham's brother, Nahor – the only daughter of Bethuel. It was nothing short of the providential dealing of God that she should be there. Cf. v. 27.

(24:16) note how the Lord had preserved her for Isaac.

(24:17-21) In the verses which follow, the servant with amazement sees what he believes to be an answer to his prayer. Cf. v. 21. BUT, THE ANSWER MUST BE TESTED FURTHER. THIS WAS THE TIME FOR PATIENCE. REBEKAH NEEDED TO BE CONSULTED – AND SO DID HER FAMILY. The behavior of the servant at this point shows that he was not a novice in determining the will of God.

1ST CONFIRMATION OF ANSWER.

HE DID NOT AT THIS TIME EVEN KNOW WHO SHE WAS.

(24:22) THESE ARE NOT WEDDING GIFTS, BUT GIFTS OF APPREC. WHICH WOULD EXCITE HER INTEREST AND CREATE GOODWILL. Cf. Skinner, p. 344.

(24:23,24) The age difference would certainly enter into the propriety of what the servant does and says, BUT WHEN REBEKAH TELLS THE SERVANT WHO SHE IS, WE HAVE THE SECOND CONFIRMATION THAT THIS COULD BE THE WILL OF GOD. But still the servant does not jump to any premature conclusion.
(note next page for THIRD CONFIRMATION.)

(24:25) Here we have THE THIRD CONFIRMATION— ACTUALLY THREE + FOUR: HER ABILITY TO INVITE THE SERVANT, AND HER WILLINGNESS.

- See top of next page for FIFTH CONFIRM.

(24:26) A very important verse (cf. v. 52).
"Worshipped" - He prostrated himself on the ground, a humbling evidence that he recognizes the hand of God in that which is taking place. What he says in this position follows in v. 27.

(24:27) "Blessed" - from the Heb. verb בָּרַךְ.
We get Berachah. It means blessing. Man blesses God when he adores Him, when he praises Him! Even the word itself contains the idea of bending the knee to do so.
Here the servant addresses God as he did in v. 12: "The Lord God of my master Abraham."
"Left destitute" - עָזַב means to leave, forsake, abandon.
"Truth" here undoubtedly means faithfulness in keeping one's promises - and would thus relate to the covenant God had made with Abraham concerning salvation. "Mercy" is the same word as "kindness" in v. 12. K+D (I, 259) translate חֶסֶד, "condescending love." Although God was bound to his promise with an oath, THE SERVANT RECOGNIZES THAT EVERY PROVISION IS EVIDENCE OF THE WONDERFUL GRACE OF GOD - COMPLETELY UNDESERVED.

cf. Micah 7:20.

(24:28-33) The reception which Abraham's servant

receives is his FIFTH CONFIRMATION.

Note in v. 30 - "When he (Laban) saw the earring, and bracelets." Even though we know him to be greedy (from later accounts) it seems best to consider this as evidence of the importance of this visit - one having divine significance.

In v. 31 he called the servant, "Blessed of the Lord." His use of the Lord's name (Jehovah) shows why Abraham had sent his servant to Nahor, i.e., there were those here who shared his faith in Jehovah.

BUT THE SERVANT, BEING FAITHFUL, REFUSES PERSONAL COMFORTS UNTIL HE HAD TOLD THEM THE PURPOSE OF HIS VISIT. Cf. v. 33.

24:34-49 Here he relates the whole story to Laban and Bethuel:

1) Of how God had blessed Abraham.
2) What his mission was.
3) The evidence thus far that God had led and that Rebekah was God's choice for Isaac.

Then he seeks the SIXTH CONFIRMATION that this was the will of God. Cf. v. 49.

24:50 The evidence is so strong, esp. in view of the servant's prayer, that Laban and Bethuel say, "The thing proceedeth from the Lord" (Jehovah).

"Proceedeth" - to go forth. Cf. Isa. 28:29; 2:3; 51:4. The verb is יָצָא.

"Bad no good" - לֹא נוּכַל. Their opinion cannot even be expressed so obvious it is to them that this is of God.

(24:51-53) Laban and Bethuel grant their permission.

Note the worship by Abraham's servant in v. 52.

Afterwards the servant gives appropriate gifts to Rebekah + to her family.

(24:54-60) The SEVENTH CONFIRMATION - Rebekah says, "I will go" (v. 58) when her family wants to delay the servant before he returns to Abraham.

V. 60 - cf. 22:16,17. This may mean that Abraham's servant had told them about the promises which God gave to Abraham, and they are expressing their faith in the fulfillment.

(24:61-67) The servant returns with Rebekah. (note the typical picture of THE RAPTURE.)

"Isaac went out to meditate," Heb., to pray. Obviously he was concerned about the possibility for this approaching marriage - and all that it meant in connection with the will of God in salvation.

On Isaac's age, cf. 25:20.

5/17/70 ADDENDA - Before leaving this important chapter (its length testifying to its significance) we need to note some of the details which show it to have typical importance with respect to salvation + the Church in the present age:

1) Its relationship to chs. 21-23.
2) The Father's concern, His love for His Son. Cf. Jn. 5:20-23; Mt. 11:27; John 17:23,24,26.
3) The plan involving Rebekah (the Church)

many the most wonderful pas. of Scripture in those which speak of the relationship between God + Christ

Cf. Jn. 6:37,39; 10:27-30; 17:6, 9,10,11,12,24

was devised by Abraham + agreed to by the servant. Cf. John 15:16; Eph. 1:3 ff.; Rom. 8:29,30.

4) It was the responsibility of the servant (the Holy Spirit) to find the Bride, to convince her, + to bring her to the Bridegroom. Cf. John 16:7-11.

5) The Father is extremely rich, has given all to His Son, and from this, gifts are sent to, given to the Bride. Vv. 10, 22, 53.

Phil. 4:19; Eph. 1:7; 2:4,7; 3:8,16.

† Gen. 25:5; Heb. 1:2; Rom. 8:16,17; Gal. 3:29; 4:6,7.

6) The message of the servant (the Holy Spirit) concerning the Father + the Son. Cf. John 15:26; 16:13-15. Note the convincing evidence. Cf. Gen 24:33 ff.

Always tell men about the kind of you want the Spirit to use you. † But to use you: Acts 8:35; 9:20,27 Jn. 15:26,27 Rom. 10:1,2,13

7) The human side of salvation: "I will go" (Gen. 24:58). Rev. 22:17

8) The servant takes the bride to the Son + they talk about the Son on the way. Cf. 24:65.

9) The Son goes out to meet the bride - the Rapture. Cf. 1 Th. 4:13-18; Jn. 14:1-3.

10) The marriage. Cf. Mt. 22:2; 2 Cor. 11:1,2; Eph. 5:22-33.

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(25:1-11) THE FINAL YEARS AND DEATH OF ABRAHAM.

Abraham was 137 when Sarah died. † As he lived 38 years longer.

(25:1) It may be that Abraham had these sons by Keturah earlier + that the names are inserted here to complete the story. She is called his "concubine" in v. 6, and again in † 1 Chron. 1:32. But this is not necessarily the case. He lived to be 175 years of age, + so would have had plenty of time to have 6 sons.

(25:2-4) The subsequent history of these sons, while thought to be related to certain

Arabian tribes, is very uncertain.

(25:5,6) Consistent with this divine history of redemption the final years are passed over in comparative silence because they were not particularly significant as far as that history was concerned. WHEN ABRAHAM GOT A BRIDE FOR ISAAC, THEN WE ARE READY FOR THE NEXT STEP IN THAT HISTORY: ISAAC. There is no question but that Isaac was his primary and (one might even say) sole heir! THIS IS IMPORTANT IN VIEW OF MANY CLAIMS MADE BY THE ISHMAELITES TODAY.

(25:7) Abraham's life: 175 years. Cf. 15:15.

(25:8) "Was gathered to his people." This must be distinguished from (25:9,10), "And his sons... buried him in the cave of Machpelah" where Sarah was buried. Sarah was the only one there.

Therefore, this speaks of life after death! And it shows that the patriarchs knew something about this.

Cf. 15:15; Judges 2:10; Heb. 11:13-16.

...9 - even Ishmael is greater than the sons of Keturah - in accordance with God's promise to Abraham in ch. 17.

(25:11) Isaac's blessing is attributed here to God, Elohim, showing His sovereign right to choose any of the sons of Abraham, but also HIS SPECIFIC CHOICE OF ISAAC.

"The well Lahairoi" - see its meaning in 16:13,14 - "the well of him who liveth and seeth me" (NSRB, margin, p. 25).

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(25:12-18) Here we have the descendants of Esau, and then, beginning with 25:19, we have the story of Isaac – AND THIS PLAN, OF DEALING WITH THE LESS IMPORTANT FIRST, IS CHARACTERISTIC OF GENESIS.

The second reason for this section is to show the faithfulness of God in fulfilling 16:10-12; 17:20 – note: "twelve princes."

"Here is a concurrence of Scriptural, heathen, Jewish, and Christian testimonies to the historical fact that the northern desert of Arabia, including the entire neck of the peninsula, was colonized by the twelve tribes descending from the sons of Ishmael, and called by their names." (JFB, I, 187).

Ephraim lived to be 137. From these verses it is evident that God knew exactly what became of Ishmael & his sons.

(25:19) "The generations of Isaac" – to 36:1.

Cf. 25:12. We come back to the main MESSIANIC LINE.

The appearance of God to Esau & Jacob do not number this appearance to Abraham alone.

The story of Isaac forms "a passive rather than an active link between Abraham and Jacob" (K+D, I, 266). His history is given in two parts:

1) 25:19-28:5 – His sons to the departure of Jacob.
2) 35:27,28 – His death.

Cf. Heb. 11:20 for the main thing of importance which Isaac did. This is found in ch. 27.

(25:20) By comparing this verse with v. 26 we

learn that Rebekah was barren for about 20 years before Jacob + Esau were born. Thus, by the reference to Isaac's prayer for children in v. 21 WE SEE THAT HE, LIKE ABRAHAM, WAS TESTED BY TIME WHILE GOD WAS STRENGTHENING HIS FAITH AND CULTIVATING HIS PATIENCE.

(25:21) "Isaac entreated the Lord" (Jehovah).

"The seed of promise must be sought from Jehovah, so that it should be regarded, not as the fruit of nature, but as the gift of divine grace" (Keil in Lange, I, 499). Jamieson also points out that "the protracted sterility of the mothers of the patriarchs ... was a providential arrangement, designed to exercise faith and patience, to stimulate prayer, to inspire a conviction that the children born under extraordinary circumstances were gifts of God's grace, and especially to foreshadow the miraculous birth of the Saviour" (I, 188).

"And Rebekah his wife conceived" - Thus, the Messianic line is to continue.

(25:22) "And the children struggled within her."

The verb is וַיִּתְרֹצְצוּ. רָצַץ means "to dash one another" (Ges., 995). It describes very abnormal movements - so much so that Rebekah's response to the will of God is, "Why am I thus?"

K + D believe that R's ques. can mean "Why am I alive?" cf. I, 267.

Often in doing the will of God we find ourselves "surrounded by almost overwhelming anxieties and difficulties" (GT, p. 226). All of this is a part of the Lord's plan + His discipline for us. Rebekah was to learn as she, like her husband before her, "went to enquire of

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the Lord," that "the trouble had nothing whatever to do with herself individually, but was a part of a great Divine plan which God was about to work out for His own glory." (GT, 226).

(25:23) First, she is told that she will have twins – not just one son, but TWO.
Secondly, that these twins will head two nations – one being stronger than the other.
Thirdly – that God has chosen the younger one.

Thus we have the sovereignty of God in:
1) Giving these sons to Isaac & Rebekah
2) Determining the destiny of their descendants.
3) In choosing the younger as the one through whom the Messianic promise would be fulfilled.

N.B.: "The elder shall serve the younger" – God's clearly revealed, but unexplained WILL! This evidently the more amazing because "the elder" would also "be stronger!"

(25:24) Twins were born as God had indicated.

(25:25) As evidence of the unusual vigor of Esau he was "red, all over like a hairy garment."
"Esau" – עֵשָׂו, meaning the hairy one, or the rough one.

(25:26) Jacob was born with his hand on Esau's heel – a matter of significance or it would not be mentioned in the Word of God. "Jacob" – יַעֲקֹב. It is a wrestling

term where a wrestler grabs his opponents heel in order to throw him. Cf. Gen. 27:36; Jer. 9:4 (the latter verse illustrating the use of the verb, but having nothing to do with Jacob).

Isaac age shows he had waited 20 years for an heir. Cf. v. 20. (Abraham lived for 15 years after ~~Isaac~~ Jacob + Esau were born.)

(25:27) The differences between these two sons were very apparent as they grew to manhood:

1) In their physical appearances
2) In their dispositions
3) In their ways of life. "Cunning" = skillful. He knew how to hunt successfully.

(25:28) THIS VERSE GIVES THE TRAGEDY OF THE HOME. And it is especially disappointing to see the reason "Isaac loved Esau." Contrast this with, "Yet I loved Jacob, and I hated Esau" (Mal. 1:2b, 3a; cf. Rom. 9:13. (For an explanation of love and hate, cf. Luke 14:26.)

Isaac, by his love for good food, evidently allowed his understanding of the will of God for his sons to become obscured. This is brought out in ch. 27 by Isaac's plan to "bless" Esau (27:4) before he died, and we see what it meant that "Rebekah loved Jacob" by her plan (as wrong as it was) to preserve for Jacob the blessing of the Abrahamic covenant. IT SEEMS QUITE UNREALISTIC TO SAY THAT ISAAC DID NOT KNOW THAT THE BLESSING OF GOD WAS ON JACOB.

(25:29) "Pottage" – a thick soup, or stew which Jacob had prepared. Evidently its color was "red" (v. 30).

(25:30) This experience gave Esau a second name which was carried by his descendants: "Edom" – אֱדוֹם, red. It is also related to the Heb words for man and Adam. Posterity would never forget this incident!

(25:31) Jacob wanted "the birthright" – the right belonging to the firstborn, the right which the Lord had indicated before his birth that he should have.

THE BIRTHRIGHT INCLUDED: (the word actually means the rights of the child who is born first)

1) a double portion of the inheritance. Cf. Deut. 21:17. See also 1 Chron. 5:1,2. Esau distinguishes between "my birthright" and "my blessing" in 27:36. Since Joseph got the birthright, but Judah the blessing (according to 1 Chron. 5:1,2), we have an indication of what was involved here.

Nevertheless, it may be correct to assume that Jacob was taking also the following:

2) the headship of the family.
3) the spiritual blessings promised by God to Abraham.

THE QUESTION IS: WAS JACOB JUSTIFIED IN TAKING THE BIRTHRIGHT IN THIS WAY? No! God is able to fulfil His promises without our scheming. Rebekah makes the same mistake in ch. 27.

(25:32) In Heb. 12:16 Esau is called, a "profane person" – βέβηλος. The same word is used in 1 Tim 1:9 where it speaks of a godless person. This evidently means that Esau was not a godly person, i.e., not a child of God, + that he could not be saved later, "though he sought it with tears."

Note what he says: "What profit . . . ?" Cf. Mk. 8:36.

Esau would sacrifice the future for the present. Thinking it was just a matter for him to decide.

(25:33) "Swear" – This would make it irrevocable. It goes beyond a simple promise, as Heb. 6 indicates of God's promise + His oath.

(25:34) This verse explains why Esau could turn his back for so little upon a matter so great: "Esau despised his birthright." The primary idea in the verb ʒ.ʔ.I is to trample under foot, to treat with utter contempt. Undoubtedly salvation is in view here.

Cf. Heb. 10:28, 29.

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GENESIS 26 – This chapter reminds us of two preceding chapters: 12 + 20.

This is true for at least ~~three~~ four reasons:

1) "There was a famine in the land," (v. 1) i.e., in the land of Canaan. Cf. 12:10.

2) "Isaac went... unto Gerar" (v. 1) – the place where Abraham was in ch. 20. Isaac is told, "Go not down into Egypt," like his father did in 12:10.

3) Isaac lies about Rebekah here as Abraham did about Sarah in chs. 12, 20: "She is my sister" (26:7; 12:11-13; 20:2, 11-13).

Although Isaac lived longer than all the patriarchs this is the only chapter devoted exclusively to him.

For his years cf. 35:28.

4) The response of Abimelech here was the same as Abimelech in ch. 20 + Pharaoh in ch. 26.

BUT, before we get to the sin, it is important to note that the Lord sought to prepare Isaac for this test by confirming to him the great truths of the Abrahamic Covenant - the first record we have of Isaac receiving these promises.

(26:1) The very words of this verse seem designed to take back to Gen. 12 - a comparison of the two chapters is very helpful.
This is probably not the same Abimelech, since, as noted in ch. 20, this is a title like Pharaoh - not a name! The "famine" provided the circumstances for the testing of Isaac's faith.

(26:2) This is:
1) The first recorded appearance of Jehovah to Isaac
2) The first recorded confirmation to him of the Abrahamic covenant.

Evidently Isaac was headed for Egypt, but the Lord closed the door: "Go not down into Egypt."
[Note the differences in God's leading: "There was a famine in Jacob's day, and God bade him go down into Egypt (ch. xlvi. 3, 4), a famine in Isaac's day, and God bade him not to go down, a famine in Abraham's days, and God left him to his liberty, directing him neither way" (Matt. Henry, I, 158).]

(26:3) The main part of this verse with its

promise is: "I will perform the oath which I swore unto Abraham thy father." This is not just the promise of Gen. 12 (although that would have been adequate), but the oath of Gen. 22. Cf. the significance in Heb. 6.

The Abrahamic covenant includes the following features, as seen in vv. 3, 4:

1) The promise of a land (v. 3).

(26:4) 2) " " " " nation (v. 4).

3) " " " " redeemer, and salvation for all men (v. 4; cf. Gal. 3:8).

IT IS ALWAYS GOOD TO REVIEW THE PROMISES OF GOD IN TIMES OF TESTING.

(26:5) Note how God sums up the life of Abraham. What a testimony this was to Isaac.

"Abraham obeyed my voice" - The verb שָׁמַע seems to indicate that this was the habit of Abraham's ~~life~~, his WALK. What God told him to do, he did. This meant 4 things:

1) He "kept my charge." K+D (I, 270) translate this, He took care of Jehovah's care. The verb is נָטַר. It carries with it the protection which Abraham gave to the purposes of God, the will of God. Like Timothy in Phil. 2:19-24.

2) "My commandments" - מִצְוֹתַי. These are set up, established, ordained of God.

3) "My statutes" - חֻקֹּתַי. This is a law. It is something graved in, or inscribed, as the Law was written on tables of stone - UNCHANGEABLE.

4) "my laws" - תורתי, my torah - This was the word taken later to describe the law of Moses. It describes the commandments of God as a guide, as God pointing the way where man needs to know what to do. Abraham chose to go God's way, rather than his own.

NOTE: This wonderful revelation was given to Isaac just prior to one of the greatest tests of his faith. His first response was good (v. 6). His second, tragic (v. 7).

(26:6) The obedience of Isaac. Wonderful! See what God told him to do (vv. 2, 3a). BUT IT IS USUALLY MUCH EASIER TO DO THAN TO BELIEVE! In v. 7 he needed to believe, BUT HE DID NOT!

(26:7) When "the men of the place asked him of his wife," he lied because "he feared."

FEAR caused him:

1) To ignore the lessons of history: chs. 12 + 20 where Abraham did the same.

2) To forget the promises of God: "Sojourn in this land, and I will be with thee, and will bless thee" (26:3a). He had done the first; he had a right to believe the second.

3) To be blinded to the possible effect of his sin upon others (i.e., Rebekah + the men of Gerar).

WE FEAR WHEN CIRCUMSTANCES HAVE A GREATER HOLD ON US THAN THE PRESENCE OF THE LORD AND THE PROMISES OF THE LORD!

Cf. Isa. 26:3, 4.

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"She is my sister" – a lie! Not even half true – as it was in Abraham's case.

(26:8) note the time lapse: "When he had been there a long time." Cf. 2 Tim. 2:13.
See also Psa. 105:7–15, esp. vv. 14, 15.
Cf. Gen. 20:4–6.
Isaac did not confess his sin; Abimelech discovered that Isaac had lied. "Isaac was sporting with his wife." The verb is פָּנַק. He was caressing his wife.

(26:9) FOR THE THIRD TIME IN GENESIS WE SEE AN UNREGENERATE MAN MANIFESTING HIGHER STANDARDS OF MORALITY THAN A CHILD OF GOD.
Again notice the different ways of the Lord:
1) In Gen 12 God plagued the Egyptians.
2) In Gen 20 the Lord kept the Philistines from bearing children – AND TOLD ABIMELECH. It was in a dream.
3) In Gen 26, Abimelech discovered it himself.
"How paidar thou?" Often the world is amazed at the people of God. Cf. 1 Cor. 5:1
Cf. 2 Sam. 1:20, "Tell it not in Gath . . ." Also, Rom. 2:17–29, esp. vv. 21–25 (see v. 24).
What a condemning confession: "Because I said, Lest I die for her"!

(26:10) Now Isaac is rebuked. Abimelech shudders to think what might have happened. Isaac could have been responsible for SIN. Cf above – v. 4 b.
"Guiltiness" – אָשָׁם. Our word ashamed

sounds like it.

Abimelech believed that there were things that were WRONG. How amazing to find this word used by a Philistine!

Cf. Rom. 2:14-16 - the testimony of the conscience. Let us never believe that men are not without a recognition of things which are right and wrong in God's sight.

(26:11) note the discipline which Abimelech imposes to keep his people from sin. Cf. Prov. 14:34.

Also see Rom. 13:1-4 - THE PROPER PLACE OF GOVERNMENT. Cf. Gen. 9:6; Deut. 22:22.

(26:12) A MIRACLE - because of v. 1: "There was a famine in the land." Edersheim says,

> "Commonly, even in very fruitful parts of Palestine, the yield is from twenty-five to fifty times that which had been sown; and in one small district, even eighty times that of wheat, and one hundred times that of barley. But Isaac at once "received an hundredfold"--to show him that even in a year of famine God could make the most ample provision for His servant" (The Bible History, Old Testament, p. 114).

Cf. Isa. 65:13,14 - prophetic of coming days. See Psa. 23:5.

But this was to cause the Philistines to envy him (cf. v. 14 b).

(26:13) This verse tells us what Isaac became: "great." The verb, גָּדַל, speaks of wealth and power.

(26:14) This verse tells us what Isaac had. Why? Back to verse 12: "The Lord blessed him." Cf. 26:3.

(26:15) This verse adds to the miracle of the

above because it indicates that Isaac did not have the water which Abraham had even when there was no famine. More about this will follow.

But the whole passage shows the marvelous sufficiency of God in such trying circumstances where men + conditions were adverse. Cf. 2 Cor. 9:8.

(26:16) The world opposes the blessing of God. Cf. Mt. 8:34

Note how the Lord honors His unworthy servant before the very men who had seen him fail so miserably: "Thou art much mightier than we." The verb carries with it the idea of becoming mighty. So this is what the Philistines had seen happen!

(26:17) The main emphasis from here to v. 33 is on Isaac's WELLS.

"The valley of Gerar" – which Jamieson (I, 192) says was about 50 miles from the city of Gerar, and was at the (?) end of the pasture land, dependent upon overflowing rivers for fertility, + where Isaac would need water. This explains why he started to dig the wells of his father Abraham again.

Cf. 21:25 ff.

(26:18) Isaac was to experience the same conflict in re-digging the wells which Abraham had originally experienced. The men of Gerar were trying, in stopping up the wells, TO DO AWAY WITH ANY CLAIM WHICH ABRAHAM MIGHT HAVE TO THE LAND. It is perhaps an evidence of ~~Abraham~~ Isaac's

faith that "he called their names after the names by which his father had called them."

(26:19) This evidently is in addition to Abraham's wells.

(26:20) The names of the wells are significant. "Eseq" – "strife" ~~and opposition~~" (K+D, I, 271). Skinner: "'annoyance'" (p. 366). NSRB (p. 39): "contention."

N.B. Isaac had left them, but they followed him, determined to keep him from any secure position in the land.

It is a reflection of Abraham with Lot in Gen 13 that Isaac did not fight back! Cf. Matt. 5:9, "Blessed are the peacemakers..."

"They strove with him" – BUT HE DID NOT STRIVE WITH THEM.

"Strive" and "strove" in this verse are two different verbs:

1) "Strive" – from רִיב, has as its primary idea, "to seize each other by the hair" (Ges., 977).
2) "Strove" – from עָשַׂק, from which ESEK is taken, means, to quarrel.

(26:21) The same thing is repeated. "Strove" is from רִיב (explained in v. 20 above). "Sitnah" – שִׂטְנָה. This is the verb we get Satan from. It means adversary, opponent. Perhaps there is an emphasis here on what the Philistines now had become:

Isaac's ENEMIES. When the people of God in any way become a threat to the people of the world, then we see how irreconcilable their positions are. Cf. Jas. 4:4; John 15:18-25.

(26:22) Still Isaac refuses to fight, BUT he must have water.

The theophany in v. 24 and the promise (the same) in v. 3 seem to indicate that Isaac believed that the Lord would eventually put an end to the strife, and provide water for his people.

Here, "they strove not." Again, לא (see v. 20).

So Isaac calls it, "Rehoboth" - רְחֹבוֹת. This means, "to be or become wide, large, spacious" (Hes., 973). Cf. Psa. 4:1. Not only does the Lord provide abundantly for us but He also enlarges us as He provides.

Cf. the same root in Psa. 18:19; 31:8; 118:5.

WHY DID THE PHILISTINES NOT BOTHER ISAAC HERE?

Note: "The Lord" (Jehovah) "hath made room" (רָחַב) "for us."

Cf. Psa. 118:23.

The Lord does provide. There is nothing too hard for him.

(26:23) "Beersheba" — Cf. 21:22-34, esp. 31-34.

(26:24) This was the place where the Lord had appeared before to Abraham. The revelation has to do with:

1) Who God is.
2) What He will do.

} It reaffirms the Abrahamic Covenant.

THIS IS THE FIRST TIME WE HAVE THE TITLE: "I am the God" (אֱלֹהֵי) "of Abraham." The statement is emphatic. It indicates DEITY – and compared with the humanity of Abraham. N.B. also – cf. Mt. 22:32, 33. Do it indicates that Abraham is alive with God, + his salvation, the hope of resurrection, etc.

(26:25) Cf. Abraham in 21:33.
Cf. 4:26; 12:8; 13:4. See notes on 4:26.
Here we have:
1) WORSHIP.
2) PRAYER (a part of worship).
3) IDENTIFICATION WITH GOD. It can mean calling himself by God's name, claiming God for himself.
"Pitched his tent" – cf. v. 17. Cf. Heb. 11:9, 13
and again God's provision: "Isaac's servants digged a well" – #4. Note: the faithfulness of God!

(26:26) We have a new section here: vv. 26-33.
The importance of this oath to Abimelech and his men is seen in the fact that:
1) They went out of their land to get it.
2) The top men in the government went after it.
– "Abimelech," the king.
– "Ahuzzath, one of his friends" – this is probably also a title. "The 'king's friend' is frequently mentioned in the historical books as a chief officer of government – chancellor or prime minister (cf. 2 Sam.

xv. 37; xvi. 16; 1 Ki. iv. 5; 1 Chr. xxvii. 33)" (JFB, I, 193).

- "Phicol, the chief captain of his army." Cf. 21:22.

(26:27) One might feel that the attitude which Isaac had taken, leaving Gerar, would have made the Philistines scorn him for his apparent weakness. However, THEIR SUPERIORITY OVER HIM MEANT NOTHING TO THE IN COMPARISON WITH

(26:28) — "We certainly saw that the Lord (Jehovah) was with thee." Cf. Gen. 12:2; 21:22; Deut. 2:25; 11:22-25; Ex. 23:27; Joshua 2:9-11; 5:1; 9:9,10. If we could only learn how invincible we are if we will only walk with God - seeking above all else to please Him!

Abimelech wants "an oath." NOTICE HOW THIS IMPLIES HIS CONFIDENCE IN ISAAC'S WORD. This שְׁבוּעָה is "a sworn covenant," irrevocable.

(26:29) The nature of the "oath" and the "covenant" is stated here.

They were thankful at this point that they had not mistreated Isaac. "Touched" means to smite (K+D, I, 272), "i.e., drive him away by force, but let him depart in peace" (Ibid.). Cf. Prov. 16:7.

"Thou art now the blessed of the Lord" - evidently seen in: 1) Isaac's attitude; 2) God's provision for him; 3) God's protection

of him and his family. Cf. 20:6.

(26:30) a feast - This was the usual way in which a covenant is confirmed.

(26:31) "and they rose up early in the morning... and they departed from him in peace."

(26:32) note the expression, "the same day." THUS, THE NEW WELL CAME AS A FURTHER CONFIRMATION OF THE FAITHFULNESS OF GOD.

(26:33) "Sheba" - שִׁבְעָה. This is another word for an oath. "Beer-sheba" is thus the well of the oath.

This is not the same well as the one mentioned in 21:22-32. There are actually two wells.

It is interesting to note how the covenant of Isaac with Abimelech was a renewal of the covenant his father had made with the same nation!

(26:34) Isaac is now 100. Cf. 25:26.

Esau's character is manifested by his marriage to two Hittite (Canaanite) women: "Judith" and "Basemath." He violated God's call for His people to be separate.

(26:35) Here is one place where Isaac and Rebekah were one. This was "a grief of mind" to them. The Heb: מֹרַת רוּחַ.

Lit., a spirit of bitterness. The word, marah, comes from this.

Cf. Prov. 14:10a, "The heart knoweth its own bitterness." This speaks of a "calamity, misfortune" (Ges., 616) - a TRAGEDY.

Nothing is more tragic than a violation of the will of God - regardless of the form it may take.

CHAPTER 27

Isaac is here anticipating his own death. It is not recorded that he dies until 35:27,28, where he was 180 years old.

Cf. K+D, I, pp. 273, 274 (footnote) where they give Luther's calculation that at this time Isaac was 137; Jacob, 77. So Isaac did not die until 43 years later!

(27:1) This chapter gives us an excellent character study - and never is the infirmity of the flesh more evident than here!

ISAAC DISREGARDS:

1- The word of God concerning his sons. Cf. 25:23.

2- The disobedience of Esau recorded in 26:34,35. What he knew of 25:33,34 (the sale of the birthright) we do not know.

(27:2) This verse simply reiterates to Esau the reason for Isaac's action as we have been told in v. 1.

(27:3) Cf. 25:28a - the reason for Isaac's pre-

ference of Jacob.
"Thy weapons" - תֶּלְיְךָ. These were "implements of war" (Ges., 470), and perhaps were so used. But it was also his "hunting gear" (K+D, I, 274).
"Venison" - צַיִד. This is "game taken in hunting" (Ges., 891). It is used again in vv. 5, 7, 19, 25, 33. Such food was considered a real delicacy. For Esau to get this for his father was to Isaac a confirmation of Esau's devotion to him.

(27:4) "Savory meat," or food - מַטְעַמִּים. It was the tastiness of the food which Isaac anticipated.

WE NEED TO NOTICE HOW ALL OF THESE TRAITS IN ISAAC WERE TO AFFECT THE LIVES OF THE MEMBERS OF HIS FAMILY. HOW SERIOUS IT IS ESPECIALLY WHEN THE FATHER DOES NOT DO THE WILL OF GOD.

(27:5) "And Rebekah heard" - which was to trigger the action which followed.
Rebekah here is in the same position as:
1) Abraham in ch. 12. again in ch. 20.
2) Sarah in ch. 16.
3) Isaac in ch. 26.
Because of her actions, things were to become even more complicated. DISOBEDIENCE BY ONE MEMBER OF A FAMILY NEVER JUSTIFIES HASTY, DECEPTIVE DISOBEDIENCE BY ANOTHER. A wife need not scheme! Cf. Rom. 4:21, "And being fully persuaded . . . ." God can preserve His purposes if we will only give Him time. Thus, we have here another UNWRITTEN CHAPTER!

(27:6-10) Here we have REBEKAH'S PLAN. GT (p. 249) says, "We may account for it, but we cannot justify it."

Note:

1 - Her objective was 100% within the will of God. This is certainly to her credit.

2 - Her actions, however, revealed a deficient faith.

"She was one of those who take upon themselves to regard God as unable to carry out His own purposes, thinking that either He has forgotten, or else that His will can really be frustrated by human craft and sin. And so she dared to do this remarkably bold thing."

3 - Her influence on Jacob. Though he was a mature man, he still could be led to do (and taught to do) the wrong thing.

4 - Her disregard for the consequences:

a - The effect upon the rel. between Jacob + Esau

b - The break-up of her home. She was to send Jacob away - never to see him again!

(27:11,12) How should we evaluate our actions: by the possible results, or by the Word, the promises, of God?

"a deceiver" - מְתַעְתֵּעַ. This is from תָּעַע, and means to mock. Cf. 2 Chron. 36:16 for an illustration of the meaning of the

word. This amounts to disobedience!

How often first impressions are best! It is easy to rationalize ourselves into doing the wrong thing.

(27:13) What ominous words!

This is prophetic of Matt. 27:25. (Read vv. 15-26.)

How we need to learn that "the curse" is not in being caught; "the curse" is in the sin. However, her experience was to show that she could not cover her sin. She had forgotten about Esau, or simply felt that it would be too late for either Isaac or Esau to do anything about it.

(27:14) This is where Jacob made his first mistake. Obedience to God must take precedence over every other loyalty. WE ARE RESPONSIBLE ULTIMATELY TO GOD FOR WHAT WE DO. THIS WRONG WOULD HAVE TO BE FOLLOWED BY OTHERS.

(27:15-17) Here is an actor, a hypocrite.

Cf. 1 Sam. 16:7 - "man looketh on the outward..." All that Rebekah did to make Jacob appear like Esau could make Jacob into Esau.

(27:18) Isaac's questions meant that Jacob had to cover his first deception with others. Sins rarely travel alone!

(27:19) Three lies.

(27:20) In Jacob's lies, he now adds blasphemy. Cf. Gen. 3:12, "The woman whom thou gavest to be with me..."

WHAT AN EVIDENCE OF THE DEPRAVITY OF MAN'S HEART THAT HE WILL IMPLICATE GOD IN HIS SIN! And notice: "the Lord thy God," Jehovah, thy Elohim.

Lie #4

(27:21,22) Suspicious of his voice, he asks to feel Jacob. Again - first impressions!

(27:23,24) After feeling him, Isaac is still suspicious, and so asks, "art thou my very son Esau?" He answered: Lie #5, "I (am)."

HOW UNFORTUNATE THAT THE BLESSING, HAVING TO DO WITH THE COMING OF CHRIST, SHOULD BE PASSED ON UNDER SUCH CIRCUMSTANCES!

5/19/70 (27:25-27) Isaac, according to v. 27, was still under some suspicion about Jacob, but after he ate the savoury food + Jacob had come to kiss him, Isaac was satisfied that he was talking to Esau.

(27:28,29) THE BLESSING.

This is the conferring of the Abrahamic Covenant on Jacob - as the last part of v. 29 clearly indicates. THUS, THIS HAS TO DO WITH RE-DEMPTION.

The first verse (v. 28) speaks of TEMPORAL BLESSING, which was as Deut. shows later, an evidence of obedience on the part of the person so blessed.

Note how Isaac blesses him with supremacy over Jew + Gentile alike - thus anticipating even

millennial blessings!

Cf. Num. 24:19.

When Jacob is being sent away notice how Isaac speaks of "the blessing of Abraham" in Gen. 28:4 (read vv. 1-4).

(27:30) NOW THE PICTURE CHANGES SUDDENLY AND DRASTICALLY AS JACOB LEAVES AND ESAU COMES IN.

(27:31) Esau prepares the "venison" and asks for the blessing.

(27:32) In his dismay Isaac now learns that this is Esau, and that he has given the blessing to someone else. NOTICE HOW EVIDENT THE TRUTH IS TO ISAAC. He does not subject Esau to the tests he gave to Jacob earlier. Our suspicions are often danger signs which we should not ignore!

(27:33) "Isaac trembled very exceedingly."

It can be translated that he was terrified with terror. The verb is חָרַד. He was alarmed. He felt panic.

And yet, at the end of the verse, he realizes that this must stand: "Yea, and he shall be blessed." Cf. Rom. 9:11b

K+D (I, 277):

> "Moreover, the blessing was not a matter of subjective human affection, but a right entrusted by the grace of God to paternal supremacy and authority, in the exercise of which the person blessing, being impelled and guided by a higher authority, imparted to the person to be blest spiritual possessions and powers, which the will of man could not capriciously withdraw."

Thus, even in these circumstances we see the sovereign, supernatural hand of God

It is true that the blessing belonged to Jacob, but this did not need to exclude Esau from salvation.

revealing what His will is to be. This would explain also a chapter like Gen 49 – Jacob's knowledge and ability to bless his sons, prophesying what their future should be, was by the inspiration of God.
Cf. Psa 76:10; Rom. 8:28.

(27:34) Cf. Heb. 12:17. "He cried with a great and exceedingly bitter cry." See also v. 38 b.

N.B. Prov. 1: 24-33. Luke 13:24-30

There is a human side to this also. Esau is learning to his dismay that man does not choose when and where he will deal with God. HIS EARLIER SALE OF THE BIRTHRIGHT HAD PREPARED THE WAY FOR HIM TO LOSE THE BLESSING ALSO!

(27:35) Isaac describes Jacob's actions as "with subtlety" – בְּמִרְמָה, with deceit. It is from the verb רָמָה.

(27:36) From this, Esau ~~expounds~~ on his name, "Jacob" – יַעֲקֹב. This goes back to the way Jacob was born – with his hand on Esau's heel (Gen. 25:26). It has the idea of hitting the heel so as to trip, + this has led to the idea of deceit + fraud.
It is used in Jer. 9:4.
"supplanted" – the verb taken from the same root as in "Jacob." Esau felt that Jacob had done this twice: once for the "birthright"; now for the "blessing."
"My birthright" – בְּכֹרָתִי. This meant a double portion of the inheritance. Cf Deut. 21:17 See also Gen. 43:33

"And thou shalt serve thy brother" – If the nations would only learn that their greatest blessing is to serve Jacob. Cf. Lange, I, 514.

JACOB WAS NOT INNOCENT, BUT NEITHER WAS ESAU! How wonderful it would have been to see some evidence of repentance + confession on his part.

"my blessing" – בִּרְכָתִי. Gesenius says that this was "the source of prosperity and happiness of every kind" (p. 161). It included the temporal as well as the spiritual. In this case it was predominantly MESSIANIC.

Man might feel that he would never want what was of God, but the Word indicates that the time comes when he will!

(27:37, 38) Now we see the pleading and weeping of Esau for "but one blessing."

(27:39, 40) There is a play on words here [discussed fully by K + D (I, 278, 279), and by Jamieson (I, 197)]. Also Lange, I, 514. with some reservations.
It is quite in contrast with the idea suggested by the KJV. Jamieson suggests the following:

> "Behold, thy dwelling shall be far from (without) the fatness of the earth,
> And far from (without) the dew of heaven from above;
> But . . ."

God blesses even the unregenerate, but Matthew Henry (I, 168) points out "that there is nothing in Esau's blessing that points to Christ."

After changing the first word of v. 40, the rest of the verse can be read as is.
So –

1) Esau's land would NOT be productive.
2) He would be involved with frequent conflict with Israel (as the Edomites were).
3) He would be successful at times in throwing back the Israelites.

BUT THIS IS NOT MUCH OF A BLESSING.

Cf. Heb. 11:20. This was prophecy, and true prophecy has to be of God!

(27:41) "Esau hated Jacob," as Cain had hated Abel – over the things of God.

"The way of Cain"

And Cain had done what Esau wanted to do. Cf. 1 Jn. 3:15. Perhaps he thought he could still get the blessing. At least he thought he

Cain killed Abel. Esau was not able to kill Jacob. Why? God had announced his purpose for Jacob with regard to the messianic promises. The restraint Esau felt was of God!

"Man's goings are of the Lord; how can a man, then, understand his own way?" (Prov. 20:24).

could keep Jacob from having it.) Gen—

(27:42) Again Rebekah hears, and she must move to protect Jacob. WHEN WE TAKE MATTERS INTO OUR OWN HANDS, WE USUALLY FIND WE HAVE A BIGGER JOB THAN WE THOUGHT.

(27:43,44) Note: "a few days." It was to be 20 YEARS! When Jacob did return (Gen. 35:27-29), there is no mention of Rebekah, giving some basis for believing that she was dead! IF SO, THIS MEANS THAT WHEN SHE SENT JACOB AWAY, SHE WAS NEVER TO SEE HIM AGAIN.

TIME NEVER ERASES SIN!

How careful we need to be about taking matters into our own hands!

(27:45) note the prominence of "I."
"Why should I be deprived also of you both in one day?"
- of Jacob, because Esau would kill him.
- of Esau, because he would have to be killed for murdering Jacob. Cf. Gen. 9:6; also as illustration - 2 Sam. 14:6,7).

(27:46) note the dishonesty of Rebekah - possibly forced to it by what she had done before. But this was one way to secure Isaac's approval (cf. 26:34,35). Ch. 28:1 ff shows Isaac's agreement

She at least did not worry Isaac by telling him of Esau's evil plot.

Special lessons:
1) We must not do evil that good may come. Cf. Rom. 3:8. The end does NOT justify the means.
2) Num. 32:23, "Be sure your sin will find you out."
3) The sovereign power of God. God overrules human folly for His own glory.

GENESIS

1. What kind of a book is the Bible? It is unique among all of the books of the world. It is a divine revelation from God. Cf. 2 Tim. 3:16, 17; 2 Pet. 1:19-21.

2. Why was it written? It tells the story of man's redemption--from start to finish. Cf. 1 Pet. 1:10-12. In connection with redemption it speaking pre-eminently of Christ. See John 5:39, 40, 45-47; Luke 24:25-27, 44-48.

3. What place does Genesis have in the Word of God? It is the foundational book of the the Bible, the book of beginnings. Without it we would not be able to understand the rest of Scripture. It does not tell the whole story, but everything it relates is absolutely reliable, and indispensable!

4. What is in the book of Genesis? There is only one way to find this out: by reading and re-reading the book as much as we can. The more we understand Genesis, the better prepared we will be to understand the rest of the Bible.

   Only God is without beginning in Genesis. Cf. 1:1. We are introduced immediately to Him, and then Moses records for us how the glory of God was displayed in creation. Note how Paul refers to creation in Rom. 1:19, 20. See also Psa. 19:1-3.

   The crowning work of creation was the creation of man--in the image and likeness of God. God's original purpose for man, man's disobedience and consequent alienation from God, and what God had to do to bring about man's salvation are the basic truths which we are concerned with in Genesis.

   Chapters 3 and 12 are the major turningpoints in the Book.

   Chapters 1-11 are completely different in character from chapters 12-50.

   Gen. 1-11 cover as much times as the rest of the OT put together. Therefore, there is evidence that they are introductory and preparatory to the main message of the book which begins in chapter 12.

   In outlining the book we have three divisions:

   I. Creation (1, 2).

   II. Degeneration--from Adam's sin to the tower of Babel (3-11). Here we see the ever-increasing and intensifying effect of sin upon the human race.

   III. Regeneration (12-50)--not the entire story, but the beginning. God had to have a human family through whom the Redeemer could come. He sovereignly chose Abraham. Cf. Joshua 24:1-3, esp. in v. 3, "And I took your father, Abraham."

   Cf. the first command and promise given to Abraham in Gen. 12:1-3; 22:15-18. Then note its interpretation in Gal. 3:8, 9, 16-18. From this Gen. 15:6 becomes one of the most important verses in Genesis. See it quoted in Gal. 3:6. Also Jas. 2:23. And, again, in Rom. 4:3. These quotations of Gen. 15:6 in the NT show that salvation is always on the same basis, before Christ and after. IT IS ALWAYS AND ONLY BY FAITH!

   The unfolding of the promise to Abraham is seen in the birth of Isaac (Gen. 21). All of the testing which Abraham experienced in waiting for Isaac was for his own spiritual blessing and growth.

   Then came Jacob, the second-born, who was to be the father of the men who headed the 12 tribes of Israel, the nation.

   We depart in chapters 37-50 from the Messianic line, and turn to Joseph because:

   1) We need to know how and why the descendants of Abraham went to Egypt--in fulfillment of God's word to Abraham in Gen. 15:13-16.
   2) We have in Joseph one who would certainly qualify as one, if not the, most outstanding type of Christ in the OT.

Next week we begin with Gen. 28.

Gen -
9/28/70

Genesis 28 -

From chapter 12 into ch. 25 we are concerned with ABRAHAM.

In ch. 25 + throughout ch. 27 we are concerned with ISAAC.

Now, the emphasis turns to JACOB - to the end of ch. 35 (where the death of Isaac is recorded at 180 years of age).

After 1 ch. on Esau (36), the rest of Genesis is devoted to JOSEPH.

(28:1) What Isaac does here for Jacob is reminiscent of what Abraham had done for Isaac in Gen. 24.

The fact that Isaac may not have known Rebekah's motive for sending Jacob away does not justify what Rebekah said but certainly confirms the rightness of what Isaac did!

If there had been any doubt in Jacob's mind ~~[illegible]~~ concerning whether or not he should have the Abrahamic blessing, all doubt is dispelled here when Isaac knowingly confirms what he did in ignorance in ch. 27.

Note the authority in "called ... blessed ... charged. The substance of the charge is given in vv. 1, 2. Cf. Heb. 11:20.

Q → First, what he is not to do - regarding marriage.

Q → (28:2) Secondly, what he is to do. This is different from ch. 24 where Isaac

remained and a servant went after the bride.

"Paddan-aram" - cf. 25:20. Also, "Mesopotamia" (24:10) - obviously the same place. Also, "Haran" (28:10). ALL THREE TERMS REFER TO THE SAME PLACE. It was approximately 450 miles "from Beersheba" to "Haran" (28:10). Beersheba was in southern Israel; Haran, 450 miles to the N.E. Cf., A Bible Atlas, p. 19.

This command certainly says something about the spiritual condition of Laban and his family.

(28:3) All in vv. 3, 4 is what Isaac is calling upon "God Almighty" to do for Jacob. Cf. Gen. 17:1. How hopeless the work of God looks at times from the human side! BUT NOT WHEN WE LOOK AT THE LORD. Abraham is gone, but the "God Almighty" is just the same.

(28:4) "The blessing of Abraham." What was it? Cf. Gen. 12:1-3; 13:14-17; parts of ch. 15; 17:1-8; 22:15-18. It has to do with SALVATION!

note: "the blessing"
"thy seed"
"the land."

How remote all of this must have seemed and yet —

(28:5) Jacob obeyed - by faith! All that Isaac had said to him was simply a repetition of what GOD had said to Abraham.

(28:6-9) A PATHETIC INTERLUDE CONCERNING ESAU.

Evidently, Esau, moved by a sincere desire to please his father, did this absurd thing - marrying a third wife, an Ishmaelite.

How completely devoid he was of spiritual understanding!

Cf. what God had said about Ishmael in Gen. 21:10! We cannot expect a "profane person" (Heb. 12:16) to understand the things of God. An Ishmaelite was not much better than a Canaanite!! Therefore, we can only express pity for Esau in his attempt to win his father's favor.

(28:10) From here to the end of the chapter (v. 22), we have Jacob's experience at BETHEL.

We must remember Heb. 1:1 for an incident like this.

Note also how this confirmed to Jacob:

1) That he was, indeed, the heir to the Abrahamic Covenant.
2) That his journey to Haran was according to the will of God.

There is no evidence that anyone went with Jacob. Thus, it was a most opportune time for a revelation from God! In the act of obeying -

(28:11) - and in very difficult circumstances, God appeared to him. It was 40 miles from Beersheba to Bethel. This may have been his first night out - a long journey

"Lighted upon" indicates something not planned, but accidental. Lit., the place which since has become so well known.

for one day. He would surely have been tired, and he may have been lonely!
This is where Abram first stayed when he came into Canaan (12:8).
It is also where Abram and Lot came when they returned from Egypt (13:3,4).

(28:12) How timely was this revelation!
no one knows what thoughts must have been in Jacob's mind, BUT OUR HEAVENLY FATHER, WHO KNOWS OUR NEEDS BEFORE WE ASK, DESIGNS HIS DEALINGS WITH US SO THAT THEY EXACTLY MEET OUR NEEDS.
N.B.
Therefore, we can practically read Jacob's thoughts:
1) He was lonely.
2) He felt deserted.
3) He was wondering about the Covenant, the will of God for him.
4) He was afraid.
5) He was not sure that he would get where he was going.
6) He wondered if he would ever get back.

Note how the Lord met his needs:
First, "a ladder."
Second, "angels ... ascending and descending on it."
Third, in v. 13, "the Lord stood above it."
Fourth, HIS WORD - down through v. 15.

WHAT DID IT ALL MEAN?
1) "A ladder." Two things are evident:
   a) The Lord knew exactly where Jacob was although no one else did.
      Cf. Hagar in Gen. 16:13,14, "Thou God seest me."

THIS MAY BE THE TIME WHEN JACOB CAME TO THE LORD AND WAS SAVED!

The Lord has chosen all of us long before we actually knew Him.

All of us who are saved have the same Savior, but we may have come to Him in different ways.

b) There was direct communication between Jacob and the Lord (Jehovah).

2) "Angels." This is the ~~fourth~~ time angels have been mentioned in Genesis: 3:24 (cherubim); 19:1,15; 24:7,40; and here. (We must disregard "the angel of the Lord" in Gen. 16, 21, 22 as these seem to be refs to Christ.)

On angels, cf also Psa. 34:7; 91:11; Heb. 1:7, 14. They ascend to God with Jacob's needs, and descend to Jacob with the divine provision!

Cf. Jn. 1:51. Christ is the One through whom we have access to God - + the only One!

(28:13) 3) "The Lord" - JEHOVAH. And He is standing - ready to meet the need of His own.

4) His Word. Isaac had confirmed the promise, BUT THERE WAS NOTHING LIKE HEARING IT DIRECTLY FROM THE LORD HIMSELF He does 3 things:

a) He identifies Himself: "I am the Lord God of Abraham, thy father, and the God of Isaac."

b) He confirms the Abrahamic Covenant to Jacob

This had been confirmed to Isaac in 26:1-5.

(1) Re: the land.

(28:14) (2) Re: the seed.

(3) Re: salvation. Cf. 12:3; Gal. 3:8; Acts 3:25, 26

(28:15) c) He gives personal promises. Note that this is the ~~fourth~~, "Behold":

"Behold a ladder" (v. 12).
"Behold, the angels of God" (v. 12).
"Behold, the Lord stood above it" (v. 13).
"Behold, I am with thee" (v. 15).

All serve to attract attention!

(1) "I am with thee." This means, not just the promise of God's presence, but the promise of His blessing. GOD IS ON JACOB'S SIDE. Cf. Rom. 8:28, 31, 39; Isa. 41:10; Heb. 13:5, 6. There is never any question about this.

Cf. "bread...raiment" in v. 20.

(2) "and will keep thee in all places to which thou goest" - PRESERVATION.

(3) "and will bring thee again into this land - for..." Cf. 31:3, 13. This is FULFILLMENT. Cf. Phil. 1:6; 1 John 3:1, 2.

Nothing is lacking. The promises of God give Jacob the basis of peace.

(28:16) Jacob had not sought the Lord there, but HE was in that place. He confesses his ignorance: "I knew it not." Jacob needed to see the practical reality of an omnipresent God.

Cf. Psa. 139:1-12.

(28:17) We see further indications of his reaction in this verse.

"Dreadful," or awesome (NSRB). We read that "he was afraid" - not with terror, but ~~the~~ with the reverence, the solemnity of one who has experienced the presence of God.

Like Isaiah in Isa. 6.

Like Peter in Luke 5:8.

He calls the place:

1) "The house of God"
2) "The gate of heaven"

← Psa. 27:4; 84:1, 2

We must not put a lot of knowledge in Jacob's mind which was not there. Undoubtedly

"None but God could have borne with such an one, as none but God would have taken such an one up. Grace begins at the very lowest point, --it takes up man as he is, and deals with him in the fullest intelligence of what he is. It is of the very last importance to understand this feature of grace at one's first starting; it enables us to bear, with steadiness of heart, the after-discoveries of personal vileness, which so frequently shake the confidence and disturb the peace of the children of God" (CHM, p. 294).

The life of Jacob is a study in the grace of God. And, no doubt, it is here because so many of us are like Jacob, and need the encouragment of these chapters.

(28:18, 19) Jacob commemorates the place where he had received this revelation from God – not as a place of worship – but as a permanent reminder of the truth he had there received from God!

(28:20-22) Jacob's vow.

"If" = Since.

While there might be some evidence here of spiritual immaturity, yet there is no doubt that we have the evidence that (1) Jacob was overwhelmed by what he had experienced + that (2) he wanted to express his gratitude to God. His vow included 3 things:

1) "The Lord shall be my God" (28:21).
2) "This stone . . ." Bethel.
3) "I will surely give the tenth to thee." Cf. Gen. 14:20.

These include fellowship (possibly, even salvation), worship, and ministry to others (the purpose of the tithe). Note: It was voluntary.

"If one wanted to learn what God was, he should go to Bethel; if to learn what man was, he should go to Haran" (CHM, 293)

GENESIS 29

This chapter tells of:

1) Jacob's journey to Haran – c. 400 miles.
2) His meeting with Rachel + being taken to Laban's home.
3) His marriage to:
   a) Leah.
   b) Rachel.
4) The birth of four sons, born to Leah: Reuben, Simeon, Levi, and Judah – names now familiar as heads of four tribes of Israel.

Gen -
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* (29:1-14) The journey to Laban's house.
We are immediately impressed with:
1) The faithfulness of God
2) The providential leading of God.
He cared for Jacob during the 400 mile journey from Bethel, and brought him into contact with the very people who could ~~meet~~ answer his questions.

(29:2) "A great stone was upon the well's mouth":
1) To protect from others who might take it.
2) To preserve it from evaporation under the hot sun.

(29:4-6) With the answer of every question we have evidence that God's promise was true: "I am with thee, and will keep thee in all places to which thou goest." Cf. 28:15a.

Much has been said & written against Jacob. However, this one main fault seems to have been his failure to wait on God, to pray, to know the will of God & to work in His life.

(29:8) Evidently they waited until all the flocks were there to allow for as little exposure to the sun as possible.

(29:9) Could this have reminded Jacob of what had happened to his grandfather's servant? See 24:15. Was he acting on the guidance which others had experienced?
ONE OBVIOUS OMISSION: THERE IS NO RECORD THAT JACOB PRAYED, AS ABRAHAM'S SERVANT PRAYED.

(29:13,14) See what Laban did in 24:29 ff. to see the parallel.

Without doubt the Lord brings us into contact with those in whom we can see what HE sees in us! (See back of next page.)

* (29:15-30) Jacob's marriages to Leah and Rachel. Just how much Jacob told Laban in v. 13b, we do not know. Keil believes it refers only to what occurred in this chapter (p. 285).

As this section develops we can see that Laban is a selfish, deceitful man, always looking for his own advantage.

(29:15) "Wages." This is where they had trouble. Cf. 31:7. The offer sounds very generous of Laban, but subsequent events indicate otherwise.

(29:18) Jacob evidently had fallen in love with Rachel because of her physical appearance. V. 17 says she was "beautiful and well favored." Not only did Jacob fail to seek the Lord's will, but he judged according to outward appearance only.

Leah had, lit., weak eyes, i.e., not the strong appearing eyes so admired in the East.

(29:19) This is where Laban lost the confidence of his daughters. Cf. 31:14-16. He was treating them as slaves, and actually doing the same with ~~Le~~ Jacob. "Give" here does not necessarily mean, give freely, but to arrange to give.

(29:20) This is to Jacob's credit - that he served so diligently and cheerfully.

← (29:23-25) "It was Leah." CAN WE SEE THE HAND OF JEHOVAH OVERRULING EVEN LABAN'S DECEPTION? It would seem so for the

(29:25) The mystery is not that man's doing should come back on him for judgment. The greatest mystery is that one who was created in the image and likeness of God should be degraded to the depths that man has gone!

(29:23-25)

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following reasons:

1) Isaac and Rebekah had sent him to take "a wife" (28:2) – not wives! There is nothing in Scripture to indicate that God ever sanctioned polygamy. He tolerated it as He did so many sins of His people. JACOB SHOULD HAVE STOPPED TO CONSIDER WHAT THIS MEANT IN RELATION TO THE WILL OF GOD.

Adam had only 1 wife! Cf. Lev. 18:18. Evidently Jacob's behavior broke one taboo in paving the way for this.

2) God's blessing was upon her because she was the first to have children – and they were all sons! Cf. 29:31, "and when the Lord saw..."

3) Among her four sons, the fourth was Judah – the one through whom the messianic line would continue. THIS IS ESPECIALLY CONVINCING. Also, Levi was her son – the priestly tribe, + Moses + Aaron.

4) She showed more spiritual desire and discernment than Rachel. Of her first four sons, three were given names which had to do with Jehovah:

a) Reuben: "behold, a son." Then she said, "Surely the Lord hath looked upon my affliction" (29:32).

b) Simeon: "hearing," and she said, "Because the Lord hath heard that I was hated," (29:33).

c) Judah: "praised." "Now will I praise the Lord" (29:35).

Growth can be observed even in the naming of her sons: 1) In the first she is concerned with Jacob. 2) In the second, with Rachel. 3) In the third, with Jacob. 4) In the fourth, ONLY WITH THE LORD!

Rachel stole the household gods (cf. 31:19, 30). This meant the right to the inheritance. (See Scofield note on p. 46.)

5) Perhaps a minor point (and yet maybe more important than it might at first appear) – Leah was buried in the cave of Machpelah with Abraham + Sarah + Jacob + Isaac + Rebekah (49:31; 50:13).

How appropriate that she should be in the messianic line!

CHAPTER 30 - This is a very important chapter because it (along with the latter part of chapter 29) gives the names of the men who became heads of the tribes of Israel.

At the same time it is a chapter which reveals many inconsistencies and needs in the lives of Jacob, Leah, Rachel, and Laban, while at the same time shows the spiritual progress of the same people and, as always, the amazing faithfulness of God.

There are at least four things in the chapter which would not have the blessing of God:

1) The use of custom by Rachel and Leah in having children through their maids.
2) The importance which Rachel and Leah attach to the mandrakes.
3) Laban's divining.
4) Jacob's use of the rods.

So that, while we see many evidences of blessing in the chapter, we must never come to the conclusion that results are proof that a certain method is approved by God.

(29:26) The deceitfulness of Laban - telling Jacob this after 7 years, but not before! How different it might have been if Jacob had remembered at this time, 24:15.

* [29:31-35] The sons of Leah. V. 31 contains the only statement in ch. 29 of what the Lord did, but evidently His sovereign, unseen hand was at work even through Laban's deception so that Jacob married Leah.

As indicated above, there is evidence of Leah's faith and growth which can be seen in the names she gives to her sons.

Chapter 30

There are two divisions here:

1) The children of Jacob by Bilhah, Zilpah, Leah, + finally Rachel (30:1-24).
2) Jacob's third work agreement with Laban (30:25-43).

(30:1) The birth of Leah's sons probably was the first occasion when Rachel felt inferior to Leah. Her frustration is very evident here. We see the result of polygamy. Cf. Psa. 127:3-5.

The desire she had was right; what she did about it was wrong. APPARENTLY IT NEVER DID OCCUR TO HER THAT THE LORD MIGHT HAVE SOME REASON FOR THIS.

(30:2) "Am I in God's stead?" means equal to God, or God? Jacob was as frustrated as she was and realized how helpless he was.

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(30:3) Rachel had two examples to follow:
1) Sarah in Gen. 16.
2) Rebekah and Isaac in Gen. 25:20-23.
She knew the results of both.
In making her decision she could:
1) Pray, and wait on God.
2) She could resort to the custom of the day with fear of criticism from anyone – but certainly with no direction from God.
She made a bad situation worse.

We do not know how much Sarah's action may have influenced her, but there is a strong possibility that it did.

This is another illustration of THE FACT THAT THE END DOES NOT JUSTIFY ANY METHOD THAT WE MAY WANT TO EMPLOY TO REACH IT.

(30:4,5) The fact that Bilhah conceived and bore a son (Dan) does not mean that God was in it as –

Note how Rachel involves the Lord in her desperation.

(30:6) Rachel in this verse seems to indicate. Notice she uses the term, Elohim – not Jehovah (the Covenant God), as Leah did in the names she gave to her sons. "the ruler of human destiny" (K+D I, 288).

(30:7,8) Not only did it happen once; it happened a second time. This time she wants to make it appear that the Lord has taken her side against Leah. NOTICE THE CONFESSION OF CONFLICT IN THE FAMILY OF THE ONE (Jacob) WHO HAD BEEN CHOSEN OF GOD AS THE HEIR OF THE MESSIANIC HOPE.

JACOB'S TWO SONS BY ZILPAH.

(30:9) The fact that Leah had enjoyed the blessing of God did not mean that she could not fall. OFTEN THE TIME OF GREATEST DANGER FOR US IS THE TIME AFTER SOME GREAT BLESSING. Cf. Abraham going down to Egypt. Also - from Gen. 15 to 16. How we need to guard our walk even so carefully.

So Leah did what Rachel had done - WITH THE SAME RESULTS, BUT WITHOUT THE BLESSING OF GOD.

(30:10-13) Concerning Gad and Asher, K + D (I, 289) remark: "Leah did not think of God in connection with these two births. They were nothing more than the successful and welcome result of the means she had employed."

The names indicate she was thinking about herself.

(30:14-21) The story concerning THE MANDRAKES leads to the account of the births of Leah's last two sons, and Dinah.

The mandrakes are a fruit, growing all over Israel. They are sometimes called love apples because it was thought, and apparently still is among some Arab groups, that this causes a woman to be fertile so that she can have a child.

The account shows:

1) Rachel's (and possibly Leah's) attachment to the folklore of the day.
2) THAT GOD IS HERE SHOWING THAT SUCH THINGS ARE NOT OF HIM. Rachel gets the mandrakes, but Leah gets the children. Issachar + Zebulun are born.

Note that Leah now is speaking of Elohim - not Jehovah - and the somewhat distorted understanding which she had of God and His ways. Children would not make Jacob love her; only God could do that!

"Dinah." This is mentioned because of ch. 34, but we know that she was not the only daughter Jacob had. Cf. 37:35; 46:7.

Note connection Gen. with "Dan."

* (30:22-24) The birth of Joseph.

There is evidence here of a change in Rachel. Evidently she had prayed: "God hearkened to her." What a contrast from 30:1! She recognized that "Joseph" was from God ... the Lord - Elohim and Jehovah.

Cf. "and God hearkened unto Leah" in v. 17.

"Joseph" is a name with 2 meanings:

1) The remover, or taking away. Thus, "God hath taken away my reproach."
2) adding - "The Lord shall add to me another son," which He did in Gen. 35:16-20.

Three times do we read in Genesis, "And God remembered ...":

1) Noah (8:1).
2) Abraham (19:29).
3) Rachel (30:22).

"The word remember, besides describing an act of memory, is frequently used in Scripture to convey the accessory ideas of care and kindness in cases where, after a delay or suspension, there was a manifestation or a renewal of the Divine favour" (Jamieson, I, 101).

God does not forget, but what He does is always in accord with what we need!

* (30:25-43) The prosperity of Jacob.

(30:25) This dates the birth of Joseph - 14 years

after Jacob went to Haran), and when his agreement with Laban had been fulfilled.

(NOTE: K+D, I, 291, 292 and Edersheim, I, 128 do not believe that the list of Jacob's sons in ch. 30 can be taken as chronological. There would not actually be enough time for so many children within the 7 year period.)

These 2 verses, 25 + 26, indicate Jacob's faith in what God said to him at Bethel.

(30:27) Laban does not want Jacob to go.

Note: "I have learned by experience" - is from the verb, נִחַשׁ, which means, to divine, or to learn through enchantments - some feel through the use of snakes. It shows the evil of heathen practices upon Laban, as the following verses show upon Jacob. WE HAVE HERE A MIXTURE OF THE TRUE WITH THE FALSE - those who are not gods. Cf. also Gen. 31:53, where it seems that there is a contrast between Abraham's God and Nahor's god.

> Edersheim writes, "Now, Scripture teaches us that to place any other pretended God along with the living and true One argues as great ignorance, and is as great a sin, as to deny Him entirely" (I, 129).

However Laban came to this knowledge, it certainly is a testimony:

1) To the faithfulness of the Lord - cf. 12:1-3.
2) " " " " Jacob - as one whom God could use.

Such should always be the case.

(30:30) Jacob agrees with ~~Jacob~~ Laban, giving God the glory: "the Lord hath blessed thee since my coming."

(30:31) Laban asks Jacob a second time (see v. 28), "What shall I give thee?", i.e., as wages.

(30:32) This is the arrangement. (The trans. needs to be clarified.)

"Cattle" = sheep.

"Brown cattle among the sheep" = black sheep among the lambs.

K + D, I, 292, say, "The sheep for the most part are white, very seldom black or speckled."

Also, "the goats, as a rule, are black or dark-brown, rarely white or spotted with white" (Ibid.). (Italics mine in 2 prec. sents.)

SO WE ARE CONCERNED HERE WITH SHEEP AND GOATS - NOT CATTLE AS SUCH. Actually sheep and goats are considered small cattle as the word, "cattle," can be translated in v. 39.

(30:33) The arrangement was so clear-cut that it would be very apparent if Jacob were dishonest.

"My righteousness shall answer for me," i.e., my righteousness shall be established in the sense that it shall bear witness to my integrity.

(30:34-36) Laban separates them "three days' journey," & has his sons take care of them - evidently to avoid the very thing which Jacob does with trees.

(30:31-40) Jacob does 2 things which were

a part of the superstition of the day:
1) He took "rods," or branches, peeling them with the thought that, if the the animals were looking at these, it would make them "speckled, and spotted." This actually happened.

30:41-43
2) There were two breeding times in the year: fall and spring. Those conceived in the spring and born in the fall were considered stronger than those conceived in the fall + born in the spring.
So, Jacob used the rods in the spring, but not in the fall so that the stronger cattle were spotted + speckled, and so belonged to him.

What can we understand from this? See 31:5-9. God had given the sheep and goats to Jacob, BUT GOD DID NOT NEED HIS METHODS. How disappointing that Jacob did not fully trust the Lord instead of confusing the work of God with a pagan superstition!

10/26/70 Chapter 31

This chapter tells about Jacob leaving Laban (1-21), Laban's pursuit of him (22-42), and their agreement at Mizpah (43-55).

Two great truths regarding God stand out in the chapter:
1) His mighty, sovereign power over Jacob.
2) His unceasing faithfulness to Jacob.
But we also see some wonderful truths con-

erning Jacob:
1) His obedience to God.
2) His faithfulness to God.
3) His praise for God.

31:1-22

Besides showing the faithfulness + sovereignty of God, as well as Jacob's obedience to God and recognition of His blessing, 31:1-22 gives us some wonderful lessons on guidance.

God had told ~~Jacob~~ in 28:15, "I ... will bring thee again into this land," meaning the land of Canaan. The only question was WHEN! Evidently Jacob had felt free to make 3 agreements with Laban because no word had come from God telling him to return. NOW, AFTER 20 YEARS THE COMMAND TO RETURN COMES!

But about the same time that the command came from God, the rightness of ~~Jacob's~~ the time was indicated by JACOB'S CIRCUMSTANCES:

(31:1) The attitude of Laban's sons were possible evidence.

(31:2) Laban's attitude also seemed to indicate that the time to return home to Canaan was near. BUT...

(31:3) THE MAIN INDICATION WAS GOD'S WORD TO JACOB. note again, as in 28:15, "and I will be with thee." This means:
1) To provide for him.
2) To protect him.
3) To guide him.

note also v.v. 5b, 7b, 9, 24, 29, 42.

However, Jacob still needed added confirmation from his wives. We often move ahead without explaining to our loved ones what God has been doing in our lives, nor realizing that, if God is leading us, He will be working in the lives of the others who are involved.

(31:4) notice what Jacob does, and the explanation which follows down through v. 13.

(31:5) This is what we have in v. 2.
Then he speaks of
1) What God has done.
2) What he had done (v. 6)
3) What Laban had done (v. 7a).
4) And again – what God had done (v. 7b – 13).

(31:9) shows that God had taught Jacob something very important, and it was learned in part by the revelation given to Jacob in his dream: namely, that it was not Jacob's strategy that had gotten him the flocks he had, but God!
Laban had tried to change their arrangement 10 times, but each time, whatever Laban decided would be Jacob's, then it seemed that this is what the cattle bore. Cf. v. 8.
note: It is "God," Deity as opposed to men, sovereign over all men

(31:13) not only did Jacob learn what he did not know (that God had given him the flocks), but he is reminded of that which he did know, but apparently had forgotten. This

is what we have here, and it refers back to 28:19-22.

Note how "the angel of God" in v. 11 is identified as "the God of Bethel" here. The most important times in our lives are those times when God makes Himself known to us. This certainly must be Christ since an "angel of God" is a messenger from God, and yet the second title indicates deity!

(31:14-16) The agreement of Leah + Rachel – added confirmation for Jacob.

It is interesting to see:

1) A greedy man will rob his loved ones as quickly as anyone else. What a tragedy when parents alienate their own children!
2) The overruling hand of God: "God has taken from our father, that is ours, and our children's" (31:16). Cf. vv. 7, 9 – what Jacob has just told his wives about "God."

The lesson in this: Rom. 12:19-21, a quotation from Deut. 32:35.

Note the way Jacob had served Laban – an example for any servant – 31:36-42, ending with his recognition of God's sovereignty.

(31:17-21) Jacob leaves with his possessions and his family. He took nothing which was not his. The only tragic part is in v. 19 – "Rachel had stolen the images that were her father's." The Heb is תְּרָפִים, the teraphim. These were images in human form (some-

times only head and shoulders). (1) They were supposed to give prosperity, and (2) were consulted for divination. They could be very small. (3) There is some evidence that there was also some connection with ancestor worship.

What these meant to Jacob, we can only speculate to determine:

1) Did she worship them?

2) " " want them so she could have more children?

3) Did she take them for material prosperity?

Whatever the reason, read 31:30-35, and note her deceptiveness - both with her husband, and also her father.

An unfortunate circumstance - but we must leave it there.

31:22-42 Laban's pursuit of Jacob.

(31:22) Jacob was gone three days before Laban knew it.

(31:23) Seven days later he caught him.

(31:24) note: the sovereignty of God with a completely unscrupulous man. There is no way to tell what Laban might have done (or tried to do). See the word "harm" in v. 29. It is the Heb., רַע. The word is used in 37:20,33 for "an evil beast." Thus, it could have meant that Laban was angry enough to kill Jacob. BUT HE COULD NOT STEP OVER THE LINE WHICH GOD HAD DRAWN.

(31:29)

(31:27) If Laban would have done this, it is very doubtful if God would have appeared to him as in v. 24. He was not only a thoroughly selfish man; HE WAS ALSO A LIAR.

Lesson: Sins rarely travel alone. If you find one, don't be surprised if you find others!

(31:29) Note, as we have in v. 24, "either good or bad" - מִטּוֹב עַד־רָע. He was not to do, or even to speak. It is just as bad to have the help of an evil man as to have his opposition. Cf. Ezra 4:1-3.

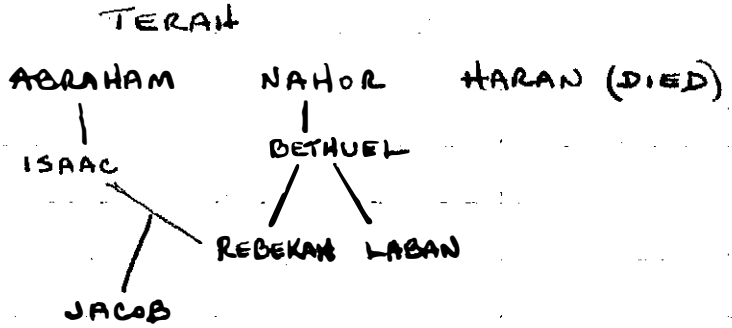
(31:31) "I was afraid." Remember where we read this first? Cf. Gen. 3:10. Also 32:7, 11. The result of sin is fear. The cure for fear is faith - faith in God, + faith in his promises. Jacob, in his flight, had forgotten BETHEL (Gen. 28).

(31:32) Jacob was so sure that no one would do such a thing as steal the gods, that he actually agrees here to Rachel's death WITHOUT KNOWING IT.

Lesson: Never overestimate the dependability of men. Cf. Psa. 103:14.

(31:34, 35) We see how Rachel has to cover one sin with another. (See re: Laban in notes on v. 27 above.)

(31:36-42) Jacob rebukes Laban, and gives his testimony of the faithfulness of God - for which Laban has no answer! Notice


TERAH
ABRAHAM
NAHOR
HARAN (DIED)
ISAAC
BETHUEL
REBEKAH
LABAN
JACOB

the unusual name for God: "the fear of Isaac". The Heb is פַּחַד. He was the God whom Isaac feared! K+D (I, 300) call it, "sacred awe." Cf. v. 53. Gen –

31:43–55 The covenant between Laban and Jacob.

31:43 Laban knows that Jacob is right, + so he proposes a covenant for the sake of his children + grandchildren. Jacob agrees.

31:47 The stones they gather are called heaps of witness:

1) In Chaldean (also called Aramaic, or Syriac – "Jegar-sahaduthа."
2) In Hebrew – "Galeed."

BUT IT WAS ALSO CALLED

31:49 "Mizpah" – a "watch, watch-place" (K+D, I, 299). The idea was that God could stand on it and see what both Laban and Jacob were doing.

The covenant included:

1) In 31:50 the stipulation that Jacob must not harm his wives, nor take other wives.
2) In 31:52 – that Laban + Jacob could not pass this place toward each other if their intention was to do harm.

note: The Lord's influence on both points ~~could~~ can be seen.

31:53 note two gods:

1) "The God of Abraham."
2) "The God of Nahor." These two men were brothers. "Nahor" was Laban's grandfather, just as "Abraham" was Jacob's grandfather. Cf. 22:20-23; 28:5. Thus, Jacob was related to Laban through both his father + his mother.

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There is no ref. in Scripture to the fact that Jacob + Laban ever got together again.

CHAPTER 32 - Jacob's preparation to meet Esau.
There are five things:
1) The angels (vv. 1, 2).
2) The messengers (vv. 3-8).
3) His prayer (vv. 9-12)
4) His gift for Esau (vv. 13-23).
5) His struggle with God (vv. 24-32): PENIEL.
The first and the last show what God did; the middle three, what Jacob did.

(32:1) Jacob continues on obediently, going to Canaan, "and the angels of God met him." This is a reminder of Bethel, the angels he had seen there, and the promises which followed.

Jacob had just finished with Laban; now he had Esau to think about! He could claim integrity with Laban, but such was not the case with Esau.

Twenty years had not changed Jacob's concern. Time does not erase sin. It may even intensify our reaction to it.

WHAT HAD THE TWENTY YEARS DONE TO ESAU? DID HE STILL HAVE MURDER IN HIS HEART? Cf. 27:41.

Note the difference:
1) To protect Jacob from Laban, God appeared to Laban (31:24).
2) To protect Jacob from Esau, angels appeared to Jacob.

This was no dream. He saw them as he "went on his way." This would give even greater strength to his faith.

(32:2) "He called the name of the place, Mahanaim." This means, two hosts: 1) his family; 2) the angels — both evidences of the blessing of God. Cf. 31:41,42.

N.B. Note: at Bethel, we have God's house; here, God's host; in 32:30, God's face.

32:3-8 THE MESSENGERS.

(32:3) Esau was evidently carrying out a conquest of "the land of Seir" at this time. This was the primary reason for the "four hundred men" in v. 6. But Jacob did not know it. (This was greater than Abraham's 318.)

Note Jacob's humility:

(32:4) 1) "Thy servant Jacob."

(32:5) 2) He calls Esau, his "lord" - אֲדֹנִי, which is Adonai.

(32:7,8) The report caused great fear in Jacob's heart (as cf. 31:31; 32:11). He divided his family with the hope that he would be able to escape with half of them! WHAT A DISGRACE FOR ONE WHO HAD EXPERIENCED SO MANY BLESSINGS FROM GOD! He had forgotten God's promises! He had forgotten God's hosts!

32:9-12 Jacob's prayer.

11/3/70 (32:9) One thing is certain about Jacob's prayer: IT WAS THE RESULT OF JACOB'S HOPELESSNESS. He had done all he could do, but he knew it was not enough. Edersheim says, "Jacob was now learning to obtain, otherwise than by his own efforts, that which Jehovah had promised to give" (I, 134).

His prayer is a model for us to follow, even today.

Note: In this verse He:

1) Recognizes the Person of God.
2) Remembers the Word of God.

"O God of... Abraham, and... Isaac." This is from 28:13.

All that God was to Abraham + to Isaac, He would be to Jacob.

He could not let anything happen to Jacob without being unfaithful to Abraham + Isaac.

"God" - אֱלֹהִים. This term sets Him apart from man. He is Deity.

But He is also, "the Lord" - יְהוָה, Jehovah. As such, Jacob is recognizing that He is eternal, immutable (from, to be). Cf. Ex. 3:13, 14. See also John 8:58, and all of the I am's of John's Gospel.

Twenty years had changed Jacob, + maybe Esau, BUT NOT JEHOVAH.

Then, THE WORD OF JEHOVAH

"Return... and I will be with thee." Cf. 31:3.

How good it is to know that you are doing what the Lord wants you to do!

How good also to be able to rest in the promise because you have obeyed the command!

Remember what is involved in, "And I will deal well with thee," i.e., "be with thee" (31:3).

(32:10) Now we see WHAT JACOB SAYS ABOUT HIMSELF AND ABOUT GOD'S BLESSINGS UPON HIM.

"I am not worthy" - קָטֹנְתִּי. Gesenius says, "The primary idea seems to be that of cutting off, and so making shorter and smaller" (p. 923). Jacob had been getting more and more insignificant in his own eyes, so that he would have felt God justified if no blessings had been given. THIS IS EVIDENCE OF SPIRITUAL GROWTH.

The Heb. says, I am too small for all of the mercies and all of the truth, etc.

"The mercies" - הַחֲסָדִים. "The primary idea seems to be that of eager and earnest desire, ardour, zeal, by which one is actuated" (Ges., 331). Every expression of God's goodness, His mercy, His love, had come from a God who delights to bless so much that His people cannot stop the blessings from rolling in.

Cf. Psa. 68:19.

"The truth" - הָאֱמֶת. This is one who is faithful to himself, + faithful to his word. God had never been inconsistent, had never broken a promise.

"Which thou hast shown" - עָשִׂיתָ. Lit., done. He is giving all the glory to God. God had done the work, "forming, shaping, cutting" (Ges., 821) every blessing to meet Jacob's need.

"Thy servant" - lit., which thou hast done with thy servant, the latter being, עַבְדֶּךָ. This is the same word Jacob uses in v. 4. This shows that Jacob recognizes his inferior position with regard to God (and to Esau).

He went away by himself; he is going home as "two bands" - the word for bands being, מַחֲנוֹת. Cf. vv. 7,8 - two camps, one of Leah, the other of Rachel.

"Jacob was now learning to obtain, otherwise than by his own efforts, that which Jehovah had promised to give" (Edersheim, I, 134).

(32:11) THE PETITION. Note how simple and straight-to-the-point. He tells the Lord WHAT he wants Him to do, and WHY!

1) WHAT? "Deliver me ... from the hand ... of Esau." The verb is הַצִּילֵנִי, from נָצַל, meaning, to take away, to snatch away (Ges., p. 689).

Jacob had fled, but this way not sufficient. now he needs the Lord, + calls for divine intervention.

2) WHY? "For I fear him." "I" and "him" are both given as separate pronouns in the Heb. - for emphasis. The verb is יָרֵא. He was trembling (at least in heart) over the consequences of meeting Esau, as he goes on to explain.

Our families make us very vulnerable. Cf. how Adam + Eve must have felt about Cain's sin. Cf. Enoch in Gen. 5, Zipporah + Moses, Job, etc. Having a family had really done wonders for Jacob. He did not want to lose them.

(32:12) Finally, in his prayer, Jacob comes back to the Word of God - at Bethel 20 years before.

"Thou" is emphatic.

"I will surely do thee good" = Dealing well, I will deal well with thee. The verb is הֵיטֵב, to do good. It expresses absolute certainty.

The promise had not been fulfilled. Therefore, nothing could yet happen to Jacob!

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[32:13-23] Jacob's gift for Esau.

There still appears to be in Jacob the feeling that he must do something to answer

his prayers. Therefore, we have Peniel at the end of the chapter. But now we look at the gift, and the manner Jacob had of presenting it to Esau.

(32:13-15) There were 550 animals, "the proportion of male to female was arranged according to the agricultural rule of Varro" (K+D, 303).

(32:16) His plan was that they would be presented to Esau in droves. The Heb. word is עֵדֶר. It simply means, a flock or a herd (Ges., 754). Possibly all the goats were together, all the sheep, etc.

(32:17-19) Jacob intended for one drove to reach Esau without his knowing that another was coming. And so he hoped "to wear out Esau's resentment by a series of surprises" (Skinner, 407). K+D (p. 303) call it, "gradually mitigating the wrath of Esau."

Note: It seems as though Jacob had forgotten his prayer. Gen 33:9 confirms that Esau felt all of this unnecessary. A gift would have been proper, but such a large gift presented in such a way even amazed Esau. Cf. 33:8.

(32:20) Jacob's object was to "appease" so that Esau would "accept" him. The two expressions in Heb are very interesting:

1) "appease" - אֲכַפְּרָה פָנָיו, lit, to cover his face. The idea is, the gift would be a

covering over Esau's face, an atonement, so that the sin of Jacob could not be seen any more

2) "accept me" - פָּנָי יִשָּׂא, lit., he will lift up my face, from נָשָׂא. The Lord used this expression with ~~Abraham~~ Lot in Gen. 19:21. This is encouragement, lifting a person from dejection + discouragement.

(32:21-23) Jacob carries out his plan.
"Jabbok" - the ford of Jab. is where two streams flow into the Jordan about half way between the Sea of Galilee + the Dead Sea - a most beautiful spot!

32:24-32 JACOB AT PENIEL.

THIS IS GOD'S ANSWER TO JACOB'S PRAYER!

(32:24) Jacob had prepared to meet Esau in one way, but God was going to prepare him in another way.

BEFORE JACOB WOULD MEET ESAU HE MUST MEET GOD!

"And Jacob was left alone." He is now like he was when he left home and God met him at Bethel. All the plans were made. Now he had to agnozing prospect of simply waiting!

Cf. Hosea 12:2-6.

Jacob did not know who this man was at first. It seems reasonable to believe that he may have considered him an emissary from Esau. Note carefully the way the conflict is stated: "There wrestled a man with him," not primarily Jacob against the man. GOD IS SEEKING TO SUBDUE HIS SERVANT.

All night long the struggle continued and

"Wrestled" - ק֣ר֑ה֖ ?: Jabbok comes from this. It means to be at small - a rare word for wrestle.

(32:25) The determination + strength of Jacob

becomes very apparent because the "man" has not subdued Jacob by the morning.

So, "he touched the hollow of his thigh." This means that his hip was out of its joint; it was dislocated - which would have been very painful.

Cf. Lam. 3:32,33.

(32:26) Somehow this made Jacob realize that his opponent was one he needed not to fear, but to trust!

Jacob's opponent has conquered him, but now he finds that Jacob can cling just as stubbornly as he could resist! "I will not let thee go, except thou bless me." HOW WONDERFUL IT IS WHEN WE REALIZE THAT THE GREATEST NEED OF OUR LIVES IS TO HAVE THE BLESSING OF GOD! UPON THIS IS DEPENDENT OUR POWER WITH MEN!

(32:27) Now Jacob is gaining the victory - not through struggle, but through trust.

The blessing will center in his name. "What is thy name? . . . Jacob" - יַעֲקֹב.

This name came from Jacob's birth when he held the heel of Esau (Gen. 25:26). This too indicates wrestling, "to hit the heel . . . in order to trip or throw one down" (Ges., 809). The word is used in Jer. 9:4, translated, "supplant," one who works around another. THIS, IN A WORD, WAS HIS LIFE HISTORY.

(32:28) His new name would be, "Israel" - יִשְׂרָאֵל. It is formed from the name for God אֵל, + the verb שָׂרָה, to contend - the

Note: When Abraham + Sarah had their names changed, the old names were never used again; with Jacob, his old name was used right along with the new. The reason: Abraham and Sarah's names were reflective of God's purpose for them; Jacob's new name was indicative of a spiritual change in him, marking progress, but not obliterating the old. Hence we have the old nature + the new!

. verb which is translated, "hast thou power", . lit, have you contended. Or could be translated "God's fighter" (K+D, 304), or "God ~~fights~~ strives", or "striver with God" (Skinner, 409). There is the idea of victory in this too; hence, שַׂר, prince, or one who has dominion, one who reigns.

So Israel means one who has striven with God + gained the victory - not through wrestling, but through surrender.

This idea is confirmed by, "and hast prevailed" - וַתּוּכָל. From יָכֹל, one who is able to accomplish, to do, to prevail.

Cf. Phil. 4:13.

IT IS VERY IMPORTANT IN THE STUDY OF THE WORD TO NOTE THE USE OF THESE TWO NAMES. Cf. v.32; 34:7; 35:10, 21, 22; 46:1, 2 - ISRAEL both names. Also Isa. 40:27

32:29 "What is thy name?"

Cf. at Bethel, 28:13. Also 31:3 and 13. Then 32:1, 2. Also later, 35:9-11.

Never before had Jacob had to ask this. God's revelations of Himself are different. Just because He uses one way most of the time does not indicate that He will always do this. SOMETIMES HE REVEALS HIMSELF IN HIS NAME; AT OTHER TIMES BY WHAT HE DOES: "And he blessed him there."

We are not told what this blessing was, but evidently it was something which brought peace to the heart of Jacob. It may be evidence that God works from the outward and the physical to the inward and the spiritual as we go on with Him in our lives. WHATEVER

HAPPENED, JACOB KNEW IT WAS GOD! Evidently the Lord felt that he should have known it as indicated by the question, "Wherefore is it that thou dost ask after my name?"

Often in our experience we feel that we are dealing with men when we are really dealing with God!

(32:30) Jacob called the place, "Peniel" – פְּנִיאֵל.
Lit., the face of God. This evidently was the most obvious revelation of God that Jacob had had.

N.B. { On seeing God, cf. Ex. 20:19; 33:9-11, 18 – 34:9; Deut. 34:10; John 1:18; and the effect of seeing the Lord: 2 Cor 3:18; 1 Jn 3:2.

"my life is preserved." Edersheim quotes "one of the ablest German critics" (136) who translates it, "my soul has recovered." But the thought seems to be that Jacob knew that God was going to spare his life!

THE NAME OF THE PLACE WAS AN EXPRESSION OF HIS FAITH – which is always our response to the ~~the~~ Word of God to us.

(32:31) "Penuel" – another form of "Peniel", meaning the same.

"He halted upon his thigh" – a physical reminder of spiritual blessing, like Paul's thorn in the flesh (2 Cor. 12:9 [7-10]). The verb צָלַע means that he leaned on one side, & thus limped.

(32:32) How easy it is to observe a historical

Did the Israelites feel that they could share in Jacob's blessing by not eating the sinew?

So with circumcision

So with their descendancy from Abraham

So with their works in obeying the Law

Etc.

event without profiting from its meaning. To this day it is still true of the Jews. The "sinew" - Tsi, is the main nerve in the hip "which is easily injured by any violent strain in wrestling" (K+D, I, 307).

Cf. 2 Cor 1:8-11.

God is always seeking to teach us in deeper + deeper ways that we are not to trust in ourselves, our strength, our wisdom, etc. — BUT IN HIM!

Ch. 33 - THE REUNION OF JACOB AND ESAU. What a testimony this is to the faithfulness of God!

(33:1) "And behold, Esau came" - the moment which Jacob had dreaded for 20 years. "And with him four hundred men." This made it even worse!

We might feel that, if the Lord were to undertake for Jacob, the 400 men would not have come! But the Lord can do something greater than dispersing the men; He can take the animosity out of their hearts and make them as docile as children!

(33:2) Jacob takes the normal precautions, and we must not blame him for this.

(33:3) The promises of God do not make men proud, overbearing, and brazen; it makes them humble: Jacob "bowed himself to the ground seven times until he came near to his brother."

(33:4) Amazing evidence of the faithfulness of

God! Note Esau's eagerness to meet Jacob. "And they wept." Cf. Prov. 16:7; 21:1. Jacob had taken the only course that leads to blessing – humbling himself before God, & praying that God would meet his need. GOD DID NOT FAIL HIM!

(33:5) Note how Jacob responds to Esau's question:

1) He gives "God" the glory for his family.
2) He attributes it to the graces of God. The verb חנן means to do something for someone without any cause being present in the recipient. It all was completely undeserved.

(33:6,7) Esau meets Jacob's family.

(33:8) Esau's second question. (The first is in v. 5.) "Grace" – חן here means favor.

(33:9) This is a very important verse. It shows:

1) That Jacob's gift was not necessary for the reconciliation. God worked in Esau's heart without any gift.
2) That God had blessed Esau so that he was not in any need – as God had promised. Cf. 27:39.

(33:10) THIS WAS LIKE PENIEL ALL OVER AGAIN – NOT BECAUSE JACOB WAS LIKENING ESAU TO GOD, BUT BECAUSE JACOB RECOGNIZED THE VERY PRESENCE OF GOD IN WHAT ESAU WAS DOING. AND IT REMINDED HIM OF PENIEL! Again, as then, Jacob was victorious!

(33:11) "In the East the acceptance of a gift by a superior is a proof of friendship, and by an enemy, of reconciliation. It was on both accounts Jacob was so anxious that his brother should receive the cattle; and in Esau's acceptance he had the strongest proofs of a good feeling being established that Eastern notions admit of" (Jamieson, I, 218).

"And he urged him, and he took it."

It is to be noted that "'their good understanding remained undisturbed till the day of their death'" (Edersheim, I, 138).

(33:12) Esau is speaking.

It was the offer of an armed guard as well as a guide. Jacob needed neither, and it was perfectly proper for him to refuse Esau's offer as he does in vv. 13, 14.

(33:14) So "lead on softly" means, as the end of the verse shows, to shepherd the flock as well as his family, going as they were able to go, while caring + protecting them.

"Seir" - שֵׂעִיר. Cf. 32:3. This was the land of the Edomites. Jacob is not saying that he is going to Seir, but that he will visit him later. The Scriptures do not record any such visit, but this does not mean that it was not made.

(33:16) The brothers part company again.

(33:17) "Succoth" was east of Jordan - probably in the territory later possessed by the tribe of Gad. "Shalem," in v. 18, was "in the

Undoubtedly Jacob's time here covered a period of years.

Gen –

land of Canaan" – west of the Jordan. The delays, etc., in Jacob's travel are very likely because of the problem he mentioned to Esau in vv. 13, 14.

33:18-20 "Shechem" is[1] the land given by Jacob to Joseph. Cf. Gen. 48:22.[2] Also this is where Joseph's bones were buried. Cf. Joshua 24:32.[3] and this is also the site where, at Jacob's well, centuries later, our Lord sat to talk to the woman of Samaria about the water of life. Cf. John 4.

WHEN ABRAHAM FIRST CAME INTO CANAAN, HE BUILT AN ALTAR. NOW HIS GRANDSON DOES THE SAME! Jacob "called it El-elohe-Israel." The Heb. is יִשְׂרָאֵל אֱלֹהֵי אֵל. This is the mighty God of Israel – 1) distinguishing him from all of the gods of the Canaanites, and 2) linking him with Peniel.

This is the first time "Israel" is used since 32:28, 32 – and it is used by Jacob for himself, expressive of his faith in what God did for him at Peniel, as well as of his hope for his descendants in connection with the land.

CHAPTER 34 – It seems inevitable that times of blessing are followed by, or are accompanied by, times of trial. And, as the chapter shows, one trial can be the occasion of another. WHEN THINGS GO WRONG, HOW EVIDENT IT IS THAT THE DEVIL WOULD LIKE TO GET US TO OVERREACT. How wise Jacob was in v. 5: "and Jacob held his peace."

Perhaps Jacob failed to take into consideration what this move would mean to his children although 33:13, 14 suggests that he was aware of it.

What do we have in this chapter (34)?

1) The mistake of Dinah (v.1). This evidently meant that she was taking part in a heathen feast of the Shechemites. Cf. Edersheim, I, 139. It was evidently during this feast that Shechem saw her. This is followed by —

2) The dastardly sin of Shechem (v.2).

The reaction of Jacob's sons is seen in v.7. Three words are significant: a) "Were grieved" - וַיִּתְעַצְּבוּ. They suffered inwardly, were afflicted in their minds. b) "Were very angry" - וַיִּחַר ... מְאֹד. They were on fire. Here are the roots of murder. c) They considered what Shechem had done as "folly" - נְבָלָה. This is wickedness, + that which was deserving of punishment. THE BIG QUESTION IS: WHO WILL METE OUT THE PUNISHMENT?

All of this was not helped by Hamor's plan. See vv. 8-12.

3) The disgraceful sin of "the sons of Jacob" (vv. 13-29).

It was as though they said, We cannot intermarry with you unless you turn to the Lord. AND THEY USED THE SACRED RITE OF CIRCUMCISION AS THE BASIS OF THEIR PLAN TO KILL ALL OF THE MEN OF SHECHEM.

Again - their feelings were right, + the fact that they felt that Shechem deserved to be punished was right. BUT WHAT JACOB'S SONS DID WAS ALL WRONG. JUST BECAUSE PEOPLE WRONG US DOES NOT JUSTIFY OUR WRONGDOING AGAINST THEM.

note the deceptiveness of Hamor + Shechem in v. 23.

(34:30) Jacob's being "troubled" - עֲכַרְתֶּם is understandable. He was like troubled waters, disturbed, confused, restless, without peace.

He adds, "made me to stink" - לְהַבְאִישׁ אֹתִי. Among Orientals to have a bad smell meant that a person was a ~~bad~~ person, evil in character — one who should be done away.

BUT, JACOB WAS NOT JUSTIFIED IN HIS FEAR. He momentarily had forgotten Bethel + Peniel, and we have no indication here that he prayed. Instead, in 35:1, God sovereignly tells Jacob what he should do.

(34:31) The indignation of Simeon + Levi was right, but what they did was an indication of their character. Cf. Gen. 49:5-7.

12/1/70 CHAPTER 35

This chapter records Jacob's journey:
1) from Succoth (33:17) to Bethel (vv. 1-15).
2) from Bethel to Ephrath — where Rachel died as Benjamin was born (vv. 16-20).
3) from Ephrath to Mamre (vv. 21-29). Under this section we have:
   1) Reuben's sin.
   2) The first listing of Jacob's sons (v. 23-26).
   3) The death of Isaac at 180 years.

(35:1) Jamieson (I, 222) estimates that Jacob had been in the land of Canaan 8 to 10 yrs. Edersheim (I, 139, 140) says, "ten years." K+D (I, 315) says the same.

The Lord (the Lord Jesus Christ) now appears

to Jacob again. Notice the evidence of 2 Persons of the Godhead - "God" talking about "God."

"Arise, go up to Bethel" - Up, in altitude, but 30 miles south in direction.

What memories this name brings! Not only of an appearance of God at a most discouraging time, BUT OF A VOW! Cf. 28:20,21. Therefore, Jacob had some house cleaning to do. He could not go to Bethel with the gods that were in his household! With the "altar," all the other gods had to go!

(35:2) Contrast the way Jacob ran his household with the way Abraham ran his. See 18:19.

Here Jacob commands his family + servants to do three things:

1) "Put away the foreign gods." This meant to do away with them permanently.
2) "Be clean" - They were to wash themselves with water - a common thing later under the Law. It was a symbol of moral cleansing, and had to be preceded by the putting away of the idols.
3) "Change your garments." Their cleansing was to be accompanied by an outward change.

All of this was to indicate a genuine turning to the Lord.

(35:3) Here Jacob tells his household what "Bethel" meant to him.

(35:4) It would seem reasonable to believe that Rachel's teraphim were included in the collection. Cf. 31:34.

"Earrings" - lit., the rings which were in their ears. These were "then as now connected with incantation and idolatry" (JFB, I, 223). Cf. Hosea 2:13. They had figures on them which were supposed to bring good luck. They served as charms. Or, they were used to ward off evil (amulets).

To put all of these away was an expression of trust in the Lord.

(35:5) Note what happened immediately when Jacob + his household separated themselves unto the Lord. "The terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob." This would include the friends of Hamor + Shechem who might have avenged their deaths. Cf. 34:30.

"Terror of God" - חִתַּת אֱלֹהִים. This means that they were broken with fear, they were terrified by God. They weren't afraid of Jacob; they were afraid of God. And so they were afraid to touch Jacob.

Cf. Prov. 16:7, "When a man's ways please . . ."

(35:6) Jacob's obedience. He went to Bethel.

(35:7) His continued obedience. He built an altar at Bethel: "El-Bethel" - אֵל בֵּית אֵל. This means the God of Bethel - a tribute to God indicating His faithfulness to all of the promises given here when Jacob left about 30 years before.

(35:8) "Deborah . . . died" - The first of three

funerals in this chapter.

Note also that in chs 34 + 35 there were three sins which were a grief to Jacob:

1) Dinah's sin.
2) Simeon + Levi's sin.
3) Reuben's sin.

"Deborah" was "Rebekah's nurse" - the nurse of Jacob's mother. This is the first time she is mentioned. When she joined Jacob, we do not know. Some speculate that she went to Jacob when Rebekah died. Whatever the case, she must have been dearly loved to have been honored in this way. "nurse" - מֵנֶקֶת, a wet nurse, one who assists in the care of the children. She probably helped raise Jacob, + then did the same for his children.

(35:9) Before God appeared to Jacob at Bethel in a dream; now it is in physical form - a theophany. It depicts another result of Jacob's obedience.

(35:10) When God did at Peniel is now reaffirmed. (See notes on 32:24-32.)

(35:11) "God Almighty" - as God had revealed Himself to Abraham in 17:1, and as Isaac had spoken of God when Jacob was leaving home in 28:3.

This is a reaffirmation of the Abrahamic covenant which was confirmed by God to Jacob at Bethel. See 28:13,14.

V. 11 has to do with the nation

(35:12) V. 12 has to do with the land.

(35:13-15) This is a repeat of what Jacob did in 28:18 — renewing the name, "Bethel," as God had re-confirmed His promise. Here we have the addition of "a drink offering" - נסך. This is the first time it is mentioned in the Bible. It was probably wine. Cf. Ex. 29:40.

The oil seems to point to that which is dedicated to God; the drink offering, to the presentation of the offerer to the Lord. Possibly there is also here the idea of praise, rejoicing in God.

WHERE ANYTHING IN THE WORD IS NOT EXPLAINED, ITS USE IN THE PASSAGE IS THE KEY TO ITS MEANING.

35:16-20 A GREAT JOY, AND A GREAT SORROW — the birth of Benjamin, and the death of Rachel.

Notice again how blessing is followed by testing. These tests do not come as a judgment, but are used by God to prove + to strengthen + to mature Jacob.

(35:16) "Ephrath," was later called Bethlehem. See v. 19. This is where "Rachel ... had hard labor."

(35:17) The midwife remembered that this had been Rachel's hope when Joseph had been born: "Joseph," meaning, "The Lord shall add to me another son." She had also said to Jacob in 30:1, "Give me children, or else I die."

(35:18) "Benoni", son of my pain, or "Benjamin,"

variously translated, the best seems to be, son of my right hand, expressing his delight at the birth of this 12th son.

Some take this as meaning that Jacob was more delighted over the birth of Benjamin than he was grieved over the death of Rachel. THIS IS NOT TRUE!

Cf. Gen. 48:7; Jer. 31:15-17; Cf. Mt. 2:18.

This was Jacob's greatest grief.

BUT - again we see the difference between the two:

1) Rachel - thinking of what this meant to her.
2) Jacob - anticipating what this would mean to his seed. / Cf. Phil. 3:5. / With the evidence of his faith even in sorrow.

(35:19,20) The grave and its marker - which was still known in Samuel's day (1 Sam. 10:2). (From these passages, Rachel's grave was evidently not right in Ephrath, but nearby.)

[35:21,22a] What a tragedy when a man will forsake all for the pleasure of a moment! WE DO NOT ALWAYS HAVE A SECOND CHANCE.

Cf. Gen 49:3,4. Evidently this was characteristic of Reuben. BUT WE WILL NOTE A CHANGE DURING JOSEPH'S LIFE.

Sin robs us of blessing - never brings it. This was why the right of the first born was not given to Reuben.

Think of all the joy that Reuben brought to his father when he was born, only to end in tragedy later!

"And Israel heard it." "Be sure your sin will find you out" (Num. 32:23).

Note the use of "Israel" here and link this with the confirmation of his name in 35:10,11.

Is this not an indication that Jacob went on, leaving the body of Rachel in her grave, in the strength of "God Almighty"?

And does this not mean that he faced the terrible sin of Reuben in the same way?

(In the last of v. 22 we go back to "Jacob" again.)

35:22b-26 The first of many lists of Jacob's sons - destined to head the tribes of the nation (a significant development in the preparation of the nation - almost as though we are reminded again of the grace of God, esp. as we read, "Reuben, Jacob's first-born." IN SPITE OF OUR SIN, GOD NEVER FORSAKES HIS PURPOSES).

We see here the faithfulness of God as well as the grace of God. Cf. Isaac's blessing (really a prayer) in 28:3.

The listing also indicates the completion of God's work with Jacob. FROM THIS POINT ON THE EMPHASIS WILL SHIFT TO JOSEPH.

35:27-29 The death of Isaac - at 180 years.

Isaac was 60 years older than Jacob + Esau (Gen. 25:26), so Jacob was 120 when Isaac died.

But in Gen 47:9 Jacob is only 130 years old. This means Isaac had been dead only 10 years. The famine had been going for 2 years (see 45:6) - making Joseph 39 years old (Cf. Gen 41:46).

This would mean that Joseph had been in Egypt 22 years. Taking 22 years from Jacob's

life would mean that he was 108 when Joseph was sold into Egypt. So Isaac lived for 12 or 13 years after Joseph was sold, or just about to the time when Joseph became ruler in Egypt.

Jacob lived to be 147 years old. Cf. 47:28.

(35:27) Jacob is back at "Hebron" (13:18; 23:2, 19).

(35:29) Note how Isaac's death is recorded:
"Isaac ... was gathered unto his people."
Cf. Abraham in 25:8. Also of Jacob in 49:33.
Heb speaks of life after death. Cf. Mt. 22:31-32 for additional truth in this connection.
"Esau and Jacob buried him."

Ch. 36 is devoted to Esau, + then we hear no more of him in Genesis. But here is the evidence of a continuing good relationship between Jacob + Esau.

NOTE: NO MENTION IS MADE OF REBEKAH. SHE HAD PROBABLY DIED BEFORE JACOB GOT BACK HOME. Cf. 27:42-45, esp. "a few days" in v. 44.

CHAPTER 36

Gen -
12/15/70

Locate Edom on a map.

CHAPTER 36 -

This entire chapter is devoted to Esau, his descendants, and the nation which they formed: the Edomites.

We find a parallel chapter, or passage, in 1 Chron. 1:35-54.

There are many refs. in the OT to Esau or to Edom (or some other term referring to his descendants), but this chapter certainly indicates the main points of importance.

First, the outline of the chapter:

I. The family of Esau - his wives, his sons, and grandsons (36:1-19). His ten grandsons in particular (along with 3 of Esau's sons), became "chiefs" of the nation. These became the heads of tribes - much like Jacob's sons did in Israel.

II. The descendants of Seir, the Horite (36:20-30). These were the people who inhabited Edom before Esau, people who were almost completely destroyed by Esau. These were spared, and, as vv. 29,30 indicate, some also became heads to tribes.

III. The kings of Edom (36:31-39). There are 8 kings, yet no son ever succeeded his father.

IV. The capital cities of Edom (36:40-43).

Secondly, the special lessons of the chapter:

1) One obvious fact: THERE IS NO MENTION OF GOD IN THE ENTIRE CHAPTER.

This by itself might not be too significant, BUT WE ALSO HAVE THE VERY GLARING FACT THAT, IN ALL THAT IS RECORDED OF ESAU IN GENESIS, NEVER ONCE DOES HE SPEAK OF THE LORD. Jacob speaks of God's blessing, but

Esau never does! Heb. 12:16 refers to him as a "profane person" - which indicates that he was not a child of God.

2) Evidence of Esau's godlessness is seen in his marriage to the Canaanite women (36:2; cf. 24:3; 28:6). Cf. Deut. 7:1-6; 2 Cor. 6:11-7:1. He had no regard for the diff. between light and darkness.

Further evidence of the same thing is seen in 36:20-30 where the sons of Seir, the Horite, become heads of the tribes along with Esau's sons and grand sons. Again, no separation. Cf. Ex. 19:4.

3) Note the aimlessness of his life as indicated by 36:6 - "And Esau... went into the country." Contrast this with 28:15. Only a child of God has any assurance that God has a purpose for his life + that the Lord will be leading him from day to day. Cf. Psa. 37:23, 24; Rom. 8:28; Isa. 58:11.

4) The instability of his nation (36:31-39). Not one of the 8 kings mentioned here was succeeded by his son. There was a turn-over every time.

note the statement: "And these are the kings... before there reigned any king over... Israel" (36:31). Who had a king first is of no consequence. The important thing is what kind of a king a nation has as even Israel was to learn. A king does not necessarily mean stability for a nation. Cf. Israel's reason - 1 Sam. 8:5.

5) From God's point-of-view we see:

a) First, His faithfulness in blessing Esau as He did.

(1) He blessed Esau materially until Esau had no needs (33:9).

(2) He blessed him so much that, as in the case of Abraham + Lot, "their riches were more than that they might dwell together" (36:7). Esau learned nothing from Lot's tragic decision which took him to Sodom.

This does not give God's approval to the Horites but SHOWS AGAIN IT ONLY HOW GOOD HE IS!

(3) The grace of God is seen in the fact that one of grandsons of Seir found hot springs (not "mules" - v. 24). Obviously God had placed them there. Gen —

(4) It was not only God who gave the land of Seir to Esau, but it was God who kept it for him. Cf. Deut. 2:7.

(b) Secondly, the sovereignty of God. It was not Jacob who left Esau (although this might have been expected from the story up to this point). NO, IT WAS ESAU WHO LEFT JACOB, VOLUNTARILY, BECAUSE GOD HAD GIVEN CANAAN TO JACOB. Read 36:6-8.

With the close of ch. 36, Esau is not mentioned any more in Genesis. This is all! Thus, another tragic chapter of sacred history is closed. WHAT A RELIEF IT IS AS WE GO ON TO JOSEPH!

Gen –
1/4/71

Review ✓ also Abraham, Isaac, and Jacob (Israel).

Chs. 37-50

The remaining chapters of Genesis are devoted primarily to JOSEPH. However, we also are concerned with his father, Jacob, & his brothers. Jacob dies in ch. 49. Joseph, in ch. 50

If we think of Jacob, we have two divisions:
1) His time in the land of Canaan (37-45).
2) " " " " " " Egypt (37-50).

BUT THE EMPHASIS IS CLEARLY UPON JOSEPH – NOT AS TO PLACES, BUT AS TO OCCUPATION. HE, TOO, WAS
1) In Canaan (37).
2) In Egypt (39-50). Ch. 38 deals with the sin of Judah.

OBVIOUSLY, Gen. 15:13-16 GIVES THE PROPHETIC NECESSITY FOR SUCH A SOJOURN.

These chapters give us a tremendous study of the Sovereignty of God:
1) The Lord was not ready to judge the Canaanites because the iniquity of the Amorites was not yet full. Cf. 15:16b. YET THE FAMILY OF JACOB NEEDED LAND FOR EXPANSION.
2) The sin of Judah (in ch. 38) shows the need for the exile into Egypt – to preserve the purity of his people. Judah was in the messianic line. It was more important to keep him from defilement with the Canaanites than any other. Cf. the difference with the Egyptians (46:34).
3) Out of all of this, there arises the most wonderful type of Christ we have any place in the O.T. (Define a type: an OT figure which represents, esp., CHRIST, or other NT truths.)

The Spirit of God will never let us lose sight of Christ!

4) The overruling hand of God in the life of Joseph so that all that happened to him worked perfectly into God's pre-determined purpose for the descendants of Abraham.

Thus, with Joseph we are involved with four different occupations:

1) as a shepherd (37).
2) as a servant (39).
3) as a prisoner (40 - 41:36).
4) as a ruler (41:37 - 50:26).

Note:
1) The different
2) The way each one seems to move Joseph farther from Bethel's place
3) Joseph's behavior in each one.

There are two unusual things about these final chapters in Genesis:

1) The fact that Jehovah, the name, is only used 12x; only in 3 chapters: 38, 39, 49 (38:7 - 2x, 10; 39: 2, 3 - 2x, 5 - 2x, 21, 23 - 2x; 49:15).
On contrast, the name Elohim (or some form of it) is used 42x.
(See an excellent discussion on the reasons for this in K + D, I, 330 - 334.)
Generally speaking, the reasons seem to be:
a) That, for the most part, Joseph is dealing with Gentiles (after ch. 39), and "God" is the name to use with them.
b) Joseph was not in the line of the Abrahamic Covenant.
c) It may be an indication of a lack of knowledge regarding all that Jehovah means.

N.B. →

2) The almost complete disappearance of revelations from God. THE ONE EXCEPTION IS GEN. 46:1-4. Cf. the ref. to Bethel in 48:3.
(On this see K + D, I, 330.)

The only possible exceptions:
1) Joseph's two dreams – 37:1-11.
2) Joseph's ability to interpret dreams:
   a) For the butler + the baker (Ch. 40).
   b) For Pharaoh (Ch. 41).

BUT NOWHERE DO WE READ OF THE LORD APPEARING TO JOSEPH.

One reason is that he was not in the Messianic line. Judah was. There was no covenant to confirm to him.
Another reason was that there was obviously no need. All had been revealed which needed to be revealed at this time. THIS IS IMPORTANT! The reason no further revelations are given now, today, is because no more are needed.

(37:1) Joseph as a shepherd (37:1-36).
The account begins with a statement about "Jacob" – and even includes Isaac. Isaac was "a stranger," a sojourner, in the land of Canaan. This meant:
1) That he lived there.
2) That the land did not belong to them – not yet!
3) That they were a people distinct from the Canaanites – a different people because of their relationship with God. ~~Cf. Heb. 11:9,10.~~
Cf. Heb. 11:9,10; Acts 7:6. Also per 1 Pet. 1:17.

(37:2) Here commences the story of JOSEPH – for the reasons indicated in the introduction to this section.
He was "seventeen years old."
This would be stated:
1) To show the responsibility which had been given to him at an early age.

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2) To show how he accepted responsibility.
3) To show the high principles which he lived by even then.
4) To show the contrast with his brothers – esp. with "the sons of Bilhah" and with "the sons of Zilpah, his father's wives."

IF JOSEPH COULD COME AS HE DID OUT OF THE CIRCUMSTANCES HE HAD, GOD CAN MEET THE NEED OF ANYONE. 1) He was a son of a polygamous marriage. 2) His mother had died. 3) His father could easily have spoiled him.

"Their evil report" – What his half-brothers were doing we do not know. They were guilty of some wickedness, something which had an evil purpose behind it. Joseph was not a tale bearer, but was responsible to his father. And evidently this was of great enough significance that he had to speak out.

SO THE FIRST THING WE READ ABOUT JOSEPH IS THAT HE WAS STANDING FOR RIGHT AGAINST WRONG.

(37:3) "Israel loved Joseph more than all his children" – a fault of Jacob's, however understandable it might be since he was the firstborn of Jacob's beloved, Rachel. But there is no doubt but that this partiality contributed to Joseph's trouble.

"A coat of many colors" – כְּתֹנֶת פַּסִּים. This is not a good translation. Lit. it is a coat of extremities (Ges., 857), i.e., reaching to his extremities – his hands + his feet. Thus, it was a tunic with long sleeves which reached down to his feet. IT MARKED HIM OUT

as a man of distinction, one who was not required to work as others were, the mark of an heir, or even royalty, according to ~~ancient~~ custom. Perhaps this was one reason why Jacob later (Gen. 48:5) adopted Joseph's two sons - Ephraim and Manasseh.

(37:4) The result: "His brethren ... hated him." To hate him meant that they became his enemy (Ro Gen., 1013). And they "could not speak peaceably unto him." This meant that they refused to give him the customary greeting, Shalom. Probably it means that they had a hard time speaking to him at all.

Joseph as a type of Christ:
1) V. 2 - his moral uprightness, a type of the sinlessness of Christ. Cf. 1 Pet. 2:21-24.
2) V. 3 - He was loved by his father. Cf. Mt. 3:17.
3) V. 4 - Hated by his brethren. Cf. John 15:27; Cf. David in Psa. 35:19-26; 69:4.

(37:5) God does not appear to Joseph, but He does speak to Joseph by dreams.
This is the ~~fourth~~ fifth time we have dreams in Genesis:
1) Abimelech, king of Gerar - Gen. 21:3.
2) Jacob at Bethel - Gen. 28:12.
3) Jacob at Padan-aram - Gen. 31:11-13.
4) Laban - Gen. 31:24.
Cf. Heb. 1:1.
THUS, THESE DREAMS ARE DIVINE REVELATIONS.
It seems evident from the repetition, and

is proven to be by subsequent history.

IF JOSEPH MADE A MISTAKE, IT WAS IN TELLING HIS BROTHERS WHAT HIS DREAMS WERE!

"They hated him yet the more" - + mentioned for the third time in v. 8. In v. 11 "his brethren envied him." In v. 18 "they conspired against him to slay him." It is interesting to trace this evil development.

This is the third example of hatred (i.e., of enmity) in Genesis.

1) Abimelech toward Isaac (Gen. 26:27).

2) Esau toward Jacob (Gen. 27:41).

(But cf. also Cain against Abel in Gen. 4.

(A diff. word is used in 29:31, 33 - Jacob's attitude toward Leah.)

But HATRED, ANGER, ENVY, + MURDER can all be related to each other.

Cf. 1 Jn. 2:11; 3:15. HATRED IS SIN! Cf. Gal. 5:20.

(37:6,7) Dream #1. The sting of the dream for his brothers is in the verb, "made obeisance" - וַתִּשְׁתַּחֲוִין, from שָׁחָה, "to bow down, to fall prostrate ... falling upon the knees and then touching the forehead to the ground ... Sometimes the prostration was repeated seven times" (Ges., 1049). Cf. 33:3.

This could only mean to Joseph's brothers that Joseph was to have a place of supremacy over them. Cf. v. 8.

(37:9) Dream #2. Cf. 41:32.

(37:10) The meaning is obvious. Even his father, Jacob, is inclined to question

it this time.

(37:11) notice the different reactions:
1) "His brothers envied him" - וַיְקַנְאוּ בוֹ. They were jealous of him. They were indignant, angry. The root of the word means that their faces were flushed, were red (Ges., pp 929, 930).
2) First, in v. 10, "his father rebuked him" - וַיִּגְעַר בּוֹ, he reproved him, he sought to keep him from talking about it. But Jacob also "observed the saying" - lit, remembered the word. Cf. Mary in Luke 2:19.

Joseph a type of Christ:
1) The dreams give us a prophetic picture that one day our Lord will be king over Israel.
2) He is rejected by his brothers.
3) The unbelievable character of the prophecy which Joseph (in Gen) + Mary (in Luke) could not quite dismiss from their minds.

(37:12-17) THE OBEDIENCE, THE DEPENDABILITY, etc., OF JOSEPH AT THIS TIME AS A SHEPHERD IS CHARACTERISTIC OF HIS ENTIRE LIFE - AS A SERVANT, AS A PRISONER, + AS A KING.

Joseph was a faithful man. Cf. Mt. 25:21, 23; Luke 16:10-12; 1 Cor. 4:2.

Here, too, Joseph is a type of Christ - Cf. 1 Pet. 3:2; 2:17.

37:18 When men have hatred in their hearts, they will often have the opportunity to do something about it. When they see Joseph coming, "they conspired against him to slay him." Hatred and envy are becoming murder.
"Conspired" - נָכַל. The main idea here is to deceive.

Type of Christ: Mt. 12:14; 26:3,4; 47-50.

37:19,20 In opposition Joseph's dreams notice that it was MEN AGAINST GOD!
Cf. Gamaliel in Acts 5:33-39. Also Gen. 24:50; 31:24,29; Dan. 4:35; Mt. 16:18; Jer. 43:13; Phil. 1:6; Ecc. 3:14.
"The weakness of God is stronger than men" (1 Cor. 1:25b).
So we have evidence in the following story of Joseph that GOD IS ABSOLUTELY SOVEREIGN!
The first evidences of this are:
1) In what Reuben did (Gen. 37:21,22).
2) In what Judah proposed (Gen. 37:26,27).

37:21,22 God strengthening a weak Reuben who was responsible as the eldest son.

37:23-25 Note how they get rid of the coat FIRST.

37:26,27 Judah knew that his brothers were still intent on murder! HERE AGAIN WE SEE THE SOVEREIGN HAND OF GOD. IN DOING WHAT THEY WANTED TO DO, THEY WERE PUTTING JOSEPH IN THE VERY LAND WHERE HE WOULD BE KING!

Cf. Gen. 45:5-8.
Note how this throws light on times when God does not prevent men from doing evil.
Cf. Rom. 8:28.

(37:28) Joseph was sold for 20 pieces of silver; our Lord was sold for 30 (Mt. 26:15).
Cf. Lev. 27:5 - 20 was the price of a boy from 5 to 20 yrs old; Ex. 21:32 - 30 was the price of a servant.
On money, cf. 1 Tim. 6:6-12, esp. v.10.

(37:29-36) Once the deed was done, they had to cover one sin with another.
Note how our sins affect the lives of those who are dearest to us, as well as remaining on our consciences to the very end. Cf. 42:21 - some 20 years later!
Note in v. 36 the destination of Joseph. The story is interrupted in ch. 38, but resumed again in ch. 39.

CHAPTER 38

A sad story in Israel's history particularly since Judah is in the Messianic line.
"God" is not mentioned at all; "the Lord", only 3x - vv. 7 (2x), 10.
It tells what happened to Judah after Joseph was sold into Egypt. Judah was free; Joseph was a servant. And yet the story of the bondman is glorious; of the free man, tragic! Our freedom to do what we want can easily be our downfall!
The outline:

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I. Judah's marriage + family (vv. 1-11).
II. Judah's sin (vv. 12-23). This was Tamar's revenge.
III. Judah's sin Revealed (vv. 24-26).
IV. Judah's Illegitimate Children: Perez and Zerah (vv. 27-30).

I. Judah's marriage + family (vv. 1-11).

(38:1) We do not know where Adullam was except south of Hebron in the lowlands.

(38:2) Such a marriage was forbidden by God.

(38:3-5) To Judah were born three sons:
1) "Er"
2) "Onan"
3) "Shelah"
} Cf. 1 Chron. 2:3,4.

(38:7) Er's "sin unto death". He had taken on the ways of the Canaanites. Er was not conscious of God, but God was watching him. He "was wicked in the sight of the Lord." This is proof that Er knew better + persisted in a wicked life.

TO HIM BELONGED THE RIGHT OF THE FIRSTBORN. This is where Deut. 24:5-10 applies - a principle which obviously was divinely established before it was enforced by the Law.

(38:9,10) Onan's scorn for the things of God also led to his death

In v. 10 "displeased" is the same expression as in v. 7 in the Heb - "was wicked in the eyes of the Lord."

(38:11) note the ignorance of Judah. He blamed

Tamar for the death of his sons instead of blaming the sin of his sons. As it turned out, it would seem that he never intended to have her marry his third son, Shelah.

II. Judah's Sin (vv. 12-23). This was also the way Tamar took revenge on him. See v. 14 b.

(38:14) Tamar put off the garments of widowhood and put on the garments of a harlot. She used deceit as Judah had with her.

(38:17) Judah's bargain was "a kid from the flock" - This "was considered a great delicacy in the East" (Jamieson, I, 235). But since he had none with him he had to give "a pledge" - some guarantee that he would keep his word.

(38:18) The pledge consisted of three things:
1) "Thy signet" - חֹתָמְךָ. This was probably a ring with some distinctive marking which would clearly identify Judah. It was used as we would use a signature.
2) "Thy bracelets" - פְּתִילֶךָ. This was actually a cord on which the signet-ring was worn around the neck. Cf. Ges., 876.
3) "Thy staff" - מַטֶּךָ. Sometimes the signet ring was carried on a staff attached with a cord. Such must have been the case here.

(38:19-23) How honorable a man can be in sin! But when the devil is

could not find the harlot, Judah decided to forget the whole matter "lest we be shamed" (v. 23).

III. Judah's Sin Revealed (Gen. 38:24-26).

(38:24) "Let her be burned" was Judah's decision when he was told what Tamar had done. How like David in 2 Sam. 12:5,6. HOW MUCH EASIER IT IS TO SEE SIN IN OTHERS THAN IN OURSELVES!

On the severity of this judgment, contrast:
1) Deut. 22:22 - the normal judgment.
2) Lev. 20:14; 21:9 - the harshest judgment.
Judah should have died too. In 38:26 he admits that he is guiltier than she is, and confesses how he wronged her.

(38:26) To Judah's credit it can be said, "And he knew her again no more," cf. Prov. 28:13.

IV. Judah's Illegitimate Children: Perez and Zerah (Gen. 38:27-30).

Cf. Mt. 1:3. Now we see why the chapter is here.

Special lessons from Gen. 38:
1) The Sovereignty of God - over His eternal purposes.
From the time that Judah took a Canaanite wife, nothing went right. And yet God's purpose was not destroyed. How easily it could have been if ~~[illegible]~~ it had been dependent upon man!

We may forget or even rebel against God's purposes, but His sovereign power is always evident!

2)
3) The Grace of God - for His Son to be identified with such people! Incest! He even by-passed Shelah to take illegitimate Perez who nevertheless had the blood of Abraham in his veins!
4) The Government of God - His moral standards never change. His judgment is certain, sometimes very severe.
5) The sinfulness of man:
   a) Judah.
   b) Er.
   c) Onan.
   d) Tamar.
6) The Inconsistency, the Changeableness of man - as seen in Judah:
   a) Marrying a Canaanite, BUT wanting the right of the first born to be preserved.
   b) Committing adultery, but wanting to keep his agreement with "the harlot."

Cf. also "the chief priests & elders" in Mt. 27:3-7. They would falsely accuse Jesus & crucify Him, but they would not put blood money back into the treasury!

What a tragic chapter, & how much in contrast with what Joseph did in the very next Chapter!

2) Also we see evidence of, The Wisdom of God. The chapter begins, "And it came to pass at that time," at the time that Joseph was sold into Egypt, anticipating the transfer of the whole family, but in this chapter we see the need for what is to follow if the messianic line is to be preserved from hopeless contamination. GOD KNOWS WHAT HE IS DOING AND HE KNOWS WHAT WE NEED!

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JOSEPH AS A SERVANT (39:1-20).

the story is continued from ch. 37.

There are three sections here:
1) God's blessing on Joseph (39:1-6).
2) Joseph's temptation to sin (39:7-12).
3) Joseph falsely accused + imprisoned (39:13-20).

(39:1) Contrast, "And Abram went down into Egypt" (12:10) with what we have here: "And Joseph was brought down to Egypt."
NO EXPERIENCE IN GEN. EXACTLY COMPARES WITH JOSEPH'S. HE, MORE THAN ANY OTHER, WAS VICTIMIZED BY PEOPLE!
Nor was it easy for Joseph. Cf. 42:21. He was never to come back to his homeland.
"Potiphar" - means "'dedicated to Ra,' or the sun" (Edersheim). Thus, it is apparent that Joseph was in a heathen atmosphere.
"Captain of the guard," i.e., the "commanding officer of the royal body-guard" (K+D, I, 338), which meant that he was the chief executioner.

(39:2) How encouraging to find these words first - "And the Lord was with Joseph," indicating NOT ONLY HIS PRESENCE, BUT THE OBVIOUS BLESSING OF GOD. This is brought out in v 3 where we read . . .

(39:3) "And his master saw that the Lord was with him." Such a fact cannot be hidden.
NOTE: WE ARE NOT TOLD WHAT JOSEPH SAID - ONLY WHAT HE DID! His testimony was his life, not his mouth.

"The Lord made all that he did to prosper in his hand." Potiphar saw the effective work of his servant - not necessarily that it was the Lord, but he saw the result!

(39:4) "He (Potiphar) made him (Joseph) overseer." The Heb. is וַיְפָקְדֵהוּ. It means that Joseph was charged with the care of all that Potiphar had. note how completely Potiphar trusted him.

(39:5) Often when we are in a position like this we are so concerned about ourselves that we do not think what this can mean to others. POTIPHAR SURELY HAD NEVER EXPERIENCED ANYTHING LIKE THIS BEFORE! "The Lord blessed the Egyptian's house for Joseph's sake."

(39:6) Cf. 1 Cor. 4:1,2; Luke 16:10,12; Mt. 25:21,23,29. 2 Tim. 2:2.

Joseph's temptation to sin (39:7-12). The last of v. 6 prepares us for what is coming:
1) Joseph was "a goodly person" - יְפֵה־תֹאַר. This means that physically he was very handsome.
2) He was "well favored" - וְיְפֵה מַרְאֶה. His appearance was pleasing.

This is stated about his mother, Rachel, in 29:17 - SO JOSEPH LOOKED LIKE HIS MOTHER. THIS MAY HAVE BEEN THE REASON ~~JACOB~~ LOVED HIM SO MUCH.

And so Joseph not only was inwardly attractive, but outwardly too.

(39:7) Who cannot see the hand of Satan in all of this? Cf. Eph. 6:10-. The enemy is not going to leave something like this alone. Wherever you find God blessing, you

will find the enemy working!

(39:8,9) note the reasons for not sinning:
1) He would not be unfaithful to his trust. "neither hath he kept back anything from me but thee, because thou art his wife."
2) "How then can I do this great wickedness, and sin against God?" Cf. Psa. 51:4

this was evidently Joseph's final argument when the other had failed.

NOTE HOW JOSEPH RELATES HIS RESPONSIBILITY WITH MEN TO HIS RESPONSIBILITY TO GOD! We get into trouble because we separate the two.

(39:10-12) This did not just happen once, but repeatedly.
finally (v. 12), "she caught him by his garment." Joseph "fled" — Cf. Prov. 1:10-16; 5:3-8; 2 Tim 2:22; 1 Pet. 2:11,12. Such is not the time to pray, or to discuss, BUT TO FLEE.

Joseph did not believe in the phil., WHEN IN ROME, DO AS THE ROMANS DO.

Egyptian women were noted for their immorality. Potiphar's wife felt that she had the right to claim this attention from Joseph because he was their servant.
nothing swayed Joseph:
1) not the fact that he was a servant, required to obey.
2) not the fact that he was in a strange country where this was commonly done, + where no one would probably ever know.
3) not the injustice which men had done to him.
How wonderful to be guided by:
1) Our resp. to men.
2) The Word of God.

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The third division of ch. 39, vv. 1-20:
3) Joseph falsely accused + imprisoned (39:13-20).

39:13 "The fear of the Lord is to hate evil" (Prov. 8:13a). But it is also true that "it is given unto you in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).
THIS 13TH VERSE TELLS WHAT ACTUALLY HAPPENED; VV. 14, 15 TELL HER FALSE ACCUSATION.

39:14 "He" - She not only blames Joseph, but also her husband - reminding us of Gen. 3. WE ARE RESPONSIBLE FOR OUR OWN SINS!
"an Hebrew" - only in Gen. 14:13 before. Cf. v. 17 here, and also 41:12. The Heb. is עִבְרִי אִישׁ, Hebrew man. This basically means that Joseph was considered a foreigner - the man from the other side (of the Euphrates).
Cf. 1 Pet. 2:11, 12.
If you want to feel like a foreigner, even in your own country, then walk with God. You will soon learn that you don't belong and aren't wanted. "What fellowship (communion) hath light with darkness" (2 Cor. 6:14).
"to mock us" - לְצַחֵק. This is lit., to laugh at us, to make fools of us. She plays this as though this had been her husband's purpose.

39:15 "He left his garment with me," lit., by my side (K+D, I, 345). and this is where

she left it until Potiphar came home. See v. 16.

(39:20) This is what happened after Potiphar's wife told her lie.

K + D (I, 345) refer to a historian who points out that the Egyptians had very harsh laws concerning their women. Joseph for the second time (cf. Gen. 37:20) found his life in danger. According to Egyptian law he could have received "1000 stripes" (Ibid.). HOW DID HE ESCAPE? See v. 21.

We are reminded until our work is finished!

JOSEPH AS A PRISONER (39:21 - 41:44).

No matter what happens to a faithful child of God, he can always depend upon God to be faithful.

(39:21) The reason Joseph's life was spared + the reason for the blessing he experienced were that "the Lord was with Joseph." Cf. vv. 23, 2, 3. This means:

1) not only that the Lord was present with him (Heb. 13:5,6),
2) but that the Lord was blessing, helping, etc., him.

WHILE JOSEPH CERTAINLY NEEDS TO BE COMMENDED, ACTUALLY THE GLORY BELONGS TO GOD! We need to learn to see things as they really are! It is the Lord who makes us strong when we would be weak, who makes us prosper when we would fail.

(39:22) "The keeper of the prison" knows Joseph

just like Potiphar did! Cf. v. 5, 6.

(39:23) The latter part of vv. 21, 23 explain what it meant that the Lord was with Joseph.
NOTICE AGAIN THAT JOSEPH'S WITNESS WAS NOT PRIMARILY IN WHAT HE SAID, BUT IN WHAT HE DID – AS REFLECTING THE FACT THAT GOD WAS WITH HIM.

Note: This certainly could have been a time when Joseph would have felt that he needed to be vindicated of the charges brought against him. BUT HE HAD TO LEAVE IT WITH THE LORD. He could not have sued Potiphar's wife for slander, BUT HE WAS TO FIND OUT THAT THE LORD WAS SUFFICIENT FOR HIS EVERY NEED.

CH. 40 – The dreams of the butler and the baker.
Note again how the Lord works in the most amazing ways. THE SIN OF THE BAKER (whatever it may have been) was the means by which Joseph was to make a contact which 2 years later would result in his release + exaltation with Pharaoh.
This, too, is part of the evidence that the Lord was with Joseph.

(40:1) "offended" – חָטָא. This lit. means that they sinned against Pharaoh. Possibly some attempt had been made to kill Pharaoh.

(40:4) Joseph is charged with the responsibility of keeping these two distinguished prisoners.

(40:5-8) Joseph's discovery that the butler +

baker were sad because no one was there to interpret their dreams.

See v. 8.

notice the different ways in which interpretations are given:

1) In Gen. 37 - the meaning is obvious. no interpretation is given.
2) In Gen. 40 - Joseph understands as he hears. ~~with~~ So also in ch. 41 with Pharaoh's dream.
3) Daniel + his friends in Dan. 2:17, 18 prayed for understanding, + the Lord gave the meaning to Daniel.

THE MEANING ALWAYS MUST COME FROM GOD. Cf. 1 Cor. 2:9, 10, 14.

(40:9-13) The ~~baker's~~ cupbearer's dream + its interpretation.

(40:14,15) Joseph's appeal - WHICH ACCOMPLISHED NOTHING! We can be sure that this is related to the two years longer which Joseph had to wait. Cf. 41:1. Waiting always seems to be related to the will of God - WAITING UNTIL IT IS OBVIOUS THAT THE DELIVERANCE COULD ONLY HAVE COME FROM GOD!

(40:16-19) The baker's dream, + its interpretation.

note Joseph's faithfulness as an interpreter even when it is not what men want to hear. Cf. 2 Cor. 2:17; 1 Cor. 4:1,2.

(40:20-22) The dreams fulfilled as Joseph had predicted - the proof that the interpretation was of God. Cf. Deut. 18:22; Jer. 28:9.

(40:23) THE LORD WILL TAKE ALL OF THE TIME NECESSARY TO TEACH US TO TRUST HIM ALONE!

Calvin gives the following excellent comment:

"Therefore, we are all taught, in his person, that nothing is more improper than to prescribe the time which God shall help us; since he purposely, for a long season, keeps his own people in anxious suspense, that, by this very

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experiment, they may truly know what it is to trust in Him. Besides, in this manner he designed openly to claim for himself the glory of Joseph's liberation. For, if liberty had been granted to him through the entreaty of the butler, it would have been generally believed that this benefit was from man and not from God" (Genesis, Vol. II, p. 312).

CH. 41 - In vv. 1-36 we have Pharaoh's dreams. This is the third instance of dreams in the life of Joseph:

1) First, his own - in ch. 37.
2) Second, the butler and the baker - in ch. 40.
3) Third, Pharaoh's dreams - here in ch. 41.

IN ALL OF THEM GOD WAS SPEAKING.

(41:1) The waiting period is called, "two full years." The Heb is lit., two years of days. JOSEPH LIVED THEM BOTH - A DAY AT A TIME. "Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life" (Prov. 13:12).

(41:1b-4) Pharaoh's first dream. EVEN AT THIS TIME JOSEPH DID NOT KNOW THAT GOD WAS WORKING, AND THAT HE WAS SPEAKING TO NONE LESS THAN PHARAOH HIMSELF!

Note that sometimes the Lord speaks to unregenerate men!

Also see Prov. 21:1.

The two dreams have the relationship toward each other of:

1) Effect - the thin cattle.
2) Cause - a famine, the thin ears of corn.

The number "seven" is common to both dreams, and so is a very unnatural situation: cattle eating cattle; corn eating corn. OBVIOUSLY

the cow was
e symbol
f ISIS the
oddess of the
el. sustaining
arth, + in the
ieroglyphics
represented earth,
agriculture,
and food
the Nile overflowing
was the source of
the land's
fertility.

THIS WAS THE POINT OF THE DREAMS.

(41:5-7) Pharaoh's second dream.

"And Pharaoh awoke, and, behold, it was a dream" (v. 7b). This means that the dream was so real that Pharaoh did not realize that he was dreaming until he woke up!

(41:8) This is proof of 1 Cor. 2:14.

"magicians" - חַרְטֻמֵּי, all of them.

These were "men of the priestly caste, who occupied themselves with the sacred arts and sciences of the Egyptians, the hieroglyphic writings, astrology, the interpretation of dreams, the foretelling of events, magic, and conjuring, and who were regarded as the possessors of secret arts (vid. Ex. vii. 11) and the wise men of the nation" (K & D, I, 349).

As indicated on previous page of notes (margin), all of the symbols were there for the interpretation but the natural mind cannot interpret the word of God. HOWEVER, NOTICE THAT THERE IS A REASONABLENESS TO THE WORD ONCE ITS MEANING IS KNOWN. Cf. "the preaching of the cross is to them that perish foolishness" (1 Cor. 1:18a). DOES THIS MEAN THAT A PERSON HAS TO BECOME A FOOL TO BELIEVE IT? ABSOLUTELY NOT! BUT IT SOUNDS FOOLISH AND IS NOT UNDERSTANABLE UNTIL THE LORD MAKES IT KNOWN. THEN, IT MAKES SENSE COMPLETELY.

"But... none... could interpret."

(41:9) HOW MARVELOUS ARE GOD'S WAYS! When Pharaoh dreamed, there was a man there who 2 yrs before had had contact with Joseph over this very thing. And now the butler remembers!

God is in control even over the minds of men. When He is ready to turn off their "forgettory" and turn on their memory, HE CAN!

(41:9-13) Is it not strange that this dream had not been told to Pharaoh before? Possibly not, but it seems that the butler would have told enough so that Pharaoh would have heard something!

It shows HOW CALLOUSED MAN CAN BE TO THE WORD OF GOD EVEN WHEN IT IS PROVEN TRUE IN HIS OWN LIFE!

(41:14) This was a very humbling thing for Pharaoh to do + doubtless indicates his great anxiety over his dreams.

"He (Joseph) shaved himself" - i.e., his head as well as his beard to conform to that which was acceptable. Jamieson mentions that the Egyptians were the only people in the near East who preferred ~~preferred~~ shaven chins.

(41:15, 16) The gist of what Pharaoh says to Joseph is, You only have to hear a dream in order to be able to interpret it (cf. K+D, I, 349).

On Joseph's response in v. 16, cf. 40:8. He denies that it is within his own power to interpret the dreams. God would give ~~Joseph~~ Pharaoh the answer. NOTE HOW COMPLETELY JOSEPH IS DEVOTED TO THE GLORY OF GOD.

"An answer of peace" = lit., will answer Pharaoh (with) peace. This does not mean that the interpretation would bring peace, but that his mind would be at peace in knowing what the dreams meant - in contrast with the turmoil he was going through here.

(41:17-24) Pharaoh tells Joseph about his two

dream. The only additional detail is given in v. 21

V. 24 b; Cf. v. 8.

(41:25-32) The interpretation of Pharaoh's dream. Several things of importance:

1) "The dream of Pharaoh is one." This means that they both have the same meaning. The reason for 2 dreams is stated in v. 32.

2) "God hath shown Pharaoh." God has a special relationship with the heads of governments. Here He has spoken to an unregenerate king.

3) It is not merely what will happen, BUT "what he (God) is about to do." Vv. 25, 28

Cf. what Daniel said to Neb. in Dan 4:17, 25, 32. See Psa. 103:19; 83:18. Also Isa. 45:5-13 about Cyrus, esp. v. 7.

GOD NOT ONLY KNOWS WHAT IS GOING TO HAPPEN, BUT IN MANY THINGS IT IS GOD WHO IS DOING THE THINGS WHICH HAPPEN.

Cf. Ex. 3:20.

4) As stated under 1), v. 32 tells us the reason for 2 dreams which mean the same thing:

a) "Established by God" - From JTD, this means that this is set up, is decreed by God.

b) For the third time (cf. vv. 25, 28), "God will shortly bring it to pass."

Note how, through all of this passage, it is the name, God, that is being used.

(41:33-36) Joseph's advice to Pharaoh. Not only

does Joseph (1) know what to do, but (2) it must not be overlooked that Joseph's advice is evidence that he believes God & therefore indicates to Pharaoh THAT PHARAOH HAD BETTER ADJUST HIS LIFE IMMEDIATELY TO WHAT GOD HAS SHOWN HIM.

How meaningless it is to know what is coming if we do not do!

How gracious of God to warn Egypt! God's dealings with men leaves them without excuse. IT IS IMPORTANT TO SEE HOW GOD NOT ONLY GAVE JOSEPH WISDOM TO INTERPRET, BUT HE GAVE HIM WISDOM TO KNOW WHAT TO DO AFTERWARDS.

When God gave wisdom to Solomon, He made him wiser than all the kings of the earth. Cf. 1 K. 10:23.

(41:33) "Discreet" – נָבוֹן. This is one who is able to distinguish, discriminate, one who has discernment (Ges., 125 – under נָבַן).

"Wise" – חָכָם. This is the person who will make the right decisions.

HOW IMPORTANT IT IS TO HAVE THE RIGHT MAN IN THE RIGHT PLACE AT THE RIGHT TIME.

(41:34-36) The plan.

(41:37-44) As Joseph interpreted Pharaoh's dreams, GOD WAS PREPARING TO FULFIL JOSEPH'S DREAMS GIVEN 13 YEARS BEFORE. It is absolutely incredible to see THE EXALTATION OF JOSEPH.

(41:37) Sometimes men reject the Word; at other times they accept it. Pharaoh and his servants accepted it. It made sense to them, and they wanted to follow Joseph's advice!

(41:38) Did Pharaoh know about "the Spirit of God"? It is very, very doubtful. But he uses this to indicate that Joseph did possess superhuman knowledge - more wisdom than he had seen in anyone else! SOMETIMES GOD CAUSES MEN TO SAY THINGS WHICH GO FAR BEYOND THEIR OWN WISDOM. Cf. Caiaphas in John 11:49-51.
the people in Mt. 27:42.

(41:42-45) THE EXALTATION OF JOSEPH. It had its glory, BUT IT ALSO HAD ITS DANGERS:

1) That Joseph would be lifted up with pride. THIS IS WHY GOD'S TIMING IS SO IMPORTANT. HE KNOWS WHEN WE ARE READY. IT IS POSSIBLE TO CLIMB TOO FAST.
2) That Joseph would become Egyptian in his life and thought and goals. GOD HAD TO PROTECT HIM FROM THIS TOO.

Note what Pharaoh did in v. 45:

(1) He gave him an Egyptian name. The meaning is not clear, but it probably meant something like savior of the world, or sustainer of the world.
Jews, it was not only that it was Egyptian, but its meaning would be inclined to turn his head.
(2) He gave him an Egyptian wife - a wife who was the daughter of highest priest in Egypt - priest of the Sun god, "On."

What a subtle attempt this was to break down Joseph's faith in God.

BUT, FROM ALL THAT FOLLOWS, WE DO NOT SEE ANY EVIDENCE THAT THESE THINGS AFFECTED JOSEPH IN THE LEAST. Again - God knew when to exalt

What only seemed a barrier,
  A stepping stone shall be,
Our God is no long tarrier,
  A present Help is He.

If all things work together
  For ends so grand and blest,
What need to wonder whether
  Each in itself is best?

Our plans may be disjointed,
  But we may calmly rest;
What God has once appointed
  Is better than our best.

What though we seem to stumble?
  He will not let us fall,
And learning to be humble
  Is not lost time at all.

(In Genesis, by W. H. Griffith-Thomas, p. 394.)

his servant + how to protect him.

(41:46) "Joseph was thirty years old" - like our Lord (Luke 3:23). A young man can be morally and spiritually strong - and very wise! Joseph by his age + with his Gentile bride is again seen as a type of Christ.

← (41:46b-49) The faithfulness of Joseph - like he had been 1) as a shepherd, 2) as a servant, 3) as a prisoner.
AGAIN - THE EMPHASIS IS ON WHAT HE DID, NOT ON WHAT HE SAID.

(41:50-52) The testimony of Joseph in the naming of his sons.
"Manasseh" - This did not mean that he no longer loved his father, etc., but that the Lord had taught him that all these 13 years the main purpose was to teach him that faith in God alone was sufficient. God will remove every other prop in our lives so that we can see that when we have Him we have all we need.
"Ephraim" - It is easy to see that Joseph realizes that his position and his prosperity were all due to the goodness of God alone.
GOD WILL MAKE US FRUITFUL IF WE LEAVE OUR LIVES IN HIS HANDS AND WAIT FOR HIM TO WORK.

(41:53-57) What an amazing ministry Joseph had - not only to Egypt, but also to all the surrounding countries (v. 57).
Vv. 47, 53, 54 prove Joseph's interpretation TRUE!
"Go unto Joseph" - evidence of Pharaoh's complete confidence in him, even in such a dangerous time.

CHAPTER 42. From this point on Jacob and his sons are back in the account.

Cf. Acts 7:6-16. Note that Stephen calls Jacob's sons "the twelve patriarchs" (Acts 7:8) and "our fathers" (Acts 7:11, 12, 15).

GEN. 42 GIVES US THE ACCOUNT OF THE FIRST TRIP TO EGYPT.

(42:1) Somehow Jacob heard that there was food in Egypt. To him it was very evident what they should do, & so we have his rebuke to his sons for their indecisiveness: "Why do ye look one upon another?"

(42:2) The seriousness of the situation is seen in the words, "that we may live, and not die."

(42:4) Benjamin was not permitted to go. He was now 20, or possibly 21, years since Jacob had lost Joseph, and Jacob had still not gotten over it.

(42:5) "For the famine was in the land of Canaan." Cf. Gen. 12:10; 26:1.

God's guidance is not always the same. The very circumstances which were to mean the fulfillment of Joseph's dreams in Gen 37 were to mean the fulfillment of the prophecy God gave to Abraham in Gen. 15.

What proof of Rom. 8:28!

46:6-26 The first visit in Egypt.

(46:6) This verse, esp. the latter part, should be

printed all in CAPS. Here we have an example of the harmony between the sovereignty of God and the will of men. THEY HAD SOLD JOSEPH INTO EGYPT AFTER SAYING, "And we shall see what will become of his dreams." (Their first thought had been to kill him.) Cf. Gen. 37:20.

Now we read, "and (they) bowed down before him with their faces to the earth." Cf. of Israel in Isa. 60:14; Rev. 3:9.

what an illustration of Phil. 2:5-11; Cf. Jas. 4:10; 1 Pet. 5:6; Mt. 23:12.

also note Joseph here as a type of Christ!

(42:7) "And Joseph saw his brethren, and he knew them*. . ." but they knew him not. And Joseph remembered the dreams" (vv. 7, 8, 9).

"Roughly" - נָכַר, severely, sternly.

IT HAD BEEN ABOUT 21 YEARS SINCE THEY HAD SEEN JOSEPH. FROM V. 13 ("one is not") IT SEEMS THAT THEY THOUGHT HE WAS DEAD. Joseph had

1) Responsibility to the Egyptians to deal sternly with foreigners.
2) He needed to get information from his brothers, & would have no way of knowing if they would tell him the truth in view of his past experiences with them. They had been deceivers; maybe they still were!

NOTE THE TRUTHFULNESS OF THEIR EXPLANATION IN ALL THAT FOLLOWS DOWN THROUGH V. 24.

Although they could not understand Joseph's Egyptian language, he could understand theirs (Cf. v. 23). COULD IT BE THAT HIS TEARS IN V. 24 WERE BECAUSE HE COULD SEE EVIDENCE THAT GOD HAD WORKED IN THEIR HEARTS?

(42:18) notice the hope for Joseph's brothers in his words, "This do, and live; for I fear God."

W. H. G. T. (p. 406) has brought together the

following statements by Joseph to show how GOD had the preeminence in his life:

1) "How can I . . . sin against God" (Gen. 39:9).
2) "Do not interpretations belong unto God?" (Gen. 40:8).
3) "God shall give Pharaoh an answer of peace" (Gen. 41:16).
* 4) "God ~~will~~ hath shown Pharaoh what he is about to do" (Gen. 41:25, 28).
5) "The thing is established by God, and God will shortly bring it to pass" (Gen. 41:32).
6) "God hath made me forget" (Gen. 41:51).
* 7) "God hath caused me to be fruitful" (Gen. 41:52).

And now . . .

8) "I fear God" (Gen. 42:18).
9) "God be gracious to thee, my son" (Gen. 43:29).

* NOT INCLUDED BY GRIFFITH THOMAS.

(42:21) TIME NEVER ERASES GUILT. Cf. years later in Gen. 50:15-17.

(42:27,28) THE TRIP BACK HOME. (Simeon remains.) A guilty conscience keeps us from enjoying blessings God sends our way, and instead us suspicions of God: "What is this that God hath done unto us?"

(42:29-38) JOSEPH'S BROTHERS REPORT TO THEIR FATHER.

They still do not clear up their deception about what had happened to Joseph.

(42:36) How pathetic are Jacob's words here! 1) He had given up Simeon. 2) He was afraid that he was going to lose Benjamin. 3) He said, "All these things are against me." HE DID NOT KNOW HOW MUCH ALL OF THESE WERE ACTUALLY

FOR HIM! Cf. Rom. 8:28, 31, 32, 35-37, 38, 39.
Jacob's fear and pessimism are evident even more in Gen. 42:38!

EVEN THOUGH JACOB'S SORROW HAD BEEN BROUGHT ABOUT NEEDLESSLY, GOD WAS OBVIOUSLY IN CONTROL!

3/16/71 CHAPTER 43

Vv. 1-15 - The prep. for the second trip into Egypt.
WE NEED TO REMEMBER THAT JACOB + HIS SONS DID NOT KNOW ABOUT THE DURATION OF THE FAMINE UNTIL 45:6! Therefore, after waiting for perhaps a year (45:6), they ran out of food for the second time + so a second trip was necessary. THE LORD KNOWS HOW TO BRING MATTERS TO A HEAD ACCORDING TO HIS WILL.

(43:3) "Judah" speaks up because:
1) Reuben's offer had been rejected by his father (42:37,38).
2) Levi may have disqualified himself over the affair with the Shechemites (34:30).
a man was needed; not who would make matters worse, but who would settle the problem.

(43:5) Joseph had really impressed upon their minds that Benjamin had to come the next time.

(43:8,9) Judah's offer - a type of the mediatorial work of Christ - esp. in v. 9.
"Surety" - Judah was accepting full responsibility for Benjamin's safety and his return. In 44:18-34 we see how he stood by his word.
Cf. Heb. 7:25.

"The moral power of fear. There is scarcely anything more interesting and striking in the story of Joseph's brethren than the way in which they were impressed and actuated by fear from first to last. Fear possessed them on their first journey; fear actuated them when they found the money in their sacks (xlii. 28); fear continued to affect them as they once again appeared before Joseph (xliii. 18); and the crowning fear was seen when the discovery was made of the cup. God uses fear to recall the heart to Himself. Fear probes, searches, warns, purifies, and keeps the heart tender and true, sensitive to God's will, and ever shrinking from sin, and an intense desire to be true to God--and it is because of these things that it is "The beginning of wisdom." There are few subjects more worthy of careful and prolonged attention and practical meditation than the fear of the Lord as it is revealed in Holy Scripture" (Griffith-Thomas, Genesis, p. 421).

(43:11,12) Only the direst kind of necessity could have made Jacob give in to the pressure.

He does all he can in:

1) Sending a gift.
2) Returning double the money.

And then in

(43:14) He commits himself to "God Almighty." Cf. 17:1; 28:3; 35:11. HOW SIGNIFICANT THAT JACOB SHOULD USE THIS NAME OF GOD! It meant that:

1) He was claiming the power of God.
2) He was remembering the promises of God.

"If I be bereaved . . ." is toned down from what he said in 42:38.

GOD WILL NEVER ALLOW US TO BE OVERWHELMED BY OUR CIRCUMSTANCES. THERE IS GRACE FOR EVERY NEED. Cf. 1 Cor. 10:13.

Note: Jacob's sons had never come clean with their father. BUT IN SPITE OF THEIR UNFAITHFULNESS, GOD IS FAITHFUL.

Sometimes God places us in circumstances where we have to trust Him. Then it is that we learn how sufficient He is and that He is not "against" (42:36) us after all.

THE SECOND VISIT TO EGYPT (43:16-34).

(43:18) "And the men were afraid" - This must have been a very ominous thing in itself for these shepherds to be treated so royally, but under it all we can see that they were men with troubled consciences.

(43:23) After their explanation to the steward WHAT A REBUKE HIS WORDS WERE TO THEM! "Your God, and the God of your father, hath given you treasure in your sacks!..." Simeon is restored to them.

"Peace" - the Heb. greeting.

(43:26) Notice again the evidence of God's sovereignty in another occasion when Joseph's dreams of Gen. 37 are fulfilled. Cf. v. 28.

(43:29-31) Joseph sees Benjamin, his only full brother, who had to be between 23 + possibly 25 years of age. Note Joseph's words: "God be gracious unto thee, my son."

(43:32) GOD WAS BRINGING HIS PEOPLE INTO A LAND WHERE THE PEOPLE OF EGYPT WOULD KEEP THEMSELVES FROM FOREIGNERS - just the opposite from what prevailed with the Canaanites!

The Egyptians would not use utensils which had been used by another nation, nor would they eat meat cut by a foreigners knives. They ate in the same room, but not at the same table.

(43:33) They are placed at the table according to age:

1) Reuben } Leah
2) Simeon }
3) Levi }
4) Judah }
5) Dan } Bilhah - Rachel's handmaid
6) Naphtali }
7) Gad } Zilpah - Leah's handmaid
8) Asher }
9) Issachar } Leah
10) Zebulun }
11) (Joseph) } Rachel
12) Benjamin }

It is no wonder that "the men marveled one at another."

(43:34) Here they seem to be happy, relieved, at ease.

"Benjamin's mess was five times as much as any of theirs." This singled Benjamin out as the honored guest! K+D, I, 362 say, "By this partiality Joseph intended, with a view to his further plans, to draw out his brethren to show their real feelings towards Benjamin, that he might see whether they would envy and hate him on account of this distinction, as they had formerly envied him his long coat with sleeves, and hated him because he was his father's favourite (XXXVII. 3, 4)."

THEY PASSED THE TEST WITH FLYING COLORS - evidence of God's work in their hearts.

"Five" was evidently a prominent number with the Egyptians:

1) Joseph had saved 1/5 of the food (Gen. 41:34).
2) " gave Benjamin 5 changes of raiment (Gen. 45:22).
3) Joseph presented 5 of his brothers to Pharaoh (Gen. 47:2).
4) Pharaoh was given 1/5 of the harvest (Gen. 47:24, 26)
5) Isa. 19:18 speaks of 5 cities in Egypt speaking the language of Canaan.

CHAPTER 44 - Here we have three things:

1) Joseph's brothers depart for home (44:1-5).
2) The discovery of Joseph's cup in Benjamin's sack - and the return to Joseph (44:4-13).
3) One of the most touching scenes in the Bible: Judah's intercession for Benjamin.

Gen -
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(44:2) Joseph's plan to test his brothers even more had to do with his cup. "It was a large goblet ... highly valued by its owner, on account of its costly ~~finish~~ material, or its elegant finish, and which, being peculiar to Egypt, had probably graced his table at the sumptuous entertainment of the previous day" (JFB, I, 252).

(44:5) The cup was customarily used for two purposes:

1) Drinking.
2) Divining. This does not mean that Joseph used the cup in this way, but it would serve to emphasize with Joseph's brothers how serious a crime this was. So take a ruler's divining cup would be the equivalent of leaving him absolutely helpless.

By means of this cup they foretold future events. Its use

> "consisted in pouring clean water into a goblet, and then looking into the water for representations of future events; or in pouring water into a goblet or dish, dropping in pieces of gold and silver, also precious stones, and then observing and interpreting the appearances in the water" (K+D, I, 363).

Such practices are not only superstitious, but often SATANIC.

(44:12,13) When the cup was discovered with Ben——, the stage was set for Joseph to see how his brothers would react. Did they resent the honor Benjamin had

received from Joseph?
Would they get rid of Benjamin as they had gotten rid of Joseph?
Did they care how this would affect Jacob, their father?
Or would they be willing to sacrifice themselves so that Benjamin could go free?
JUDAH'S INTERCESSION SHOWS HOW GOD HAD WORKED IN THEIR HEARTS, "and they stood this test" (K+D, I, 364).

(44:14) On their kneeling before Joseph, this is #3. Cf. 42:6; 43:26.

(44:16) Their guilty conscience is evident again.
While we feel that we must pay for our own sins, we never have the assurance that we have paid enough.

* (44:18-34) JUDAH'S INTERCESSION.
Luther once said he would like to be able to pray to God like Judah spoke to Joseph. Cf. K+D, I, 364. It is a model for prayer.

notice:
1) his humility
2) his simplicity
3) his openness
4) his tenderness

(44:26) Jamieson wonders if this event was what formed the close union between the tribes of Judah and Benjamin which existed in later years - as Benjamin listened to his older brother plead for him.

(44:32,33) Think of the change Joseph could now see in Judah + his brothers.
It was more than he could take. Cf. 45:1,2.
Think also of Judah as A TYPE OF CHRIST.

Christ as our substitute + intercessor is our assurance

This, according to our Lord, is the evidence of the greatest love there is. Cf. John 15:13.
JUDAH WOULD RATHER BE EXILED FOREVER THAN TO HAVE ANOTHER SIN ON HIS CONSCIENCE. OFTEN, BY THE GRACE OF GOD, A FORMER WEAKNESS CAN BE TRANSFORMED INTO UNSHAKABLE STRENGTH.

CHAPTER 45

3/30/71

There are two parts to this chapter:
1) Joseph reveals himself to his brothers - one of the most touching scenes in Scripture (vv. 1-15).
2) Joseph's plan to bring his family to Egypt (vv. 16-28).

(45:1,2) It is obvious that Joseph was not prepared for what he heard from Judah - the evidence of change, their deep concern for Jacob, their father, their faithfulness to Benjamin.
Note the work that had continued in Joseph's life - his tenderness in spite of 20 years of exile and trouble with people!

Cf. Jn. 11:35 "Jesus wept."

(45:3,4) "I am Joseph" (in both verses). THIS IS ONE OF THE MOST TOUCHING SCENES IN ALL OF SCRIPTURE.
To give positive identification, he added, "Whom ye sold into Egypt." They had never mentioned this to Joseph; they had never even told Jacob. It is little wonder that "they were terrified at his presence."
HOW MUCH LIKE A LATER REVELATION THIS IS (remembering that Joseph is a type of Christ)! Cf. Zech. 12:10 - 13:1; Phil. 2:5-11.

notice the expression, "your brother." He is glad to recognize his relationship with them. BUT THERE IS NOT ONE WORD OF REPROACH – JUST ENOUGH IS SAID TO GIVE HIS BROTHERS POSITIVE IDENTIFICATION.

(45:5-9) ONE OF THE MOST WONDERFUL SECTIONS IN GENESIS – EVEN IN ALL OF THE WORD OF GOD!

(45:5) Joseph's words to his brothers concerning their attitude toward themselves are very wise:

1) "Be not grieved" – אַל־תֵּעָצְבוּ. The main idea here is that of cutting, or wounding, or punishing. Cf. Ges., p. 806. They had been doing this for 22 years. This is NOT the way to get peace.

2) "nor angry" – וְאַל־יִחַר. This verb is from חָרָה. Sometimes a person cannot find the real answer, forgiveness, because this is their attitude.

THAT TRUTH WHICH HAD MET JOSEPH'S NEED MUST NOW MEET HIS BROTHERS NEED: "For God did sent me before you to preserve life." You sold me; God sent me!

Joseph is not blaming God for their sin, but he is seeking to show them how God overruled their sin for their own blessing.

(45:7) NOTE THE EVIDENCE OF THE GRACE OF GOD IN THE WORDS "you" AND "your lives."

(45:8,9) not only did Joseph see God's hand in what his brothers had done, but he saw God's hand in what had happened to him. Cf.:

"osterity" s translated emnant by K+D (p. 366). God probably never exercised greater power in preserving His people than He did here. SEE THIS EVIDENCE OF JOSEPH'S GREAT UNDERSTANDING OF GOD'S PURPOSES.

1) "He (God) hath made me" (v. 8).
2) "God hath made me" (v. 9).

What had God made him?

1) "A father to Pharaoh" - "his most confidential counsellor and friend" (K+D, I, 366).
2) "Lord of all his house" (v. 8); "lord of all Egypt" (v. 9) - אָדוֹן. This is the owner of Pharaoh's house + Egypt. We get the name for God, Adonai, from this expression.
3) "Ruler" - מָשַׁל. In many ways Pharaoh had given Joseph authority greater than his own.

seems diff. to distinguish between these 2 terms. Repetition for emph.

For the application to Christ, cf. Psa. 2:6; Rev. 19:11-16.

(45:10-15) Because of the circumstances it seems wisest for Jacob + his sons to come to Egypt - not for Joseph to return to Canaan.

Joseph promises to care for them through the remaining 5 years of the famine. Cf. vv. 11, 6.

(45:15) Joseph "kissed all his brethren, and wept upon them" - FORGIVENESS.

4/5/71 (45:16-28) The Return Trip to Canaan.

(45:16-20) When "the fame", i.e., the report came to Pharaoh, he shows his high regard for Joseph by all of his kindnesses to Joseph's brothers:

1) The invitation to live in Egypt.
2) Food.

3) Clothing.
4) Money.
5) Wagons - which would have been a novelty in Canaan. Cf. v. 27. This (in v. 19, + v. 21) is the first mention of wagons in the Bible.

* HOW AMAZINGLY GOD PROVIDES FOR HIS OWN! Their integrity as seen in Judah's appeal opened the way for all kinds of blessing.
In the OT esp. it is seen again and again that simple obedience opens the doors of heaven; disobedience, shut them. How strange that it is so difficult for us to learn such a simple lesson.

(45:24) Joseph gives them one bit of advice as they leave: "See that ye fall not out by the way." This means, "Don't get angry by the way (K+D, I, 368).
WHY WAS THIS NECESSARY? Because they would be doing two things:
1) They would be talking over what they had done to Joseph over 20 years before!
2) They would be talking about how they were going to tell their father, Jacob.
BOTH COULD HAVE PRODUCED REAL TROUBLE AMONG THEM! THEY COULD HAVE ACCUSED EACH OTHER, AND THUS NOTHING WOULD HAVE BEEN SETTLED.
Cf. Mt. 5:9; Eph. 4:30 - 5:2.

(45:25-28) The report to Jacob.
Note how this passed without any major incident - that which Jacob's sons had dreaded all these years.
He could not believe them until "he saw

the wagons" - which now serve as proof.

What does the change from "Jacob" to "Israel" in vv. 27, 28 indicate? Cf. Gen. 32: 24-30. It speaks of God's faithfulness and that Jacob had become strong again out of his weakness.

How defeated he had been! How unbelieving! and yet God is working in Jacob as He was working in Joseph + his brothers.

Chapter 46 - THE JOURNEY TO EGYPT.

(46:1) note "Israel" again. Cf. 45:28.

"Beersheba" - on the southern border of the land of Canaan, + evidently many thoughts, perhaps apprehensions, filled his heart.

On this place, cf. Abraham in Gen. 21:31-34.
Isaac in Gen. 26: ~~24~~ 23-25
Jacob in Gen. 28:10.

Abraham had received a special revelation here + he lived here after offering Isaac (Gen. 22:19). "the everlasting God" Isaac, too, had received a revelation from God. Jacob had lived here before he went to Haran.

Thus, here his heart was full of thoughts of God, His promises, + of Abraham, + Isaac! "offered sacrifices" to the God of his father, Isaac." Why not his own God? Because of the covenant. PERHAPS HE WAS THINKING ESPECIALLY OF GEN. 26: 24, 25.

notice how God reveals Himself to a worshipper!

(46:2) GOD SPEAKING - not using his new name, but his old one: "Jacob, Jacob."

Cf. what the Lord did with Peter: "Simon, son of Jonah" (John 1:42; then 21:15-17.

On the repetition of the name, cf. "Abraham, Abraham," in Gen. 22:11. WHAT AN ENCOURAGEMENT THIS MUST HAVE BEEN -- FOR GOD TO REPEAT HIS NAME AS HE DID WITH ABRAHAM.

range says repetition of name denotes urgency (I, 467).

The repetition is to gain his attention!

And Jacob answered God like Abraham did: "Here am I." Cf. Ex 3:4 with MOSES. Also 1 Sam 3:10 - SAMUEL

It indicates that he has heard and is listening.

(46:3) THEN GOD REVEALS HIMSELF! He is

1) "God" - הָאֵל. He is the Mighty One - in contrast with "Jacob."

2) "The God of thy father" - Cf. v. 1; Gen. 26:24, 25.

Thus, he is the same as He was then - THE VERY SAME GOD.

THEN HE GIVES HIS MESSAGE: "Fear not."

It shows that Jacob was afraid, but he had no need to be.

God is doing what he said back in Gen. 15:13-17.

Both were during famines

Perhaps Jacob was thinking of Gen. 12:10 - and the problems which followed.

Or, perhaps he is thinking of Gen. 26:2 when Isaac was told NOT to go down to Egypt.

BUT WE CANNOT GO ON THE GUIDANCE WHICH THE LORD HAS GIVEN TO OTHERS.

GOD GIVES JACOB THREE MAIN PROMISES:

1) "I will there make of thee a great nation.
HIS PURPOSE. WHAT JACOB WILL BECOME. GOD IS CONCERNED WITH THIS FIRST.

(46:4) 2) "I will go down with thee into Egypt" -
HIS PRESENCE. WHERE JACOB WILL GO = GUIDANCE

3) "I will also surely bring thee up again" -
HIS POWER. WHERE JACOB WILL BE.

Along with I (am) God, the I's are emphatic!

ALL WERE WHAT GOD WAS GOING TO DO FOR JACOB

AND HIS DESCENDANTS!

"And Joseph shall put his hands upon thine eyes," i.e., close his eyes when he died, and care for his wishes. In Gen. 49: 28-33 he told all his sons what should be done with his body after death; in 50:1-13, Joseph saw to it that it is done! Cf. Gen. 50:12.

THUS THE PROMISES SATISFY JACOB.

THE LORD WAS THE SOURCE OF ALL OF JACOB'S BLESSINGS.

46:5-7 See obedience of Jacob in going down to Egypt!

46:8-27 JACOB AND HIS FAMILY - Those who were in Egypt - 70 people. (Stephen mentions 75 in acts 7:14, but this is simply according to a different calculation. See important ones are included in the 70.)

This all anticipates the promise: "I will there make of thee a great nation" (Gen. 46:3). THIS IS THE LAST TIME THIS PROMISE IS MENTIONED IN GENESIS. Cf. the earlier refs.: 12:2; 18:18; 35:11.

The sons here are mentioned with their mothers. THEY ARE TO BECOME THE HEADS OF THE TRIBES. Note even Ephraim & Manasseh in v. 20. *

46:28-34 JACOB IN EGYPT - HIS REUNION WITH JOSEPH.

Several things in this paragraph are very important:

1) The prominence of Judah - evidence of the grace of God. He takes the position of the first born.
2) The glory of Joseph - as indicated in the expression, Joseph "presented himself unto" Jacob - in his royal regalia. Thus,

Jacob has the first personal proof that the dreams of ch. 37 had been fulfilled.

3) The wisdom of God: "For every shepherd is an abomination unto the Egyptians." Cf. v. 34. (This is the second abomination we have read about. Cf. Gen 43:32.) GOD IS DOING THIS TO MAINTAIN THE NATIONAL PURITY OF HIS PEOPLE. We are in the world, but we are no longer of the world. An abomination is anything which is hated, loathed, abhorred. Evidently this was a sign of weakness to the Egyptians who were more city-oriented.

note Joseph's absolute integrity in keeping things in the clear with Pharaoh regarding the occupation of his family.

God always knows what he is doing, and His purposes are behind all He does.

CHAPTER 47

Here we see in vv. 1-12 how Joseph's father & his brothers are welcomed by Pharaoh and how they settle in Goshen. In vv. 13-26 we see the continuing severity of the famine until Joseph had actually bought even the people and their land in return for food. In vv. 27-31 Jacob makes Joseph promise that he will not bury him in Egypt, but in the land of Canaan.

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47:1-12 JACOB AND HIS SONS SETTLE IN EGYPT.

compare with Ch. 46 where he is not ashamed of his father

(47:1) "High as he (Joseph) was, he did not forget that he had a superior" (Jamieson, I, 260). Although God had promised to be with Joseph, with Jacob, etc., Joseph did not take matters into his own hands; HE WORKED THROUGH PROPER CHANNELS. Thus, he shows again that the blessing of God upon him had not spoiled him.

(47:2) "Five men" - Evidently a further concession to Pharaoh + the Egyptians to whom the number <u>five</u> seems to have had special meaning. Just what it was, we do not know.

Joseph here is letting Pharaoh see his brothers to show him what they were like. Evidently Pharaoh was impressed. Cf. v. 6b.

(47:3) The honesty of Joseph's brothers.

THERE IS NOTHING TO BE GAINED BY COMPROMISING WITH THE TRUTH.

Joseph could easily have tried to hide the occupation of his family - <u>and</u> <u>so</u> <u>of</u> <u>himself</u>. <u>Why</u> <u>did</u> <u>he</u> <u>not</u>?

1) His 13 years had taught him that he had nothing to fear from humbling circumstances. In fact, THEY ARE GOOD FOR US.
2) It indicates a recognition of God's purpose for him and his family - which was that they be distinct from the Egyptians, and that eventually they return to their own land.

(47:4) Note the words, "to sojourn."

Cf. Heb. 11:13-16.

They had never had possession of Canaan. They had been forced by the famine to leave. They knew that their residence in Egypt was not permanent. They still looked forward to possessing the land! What faith!

Cf. Psa. 39:12. Also 1 Chron. 29:14,15.

(47:6) Note the goodness of God in the expression

"the best of the land."

47:7-10 Cf. "And Jacob blessed Pharaoh" in v. 7 and again in v. 10.

"And without all contradiction the less is blessed of the better" (Heb. 7:7).

How necessary it is to remember, even in the presence of kings, that the greatest honor of all belongs to those who are the children of God!

Cf. Abraham with the king of Sodom in Gen. 14.

also see Gen. 12:3.

Jacob came not to receive, but to give. Pharaoh needed his blessing.

Paul did not want to be like Agrippa; he wanted Agrippa to be like he was, "except these bonds" (Acts 26:29):

"I would to God that not only thou but also all that hear me this day were both almost, and altogether, such as I am, except these bonds."

concerning Jacob's age
Sarah lived 205 years; Abraham, 175; Isaac 180. Jacob had lived 130 years + would near 147 (cf. v. 28). but his life was filled with more "evil" & trouble than any of those before him in less years.

47:11,12 THE CONTINUING GOODNESS OF JOSEPH TO HIS FAMILY.

47:12 The following verses are going to show that the Egyptians lost all during the famine. "Joseph nourished his father . . ." so that all of their living expenses were cared for by Joseph.

How abundantly God provides for His people when they are in His will!

47:13-26 THE CONTINUING EFFECT OF THE FAMINE.

(47:13) The famine had affected "the land of Canaan" as well as "the land of Egypt." So Jacob and his family were spared by what God had done for them.

But so were the Egyptians spared through the wisdom and oversight which God gave to Joseph. JOSEPH IS THE KEY!

The emphasis on Egypt and Canaan continues through v. 15.

(47:25) The effect of Joseph's work: not the alienation of the people, but their gratitude and full cooperation.

THIS IS THE LAST WE HEAR OF THE FAMINE.

47:27-31 JACOB'S REQUEST FOR JOSEPH TO BURY HIM IN CANAAN.

The rest of the book really centers in the death of Jacob, and all of the preparation he makes for death.

The Lord had promised Jacob in 46:4 b, "and Joseph shall put his hand upon thine eyes." Now Jacob is claiming that promise.

What does it express?

1) His faith in God's promises.
2) His hope of resurrection. Cf. Joseph in Heb. 11:22.

"These all died in faith" (Heb. 11:13).

Regarding "the so-called bodily oath" (K+D, I, 251), it is only mentioned here and in Gen. 24:2, 3, 9.

We do not really know the nature of the oath, what it meant. Some link it to circumcision. A more likely meaning would point to the thigh as a source of strength. It is interesting to remember what happened to Jacob's thigh at Peniel. Joseph solemnly take the oath

that he will carry out his father's wishes. The faithfulness of Joseph as a shepherd, as a servant, as a prisoner, as a ruler, leaves no doubt but that it will be done.

GENESIS 46 - Manasseh and Ephraim were born "before the years of famine came" (41:50). How long before, we do not know. There were still "five years of famine" ahead when Jacob + his sons came to live in Egypt. Cf. 45:11. Jacob lived in Egypt for 17 years. Cf. 47:28. We do not know exactly how long the event in this chapter took place before Jacob's death. But it seems that Manasseh and Ephraim had to be close to 20 years of age. K+D (I, 341) say that Manasseh + Ephraim were then 18 or 20 years old.

(48:1) Here we have a chapter which shows Joseph in another role: AS A FATHER. The chapter indicates his authority over his sons, the fact that he had raised them to know the Lord (his naming of them had indicated that Joseph was thinking of the Lord when they were born), and that his sons were in agreement with him. LIKE MOSES TO COME, WHATEVER FUTURE THEY HAD BEFORE THEM IN EGYPT (which must have been great), THE PROMISES OF GOD AND THE WILL OF GOD WERE GREATER!

It is doubtful if Joseph, Manasseh, or Ephraim knew what Jacob planned to do when they went to see him.

This is to be seen as consistent with God's plan throughout Genesis — choosing some other than the firstborn; thus exercising his authority.

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(48:2) note the change from "Jacob" to "Israel" again.

(48:3) note what Jacob is thinking about, and the name of God he uses: "God Almighty." This was the God who appeared to Abraham in 17:1. See also what Isaac said to Jacob in 28:3. Then 46:3 – although the form is not the same.
This appearance probably has to do with the time of Jacob's return from Padan-aram in 35:6, BUT THIS PROMISE WAS ALSO MENTIONED 2X IN CH. 28, and renewed again as Jacob went to Egypt in 46:1-4.

(48:4) note the details of the promise which Jacob had not forgotten during all of the years of sojourn in Egypt. GOD WILL NOT LET HIS PROMISES DIE!

(48:5) Joseph is to be honored with such a place given to his sons – which amounts to a double portion of the inheritance!
We see why this was done in 1 Chron. 5:1, 2!
note this final example of the sovereign will of God in choosing another than the first born – both in the case of Joseph + in the case of Ephraim.
"Ephraim and Manasseh" are to be the heads of tribes in Israel along with their uncles. Jacob is adopting his grandsons as sons.

← "Thy two sons... born unto thee in the land of Egypt" – the key. Jacob was bringing his grandsons into the blessing promised by God. How commendable of this grandfather that he would claim his grandsons for the Lord.

(48:6) This adoption does not apply to Joseph's other sons who will have their part in the inheritance given to Ephraim and to Manasseh.

(48:7) In honoring Joseph, Rachel also is honored - even though she did not live to know of God's unique purpose for her firstborn son.

After the adoption of Joseph's sons by Jacob, we have their blessing in vv. 8-22.

48:8-22 THE BLESSING OF EPHRAIM AND MANASSEH.

(48:11) Jacob recognizes the goodness of God. He had not expected to see Joseph again; he also sees his sons.

(48:12) "Joseph brought them (Ephraim and Manasseh) from between his (Jacob's) knees." Evidently E. + M. were on the ground before Jacob who was embracing them. See v. 10.

(48:13) Joseph set his sons so Manasseh, the firstborn, would be at Jacob's right hand. Instead (48:14) Jacob crosses his arms so as to give Ephraim the greatest blessing. Cf. vv. 17-19.

THIS IS THE FIRST TIME THE LAYING ON OF HANDS IS MENTIONED IN THE BIBLE. It is a symbolical sign indicating the transfer of something. Cf. Num. 27:18,23; Dt. 34:9; Mt. 19:13; Acts 6:6; 8:17;

48:15,16 THE BLESSING OF EPHRAIM AND MANASSEH.

There is a threefold mention of the Lord here. The singular verb, "bless," could be evidence of the Trinity, BUT IT SEEMS BETTER TO TAKE THIS AS ANOTHER PASSAGE IN WHICH WE SEE THE DEITY OF THE ANGEL OF THE LORD, i. e.,

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Christ!

"God" in both instances is הָאֱלֹהִים, lit., the God, meaning "the one true God" (Isa., 55).

"Before whom" - לִפְנֵי. This is almost the same expression that we had in 17:1. This means to walk in the presence of God, depending upon Him, conscious that He sees and knows all - knowing that He will always be faithful.

The lives of "Abraham and Isaac" give abundant evidence that "God" is to be trusted.

NEXT - he links God with himself.

He can see that (1) what was going on in Egypt (cf. 47:12), and (2) all the provisions which he had enjoyed before, were from GOD! Cf. his age in 47:28.

"Fed" - הָרֹעֶה. This means preserving - and all that is involved in doing so: caring for, leading, protecting, feeding. This is the verb from which the Hebrew word, shepherd, is formed. Cf. Psa. 23:1. So Jacob introduces this familiar figure of speech which carries into the NT.

So this "God" is the God of Abraham, the God of Isaac, the God of Jacob - THE VERY SAME GOD. What HE had been to Abraham, Isaac, and Jacob, HE would be to Ephraim and Manasseh.

(48:16) "The angel" - the angel of the Lord, the God who has been seen - and so, CHRIST. Cf. Jn. 1:18.

"Who redeemed me from all evil." This "evil" included everything which would have

hindered or hurt Jacob, morally or physically. It is the equivalent of being with Jacob. Cf. Gen. 28:15; 46:4.

"Redeem" - The verb is גָּאַל. It indicates that there were times when God had to intervene sovereignly to deliver Jacob, e.g., in his relationship with Esau.

"Bless the lads." This is the familiar word for blessing found throughout Genesis. It includes the idea of salvation.

"Let my name be named upon them" - K+D (I, 384) indicate that Jacob here is praying that the blessing of God will be so evident in their lives that others will recognize them for what they are: the spiritual and natural descendants of Abraham, Isaac, Jacob.

Note the empty claim the Jews made to this in our Lord's day. Cf. Jn. 8:39

> "They answered, and said unto him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham."

I.e., you would live like Abraham lived!

"And let them grow..." - Their numerical increase would be further evidence of God's blessing. It means to multiply like fish.

WHAT THE RESPONSE OF EPHRAIM AND MANASSEH WAS, WE DO NOT KNOW. WE DO SEE EVIDENCE HERE THAT THEY WERE CHOSEN OF GOD. JACOB'S BLESSING WAS TO TRANSFORM THEIR LIVES.

(48:18) It is not for us to determine how our children shall be blessed. Nor should we expect that God's ways shall follow the ways of men, i.e., with the right of the firstborn.

(48:19) Jacob indicates that he knows what he is doing. Obviously God was guiding him here (as also in Gen. 49).

In Moses' day Ephraim numbered 40,500; Manasseh, 32,200. Cf. Num. 1:33,35. Later in Num. 26:34,37, Manasseh, 52,700; Ephraim, 32,500.

"His younger brother shall be greater than he" - as was also said in Jacob's case. Cf. 25:23. "From the time of the Judges, ... the tribe of Ephraim so increased in extent and power, that it took the lead of the northern tribes and became the head of the ten tribes, and its name acquired equal importance with the name Israel" (K+D, I, 384, 385) — AND WAS OFTEN USED IN PLACE OF IT.

Isaiah mentions Manasseh 2x; Ephraim 14x. Hosea mentions Ephraim almost 40x; Man., not at all.

(48:20) The blessing of God upon Ephraim and Manasseh was to be the illustration throughout Israel as the greatest possible blessing. "Their blessing will become a standing form of benediction in Israel" (K+D, I, 385).

(48:21) Jacob here repeats to Joseph what God told him in 46:4. Note: "I die, but God shall be with you." GOD AND HIS PROMISES SURVIVE THE GREATEST OF THE SAINTS.

another evidence of Jacob's faith.

(48:22) In the words translated, "one portion" - שְׁכֶם אַחַד, we have a play on the word, Shechem. He had not taken the land by force; he had purchased it. And he had not taken

all of it, but only a portion. Cf. 33:18-20. Therefore, K+D (I, 385, 386) seem to be right when they say that "I took" is a prophetic perfect, indicating what Jacob's descendants would do when they went into the land under Joshua.

The mention of "the Amorite" seems to agree with this, as it does with Gen. 15:16.

note where Joseph's bones were buried later - Jos. 24:32.

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Cf. v. 28. This is a chapter of blessings (although in some cases we have "words of severe censure" - JFB, I, 264).

Jr has to do, not just with his immediate sons, but with their tribes "in the last days" (v. 1). Therefore, this expression which appears for the first time here projects these prophecies to show the whole course of Israel's history. Jr would appear, too, that Jacob is thinking of the time when they are in the land.

(49:1,2) The importance of the occasion is indicated by, "Gather yourselves together" - 2x.

note in v. 2, "Jacob . . . Israel."

Jacob could do this ~~for two~~ because:

1) He knew his sons, and our character has a profound influence on our destiny and the destiny of our families.
2) He had to be speaking under the illumination of God. Thus, this is actually PROPHECY.

(49:3,4) REUBEN. V. 3 tells what he should have been; v. 4, in contrast, tells

what he was.

V.3 gives five terms to describe him:

1) "my firstborn" - as such he had more rights and privileges than any of the other sons.
2) "my might" - also meaning firstborn.
3) "the beginning of my strength" - the equivalent of firstborn since a man's sons are the evidence of his strength. For Jacob to have so many sons was an unusual sign of strength.
4) "the excellency of dignity" - This means an abundance, enough and more, of exaltation. WHO COULD BE HIGHER THAN THE FIRSTBORN OF ONE WHO HELD THE PLACE WHICH JACOB HELD.
5) "the excellency of power" - With such an exalted place goes enough and more of power - evidently to be and to do!

What privileges Reuben had!

How did he claim them? not at all. He forfeited the entire lot. (See the next verse.)

(49:4) "Unstable as water" - This is like water boiling over - referring to his incest. This is a picture of lust. Cf. Gen. 35:22.

"Thou shalt not excel" - a cognate of "excellency" (2x in V.3). He will not be more than the others; he will not be preeminent among his brothers. By his sin he forsook the privileges which were his by birth.

(49:5-7) SIMEON and LEVI.

These two brothers are remembered for: 1) "Cruelty."
2) "Anger."
3) "Self-will." Cf. Gen. 34.

"Brethren" - not just full blood brothers, but brethren in cruelty of spirit, etc.

(49:6) Jacob, speaking to his "soul," i.e., to himself, warns himself not to come into their counsel.

"They slew a man ... they hamstrung oxen" - They were evidently not concerned about righteous judgment, but about angry revenge - taking it out even in the crippling of animals.

LESSON: The sin of others does not justify sin on our part.

(49:7) "I will divide them in Jacob, and scatter them in Israel."

note this second time in the chapter where we have the use of Jacob's two names.

Three things are important in this verse:

1) The Lord is going to divide them:
   a) Simeon had scattered cities within the limits of Judah.
   b) Levi had the cities scattered throughout the tribes.
2) They were neither one deprived of their place in the nation.
3) Simeon, always mentioned first, may have been chiefly responsible! At any rate the Levites became the priestly tribe, honored uniquely, with always the knowledge of God's grace to them.

5/11/71 (49:8-12) JUDAH. This is the first son to receive nothing but blessing!

His name means praise, and carries the idea, not that he is to be praised, but that he is the one "for whom God is praised" (K+D, I, 392).

The tribe of Judah would be:

1) Victorious over enemies without
2) Honored by the tribes of Israel within.

On the first, cf. David's words in Psa. 18:37-42 (esp. v. 40). On the second, "thy father's children shall bow down before thee," cf. 2 Sam. 5:1-3. HERE WE HAVE THE FIRST EVIDENCE THAT THIS IS THE ROYAL TRIBE!

(49:9) "Judah is a lion's whelp." This points to the undeveloped power which has already been observed in Judah, power which will increase like a growing lion. This power has been observed:

1) When it was Judah who suggested that Joseph be sold - not killed! Cf. Gen. 37:26,27.
2) When Judah stood by his promise to Jacob regarding Benjamin. Cf. Gen. 44:18-34.
3) Even when he was involved with his daughter-in-law, Tamar. Cf. Gen. 38:26.

We must remember, too, that Judah was the one whom Jacob sent ahead when he & his sons were going down into Egypt. Cf. Gen 46:28.

"Thou art gone up . . . as a lion, and as," lit., a lioness. After the lion has taken his prey, he returns to his lair, lies down in peace, and "who shall rouse him up." The lioness is mentioned because it is "peculiarly fierce in defending its young" (K+D, I, 393).

The picture is one of invincibility.

(49:10) If there was any doubt that the King of Israel would come out of Judah, all doubt is gone when we come here. "The sceptre shall not depart from Judah." This does not mean the nation will not be divided, but that:

1) In God's sight, it always belonged to Judah.
2) Eventually it would be there - only and for ever.

"The sceptre," the staff, which the king held as he sat on his throne, was the symbol of his power, his authority, as king.

"A law giver" - ~~מחקק~~ מְחֹקֵק. This also means sceptre here in the sense that the king was the one who established laws over his domain. The sceptre was the symbol of his right to do this. "Between his feet" - when on the throne, this was the place where the king kept the sceptre - between his feet, resting it against himself

* "Until Shiloh come" - possibly THE MOST IMPORTANT WORDS IN THE ENTIRE CHAPTER. "Shiloh" - שִׁילֹה.

This is undoubtedly a prophecy pointing ahead to Christ. a personal messiah is in view from Gen. 3:15 on. It comes out again in God's promises to Abraham, Isaac, + Jacob. Salvation is expected in the OT through a Person. NOW WE LEARN THAT HE WILL COME THROUGH JUDAH.

"Shiloh" means whose it is, or to whom it belongs. This indicates that NOTHING WILL HAPPEN TO THIS PROMISE UNTIL THE ONE COMES TO WHOM BELONGS THE RIGHT TO REIGN. THEN HE WILL EXTEND HIS KINGDOM OVER ALL THE EARTH.

and unto him shall the gathering of the people be." "The people" = Gentile nations. For them to be gathered means that they will do homage to Him and render obedience to Him. Cf. Phil. 2:9-11. Also 1 Tim. 6:15.

(49:11,12) If v. 9 pictures Judah's success in war, vv. 11, 12 picture an abundance of prosperity in the ass, wine, and milk. It is also a picture (coming out of + consistent with v. 10) of PEACE. Wine will be so abundant that clothes can be washed in it, and milk so plenteous that it seems to whiten Messiah's teeth. "Binding his foal to the vine" etc. is evidence of the tranquil conditions which will prevail when the Messiah comes.

(49:13) ZEBULUN. Although nothing unusual is mentioned here, Zebulun is to have a place. The territory for this tribe lay between the Med. Sea + the Sea of Galilee, but touched neither — nor did it actually reach to Zidon. The name "Zebulun" means dwelling, or habitation. So the main point of this prophecy is that Zebulun will have a permanent dwelling place which will make her especially important in the business of the country — thus making her a blessing to Israel + to surrounding nations.

(49:14,15) ISSACHAR. God's blessing here was great. Much that is said about Issachar is commendable. BUT THE PROPHECY CONTAINS A PATHETIC NOTE TOO.

"Issachar is a strong ass," lit., a bony ass.

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as Famussett says, this was not used in "a disparaging sense," but it pointed to "all good qualities - patience, docility, a capacity of great labour and endurance, associated with strength and activity" (I, 268).

But according to v. 15, they were concerned primarily with "rest" and the pleasantness of their land. They were a peace-at-any-price tribe, and so willingly submitted to oppressors "and bowed his shoulder to bear, and became a servant unto forced labor." This tribe would rather pay with its own slavery to be left in its land than to "struggle for liberty" (K+D, I, 403).

(49:16-18) DAN. These verses imply that there are difficult days ahead for Israel. Dan will take the lead in securing help for the nation - even though only the son of a hand maid.

In v. 17 it is noteworthy that Israel did not use horses. Therefore, this is what Dan would do again Israel's enemies. SAMSON is the outstanding Danite (Judges 13-16). The "serpent" referred to here is

> "the horned snake, very common in Egypt and the desert, of from eighteen inches to two feet in length, in colour like the sand or soil, which is accustomed to lurk in the sand" (JFB, I, 268),

attacking suddenly with a fatal bite so that the horses are killed and the rider is thrown off.

Although v. 17 seems to promise victory, in v. 18 we have a prayer interjected by Jacob to the effect that the nation must look to the Lord for "salvation" - not to Dan.

There are those who feel that the anti-christ will arise from Dan because he is likened here to a serpent, as we see also Satan using the serpent in Gen. 3.

(49:19) GAD. Located near the Arabs, they would be constantly pressed by the enemy, but were promised victory as a final consequence.

The child of God is not spared from difficulty, but he is promised Rom. 8:28 + 31.

(49:20) ASHER. To Asher is given the promise of God's super-abundant provision. Cf. Eph. 3:20, 21. Also Jer. 33:3.

(49:21) NAPHTALI. The "hind" - אַיָּלָה could be either a female deer or a she-goat (Ges., 41). In the name is implied strength. "Let loose" means roaming freely (Ges., 1069). Here we have a picture of liberty, freedom. and because of this there were to be "goodly words" - words of praise.

This is a prophecy of FREEDOM FOR THE PEOPLE OF ISRAEL.

(49:22-26) JOSEPH. The evidence here, as in the life of Joseph up to this point is fruitfulness (blessing) under THE SOVEREIGNTY OF GOD.

This is the longest blessing, quite obviously

because of the great love which Jacob had for Joseph.

(49:22) The first similes are of:
1) a vine.
2) a fruit tree.

This shows "the rapid growth, the numerical extent, and political influence of the two tribes that sprang from Joseph" (JFB, I, 269).

X.B. means "the wall of separation," and the well of communion" as being the cause of blessing for a thirsty world. Cf. p. 20.

(49:23) The figure changes to warfare. Joseph's life was prophetic of his future. In spite of the opposition, (49:24) "his bow abode in strength . . ." etc. "His hands were made strong by the hands of the mighty God of Jacob."

"Shepherd" - cf. "fed" in 48:15.

"The Stone of Israel," or ROCK, "as the immoveable foundation upon which Israel might trust, might stand firm and impregnably secure" (K+D, I, 407).

(49:25,26) Abounding blessing in all areas of life will be his.

(49:27) BENJAMIN. "In the morning . . . and at night" - incessant conquest and victory. Here an offensive warfare seems to be in view as compared with defensive measures before. The apostle Paul was from this tribe.

(49:28) The blessing is concluded. Each one is blessed "according to his blessing." Although "twelve tribes," they are one nation, and all of the blessings and prophecies

combined give us the provision which God is making for His people.

(49:29-33) Jacob's Charge to his sons concerning his burial - and His Death.

He wanted to be buried in the cave of Machpelah with:

1) Abraham and Sarah.
2) Isaac and Rebekah.
3) Leah.

THIS IS THE MESSIANIC LINE.

IT EXPRESSES JACOB'S FAITH IN:

1) The promise of God to Abraham regarding the land and the messianic hope.
2) Resurrection.

SEE NEXT PAGE FOR A SUMMARY OF GEN. 49 IN THE PROMINENT TRUTHS OF THE CHAPTER.

GENESIS 49

Jacob's prophecies concerning his sons give us an over-all picture of the entire nation – not just of individual tribes.

1. REUBEN – instability, weakness, unrealized potential.
2. SIMEON and LEVI – cruelty, revenge, anger, sin. This brings reproach upon the name of God as well as the people of God.
3. JUDAH – The purpose of God is in view here, all pointing to the coming of Shiloh. The potential is unlimited. Ultimate triumph.
4. ZEBULUN – nothing outstanding, but a place in God's plan. It turned out to be a very important place
5. ISSACHAR – peace-at-any-price. He wanted rest and things so much that he would sacrifice his liberty for it. The bondage of the people of God.
6. DAN – with victory, but suggests an ever-present danger: self-confidence, trust in man.

   Here is interspersed the true hope in Jacob's prayer (v. 18).

7. GAD – Time of defeat turned into victory. There will be defeats.
8. ASHER – God's abundant provision.
9. NAPHTALI – liberty, freedom in the Lord which brings praise to God.
10. JOSEPH – the sufficiency and the sovereignty of God.
11. BENJAMIN – victory in waging offensive warfare. Transforming the weak into the strong. (Contrast with Reuben.)

Gen -
5/25/71

GENESIS 50 - There are three divisions to this chapter:
1) The death and burial of Jacob (vv. 1-14).
2) The revival of Joseph's brothers fear that he will retaliate (vv. 15-21).
3) The death of Joseph (vv. 22-26).

50:1-14 The honor given to Jacob is probably the most remarkable event in the book of Genesis.

50:2,3 Jacob's body was treated like royalty. Meyer (p. 20) says, "The days of mourning for Jacob were only two less in number than for a king." Cf. Calvin, II, 479.
(The embalming process is described by Fausset, I, 271, 272.)

50:4,5 note again - the faithfulness of Joseph. He probably did not make the request directly to Pharaoh because he was not presentable in his unshaven condition as a mourner.

50:6 note how God can move the heart of the king to do His will.

50:7-9 Here we have mentioned those who made up this large funeral procession:
In v. 7 - the officials of the Egyptian government:
a) "all the servants of Pharaoh" (a general description of the following): first, "the elders of his house" - the leading officers of Pharaoh's court, his immediate attendants.

b) "All the elders of the land of Egypt" - the leading officers of the state.

On v. 8 - all of Jacob's family.

On v. 9 - the Egyptian military escort.

(50:10,11) The procession covered at least 300 miles. It may have entered Canaan from the east (as Israel did under Joshua). We do not know where "the threshing floor of Atad" is, but it seems to have been east of the Jordan.

There was such a great mourning by this large company so that even the Canaanites were impressed.

(50:12-14) The wishes of Jacob are carried out by his sons: He is buried in the cave of Machpelah.

afterwards, they all returned to Egypt.

Note: How natural it would have been for the sons of Jacob to remain in Egypt. BUT IT WAS NOT GOD'S TIME. Why? Because of Gen. 15:16.

BUT HERE WE HAVE AN EVIDENCE OF THE WITNESS GOD WAS GIVING TO THE AMORITES (as well as to the Egyptians). Could there have been ONE Canaanite# who said, "Why did Jacob have to be buried in the cave of Machpelah?"

Funerals provide us with one of our greatest opportunities for witness.

(50:15-21) THE FEARFUL UNBELIEF OF JOSEPH'S BROTHERS.

It is practically impossible for us to believe

in the grace of God which we experience in the forgiveness of our sins.

(50:17) "And Joseph wept when they spoke to him." Just as Joseph was ~~sorry~~ grieved, IS NOT GOD GRIEVED WHEN DO NOT TAKE HIM AT HIS WORD?

(50:19) With all of the glory that Joseph had experienced, he still knew his place: "Fear not, for am I in the place of God?" It means, Have I become God's successor?

(50:20) Joseph was more convinced than ever that God had overruled the evil of his brothers in order to do what they could see them.

(50:21) This evidently settled the matter. Joseph assures them that no change will take place in his attitude toward them nor in his care for them.

50:22-26 THE DEATH OF JOSEPH - 93 years after he had been sold into Egypt, 80 since he began his rule, 56 years since Jacob had died.

In all of these years, Joseph had not:

1) Given up his faith in the promise of God "to Abraham, to Isaac, and to Jacob" (v. 24).
2) Given up hope that he, too, would have a part in the possession of the land (v. 25). Cf. Heb. 11:22.

Thus, Joseph's "bones became a standing exhortation to Israel, to turn its eyes away

from Egypt to Canaan . . . and to wait in the patience of faith for the fulfillment of the promise" (K+D, I, 413).